SINIKO

Towards a Human Rights Culture in Africa

A manual for teaching human rights

Introduction

‘Siniko’ is a word in Bambara, Mandingo and Dioula which means literally ‘tomorrow’s business’. It translates loosely into ‘things that the future holds’ or ‘what we want for future generations’. Human rights education is aimed at the development of the skills, knowledge and attitudes that people need to work towards a world free of human rights violations. It is in the hope of a better tomorrow that we choose to teach about human rights.

This manual is for teachers and educators in Africa who work with young people both in formal and non-formal educational environments and who want to introduce human rights in their teaching practices. It is designed as a basic introduction, with advice on methodology, activities for older and younger children and ideas for action. The approach stresses the practical rather than the theoretical. The intention is that educators can take this material and adapt it to suit their own circumstances and context.

‘Siniko’ has been produced by Amnesty International as part of the worldwide campaign to mark the 50th anniversary of the Universal Declaration of Human Rights on 10 December 1998. Its publication is also intended to highlight the United Nations Decade for Human Rights Education (1995-2004) and the Organization of African Unity (OAU) Decade for Education (1997-2006).

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How to use the manual

This manual is divided into six parts. Part One explains what human rights are and what we understand by human rights education. It also answers some common questions about human rights education. Part Two contains useful teaching methods, ideas for designing your own teaching activities and how they can be incorporated into the curriculum, as well as information on evaluation. Parts Three and Four contain example activities for older and younger children which can be adapted to suit your own circumstances and context. For reference purposes, Part Five contains the full or simplified text of selected human rights documents and Part Six has ideas for networking, organizing your own workshop and lists of useful resources.

You are free to photocopy, adapt or translate all or parts of this manual according to your own needs.

To make them easier to use, the activities in Parts Three and Four are designed with the same format.

Title:

Aim:	This, and the brief introduction to each group of activities, tells you why they are useful.
Learning points:	These are the key concepts contained in the activity. Keep them in mind as you do it.
What you need:	This tells you what materials you will need and what to prepare before the lesson.
Time:	The times shown are estimates of how long it will take to do the activity.
How to do it:	This part explains the activity step by step. Where specific methods are used, these are explained in Part Two of this manual.
Questions:	Most of the activities use open questions and discussion to help learners to think about the issues raised by the activity. Advice on using open questions and discussion is available in Part Two.
Choices:	These are suggestions for further work on an issue, or ideas for adapting activities for another age group.

It is important to read through each activity before attempting it, and to check that you have all the items listed under "What you need". You are also advised to plan the session carefully, and to work out an appropriate timeframe for every activity.

Educators should familiarize themselves with the Universal Declaration of Human Rights, the African Charter on Human and Peoples' Rights and other relevant

human rights documents and instruments, including your country's Constitution or Bill of Rights. You are encouraged not to lecture on a topic for more than 10 minutes, and thereafter to involve the participants in an activity. Educational research has shown that students learn much more effectively through interactive or participatory methods of teaching.

Part One: First Steps

This part contains:

! What are human rights?

! What is Human Rights Education?

! Common questions about Human Rights Education

" Without respect for human rights there can be no just African society "
African human rights educator

What are human rights?

Human rights can be defined as those basic standards without which people cannot live in dignity as human beings. Human rights are the foundation of freedom, justice and peace. Their respect allows the individual and the community to develop fully.

The development of human rights has its roots in the struggle for freedom and equality everywhere in the world. The basis of human rights - such as respect for human life and human dignity - can be found in most religions and philosophies.

Human rights are proclaimed in the Universal Declaration of Human Rights and in the African Charter on Human and Peoples' Rights. Documents such as the International Covenants on Human Rights set out what governments must do and also what they must not do to respect the rights of their citizens. Many countries in Africa have also included reference to respect and protection of human rights in their constitutions.

Characteristics of human rights

! Human rights do not have to be given, bought, earned or inherited, they belong to people simply because they are human - **human rights are 'inherent'** to each individual. Human rights are inherent because we are born with them.

! Human rights are the same for all human beings regardless of race, sex, religion, ethnicity, political or other opinion, national or social origin. We are all born free and equal in dignity and rights - **human rights are 'universal'**. Human rights are universal because they apply to everyone in the world.

! Human rights cannot be taken away - no one has the right to deprive another person of them for any reason. People still have human rights even when the laws of their countries do not recognise them, or when they violate them - for example, when

slavery is practised, slaves still have rights even though these rights are being violated - **human rights are 'inalienable'**.

! To live in dignity, all human beings are entitled to freedom, security and decent standards of living concurrently - **human rights are 'indivisible'**.

Categories of Rights

Rights can be put into three categories:

1. Civil and political rights. These are 'liberty-orientated' and include the rights to: life, liberty and security of the individual; freedom from torture and slavery; political participation; freedom of opinion, expression, thought, conscience and religion; freedom of association and assembly.

2. Economic and social rights. These are 'security-orientated' rights, for example the rights to: work, education, a reasonable standard of living, food, shelter and health care.

3. Environmental, cultural and developmental rights. These include the right to live in an environment that is clean and protected from destruction, and rights to cultural, political and economic development.

These classifications are not always clear cut however as some rights may fall into more than one category.

When we say that each person has human rights, we are also saying that each person has responsibilities to respect the human rights of others. As a famous judge once said: "My right to swing my fist ends where your nose begins".

The Universal Declaration of Human Rights

The most widely accepted statement of human rights in the world is the Universal Declaration of Human Rights (UDHR). Its core message is the inherent value of every human being. The UDHR was unanimously adopted on 10 December 1948 by the United Nations (although 8 nations did abstain). It sets out a list of basic rights for everyone in the world whatever their race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. It states that governments have promised to uphold certain rights, not only for their own citizens, but also for people in other countries. In other words, national borders are no barrier to helping others achieve their rights. Since 1948 the Universal Declaration has been the international standard for human rights. In 1993 a world conference of 171 states representing 99% of the world's population reaffirmed its commitment to human rights.

Even though the UDHR is the inspiration for most international human rights law, it is not itself a legally binding document. However, as a general statement of principles, it does have power in the world of public opinion. Its principles have been translated into legal force in the form of The International Covenant on Civil and Political Rights (ICCPR) and The International Covenant on Economic, Social and Cultural Rights (ICESCR). Countries that have ratified these Covenants commit themselves to making laws in their country to protect these human rights. However, over half the countries of the world have not ratified the ICCPR or the ICESCR.

There are also Regional Human Rights Instruments inspired by the UDHR such as the African Charter on Human and Peoples' Rights; the European Convention of Human Rights and the American Convention on Human Rights. Many national legal codes also guarantee human rights.

The African Charter on Human and Peoples' Rights

The African Charter on Human and Peoples' Rights was adopted in June 1981 by the eighteenth Assembly of Heads and State and Government of the Organization of African Unity (OAU), held in Nairobi, Kenya. This same conference also reaffirmed the member states' adherence to the principles of human and peoples' rights and freedoms contained in the Universal Declaration of Human Rights and all other declarations, conventions and other instruments adopted by the OAU and the United Nations.

The African Charter on Human and Peoples' Rights is made up of 68 articles and covers:

- Human and Peoples' Rights
- Responsibilities of individuals and of governments
- Establishment and Mandate of the African Commission on Human and Peoples' Rights

The committee which drafted the Charter was guided by the principle that "it should reflect the African conception of human rights, [and] should take as a pattern the African philosophy of law and meet the needs of Africa." It also recognized the value of international human rights standards that many African countries had already promised to respect.

As a result the Charter sets out to combine the specific needs and values of African cultures with standards that have been recognized as universally valid.

One of the African Charter's distinctive features is that it recognizes the rights of peoples, such as the right of all peoples to self-determination. The African Charter is also unique in emphasizing the responsibilities of the individual towards the

community and the state, and for giving people fleeing persecution the right not just to seek asylum, but also to obtain it.

The activities below can be used by an individual or groups of educators who are interested in introducing human rights into the curricula of their school or educational project. They are designed to help you think about and deepen your understanding of human rights. The activities could also be adapted and used as an introductory exercise in a workshop for educators (see Part Six).

First Thoughts about Rights

- To help you to think about human rights, spend 10 minutes writing down things which you think should be human rights.
- If you are in a group, do this individually, then spend 15 minutes exchanging your ideas with the rest of the group. Make one composite list on a board or flipchart including everyone's ideas.
- Look at the simplified version of the Universal Declaration of Human Rights (UDHR) in Part Five of this manual. Compare your list of human rights with the UDHR. Are the rights you listed included in the Universal Declaration?
- Then spend 15 minutes looking at the simplified version of the African Charter on Human and Peoples' Rights (see Part Five) and compare these two documents.

Options:

- Discuss why is there considerable treatment of duties and responsibilities in the African Charter, but almost no mention of these in the UDHR? Does this reflect the different cultural values of Africans?
- Try to classify the rights in your list according to the three categories
  - Civil and Political rights
  - Economic and Social rights
  - Environmental, Cultural and Development rights

The Principles Game

You might also find it useful to do the following activity to help you think about rights. It works best in a group. Each group should look at ten of the articles of the Universal Declaration of Human Rights (see Part Five of this manual).

For example, one group could study articles 1, 4, 7, 10, 13, 16, 19, 22, 25, 28. A second group could study articles 2, 5, 8, 11, 14, 17, 20, 23, 26, 29. And a third group could study articles 3, 6, 9, 12, 15, 18, 21, 24, 27, 30.

Spend 15 minutes trying to identify the principles which underlie these articles. In plenary, share the results of each group. Discuss why these principles are important.

In what practical ways would your country change if these principles were respected by everyone? For example, how would participation in local government change?

Principles you might be able to identify include:

Responsibility	Justice	Freedom
Equality	Tolerance	Solidarity
Security	Identity	Peace

What is Human Rights Education?

All education as defined by recognized International Human Rights Standards should teach **about** and **for** human rights.

For example:

- Teaching people **about** the law or **about** their rights and responsibilities.
- Teaching people how to respect and protect rights, is teaching **for** human rights.

In this context Amnesty International defines ***human rights education or training*** as a program which aims to provide knowledge and understanding about human rights, and seeks to introduce human rights values in the teaching or training practices and curricula of both formal and non-formal educational programs.[1]

Education about and for human rights includes the development of skills such as critical thinking, communication skills, problem-solving and negotiation, all of which are essential for effective human rights activism and participation in decision-making processes.

Human Rights Education is all about helping educators/teachers/trainers to understand human rights and to feel that these are important and should be respected, defended and **taught to all students everywhere regardless of age, gender, ethnic background or the educational setting**.

Teaching for and about human rights involves the use of **participatory methodology**.

Participatory, interactive methodology has been found by educators to be the most relevant and appropriate way to develop skills and attitudes, as well as knowledge, in both children and adults. Such methodology involves students fully in their own learning. They become active explorers of the world around them, rather than passive recipients of the educator's expertise. This methodology is particularly

[1] **Formal** education is understood as the official education system comprising nursery, primary, secondary and tertiary education. While **non-formal** education refers to those teaching programs outside the formal education system, often managed by non-governmental organizations, which aim to provide literacy and other skills to the many millions of children and adults who are denied access to the formal education system.

appropriate when dealing with human rights issues, where there are frequently many different points of view on an issue, rather than one 'correct' answer.

The activities in this manual are aimed at giving young people **SKILLS**, **KNOWLEDGE**, and **ATTITUDES** which they will need to work towards a world free of human rights violations.

SKILLS: Such as listening to others, critical analysis, cooperating, communicating and problem solving. These skills help us to:

- analyzee the world around us
- understand that human rights are a way to improve our lives and the lives of others
- take action to protect the rights of individuals and the community

KNOWLEDGE: Such as knowing that human rights documents exist and which rights they contain, and that these rights are universally applicable to all human beings and inalienable. It also involves understanding the consequences of violating human rights. This knowledge helps children to protect their own rights, the rights of others and the rights of the community.

ATTITUDES: Such as that human dignity is important, that we all have equal rights and responsibilities, that cooperation is better than conflict, that we are responsible for our actions, and that we can improve our world if we try. These attitudes help young people develop morally and prepare them for positive participation in society.

Common questions about Human Rights Education

The following questions are often asked by educators and administrators who are thinking about incorporating human rights into their teaching practices or educational programs. The answers given here are short, but may help with some of your concerns.

Question: "Children need to be taught responsibility, not rights."
Answer: This manual places equal emphasis on rights and responsibilities. The activities are designed to show that the relationship between an individual's rights and other people's rights is not always clear cut, and that everyone has a responsibility to respect the rights of others.

Question: "Won't human rights topics frighten the young?"
Answer: Teaching human rights is positive, not negative, because young people learn about their own value as human beings and about the importance of human dignity. Of course, giving them information about human rights violations alone is not enough, and can be distressing for young children. Although learning about human rights is sometimes based on the knowledge that bad things happen, it should also give young people the skills that they need to be able to do something about these negative realities and should develop in them the attitude that it is possible for them to act to change a bad situation.

Question: "What if my students ask a question I can't answer?"
Answer: When teaching human rights, answers are rarely simple. Complex moral questions cannot be answered with yes or no. Raising the question is more important than finding one "correct" answer. By introducing these complex issues to children and allowing them to think about them, we can equip them to deal with them later in life. Part Two of this manual explains teaching methods which can help you to explore human rights issues with your learners, without having to have the "correct" answer to every question.

Question: "What is the purpose of using participatory activities?"
Answer: We learn and remember things better by doing them rather than just by hearing about them. Although the activities in this manual are fun, they have serious aims, usually the explanation of a human rights concept/value. These aims are explained at the start of each activity.

Question: "We don't have a photocopier, or enough materials"
Answer: Most of the activities in this manual are designed so that they don't need expensive materials or a photocopier. It is also relevant to note that in many African countries there are a growing number of human rights non-governmental organizations (NGOs) and resource centres, where you may be able to obtain materials that would be of use to you.

Question: "I want to teach adults too"
Answer: This manual is aimed at educators working with young people. However, many of the activities can also be adapted to use with adults. Part Two contains ideas for developing your own activities, and the organizations listed in Part Six can give advice about teaching human rights to adults.

Question: "Will parents, teachers, and school heads not oppose the teaching of human rights as political indoctrination which will incite rebellious behaviour?"
Answer: Human rights make students better able to participate in society and in the development of their country. However, it is important to distinguish between participation skills and party politics. Human rights are about rights and also about responsibilities. Respect for the process of the law will ensure a responsible behaviour and attitudes from students. An understanding of human rights will encourage them to develop critical enquiring minds and make them question, discuss and behave rationally.

Question: "Isn't it the government's responsibility to ensure that people have the opportunity to learn about human rights?"
Answer: Member countries of the United Nations have an obligation to promote human rights education in all forms of learning. Article 25 of the African Charter on Human and Peoples' Rights declares that "States Parties of the present Charter shall have the duty to promote and ensure through teaching, education and publication, the respect of the rights and freedoms contained in the present Charter..." Furthermore, the Organization of African Unity (OAU) has given an undertaking to encourage the development of human rights education in Africa. Despite this, many governments in Africa and elsewhere in the world have done very little towards the promotion of human rights education and the incorporation of human rights in the curricula. Individual educators and non-governmental organizations can do a lot to encourage the development of human rights education through their own or collaborative efforts in schools and other educational programs, and also by lobbying and putting pressure on their governments to fulfil their obligations in this regard.

Question: "Why introduce human rights in the teaching curricula of non-formal education programs?"

Answer: Large numbers of children in Africa do not have access to formal education. Moreover, the sometimes difficult or even violent environment they live in makes them more vulnerable to human rights abuses. As a result of this hard reality many non-governmental organizations (NGOs) have developed non-formal educational programs so as to provide learning opportunities for those children who are excluded from the formal education system and and who are unable to obtain school certificates.

Part Two: Tools

This part contains:

! Exploring the learning environment

! How can human rights be part of any teaching curriculum?

! Useful teaching methods

! How to design your own human rights teaching activities

! Evaluating your teaching activities

"Human rights education is a central component in the campaign to develop a human rights culture".

Nelson Mandela

Exploring the learning environment

An understanding of human rights is best achieved by experiencing them in action. Everyday school and community life can provide this experience, and can reinforce understanding of abstract concepts such as freedom, tolerance, fairness and truth.

However, the environment in which most young people are taught and learn often discourages, rather than encourages respect for human rights. Assumptions and prejudices which deny the human rights of some people in the school and the community often persist and go unchallenged. For example, if young people are allowed to call others from a different religious or ethnic group offensive names, and no action is taken by educators and parents, this sends a message that intolerance is acceptable, even desirable.

It is fundamental to change these kinds of messages if human rights teaching is to succeed in both formal and non-formal educational settings. To make this change we must explore the environment in which we teach so as to identify those attitudes and behaviours we need to change or maybe eliminate completely, if we want our human rights theory to match our daily reality as well as that of our students.

Detailed observation of the environment in which you teach will enable you to see the problems that you need to address. Please read the following questions and think about the environment in which you work. The aim of these questions is not to attack the discipline and order of the classroom, school or educational program, but to make teaching easier by creating a climate of respect for others in our daily life.

Relations both between the group or class members and with the educator(s):

- Are there cases of violence or humiliation? For example, through name-calling?
- Are there prejudices against students or educators because of their ethnic or religious backgrounds or their gender?
- Do students feel able to complain about violence? What happens? Is it effectively addressed?
- Is the grading system used to impose discipline, or to promote a few at the expense of many?
- Are you sensitive to the different ethnic, cultural and social backgrounds of your students and responsive to their different needs?
- What values are promoted in the institutional rules?
- Are students expected to blindly obey all rules for the sake of obedience and discipline? Is discipline humane?
- Are there rules that humiliate students?
- Do the rules apply to all the students equally?
- Can students help to make the rules or are they imposed on them?
- Are conditions in the building where you work healthy?
- Are learning materials and equipment equally available for students regardless of gender or social status?
- Do students have a private, secure place where they can leave their belongings? Or where they can be alone?

Relations between educators/teachers, the program head or director and parents:

- Are educators afraid to complain or to give suggestions to the director?
- Are educators given a voice in policy decisions?
- Are all educators and other staff treated equally?
- Is promotion based on performance or on political or personal considerations?
- What about relations between teachers and educational authorities?
- Are parents afraid to complain to the educators when they do not like the way their children are treated or what they are taught?
- Do parents fear that complaining might make things worse for their children?
- Are parents involved in running the school or educational project where you work? How could their participation be improved?

Other issues which it may be helpful for you to think about:

- Are there any human rights NGOs at the local and national levels who may be able to provide you with some support?
- Do you enjoy support (dialogue and recognition) from the community?
- Does your school receive a fair allocation of resources from the government?
- Are the educators/teachers trained to teach human rights?
- Are you conscious of the ethical dimensions of your programmes?
- Are there any inbuilt monitoring and assessment mechanisms for evaluating your programmes?

- Do you treat all learners as individuals? Do you address them by their personal names? If so, do you take care to say their names correctly?
- Do you support your students and reassure them of your attention and concern?
- Do you apologise when you have made a mistake?
- Do you allow learners to make decisions for themselves? For example, about what to do next, what books to read.....?
- Do you encourage good listening habits? For example, do you sound a musical note to get silence, or do you find yourself shouting?
- Do you smile in the classroom?
- Do you reward the whole group for something well done together? Do you praise cooperation, caring, and peacefulness, or just good academic work?
- Do you label learners as bad or good? Or do you praise their potential equally?
- Do you ridicule members of the group when they can't answer a question?
- Do you treat all children equally regardless of gender, ethnicity, religion, social background? Why?
- Are you personally open and honest with the children?
- Is your personal behaviour at variance with the moral issues you teach? Do you provide a good example for your students?
- Are you afraid of confusion and noise, even when it is caused by the learners working hard?

The questions above focus on some human rights issues when teaching in a formal or non-formal educational setting; you may want to think of a few others which are relevant to your particular context.

If possible, it would be more effective if you are able to involve other educators/teachers or administrators in carrying out this reflection about the learning environment in your school or non-formal education project.

Ideally you should make a list of those issues/problems you have identified and draft a plan/strategy to improve the environment in which you work - - to make it more compatible with human rights principles. Do not forget to include moments of reflection so that you can review how the implementation of your plan is advancing and so that you can make adjustments.

What can be done to improve the learning environment?

A group of teachers might like to get together to brainstorm a list of ways in which the learning environment could be improved.

- Follow the rules for brainstorming (see Part Two).
- List suggestions on a blackboard or flipchart.

- When ideas have run out, consider each suggestion one by one and discuss whether it would be possible to implement it.
- Draw up a action plan/list of things you will be able to implement in order to improve the learning environment.
- Set a date when you will review implementation of your action plan.

Below are some specific suggestions which may help improve the learning environment. They are based on the idea that if young people are involved in making rules, and in deciding what to do when rules are broken, then they will be more likely to respect these rules.

Violence, conflicts and prejudices:

Educators, parents and young people can work together to develop a specific policy to deal with these situations. For example, this is a suggested course of action for dealing with violent conflicts:

- ♦ Stop physical or verbal aggression.
- ♦ Find out the real problem by asking those involved and those witnessing for brief statements.
- ♦ All sides should be willing to work to resolve differences.
- ♦ There should be a good facilitator who works towards a mutually acceptable resolution to the fight.
- ♦ Ask those involved for suggestions for resolving the conflict and be prepared to contribute one or two ideas.
- ♦ Discuss the alternatives on the basis of searching for a fair solution.
- ♦ Agree on a course of action and follow it. If it is not working after a trial period, consult and try another solution.
- ♦ Follow up the incident with a discussion, a story, role play or artwork. Ask the group to compare it with similar incidents.

Rules:

If the students find some rules unnecessary, unfair or without reason, why not allow them to suggest changes? Rules in school, at home and in community projects are necessary if we want to avoid confusion and chaos, but each rule should be revised from time to time to see if it is fair or still valid. Adults should be prepared to compromise with the needs of the younger ones if a change to the rules is suggested which would contribute to the effective running of the school and the community project as a whole. Every member of the group should then feel a responsibility to respect the rules.

(Adapted from Educating for Character by T. Lickona p.149-151).

How can human rights be part of any teaching curriculum?

Ideally, human rights should be a part of all educational activities, and should permeate the student's whole learning experience. However, because circumstances are different in each country and region, educators have used many different tactics for fitting human rights into their teaching/training curricula. These tactics can be placed in two broad categories:

- Starting to teach human rights at a "grassroots" level in whichever way you can.
- Persuading the local or national educational authorities to change the system, to make funding and time available for human rights teaching.

Often, educators have combined these tactics by beginning with their "grassroots" teaching then using their successes as evidence to persuade the authorities to change the system.

Working with young children:
Teaching young children is generally less exam oriented, and educators usually teach several subjects to one group. As a result of this, educators have often found it quite easy to get permission to teach human rights. Some educators describe their teaching about rights as a "line" running through all subjects, which they have used to help children to understand that different subjects, different people, and the world around them are interconnected.

Working with older children:
Teaching for human rights at this level can be more difficult. A lot depends on the attitude of the director of the non-formal education project or, if working in a school, the school head and the educational authorities who are often worried about the already-overcrowded timetable and the fact that students need to prepare for major examinations (especially in the last grades of school). The subject specialisation at this level also means that cooperation between staff is needed to integrate human rights across the curriculum.

However, many educators have successfully introduced human rights issues, concepts and values at this level in the following ways:

- As an optional, separate subject after school or in weekly class "free time". This approach gives teachers and young people the freedom to explore teaching human rights without pressure, but has the disadvantage that students sometimes do not take seriously subjects which are not part of examinations.

- Some teachers have started teaching human rights within their own specialist subject. There are ideas for how to do this on the next few pages. In particular, human rights teaching fits well with Civics and Social Studies, although teachers who have used this approach stress that it is important to avoid presenting human rights as an academic subject unrelated to real life.

- Teachers have also planned jointly with colleagues to involve students in project work which involves several core subjects. This avoids the danger that students might see human rights as one academic subject, and helps them to see the relevance of school subjects to the real world around them.

Ideas for teaching human rights in core subjects

History
When teaching history, human rights can be introduced around traditional subject matter. Here are some examples.

! Documents: Magna Carta (1215 England)
US Declaration of Independence (1776 USA)
The Declaration of the Rights of Man (1789 France)
National Declaration of Independence & the National Constitution
African Charter on Human and Peoples' Rights (1981 Banjul)

! Major events: War, slavery, colonialism, and Nazism, can all be studied with special attention to their violation of human rights. More recent history, for example apartheid in South Africa, civil war in Liberia, genocide in Rwanda, the abuse of children's rights in northern Uganda, also provides a lot of opportunity to teach about human rights.

! The growth of human rights through history: For example, the origins and growth of democratic thinking and organization, the development of the United Nations, the Organization of African Unity (OAU), the work of the International Red Cross, etc.

! Historical Figures: Nelson Mandela (South Africa)
Martin Luther King (USA)
Mahatma Gandhi (India)

Study of well known figures can lead on to study of 'unknown' people who have had their rights violated or who have fought for human rights and peace. For example, slaves throughout history, or ordinary people, such as people who have had their rights violated by war, or school children in South Africa during the Soweto uprising.

Geography

Urban geography can include problems of poverty in urban areas, and how this affects people's human rights. Economic geography can study the effect of investment and trade on standards of living, or the link between environmental degradation and ill health. Population studies could include examination of how famine and poverty are created, and how racism, colonialism and the treatment of minorities and women have negatively affected development.

Government/Civics

This subject is an opportunity to teach young people about the responsibilities, as well as the rights, which living in peace involves. For example, studies of the structure and processes of government can emphasise the role of individual citizens.

Teaching from a human rights perspective can be especially useful if this part of the curriculum has previously focused on obedience to the state. The responsibility of the government and of citizens to uphold national and international laws against religious, gender and racial discrimination should be studied. The way in which human rights are developed, recognised, and made into laws should also be examined here.

The subject also lends itself to teaching about the Bill of Rights in the country's Constitution and comparing the latter to the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights.

Social Studies

In this subject, social inequalities and their causes can be examined. For example, xenophobia, poverty, ethnic and religious discrimination, and the mechanisms and social structures which combat these injustices. Also, the functions and responsibilities of the police, trade unions, education and mass media should be looked at. A study of how societies deal with dissent can be particularly useful for bringing up issues of human rights, such as freedom of expression, movement, association and assembly.

Literature
Books and poems are excellent resources for vivid accounts of human rights violated or defended. Historical literature is an opportunity for History and Literature teachers to work together to make human rights vivid for the youth.

Some useful books might be:
Animal Farm / Nineteen Eighty-Four (George Orwell)
Cry, The Beloved Country (Alan Paton)

Long Walk to Freedom (abridged version) (Nelson Mandela)

Of course, there will be other relevant books from your own literary history.

Science
Health issues are a good way to introduce human rights in this subject. For example, children have a right to health care, but also the responsibility to respect their own and other people's health. Where appropriate, reference could also be made to traditional health practices and tribal customs affecting health. There are great opportunities for cross-departmental teaching. For example, a biology lesson examining myths about racial or ethnic superiority can inform the learners to make better judgements in a parallel study of racism in history.

Mathematics/Physics
Statistics can be used to hide or reveal human rights abuses. The maths teacher can also show young people how to critically interpret figures which appear in newspapers.

Foreign languages
Language skills can be used to study interesting current themes from other countries. The aim would be to give students an understanding of the human rights issues facing people in other countries, as well as knowledge of a foreign language. If available, foreign language press or literature is helpful for this teaching style, but not essential.

Foreign language classes are opportunities for learners to talk and discuss. They will be most motivated to discuss when the topic is one on which there are different opinions or when the topic is relevant to their age and/or everyday life. Questions of discrimination or of gender equality make good discussion topics.

Students can also enjoy roleplay. Foreign language classes are also a chance for young people to correspond with others of a similar age in different countries. They could ask about political systems, current social questions, the treatment of minorities and any other questions relating to human rights.

Useful teaching methods

The activities in this manual are based on the methods explained here. They are simple, and practice will make them easier. If you are worried that they will disrupt your classroom or youth group, start with a simple method. You may find that letting go of some of your power as "the educator" helps the participants to relax and improves their contributions.

For each method there is a step-by-step explanation of **How to do it**. All the methods presented can be used in both formal and non-formal educational settings.

When using these teaching methods it is always important to work out appropriate time frames for each activity so that students know how much time they have. It is also important to give clear instructions about the activity itself.

Roleplay

A roleplay is a short drama played by the participants. It is mostly improvised, although students draw on their own life experiences to roleplay the situation. It aims to bring to life circumstances or events which are unfamiliar to the participants. Roleplays can improve understanding of a situation and encourage empathy towards those who are involved in it. For example, in a roleplay about a robbery, the learners, by acting the part of the victim, can gain insight into what it is like to be the victim of crime.

Roleplays differ from simulations in that although the latter may also consist of short dramas they are usually scripted and do not involve the same degree of improvisation.

How to do it:

- Identify the issue which the roleplay will illustrate. For example, the right to property (Article 14 of the African Charter on Human and Peoples' Rights).

- Decide on the situation, the problem, and who the characters are. For example, if the class is studying the right to property, they could think of a situation where someone might be deprived of their land because of the ethnic group they belong to.

- Decide how many children will do the roleplay, how many will be observers, whether to do the roleplay simultaneously in small groups, or all together as one group. Encourage shy children to be involved.

- Also, decide how the roleplay will work. For example, it could be:
  - told as a story, where a narrator sets the scene and others act out the rest of the story from the point of view of "their" character.
  - a drama, where the characters interact, inventing dialogue on the spot.
  - a mock trial, where participants pretend to be witnesses testifying in a court.

- Now allow a couple of minutes for the learners to think about the situation and their roles. If the furniture in the room you are working in needs to be re-arranged to make space, do it now.

- The participants perform the roleplay.

- During the roleplay, it might be useful to stop the action at a critical point to ask everyone about what is happening. For example, in a roleplay where there is a violent episode, ask the children if they can think of a way that the situation could be resolved peacefully, then ask that the different possible endings be played out.

- After the roleplay, it is important that participants think about what just took place, so that it is not just an activity, but is also a learning experience. When planning the roleplay, be sure to leave time at the end to reinforce the purpose and learning points of the activity. For example, if the roleplay was a mock trial with witnesses, ask participants to decide on a verdict, then discuss this verdict and how it was reached to bring out the learning points.

- If the roleplay worked badly, ask the young people how it could be improved. If it went well, maybe it could be performed for the whole school or community, with an explanation of the subject it illustrates.

Remember:

- Because roleplays imitate real life, they may raise questions to which there is no simple answer; for example, about the right or wrong behaviour of a character. **Do not** give the impression that there is one answer for every question if there is not. It is very important that facilitators and participants accept different points of view as a natural, normal situation. Facilitators should not impose their view on controversial matters or try to get consensus at any price. However, you can summarize the points where agreement seems to have been reached, and leave open other points which are debatable. During the process you should make sure that you have listed all the viewpoints and have left it to the participants to draw their own conclusions. You can also experiment with different roleplays to achieve the same learning objective.

- Roleplays need to be used with sensitivity. The facilitator needs to respect the feelings of individuals and the social structure of the class. For example, a roleplay about ethnic minorities needs careful handling if there are ethnic minorities in the classroom, so that those belonging to them will not feel exposed or marginalised.

- When designing roleplays try to avoid stereotyping of particular groups (ie ethnic, gender, religious groups etc).

Small Group Discussion

Dividing the class into pairs or groups gives the participants opportunities to participate actively and to cooperate.

Small groups can be useful to generate a lot of ideas very quickly, or to help the class to think about an abstract concept in terms of their own experience. For example, if you were studying the right to life, you could give pairs or groups five minutes to decide "Is it ever right to kill someone?", before returning to the whole-class plenary for further discussion.

In order to ensure that small group discussions are effective and that everyone has a chance to participate the groups should generally consist of not more than four or five people.

How to do it:

- When organizing the groups, ask yourself questions like: Do I want to divide the group according to ability? Do I want to combine the sexes? Do I want friends to work together? Sometimes groups can be chosen at random. For example, by birth date, or by the first letter of their name. Or they can be chosen by numbering off participants according to the number of groups required (ie the number ones form one group, the number twos another etc).

- If the tables and chairs are fixed to the floor, the learners can form groups by turning around in their seats to face the person behind. Make sure that there is enough space for the groups to work in. If there are too many groups in one room, this may be distracting for the participants.

- If a group will be together for more than a few minutes, it might be necessary to have a chairperson and someone to write notes. The group would need to decide who will do these jobs.

- Organizing the group: Explain the task clearly. Seat participants where they can see each other. Tell the group how long they have for the task.

- When the pairs or groups are working:
  - Stand back, but be available.
  - Do not interrupt, unless a group has misunderstood the instructions.
  - Spread your attention between groups.
  - Allow group and pair discussions to flow, only intervene if asked to.
  - Groups sometimes need encouragement to get them going.

- Reporting back: It might be necessary for groups to report their work to the whole class. This might involve reporting a decision, summarizing a discussion, or giving information about how the group functioned. This sort of debriefing can be very useful for both the educator and the class for improving group-work technique. If the groups will need to report back, they need to know this at the start so that they can select someone for this task.

- Evaluation: Ask the group whether the activity was useful, and what they learned. If there is a negative response, ask how they would improve the activity. Use their ideas.

Brainstorming

Brainstorming is a way to encourage creativity and to generate a lot of ideas very quickly. It can be used for solving a specific problem or answering a question.

Some ideas for when to use it might be:

- To find a solution to a problem. For example, after an "incident" involving conflict between individuals, ask the group to brainstorm all the possible non-violent solutions.

- To introduce a new subject. Brainstorm everything that the group already know about the subject. This is a good way to arouse their interest and find out what they already know.

- As a quick creative exercise. For example, brainstorm possible endings for an unfinished story.

How to do it:

- Decide on the issue you want to brainstorm. Formulate it into a question which has many possible answers. Write the question where everyone can see it. For example: "In what ways can we improve our community?"

- Ask them to contribute their ideas. Write the ideas where everyone can see them. These should be single words or short phrases.

- Tell them that in a brainstorm they can't comment on each other's ideas until the end, or repeat ideas which have already been said.
- Encourage everyone to contribute, but do **NOT** move around the group in a circle, or force them to think of an idea - this is likely to discourage creativity.
- Don't judge the ideas as you write them down. If possible, ask a student to write them. Only give your own ideas if it is necessary to encourage the group.
- If a suggestion is unclear, ask the person to clarify it, or suggest a clarification and check that they agree to it.
- Write down **EVERY** new suggestion. Often, the most creative suggestions are the most useful and interesting!
- Stop the brainstorm when ideas are running out. **NOW**, you can go through the suggestions, asking for comments.
- Ranking can sometimes be used to prioritise ideas or solutions after a brainstorm has taken place in order to focus the discussion.

Whole Group Discussion

(Based on the essay "Establishing Rules for Discussion" by Felisa Tibbitts)

Discussions are a good way for the educator or facilitator and the participants to discover what their attitudes are to human rights issues. This is very important for teaching human rights, because as well as knowing the facts, participants also need to explore and analyze issues for themselves.

Discussions are also an opportunity to practice listening, speaking in turn and other group skills which are important for respecting other people's rights. To allow everyone to participate, it is important that the group is of a manageable size. If your group is very large - say for example more than 15 or 20 people - you might be better to break into smaller groups for the discussion (see page 23). Bear in mind that the seating arrangement should encourage interaction and participation. It would be preferable to seat participants in a circle or semi-circle where they can see one another.

In order to have an open discussion, it is important to have an atmosphere of trust and mutual respect in the group. One way to help create a "safe" environment is to have the group develop "Rules for Discussion". This is best done at the beginning of the programme or school year, when standards of behaviour are normally being established, but these rules can be created at any time.

How to do it:

- Ask participants if they want their classroom, club or community group to be a place where they feel free to express themselves and to learn through discussion with each other.

- Suggest that it might be possible for the group to reach a common understanding of the protocol for listening and speaking.

- Ask the participants to think of some principles for group discussion which they think everyone should follow. Write all of these suggestions where everyone can see them.

- After they have brainstormed for a while, look and see if there are any suggestions which could be combined, and invite the group to discuss or comment. If they have not been suggested by the participants, you might want to suggest some of the following principles:

  - listen to the person who is speaking
  - only one person speaks at a time
  - raise your hand to be recognized if you want to say something
  - don't interrupt when someone is speaking
  - when you disagree with someone, make sure that you make a difference between criticizing someone's idea and the person themselves
  - don't laugh when someone is speaking (unless they make a joke!)
  - encourage everyone to participate

- Suggest that participants agree by consensus to follow the rules which they have listed. They are then responsible for applying the rules to themselves and to other members of the group. If serious violations of the rules occur, negotiate with participants to decide what should be the consequences of rule-breaking.

- Write the list up neatly on a large piece of paper and hang it in the room to be referred to, added to or altered as necessary.

Questioning

Of course, all educators already use questions everyday, but what sort of questions? Often, they are questions such as "what did I just say?", which are used to control the class or to ridicule learners. Other questions which are used a lot are so-called "closed" questions. They have only one correct answer and are used to test knowledge. Participatory teaching encourages the educator to use open and divergent questions that will encourage the students to analyze, synthesise and evaluate information. This is also applicable when dealing with very young children.

Here are some examples of "open" questions which you could use. If you practice using them, they will become easier. The key point to remember is: "What do I want from this class or meeting? 'Yes' and 'no' answers, or an open, interesting exchange where participants learn actively?

- Hypothetical questions: "What would you do/think if...?" These help participants to imagine situations and stimulate thought.
- Speculating: “How might we help to solve this problem?”
- Encouraging/supporting: "That's interesting, what happened next?" These draw out the participants own experience and views.
- Opinion seeking: "What do you think or feel about...?" This tells the group that their opinion is important and interesting for you.
- Probing: "Why do you think that?" If asked in a non-aggressive way, this can help the group to think deeply and justify/analyze their opinions.
- Clarifying/summarizing: "Am I right to say that you think that...?" Summarizing what a participant said and checking if you understand it will help others to think about whether they agree with what is being said.
- Identifying agreement: "Do most of us agree that...?" This can provoke discussion or can come at the end, where, by using a question like "Have we finished that part...?", you can agree to move on to the next topic.

Questions can also be asked to arouse interest or to determine the participants’ level of knowledge or background experience in relation to a particular subject. Try to remember to avoid leading or trick questions such as "X is correct, isn't it?" These discourage participation. Asking too many questions at once or asking ambiguous questions should also be avoided. And remember, an occasional nod, a smile or even just sitting on the same level as the group, will improve the responses you get!

Projects

(Based on advice from Hugh Starkey)

Projects are the independent investigation of topics over an extended period, ending in a final product. Projects are useful for teaching human rights because they:

- Help the learners to see links between separate subjects and the outside world.
- Give the learners practice at organizing themselves for action, planning their own time and working to a schedule.

- Allow the learners to take control of their own learning, with the guidance of the teacher/facilitator.

- Create opportunities for the learners to interact with each other and with diverse people in the community.

- Give the learners practice at presenting and defending their own findings and opinions in public - an important skill for promoting human rights.

How to do it:
Projects have distinct stages. Throughout, the emphasis is on allowing participants to take responsibility for their own study.

- **The topic or problem.**

These can be identified by the teacher or facilitator, and presented to the group as choices, or chosen directly by the group, for example, by brainstorming for ideas. It is good to have a direct question on an issue of interest to the group. For example, “Are foreign refugees in our town treated well?” or “What do local parents fear most about children and drugs?” The question needs to be specific to avoid getting ‘lost’ in the subject.

Alternatively, your starting point might be a particular sort of activity which you want the group to use during their project. For example, designing a questionnaire and carrying out interviews.

- **Planning.**

The educator and the group need to decide when the project will begin, how long it will take, what resources will be used, where these can be found, whether each participant will work alone or in groups, on the same or different topics, and so on. Those individuals who are not used to doing research might find it easier to work in groups. It is very important to discuss at this stage how the project will be concluded (see below for more ideas about this).

- **Research / action.**

Project work builds a lot of skills very quickly. For example, an investigative project about local health care might involve visits, interviews, reading, making drawings, collecting statistics, and analyzing data. The best projects combine academic, social and creative skills to involve all the participants' abilities. The educator can help during this stage by answering questions or offering advice, but the participants are responsible for doing the work.

- **The product.**

This might be a report, an exhibition, an oral presentation, a painting, a poem, etc. It is a good idea if the product records not only the students' findings but also the different stages of the project and the participants' own feelings about the topic being studied.

The product can be presented to the whole group, or to a wider audience. For example, a project about poverty in your area might interest the local newspaper or the municipal authorities might want to know the results of a project about environmental damage.

♦ **Marking.**

Because projects are often multi-disciplinary, several educators/facilitators may need to give assessments of the product. Marking needs to reflect the diverse skills which have been used during the project (for example, presentation and creativity). It should not only focus on academic criteria.

Songs and stories

In most African societies, songs and stories are used as a medium of preserving and transmitting social values. They arouse interest, recall experiences and reinforce learning. They can be used as vehicles to convey diverse historical, cultural and social realities. Many of them include human rights concepts and values.

Effective stories are those which are lively, well-illustrated and which do not preach. The informal nature of songs makes them very appealing to the community and the messages they carry tend to live on in people's hearts and minds.

How to do it:

♦ Choose a subject that you want to explore through songs or traditional stories. For example, you could get the group to search for local songs that talk about the past.

♦ If you divide the class in small groups, each can be assigned with different issues. Give them time to ask parents, grandparents and other people in the community and to collect texts.

♦ When their research has finished give each group time to look at and analyze their findings.

♦ Then give time for a representative from each group to present to the rest of the class their findings.

♦ Organize a discussion where you compare what the songs or stories are saying and what today's reality is.

- If you are able to work with a music teacher you can then get group to learn a few of these songs or to tell some of the stories, or you may want to organize a cultural show for your community.

"Buzz session"

Literally, buzzing is "to whisper or spread secretly". This principle is used as a teaching strategy to consolidate learners' understanding of a lesson. A "buzz session" might be used during a long presentation by the teacher/facilitator to break it up a bit, or to change the pace of the lesson.

Learners are given the opportunity to talk freely in small groups of twos or threes. They discuss salient or controversial issues the teacher has raised. Every member speaks and a record is kept for reporting back. It is a short but very important interjection. It makes learners reflect on issues that have been raised or discussed so far.

How to do it:
Use your judgement and stop during the lesson where you think a reasonable chunk of information has been given. Tell participants that for five minutes they can react to what has just been said by discussing in small groups. They should be given a specific task with clear objectives. They can say how they feel, what they think or ask each other questions about things they didn't understand. After the buzz session groups or pairs may be invited to share ideas or questions with the whole group.

Drawing

Drawing can be used to develop observation and cooperation skills, imagination, feelings of empathy for people in the pictures, or to get to know the other members of the group. Drawing is useful when teaching human rights because the work of the group can be exhibited in the school or community to communicate human rights values to others. Some ideas for using drawing are given below.

How to do it:

- Collect pictures, photographs, drawings on different topics from newspapers, magazines, books...
- Ask the group to work in pairs. Give every individual a picture and some drawing materials. Tell them not to show their picture to their partner.
- Each person describes his or her picture to a partner, who has to try to draw it from the description alone. After ten minutes, the pair reverse roles. Because of the time limit, the drawings will be quite simple. The important thing is the describing, not the drawing.
- They then take it in turns to compare their drawings with the original pictures. Ask them if anything important was left out? What? Why? Could they have presented their image better?

or:

Divide the group in pairs and ask each individual to draw their partner, while at the same time asking him/her questions about themselves, such as:
- What is your favourite colour? - Where would you like to visit?

- Ask each person to draw something to represent the answers to these questions around the edges of the portrait of their partner. (For a simpler version of this activity, ask participants to write their partners' names, instead of drawing them. The rest of the activity remains the same).

- When young people have a formal art lesson, there may be opportunities to create posters or artworks which express a concern for or a commitment to human rights.

Pictures and Photographs

Because pictures or photographs appear to be the same to all viewers, but are actually interpreted by us all in different ways, they can be extremely effective for showing learners how we all see things differently. Newspapers and magazines are an obvious source for pictures and photographs.

How to do it:

- Give participants in pairs a picture to look at. Each pair must have a different picture. Give each pair five minutes to write down all the questions they have about their picture. Ask them to choose the four most important questions. The pictures could be related to a topic that you want to discuss or teach about.

- Now ask each pair to show their picture and their questions to the neighbouring pair. Give them ten minutes to work together to find answers to all of their questions. Ask them to make two lists:
  1. questions they can't find an answer to.
  2. questions with a possible answer.

- For the questions with possible answers it is important that they write down WHY they chose this answer. For example, if they think that a child in a picture is from a cold country, what clues were there in the picture that helped them to decide this?

- Make a display of all the pictures, questions and answers. Ask the participants to look at all the pictures, questions and answers, and make further comments where necessary. Leave a space where teachers, parents or others can also comment and contribute their own ideas about the pictures.

(See Parts Three and Four for more activities using photographs).

Cartoons and comics

Cartoons and comics are powerful influences on young people. They can entertain and inform or encourage prejudices and stereotypes. They can be used in a learning situation in many different ways. For example, you can prepare for a discussion about violence in the media by asking the group to count how many episodes of violence occur in cartoons and comics over a set period of time. Cartoons drawn by the students themselves can also be used as a way to communicate human rights issues to the rest of the school or community.

How to do it

- Take cartoons/strips from newspapers, magazines, comics and adverts which relate to the subject being studied. For example, violence, intolerance, or racism. Ask participants to discuss them in groups. Then ask:

  - What is your first emotional response?
  - What is the message of the comic story?
  - Are the images effective in telling the story?
  - Does it criticize an idea, or a group of people?
  - Does it include stereotypes or prejudices towards a particular group of people, such as women, ethnic groups, refugees, people with disabilities?
  - Is it serious, humorous or ironic? How does this contribute to the message?

or:

- Ask each participant to choose a human rights issue and draw a cartoon or comic strip about it. Ask them to try to present this topic in the most powerful way, so that the pictures will make people think about the issues.

- Display the results.

Video and Documentary films

Videos/films are a powerful audio-visual tool for the teaching of human rights issues. The impression they leave on learners goes a long way to change their perceptions and attitudes. Amnesty International has produced video cassettes for use with young people (see Part Six of this manual). Parts of the TV News or a documentary film can also be useful in the teaching of human rights. Here are some points to remember when using videos:

How to do it:

- ♦ It is good for the facilitator to view the material in advance to determine its suitability for the group. Edit as and when appropriate.
- ♦ Determine the most effective way the material can be integrated into the session to enhance its utility (for example, working out the timing and deciding what activities you want to have before and after viewing).
- ♦ Arrange the seating to ensure that each participant can see the screen clearly.
- ♦ If participants analyze information received from videos/films, they are more likely to remember it. For example, they could use their imagination to write a diary from the point of view of a character seen in the video, or use the video as the basis for a discussion.
- ♦ Videos can be used most effectively in a classroom setting if short extracts of relevant human rights issues are shown, rather than full-scale productions, as this leaves more time for interactive discussion.
- ♦ Ensure that you test the equipment before the session begins. In places where electricity is a problem, secure a generator.

Radio

FM Radio is widely available in Africa. Radio broadcasts can often provide a useful additional source of information about topics discussed in the classroom, including human rights issues. A radio set is portable and can be used easily in a variety of settings. News programmes broadcast on the radio are also a good source of material.

How to do it:

- ♦ Know the time schedule of the radio broadcast and inform the class in advance of both the time and the topic.

- Determine the most effective way that the broadcast can be integrated into your teaching program. Plan the activities you will use both before and after the broadcast.

- Arrive at the class early with the radio set and make sure it is in working order.

- Arrange the seats so that the radio can be in the middle. Adjust the volume appropriately.

- Brief the listeners before the broadcast begins on the topic to be discussed and how to benefit most from listening to the program. Highlight any points that you may want them to pay particular attention to or questions that you would like them to consider.

- Discuss the content with the students after the broadcast. Ask them:
  - their initial reaction to the broadcast
  - the points they most agreed with
  - the points they disagree with
  - the points they regard as controversial and that need further discussion by the group

Newspapers

The media are essential for enabling information to circulate. However we sometimes find subjective reporting using stereotypes and prejudices. Identifying and analyzing prejudice in newspapers prepares participants to identify it and oppose it in everyday situations. This sort of activity also improves communication skills.

How to do it:
For example, choose a current rights issue which receives a lot of media coverage in your country. Alternatively, choose a trend which lies behind several different stories, such as sexism/discrimination.

- Divide participants into groups of four or five (depending on the numbers).

- Give each group at least one story from local or national newspapers about the chosen topic. If necessary, the same report can be used by all the groups. Reports from different newspapers about the same event are good for comparison.

- Ask each group to discuss some questions from the following list. Select questions appropriate to the reports being used, or invent others:

  - Does the title of the report suggest its view on the issue?
  - What is your first impression of the situation described?
  - Does anyone seem to be at fault? If so, who?

- Are direct accusations made against anyone? If so, list them.
- Is any proof offered to support the allegations?
- How much of the report criticizes someone?
- How much supports or defends them?
- Are there any direct quotes from the people who are being criticized?
- Which words do you think are the most important in creating your impression of the report?
- What impressions, if any, are given of ordinary people's views on the issue?
- What is the attitude of people in authority?

♦ This sort of analysisis can be followed up in many ways. For example, through a wider discussion, or participants writing their own newspaper-style reports or comparing newspaper coverage of an issue with that on TV/radio.

♦ You could also ask participants to bring in interesting articles or stories they have found in newspapers. In this way, a collection of articles can be formed, which can be used as a basis for group discussions. Parents and other family members can become involved by helping learners to identify interesting articles.

Interviewing

When teaching human rights, we can look in books for the letter of the law, but for concrete examples of rights in action we can look around us in our own communities. For example, if the group is learning about the rights of the child, their parents and their grandparents will be an important source of information about how the lives of children have changed over the years.
Interviews are a good way to bring the wider community into the school or youth organization, to tie learning to real life, and also to improve young people's skills in dealing with all kinds of people.

How to do it:

See page 78 for an example of a class interview.

Word association

This method can be used with a group when beginning to examine a topic to find out how much they already know about it, and at the end to find out how much they learned.

How to do it:

- Take a key word related to the issue being examined or studied.
- Ask the group to quickly write down other words that they think of when they hear this word. This is a very short exercise, a minute or two is enough time.
- Make it clear that writing nothing at all is quite acceptable. The result is a "snapshot" of the range of vocabulary which the learners associate with the original trigger-word.
- To evaluate the learning process, "before" and "after" results can be compared. This can help you to evaluate your teaching, and participants can see the progress they are making.

Re-creating information

A good way to internalize and to understand information is to re-create it in another form. For example, to listen to a story and then tell it in pictures. Participants will have to identify the most important part of the information and decide how to re-create it. A participant has to decide, "I'm going to do it this way because...".

This technique helps to develop the imagination, as well as skills of observation, selection and reasoning.

How to do it:

- With the group, choose a source such as a story, a picture, a poem, a cartoon or a film. For example, if the group is studying the right to be with one's family, a picture of a refugee child could be used.
- Participants read, look at or listen carefully to the original version.
- They decide which parts of the story to transfer to the new medium, and explain their choices. If you are using a picture, then they will need to imagine the story behind the picture.
- If they want to add things that were not in the original, they need to explain why.
- Participants produce the new version.

Ideas for re-creating media:

- a "radio play" - creating dialogue
- a written short story
- a story in comic strip form
- a narrative poem
- a painting
- a story told to the group
- a display for the group

Inviting Outside Speakers

It is always interesting to have an expert from a particular profession come and talk about his/her work. When discussing a difficult ethical issue or a subject where it is clear that there is more than one answer, you may want to invite two or three different people to speak to your group and in so doing show them the different views and approaches that exist on this one issue.

How to do it:

- You will need to identify the most appropriate speaker(s). This can be done in consultation with the group.

- You should contact them in advance to invite them to speak to your students on the subject you have chosen. Alternatively ask the group to write an invitation letter. Set a day and time and organize the room (make sure that there is drinking water for the speaker to make them feel comfortable).

- If you are inviting more than one person you may want to invite them to come at the same time or perhaps on different days, depending on the time you have available and which way is going to be more appropriate to listen to what they have to say -- you decide.

- If the participants have never attended a conference, and to ensure they get involved in the subject, you may want to give them a brief introduction in advance of the presentation to get them thinking about any questions they may want to ask the speaker(s).

- After the presentation(s) have finished and you are alone with your students you can ask them if they found it interesting and review with them the issues that transpired from the presentation(s).

Case Studies

Case studies provide examples of real or hypothetical situations for students to discuss and consider. They are useful as a way of introducing issues where there may be more than one point of view or answer. They are good for developing analytical skills, encouraging creativity in problem-solving and for developing teamwork.

When teaching in a country with a hostile human rights environment, hypotheticals can be particularly useful. This is because educators can argue that the examples they use are related to some other country and not to conditions in their own country.

Case studies are usually text-based, but you could also use short extracts from a video or audio tape to present the case. The case study must be long enough to give all the relevant details, but at the same time not too long otherwise time will be wasted simply trying to understand the facts of the situation rather than analyzing it. Useful sources of material for case studies can be found in textbooks, newspapers or on TV.

For some examples of case studies, refer to the activities on pages 107 and 111.

How to do it:

- Work through the case study yourself before the session. It often helps to get another person to help you to test it.

- Explain the context to the participants - why you are giving them a case study and what they can hope to gain from it. Give them clear instructions on what they will have to do.

- Issue the case study. Allow some reading time.

- Check understanding of the text if necessary. People with reading/learning difficulties can be given it ahead of time so that they have time to read at their own pace.

- Write up on a board or flip chart a list of questions/issues that you want the participants to discuss. Check that they understand what they have to do.

- Give participants time to work on the case study. This can be done individually, in pairs or in small groups (see advice on Small Group Discussion on pages 23 and 24).

- Review with the participants their responses to the questions/issues raised and draw out the learning points.

How to design your own human rights teaching activities

Each activity in this manual has suggestions which will help you to adapt it for your own needs. You might also want to design your own completely new activities, based on human rights issues in your own country. Here is a simple model which will help you to do this.

Before you read this, look back at "What is Human Rights Education" in Part One.

(The advice on this page is based on discussions with the Citizenship Foundation and on the essay "Developing a Lesson" by Felisa Tibbitts.)

Some basic steps

- **Overview:** select a general topic or theme. The topic could be from a current event (such as a local election), a theme that is of interest to you (tolerance) or an issue required in the curriculum.

- **Objectives:** decide which skills, knowledge and attitudes you want your learners to develop around this topic. Write these down (see the boxes on page 8 for more ideas about skills, attitudes and knowledge).

- At this point you may need to do some research on the topic you have chosen in order to strengthen your own knowledge/understanding of the issue and to find out what resources are available. This part of teaching ensures that we, the educators, never stop learning too.

- Decide what **time** is available to you for that particular session. This is very important since it will help determine the chunk of material you will be able to cover and the particular method to use.

- **Procedure:** choose your method of teaching or the materials on which you want to base the lesson. It might help to focus on a core activity, around which the lesson will be built. This might be a conventional activity such as the young people reading a text and responding to it in discussion and essays, or a less

conventional activity such as a research project, the use of newspapers, the organization of a debate, or the writing of a poem.

- Write an outline of the different stages which you would like to have in the lesson. Most activities in this manual have the following structure:

  - warm-up, motivation exercise (such as open-ended questions)
  - concrete task (done individually or in small groups)
  - whole group discussion (following presentation of small group work, if appropriate)
  - ending and follow-up assignments

- Now think what previous knowledge participants will need. Also, think how you will evaluate the activity (see below and also Part Six of this manual for more ideas about evaluation). Remember to estimate the time needed for each part of the activity.

- Now return to your original list of goals. Have you covered them all in your preparation? Think about having an overall balance between presentation, discussion, thought and action in the classroom.

Evaluating your teaching activities

Depending on how you introduce teaching for human rights into your educational program, evaluation may be something which you are obliged to do or which you want to do. Whatever your motive, there are many good reasons to do it:

- ♦ It is a chance to prove to yourself that your efforts are working and are worthwhile (or to see why they are not working and how to change them).
- ♦ It gives your efforts credibility with educational authorities.
- ♦ It gives the children the opportunity to monitor their own progress.
- ♦ It can be part of the process of improving participants' personal responsibility for their learning.

Below are some ideas about evaluating in the classroom. For ideas about evaluating in workshops, see Part Six.
(This advice is based on the essay "Lesson Evaluation in the Human Rights Classroom" by Felisa Tibbitts)

Academic evaluation methods (such as marking essays on factual accuracy), although useful for evaluating the knowledge part of human rights teaching, are not so useful for evaluating skills and attitudes.

Also, it is relatively easy to take a pile of essays home to mark, but quite difficult to monitor the development of skills and attitudes in a busy group particularly if they are working in small groups. This has led educators introducing human rights to combine traditional marking techniques with new evaluation techniques designed to assess the effectiveness of the skills and attitudes aspects of their teaching.

How can I assess skills and attitudes?

Assessing development of skills and attitudes is made easier if:

- you have clear criteria or standards (preferably agreed in advance with the learners) against which you can evaluate a learner's performance.

- you ask participants to evaluate their behaviour themselves.

- you ask learners to constructively evaluate each other's behaviour.

Involving learners in evaluating themselves and their colleagues has the added advantage that it encourages them to take more responsibility for their behaviour. However, some educators may worry about the possibility that a participant, the facilitator, and the other participants may all give conflicting assessments. In these circumstances, differences can be discussed and, if necessary, evaluation procedures adjusted.

It is possible to work with learners, for example, by brainstorming to list criteria or standards for participative work. Here is an example of such a list:

Skills in small group work[1]
Does the learner:
- keep the purpose or task in mind
- cooperate with other members of the group
- work without disturbing others
- act courteously to all group members
- complete a fair share of the work
- help find ways to improve group work

It is possible to assess attitudes in the same way. For example:

Assessment of "open-mindedness"[2]
Does the learner:
- consider new ideas and activities
- try new ways to do things
- put facts before feelings in discussions
- change conclusion in light of new facts
- base judgements on fairness to everyone
- consider all sides of an issue
- recognize stereotypes and prejudice

For self-assessment, a similar list can be used. For example:

Assessment of developing values[3]
How do you rate yourself on the items listed here?
(A = very good, B = good, C = OK, D = very poor)
- respect for others
- interest in others
- listening to others
- sticking to the job
- sensitive to others' needs
- fair judgement of others
- cooperating with others
- thinking before acting
- being honest
- helping others
- admitting errors

Finally, here is a sample marking system which includes evaluation of group work, discussions and joint projects, as well more traditional exercises and tests:

Sample marking system for use over a 12 week period

- Marks for each group activity (one per week), based on
  - participation (assigned individually - marked through self-evaluation and evaluation by other participants)
  - group result (assigned to group as a whole - marked by the facilitator)

- Written tests and homework assignments (marked by facilitator)

- Project work (one per term)
  Graded for design, execution, and educational value for the learner (marked by the facilitator and by other participants on the basis of oral presentation)

- Participation and contribution to classroom discussions (marked by teacher and classmates)

As with all aspects of Human Rights Education, once you try this sort of marking you will have your own ideas about how to do it with your own class - these pages are just a start for your own thoughts.

1,2 *(Taken from Michaelis, John U (1988), Social Studies for Children: A Guide to Basic Instruction, 9th edition (Englewood Cliffs: Prentice Hall, p388)*

3**,***(Taken from Michaelis, John U (1988), Social Studies for Children: A Guide to Basic Instruction, 10th edition (Englewood Cliffs: Prentice Hall, p377)*

Sample lesson

This sample lesson is on stereotyping.

Prerequisite Knowledge
Participants will have some general understanding of culture, generalizations and stereotypes, prejudices, discrimination etc.

Objectives
Participants will:
- distinguish between generalizations and stereotypes
- identify examples of stereotypes in their local community
- develop sensitivities for those groups that are negatively stereotyped

Teaching-learning materials
- Blackboard or large sheets of paper
- Newspapers and magazines

Time: 60 minutes

Procedure

♦ **Step 1:** Introduction (10 minutes)
The facilitator writes on the blackboard certain categories of people (old person, girl, boy, handicapped person) and asks learners to suggest descriptive words which define these groups. Write these on the blackboard.

The facilitator summarizes these views, looking for links within categories, and decides with participants if the attributes mentioned are positive, negative or neutral.

The facilitator makes the distinction between a generalization and a stereotype and explains in some detail these concepts.

♦ **Step 2:** Group work (10 minutes)
The facilitator asks participants to break into groups of four or five (depending on numbers). Each group appoints a chairperson and a rapporteur (secretary). Select some categories of people discriminated against in the community eg. women, refugees and displaced persons, ethnic minority group, disabled persons and beggars. Let each group deal with one category considering the examples of attitudes, prejudices and stereotypes they face in the community and also why and how they are formed.

♦ **Step 3:** Discussion (25 minutes)
Ask all groups to reconvene in plenary session to present their findings. Examine and discuss the presentations from the point of view of the equality and non-discrimination provisions of Universal Declaration of Human Rights.

The facilitator might take the opportunity to point out that:
- generalizations about certain groups are negative, and these can be called prejudices
- negative generalizations about whole groups of people are often not based on actual, personal contact with the group

♦ **Step 4:** Conclusion (5 minutes)
- "What are the sources of these stereotypes?"
- "What conclusions can be drawn about generalizations and stereotypes, based on this activity?"

(For example, that generalizations and stereotypes are found in many parts of the culture, in mass media, in the opinions of friends and family. That negative stereotypes are based on fear, and positive ones on envy).

♦ **Step 5:** Follow-up

Participants might write a short essay about an occasion when they felt that they were stereotyped in either a positive or negative way. How did this make them feel?

♦ **Step 6:** Setting Evaluation Criteria

Your evaluation criteria for this activity could be:
- how did individual participants contribute to class discussion
- how did individual members participate / cooperate in group work
- result of group work (group mark)
- essay assignment

Part Three: Young Children

This part contains:

! Starting up - introductory activities

! You and me - activities about diversity

! Who, me? - activities about responsibility

! Rights for Life - activities about the universality of rights

! What's fair? - activities about justice

! My rights / Your rights - activities about situations where rights conflict

! Action! - Making human rights part of our daily life

"Education should prepare the child for life in a spirit of understanding, peace and tolerance."

Convention on the Rights of the Child

Guide to the activities:

To make them easier to use, the activities in this part of the manual all have the same format.

Title

Aim: This, and the brief introduction to each group of activities, tells you why they are useful.

Learning points: These are the key concepts contained in the activity. Keep them in mind as you do it.

What you need: This tells you what equipment you will need and what to prepare before the lesson.

Time: The times shown are estimates of how long it will take to do the activity and any discussion component.

How to do it: This part explains the activity step-by-step. Where specific methods are used, these are explained in Part Two of this manual.

Questions: Most of the activities use open questions and discussion to help students think about the issues raised by the activity. Advice on using open questions and discussion is available in Part Two of this manual.

Choices: These are suggestions for further work on an issue. Some activities have ideas for adapting them to suit another age group. Others have ideas for human rights actions.

Information / Examples / Gamecards:
Some activities have additional parts. To avoid missing anything, read the whole activity through before attempting it, and check that you have found all the items listed under "What you need".

Starting up - introductory activities

Because several of the activities in this part of the manual refer to the Universal Declaration of Human Rights and the Convention on the Rights of the Child, here are two activities to help familiarize your class with them - the "Quick Quiz" and "Treasure Hunt". They can be used to test children's knowledge about rights.

Quick Quiz

(Based on an activity by David Shiman)

Aim: This quiz is suitable for use with children aged 10 and above. It is useful at any stage of teaching human rights. If the children have not studied human rights before, it is a way to find out how much they already know. It can then be used to check on how their knowledge grows over time. It is also very useful for finding out what special interests and concerns children have about human rights.

Learning Points:
- We already know a lot about human rights.
- Sometimes, there are no correct answers when we discuss rights.

What you need:
- Quiz questions.
- Blackboard or a large piece of paper and pens.

Time: One hour

How to do it:
! Before the lesson, write the questions up on paper or the blackboard, or when the children arrive, read out the questions and ask them to copy them down, without answering them.
! Now, ask the children to move around the room for ten minutes, asking a different person for an answer to each of the questions. The person who answers a

question should sign their answer. In this way, the children share what they know already about human rights. Alternatively, you could ask the children to answer the questions on their own.

! Go through the questions, asking the group for their answers. Write them on the blackboard or on paper stuck to the wall. There might be many answers for one question. Encourage the children to discuss their answers as you write them down (the advice on asking questions from Part Two might be useful here).

! The children will probably not be able to answer all of the questions. Also, their answers might be inaccurate. For example, they might not know that torture is against the law in Africa as well as in Europe, Asia and the Americas. Remember that the purpose of the quiz is to raise human rights issues, not to get "correct" answers.

! Questions which raise particularly interesting issues can form the basis of future discussions. For help with discussions about rights, see Part Two.

! If there is not much time, select a few questions instead, concentrating on those which are most relevant to the children.

Quiz questions:

Can you think of?.....

! A human right?
! A country where human rights are violated?
! A document which proclaims human rights?
! A group which was persecuted in the past?
! A country where people are denied rights because of their ethnicity?
! A country where people are denied rights because of their religion?
! A country where rights of different groups are in conflict?
! An organization which fights for human rights?
! A film or a book about rights?
! A country where people are tortured?
! A country where the human rights situation has improved?
! A country where people are denied the right to emigrate?
! A right denied to you in school or at home?
! An individual who fights for human rights?
! A right sometimes denied to women?
! A right all children should have?
! People who are denied the right to establish their own nation?
! A human right denied to some people in your country?
! A right your parents have which you don't?
! A right of yours that has never been violated?
! A violation of human rights that personally concerns you?

Choices:

! If you have a photocopier, draw a grid on a piece of paper, write a question in each box, leaving space for the children to write down their answers. Make a copy of the paper for each child.

! As a project (see Part Two) older children could select one of the questions and research it in depth, making a report of their findings to the group.

! As an action, children could ask visitors these questions at a school open day or they could ask family members at home to answer them.

Treasure Hunt

Aim: This hide-and-seek activity is a quick way to introduce the Convention on the Rights of the Child. It is a helpful activity to use when the group first start learning about human rights. It can also be used to introduce the Universal Declaration of Human Rights.

Learning Points:
- Human rights are valuable.
- They are written down in special documents.

What you need:
- Convention on the Rights of the Child from Part Five of this manual. If the children are quite young, it is better to use the Summary of Rights from the Convention on the Rights of the Child - see Part Five of this manual.
- Paper and pens.

Time: Up to half an hour

How to do it:
! Either write some articles from the Convention on the Rights of the Child on pieces of paper, or photocopy it and cut it up.
! Before the children arrive, hide each article in a different place in the room.
! When the children arrive, explain that there is something very valuable hidden on pieces of paper around the room. Ask the children to look for the articles. When an article is found, ask the finder to read it out, and to explain what it means.
! Ask the finder of each article to keep the piece of paper. That is now "their" article. Later, when the group moves on to other human rights activities, the facilitator can ask the children to help when "their" article comes up. Over time, participants might be able to develop expert knowledge about the problems and issues surrounding "their" article.

Choices:
! If you are using the full Convention on the Rights of the Child, the Summary in Part Five of this manual can be used by the facilitator to explain any articles which children are unable to explain.
! As a project children could create a play, poem, poster or painting explaining “their” right.
! As an action, children could share the products of this project work with the school, with parents and with the rest of the community. For example, at a school or community concert on Human Rights Day.
! This activity could also be used to introduce the African Charter on Human and Peoples’ Rights or a country’s Bill of Rights or Constitution.

You and me - activities about diversity

These activities are about diversity - similarities and differences between people. They are designed to show that we are all different, yet all equal. Some of the activities focus on why differences are good and important for us as individuals with our own identities. Other activities draw attention to the similarities that all human beings share - for example, our love of stories, or music. Some activities are about living together as a caring community. These are all basic principles on which formal human rights standards, such as the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights, are based.

This is Me

Aim: Children reinforce their identity and raise their self-esteem through an art activity. The questions encourage them to think positively about differences between people.

Learning points:
- We are all different but we share many similarities.
- Rights are based on the similar needs of different people.

What you need:
- Summary of Rights from the Convention on the Rights of the Child (see Part Five of this manual).
- Sheet of paper for each child.
- Pens, crayons or paints.

Time: One hour

How to do it:
! Write each child's name on a sheet of paper, or ask them to do this themselves.

! Ask them to decorate their name using crayons. They can colour the name and draw some of their favourite things around it, such as toys, places, food and so on.
! Sitting in a circle, ask each child to show their name and explain their favourite things.
! Ask the questions listed below as a way to develop children's awareness of their similarities and differences.
! Display all the work in the school or community centre with a title such as "This is Us".

Questions:
! What did you learn about other people?
! Did you learn anything about yourself?
! How did it feel to see your name displayed?
! Were our favourite things the same or different?
! What would it be like if we were all the same?

Choices:
! The group can look at the Summary of Rights from the Convention on the Rights of the Child. Which rights mention children's similarities? Which rights mention children's differences?
! If the group is too big, or the children are too small to concentrate for long, ask them to talk to another child about their work. After a few minutes, each pair can show their work to another pair.
! Older children can sit opposite each other in pairs and draw each other. Ask them to talk to each other, finding out about the other person's interests, history, dreams, family, work, etc and drawing these things around the portrait of the other person.
! For another adaptation, ask the group to move around the room while music plays. When the music stops, they must find a partner, and ask each other any question. For example, what is your favourite colour or food? Do you have any brothers or sisters? Where would you like to travel? Restart the music and repeat the process until all children have exchanged their opinions. At the end, ask questions similar to those listed above. If no music is available the group could sing a popular song until the instructor tells them to stop singing. They must then find a partner and ask a question in the same way as if the music had stopped.
! As a project children could do this activity with their family and adult friends, explaining the learning points themselves. The results of this project could be displayed in the school or community.

Look at me!

Aim: A variation on "This is me", this activity builds on the ideas for drawing activities in Part Two of this manual. It increases children's self-esteem, which makes them more likely to be tolerant of others and respect others' rights. The activity also introduces ideas about how children can make their classroom and community a happier place through their own actions.

Learning point:
- "Do to others as you would have them do to you."

What you need:
- Summary of Rights from the Convention on the Rights of the Child
- Flipcharts or a blackboard, pens, crayons or paints.

Time: One hour

How to do it:
! Divide the children into pairs.
! One child lies flat on a long sheet of paper.
! The other child draws around the child on the paper. (This is also a great opportunity for language development about the parts of the body!)
! The child lies on the floor next to their outline. The other child can add details to the outline. For example, details of the face, colour of hair, clothing, and so on.
! If children are in groups of more than two children, they can work on different parts of the drawing to complete the portrait.
! Each child can then present the picture of their partner, explaining what he/she discovered about this person.
! Ask the questions listed below.
! The children can take their portraits home to show to family and friends.

Questions:
! The group can look at the Summary of Rights from the Convention on the Rights of the Child. How would people need to help each other to achieve these rights? (For example, by caring about friends and family...).
! How did it feel to be drawn?
! How did it feel to be drawing?
! Everyone needs to be cared for by someone - this is a right we all have. What happens when people don't get enough attention? (Children could write a story about a time when they felt lonely).
! If you moved to a new community, how would you want people to treat you?
! Can we think of any ways to make sure that no-one in our group is lonely?

Choices:
! The whole group could also draw one child, if you think this would be useful. For example, to make a "different" child feel part of the group.

! The child can choose to be drawn as something they would like to be (a footballer, a dancer, a clown...)
! If a child is joining or leaving the group, this activity can be used to make them feel part of the community. (A child who is leaving could have all the things they will need in their new life added to the picture: love, friends, sun, smiles).

Hands up!

Aim: This game helps children to develop feelings of community and to recognize that difference is necessary.

Learning point:
- Differences are useful and necessary.

What you need:
- Summary of Rights from the Convention on the Rights of the Child (see Part Five). - One blindfold.

Time: Half an hour

How to do it:
! Ask the children to stand in a circle. Ask for a volunteer to be blindfolded.
! Turn the volunteer around a few times then lead them to another child. By touching the hair, face and clothes they must guess who the other child is.
! Try to ignore children's usual friendship groups for this activity.
! Continue until all children have had a go.
! Now ask the questions listed below as a way to develop children's awareness of their similarities and differences.

Questions:
! Why did we do that?
! How did you know who it was?
! What if someone had a different skin colour or different coloured eyes?
! What if everyone had the same nose, hair, ears?

Choices:
! The group can look at the Summary of Rights from the Convention on the Rights of the Child and discuss the question “Why do we need the same rights when we are so different?”
! This activity can also be used for teaching about disability by showing the children how it might feel to be blind.
! As a project children can “experiment” with other forms of disability and make a book recording how they felt and how they would want to be treated if they were a person with a disability.
! As a variation, use different objects, foods or smells to show how appearances can be deceptive.

Children from around the World

Aim: This activity with pictures helps children to explore the similarities amongst the children of the world regardless of nationality, gender or ethnic group.

Learning points:
- We are all different but we share many similarities.
- Rights are based on the similar needs of different people.

What you need:
- Summary of Rights from the Convention on the Rights of the Child in Part Five.
- Photos of children from your local area and around the world. Choose pictures which show as many different sorts of food, climate, physical types and ways of life as possible. These can be cut from newspapers and magazines.

Time: One hour

How to do it:
! Share out the picture collection.
! Ask the children to help you to group the photos by obvious attributes. For example, boys and girls, hair colour, older or younger and so on. Try a mixture of attributes which mix up the pictures from around the world. For example, group together children who are talking, or playing, or who are older or younger than the group.
! Ask the questions listed below as a way to develop children's awareness of the similarities between the children in the pictures.

Questions:
! What was the same about the children in the pictures?
! What was different?
! Were there any things in the pictures that you didn't recognize?
! What do you think children in the pictures wouldn't recognize if they came here?
! How would you want to be treated if you had to go to their school? Why?
! Imagine that some children from the pictures are coming to visit you. What would you say to other children about how to treat the visiting children?

Choices:
! Children could write a letter to one of the children in the pictures, telling them about your community.
! As a project it may be possible for your group to get pen-friends from abroad or from another part of your country.
! As an action, children could write and perform a drama about someone who moves to a new community far away and who is treated kindly and unkindly by different children in their new environment.

Everyone enjoys playing

Aim: This activity with games helps children to explore the similarities amongst the children of the world regardless of nationality, gender or ethnic group. It also introduces children to the idea that they have inherent rights, including the right to play, which are written down in the Convention on the Rights of the Child.

Learning points:
- We are all different but we share many similarities.
- Rights are based on the similar needs of different people.

What you need:
- Summary of Rights from the Convention on the Rights of the Child (see Part Five). - The Convention on the Rights of the Child.
- The example games on the next page.

Time: About an hour and a half

How to do it:
! Explain that children all over the world play different, but very interesting games.
! Introduce games from different countries (if you have a globe or an atlas show them where those countries are). Play the games. There are some ideas given on the next page.
! Ask the children which game of theirs they would recommend to children all over the world. Play that game.
! If some children belong to an ethnic group, ask if they know some games from their own culture which you can play. (But if they don't want to, don't force them).
! Ask the questions listed below as a way to develop children's awareness of the similarities between children all over the world.

Questions:
! Did you enjoy one game more than the others? Why? What makes a good game?
! Would the new games become more fun if you were used to them?
! All children have the right to play. This right is written down in the Convention on the Rights of the Child. Why do you think play is specially mentioned in this document?
! Would it be possible for you to teach children from another country your games, even if they didn't speak your language? How?

Choices:
! This activity can also be done using songs from around the world, or from different parts of your country.
! As a project, children can make a "collection" of games from their families, books, stories.
! Children could split into two groups. One group shows the others how to play a new game by miming. Then swap.

Example games:

Cover your Ears (Korea).
This game is a favourite of both children and adults. Any number of players can join the fun.

! The players sit in a circle. One player is chosen as the leader, and places both hands over their ears.

! The player to the left of the leader places their right hand over their right ear. The player to their right must place their left hand over their left ear. (In other words, the ears nearest to the leader are covered).

! The leader removes both hands and points to another player in the circle.

! The new leader puts both hands over their ears. Again, players immediately to the left and right of the leader cover their "near-side" ears. The new leader then points to another player and the game continues as quickly as possible.

! Any player who is slow to cover an ear, or who makes a mistake, is out of the game. The winner is the last player left in the game.

Who is it? (Chile).
This is a game for six to thirty players.

! One child is IT. The players stand in a line behind IT. IT should not see who is behind him/her.

! IT takes nine slow steps forward while the other players quickly change places. One of them takes the place directly behind IT.

! The other players ask IT: "Who is behind you? "

! IT can ask three questions before guessing who it is. For example:
"Is it a boy or a girl?" , "Is she/ he short or tall?" , "Is she/ he dark or fair?"

! The other players give one word answers to the questions. IT must then guess who is standing immediately behind.

! If IT guesses correctly, that person remains IT for another turn. If IT guesses incorrectly, another player becomes IT.

(For more ideas about games, see Songs, Games, Stories from around the World. Details about this book are in Part Six of this manual).

Stories have no borders

Aim: This activity uses stories to help children to explore the similarities amongst the children of the world regardless of nationality, gender or race.

Learning points:
- We are all different but we share many similarities.
- Rights are based on the similar needs of different people.

What you need:
- Summary of Rights from the Convention on the Rights of the Child (see Part Five).
- Example stories on the following pages.

Time: About an hour

How to do it:
! Explain that children all over the world listen to different stories.
! Tell the children some stories from different countries (if you have a globe or an atlas show them where those countries are). There are some ideas given on the next page.
! Ask them which story from their country they like most and would tell to children in other parts of the world.
! If some children belong to an ethnic group, ask if they know some stories from their own culture which they might want to tell. (But if they don't want to, don't force them).
! Ask the questions listed below as a way to develop children's awareness of the similarities between children all over the world.

Questions:
! Which story did you like most? Why? What makes a good story?
! Why do people all over the world tell stories? What sort of stories can we think of?

Choices:
! "The Donkey, the Horse, the Sheep and the Cock" can be used to show that rights go with responsibilities. Ask the class to write their own stories on this theme.
! Folk tales from your country can be useful for teaching about human rights. For example, stories where children suffer can be used with reference to the Summary of the Convention on the Rights of the Child.
! As an action, children could write their own stories or perform a play to illustrate one of the articles of the Universal Declaration of Human Rights.

Example stories:

The Inheritance (Ethiopia)

This story can be used to show that an injustice done to someone else is an injustice done to oneself.

There were once two brothers who quarrelled over an inheritance which consisted of a donkey and two thatched roof huts that stood close together. One brother was rich, the other was poor. The rich brother wanted to make his poor brother poorer so that he would leave the village.
The rich brother said to his poor brother that they should kill the donkey and share its meat. The poor brother suggested that they should rather sell the donkey and share the money. As they could not agree they went to court and the judge ruled in favour of the rich brother. The donkey was killed and the rich brother gave his share of the meat to his dogs.
Next the rich brother wanted to set his hut on fire. The poor brother protested saying that his hut would also be burnt down. Again they went to court and again the court ruled in favour of the rich brother, saying a person may do whatever they like with their property. Accordingly the rich brother burnt his hut and the poor brother's hut was also destroyed by the fire.

Some time later the poor man planted chick peas on the land where his hut had been. When the chick peas were ripe for harvesting the poor brother caught his rich brother's daughter feasting on the crop. The poor brother took her before the court and demanded that he be allowed to cut open the girl's stomach and get the chick peas back. The rich brother offered to pay for the chick peas or to give the poor brother whatever else he wanted. The poor brother refused saying that he wanted the chick peas back.
The judge held that the poor brother was entitled to get his chick peas back and to cut open the girl's stomach to get them.

Example stories continued...

Dividing the Cheese (Cape Verde Islands)

Two cats stole a cheese. One wanted to divide it. The other did not trust him, so he said, "No, let us get a monkey to divide it between us!" The first went to find a monkey and asked him to be the judge. "Certainly," said the monkey. He sent them for a large knife and some scales. But instead of cutting the cheese in halves, he made one piece bigger than the other. Then he put them in the scale. "I didn't divide these well," he said. He started to eat the heavier piece of cheese. "What are you doing?" cried the cats.
"I am going to eat some of this piece to make it even with the other." Soon the piece he was eating was smaller than other piece. He changed over and began to eat the other.
The cats saw that before he was done he would have eaten all the cheese. They said, "Sir Judge, let us have the rest of the cheese, and we will divide it ourselves."
"Oh no," said the monkey, "you might fight over it, and the king of the animals would come after me." So the monkey went on eating, first one piece, then the other. The cats saw that nothing would be left. One cat turned to the other and said, "We should have divided the cheese ourselves."
After the monkey had eaten all the cheese, he said, "Let us all go in peace, and never again let your interest blind your understanding."

Example stories continued…

The Donkey, the Horse, the Sheep and the Cock (Ghana)

This story can be used to show that rights go with responsibilities and that one person's action or inaction may have repercussions for other people.

The donkey, the horse, the sheep and the cock all lived in a barn owned by a rich man who had only one child. The child liked to visit the barn to play with the animals. One morning the donkey woke up in a bad mood and started jumping and kicking all over the barn. The cock went and asked the sheep to tell the donkey to stop, but the sheep refused, saying it was none of his business and the donkey could do what he liked.

The cock then went to the horse and begged him to talk to the donkey because his actions could lead to trouble for all of them. The horse refused and said that the donkey was old enough to know what he was doing and should take responsibility for his own actions. A little while later, the rich man's child came into the barn to play with the animals. The donkey did not see the child and kicked him on the head. The child fell to the ground unconscious.

The rich man was very angry and shot the donkey. The horse was ridden so hard to the next town to fetch a doctor that when he returned his feet were bleeding and his back raw from the whip.

Fortunately the boy recovered. The rich man was so happy that he threw a party to celebrate his son's recovery. The cock and the sheep were both slaughtered to feed the guests.

Sending us to the stars

Aim: To help children think about the differences and similarities between humans.

Learning points:
- Our human similarities are greater than our differences.
- Rights are based on the similar needs of different people.

What you need:
- Summary of the Convention on the Rights of the Child (See Part Five).

Time: One hour, plus homework

How to do it:
! If necessary, spend some time discussing and explaining to the children the concepts of outer space, the stars and planets, and space travel.
! Ask the children to pretend that they are members of a very important space project. Ask them to imagine that signals have confirmed the existence of an intelligent life form in outer space. The United Nations has decided to send a space ship in the direction from which the signals came. It will carry information about Earth. Ask them what they would choose to send on the spaceship to tell intelligent beings on other planets about human beings on Earth. The choices should help the intelligent beings to understand that human beings all over the Earth have both similarities and differences.
! This can be done as an individual project, allowing children the opportunity to ask parents and others what they would do. For example, would you send music? If so, what sort? Books? Artcrafts? Photographs?
! Alternatively, the group can brainstorm ideas very quickly.
! With the children, look at their choices. Suggest other things which they might not have thought of. For example, in photographs are there any representations of people with disabilities?
! Ask the children the following questions to help them to think about similarities and differences.

Questions:
! Are there more differences or similarities between the people of the world? What would you think if you were a being from another world looking down on Earth?
! What do you think a being from another world would think if it saw people fighting and being unkind to each other?
! What are more important, differences in customs, dress, language and body shape, or our similarities? Why?

The Boy with Two Eyes

Aim: This short story gives children a positive picture of "difference".

Learning points:
- Disabled people have the right to be treated in the same way as everyone else.

What you need:
- The Simplified Version of the Convention of the Rights of the Child (see Part Five).

Time: About an hour

How to do it:
! Tell the children the story below. Then ask the questions which follow.

> "Way, way out in space there is a planet just like Earth. The people who live on the planet are just like us except for one thing, they only have one eye. But it is a very special eye. With their one eye they can see in the dark. They can see far, far away, and they can see straight through walls. Women on this planet have children just like on Earth. One day a strange child was born. He had two eyes! His mother and father were very upset.
> The boy was a happy child. His parents loved him and enjoyed looking after him. But they were worried because he was so unusual. They took him to lots of doctors. The doctors shook their heads and said "Nothing can be done."
> As the child grew up, he had more and more problems. Because he couldn't see in the dark, he had to carry a light. When he went to school, he could not read as well as other children. His teachers had to give him extra help. He couldn't see long distances, so he had to have a special telescope. Then he could see the other planets, like everyone else. Sometimes when he walked home from school he felt very lonely. "Other children see things I can't see," he thought. "I must be able to see things they don't see."
>
> And one exciting day, he discovered he could see something that nobody else could see. He did not see in black and white as everybody else did. He told his parents how he saw things. He took his parents outside and told them about his thrilling discovery. They were amazed! His friends were amazed as well. He told them wonderful stories. He used words they had never heard before... like red and yellow... and orange. He talked about green trees and purple flowers. Everybody wanted to know how he saw things. He told wonderful stories about deep blue seas and waves with foaming white tops. Children loved to hear his stories about amazing dragons.

They gasped as he described their skin, their eyes and their fiery breath.

One day he met a girl. They fell in love. She didn't mind that he had two eyes. And then he found that he didn't mind either. He had become very famous. People came from all over the planet to hear him talk. Eventually they had a son. The child was just like the other children on the planet. He had only one eye."

Questions:

! What do you think it was like to have two eyes on a one-eyed planet?
! What difficulties do you think the boy with two eyes had? Why?
! What other sort of differences in their abilities do people have?
! Would you be "different" if you lived somewhere else on Earth? Why? How would you like to be treated if you were "different"?

Choices:

! Look at Article 23 of the Simplified Convention on the Rights of the Child. What sort of “special care” might disabled children need? If there was a disabled child in your group what would you do to help?
! Ask the group to imagine that they are going to a country where everyone has one eye. Ask them to write a letter to their new friends telling them how two-eyed people like to be treated.
! Ask the group to re-create the story in another form. For example, as a play or a picture.
! As a project children could study one particular disability, learning more about how people who have that disability live, what they can and can’t do, what special equipment or help (if any) they need. This is an excellent opportunity for children to meet disabled people and challenge prejudices they might have about disability.

Who, me? - activities about responsibility

These activities are about our responsibilities to each other. They introduce children to the idea that it is best to treat others as you would like to be treated yourself. Some of the activities improve listening skills. All of them build trust between children, as part of creating an environment of responsibility and respect for each other's rights.

How do you feel?

Aim: This quick game encourages sensitivity to other people's feelings.

Learning point:
- Sensitivity to each other's feelings is the basis for protecting each other's rights.

What you need:
- Summary of Rights from the Convention on the Rights of the Child (see Part Five).

Time: Half an hour

How to do it:
! Two children leave the room.
! While they are out, the other children choose a feeling to act when they come back in. For example, happy, angry, disappointed, excited, bored, lonely and so on.
! The two children return and the others act out the chosen feeling. The two children have to guess the feeling.
! Repeat this as many times as seems appropriate.
! Ask the questions below.

Questions:
To the children who went out of the room
! Was it easy to guess the feelings?
! How did you guess?

To the whole group -
! Is it a good idea to know how the people around you are feeling? Why?
! Have you ever felt happy when everyone else was sad, or sad when everyone else was happy? What was that like?
! What would happen if no one paid any attention to anyone else's feelings?

Choices:
! Look at the Summary of Rights from the Convention on the Rights of the Child "Children have the right to be kept safe and not hurt or neglected." How can being aware of each other's feelings help to fulfil this right?
! As a project for older children, work with them to create a roleplay about a situation where different feelings are involved (for example, a fight in the playground). See the advice on using roleplay in Part Two.

Touch me Gentle

Aim: This quick game generates positive group feelings.
Note: It is up to you to decide whether this is an appropriate activity for your group. It often works best with small children, since older children may be reluctant to touch each other in this way.

Learning point:
- "Do to others as you would have them do to you." (i.e. respecting other people's rights encourages them to trust you and to respect yours).

What you need:
- Summary of the Convention on the Rights of the Child (see Part Five).

Time: Twenty minutes

How to do it:
! Ask the children to walk in a circle.
! Ask them to sit down still in a circle with their face to the back of the child in front.
! Ask them to imagine their favourite colour being poured over the shoulders of the child in front of them.
! Show them a simple, gentle shoulder massage movement. Allow a few minutes while everyone massages the person in front of them.
! Everyone turns around and massages the one who massaged them.
! Ask the questions below.

Questions:
! What was it like to be massaged? What was it like to massage someone else?
! What if someone was unkind or rough to the person in front of them? What would happen when we turned around? Why?
! How would you massage someone if you wanted them to be nice to you when you turn around?

Choices:
! Look at the Summary of the Convention on the Rights of the Child. What would happen if we all ignored each other's rights and did as we pleased? Which rights would this affect? How? Would you like to live in such a world?
! When children are angry, ask them to tighten their muscles then imagine the same colour running down their body from head to toe, making their muscles relax. They can then step away from the puddle of colour at their feet, much less angry.

Talking Stick

Aim: This sharing activity helps children develop listening and communication skills.

Learning point:
- “Children have the right to express their own opinions and to meet together to express their views.”

What you need:
- Summary of the Convention on the Rights of the Child (Part Five).
- Any wooden stick, not too big, and without sharp bits.

Time: At least 10 minutes

How to do it:
! Explain to the children that the Native American People or "Indians" had a way of listening to each other so that everyone got a chance to talk. They used a talking stick. Whoever has the talking stick has the power to speak and everyone else has the power to listen. The stick is passed around in a circle. Anyone who doesn't want to speak simply passes it on. The talking stick can be used in different ways. For example, to tell news or to give opinions. It is a good way to get shy children to speak with confidence and to persuade dominant children to respect the rights of other children.
! A good way to start is for the teacher to take the stick and, for example, say something which he or she likes, then pass the stick on to the child next to him or her. This is an easy way to show the children how to use the talking stick.
! Be sure not to force children to speak.
! After the activity, ask the questions below.

Questions:
! What was it like to speak / to hear other people speak?
! Did you find out anything new or surprising?
! Do you like to be interrupted?
! What is the advantage of letting someone speak without interruptions?

Choices:
! If a conflict occurs between members of the group, this method can be used to find out the opinions of the group about what should be done to resolve the problem.
! Adults can use this activity in exactly the same way, for example to get to know each other.

Let's listen to each other

Aim: This rhyming game helps to develop listening skills.

Learning point:
- Listening well helps us to respect other people's rights.

What you will need:
- The text of some well-known rhymes.

Time: Half an hour

How to do it:
! Say a familiar rhyme to the children but change one word.
! The children must spot the incorrect word and say what it should be.
! When they are used to this, change two words.
! Ask the questions below.

Questions:
! When we are listening carefully, what do we do with our minds and our bodies? (the children might say: leaning forward, nodding, thinking about it...)
! What do we do with our minds and our bodies when we are not listening very well? (the children might say: looking away, not asking questions...)
! Do you think it is possible to get better at listening by practising?
! What are the advantages of listening carefully? (In our families, at school, in the street...)
! What would happen if everyone in the world stopped listening to each other?

Choices:
! Ask children to write a story, a play, or to make a picture about a situation where someone didn't listen.
! As a project ask them to note during a weekend the times when they saw someone not listening. This data could be used for basic mathematical practice, displaying similar situations as percentages of the whole.

Trust Me

Aim: This exciting and active game helps children to understand the importance of trust and cooperation.

Learning point:
- We need to cooperate to achieve human rights for all.

What you need:
- Summary of the Convention on the Rights of the Child (Part Five).
- Blindfolds for half of the children.

Time: Forty-five minutes

How to do it:
! Ask the children to form pairs, and blindfold one child in each pair.
! The other child in the pair is "leader" and leads their partner around the room.
! The "leaders" should find a variety of (safe!) experiences for their partners. For example, asking them to identify objects by touching them, or leaving their partner alone for a moment, or running together on smooth ground. Encourage "leaders" to use their imagination.
! Pairs swap roles.
! After the game, allow time for the class to talk about the game. Use the questions below to start the discussion.

Questions:
! What was it like to be "blind"/the leader?
! How did you communicate?
! Did you prefer one role? Why?
! Did you feel responsible when you were the leader?
! Did you trust your leader?
! Why is trust important? (In families, friendships, between countries...)

Choices:
! Pick one of the rights from the Convention on the Rights of the Child. How would the world need to cooperate to make sure that this one right was realized for children everywhere? (For example, the right to enough food and clean water would require trust and cooperation by governments, food growers, traders, ...)
! In an adaptation of this game, one child is a "ship" and the others are "rocks". The rocks sit on the floor with spaces between them. The ship is blindfolded and must walk from one end of the room (the sea) to the other (the shore) without bumping into a rock. When the ship comes close to a rock, the seated child makes a noise like waves on a rock to warn the ship to change direction. When the ship reaches the shore, another child becomes the ship.
! As an action, children could prepare and perform a play for the whole school or community about a situation where cooperation prevents disaster.

Rights for Life - activities about the universality of rights

These activities help children to understand that, like our thoughts, our rights are inalienable - that is to say, they are our own and cannot be taken away from us. They also show how rights have come to be defined and that they are based on the basic needs of all human beings.

My rights your rights

Aim: This imagination game with junk or objects that have been thrown away helps to introduce children to the concept of universal and inalienable rights. It also raises questions about similarities and differences.

Learning point:
- We all have “inalienable” qualities and also inalienable rights.

What you need:
- Junk or objects that have been thrown away that can be collected by the children, such as empty tins or cans, plastic bags, containers, packets, rags...
- Summary of Rights from the Convention on the Rights of the Child (Part Five).

Time: About 20 minutes

How to do it:
! Sit in a circle.
! Pass round one object. Each child suggests an imaginary use for it. For example, an empty packet could be a hat, a shoe, a suitcase... If they don't have an idea, they can pass it on.

! Encourage imaginative suggestions.
! When ideas run out, pass round another object.
! Ask the following questions.

Questions:
! What is "imagination"? When do we use it? What for?
Explain to the group that we all have an imagination which we are born with. Our imagination cannot be taken away from us. In the same way, we all have rights, which we are born with, and which cannot be taken away from us. Our rights can be ignored or violated by other people, but we still have them, no matter where we live or who we are - just the same as we all have our imaginations, no matter who we are.

Choices:
! This activity is also useful for teaching about similarities and differences: we all have brains but our thoughts and ideas are sometimes different, sometimes similar, but never identical. You can explore this idea with the children by asking them “what is this?” before you pass round an object. The group might all agree that it is an old rag, but then their different brains can make it into a hundred different things.
! As a project ask the group to find things and situations which people see differently. For example, because of their height, their eyesight, etc. The children can make their findings into a wall display or picturebook.

Children's needs are rights

Aim: This brainstorming activity helps to show that human rights documents are based on the basic human needs of all people.

Learning point:
- Rights are based on the similar needs of different people.

What you need:
- The Simplified Convention on the Rights of the Child from Part Five of this manual. - Blackboard or large pieces of paper and pens.

Time: About an hour

How to do it:
! Ask the children to imagine that they have been asked by the Organization of African Unity (OAU) to make a list of all the things which all the children in Africa need to be happy and healthy. For example, food, play, air, love...
! Write up these "needs" as they are suggested without judging them.
! When there are no more suggestions, ask the class to identify which of their suggestions are really needs, and which are "wants". (For example, TV and sweets

would be "wants" not "needs"). Try to identify needs which are the same for all children.

! Now show the group the summary of the Convention on the Rights of the Child. Explain that years ago, a similar list was made by the United Nations, and later it became the Convention. The Convention reminds the world's nations of the needs of their children. If you have a law in place in your country which incorporates the provisions of the Convention, you can explain this.
! Ask them to compare their list and the summary of the Convention. Which needs have been identified as rights? Are there any differences between the two lists? Why?

! Ask the questions below.

Questions:
! Why do you think that the United Nations thought it was important to list children's rights?
! Why do you think the Convention is a list of needs, not of wants?
! Do you think all the children in your country and in the world have all these rights? Why not?
! Look at one or two of the rights in the Convention. What might happen to deny a child these rights?
! What can be done to ensure that children enjoy these rights?

The long journey of rights

Aim: This interviewing activity aims to help children to relate human rights to their own environment and to show that recognition of human rights has been gradual.

Learning point:
- The codification of rights is a late-twentieth century development, but rights themselves have existed and been violated, fought for, and gradually achieved throughout history.

What you need:
- Summary of the Convention on the Rights of the Child from Part Five.

Time: Three sessions, spread over several weeks

How to do it:
! Explain to the children that human rights documents such as the Universal Declaration of Human Rights, the African Charter on Human and Peoples' Rights and the Convention on the Rights of the Child are recent developments, and that in the past, many of the human rights in these documents were not available to all children. Explain that in many modern countries, this is still so.
! With the children, make a short list of local people who might be able to answer the question: "Have the lives of children in our town improved in the last century?". For example, their grandparents. A list of about four people is ideal.
! Ask the children to write to these people to invite them to be interviewed. (It is easiest at first if the interviewees come to the group).
! Remember to ask the interviewees for short accounts of their knowledge about the subject on which they will be questioned. These can be read and discussed by the children before the day of the interview, so that questions can be prepared in advance. When preparing questions, the group should think "what do we want to learn?" For example, if an interviewee has indicated that they worked as a child instead of going to school, the children could plan to ask about their memories, a particular event, how they felt about it, when it happened, how and why, who was there, and so on.
! When the interviewees come in, seat them where the whole group can see.
! The children can take it in turns to ask their questions. Let the interview develop naturally - try not to interrupt unnecessarily.
! Record the answers, in writing or on cassette.
! If more than one interviewee is present, ask them to discuss questions, instead of answering individually. This can be very interesting!
! After the interviews, ask the children to compare the interviews with the summary of the Convention on the Rights of the Child. Ask the following questions:

Questions:
! Do you think children's rights were respected in the past?
! Which rights were ignored? Why?
! Would you have liked to live at that time?

! Have things changed for children? Are they better or worse? Why?

Choices:
! Older children could also interview people in their own homes.
! Use newspapers to discover how the rights of children in other parts of the world are ignored or protected.
! As a project ask children to make a play, poems, stories or artwork comparing children's lives in the past and the present.
! National literature may be a good source for stories about what children's lives were like in the past.
! As an action, children could write a play about the achievement of children's rights and perform it at a local festival.

The Calendar Game

Aim: This activity with photographs helps to explain how all rights are linked. It can be used with children, teenagers and adults.

Learning Points:
- Rights are "universal" (everyone has them).
- Rights are "indivisible" (you cannot enjoy some rights while denying others).

What you need:
- About 12 photographs or other good quality pictures of people from around the world in as many different situations as possible. Calendars, newspapers and magazines are good sources for these pictures.
- Simplified Version of the Universal Declaration of Human Rights from Part Five.

Time: About 30 minutes

How to do it:
! Spread the pictures out on the floor or on a table where everyone can see them.
! Ask the children to pick out the three pictures (as a whole group) which they like best. This will take a few moments.
! Pick up the three chosen pictures. Tidy away all the other pictures so that they do not distract the children.
! Hold one of the three chosen pictures where everyone can see it. Ask the children the questions listed further down this page to stimulate their imaginations about the picture. Be open to all of the suggestions!
! Repeat this imagination exercise for the other two chosen pictures.
! Now go back to the first picture. Ask the children: "Which right or rights do you think this picture represents?" (If the participants are very young or are unfamiliar with human rights, allow them to consult the Simplified Version of the Universal Declaration of Human Rights).
! Repeat this question for the other two chosen pictures.

! Spread out all the pictures again. Ask the children: “What about these others? Which right or rights does each of these represent?” Use this opportunity to explain that all rights are “universal” (everyone has them).
! Now ask the children to see whether they can split the pictures into different piles, each pile corresponding to one of the points in the Simplified Version of the Universal Declaration of Human Rights. The children will soon realise that this task is impossible, as all rights are linked, so one picture will represent several rights at once. Use this opportunity to explain that rights are “indivisible” (you cannot enjoy some rights while denying others).

Questions:
! Where do you think this photograph was taken?
! What do you think is happening?
! What time of day is it?
! Are these people related?
! Are they poor/rich, happy/sad?
! What are they looking at/doing/saying?
! Where are they going? Where have they been?
! Do they know the photographer?
! What do they think of her/him?

Choices:
! If the pictures used all feature children, this activity can also be used with the Summary of Rights from the Convention on the Rights of the Child (from Part Five).
! As a project, children can collect as many pictures as possible of people from around the world and make a display with them.

What's fair? - activities about justice

"It's not fair..." Fairness is something we each think we can judge well. We recognize at once what is not fair and can usually give a quick answer to the question "Why isn't it fair?"
Fair means honest and just, giving the same chances and treatment or the same amount to everyone, according to the rules if there are any. A simple example is running a race; a race is only fair if the rules are the same for everyone. If we all start at the same time, run the same distance, and are all of the same age and ability, that is fair.
Life would be fair if we all had an equal chance: if everyone had enough to eat, and clean water to drink; if everyone could go to school; if everyone were treated equally, regardless of their ethnic background, their gender or their religion; if everyone could vote freely. These are some examples to show what fairness is. Realizing the importance of fairness in their own lives is important for giving children a better understanding of the need for fairness in the world.

The Name Game

Aim: This game enables children to get recognition and give it to others.

Learning points:
- We all have the right to a name.
- Everyone benefits from fairness.

What you need:
- The Simplified Version of the Convention on the Rights of the Child from Part Five (especially Article 7).
- Sponge ball or cushion.

Time: Less than half an hour

How to do it:
! The children sit in a circle on the floor.
! A child throws the ball to another child, calling out the name of the "catcher". If the name is correct, the catcher becomes the "thrower", and throws the ball on to another child, calling out the name of the new catcher. If the thrower has called out the wrong name, the child who is catching the ball corrects them and throws the ball back.
! Affirm children who might otherwise be left out by purposely throwing the ball to them when it is your turn.
! After playing for a few minutes, ask the questions below.

Questions:
! Did everyone have the same chance to be the thrower? Why? Why not?
! What would it have been like if you never had the chance to be the thrower? Why?
! What can we do to make sure we play fairly next time?
! Can you think of a time when something unfair happened to you?
! How can we avoid unfairness in our class, school, family?

Choices:
! Look at Article 7 of the Simplified Version of the Convention on the Rights of the Child. How would your life be different if you didn't have a name?
! Ask the children to write a story or a play about an unfair situation that is made fair.
! This activity can be good for introducing new group members to each other.
! When the group all know each other's names, make the game more difficult. For example, the first thrower could start a sentence to which every thrower has to add one word.
! As a project, children can investigate where different names come from and what they mean.

Know your Orange

Aim: This observation game raises issues of sharing in the group and also teaches children that our perceptions of similarities and differences are very subjective. This basic idea is then linked through the questions to ideas about stereotyping in society.

Learning points:
- Rights are based on fairness.
- Children have the right not to go hungry.

What you need:
- Summary of Rights from the Convention on the Rights of the Child from part Five.
- One orange (or any fruit or vegetable) for each child.

Time: One hour

How to do it:
! Ask the children to sit in pairs in a small circle.
! Ask the children what are the characteristics of oranges. Are all oranges the same?
! Give one orange to each pair.
! Each pair should observe its own orange for a while. Tell them to note its colour, any bumps, lumps, or other things that makes it different from other oranges.
! Collect the oranges in a bag.
! Pass them around one by one. Each pair examines each orange in turn. If a pair recognizes its orange, it holds onto it.
! When each pair has reclaimed their orange they can all be eaten.

Questions:
! Look at the second point in the Summary of Rights from the Convention on the Rights of the Child. How can fairness and sharing help to protect this right for all children?
! Who got their orange back first/last? Why?
! Were you worried that someone else had got your orange?
! What if your orange hadn't appeared at all, how would you have felt?
! Here we shared oranges. What else do we share at school? Is sharing sometimes a problem? Why?
! What would happen if everyone forgot how to share? (In school, at home, in the world).
! Were all the oranges the same? What was similar about the oranges? What was different? (If the children started the activity believing that all oranges are the same, ask them if their opinion has now changed).

Choices:
! This activity can also be done using stones, pieces of wood, or any other group of slightly different items.
! As a project ask the children to create and share with the group a story, play, or a picture about a world where everyone forgot to share.
! If you want to raise the issue of stereotyping, remind the children that they thought all oranges were the same, when actually they are quite different. Now show them as many different pictures as possible of a social group who are sometimes perceived to be “all the same”. For example, ethnic minorities in your country, or people from distant parts of the world. Ask the children what stereotypical image people in other countries might have of the people in your country. Are stereotypes helpful? Why? Why not?

Camouflage

Aim: In this indoor or outdoor game, children learn to identify and question unfairness.

Learning point:
- Rights are based on fairness.

What you need:
- The Summary of Rights from the Convention on the Rights of the Child (Part Five). - Three balls of wool of different colours. One ball should be a distinctive colour such as red, or yellow, and the others should be colours which blend with the indoor or outdoor surroundings.

Time: About an hour

How to do it:
! Cut 20 or 30 pieces of wool from each colour.
! Hide them in a field or a park nearby or, if indoors, around the room where you are teaching.
! Divide the children into three teams. Each team should look for wool of one colour only.
! Give them a time limit and agree on a time-up signal.
! Count how many pieces of wool each team was able to find. The winner is the team with the most pieces of wool.
! The team which is looking for the brightly coloured wool will probably win, because it is easier to find.
! Ask the questions below.

Questions:
! What did it feel like to be on the winning team?
! What did it feel like to be on the other team?
! Which team found most pieces? Why?
! If we played again, which team would you like to be on? Why?
! Is the game fair?
! Can it be made fair?
! Think of all the games you know: What makes them fair? (For example, in football, both teams have the same number of players).

Choices:
! Look at the Summary of Rights from the Convention on the Rights of the Child. For many children in the world, these rights are not realized. How would you feel if you were one of these children? What can be done about this unfairness?
! For older children, make a game unfair, then use this as a starting point for thinking about global unfairness. (For example, in the distribution of wealth, water, food, land...)

Let's learn about Fairness

Aim: This brainstorm activity helps to develop children's natural sense of fairness.

Learning point:
- Rights are based on fairness.

What you need:
- Blackboard or large piece of paper and pens, sticky tape.

Time: About one and a half hours

How to do it:
! Brainstorm with the children on the question "what is fair/unfair?". Write down all the ideas where they can be seen (see Part Two of this manual for detailed advice on how to run a brainstorm). Try to keep ideas short, but don't shorten them without checking what the child meant.
! Ask them to form small groups. Give the small groups five minutes to write a definition of what fairness is.
! Display the results on the wall. If some of the definitions are different ask the class if they can think of a common definition that includes all the definitions.
! Display this definition on the wall (If there are several definitions, display them all).
! Ask the questions below to help the children to think about what fairness means.
! If possible, illustrate the definition with drawings about fairness/unfairness.

Questions:
! Is fairness important? Why?
! Can you think of a time from your life when something was fair and a time when something was unfair?
! What makes things unfair?
! How did it feel when things were unfair?
! Can things always be made fair?
! How can we try to make things fair in our school/community/country/world?

Choices:
! This process of definition can also be used for discussing freedom, tolerance, responsibility, peace, or any other issue related to human rights. Its value lies in encouraging children to express their in-born feeling about what is "right".
! As a long-term project children can make human rights dictionaries. When unfamiliar words come up during your human rights teaching, work with the group to reach a simple definition which they can write in their dictionaries.
! Children could also make a large poster with a glossary of important words for display in the classroom. The glossary can be added to as and when new words are discussed.

My rights / Your rights - activities about situations where rights conflict

These activities about situations where rights come into conflict use roleplay and analysis of conflict situations at home and at school to encourage children to think of alternatives to fighting. They point out that when we say that each person has human rights, we are also saying that they have responsibilities to respect the rights of others. When our rights conflict, it is best to cooperate to find a solution which respects everyone's rights.

(Parts of the activities in this section are adapted from Creative Conflict Resolution by J Kriedler, p. 53-59. See "Useful Books" in Part Six of this manual).

Afi and Yao's presents

Aim: This roleplay can help children to identify ways to solve conflicts of rights.

Learning points:
- Sometimes people are in situations where their rights come into conflict.
- These conflicts can be resolved peacefully.

What you need:
- The Summary of Rights from the Convention on the Rights of the Child (see Part Five).
- Afi's and Yao's story.

Time: About forty minutes

How to do it:
! Tell the children the story below.
! Ask them to act out the situation (for detailed advice about using roleplay see Part Two of this manual).
! They can play four roles: Afi, Yao, the father and the mother.
! Freeze the roleplay at the point of conflict. Ask the class for suggestions about what could happen next. The players then choose one of these suggestions and use it to finish off the roleplay.
! Ask the questions below to help children think of non-violent solutions to the conflict.
! The players can then play out a peaceful ending.

Questions:
! How did this conflict happen? Why did it happen?
! How did the characters feel?
! Was the end happy?
! How could this conflict have been prevented?
! What other endings could have worked?
! Whose rights were Yao and Afi ignoring? Which rights? (Refer to the Summary of Rights from the Convention on the Rights of the Child).

Choices:
! This activity can be used to deal with conflict situations wherever they take place. Ask the children involved, and possibly the whole group, to think of non-violent ways in which these real conflicts can be solved.
! It can be useful to re-do a conflict roleplay with the participants reversing roles, so that they see the conflict from the other person's point of view.

Afi and Yao's story

Afi and Yao were very happy because their parents bought them each a very nice present. Yao got a drum and he was so happy that he started to play on it straight away. Afi was also very happy because she got a xylophone. She started to play too. At first they were both very happy because they had got presents and they could both play at the same time, but after a while they found that they could not concentrate if they were both playing together. Afi stopped playing and asked Yao if he could stop for a while and let her play. Yao said that it didn't bother him if she played and that he didn't want to stop. Afi was so angry that she started to play very loudly and then Yao tried to play even louder. They started to compete with each other and because they were making such a noise their parents came into the room.

A story about fairness

Aim: This fun and imaginative story-telling activity aims to show children that respecting each other's rights benefits everyone, unlike conflict in which only the victor benefits.

Learning points:
- Sometimes people are in situations where their rights come into conflict.
- These conflicts can be resolved peacefully.

What you need:
- One or two short folk tales or children's stories in which there is a conflict between the characters. If you think about this, you will see that many old tales are based on such conflicts - usually with one character or group of characters stereotyped as "bad" and another character or group of characters stereotyped as "good".

Time: One hour

How to do it:
! Choose a story.
! Read the story to the class.
! Help the children to identify the conflict in the story by asking the questions listed below. Usually, traditional tales have "bad" characters who die or are punished, and "good" characters who live happily ever after.

- Who was happy at the end of the story? Why?
- Who was unhappy at the end of the story? Why?
- Were anyone's rights ignored in the story? Whose? Who were they ignored by?

! Ask the children to think of the story again, this time from the point of view of the monster, lion, or other "bad" character. Ask them to re-tell it from this character's point of view. Go through each incident in the story in this way. For example, a lion might say "I am a lion, it's my job to eat other animals, then a horrible hunter came along and shot me!..."
! Now, ask children how the story could be re-written so that everyone gets what they want, and conflict is avoided. The questions below can help with this. If there is time, the children could write their versions of the story, and illustrate them.

- Is it possible for this conflict to be solved peacefully? How?
- Is it possible for everyone in the story to get what they want? How?
- Why would that be better than a situation where someone wins and someone loses?

Choices:
! As a project you may want to do more work on the idea of solving conflicts in a way in which no one loses out. One way to do this is to introduce children to the following four ways in which conflicts can end. Ask the children to help you think of examples from their experience which illustrate each one.

- Win-win: everyone is happy and gets what they want.
- Win-lose: one person does not get what they want and is unhappy.
- Lose-win: the other person does not get what they want and is unhappy.
- Lose-lose: everyone wastes their time arguing and no one gets what they want.

Once the group is familiar with this 'win-win' way of looking at conflicts, use it when real conflicts happen amongst the children. Ask the children involved, or the whole class, to work out a win-win solution.

This does not necessarily have to be a compromise. Often, both people involved in the conflict can gain from a win-win solution. For example, imagine that two children are fighting over an orange. It may be that one wants to eat the insides, while the other wants the peel to make a cake. This conflict can be solved peacefully, and both children can "win"! Of course, not all conflicts are so easily solved, but trying to think in this way can be useful.

Conflict webs

Aims: This drawing activity helps children to analyze conflicts of rights using their own experience.

Learning points:
- Sometimes people are in situations where their rights come into conflict.
- These conflicts can be resolved peacefully.

What you need:
- Blackboard, or a large piece of paper and pens.

Time: Forty-five minutes

How to do it:
! In the middle of the paper/board write the word "conflict" in a circle.
! Ask children what they think the word means.
! Ask for memories or thoughts it evokes. Each time something is suggested, draw a solid line from the main circle and add the word or phrase which has been suggested.

! When children begin to suggest ideas which are related to ideas already suggested, link them to the appropriate previous suggestion, not the main circle. Continue while interest remains high.
! At the end, ask the questions below, which draw out some general ideas about conflict.

Questions:
! How could we define "conflict"?
! What do the conflicts we identified have in common?
! What causes conflicts?
! What makes them worse?
! What prevents or solves conflicts?
! In the examples, whose rights are ignored by who? Which rights? (Refer to the Summary of Rights from the Convention on the Rights of the Child in Part Five).

Choices:
! As a project ask children to keep a diary of conflicts that they see for a week. Ask them to identify conflicts which are solved in a useful way, conflicts which waste a lot of time, or which recur a lot. It may be useful to sort these conflicts into categories. For example, friendly/angry, simple/confusing, violent/nonviolent. Tell children that stepping back from a conflict and analyzing it is a first step for solving it in a way which respects the rights of everyone involved.
! For more detailed analysis, ask the group about specific parts of the conflicts they recorded. For example: Could these solutions have been better? Or worse?

Action! - Making human rights part of our daily life

These activities help children to think of human rights as something which they are able to defend and fight for, wherever they live. There are also suggestions for action in the “Choices” parts of many of the activities in the preceding pages.

Advertising our Rights

Aim: This artistic activity aims to encourage children to interpret and promote their rights.

Learning point:
- Everyone needs to be educated about human rights.

What you need:
- Simplified Version of the Convention of the Rights on the Child or any human rights document from Part Five of this manual.
- Poster-making material: pens, paint, paper.

Time: One and a half hours

How to do it:
! Before the lesson, select groups of rights from the Convention which are related to each other. For example, rights about the child and his/her family.
! Ask the class to form small groups or pairs.
! Tell them that in many countries there are TV and radio advertisements for children's rights, and also posters.

! Ask each pair or group to make an advertisement explaining one right or a group of rights from the Convention. It could be a poster, a play, a song, or a poem for display. If some children decide to make posters, the tips below may be helpful.
! The finished work can be displayed or performed by the children.

Tips for designing posters:

! Have an idea of what you want to communicate before you start. Decide on your message and write it down.
! Make small, quick drawings at first to test as many ideas as possible.
! Don't be afraid to scrap an idea at any stage. It's much more important to work hard to get a strong idea than continue working on one you are not happy with.
! Make sure that the writing or drawing on the poster is large enough to make an impact at a reasonable distance for viewers.

Choices:
! The United Nations, the Organization of African Unity and other international organizations have chosen special days to focus public attention on human rights every year. The dates shown here are just a few ideas. Creating posters, plays, and poems to celebrate these days would be a good way to focus your human rights teaching.

International Women's Day	March 8
International Children's Day	June 6
Day of the African Child	June 16
Africa Refugee Day	June 20
International Teacher's Day	October 5
Africa Human Rights Day	October 21
International Human Rights Day	December 10

Human Rights News

Aim: This project-based activity encourages children to take human rights out of the classroom.

Learning point:
- Human rights are part of all human activities.

What you need:
- Access to newspapers and other media.

Time: This is a project spread over several weeks

How to do it:

! Find a prominent place where Human Rights News can be displayed and regularly updated. For example, a notice board in a busy corridor or near the entrance.
! Read the advice about project work and working with newspapers from Part Two of this manual.
! Encourage the children to look at newspapers, magazines, TV and radio for pictures and text which relate to human rights. For example, cartoons might show prejudice and violence, a war report might show how human rights are being violated in other countries, or a domestic news item might mention a local rights issue. Encourage them to cut out these news items, or to write a short account of them, if they were on TV. Put these items on the noticeboard.
! If possible, allow the children themselves to decide what should appear in the Human Rights News. This is an opportunity for them to take responsibility for something themselves.
! It is a good idea to make Human Rights News a short-term project at first, to take advantage of the children's enthusiasm. If it is successful, then consider making it permanent.
! Where possible, balance negative images with positive ones. For example, a story about how different groups in your country are working together.
Use the Human Rights News material as a basis for human rights teaching - with your students also looking for interesting material, your job will be made easier!

Choices:
! Human Rights News can also include posters, paintings, poems, and research by children about the local human rights situation. For example, an interview with an older person who suffered in war could be a useful addition.
! The Human Rights News display could be turned into an exhibition for local people, or an information point in a busy street.

Part Four: Older Children

This part contains:

- Starting up - introductory activities
- Living together - activities about respect
- Who, me? - activities about responsibility
- Life - activities about the universality of human rights
- What's fair? - activities about justice
- Action! - Making human rights part of daily life

" Human rights education goes beyond providing information on international conventions and declarations...[It] should take into consideration... what the techniques and methodologies are that would facilitate the understanding of human rights."

An Egyptian human rights educator

Guide to the activities:

To make them easier to use, the activities in this part of the manual have the same format.

Title

Aim: This, and the brief introduction to each group of activities, tells you why they are useful.

Learning points: These are the key concepts contained in the activity. Keep them in mind as you do it.

What you need: This tells you what equipment you will need and what to prepare before the lesson.

Time: The times shown are estimates of how long it will take to do the activity and any discussion component.

How to do it: This part explains the activity step-by-step. Where specific methods are used, these are explained in Part Two of this manual.

Questions: Most of the activities use open questions and discussion to help learners to think about the issues raised by the activity. Advice on using open questions and discussion is available in Part Two of this manual.

Choices: These are suggestions for further work on an issue, or ideas for adapting activities for another age group.

Information / Examples / Gamecards:
Some activities have additional parts. To avoid missing anything, read the whole activity through before attempting it, and check that you have found all the items listed under "What you need".

Starting up - introductory activities

Because several of the activities in this part of the manual refer to the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights, here are two activities to help familiarize your learners with these documents.

The Imaginary Country

(This activity is based on ideas from Ed O'Brien and Nancy Flowers, USA)

Aim: This activity introduces participants to the idea of rights based on needs, and familiarizes them with the Universal Declaration of Human Rights. It raises ideas of how we value rights.

Learning points:
- Human Rights documents are based on our own inherent needs.
- We value some rights more highly depending on our own situation, but every right is important to someone.

What you need:
- Simplified Versions of the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights from Part Five of this manual.
- A blackboard where you can write or large pieces of paper and marker pens.

Time: About an hour and a quarter

How to do it:
- ♦ Form small groups of four or five.
- ♦ Read out the following scenario:

> "Imagine that you have discovered a new country, where no one has lived before, and where there are no laws and no rules. You and the other members of your group will be the settlers in this new land. You do not know what social position you will have in the new country."

- Each group member should individually list three rights which they think should be guaranteed for everyone in this new country.
- Now ask them to share and discuss their lists within their group, and select a list of 10 rights which their whole group thinks are important.
- Now ask each group to give their country a name and to write their 10 chosen rights on a large piece of paper or a blackboard where everyone can see them.
- A representative from each group introduces their list to the whole group. As they do this, make a "master list" which should include all of the different rights from the group lists. Some rights will be mentioned several times, write them on the "master list" once, and tick them each time they are repeated.
- When all the groups have presented their lists, identify rights on the "master" list which overlap or contradict one another. Can the list be rationalized? Can some similar rights be grouped together?
- When the "master" list is completed, compare this with the Simplified Version of the Universal Declaration of Human Rights or the Simplified Version of the African Charter. What are the differences/similarities between your list and these documents?
- Use the following questions to draw out the learning points. The choices below suggest some ideas for extending the activity. If you decide to do this you will need to allocate more time.

Questions:

- Did your ideas about which rights were most important change during this activity?
- How would life be if we excluded some of these rights?
- Why is it useful for us to be aware of what we need to live in dignity?
- Are there any rights which you now want to add to the final list?
- Did anyone list a right themselves which was not included in any of the lists?

Choices:

- If you have time, ask participants to put a mark next to the three rights on the "master" list which they personally think are most important, or which they think we could live without. (This could be done during a break in the session).
- This activity has been used in many different countries. In countries where war is a problem, learners value the right to life most highly, while in those with economic problems the right to work comes first. You can explore this issue with the participants by asking questions such as: "Do you think the situation in our country has affected your choices of rights? Why? Why not?"
- As a project this activity can be adapted so that participants make a list of "rights" which they think would improve their school and community environments. For example, the right to work in peace, the right to have your point of view respected, the right to privacy... Be open to their suggestions, but emphasize that all rights have corresponding responsibilities. This list could be displayed and updated as necessary. Ask the group "What do you think should happen if someone violates these rights?"

- As an action, participants and facilitators could agree a list of "Our school or community is..." which could be displayed for all to see. One group who did

this chose to focus on the problem of violence in the school and community. They wrote: “Our community is: a place of safety, a place where the older kids look after the younger ones, a place where we respect each other...”.

- This list can also be used to compare the participants’ ideas with an abbreviated version of their own country’s Bill of Rights or Constitution.

Rights in the News

(Based on a demonstration by Nancy Flowers)

Aim: This analysis and discussion activity is a good introduction to rights for older children who might already have some mental picture of what human rights are. It helps them to recognize rights and to place a human rights “framework” on everyday situations.

Learning point:
- Human rights relate to everyday situations.

What you need:
- Old newspapers and magazines of all kinds, enough for small groups to have at least one each.
- Blackboard or large piece of paper, pens and sticky tape.
- The Simplified Versions of the Universal Declaration of Human Rights and the African Charter on Human and Peoples’ Rights from Part Five of this manual.

Time: One hour

How to do it:

- Read the following text to the group:

  “In our modern world more and more people have access to a large quantity of information than ever before. For most of us, this information comes through the media, and especially via the news. Everyday, TV screens, radios and newspapers are filled with situations and stories which are hopeful, tragic, happy, sad, simple or complex. Usually, we look at the terrible news stories and feel powerless. However, by looking again, using the ideas of human rights, we can see patterns of success, where rights are protected and acted upon, and patterns of problems, where rights are denied.”
- Ask participants to form small groups of four or five.

- Distribute the newspapers and magazines randomly.
- Using the whole of the blackboard/large paper draw a large circle. On the circumference of the circle write the following three phrases in such a way that they are as far away from each other as possible. (This allows lots of room for newspaper cuttings to be stuck up later).

Three phrases:

- Rights denied

- Rights protected

- Rights in action

♦ Ask the groups to look through their newspapers and magazines to find things which illustrate each of the three phrases. Encourage the class to use all parts of the magazines and newspapers, including advertisements, classified adverts and other items.

♦ If necessary, encourage the group with the following examples:

Rights denied:
This could be an article complaining that a local health clinic has been closed without consulting the local community. This would illustrate the denial of the right to health or even life!

Rights protected:
This could be a story about children who have been rescued from people who were mistreating them.

Rights in action:
This could be a picture of a footballer scoring a goal, illustrating the rights to leisure, health, freedom of association, or even travel (if it is an international match!)

♦ When the group has completed the task (usually after about 10 or 15 minutes) ask them to look at the Simplified Version of the Universal Declaration of Human Rights or the African Charter to find the article or articles which relate to the stories or pictures. Allow another 10 minutes for this part of the activity.
♦ Now ask each group in turn to stick up the findings on the blackboard/large paper. As they do this, they should explain why they chose that example and which specific article(s) from the UDHR or African Charter it illustrates.
♦ Some of the selected examples will involve situations where the same right or rights are denied, protected, and in action all at the same time! Use the questions below to help the class to analyze these situations.

Questions:
♦ Was it easy to find examples to illustrate rights denied, rights protected and rights in action? Was one phrase particularly difficult to illustrate? Why?
♦ Were there any newspaper articles or other examples where all three phrases could be said to be relevant? Which? Why?

Choices:

- As a project participants could examine international efforts to protect the rights of civilians in conflict situations, or alternatively examine the defence of the rights of a vulnerable group in your local area. (Note: Although participants need to know that rights are often denied, it is important for them to develop a knowledge of how they are protected if they are to feel that the defence of human rights is possible).

Living together - activities about respect

These activities emphasize that the way we interact every day has a direct effect on respect for human rights. A game with rules raises questions about how laws are made, and an activity about listening focuses on the right to an opinion and the responsibility to respect the opinions of others.

Camping Out

(Adapted from an idea in Understand the Law 1994, The Citizenship Foundation)

Aim: This game helps young people understand how communities develop rules and laws to protect people's rights.

Learning points:
- Rules of conduct prevent conflict and protect rights.
- Such rules are best made democratically.

What you need:
- A copy of the "situations" presented at the end of this activity.

Time: About one and a half hours

How to do it:
- Form participants into small groups of four or five.
- Read them the following:

"Imagine that you are going on a camping trip with a group of friends. Someone has told you about a wonderful location for a camp, a clearing in the forest near a lake. You have been planning the trip together with others for several weeks, and finally the weekend arrives. After a long journey, you arrive at the clearing. You have brought everything you need, including one large tent for all of you to sleep in. There is a river nearby with good water, and you have permission to cut wood and make fires. There are no other facilities, no rules, and no adults or person in charge of the camp. You set up the tent, swim, and prepare for a week of fun!

However, by the end of the first day at the campsite, there have already been some disagreements about how the camp should be run. You all realize that it would be better if you could agree on ways to make your stay easier. You hold a meeting."

- ♦ Ask participants in their groups to see if they can think of four or five problems that a group like this might face. Ask them to decide how each problem could be solved.
- ♦ Ask them to consider the following questions:

  - How did they make their decisions?
  - Did anyone disagree?
  - Did everyone have an equal say?

- ♦ Now read the following text to the participants:

  "After the meeting, all goes well and things are much better. However, after a couple of days, more problems arise, which together you have to sort out to prevent them happening again."

- ♦ If you are able to copy the "situations" in the following pages, distribute 2 or 3 of them to each group. In their groups participants should place all the "situations" face down on the table and take them up one at a time. They should try to reach a decision about what to do in each "situation". If possible they should try to agree. If you were unable to hand-copy or photocopy the "situations", read them out one by one, and try to reach a decision as a group, although this will be more difficult. You can always ask a couple of young people to help you hand-write them.
- ♦ If some groups finish the game more quickly than others, ask them to think about the questions below.

- ♦ When all the groups have finished playing the game, go through the "situations" asking the whole class what decisions they made. Don't ask every group to comment on every "situation" - that would take too long.
- ♦ Follow the activity with a discussion using the questions below.

Questions:

- In this activity you used rules to protect the rights of everyone in the camp. What would have happened if you were unable to agree on rules or if everyone ignored the rules?
- What makes a good/bad rule?
- What about laws? Should you always obey laws, even if they are bad? What can be done to change a bad law?
- Some rules and laws are unwritten. For example, "moral" or religious laws. Why do groups of people obey these rules/laws, even though they don't have to?
- Rules and laws are usually enforced by imposing a punishment or sanction. Maybe you have decided to use sanctions against people who broke the rules in the camp. What is the aim of sanctions? What sort of sanctions are most effective? Can sanctions be counter-productive? What happens if sanctions violate human rights? Should this be allowed?

Choices:

- This activity could be the starting-point for making a set of rules for the group which are agreed by all group members and the facilitator in a participatory way.
- In many countries, execution is the punishment for all sorts of "crimes", from murder to offences such as smuggling. This activity can be a starting-point for a discussion about whether or not execution is a real deterrent for crime. Amnesty International can provide you with more information on this debate if you are interested.

Situation Cards for “Camping Out”:

Situation One
Someone has to sleep near the door of the tent, which doesn’t close properly. By the morning, this person’s belongings have usually spilled out of the opening onto the wet grass. He or she complains that their belongings will be damaged. What do you do?

Situation Two
You all agreed at the meeting how the camp should be run. But, one of you takes no notice of what was decided. How can you enforce the rules?

Situation Three
Someone left the kettle boiling on the fire and went away to swim. The kettle fell into the fire and sparks set fire to a corner of your tent. You all realize that you have a safety problem. There may be others. What do you do?

Situation Four
Getting water from the river is a very boring job. Everyone would prefer to go swimming rather than fetch water. However, one of you strains your arm while swimming and can't carry water anymore. This means that the rest of you will each have to spend more time carrying water. What do you do?

Situation Five
Two of you are smokers, the others are not. The non-smokers strongly object to the smell of smoke in the tent but the smokers feel they should be able to smoke whilst they are relaxing. What do you do?

Situation Six
One of you has brought a radio and plays loud music early in the morning. This makes everyone angry. What do you do?

Situation Seven
You all share one tent, but cannot agree about keeping it tidy. Some like the tent to be tidy all the time, the others don't. The arguments are affecting the atmosphere in the camp. What do you do?

Situation Eight
Someone damages an expensive guitar belonging to someone else. She or he refuses to pay for the repairs. What do you do?

Situation Nine
A friend of yours joins you for a couple of days. She or he has brought their own tent, but ignores the rules which everyone else has agreed. What do you do?

Situation Ten
Two of you feel that the camp should have a rule about alcohol and drinking. They ask for a meeting to discuss the matter. Most of you are against a complete ban. What do you do?

Active listening

Aim: This listening activity helps participants to improve their listening skills and to think about what makes "good" and "bad" listening.

Learning points:
- Listening is an important skill for respecting each others' right to an opinion. (See Article 9 of the African Charter on Human and Peoples' Rights and Article 19 of the Universal Declaration of Human Rights, in Part Five of this manual).

- We can improve our listening skills with practice.

What you need:
- The boxes "What helps us to listen?" and "What prevents us from listening?" presented at the end of this activity.

Time: About 30 minutes

How to do it:
- ♦ Form the group into pairs.
- ♦ Explain that, in a moment, one person in each pair will have to speak without stopping while the other person listens as carefully as they can. The speaker can speak about anything they want to. For example, themselves, their family, an interesting experience, their favourite ....
- ♦ Allow a moment for the pairs to decide who will talk and who will listen.
- ♦ Give the signal for the speakers to begin speaking.
- ♦ Allow the speakers a minute or two of uninterrupted speech. Then, before they begin to run out of things to say, clap your hands and ask them to stop.
- ♦ Ask the listeners to repeat back to their partner the last two sentences which that person said. This request is usually a big surprise - few people will be able to remember the two sentences perfectly!
- ♦ The pairs exchange roles, the listener now speaks and the speaker listens.
- ♦ After a couple of minutes, stop the speakers again. It is likely that the listeners this time will have been listening more carefully - so ask them to repeat the last THREE sentences which their partner said!
- ♦ Use the questions below to draw out the learning points.

Questions:
- ♦ Could you remember the sentences?
- ♦ Was it easier to remember them the second time? Why?
- ♦ What did you do to help you listen? Did you do anything special with your body? Or with your face? What about your mind?
- ♦ What prevented you from listening?
- ♦ Now show the group the information in the boxes "What helps us to listen?" and "What prevents us from listening?" presented at the end of this activity. Is there anything in these boxes which they did not think of? Why?
- ♦ Listening is an important skill for respecting and protecting human rights. It is especially important for Article 9 of the African Charter on Human and Peoples' Rights, and Article 19 of the Universal Declaration of Human Rights, but also for all of the other Articles. Why is this so? What do we gain from listening to each other? Have you ever been in a situation where no one would listen to you? How do we feel when our opinion is ignored? Do you agree with

the idea that we can improve our listening skills by practice?

Choices:

- If you wish, you can continue the game, maybe swapping partners or increasing the number of sentences that the listener must remember each time.
- It can be fun to repeat the game, making it harder every time, over several days or weeks, so that the participants notice their listening skills improve.

What prevents us from listening?

- On-off Listening

People think faster than they talk. This means that when you listen to someone, you have a lot of spare time for thinking. Often, we use this time to think about lunch, or what we did last night, instead of thinking about what the other person is saying!

- Prejudice Listening

In every part of the world, there are words or phrases which cause people to stop listening. Words like "capitalist", "rebel", "politics" "fundamentalist". Some times when people hear these words, they stop listening either because they find these topics boring or because they start to plan their defence, or a counter-attack because they disagree with what is being said.

- Closed Mind Listening

Sometimes, we decide quickly that the person (or the subject) is boring, wrong, or not relevant, or that we know what they are going to say. Then we stop listening.

- Distracted Listening

Noise, lights, temperature, other things in the room, or what you ate for breakfast can all prevent us from listening to what people are saying. However, with practice, we can still listen well in these circumstances.

What helps us to listen?

We listen with our bodies as well as with our minds...

! face the speaker

! have an open posture (don't fold your arms or turn your back.....)

! lean towards the speaker

! relax

Listen to **what** is being said...

! listen for the central theme, not just the "facts"

! keep an open mind

! analyze and evaluate

! don't interrupt

Listen to **how** it is being said...

! non-verbal signs (for example face expressions, body posture)

! tone of voice

Listening is important because...

! It shows people that you value their experience and what they say

! It encourages people to talk honestly and freely

! It can help you to identify areas where people agree or disagree, and helps you to think of solutions to these disagreements

Who, me? - activities about responsibility

These activities emphasize personal responsibility. A real-life moral dilemma is used to raise questions about honesty and everyday responsibility. Another activity about censorship looks at the responsible use of power. The overall aim of these activities is to show that rights have corresponding responsibilities.

Rights and Responsibilities

Aim: This short activity helps participants to understand the connection between rights and responsibilities

Learning point:
- Every right has a corresponding responsibility.

What you need:
- Simplified Version of the Universal Declaration of Human Rights or the African Charter on Human and Peoples' Rights (see Part Five).
- Information about Rights and Responsibilities presented at the end of this activity.
- Blackboard, or large pieces of paper, pens and sticky tape.

Time: Forty-five minutes

How to do it:
- ♦ Ask participants to form pairs. Each person should write down five important rights which they think they should have in the school and five important rights which they think they should have at home. For example the rights to their own space.
- ♦ Ask each participant to swap their list with their partner. Each person should think of the responsibilities which correspond with each right that their partner listed. For example, the responsibility to respect the space of the people they live with.

- Every pair reports to the rest of the group two rights and their corresponding responsibilities from their lists. The facilitator should write the rights and responsibilities on the board or on large paper stuck to the wall.
- Ask participants to read the Information about Rights and Responsibilities. Start a discussion using the following questions:

Questions:

- Was it easy or hard to think of the corresponding responsibility to each right?
- In the example about seatbelts (see Information about Rights and Responsibilities at the end of this activity), who do you think is right, the government or the people who refuse to wear seatbelts?
- What if someone you knew was injured because a driver refused to wear a seatbelt? How might this happen? How would you feel?
- What if a sick child died because the doctor was too busy helping a driver who had refused to wear a seatbelt and was injured? Look at the Simplified Version of the Universal Declaration of Human Rights or the African Charter on Human and Peoples' Rights. Which rights are involved in this example?
- Can you think of similar examples where other rights and responsibilities conflict?

Choices:

- Because issues of rights and responsibilities are common in schools and communities, (for example the rights to use equipment, and the responsibility not to damage it) this activity can be the basis for using the language of rights and responsibility in everyday situations, and to deal with problems of vandalism.
- As an action, participants and facilitators can keep the list of rights and equivalent responsibilities on the wall. When conflicts occur, or when other rights issues come up, anyone is free to add to the list. For example, if some participants have been "borrowing" other people's possessions without permission, a participant might decide to add to the list: "I have the right to privacy and security for my belongings / And I also have the responsibility to respect the privacy and security of others." It might be useful to write at the top of the list: "We all have the right to add to this list / And we have the responsibility not to write things which violate the rights of others".
- To help clarify rights and responsibilities, participants could read the following information on "Negative" and "Positive" rights in the next page, then go through the Universal Declaration of Human Rights or the African Charter identifying "Negative" and "Positive" rights (they will find that many rights consist equally of "negative" (responsibility) and "positive" (right) elements.
- The African Charter on Human and Peoples' Rights specifically mentions duties. Ask students to identify these and see if they can find the corresponding rights to which they refer.

Information about Rights and Responsibilities:
Every right has a corresponding responsibility. For example, your right to freedom of speech is limited by your responsibility not to say untrue things which will degrade another person and abuse their right to dignity and good reputation.

The balance of our rights and our responsibilities to respect the rights of other people means that we usually have to exercise our rights within certain restraints.

There are many situations where rights and responsibilities of different people conflict. For example, some countries have laws making the wearing of seatbelts compulsory in cars. Many people oppose these laws, arguing that it is a restriction of their right to act freely.
The governments of these countries argue that people in cars have a responsibility to the hospitals, doctors, and the rest of society to do everything possible to avoid getting injured while they are driving. It is argued that if people do not wear seatbelts and are injured, they take time, money and hospital space away from people with illnesses, and therefore restrict the right of sick people to proper health care.

Information on "Negative" and "Positive" Rights:
The term "negative right" is used to describe a right which stops something harmful or unpleasant being done to us. Examples of negative rights are the right not to be killed or badly treated or to have your possessions stolen. These are negative rights because they say NO to someone who might want to hurt you or others.

The term "positive right" is used to describe a right which declares our freedom to do something. For example, the right to be paid for your work is a positive right. These are positive rights because they tell you that YES you have this right, and they tell other people that YES they must support your right. For example, your employer has a responsibility to pay you and the other employees.

A Matter of Principle

(Adapted from p.82 of Understand the Law 1993, The Citizenship Foundation)

Aim: This case study uses a moral dilemma to introduce participants to ideas of responsibility in society. Although the person in the case study is accidentally overpaid a large amount, many people will have been given the wrong change in a shop and had to make a similar choice.

Learning point:
- Every right has a corresponding responsibility. For example, the right to be judged equally by the law has the corresponding responsibility to respect the law.

What you need:
- The Simplified Versions of the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights (see Part Five of this manual).

Time: At least one hour

How to do it:

- Form participants into small groups of four or five.
- Read the following text to the group:

  "Every month Makau puts a small part of his wages into his account at the local bank. It is not a lot, but it is the only way he can save enough for a holiday with his children.
  Each month the bank sends Makau a statement telling him how much he has in his account. This month Makau sees that he has much more money than he thought. There must be a mistake. He writes to the bank to say it has given him CFA 2,000,000 more than it should have.
  'No,' says the bank, 'there has been no mistake. The money is yours.'
  Makau writes again. 'We have double checked,' says the bank, 'we have not made a mistake.'
  Makau still isn't happy. He writes for a third time, and the bank tells him again that the money is his.
  After this, Makau doesn't think he has anything to lose. He starts to spend the money on things he and his family need. He buys some new furniture, redecorates his home and goes away on a week's holiday with his family.
  A little later, the people at the bank realize that they have made a mistake. The CFA 2,000,000 that Makau has been given belongs to another customer who has the same name. The bank asks Makau for the money back. He gives them what he has left, but he has spent more than CFA 1,000,000. Makau is charged with theft."

- If Makau is to be found legally guilty of theft, it must be proved in court that he:

  - behaved dishonestly

- took or kept something belonging to someone else
- intended to keep it permanently

♦ Ask participants to decide in groups whether Makau should be found guilty of theft. To answer this, participants need to ask three questions:
- Did Makau behave dishonestly?
- Did Makau take something from someone else?
- Did Makau intend to keep it?

If the groups' answers to all three questions is **yes**, then Makau is guilty in law.
If the group answered **no** to one or more questions then he is not guilty.
- If they decide that Makau is guilty in law of theft, what punishment do they think he should be given?

People can be fined various sums of money for this crime. You can find out what the punishment would be in your country and tell the group what this is.
- If participants decide that Makau is not guilty, would they make him pay back the money that he spent on his family and his home?

♦ Now tell participants what actually happened to Makau:
"After a three day trial, the jury found Makau not guilty of theft. Juries don't have to give reasons for their verdict, but we can presume that Makau's attempts to draw the error to the attention of the bank convinced the jury that he had not behaved with dishonest intent. Although Makau was found not guilty of theft, there still remained the question of whether he should return the money that he had already spent. It was not within the power of the court to deal with this and the bank needed to bring a new case through a different court to reclaim the money."

Questions:

♦ What would you have done if you were Makau? Why?
♦ Who was responsible for correcting the bank's mistake - Makau or the bank? Why?
♦ Would it make a difference to your answer if the amount of money was smaller/larger?
♦ What about other cases? For example, is it the responsibility of a car owner to lock her or his car or the responsibility of everyone else not to steal it if it is unlocked?
♦ Imagine you were a friend of Makau's. Would you report him to the police?
♦ Who is responsible for enforcing the law?
♦ Look at the Simplified Versions of the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights in Part Five of this manual. Which rights are involved in this case?

Choices:

- Participants could write a story about a situation where they had to take responsibility and make a moral decision. For example, they find some money in the street - do they hand it in?
- As a project, participants can find out about the legal system in their country. Many courtrooms accept visitors. The project could result in a mock trial of a case involving rights and responsibilities.
- Makau's case could be presented as a mock trial by dividing the class into three large groups: one consisting of lawyers for Makau, one as prosecutors, and one as judges. Each large group should then be subdivided into small groups of four or five to prepare arguments or the judgement for their role. A court could then be set up and each small group asked to nominate one person to represent its views in the teams of defence lawyers, prosecutors or judges. The prosecution team would argue first; then the defence; then a reply by the prosecution to any new points raised by the defence; then a short recess by the judges to consider their verdict after hearing the arguments; and then a decision by the judges.

Censorship and Freedom of expression

Aim: This letter-writing activity examines the rights and responsibilities of the individual and the state regarding freedom of expression. Because it depends a lot on trust between participants and the facilitator, it is better to use it only when participants have already had experience of other activities for teaching human rights.

Learning points:
- Every right has a corresponding responsibility.
- For example, the right to freedom of expression has the corresponding responsibility to respect the opinion of others.

Time: An hour and a half

What you need:
- The Simplified Version of the Universal Declaration of Human Rights or the African Charter on Human and Peoples' Rights (see Part Five of this manual).
- The Information on Censorship presented at the end of this activity.

How to do it:
- ♦ Ask the group to imagine that they are each writing to the local newspaper or radio station. (If your area does not have a local newspaper or radio station, you can invent one with the group). Ask them to write a short letter about something which they do not like at all in their local area.
- ♦ After participants have written their letters, put the group into pairs. Ask each pair to exchange their letters. Now ask them to imagine that they are all editors of the newspaper or radio news. They have received this letter which they are worried will upset the local and district authorities. Ask them to cross out (censor) the parts of the letter which they think are dangerous. They are allowed to change the letter in any way they like.
- ♦ Return all the letters to those who wrote them. Either as a group, or in small groups, discuss the questions below.
- ♦ After the discussion, go through the Information on Censorship presented at the end of this activity and ask the group to think of a scenario to illustrate each of the points. For example, under "WHAT is being censored" the information lists "artists". Ask participants why they think someone would want to censor an artist. If your country has censorship now or in the past, refer to that, giving specific examples.

Questions:
- ♦ Did you use some self-censorship before you wrote your letter? Why/Why not?
- ♦ Did you use polite or offensive language in the letter?

- If you wrote a polite letter, was it because you felt responsible toward the feelings of others or was it because you were afraid of possible punishment?
- Were you thinking more about how to improve the situation or did you just want to show your anger?
- How did you feel when your letter was censored?
- How did your letter look after censorship?
- How did you choose what to cross out in the letter you censored?
- How do you think you would react if you were a local official who received a letter of complaint? What if the letter attacked your personality or used offensive language?
- Do you think a government has a responsibility to listen to all complaints, even if they are "dangerous"? Why/ Why not?
- Was your letter "dangerous"?
- Why do you think we did this activity?

Choices:

- If you think this is appropriate, the activity can be altered so that the participants imagine that they are writing to the Ministry of Education or a local community authority.
- As a project ask the group to monitor newspapers over a period. They could choose one news item and compare how different newspapers write about the same issue according to their bias.
- If participants feel strongly about an issue which they see in the newspapers, they could write a polite letter to the media as a group to express their point of view.
- Participants could be asked to see if they can find letters to the editor of a newspaper which represent conflicting points of view concerning a particular issue.

Information about Censorship

Freedom of expression is a human right set out in the Universal Declaration of Human Rights (Article 19) and in the African Charter on Human and Peoples' Rights (Article 9). Many people believe that it is the heart of a democratic society. Others say that too much freedom of expression can be dangerous. In many countries, free speech is controlled when it causes violence by inciting riots, calling on people to revolt, or when it incites prejudice against other ethnic groups. In some countries, criticism of the government is also censored.

WHO is doing the censoring:

- official censors	- the government	- the law	- the media
- civil servants	- employers	- unions	- pressure groups

WHAT is being censored:

- information	- access to information	- expression
- collective action	- attacks upon accepted values	- artists
- writers	- political opposition	- critics of society

WHY censorship is carried out:

- to cover up incompetence and/or information	- to defend status quo
- to protect government policy	- to protect privilege
- to defend the vulnerable, for example, juveniles	- to preserve power

HOW censorship is carried out:
- by stopping something from being carried out (pre-emptive censorship)
- by punishment after the event (punitive censorship)

WHEN censorship is carried out:
- before an election
- at a time of rapid social change
- during a period of national/international crisis
- when a government is weak and under threat

What can we do?

Aim: This case study about a political killing encourages participants to discuss the responsibilities of the state and of the individual. (Tell learners that the case used here is an imaginary situation to help them understand the topic).

Learning point:
- Every right has a corresponding responsibility. For example, the right to personal security has a corresponding responsibility to respect and defend this right for other people.

What you need:
- The case study of Judge Olu Aruwa
- The information about political killings presented at the end of this activity

Time: About one hour

How to do it:
! Read, or ask participants to read the imaginary case of Olu Aruwa.
! Tell them that deaths like Judge Aruwa's are called extrajudicial executions or political killings. Read, or ask participants to read, the Information about Political Killings presented at the end of this activity.
! Judge Aruwa's family want to bring the soldiers responsible for his death to justice. The army don't want this to happen. Ask the participants to discuss in groups of four or five why the family and the army have these points of view. Here are some questions to help start the discussion:

‣Who do you think is responsible for Judge Aruwa's death: the army, the government, Judge Aruwa, the soldiers?
‣How would it affect other members of the security forces if the guilty soldiers are punished?
‣If the guilty soldiers are punished, would the power of the government, security forces and army increase or decrease? What about their image?
‣What if they are not punished? Will the army lose the trust of the people?
‣Does it matter if the army loses the trust of the people?
‣Do you think it is alright to say that soldiers cannot be prosecuted for killing anyone, even in these circumstances?
‣If the soldiers are not punished, what effect will this have on the public's perception of the legal system (courts, judges, etc)?

! Ask the group to imagine that they were hiding nearby when Judge Aruwa was killed and that they saw the faces of the soldiers, but were not seen themselves. What could be done in this situation? Would you:
- go home and forget all about it ? Would this be possible?
- go to a police station and report it?
- tell Judge Aruwa's family or someone else what you saw?
- do something else? What? Why?

Choices:

! Ask participants to imagine that they are friends, family, or colleagues of someone who has been extrajudicially executed. Ask them to write a poem or a story or paint a picture to show how these people might feel.

! As a project ask participants in small groups to pretend that one of them is a journalist who has come to ask Judge Aruwa's family about his death. Each group should prepare a small drama about the meeting with the journalist. Some questions to think about are:

Do they want to talk to the journalist? Is it dangerous? Can they trust him/her?
What does the journalist want? What is his/her point of view about the killing?
Can the journalist help to publicize the killing? Do the relatives/friends/colleagues of Judge Aruwa want this?
Each group can present their drama to the whole group.

The Case of Judge Olu Aruwa

Judge Olu Aruwa was a high court judge in Sarifa, a small country in Africa. This country was governed by the military after a coup d'etat which toppled a constitutionally elected government.

The people of Sarifa lived in fear and torment from the dictatorial rule of the military rulers. Violence and human rights violations became a part of the country's culture. The military dictators coerced and used the judiciary to imprison and torture opponents of the regime. Fear prevailed throughout the country and many intellectuals and professionals fled the country. There was a "culture of silence" which gripped the entire citizenry.

Judge Aruwa was one unique judge who refused to be intimidated by the military dictators. His fairness and strict adherence to the rule of law most often made his rulings unfavourable to the military government. Furthermore, he was outspoken and a critic of the government. He received many death threats from anonymous callers which he knew came from the military rulers, but he was unperturbed.

On 15th November 1994, around 9.00pm, Judge Aruwa was abducted from his home. He was later shot and his body burnt beyond recognition by four soldiers.

An official investigation was opened into the murder of Judge Aruwa and four soldiers were identified as suspects. Proceedings initially started at the civilian courts which began uncovering evidence pointing to government's involvement in the murder. The government quickly intervened and asked the military courts to request exclusive jurisdiction over the case. In the past, the military courts have repeatedly exonerated members of the security forces accused of human rights violations.

The report of the investigation never saw the light of day as the government shelved it. Judge Aruwa's family and human rights activists in the country, who sought publicity for his killing, became the target of systematic harassment by government agents.

Information about Political Killings

The term "extrajudicial execution" describes an unlawful deliberate killing carried out on the orders of a government or with its complicity. If the authorities refuse to investigate an unjustifiable killing by the security forces or bring the perpetrators to justice, then it is an extrajudicial execution for which the government is responsible. The term "political killing" can also be used as it is more easily understood and includes deliberate and arbitrary killings by armed political groups.

Political killings are different from killings which occur within a legally justifiable context. If someone is killed as the result of soldiers acting in self-defence, or by police during a riot, then the killing may be legally justifiable. Also, when someone is executed after being found guilty in a fair trial, the state responsible will argue that the killing is legally justifiable. Also, if a soldier kills for personal reasons and is punished like any other murderer, the killing he committed is not an extrajudicial execution. Also, killing enemy soldiers during fighting is legal.

Many governments who use political killings are bound by treaties pledging them to respect human rights. Some governments do not try to justify their actions. Some use methods of murder which conceal the crime. Killings are carried out at night, when the victims are alone. Bodies are mutilated and hidden to avoid recognition. But most governments involved in political killings lie or play down the facts.

In June 1989, tanks of the Chinese army massacred pro-democracy protesters in Tiananmen Square, Beijing. Television cameras recorded it and it was headline news around the world. Thousands of people witnessed it. Hundreds of bodies were traced in morgues and hospitals. Nevertheless, the government initially said no one had been killed. This version was later amended: the government said 200 civilians had been killed in Beijing in clashes between soldiers and demonstrators, a gross underestimate of the reality.

Some governments make the excuse that violence is endemic in their societies, or results from ethnic tensions. Violence will be endemic in any society where human rights are violated. And intercommunal violence is not the inevitable product of ethnic or religious tensions. It often starts or is made worse because of official policies.

Life - activities about the universality of human rights

These activities help participants to understand that all human beings have the same rights. Our rights can be violated, but they cannot be taken away from us. We are born with them and die with them.

Wheel rights

(Adapted from Human Rights Education Workshop on Women's Human Rights and Gender Equality, presented by the Croatian NGO B.a.B.e.)

Aim: This activity uses life experience as a basis for thinking about how we defend our own rights and the rights of others.

Learning point:
- In our lives we have already defended our rights and the rights of others, even if we did not use the language of "rights".

What you need:
- Blackboard or large piece of paper and pens.

Time: About one hour

How to do it:
- ♦ This is an activity for groups of about four or five people. When you have a large number of participants, do the activity first with a small group (maybe during lunch). These members can then act as the facilitators of small groups.
- ♦ Divide participants into groups of about four or five people, with a facilitator for each group.

- The facilitator asks each person in the group to remember a time when they "stood up" for their rights or the rights of other people. (For example, group members might remember a time when they were unfairly accused of something as a child). If they wish, the members of the group can describe their memory to a neighbour. At the end of five minutes, every person in the group should have the following information ready:

    1. A time when I "stood up" for rights
    2. What happened
    3. Where it happened
    4. The motive. Why I "stood up"
    5. Who or what were my sources of support

- While they are thinking, each facilitator draws a large wheel with spokes.
- The facilitator now asks each member of the group to tell their story, keeping closely to the five points listed above.
- As each group member tells their story, the facilitator writes **where** each incident happened at the **end** of one of the spokes, and writes the **motive** and the sources of **support** along the **spoke**. (To make writing easier, the facilitator can summarize what is said, if the group member agrees).
- When everyone has told their story, the facilitator can use the questions below to draw out the learning points.

Questions:

- Were your experiences similar/different? For example, did they happen in public/private, at home/work?
- Were certain places or persons both positive and negative?
- Did anyone mention the law or authorities as a source of support? Why? Why not?
- How did you feel when you remembered "standing up"?
- Were these positive experiences? Why? Why not?
- Have many of us experienced support or solidarity from our friends/ colleagues/ family? Why do you think this sort of support is useful when we stand up for human rights?

Choices:

- This activity is very flexible. It can be used for analyzing any sort of past experience with any age group. It is particularly useful for showing that we share many experiences.
- Participants can look at the simplified versions of the Universal Declaration of Human Rights or the African Charter on Human and Peoples' Rights (see Part Five of this manual) to see which rights might have been relevant to their stories.
- As a project, ask participants to monitor the media over a weekend. How many examples can they find of people "standing up" for their rights?

"Mignonette"

(Adapted from p.11 of Understand the Law 1994, The Citizenship Foundation)

Aim: This morally complex story about the right to life will help participants to think about how rights work in practice. It also links well with activities about conflict which start later on in this chapter.

Learning points:
- Everyone has the right to life.
- There is a concept of “natural rights.”

Time: About one hour

What you need:
- The Simplified Versions of the Universal Declaration of Human Rights (UDHR) and the African Charter on Human and Peoples’ Rights (see Part Five of this manual).

How to do it:

- Show participants article three of the Universal Declaration of Human Rights and article four of the African Charter which set out the right to life: Article 3 of the UDHR. “Everyone has the right to life, liberty and security of person."
- Form participants into small groups of four or five.
- Read the following story to the group.

"On 19 May 1884, four men set sail for Australia from England in a yacht called the *Mignonette*. They were Captain Thomas Dudley, First-mate Edwin Stephens, Seaman Ned Brooks and Richard Parker, the 17-year-old cabin boy. On 5 July a huge wave smashed into the side of the yacht. It started to sink. The men had time only to grab two tins of food and to get into an open boat before the *Mignonette* sank. The four unlucky sailors found themselves in the middle of the Atlantic Ocean, 1,600 miles from land, with only a few tinned vegetables to keep them alive. After three days, the hungry men managed to catch a turtle. This provided them with food and drink, but nine days later that was all gone. Still 1,000 miles from land, with no food and only the occasional drop of rainwater to drink, the sailors became desperate. The Captain wrote in a letter to his wife that, if no ship should come, 'we must soon die... I am sorry I ever started such a trip...' There was, however, one chance of survival, at least for three of the crew, for a few more days. Someone would have to become food for the others. The Captain suggested that they draw lots to decide which of them should be killed, but Stephens and Brooks objected. 'if we are to die,' they said, 'we should all die together'. Young Richard Parker, lying hardly conscious in the bottom of the boat, said nothing.
After two more days without food and water, the Captain convinced Stephens that one of them ought to be sacrificed to save the others, and that the obvious candidate was Richard Parker. He was an orphan,

had no wife or family, and was already on the brink of death. He woke from his coma only occasionally to drink sea-water which was making him even more ill. They knew their little boat was drifting towards the shipping lanes. They might sight a ship any day - or they might not. They agreed that if no help came to them by the next day, then they would kill the boy. None came. Seaman Brooks wanted no part in the killing. While he covered himself with a jacket at the end of the boat, Dudley and Stephens knelt over the unconscious Parker.
'Richard, my boy,' whispered the Captain, 'your time has come'. Stephens stood ready to hold the boy's feet but there was no need. He was too ill to struggle as the Captain took out a pocket-knife and plunged it into the boy's neck, killing him instantly. All three men drank the blood and ate Richard's heart and liver for the next three days. On the fourth day, they were sighted by a German ship, the *Montezuma*. The three men were very weak. The First-mate and Captain needed to be hauled on board by rope.
The men landed in England on 7 September. Dudley, Stephens and Brooks went straight to the authorities and explained the reasons for the death of the boy."

! Ask the participants in their groups to answer the following questions:

- Do you think the three men did anything wrong?
- Should they have been charged with a crime?
- Should they all be charged with the same crime?

! Now read the next part of the story to the group:

"Incidents like this had happened before, and so Dudley, Stephens and Brooks were very surprised when they were immediately charged with murder - although the charge against Seaman Brooks was later dropped. There was a lot of public interest in the story as it was reported in detail by the newspapers. Money was collected to pay for lawyers to defend the men in court. At the trial, everyone agreed about the facts of the case, but the jury were faced with a difficult task. They sympathised with the three men, and would have liked to agree that it was not wrong for someone to kill another to save his or her own life. But they did recognize that to kill someone intentionally who was not threatening your own life must be murder. The judge offered the jury a way out of this problem by allowing them to take the unusual step of a 'special verdict'. In this, the jury stated the facts of the case, but left a panel of five judges to decide whether Dudley and Stephens were guilty of murder."

! Ask participants in their groups to answer the following questions:
‣If you were one of the five judges, would you find Dudley and Stephens guilty or not guilty of murder?
‣Why?

▸If they are guilty, how should they be punished?

! Now tell the group what happened:

> "The court passed a verdict of murder on Dudley and Stephens. The sentence for murder was death, but in this case it was changed to six months imprisonment. By the standards of the time, and compared with the treatment given to other sailors in a similar position, this was still thought by many to be severe."

Questions:
! Richard Parker's right to life was violated. What about the right to life of the other men in the boat?
! What would you have done? Would you die rather than kill someone else?
! This story happened 64 years before the Universal Declaration of Human Rights was made. Does this make any difference to Richard Parker's right to life?
! Some people argue that there are "natural" laws and rights which have always existed, and which are common-sense and fair. For example, the right to be free would be a "natural" right. Do you agree that with this idea?
! What other things, apart from life itself, do you think we might have a "natural" right to? Make a list and compare it with the rights in the Universal Declaration of Human Rights.

Choices:
! What if the men had not told the authorities that they killed the boy? Ask participants to make a play, stories, poems, or imaginary letters in which they imagine that they are the three men ten years after the story. How would they feel about what they did? Would they feel guilty? Why/Why not?
! How would you react if you were a friend of Richard Parker?
! As a project, learners could make a survey of their friends and family, asking “What do you think are your natural rights?“ The resulting data could be collated and used for discussion or as the basis for maths work, for example, by displaying it as a pie chart.
! Present the event as a drama with students playing the different roles.
! Present the case as a mock trial with students playing the roles of prosecutors, defence lawyers and judges.

What’s fair? -

activities about justice

These activities about justice use the discrimination faced by women and minorities as a way to examine everyday injustice.
The aim is to show that large numbers of people are unfairly denied their human rights in everyday situations, and that this should be opposed and overcome.
(Names and situations used here are imaginary. You can use local examples in your teaching).

Safina's Story

(Adapted from p.16 of Understand the Law 1995, The Citizenship Foundation)

Aim: This case study about ethnic discrimination aims to explore issues of justice and human rights.

Learning point:
- Discrimination, including racial or ethnic discrimination, is a violation of human rights.

What you need:
- A copy of the Simplified Version of the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights from Part Five of this manual for each group.

Time: About an hour and a half

How to do it:
! Organize students into small groups of four or five.
! Explain to the participants that many countries have laws against unfair discrimination on the grounds of ethnicity or sex. Also the Universal Declaration of Human Rights and the African Charter contain articles against discrimination.

! Ask participants in their groups to look at different parts of the simplified version of the Universal Declaration of Human Rights and the African Charter to find which are

the relevant articles against discrimination. (Note: Almost every article is relevant in some way).

! After ten minutes, go round the groups and ask each one to tell everyone about an article they think is relevant. Ask them to justify their choice by giving a practical example of how that article counters discrimination.

! Read out Safina's Story:

> Safina is a woman from one of the ethnic minorities in her country. This is her story:
> "I'm a stenographer secretary Grade 1 staying with my elder sister in the capital city. My sister showed me an advertisement looking for a stenographer secretary Grade1 with three years post qualification experience. I was elated by the opportunity because I am perfectly qualified. I immediately collected and completed an application form. I anxiously waited for a letter inviting me for the interview.
>
> For weeks I heard nothing from the company and this made me nervous. I made enquiries from the manageress who always assured me that the shortlisting had not been done. At one visit, a worker at the office gave me a hint that someone had been appointed for the post some weeks ago. I was further told that the appointee was from the same ethnic group as the manageress and was less qualified with no working experience. I confronted the manageress with these facts and she could not deny them. She gave the excuse that I had not worked in the city before and that I also had a child which she thought would adversely affect my work."
>
> Safina took the case to the industrial tribunal. The panel at the tribunal unanimously agreed that Safina had been discriminated against and had to be compensated.

Questions:

! Do you think Safina was unfairly discriminated against? Why?
What do you think the manageress should do?

! "Ignorance encourages prejudice and makes discrimination possible".
Do you agree with this statement? Why? What does this sentence mean?

Choices:

! As an action, ask participants to write stories, poems, a play or make cartoons/pictures about a time when they felt unfairly discriminated against. For example, because of their sex or age. What would it be like to be discriminated against all the time? If the participants agree, display their work for all to see.

! As a project participants could study a group in their country which is discriminated against, focusing on the question "How can this discrimination be tackled?"

Advantages and

disadvantages

(Adapted from Amnesty International USA HRE Resource Notebook: Women's rights)

Aim: This activity helps participants to examine their own attitudes and perceptions about the differences between the way men and women are treated in society.

Learning point:
- Discrimination against women is a violation of human rights.

What you need:
- The simplified version of the Universal Declaration of Human Rights or the African Charter on Human and Peoples' Rights (see Part Five).
- Pens and paper

Time: One hour

How to do it:
! Ask the group to form small groups of males and females consisting of four or five people each. Ideally, there will be an equal number of male and female groups. Explain that each group will be asked to make a list and that this will be used for a discussion.
! Ask each group of **males** to make a list of the advantages and disadvantages of being **female**. Females do the same for males. Allow ten minutes for this exercise.
! The lists should have an equal number of advantages and disadvantages.
! Now pair each group of males with a group of females. Each female group reports its list to a male group and responds to the male group's reactions.
! Now each male group reports its list to a female group and responds to the female group's reactions.
! If necessary, use the following questions to start a discussion.

Questions:
! Was it easy to think of the advantages and disadvantages of being a male or female? Why? Why not?
! Did you find yourselves listing things which could be called sexist?
! Do you think those sorts of generalizations about people are realistic? Do they apply to the people you know?
! Was it a useful activity? Why? Did you learn anything that you didn't know before?

Choices:
! This activity can also be used to examine other differences apart from gender, such as ethnicity, social class, religion...

All Work - Equal Dignity

Aim: This project activity aims to draw participants' attention towards discrimination between men and women and to encourage them to challenge it.

Learning point:
- Discrimination against women is a violation of human rights.

What you need:
- Simplified Version of the Universal Declaration of Human Rights or the African Charter on Human and Peoples' Rights from Part Five of this manual.
- Text "She doesn't work" presented at the end of this activity.
- Blackboard or large piece of paper.

Time: Two hours

How to do it:
- ♦ Read, or ask participants to read the text "She doesn't work".
- ♦ With the whole group, make a quick list of all the jobs which women do at home.
- ♦ Now brainstorm reasons why men think that household work is not "work". Encourage the group to think of as many reasons as possible why men might think like this. For example, it might be because she is unpaid, or because he thinks his work is harder. Spend about five minutes on this part.
- ♦ Now, brainstorm reasons why women's responsibilities <u>are</u> work. For example, her longer working day. Spend about five minutes on this part.
- ♦ Tell the students that Articles 1 and 2 of the Universal Declaration of Human Rights specifically mention sexual equality as does Article 2 of the African Charter. Read these articles - either the full or simplified versions.
- ♦ Ask them to form pairs. Each pair should make a list of all the work which has to be done in and around **their** home.
- ♦ After five minutes, go around the pairs, asking for one item from each pair's list until there are no more suggestions. Write all the suggestions on the board or paper.
- ♦ Ask the participants to form small groups. Ask each group to write their own questionnaire about household work. The aim of the questionnaires is to find out from family/friends/neighbours about who does the housework and how it is done. They will need to phrase the questions in such a way as to find out as much as possible about the subject from the people they interview. They could include questions such as:

- Who makes the meals in your house?
- Do men and children help around your house? What do they do?
- How long does the housework take?
- Do women have other jobs to do in addition?

- Allow a week for the groups to carry out their survey about housework in the community using their questionnaires. Remind them to question both men and women!
- After the survey is finished, have a report-back session. This could be done as a mathematical analysis of the survey answers, or a verbal report, or as a quick Talking Stick exercise where each person is allowed to mention one thing that they discovered through the survey.
- During or after the report-back, use the following questions to help the group analyze their results.

Questions:

- Did you discover anything surprising?
- How did you feel about what you found?
- Did your discoveries change the way you think about the work women do? Why/ Why not?
- Did you discover any tasks which could only be done by men?
- Did you discover any tasks which could only be done by women?
- Boys, would you like to do all the work that women do? Why/ Why not?
- Is it right for women to have to do all this work?
- What can we do to treat each other more equally? Which tasks could be done by men or women? Which tasks could be done together?

Choices:

! As a project, ask the group to work out how many hours there are in each week and then calculate for their family how much time each person spends sleeping, working, relaxing, playing, and so on. The results could be made into a statistical chart, or calculated as percentages. Then ask questions like those listed above to draw participants' attention to the burden of housework which women carry, and maybe the differences between boys' and girls' lives. It is likely that the girls will have less leisure time than the boys. For example, fetching water and firewood in rural areas of Africa takes up large amounts of time. Concentrate on examining whether they think the present situation is fair.

She doesn't work

"Have you many children?" the Doctor asked.
"Sixteen born, but only nine live," he answered.
"Does your wife work?"
"No, she stays at home."
"I see. How does she spend her day?"
"Well, she gets up at four in the morning, fetches water and wood, makes the fire and cooks breakfast. Then she goes to the river and washes clothes. After that she goes to town to get corn ground and buy what we need in the market. Then she cooks the midday meal."
"You come home at midday?"
"No, no. She brings the meal to me in the fields, about three kilometres from home."
"And after that?"
"Well she takes care of chickens and pigs. And of course she looks after the children all day. Then she prepares supper so that it is ready when I come home."
"Does she go to bed after supper?"
"No, I do. She has things to do around the house until nine o'clock."
"But you say your wife doesn't work?"
"No. I told you. She stays at home."

Refugee roleplay

This activity uses an imaginary situation to help participants understand that the relationship between an individual's rights and other people's rights is not always clear cut, and that sometimes conflicts arise out of our different needs or different ways of thinking. Nevertheless it is important to find the right compromise which will allow us to live in harmony with our families, neighbours and people from other countries regardless of our religion, ethnic background, gender or political beliefs.

Aim: This activity uses a roleplay where refugees and border officials express different points of view on the rights of refugees to increase participants' knowledge about refugee rights.

Learning point:
- Refugees are an especially vulnerable group who need protection and have specific rights.

What you need:
- The texts entitled "Immigration officers' arguments and options", "Refugees'. arguments and options", "Information about Refugees" which are presented at the end of this activity.
- Blackboard or large paper, pens and sticky tape.

Time: One hour

How to do it:
! Start with a brainstorm to find out what learners think about refugees. Write the word "refugee" on the board or on a large piece of paper stuck to wall, and ask the group to say the first things that the word makes them think of. (The advice on brainstorming in Part Two may be helpful here).
! Read the Information about Refugees to the group to introduce the subject. Ask the group if they have any questions about what you have read to them.
! Consulting the advice on using roleplay in Part Two, help the group to do the following roleplay.
! Read out the following scenario (if you wish, you can invent imaginary names for countries X and Y):

> "It is a dark, cold and wet night on the border between X and Y. A column of refugees has arrived, fleeing from the war in X. They want to cross into Y. They are hungry, tired and cold. They have no money, and no documents. The immigration officials from country Y have different points of view - some want to allow the refugees to cross, but others don't. The refugees are desperate, and use several arguments to try to persuade the immigration officials."

! Ask one third of the group to imagine that they are the immigration officers from country Y. Give this group the “Immigration officers’ arguments and options”.
! Ask another third to imagine that they are refugees. Give this group the “Refugees’ arguments and options”.
! Tell the players that they can use the arguments on their cards and any other relevant arguments they can think of. If it helps, draw a line along the floor to symbolize the border. Tell them that when the roleplay begins, they have ten minutes to reach some sort of conclusion, which may be one of the options listed, or another solution.
! It is up to you and the group to decide whether the “refugees” and the “immigration officers” will put their arguments as a group, or whether they will individually take responsibility for putting individual arguments.
! Ask the remaining third of them to act as observers. (Half can monitor the "immigration officers", and half can monitor the "refugees").
! Give the “refugees” and the “immigration officers” a few minutes before the roleplay to read through their arguments and options and to decide on tactics.
! Start the roleplay. Use your own judgement about when to stop.
! After the roleplay, discuss it using the following questions. This is important to draw out the learning points.

Questions:
! How did the situation work out? What happened?
! How did it feel to be a refugee?
! How did it feel to be an immigration officer?
! Refugees have a right to protection under the 1951 Convention Relating to the Status of Refugees. Were these refugees given their right to protection? Why/why not?
! Do you think that a country should have the right to turn away refugees?
! Would you do this yourself? What if you knew they faced death in their own country?

Choices:
! If there is time, do the roleplay again, but the group members who were immigration officers must now be refugees. At the end ask them how did it feel to be playing the other role?
! The Office of the United Nations High Commissioner for Refugees (UNHCR) is responsible for protecting the rights of refugees. You may want to find out where their office is located in your country and invite them to come to speak to your group.
! Ask group members to write an imaginative account of the scene at the border. The account could be from the point of view of a refugee child.
! As an action, group members could gather essential items and deliver them to refugees who are sheltering in your country.

Immigration officers' arguments and options:

You can use these arguments and any others you can think of:

! They are desperate, we can't send them back.
! If we send them back we will be responsible if they are arrested, tortured or killed.
! We have legal obligations to accept refugees.
! They have no money, and will need state support. Our country cannot afford that.
! Can they prove that they are genuine refugees? Maybe they are just here to look for a better standard of living?
! Our country is a military and business partner of country X. We can't be seen to be protecting them.
! Maybe they have skills which we need?
! There are enough refugees in our country. We need to take care of our own people. They should go to the richer countries.
! If we let them in, others will also demand entry.
! They don't speak our language, they have a different religion and they eat different food. They won't integrate.
! They will bring political trouble.

Before the roleplay, think about the following options:

! Will you let all of the refugees across the border?
! Will you let some across the border?
! Will you split them up by age, profession, wealth...?
! Will you do something else instead? What?

Refugees' arguments and options:

You can use these arguments and any others you can think of:

! It is our right to receive asylum.
! Our children are hungry, you have a moral responsibility to help us.
! We will be killed if we go back.
! We have no money.
! We can't go anywhere else.
! We only want shelter until it is safe to return.
! Other refugees have been allowed into your country.

Before the roleplay, think about the following options:

! Will you split up if the immigration officers ask you to?
! Will you go home if they try to send you back?

Information about refugees

Every year tens of thousands of people have to leave their homes and often their countries because of persecution or war. These people become refugees. They nearly always have to move suddenly, leaving their possessions behind, tearing families apart. Many are never able to return to their homes. In 1992 there were almost 19 million refugees in the world.
Most refugees seek safety in a neighbouring country. Others have to travel great distances to find safety. Refugees often arrive at airports and sea ports far from their native land, asking for entry.

In 1951, the United Nations adopted the **Convention Relating to the Status of Refugees**. More than half of the countries in the world have agreed with the Convention. They give protection to refugees and agree not to force them to return to their country to risk persecution or death. Article 33 of the Convention says: "No Contracting State shall expel or return a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion."

continued...

Information about refugees continued...

This also applies if a government wants to send a refugee to another country from which the refugee might be sent home. Also, governments must hear the claim of a refugee who wants to find safety (seek asylum) in their country. This principle applies to all states, whether or not they are party to the 1951 Convention.

According to the Convention, a refugee is someone who has left their country and is unable to return because of a real fear of being persecuted because of their race, religion, nationality, membership of a particular social group, or political opinion.

The 1951 Convention also says that refugees should be free from discrimination and should receive their full rights in the country where they go to be safe. Also, many articles of the Universal Declaration of Human Rights protect refugees. However, countries disagree about who is a "genuine" refugee. The media and politicians often demand limits on the number of refugees, saying that they cause racial tension, and shortages of housing and jobs.

In recent years the governments of many of the world's richest countries have reduced the number of refugees they allow in, for two reasons. First, air travel has become cheaper, meaning that more refugees from developing countries want to enter developed countries. Second, the world economic downturn has reduced the need for large workforces. This means that refugees who used to come as migrant workers now have to apply for refugee status.

To justify restrictions on refugees, rich countries often say that refugees are not victims of oppression, but just want a better standard of living. They call them "economic migrants". To protect the rights of refugees the **Office of the United Nations High Commissioner for Refugees (UNHCR)** based in Geneva, was established by the UN General Assembly on 14 December 1950.

Governments often argue that refugees' fears are exaggerated or untrue. Refugees are protected from this argument by organizations who use evidence of human rights violations in the refugee's country to persuade the government to let them apply for asylum.

Action! - Making human rights part of daily life

These activities help learners to think of human rights as something which they are able to defend and fight for, wherever they live. There are also suggestions for action in the “Choices” parts of many of the activities in the preceding pages.

The Power of Action

Aim: This case study about a famous human rights campaigner aims to show the power of action by giving an example of someone who acted successfully to obtain their rights.

Learning point:
- Individuals, and especially groups, can act to successfully oppose human rights violations.

What you need:
- Mahatma Gandhi's Story presented at the end of this activity.

Time: About half an hour

How to do it:
! Read, or ask the students to read, Gandhi's story.
! Use the questions below to start a discussion (the advice on discussion in Part Two may be helpful here).

Questions:
! The Indians protested without violence. Why do you think this was?
! Gandhi asked for "world sympathy in this battle of Right against Might". Do you think that the other people of the world would have been so sympathetic if the Indians had used violence? Why?

Choices:
! Give the class an example of a person or a group from your own country who acted to obtain their rights. As a project students could research this person or group and make a poster picture, or write an essay, story or play to show what they found out.

Mahatma Gandhi's Story

The Mahatma (Great Soul) gave a new meaning to non-violence. He said that anything gained through violence was not worth having.
Born Mohandas Karamchand Gandhi in Gujarat, India in 1869, he qualified as a lawyer in England before practising in South Africa. There he experienced racial discrimination for the first time. There were laws to stop people without white skin from doing many things, such as becoming a lawyer or travelling in the first class compartments of trains. Gandhi saw that many black people in South Africa were poor and that they were treated badly by the whites. He organized protests and went to prison fighting against injustice.
From the beginning of his life as a protester Gandhi was directed by his deep religious convictions. He believed that violence was always wrong.
Gandhi returned to India in 1915. There was a great poverty among the Indians too. The British were ruling India harshly, taking taxes that the people could not afford, preventing Indians from ruling their own country, discouraging their industry and using force to control the people.
In 1930 Gandhi chose an issue to protest about that at first did not worry the British because it seemed so minor - the tax on salt. Salt can be taken from sea water but in India all salt was made and sold by British government who made money out of it. Gandhi said that the salt belonged to India and that he would break this law.

First, he asked to discuss the issue with the head of the British government in India, the Viceroy. The Viceroy refused, thinking it was unimportant. Then, on 12 March 1930, when he was sixty years old, Gandhi set out with his followers to march 322 kilometres from his home to the sea to make salt. For twenty-four days the people of India and the rest of the world followed his progress. The anticipation was intense. On 6 April, with thousands of onlookers Gandhi walked into the sea and picked up a handful of salt. This act of defiance was a signal to the nation. All along the coast of India people made salt illegally. He wrote, "I want world sympathy in this battle of Right against Might." A month later Gandhi was arrested and tens of thousands had been put in prison.

Gandhi and the people of India spent many years protesting before the British finally left. They continued to march, to refuse to cooperate, and to stretch British resources by allowing themselves to be imprisoned.
Finally India achieved success in 1947 when the British gave up their rule and India became independent.

Action Roleplays

Aim: This roleplay activity aims to encourage children to apply their rights in real situations.

Learning point:
- Human rights violations occur in everyday situations and can be opposed by ordinary people.

What you need:
- Simplified version of the Universal Declaration of Human Rights or the African Charter from Part Five of this manual (one copy per four or five students - they can hand-copy it themselves, if necessary).
- Advice on using roleplay from Part Two of this manual.
- The roleplay situations presented at the end of this activity.

Time: One and a half hours

How to do it:
! Ask the group to divide into small groups of four or five. Read out Roleplay One and ask them to identify the articles of the Universal Declaration of Human Rights or the African Charter on Human and Peoples' Rights which are relevant to it. Below are some likely answers, but this list is not exhaustive. Allow five to ten minutes for this then repeat the same process for Roleplays Two and Three.

Some likely answers:
In Roleplay One, the most relevant articles are:
Universal Declaration: Article two, articles six and seven, and article thirteen.
African Charter: Articles two, three and twelve.

In Roleplay Two, the most relevant articles are:
Universal Declaration: Article twenty and article twenty-three.
African Charter: Articles eleven, fifteen and sixteen.

In Roleplay Three, the most relevant articles are:
Universal Declaration: Articles nineteen and twenty, and article twenty-four.
African Charter: Articles nine and eleven.

! Now re-arrange participants into three small groups, and give each group one of the roleplay situations. Ask each group to roleplay their situation, finding a positive conclusion. They will need to decide who will play each role, and how to play the end of the situation. (For step-by-step advice on how to run roleplays, see Part Two).
! Ask each small group in turn to do their roleplay for the whole group. After each roleplay performance, ask the players how it felt, then ask participants to think of other possible endings. Encourage them to think about ways in which the people in the situations could prevent their rights being violated.

Choices:
! If the group is small, or if there is a lack of time, a few participants could perform one roleplay for the whole group.

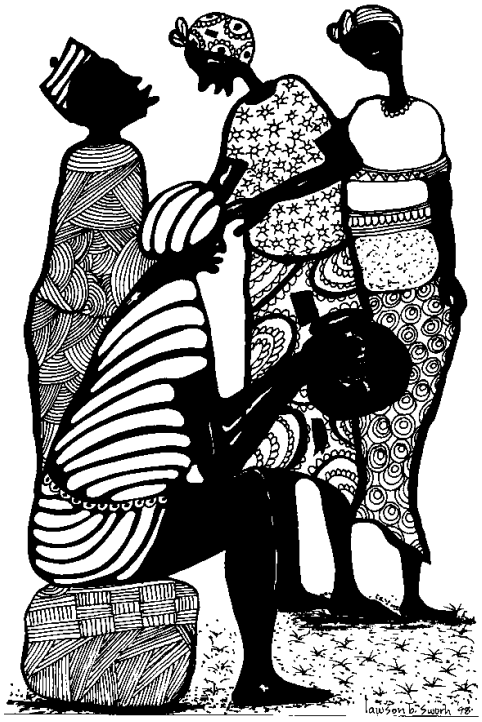
Roleplays:

One: Bongi wants to cross the border into the neighbouring country to visit her daughter, who has married someone from that country. The border officials refuse to let her in. They say that she is too poor to pay for a hotel in their country.

Two: Vusi is a welder in the harbour. His eyes hurt because of the heavy electric current. His boss said he will not buy protective goggles for Kofi because they are very expensive. Kofi can't afford to buy them for himself. He asks his Union to help. When his boss finds out, Kofi loses his job.

Three: The last park in town is going to be made into a carpark. Ten people from the neighbourhood demonstrate peacefully in the park, saying that they need a place to relax and for their children to play in. The Police come and say that they are not allowed to demonstrate and that they should go home. The demonstrators sit down on the ground and refuse to move. The police move them by force, hurting some of them.

Part Five: Human Rights Documents



This part contains:

- Universal Declaration of Human Rights
- Simplified Version of the Universal Declaration of Human Rights
- Simplified Version of the African Charter on Human and Peoples' Rights
- Simplified Version of the Convention on the Rights of the Child
- Summary of Rights from the Convention on the Rights of the Child

"African NGOs should popularise all human rights texts, and where appropriate, incorporate them into their human rights education programmes"

African NGO Workshop on Human Rights Education, Durban September 1994

Universal Declaration of Human Rights

Adopted and proclaimed by General Assembly Resolution 217 A (III) of 10 December 1948

On December 10, 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights, the full text of which appears below. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries of territories."

Preamble

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 all 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 people 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, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs whether it be independent, trust, now, 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 offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.
(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 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 whether alone or in community with others and in public or private, to manifest his religion of 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) Everyone has the rights of equal access to public service in his country.

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 favourable conditions of work and to protection against unemployment.
(2) Everyone, without any discrimination, has the right to equal pay for equal work.
(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, of 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 for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
(3) Parents have a prior right to choose the kind of education that shall be given to their children.

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 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.

Simplified Version of the Universal Declaration of Human Rights

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 UN have affirmed their faith in human rights, the dignity and the worth of the human person, 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.

A summary of the Universal Declaration of Human Rights

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

2. Everyone is equal despite differences in skin colour, sex, religion, 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 to 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 own country.

10. Everyone has the right to a fair and public trial.

11. Everyone should be considered innocent until guilt is proved.

12. Every one has the right to ask for help if someone tries to harm you, but no one 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.

14. Everyone has the right to go to another country and 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. No one has the right to prevent you from belonging to another country if you wish to.

16. Everyone has the right to marry and have a family.

17. Everyone has the right to own property and possessions.

18. Everyone has the right to practise and observe all aspects of their own religion and change their religion if they want to.

19. Everyone has the right to say what they think and to give and receive information.

20. Everyone has the right to take part in meetings and to join associations in a peaceful way.

21. Everyone has the right to help choose and take part in the government of their country.

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 in a safe environment 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.

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.

Simplified Version of the African Charter on Human and Peoples' Rights

Summary of Preamble:

African States who are members of the Organization of African Unity (OAU) recognize that freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples; pledge to eradicate all forms of colonialism from Africa and to strive for a better life for the peoples of Africa; emphasize the importance of their historical tradition and the values of African civilization and that everyone has responsibilities and duties to society as well as rights; underline the need to pay particular attention to the right to development and the fact that civil and political rights cannot be dissociated from economic, social and cultural rights; emphasize the rights of peoples as well as of individual human beings; are conscious of their duty to achieve the total liberation of Africa and to dismantle all forms of discrimination; and reaffirm their adherence to the principles of human and peoples' rights and freedoms contained in international declarations and standards.

A summary of the African Charter on Human and Peoples' Rights:

Article 1. States which belong to the Organization of African Unity (OAU) and which agree to this Charter must recognise the rights, duties and freedoms in the Charter and make them effective by law.

Article 2. Each person is entitled to the rights and freedoms in this Charter, no matter what his/her race, tribe, colour, sex, language, religion, political or other opinion, national or social origin, fortune, birth or other status.

Article 3. Each person is equal before the law and must be protected equally by the law.

Article 4. Every human being is entitled to respect for his/her life and to safety.

Article 5. Each person has the right to respect for his/her dignity and legal status. No form of exploitation or degradation is allowed, especially not slavery, torture, inhuman or degrading punishment and treatment.

Article 6. Each person has the right to liberty and to safety. No one's freedom may be unlawfully taken away. In particular, no one may be arrested or detained without a lawful reason.

Article 7. Each person has the right to a fair hearing and a fair trial in a proper court. No one may be punished until he/she is proved guilty of breaking the law. No one may be punished for another person's crime.

Article 8. Everyone is free to hold his/her own beliefs, and is free to practice his/her own religion, as long as it is with respect for others.

Article 9. Each person has the right to give and receive information freely, and to express his/her opinion, within the law.

Article 10. Each person has the right to mix freely with others, within the law. Each person is free to mix with others as long as he/she follows Article 29.

Article 11. All people have the right to meet or assemble freely, as long as they do not break the law and do not disturb the rights and freedoms of others.

Article 12. Each person has the right to move freely inside and outside his/her country as long as he/she follows the law. Any person may get lawful asylum in other countries if he/she is persecuted.

Article 13. Every citizen has the right to take part in the government of his/her country. Each citizen must have equal use of the country's public service and public property.

Article 14. Each person has the right to own property, except when it is against the law because of public need or the general interest of the community.

Article 15. Each person has the right to work under good conditions and to equal pay for equal work.

Article 16. Each person has the right to health and medical care when sick.

Article 17. Each person has the right to education and cultural life. The State has the duty to protect and promote morals and traditional values recognised by the community.

Article 18. The family is the natural unit and basis of society. The State has the duty to protect and assist the family, especially women, children, the aged and the disabled.

Article 19. All groups of people must be equal and have the same respect and the same rights. Nothing can justify the domination of one group by another.

Article 20. All peoples have the right to exist and to determine their own future. All people have the right to political, economic and social development. Any people struggling to free themselves from any kind of foreign domination have the right to help from member States.

Article 21. All peoples have the right to their country's natural resources and wealth without foreign exploitation.

Article 22. All peoples have the right to their economic, social and cultural development. States have the duty to ensure these rights.

Article 23. All peoples have the right to national and international peace and security. The principles of the Charter of the United Nations and the OAU must govern relations between States.

Article 24. All people have the right to a satisfactory environment in which they can develop.

Article 25. States have the duty to promote and teach respect for the rights and freedoms in this Charter. States must make sure their citizens understand the rights and freedoms as well as the obligations and duties of the Charter.

Article 26. States must make sure that the law Courts are independent. States must protect the rights and freedoms of this Charter.

Article 27. Each person has duties towards his/her family and society, the State, other communities and the international community. Each person must exercise his/her rights and freedoms without disturbing the rights of others.

Article 28. Each person has the duty to respect others, no matter who they are.

Article 29. Each person has the duty to preserve and respect his/her family, parents and nation. Each person must protect the security of his/her State and work for national solidarity and independence. Each person must work and pay lawful taxes, and promote positive African values and African unity.

The remainder of the Charter (there are 68 Articles in all) deals primarily with the establishment of the African Commission on Human and Peoples' Rights and the manner in which it will operate.

Simplified Version of the Convention on the Rights of the Child

The aim of the Convention is to set standards for the defence of children against the neglect and abuse they face to varying degrees in all countries every day. It is careful to allow for the different cultural, political and material realities among states. The most important consideration is the best interest of the child. The rights set out in the Convention can be broadly grouped in three sections:

Provision: the right to possess, receive or have access to certain things or services (e.g. a name and a nationality, health care, education, rest and play and care for disabled and orphans).

Protection: the right to be shielded from harmful acts and practices (e.g. separation from parents, engagement in warfare, commercial or sexual exploitation and physical and mental abuse).

Participation: The child's right to be heard on decisions affecting his or her life. As abilities progress, the child should have increasing opportunities to take part in the activities of society, as a preparation for adult life (e.g. freedom of speech and opinion, culture, religion and language.

Preamble

The Preamble sets the tone in which the 54 articles of the Convention will be interpreted. The major UN texts which precede it and which have a direct bearing on children are mentioned, as is the importance of the family for the family for the harmonious development of the child, the importance of special safeguards and care, including appropriate legal protection, before as well as after birth, and the importance of the traditions and cultural values of each people for the child's development.

Article 1: Definition of the child

Every human being below 18 years unless majority is attained earlier according to the law applicable to the child.

Article 2: Non discrimination
All rights must be granted to each child without exception. The State must protect the child without exception. The State must protect the child against all forms of discriminations.

Article 3: Best interests of the child
In all actions concerning children, the best interest of the child shall be the major consideration.

Article 4: Implementation of rights
The obligation on the State to ensure that the rights in the Convention are implemented.

Article 5: Parents, family, community rights and responsibilities
States are to respect the parents and family in their child rearing function.

Article 6: Life, survival and development
The right of the child to life and the state's obligation to ensure the child's survival and development.

Article 7: Name and nationality
The right from birth to a name, to acquire a nationality and to know and be cared for by his or her parents.

Article 8: Preservation of identity
The obligation of the State to assist the child in reestablishing identity if this has been illegally withdrawn.

Article 9: Non-separation from parents
The right of the child to retain contact with his parents in cases of separation. If separation is the result of detention, imprisonment or death the State shall provide the information to the child or parents about the whereabouts of the missing family member.

Article 10: Family reunification
requests to leave or enter country for family reunification shall be dealt with in a human manner. A child has the right to maintain regular contacts with both parents when these live in different States.

Article 11: Illicit transfer and non-return of children
The State shall combat child kidnapping by a partner or third party.

Article 12: Expression of opinion
The right of the child to express his or her opinion and to have this taken into consideration.

Article 13: Freedom of expression and information
The right to seek, receive and impart information in various forms, including art, print, writing.

Article 14: Freedom of thought, conscience and religion
States are to be respect the rights and duties of parents to provide direction to the child in the exercise of this right in accordance with the child's evolving capacities.

Article 15: Freedom of association
The child's right to freedom of association and peaceful assembly.

Article 16: Privacy, honour, reputation
No child shall be subjected to interference with privacy, family, home or correspondence.

Article 17: Access to information and media
The child shall have access to information from a diversity of sources; due attention shall be paid to minorities and guidelines to protect children from harmful material shall be encouraged.

Article 18: Parental responsibility
Both parents have common responsibilities for the upbringing of the child and assistance shall be given to them in the performance of the parental responsibilities.

Article 19: Abuse and neglect (while in family or care)
States have the obligation to protect children from all forms of abuse. Social programmes and support services shall be made available.

Article 20: Alternative care for children in the absence of parents
The entitlement of the child to alternative care with national laws and the obligation on the State to pay due regard to continuity in the child's religious, cultural, linguistic or ethnic background in the provision of alternative care.

Article 21: Adoption
States are to ensure that only authorised bodies carry out adoption. Inter-country adoption may be considered if national solutions have been exhausted.

Article 22: Refugee children
Special protection is to be given to refugee children.
States shall cooperate with international agencies to this end and also to reunite children separated from the families.

Article 23: Disabled children
The right to benefit from special care and education for a fuller life in society.

Article 24: Health care

Access to preventive and curative health care services as well as the gradual abolition of traditional practices harmful to the child.

Article 25: Periodic review
The child who is placed for care, protection or treatment has the right to have the placement reviewed on a regular basis.

Article 26: Social security
The child's right to social security

Article 27: Standard of living
Parental responsibility to provide adequate living conditions for the child's development even when one of the parents is living in a country other than the child's place of residence.

Article 28: Education
The right to free primary education, the availability of vocational educating, and the need for measures to reduce the drop-out rates.

Article 29: Aims of education
Education should foster the development of the child's personality and talents, preparation for a responsible adult life, respect for human rights as well as the cultural and national values of the child's country and that of others.

Article 30: Children of minorities and indigenous children
The right of the child belonging to a minority or indigenous group to enjoy his or her culture, to practise his or her own language.

Article 31: Play and recreation
The right of the child to play, recreational activities and to participate in cultural and artistic life.

Article 32: Economic exploitation
The right of the child to protection against harmful forms of work and against exploitation.

Article 33: Narcotic and psychotic substances
Protection of the child from their illicit use and the utilisation of the child in their production and distribution.

Article 34: Sexual exploitation
Protection of the child from sexual exploitation including prostitution and the use of children in pornographic materials.

Article 35: Abduction, sale and traffic
State obligation to prevent the abduction, sale of or traffic in children.

Article 36: Other forms of exploitation

Article 37: Torture, capital punishment, deprivation of liberty
Obligation of the State vis-a-vis children in detention.

Article 38: Armed conflicts
Children under 15 years are not to take a direct part in hostilities. No recruitment of children under 15.

Article 39: Recovery and reintegration
State obligations for the reeducation and social reintegration of child victims of exploitation, torture or armed conflicts.

Article 40: Juvenile justice
Treatment of child accused of infringing the penal law shall promote the child's sense of dignity.

Article 41: Rights of the child in other instruments

Article 42: Dissemination of the Convention
The state's duty to make the convention known to adults and children.

Article 43-54: Implementation
These paragraphs provide for a Committee on the Rights of the Child to oversee implementation of the Convention.

The titles of articles are for ease of reference only. They do not form part of the adopted text. (UNICEF - UK)

Summary of Rights from the Convention on the Rights of the Child

! Children have the right to be with their family or with those who will care for them best.

! Children have the right to enough food and clean water.

! Children have the right to an adequate standard of living.

! Children have the right to health care.

! Disabled children have the right to special care and training.

! Children have the right to play.

! Children have the right to free education.

! Children have the right to be kept safe and not hurt or neglected.

! Children must not be used as cheap workers or as soldiers.

! Children must be allowed to speak their own language and practise their own religion and culture.

! Children have the right to express their own opinions and to meet together to express their views.

(UNICEF - UK)

Part Six: Next Steps

This part contains:

! Building a Human Rights Education Network

! Organizing a Workshop on Human Rights Education for trainers/teachers

! Example Workshop

! Evaluating your Workshop

! Useful Organizations

! Possible Funders

! Useful Books

! Internet Resources

"African NGOs should network nationally, regionally and continentally at a practical level on human rights education projects and programmes through exchanges, coordination and cooperation."

African NGO Workshop on Human Rights Education, Durban, September 1994

Building a Human Rights Education Network

Why build a network?

Efficiency: In your country, there will be many people who are already interested in introducing human rights in their teaching, or who have an official responsibility for this. If you identify these people you can share information, plan together, and act together, which saves a lot of time and energy.

Pressure: If your country has recognized international documents such as the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights, officials are obliged to act to further human rights. Acting as a network can make it easier to persuade officials to support your human rights education work; for example, by giving teachers paid leave to attend training. In some countries, officials have also provided money and space for workshops.

Materials: In some countries, networks have created human rights education materials of their own, established information/documentation centres as well as translating and adapting foreign materials. These networks have also organized the testing of materials in the classroom, and their distribution to teachers.

Advice from other networks: Organizations in your country which campaign for the rights of women, minorities, children, disabled people and other groups, can give new networks advice based on their experience. An African NGO network on human rights education has also been established at the regional level since 1994. Several

regional workshops have been organized to date in South Africa, Egypt and Ethiopia. You may find it helpful to contact one of the NGOs involved in this network: see contact addresses later in this chapter for Street Law (South Africa), RADDHO (Senegal), Institute for Human Rights Education (South Africa).

Contacts overseas: Teachers, students, university staff and people in other countries will probably be more interested in contact with a network than with individuals or single schools. This is because contact through a network is more efficient in terms of time, money and energy.

Access to funds: For the same reason, a network is more likely to be able to access funds. Grant-making bodies prefer to give money to a group of individuals who will have the energy to complete a project, than to an individual. If the network includes groups of people who are working on different aspects of the same issue or project, then a joint project and a joint application for funds will be possible.

The following questions may help you to set up a network:

! If a network does not already exist in your area, you could start by asking yourself these questions. Are there people with experience or interest in introducing human rights in the teaching curricula of schools or other educational projects in your country? Who do you know or already have contact with? Where? Here are some ideas of people you might want to contact:

Do you have contacts in schools?
Nursery, primary, secondary teachers
Students, parents
Head teachers
Psychologists, social workers, pedagogues, other staff

Do you have contacts in Educational Institutions?
Adult educators, researchers in education, librarians
University staff, teacher trainers

Do you have contacts in Educational Authorities?
Policy makers, evaluators

Do you have contacts in Non-Governmental Organizations (NGOs)?
In your country? In the region? Overseas?
Non-Governmental Organizations are groups of people, often volunteers, who are working to change something in their society by peaceful means.

Do you have contacts in the local community, the media?
In radio / TV / newspapers
Religious organizations, community based organizations
Local Authorities, Trade Unions, Professional Organizations

! How can you best use these contacts? What are your priorities? For example:
- Which people is it most useful to have contacts with?
- How many people do you have the time, energy and resources to contact?
- Is it best to concentrate on making existing contacts stronger?
- Is it necessary to concentrate on people whose support you need but don't yet have, such as education authorities?

! Is it possible or necessary to try to stimulate institutions where you do not know anybody interested in human rights education? For example, in a school where you don't know anyone?

! Is it possible or necessary for someone to collect information about human rights and education initiatives in a central place? Who? How? For example, someone could keep materials in a special place where they will be available to everyone in the network.

Organizing a Workshop on Human Rights Education for trainers/teachers

By "workshop", we mean a practical training session where trainers and participants work together using participative learning methods like those in this manual, the aim being to improve their skills, knowledge and attitudes about human rights and to learn how to introduce them into school or community-based educational programs.
Good planning before a workshop can avoid problems. Even so, no workshop is perfect, and problems will occur, but these should be considered as practical lessons which will help you to do better next time!

How long will it take? Before you do anything, make sure you have enough time, especially if this is your first workshop. If you want to organize a short workshop (one or two days) with one or two trainers you will need at least six or eight weeks to organize it. The more trainers and the longer the workshop, the more time you need. It is always better to have time left over than not enough!

What do I want the workshop to achieve? Think hard about this question. It will save a lot of time and energy if your aims are clear and understood by the training team, the organizers, and the participants. Start with modest and attainable aims. A simple well focused area is better than trying to superficially cover too much.

Who will participate? What age group will the participants be teaching? Do they have experience of participative teaching methodology? Where will they come from, how will they travel to the workshop, who will pay the travel costs? Are there other

groups who could also benefit by attending? For example, representatives from local educational authorities, school inspectors, school heads or parents.

What do they need to learn, and how? Will there be theoretical presentations or development of practical skills? What are the specific human rights problems which they or their learners face in their local area? What skills and knowledge do they already have?

Who will do the training? How many trainers will you need? It is easier for a small group of trainers to get together to design a workshop. However, there should be enough trainers so that they can take breaks, and so that participants don't get bored with the same person! Generally, the longer the workshop, the more trainers you need.

It is very important that the trainers work as a non-hierarchical team in planning, carrying out, and evaluating the workshop. Although some trainers might have more workshop experience, others might have equally valuable skills, such as a better understanding of the local situation. The training team should remember that they are "modelling" a democratic style of teaching which can be as important a lesson for the participants as the content of the workshop. A bossy "expert" can easily contradict with his or her body language the verbal message of equality and human rights. It might be necessary to organize a Training of Trainers (TOT) workshop to upgrade the knowledge and skills of the teachers/trainers.

How many participants and trainers? Having more than twenty-five participants makes communication and active participation difficult. However, larger groups can be split up for some activities. For example, two trainers could manage two groups of 8-10 people. To have too few participants can be wasteful of time, energy and money.

How long will it last? Usually no longer than three or four days consecutively, because participative learning is very tiring. Make enough breaks for participants and trainers to rest, but don't make them too long or time meant for activities will be wasted.

When is the best time? This depends mostly on participants and trainers. Can they take time off from work and family obligations? Some times are better than others. For example, the end of the school year may be bad for teachers who have more work at that time, but the Spring or Summer breaks might be ideal. If teachers have to take time off from school, it is a good idea to talk to the local educational authorities to try to persuade them to allow this. If you are dealing with local community projects schedule the workshop at their convenience.

What will need to be organized? Be realistic. It is much better to share responsibility than to have to do everything yourself. You may need to organize:

! Accommodation for trainers and participants.

! Workshop space with chairs which can be moved around. Also paper and pens for everyone. Enough space, light and privacy are very important. Special equipment, for example, audio-visual, or materials for participative exercises. Remember to check the equipment before the workshop to see if it works!
(A note about using modern technology: although technology such as video equipment can make your training exciting and effective, in some places it can be difficult to obtain. It also breaks down, and can be a distraction. Remember that it is not essential to use such equipment. Even where it is available, only use it if you feel it will enhance the workshop).

! Money. You might need to pay for accommodation, workshop space, travel, food, preparation of materials and so on. Will the costs be covered by education authorities, private companies, foundations, the participants themselves? Plan your costs carefully at the start and prepare a budget. Don't underestimate.

! Communication with participants, trainers and funders. Participants should be sent invitation letters with a deadline for applications. They might need the program and some materials in advance. Trainers should meet in advance if possible or otherwise communicate through letters, phone or fax to plan the workshop and to decide who will do what. Funders will want to know when to send the money, and how it will be spent.

! How to build on the workshop? After the workshop, you will probably want to build on the contacts you made and the skills which you learned. You could:

▸Ask the workshop participants for their suggestions, comments and criticisms about the workshop. An anonymous questionnaire might help, with questions such as "What was the most/least useful part of the workshop?".

▸Share addresses so that participants can exchange information, support each other, and discuss their experiences. Encourage the formation of clubs or networks among participants who live near each other as a means of supporting one another.

▸Start a newsletter with ideas, experiences, information...

▸Organize follow-up workshops with more detail about the subjects which participants found most useful.

Example Workshop

This three-day workshop is a combination of several Human Rights Education workshops that Amnesty International has conducted. Note that there is a mixture of practical activities, mini-lectures, and discussions. The activities are explained in full in other parts of this manual. The mini-lectures are based on the information in Part One of this manual. Times for each part of the agenda are approximate, but each day is about seven hours long.

This workshop can be adapted or used as it is with a group of teachers/trainers or interested people anywhere in Africa. Hopefully it will provide you with inspiration to come up with your own ideas - you know best what is appropriate for your own specific needs.

(Parts of this agenda are based on a model workshop designed by Nancy Flowers and Ellen Moore)

Day 1 An Introduction to Human Rights

! **Arrival of participants (15 minutes)**
Hand out materials (parts one, two and five of this manual might be useful here) and name-badges (a piece of paper and a pin will do).

! Introductions (15 minutes)
Introduce the host organization, and any cooperating partners.

! Warm-up (15 minutes)
Everyone (including trainers) introduce themselves (You can use the basic part of "The Name Game" from Part Three).

! Remarks (10 minutes)
Introduce the agenda and the methodology. Explain that the agenda might change, depending upon what the participants say in the daily evaluations (for more about evaluating your workshop refer to the section on evaluation later in this chapter).

! Expectations (20 minutes)
Ask participants "What are your hopes and expectations for this workshop?" If necessary, they can write private thoughts before sharing their expectations with the group. Write up the expectations on a large piece of paper and save them for the last day. If some participants have expectations which will not be met by the workshop, note this and if possible, meet with these participants in a break to discuss how they **can** find out about the things in which they are interested.

! Workshop Objectives (20 minutes)
After participants have expressed their expectations of the workshop go through the workshop objectives with them. Compare the objectives with participants' expectations.

! Break (30 minutes)

! Mini-lecture (15 minutes)
"What are Human Rights?" (see Part One).

! The Imaginary Country (60 - 75 minutes)
Activity in which participants design a human rights document for a new country (see Part Four).

! Lunch (90 minutes)

! Mini-lecture (15 minutes)
"What is Human Rights Education?" (see Part One).

! Animated video of the UDHR and discussion (45 minutes) (see Part Six).

! Rights in the News (60 minutes)
Participants use local newspapers and magazines to find examples of rights exercised, rights violated, rights protected, and rights in conflict (see Part Four).

! Break (30 minutes)

! Personal notes (15 minutes)
Ask participants to prepare for the rest of the course by privately writing their own answers to these questions:
What do you think are the main human rights issues in your country today?
Especially think of situations where people's rights conflict. How are they dealt with? How could they be resolved? Is resolution possible?

! Evaluation (15 minutes)
Explain that evaluation is important because it helps the trainers to tailor the workshop to participants' needs. Ask the participants to write anonymously their answers to the following questions: "What did you like best about today? What did you like least? What changes would you make?" Collect their answers. Allow time for the training team to look at them in the evening. If possible, make changes to the agenda to address participants' needs.

! Steering Committee

The Steering Committee, comprising facilitators and representatives of the participants, meet at the end of each day. The representatives of the participants collect feedback from everyone in advance of the Steering Committee meeting. The timetable and activities for the next day can be reviewed in light of comments received.

Day 2 The Rights of the Child

! Warm-up (15 minutes)
Active listening (see Part Four).

! Feedback (15 minutes)
Trainers summarize previous day's evaluation and any changes to the agenda.

! "What protection and rights are especially needed by children?" (15 minutes)
Using the rules on brainstorming (see Part Two) ask participants this question.

! Mini-lecture (15 minutes)
"The Convention on the Rights of the Child" (see Part Five) followed by questions. If there is time, small groups can list the articles of the Convention on the Rights of the Child that are or are not provided for children in your country.

! Wheel Rights (60 minutes)
Adapt the activity from Part Four so that participants think of a time when they "stood up" for their rights as a child.

! Break (30 minutes)

! Teaching methods "Carousel" (first 60 minutes)
Participants split into four groups. Each group visits each of the four corners of the room in turn. In each corner, a different trainer demonstrates a different activity. The trainers do not move, so each trainer demonstrates the same activity four times to four different groups. Each demonstration lasts thirty minutes - twenty-five minutes for the demonstration and five minutes for participants to identify the **skills**, **attitudes**, **knowledge** and **methodology** used in the activity (see Part One). The "carousel" is a good way to demonstrate several activities quickly.

Any four short activities can be used, for example:

1. **Advantages / disadvantages** (see Part Four)
2. **The Calendar Game** (see Part Three)
3. **Conflict Webs** (see Part Three)
4. **Know Your Orange** (see Part Three)

Note: These four activities range from 30 minutes to 60 minutes in length. For the "Carousel" they all need to be 30 minutes. This can be achieved by using only the basic part of each activity. If after 30 minutes the activity is not finished and it is time to change groups, quickly explain the rest of the activity to the participants. Do not delay the "Carousel".

! Lunch (90 minutes)
(this can be taken in the middle of the "Carousel" - when each group has experienced two activities and still has two more to go).

! Continuation of teaching methods "Carousel" (second 60 minutes).

! Break (30 minutes)

! Mini-lecture (30 minutes)
"How to design your own human rights teaching activities" (see Part Two).

! Evaluation of day's work (Steering Committee meeting) (15 minutes).

Day 3 Taking Human Rights Education Home

! **Warm-up (30 minutes)**
"Quick Quiz" from Part Three.

! Feedback (15 minutes)
Trainers summarize the previous day's evaluation and any changes to the agenda.

! Mini-lecture (15 minutes)
"Human Rights Education and our country's National Curriculum."

! "How can human rights be part of the curriculum?" (30 minutes)
Using the rules on brainstorming ask participants this question. For more about brainstorming and fitting human rights into the curriculum, see Part Two.

! Personal notes (15 minutes)
Ask participants to privately write their own answers to the question: "How could you introduce Human Rights into the teaching program you work with?"

! Designing our own activities (90 minutes)
With participants, make a quick list of the human rights issues they would most like to teach about. Ask participants to work alone or in small groups to create lessons on these issues that could be used in their own educational situation. If necessary, help participants by summarizing the mini-lecture "How to design your own human rights

teaching activities" from Day 2. (Participants can take a break during this period as and when they need it).

! Lunch (90 minutes)

! Presentation of model lessons (60 minutes)
These do not have to be perfect or complete - the purpose of the activity is to have a first go at developing materials.

! Back to the real world (30 minutes)
Ask participants in groups to make two lists. One list of factors which could help them to teach human rights, and one list of obstacles to teaching human rights. Ask the groups to compare their lists. Do any of the things in the "help" list overcome things in the "obstacle" list?

How can we deal with the obstacles?

! Final evaluation (30 minutes)
Ask the participants to write anonymously their answers to the long evaluation form shown later in this chapter.

! Talking Stick
Display the list of expectations from Day One. Using the activity from Part Three, give participants the opportunity to say whether their expectations were fulfilled, and anything else that they want to say. Remember, they do not have to speak if they don't want to.

! Presentation of certificates
These are a good idea - especially if the local educational authority signs them.

END

Evaluating your Workshop

Evaluation of a workshop is useful for several reasons, some of which are:

- It ensures that trainers know what participants want.

- It gives trainers instant feedback, both positive and negative, which helps to improve the rest of the training and future workshops.

- It shows participants that their views are valued.

- The data it provides can be useful to give to possible funders.

(This section on evaluation is based on the essay "Evaluation of In-Service Teacher Trainings" by Felisa Tibbitts)

Usually anonymous evaluation forms are given to participants either daily and/or at the end of the training. Informal feedback can also be given orally in whole group meetings, or in smaller, more intimate groups to individual trainers, who then share that feedback with the other members of the training team.

Anonymous evaluation forms can be long or short. It might be appropriate to give out short forms daily, then finish off with a longer form at the end of the training. On the long form, it may also be desirable to include a question asking the participants how they intend to introduce human rights into their teaching practices. This data can then be used to coordinate support for the participants once they are back in their home situations.

Sample Short Evaluation Form:

1. What did you like most about today's training?
2. What did you like least?
3. What suggestions do you have for improvements?

(Because there are so few questions, they can be read out or written in a prominent place, so that participants simply copy them down. This saves the trainers' time).

Sample Long Evaluation Form:

Organizational aspects of the workshop: (please tick √)

	Excellent	Good	OK	Problematic
1. Workshop rooms				
2. Accommodation				
3. Food				
4. Transport				

Educational aspects of the workshop:
Using the scale 1 = very useful , 2 = somewhat useful, 3 = not very useful
rate how useful the workshop was for the following things

5. Learning about key human rights documents, principles and mechanisms for protection __

6. Becoming familiar with participative educational methodology __

7. Learning specific human right-related activities that can be applied in the classroom __

8. Using the scale 1 = very useful , 2 = somewhat useful, 3 = not very useful, rate how useful each session in the workshop was for you)

(Here, organizers list the individual sessions)

9. What was most valuable to you in the training?

10. What was the least useful aspect of the training?

11. What suggestions do you have for improving the training?

12. How do you expect to apply what you have learned in the training in your classroom, school or other educational environment?

Sample Visual Evaluation Method:

Forms and discussions are not the only way to evaluate. You might want to use a visual evaluation method for variety, or because you have a time shortage. Here is an example of a visual evaluation method:

Draw a dartboard on a large piece of paper or on a blackboard. (ie several concentric circles radiating around a central red “bullseye”, with lines dividing the circles into

“slices”, in the same way as you would divide a cake. The number of “slices” should be equivalent to the number of things which you want to assess, such as individual training sessions, organizational issues, etc).

Tell the participants that the trainers will leave the room (maybe during a break in the programme). The participants must all make one mark in each of the “slices”. If they thought a session was excellent, they should place their mark near the central “bullseye” in the relevant “slice”. If they thought that the session was not useful, they should place their mark on one of the outer circles.

Useful Organizations

These organizations produce Human Rights Education material, hold workshops, and may be able to give advice. Please remember to specify the sort of help you need, as many of them are small organizations with very busy staff.

Organization: Human Rights and Peace Centre
Address: Makerere University, Kampala, Uganda
Activities: Publishes a journal on human rights and has a library and documentation unit that compiles and develops materials and literature on human rights and peace.

Organization: Human Rights Network - Uganda (HURINET)
Address: PO Box 5211, Kampala, Uganda
Activities: Encourages sharing of human rights information and resources. Adult or popular education, development of teaching materials, fact-finding.

Organization: Institute for Human Rights Education (IHRE)
Address: 1st Floor Endulini, 5A Jubilee Road, Parktown 2193, PO Box 546, Wits, Johannesburg, South Africa
Activities: Has a resource centre on human rights. Produces and distributes educational audio tapes. It offers counselling services, research fellowship and community seminars. Also develops teacher training programmes on human rights and runs workshops.

Organization: Association Rwandaise pour la Défense des Droits de l'Homme
Address: BP 1868, Kigali, Rwanda
Activities: Collects and distributes information on human rights. Produces radio programs and also trains teachers and students on human rights issues.

Organization: Zimbabwe Human Rights Association
Address: 55 Herbert Chitepo Avenue, Harare, Zimbabwe
Activities: Public education programmes, documentation and advocacy. Organizes workshops, carries out research and produces publications.

Organization: Rencontre Africaine pour la Défense des Droits de l'Homme (RADDHO)
Address: Sicap Amitié II - Villa No 4024, Allées Seydou Nourou Tall, BP 15246 Dakar-Fann, Sénégal
Activities: Aims to promote, protect and defend human rights. Organizes conferences, round tables and workshops and conducts field investigations.

Organization: Street Law, South Africa
Address: University of Natal, Howard College, Faculty of Law, King George V Avenue, Durban 4041, South Africa
Activities: South African branch of Street Law, Inc, USA. International focus is on creating an "ethos" of democracy, rule of law and human rights worldwide. Provides assistance to law, democracy and human rights education projects. Develops training courses and publishes human rights education material.

Organization: Ditshwanelo - Botswana Centre for Human Rights
Address: PO Box 00416, Gaborone, Botswana
Activities: Carries out research, education and outreach with the aim of bringing human rights violations to the public's attention and increasing the general public's awareness and knowledge of human rights and legal matters.

Organization: African Centre for Democracy and Human Rights Studies
Address: Kairaba Avenue, Kombo St Mary's Division, The Gambia
Activities: Primary objectives of the centre are to promote and protect human rights and democracy in Africa through education, advisory services and research, information and documentation.

Organization: Legal Research and Resource Development Centre
Address: 9 Hughes Avenue, PO Box 75242, Yaba, Lagos, Nigeria
Activities: Promotes human rights education through interdisciplinary research, teaching, exchange of ideas and development of resources. Has established a reference and documentation unit.

Organization: Canadian Human Rights Foundation
Address: 1425, Rene-Levesque Blvd. W, Suite 307, Montreal, Canada H3G 1T7
Tel: (1) 514 954 0382 **Fax:** (1) 514 954 0659
Activities: Produces a quarterly newsletter "Speaking About Rights". Also organizes The International Human Rights Training Programme, which brings over 100 participants from 35 countries together every June/July for a 3-week intensive training course. The aim is to provide practical tools to strengthen and develop capacity in human rights work, to facilitate the understanding of human rights instruments and their inter-relationships, and to facilitate networking and partnership activities. The working languages are English and French.

Organization: Human Rights Education Associates (HREA)

Address: Postbus 59225, 1040 KE Amsterdam, The Netherlands
Tel: + 31 20 524 1404 **Fax:** + 31 20 524 1498
Activities: Assistance in curriculum and materials development; training of professional groups; research and evaluation; organizational development; and networking with other human rights organizations.

Organization: The Citizenship Foundation
Address: Weddel House, 13 West Smithfield, London EC1A 9HY, UK
Tel: 0171 236 2171 **Fax:** 0171 329 3702
Activities: Produces materials which teach citizenship for children of all ages.

Organization: Education in Human Rights Network (EIHRN)
Address: Audrey Osler, Secretary, EIHRN, c/o School of Education, University of Birmingham, Birmingham B15 2TT, UK
Tel: (44) 121 414 3344 **Fax:** (44) 121 414 4865
Activities: An informal group of individuals and organizations concerned with human rights education, established in the UK in 1987. The network publishes the "Human Rights Education Newsletter", which is available from Margot Brown, University College of Ripon and York St. John, Lord Mayor's Walk, York, England YO3 7EX, UK. The network also organizes an annual summer school.

Organization: Human Rights USA
Address: 918 16th Street, NW, Suite 602, Washington DC 20006-2902, USA
Tel: + 1 202 293 0088 **Fax:** + 1 202 293 0089
Activities: An human rights initiative of four partner organizations: Amnesty International USA Educators' Network, the Center for Human Rights Education, Partners in Human Rights Education and Street Law, Inc. Primary activities include intensive community and school-based human rights education and advocacy programs; national outreach in the US to schools and social justice organizations; maintaining a Resource Center; and conducting a media campaign. Information on conferences and courses in human rights education.

Organization: The World Association for the School as an Instrument of Peace (EIP)
Address: 5 rue de Simplon, CH-1207 Geneva, Switzerland
Tel/Fax: (44 22) 736 44 52, 753 06 53
Activities: The EIP is an international non-governmental organization with consultative status to the United Nations, UNESCO, ILO, and the Council of Europe. In 1984 EIP formed the International Training Centre on Human Rights and Peace Teaching (CIFEDHOP). CIFEDHOP is an international foundation which trains teachers of primary, secondary, and vocational schools and teacher training colleges in human rights education. The annual International Training Session on Human Rights and Peace Teaching has English and French speaking sections and financial grants are available in some cases for people who wish to attend it.

Possible Funders

These organizations may be able to give money to help you in your Human Rights Education work. Here is some advice to make your application successful.

! Write a short letter first, asking for details of their application process. Specify the type of help you need and how much money you are looking for. Be brief.

! The funder will either send you a standard application form, or will ask you to submit your own application.

! If you have to write your own application, include:

- Brief background: who you are, information about the overall aims of your project/organization.
- The need. Say what you want (for example, $200 for a training workshop)
- Say why you need the things that you are requesting. Include a clear budget.

! The funder will reply, saying yes or no. If they say yes, you will need to arrange how to receive the money and in what form, and how to account for it.

! **Important:** Funders have strict rules. Some can only give money for training or production of materials. Others might pay for equipment or salaries. Most have an upper limit to the grants they make. If a funder says no, stop and try elsewhere. Also, if you receive money for a specific purpose (eg: salary), you must not spend it on something else (eg: computer) however much you need it. Submit another application for that.

Organization: Council of Europe
Address: BP 431 R6, F-67006, Strasbourg Cedex, France
Tel: + 33 388 412000
Fax: +33 388 412781/82/83
Contact: Human Rights Directorate

Organization: Ford Foundation
Address: 320 East 43rd St., New York, N.Y. 10017, USA
Tel: + 1 212 573 4708
Fax: + 1 212 687 5769

Organization: Street Law, Inc
Address: 918 16th Street, NW # 602, Washington, DC 20006, USA
Tel: + 1 202 293 0088 **Fax:** + 1 293 0089

Organization: Swedish NGO Foundation for Human Rights
Address: Drottninggatan 101, S-11360 Stockholm, Sweden
Tel: + 46 8 303150 **Fax:** + 46 8 303031

Organization: International Centre for Human Rights and Democratic Development
Address: 63, rue de Bresoles, Montreal, Quebec H2Y 1V7, Canada
Tel: + 1 514 283 6073 **Fax:** + 1 514 283 3792

Organization: Norwegian Agency for Development Cooperation (NORAD)
Address: PO Box 8034, N-0030 Oslo, Norway
Tel: + 47 22 31 44 00 **Fax:** + 47 22 31 33 01

Organization: Danish International Development Agency (DANIDA)
Address: Asiatisk Plads 2, 1448 Copenhagen K, Denmark
Tel: + 45 33 92 00 00 **Fax:** + 45 31 54 05 33

Useful Books

The following books are practical recent texts on human rights and Human Rights Education. Some may be available free of charge, or it may be possible to get permission to photocopy materials for classroom use. It may also be possible to exchange materials developed by yourself or your own organization for those listed here.

Title: Human Rights for All
Authors: David McQuoid-Mason, Edward L O'Brien, Eleanor Greene
Place of publication: Cape Town, South Africa
Publisher: Lawyers for Human Rights (South Africa) and the National Institute for Citizen Education in the Law (United States)
Year of publication: 1991 (reprinted 1993)
Language: English
Content: Aimed at everyone - young people, adults, students and teachers. It explains what the international community accepts as human rights, examines the

impact on society when human rights are abused, and suggests how such abuses can be prevented. The book uses a variety of student-centred activities including case studies, role plays, simulations, small-group discussions, opinion polls and mock trials. It is illustrated with cartoons and collages and is accompanied by a Teacher's Manual which sets out how the lessons in the main text can be conducted and gives solutions to the problems.
Address: Juta & Co Ltd, PO Box 14373, Kenwyn 7790, South Africa

Title: Democracy for All
Authors: David McQuoid-Mason, Mandla Mchunu, Karthy Govender, Edward L O'Brien and Mary Curd Larkin
Place of publication: Cape Town, South Africa
Publisher: Street Law (South Africa), Lawyers for Human Rights (South Africa) and the National Institute for Citizenship Education in the Law
Year of publication: 1994
Language: English
Content: Aimed at everyone: young people, adults, students and teachers. It explains what the international community accepts as democracy, as well as raises the question of what democracy means to each of us. It explains how government works in a democracy; how abuse of power is checked in a democracy; how human rights support democracy; how democratic elections take place; and the ways citizens can participate in a democracy. The book uses a variety of student-centred activities including case studies, role plays, simulations, small-group discussions, opinion polls and debates. It is illustrated with cartoons and accompanied by an Instructor's Manual which sets out how the lessons in the main text can be conducted and gives solutions to the problems.
Address: Juta & Co Ltd, PO Box 14373, Kenwyn 7790, South Africa

Title: Ke Tsa Rona
Authors: Kevin Kelly et al
Place of publication: Gaborone, Botswana
Publisher: Ditshwanelo, Gaborone
Year of publication: 1991
Language: English
Content: A training manual for youth and informal sector teaching, covering the main aspects of human rights in the community - such as democracy and the constitution, indigenous peoples, the death penalty and women. Ideas are introduced using illustrated, relevant case studies, which can be used for exercises, discussion, role play etc.
Address: Ditshwanelo, PO Box 00416, Gaborone, Botswana

Title: Bells of Freedom / Le Tissage de la Liberté
Authors: Action Professionals Association for the People, Ethiopia
Place of publication: Addis Ababa, Ethiopia
Publisher: Action Professionals Association for the People, Ethiopia
Year of publication: 1996/7
Languages: English, French, Amharic
Content: A technical handbook for facilitators of non-formal human rights education, with reference to Ethiopia. It introduces the purposes and methods of human rights education and covers a variety of areas where it can be used to good effect: for example concerning arranged marriages, child prostitution, the disabled etc. It brings to the fore legal instruments including the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), and the Universal Declaration of Human Rights through a series of educational exercises which can be used in teaching. The book includes guidance on conducting HRE workshops and exercises.
Address: Peoples Decade of Human Rights Education, 526 W 111 Street, No 4E, New York, USA

Title: Human Rights Here and Now
Author: Nancy Flowers et al
Publisher: The Human Rights Educators' Network of Amnesty International USA, Human Rights USA and The Stanley Foundation
Date of publication: 1998
Language: English
Content: This book is intended to mark the 50th anniversary of the Universal Declaration of Human Rights (1998) and to further human rights education in the United States. It can be used by educators in classrooms, by human rights advocates in informal settings and by individuals for their own self-learning. It contains basic background information about human rights concepts, documents, history and the process by which international human rights law is created and defended. Intended mainly for educators, the book addresses typical questions and concerns about human rights education and sets out general principles and methodologies for effective teaching about human rights. There is also a collection of lively, innovative activities to further learning and to help participants to strategize about taking action in defence of human rights. Most activities are suitable for secondary school up to adult groups, although many can be adapted for nursery and primary level.
Address: Human Rights USA Resource Center, 310 Fourth Avenue South, Suite 1000, Minneapolis, MN 55415-1012, USA.

Title: Human Rights Education for the Twenty-First Century
Author: George J. Andeopoulos and Richard Pierre Claude (Eds)
Publisher: University of Pennsylvania Press, Philadelphia
Date of publication: 1997
Language: English
Content: This book covers a lot of practical issues in human rights education. It explores the theories and contexts of human rights education, how human rights education could be taught in Teacher Training Colleges and Adult Education as well as in community-based and non-formal educational environments. It contains a lot of articles written within the context of different countries and gives a broad spectrum of human rights education at various levels of education.

Title: ABC Teaching Human Rights: Practical Activities for Primary and Secondary Schools.
Place of publication: Geneva, Switzerland
Publisher: United Nations Centre for Human Rights
Date of publication: 1989
Language: English, French and other languages
Content: This book is intended for use by primary and secondary school teachers. The first section gives an introduction to methodological aspects of teaching human rights. The second section provides information about various civil and political rights, based on the Universal Declaration of Human Rights, which can be used in lessons. The third section looks at wider human rights issues including peace, food, water, energy, discrimination etc. The appendix contains the text of a large number of international documents and conventions dealing with human rights.
Address: United Nations Centre for Human Rights, United Nations Office at Geneva, 1211 Geneva 10, Switzerland.

Title: How to Run a Workshop
Place of publication: South Africa
Publisher: Legal Education Action Project (LEAP), University of Cape Town
Date of publication: April 1991
Language: English
Content: A short practical guide to planning a workshop with step by step instructions and examples of three model workshops.
Address: LEAP, Institute of Criminology, University of Cape Town, Private Bag, Rondebosch 7700, South Africa.

Title: Human Rights
Author: Selby, David
Place of publication: Cambridge, UK
Publisher: Cambridge University Press
Year of publication: 1988
Language: English
Content: This book gives a clear introduction to human rights. It begins by looking at what human rights actually are, international covenants and different viewpoints from east-west and north-south. Case studies from Latin America, the Soviet Union, East Timor and the West are looked at. Finally the defence of human rights is discussed from the level of UN involvement to international and local pressure groups. Many photographs, cartoons, maps and diagrams are used. Some questions are included alongside the text.
Address: Press Syndicate of the University of Cambridge, The Pitt Building, Trumpington Street, Cambridge CB2 1RP, UK.

Title: The Challenge of Human Rights Education
Author: Starkey, Hugh ed.
Place of publication: United Kingdom
Publisher: Cassell Educational Limited
Year of publication: 1991
Language: English
Content: This collection of essays addresses and draws upon the growing interest in human rights education in Europe. Leading educationalists of Europe and North America analyze key human rights texts within the contexts of stages of human rights education and varied contemporary social and educational policies. The material is primarily theoretical, but with a constant reference to practical situations or applications.
Address: Cassell Educational Limited, Villiers House, 41/47 Strand, London WC2N 5JE, UK.

Title: Songs, Games and Stories from Around the World
Author: Goodman, H. ed.
Place of publication: London
Publisher: UNICEF-UK
Year of publication: 1990
Language: English
Content: A collection of songs (some in the original language, with English translation), stories and games with accompanying cassette tape, designed for the under eights. Includes photographs and information about UNICEF's work.
Address: UNICEF UK, 55 Lincoln's Inn Fields, London WC2A 3NB, UK.

Title: Keep Us Safe; The Whole Child; It's Our Right: A Project to Introduce the UN Convention on the Rights of the Child to 8-13 Year Olds
Author: UNICEF- UK ; Save The Children Fund
Place of publication: (London)
Publisher: UNICEF- UK ; Save The Children Fund
Year of Publication: 1990
Language: English
Content: A series of three books (accompanied by a teachers' handbook) designed to introduce the UN Convention on the Rights of the Child to 8-13 year olds. The first book (Keep Us Safe) deals with those articles which cover protection of the child from abuse and exploitation. The second book (The Whole Child) covers the child's participation in his/her own development and the third (It's Our Right) deals with provision for the child's physical and emotional development. Each book contains many activities (games, worksheets, texts, cartoons etc.) together with directions for the teacher on how to use them. There are also lists of resources and useful addresses.
Address: UNICEF-UK, 55 Lincoln's Inn Fields, London WC2A 3NB, UK.

Title: The Rights of the World's Children
Place of publication: Switzerland
Publisher: Simon Spivac
Year of publication: 1989
Language: English
Content: This education kit outlines case studies, discussion questions, activities, role playing and background information, with suggested age ranges. The material is arranged into eight categories covering themes such as identity, food and security, education and creative expression, family, equality, violence, war, and the law.
Address: UNICEF, Palais des Nations, CH-1211 Geneva 10, Switzerland.

Title: Human Rights
Author: David Shiman
Place of publication: Denver, USA
Publisher: Centre for Teaching International Relations, University of Denver.
Year of publication: 1993
Language: English
Content: A comprehensive manual of 155 pages of practical activities for ages 12 to adult, including women's and children's rights, the Holocaust, death penalty, refugees, and racial issues.
Address: Centre for Teaching International Relations, University of Denver, Colorado 80208, USA.

Title: Creative Conflict Resolution: More than 200 Activities for Keeping Peace in the Classroom.
Author: William Kreidler
Place of publication: Illinois, USA
Publisher: Scott, Foresman and Company
Year of publication: 1984
Language: English
Content: 20 conflict resolution techniques for the classroom with examples, and 200 activities and cooperative games.
Address: Good Year Books, Department GYB, 1900 East Lake Avenue, Glenview, Illinois 60025, USA.

Title: The Prejudice Book: Activities for the Classroom
Author: David A.Shiman
Place of publication: New York
Publisher: Anti-Defamation League
Date of publication: 1994
Language: English
Content: 176 pages containing 37 activities for older children which identify and counter stereotypes, generalizations and prejudices of all kinds.
Address: ADL, 823 United Nations Plaza, 10017 New York, NY USA

Title: Educating for Character: How our Schools can Teach Respect and Responsibility
Author: Thomas Lickona
Place of publication: New York
Publisher: Bantam Books
Date of publication: 1992
Language: English
Content: Contains strategies for teaching children how to resolve conflicts, improving the moral culture in the school and initiating democratic school government.
Address: Bantam Books, 666 Fifth Avenue, New York, NY 10103, USA (Price $ 12.50)

Title: Educating for Human Dignity: Learning About Rights and Responsibilities
Author: Betty A. Reardon
Place of publication: Philadelphia
Publisher: University of Pennsylvania Press
Date of publication: 1995
Language: English
Content: A detailed teacher's textbook, outlining the purposes and approaches of human rights education, and providing many exercises for the classroom. The exercises and activities are divided into sections according to age group;

early grades, middle years and high school, and cover a wide variety of human rights education issues including discrimination, children's rights and international human rights standards. The textbook also lists a large amount of resource materials, including films, and reproduces the UDHR, The Convention on the Elimination of Discrimination Against Women and the Convention on the Rights of the Child in appendices.
Address: University of Pennsylvania Press, 423 Guardian Drive, Philadelphia, PA 19014-6097, USA.

Title: Our World, Our Rights
Author: Brown, Margot ed.
Place of publication: London
Publisher: Amnesty International UK, 99-119 Rosebery Ave, London EC1R 4RE, UK.
Date of Publication: 1995
Language: English
Content: A primary school textbook to introduce the Universal Declaration of Human Rights through a variety of activities. Includes worksheets, handouts etc that can be photocopied, based on stories, factual information and illustrated problems, which discuss rights both in the classroom, and in the wider context. Includes information for the teacher on human rights and human rights education.

Audio-visual material

Title: Animated cartoon video on the Universal Declaration of Human Rights
Language: English, French and Spanish
Content: A 20 minute video which illustrates in cartoon form each article of the Universal Declaration of Human Rights.
Address: Send cheque or international money order for £25 to Amnesty International, International Secretariat, 1 Easton Street, London, WC1X 8DJ, UK.

Internet Resources

The following websites contain information which you may find useful:

Amnesty International - Africa	http://www.afrika.amnesty.org
Amnesty International	http://www.amnesty.org
Amnesty International USA Educators' Network	http://www.amnesty-usa.org/education
Institute for Human Rights Education, South Africa	http://www.ihre.co.za
Human Rights USA	http://www.hrusa.org
Street Law, Inc	http://www.streetlaw.org
Human Rights Education Associates	http://www.hrea.org
People's Decade of Human Rights Education	http://www.pdhre.org
University of Minnesota, Human Rights Library	http://www.umn.edu/humanrts
Oxfam	http://www.oxfam.org.uk
UN High Commissioner for Human Rights	http://www.unhchr.ch
UNESCO	http://www.education.unesco.org
Human Rights Internet	http://www.hri.ca