

All human beings ...

A manual for human rights education



All human beings...

Also published by UNESCO on the same subject:

Culture of democracy: a challenge for schools

Tolerance – the threshold of peace (3 vols.)

Unit 1: *Teacher-training resource unit*

Unit 2: *Primary-school resource unit*

Unit 3: *Secondary-school resource unit*

Human rights: questions and answers

*Taking action for human rights in
the twenty-first century*

*The Universal Declaration of Human Rights:
A history of its creation and implementation, 1948–1998*

All human beings...

A manual for human rights education

The Teacher's Library
UNESCO Publishing

The designations employed and the presentation of material throughout this guide do not imply the expression of any opinion whatsoever on the part of UNESCO concerning the legal status of any country, territory, city or area or of its authorities, or concerning the delimitation of its frontiers or boundaries.

First published in 1998 by the United Nations Educational, Scientific and Cultural Organization
7, place de Fontenoy
75352 Paris 07 SP

Reprinted 2000

Graphic design, layout and illustrations by
Atelier Takavoir
(Estelle Martin and Emmanuel Labard)
25 rue Michel Le Comte, 75003 Paris

Printed by Corlet, Imprimeur, S.A.
14110 Condé-sur-Noireau (France)
N° d'Imprimeur : 50580
Dépôt légal : novembre 2000

ISBN 92-3-103512-6

© UNESCO 1998

‘The immense value of human rights is that they help people build confidence in themselves. That gives each one of us the strength to work for a more just world, towards a culture of peace.’

Federico Mayor
Director-General of UNESCO

‘Educational institutions, together with the family, must become the ideal environment for social development to ensure that future generations will understand the value of human dignity.’

Colin N. Power
Assistant Director-General for Education, UNESCO

Preface

The importance of the role of human rights education in the global context of the realization of human rights cannot be ignored. Universal and effective human rights protection can only be achieved through an informed and continued demand for human rights protection by the people; only through knowing the rights of all and the means to ensure their respect can we defend and ultimately realize them. In this sense, human rights education constitutes an essential contribution to the long-term prevention of human rights abuses and an important investment towards the achievement of a just society in which all persons are valued and respected.

This *Manual for Human Rights Education* represents a valuable contribution to this aim. It provides ideas for educational activities to be developed in primary and secondary schools, with due attention to the developmental stage of pupils and students, in order to make human rights principles meaningful to their daily lives and experience.

It is important to stress that human rights education within education systems requires the full involvement not only of students but all those concerned, including teachers, administrators and parents. It should constitute a participatory practice, in an atmosphere of mutual respect, to develop together understanding of a common responsibility to make human rights a reality in our communities.

This is why human rights education is not only education *about* human rights but also *for* human rights. It is on this assumption that the United Nations Decade for Human Rights Education (1995–2004) – a global project within which governments, international organizations, non-governmental organizations, professional associations, all sectors of civic society and individuals have been called upon to establish partnerships and to concentrate efforts for human rights promotion – is based.

Furthering the Decade's goals through the organization of formal and non-formal education programmes; working in local community programmes directed to the protection of human rights; organizing public events to raise awareness of human rights and violations thereof; making institutions aware of the importance of human rights protection and promotion; actively

participating in activities of human rights organizations – these are all courses of action we can take to contribute to global efforts towards the full realization of human rights for all. I count on your support, since the achievement of this ultimate goal will entirely depend on the contribution that each and everyone of us will be willing to make.

A handwritten signature in blue ink that reads "Mary Robinson". The signature is fluid and cursive, with the first name "Mary" written in a smaller, more compact script than the last name "Robinson".

Mary Robinson
United Nations High Commissioner
for Human Rights

Contents

Foreword	11
Acknowledgements	13
1. An approach to human rights	15
Peace and human rights	16
Democracy and human rights	18
Human rights and the question of values	22
Combating discrimination and racism	25
Human rights are universal and indivisible	27
Human rights are clearly defined	30
Human rights and specific rights	32
Human rights have had to be fought for	38
Regional organizations, conventions, and safeguarding and watchdog arrangements	41
2. A method for human rights education	45
Concepts and knowledge	48
Practice and projects for action	49
Debate and discussion about values	50
Suggestions for primary schools	58
Suggestions for secondary schools	60
3. Understanding human rights in the classroom	67
Civil and political rights	68
Economic and social rights	117
Cultural rights	133
The right to development	143
The right to a balanced environment	146
The right and freedom of access to the natural and cultural heritage, including the common heritage of humanity	149
Games based on the rights of the child	153
A game based on the French <i>jeu de l' oie</i>	154
'Jeunes vos droits!'	156
Appendices	157
Appendix 1. The Universal Declaration of Human Rights	158
Appendix 2. The Convention on the Rights of the Child	161
Index of basic rights and freedoms	173

Foreword

The World Conference on Human Rights (Vienna, 1993) took the position that human rights education, training and public information were essential in order to create and promote stable and harmonious relations among different communities and to foster mutual understanding, tolerance and peace.

UNESCO has prepared this *Manual for Human Rights Education* as a contribution to the fiftieth anniversary of the Universal Declaration of Human Rights on 10 December 1998 and to the United Nations Decade for Human Rights Education (1995–2004). While intended mainly for educators, it may also be useful to secondary-school students and in the context of non-formal education.

The *Manual* is the result of teamwork, with participation by numerous educators and experts from various regions of the world. A preliminary version was submitted to the delegates of UNESCO Member States at the 29th session of the Organization's General Conference and has since been tested in several schools throughout the world.

The *Manual* is addressed to primary- and secondary-school teachers and to instructors in non-formal education for children and adults. It is a teaching aid providing both theory and practical advice. However, parts of it can be used directly, without any teacher, by young people from the age of 14 upwards.

Part 1 sets out an approach to the concepts essential if human rights education is to be rigorous, have a scientific basis, expand knowledge and promote thought. This part is to be read by teachers who wish to impart human rights education. It can be understood by secondary students aged 14 and over. It incorporates the basic components of the Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (1994).

Part 2 is addressed to schoolteachers and those in positions of responsibility. It is essentially a tool for teaching. It opens up avenues, makes suggestions and gives advice on how all educational disciplines can embrace the objectives inherent in human rights education. Obviously all teachers are free, in the light of their own cultures and individual pedagogical choices, to invent and create approaches and situations different from those suggested here.

Part 3 presents a number of pedagogical examples that have been tried out and that provide an approach for educational work concerning a specific right. The plan follows that of the Universal Declaration of Human Rights, which is quoted and referred to at

length. This part may be regarded as an educational demonstration of the features of this declaration, the fiftieth anniversary of which is being celebrated by UNESCO and the United Nations in 1998.

All teachers and organizers can be guided by the experiments presented here to encourage information, training and reflection. There is no need to follow any particular order. As the need arises, a particular right (such as the right to health care or the right to live in a well-balanced environment) can be introduced before or after another right, or the focus may be on a single right. However, the order of the articles in the Universal Declaration makes it an eminently coherent whole, which is why we have followed it here.

This part may be used by secondary students, either as a whole or in part. Each situation presented can be interpreted as an account of a specific experience undergone by children or adolescents in a specific part of the world.

Part 3 contains, as it were, a series of 'educational tales'. These provide practical tools for teachers who will be able to reproduce the situations described or imagine others.

It is hoped that, with examples from all over the world, the *Manual* will promote intercultural understanding. We aim to provide an educational tool that will help students and teachers in whatever region they may be to understand the universal elements of human rights which apply to all cultures and that it will guide them in fostering a common aspiration to social progress and better living conditions in a context of greater freedom, as laid down in the Universal Declaration.

The *Manual* does not seek to be exhaustive but rather to propose material which can be developed and supplemented in an ongoing process. It will be for educators and learners, in their own cultural contexts, to discover how human rights can acquire meaning in their daily lives.

Acknowledgements

This *Manual* has been planned and produced under the authority of **Kaisa Savolainen**, Director, Section for Humanistic, Cultural and International Education, UNESCO.

It was compiled by **Francine Best**, *agrégée* in philosophy, Honorary Director of the French Institut National de Recherche Pédagogique, on the basis of contributions requested by UNESCO from the following experts and institutes: **Patrice Meyer-Bisch**, Co-ordinator at the Institute of Ethics and Human Rights of the University of Fribourg, Switzerland; **Betty Reardon**, Director of the Peace Education Program at Teachers College, Columbia University, United States of America; the **Cairo Institute for Human Rights Studies** (CIHRS), Egypt; and the **Instituto Interamericano de Derechos Humanos** (IIDH), Costa Rica, whose proposals have been extensively used in drafting the *Manual*.

Associated Schools and other schools from various parts of the world have provided examples of pedagogical activities in human rights education.

The United Nations High Commissioner for Human Rights, Geneva, was also consulted.

Paolo Fontani, Associate Expert, provided indispensable assistance and the benefit of his knowledge throughout the preparatory process. Ongoing assistance was also available from the team in the **Section for Humanistic, Cultural and International Education**.

We are deeply grateful to **Louis-Edmond Pettiti**, Judge at the European Court of Human Rights, for his guidance and advice.

UNESCO also thanks the following Associated Schools and other schools, institutions and individuals whose support to this work was invaluable:

Associated Schools and other schools

Belgium, Bulgaria, Cuba, the Democratic Republic of the Congo, Egypt, Finland, France, Germany, Guyana, Haiti, Italy, Kuwait, Malawi, Poland, the Russian Federation, Senegal, Slovenia, Spain, The former Yugoslav Republic of Macedonia, Togo, Trinidad and Tobago, and Yugoslavia.

Institutions

Aabo Akademi University, Department of Law, Finland; Cuban National Commission for UNESCO; Education for Peace Unit, Office of Rural Education, Ministry of National

Education, Burundi; European Trade Union Committee for Education and the educators from twelve African countries who participated in the Dakar and Ouagadougou workshops; Fondation Roi Baudouin, Belgium; Guyanese National Commission for UNESCO; Haitian National Commission for Co-operation with UNESCO; Italian National Commission for UNESCO; Malawian National Commission for UNESCO; Philippine National Commission for UNESCO; Senegalese National Commission for UNESCO; Yugoslav National Commission for UNESCO.

Individuals

Bruce Coleman, Human Rights Commission of New Zealand; Angela Commisso and PEER–Somalia; Johan de Wilde and UNESCO Quito; Terence Duffy, University of Ulster, United Kingdom; Pekka Elo and Olli Hakala, National Board of Education, Finland; Martha Falconier de Moyano, United Nations Population Fund Support Team for Latin America and the Caribbean; Nancy Flowers, Amnesty International; Martine Guerchon and the Commission of the French Republic for Education, Science and Culture; Sandra Gift, Sub-Regional Co-ordinator, ASP, UNESCO Port-of-Spain; A. Kannan, Theosophy Science Centre, Madras, India; Sami Khasawnih, Academic Vice-President, University of Jordan; Mary Klaver and the New Zealand National Commission for UNESCO; Cheryl Law, Birkbeck College, University of London; Janine Marin and the World Federation of UNESCO Centres, Clubs and Associations; Isaac Nguema, President of the African Commission for Human and Peoples' Rights; Sylvanus Olotu-Leigh, United Nations Population Fund Support Team for Southern Africa; Ignace Sanwidi and UNESCO Bujumbura, Burundi; Klaus Törnudd, Geneva Centre for Security Policy; Isabelle Tremblay, Mond'Ami, Quebec, Canada; Margaret Tuomi, University of Jyväskylä, Finland; José Tuvilla, Educator, Almería, Spain; Felice Yeban, Graduate College, Philippine Normal University; and all the participants in the three seminars organized by the Cairo Institute for Human Rights Studies (CIHRS) to evaluate the preliminary version of this *Manual*.

Education Sector, UNESCO

Fax: (+33) 1 45 68 56 33

E-mail: k.savolainen@unesco.org
p.fontani@unesco.org



1

An approach to human rights

Peace and human rights

Men, women and children long to live in peace, but it is not always easy to establish peace. Wars are becoming increasingly diverse, ranging from civil war to genocide. All too often, human beings, imprisoned in poverty and disease, are ignorant of the fact that after the Second World War universal rights valid for all were proclaimed so as to enable all members of the world community to live in peace. These rights are enshrined in the international treaties in force for the States that have **RATIFIED** them as well as in the Universal Declaration of Human Rights. They are legal principles to be incorporated in the legislation of all States, and they are also ethical values which can freely and rationally guide the attitudes and actions of all individuals, irrespective of their ethnic, national or cultural backgrounds.

How can human rights be respected in a part of the world ravaged by war? It is in the context of peace that individuals can respect one another, enjoy their right to life and exercise all their fundamental rights.

Education in human rights and in respect for human rights can instil in the mind of any individual the basic elements of a culture of peace. In the words of UNESCO's Constitution: '... since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed'.

Merely to desire peace and to abhor war and be moved by the suffering it causes are not enough. It is important to realize that knowledge of and respect for human rights can lead each individual and the human race as a whole towards the universal peace to which we all aspire. Human rights are set forth in

RATIFICATION

Procedure by which a State signifies its agreement to be bound by a treaty.

DECLARATIONS and **CONVENTIONS**. They are specific rights, which not only subtend or reform specific laws, but can also be taught. Over and above human rights teaching as such, human rights are the wellspring of any education that is concerned not only with learning and knowledge but also with behaviour and attitudes.

From the teaching point of view it is thus preferable, in dealing with the inseparable twin concepts of peace and human rights, to include the question of peace and the human ideal it represents in the overall problem of human rights. We must pursue two goals at once: the construction of peace and respect for human rights.

Our task in schools is to provide information and set in motion actions that will make these two goals a reality, without subordinating either to the other.

A culture of peace, constructed in the minds of each human being and in all corners of the world, must necessarily be accompanied by human rights education. These rights can testify to universal values such as freedom, justice and equality for all. They express principles and values that enable the members of the human community to live together, settle their conflicts and regulate social life. They are the essential ingredients of a culture of peace.

DECLARATION

Document whose authors (the legal representatives of governments) express their agreement with given aims, objectives and principles. The content of a declaration constitutes a moral obligation, but it is not legally binding.

CONVENTION

Agreement between States, a form of treaty, usually multilateral. It is binding only on the States that have agreed to be bound by it.

Democracy and human rights

DEMOCRACY

A political system based on the participation of the people. It foresees, among others, the separation of powers among the judiciary, the legislative and the executive authorities, as well as free and regular elections.

Human rights, the rule of law and **DEMOCRACY** are closely intertwined. Respect for human rights and fundamental freedoms is one of the characteristics of a democracy. In more general terms, the democratic functioning of a human group implies the possibility of dialogue among all its members: between the State and its citizens, government and governed, and people of all beliefs and opinions. Democracy is a way of living together and an expression of respect for other people; it must be rooted in a genuine democratic culture, a culture of debate and dialogue.

In education everything that promotes the citizen's demand for democracy is bound up with respect for human rights and learning how to achieve it. A critical attitude should therefore be developed in children and young people towards the institutions that govern a State or regulate life in a given society.

Teaching human rights at school means tackling the whole problem of democracy in a human community. The democratic functioning of schools is a prerequisite for the genuineness and credibility of human rights education. Without it, human rights teaching remains a dead letter because it is separated from the life and reality of the social group with which it is concerned.



‘As for institutional policy lines, efficient forms of management and participation must promote the implementation of democratic school management, involving teachers, pupils, parents and the local community as a whole.’

Integrated Framework of Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its 28th session, 1995, para. 20, Paris, UNESCO, 1996.

Political rights define the conditions under which citizens exercise their responsibilities. To be democratic, the organization of political and social life must respect the individual rights of members of society. The typical fundamental freedoms of a democracy (freedom of expression, thought, assembly and association) are themselves part of human rights. These freedoms can exist in the classroom: dialogue and debate on the rights of different people and their accompanying obligations are all components of democracy.

We write our school laws ourselves

An example of learning about democracy

Let me tell you how school laws and democracy work in a Moscow 'school based on self-determination'. Some years ago a number of students at our school began to establish laws to regulate school life, to promote justice, discipline and order and to develop democracy in school.

The School Council was set up for this purpose. The Council has legislative powers and is one of the school's most important bodies. Only the General Assembly can overturn its decisions. The General Assembly comprises students from the sixth to the eleventh grades, and teachers. The Council has some twenty-three members who are students, teachers and parents elected by the 'citizens' of the school for one year. It has more students than teachers. It prepares the school's constitution and laws, and supervises and organizes school life. For example, the Council draws up rules for educational aims, confirms the school year plan, supervises school administration and management, draws up a programme of measures and sees that they are carried out. It can overturn decisions by the head teacher or his deputy.

I now come to the way that laws are prepared. First, some student members of the Council put forward proposals for laws. At the beginning of the school year, all members of the Council decide on the draft laws they are to propose by a set date. At the next session of the Council they distribute these texts and discuss them. After long discussion, some of them are approved, while others may be turned down. Some of the members then consider ways and means of applying each approved law. They use the class computer to print the text and distribute it to the whole school.

This is how we agree on laws. If we do not like a particular law, we convene a general meeting to reject the project. In most cases, all students and citizens of the school agree with the laws passed by the Council.

However, in the last year we have had serious problems with laws. Some citizens considered that the laws were not obeyed in school. They had the impression that the laws were not working and that students were breaking them. The Council therefore attempted to create an

administrative power known as the 'head teacher's dictatorship', the opinion being that it would be better to annul the laws. However, the General Assembly looked into the problem; it confirmed that we need laws, and therefore turned down the Council's proposal.

In my view, after this meeting of the General Assembly some of the students changed their minds about laws and how they are drawn up and applied. We realize that laws mean a lot for us. There is no life in school without law. We have a school book entitled *I Have a Right*. This book contains the school's constitution and articles on laws and democracy. It has been written by students and the head teacher.

The school has a Court of Honour. This is not a legislative body, but works in accordance with the law on 'the defence of honour and dignity'. All citizens of our school can appeal to this Court of Honour.

We regard as insults to honour and dignity things such as blows, threats, blackmail, moral insults through the use of disagreeable nicknames, signs of social discrimination or discrimination on

grounds of nationality, offensive references to physical defects, and unworthy behaviour by an individual, such as drunkenness, torture of animals, extortion, theft and other acts which are violations of right and dignity. In our school we can do anything, provided that we do not violate the health or lives of citizens or their rights or dignity.

Source:

S. Starikova, age 16
School No. 734
(UNESCO Associated
School),
Sirenevy bul.h.58a,
152484 Moscow,
Russian Federation.

Human rights and the question of values

Human rights are principles on the basis of which individuals can act and states legislate and pass judgement. But they are also values that reflect human aspirations. As values, human rights represent an ideal and a supreme goal which, although never fully reached, can give meaning to life in society. Throughout the history of humanity, the rights of human beings have been defined and enshrined with reference to the values of the dignity of each individual and of freedom, equality and justice.

These values are universal. Cultures and societies differ so much that their expression takes varying forms, but diversity in no way affects the foundation of inalienable values constituted by human rights.

Each individual, without distinction as to family, social or cultural background, must be recognized as an end in himself or herself, as a representative of humankind. In other words, human **DIGNITY** resides in each of us, and this dignity must be recognized and respected by all.

‘Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.’

Preamble to the Universal Declaration of Human Rights

‘All human beings are born free and equal in dignity and rights.’

Article 1 of the Universal Declaration of Human Rights

FREEDOM is both a principle and a value. It is because human beings are free that they are the **SUBJECT OF LAW** and are creators and holders of rights. Freedom and human rights are basic to each other. Since the fundamental freedoms which are the practical expression of this principle are far from being enjoyed by all, it can also be said that human freedom has yet to be achieved and is our common future. It is a value to be attained and made real.

Fundamental freedoms (freedom of opinion, conscience, association, movement, etc.) are human values and rights. These freedoms are defined by legal terms such as the right of assembly and the right to freedom of movement. By 'public freedoms' is meant fundamental freedoms that are protected by the State.

All human beings, irrespective of their differences and varied origins, are born free and equal before the law. This is an underlying principle of the universality of human rights. **EQUALITY** is a value, an ideal for people who live a hard day-to-day life of economic inequalities – unemployment, sweat-shop labour – social inequalities caused by the privileges enjoyed by some people and the exploitation of others, and inequality of educational opportunity. Equality must always be fought for. Freedom and equality are both indispensable: it is out of the question, from the point of view of human rights, to combat inequalities by abolishing freedom. When this happens, the result is dictatorship, the absolute and arbitrary power of some human beings over others. Imprisonment, torture, ill-treatment – in short, any form of arbitrary power that destroys the freedom of other people – are fundamentally opposed to equal rights between human beings.

As a universal value, equality concerns the freedoms and rights of each individual: other people are different from me but are my equals, and I respect their freedom in the same way as I assert my own. My ability to decide, to choose values and to participate in the making of laws – in other words, my independence – depends on the recognition of other people. This equality forbids any form of discrimination on the grounds of race, nationality, sex, religion, age or mother tongue. It is only by combining freedom with equality that we can achieve justice.

SUBJECT OF LAW

All human beings
are subjects of law.

Having equal rights, human beings are all answerable for their actions when they deny other people their freedom and rights. But one can be answerable for one's actions in a 'just' way only if judgements are given in the framework of democratically established laws and courts. Hence the great emphasis placed by human rights on access to **JUSTICE** as a fundamental right and the right of opposing parties to be heard prior to judgement. Another aspect of justice is social justice. This consists in sharing wealth with a view to greater equality and the equal recognition of each individual's merits. Social justice is a value to which people aspire and which should be the aim not only of States, but also of individuals, who are all jointly responsible for what happens to humankind.

Human rights give pride of place to the requirement of justice as an ideal. Human rights are a prerequisite for justice in everyday life, and whoever fails to respect them flouts interpersonal equality and denies the freedom of others. To apply human rights to everyday life we must have an ethical attitude in which value judgements, moral judgements and the ability to think in universal terms ('universal' being defined as what is legitimate and valid for all human beings) play a decisive role.

In everyday life human rights, as ethical principles, give meaning to the relationships between people and to their individual and social lives. A human being is not an isolated individual, nor is human dignity exclusively individual. Human dignity encompasses all the social and collective aspects of individuals and their rightful place in the natural and cultural environment. It is the criterion of respect for other people, the obligation to make one's own action consonant with the whole range of human rights, which makes it possible for social relationships to be just, civil and civic, and to have a legal and ethical basis. It is because they enable us to 'live together' peacefully, settling individual and social conflicts by means of negotiation and dialogue, that human rights make it possible to genuinely harmonize individual morality with the laws that govern social relationships.

Combating discrimination and racism

In everyday life, opposition to human rights is found for example in the form of discrimination and racism: contempt for other people because they are different, with a different colour of skin, culture, religion, nationality or ethnic background. Contemptuous behaviour, malevolent insults and instances of aggression are unfortunately still legion throughout the world.

The refusal to consider other people as one's equals results in widespread distrust between individuals and promotes xenophobic and racist feelings. In 1950, 1951, 1964 and 1967, UNESCO convened four expert groups to discuss possible scientific bases of racism. They all concluded their work by declaring that all human beings belong to the same species and have a common origin. In 1978, the General Conference of UNESCO adopted the Declaration on Race and Racial Prejudice.

It is to combat racism, one of the most widespread forms of the violation of human rights, that associations and **NON-GOVERNMENTAL ORGANIZATIONS** for the defence of human rights have been set up.

Non-governmental organizations that have grown up over the years to defend human rights play a vital role: they conduct surveys on violations and the state of human rights throughout the world. This is made easier for them by their international character. They denounce violations to the States concerned and to international organizations such as the United Nations or to regional organizations throughout the world. They bring influence to bear on governmental and intergovernmental institutions and conferences, they appeal to individuals for international solidarity and humanitarian aid, they promote human rights education, and they participate more or less directly in the conduct of certain United Nations programmes or provide them with expert assistance.

Human rights education can become a vital tool for combating racism. Non-governmental organizations, most of which are recognized by the United Nations, take part in such education or themselves organize training courses for teachers and group leaders. They can make information and documentation available to educators seeking to prepare and carry out a human rights education project.



Human rights are universal and indivisible

Human rights form a whole. They are valid everywhere and for everyone without distinction of any kind, such as colour, sex, country, religion, wealth or opinion. They are based on universal values (dignity, freedom, equality and justice) which, while representing an ideal for humankind, are also principles which can regulate the lives of men, women and children. In addition to being universal, human rights are specific, because they characterize certain forms of activity as inhuman, for example, slavery, torture and the deprivation of freedom without due process of law. We must, all of us, take an ethical stance to speak out publicly against human rights violations, since each individual right is valid for the human race as a whole.

In this sense, all human beings are the subject of law, and participate more or less directly in the making of laws. They are in principle creators of rights, of the law, and at the same time holders of rights, of all human rights, bearing in mind their obligations and duties in respect of the public interest.

Human rights are both universal and indivisible. They form a whole. We cannot either select some of them or give exclusive preference to any particular category of rights without immediately undermining the very concept of human rights.

The originality of the Universal Declaration of Human Rights resides in the fact that it gives equal emphasis to cultural rights, economic and social rights, and civil and political rights.

Just how meaningful is the right to life or to participation in political life, if poverty, destitution and epidemics prevent individuals from enjoying freedom of movement, freedom to vote, to marry and so on? The importance of **ECONOMIC AND SOCIAL RIGHTS** as the essential prerequisite for the effectiveness and exercise of all the rights recognized for human beings is plain for all to see. The developing countries are having a still harder struggle than others to achieve the exercise of these rights on a

lasting basis, with the problems of economic globalization presenting new challenges.

We must, moreover, beware of enforcing economic rights alone, to the detriment of individual rights (**CIVIL RIGHTS**) and the rights of all individuals to decide their own fate and the future of their country (**POLITICAL RIGHTS**).

There is an indestructible link between civil and political rights, on the one hand, and economic and social rights on the other. All human rights are interdependent and, therefore, indivisible and inseparable one from the other. Each category of rights guarantees an aspect of the value of the human person and human dignity.

The universality of human rights points up the question of the diversity of cultures and that of the specific nature of **CULTURAL RIGHTS**. The Universal Declaration recognizes the right of all individuals to participate in the cultural life of their community and of their country, to receive education and training, and to be informed.

Cultural diversity admits of no waiver of the universality of human rights. There is, however, a school of thought that stresses 'cultural relativism' and calls into question the universality of these rights. The idea that traditional customs and standards could burden a society forever, and hold individuals in a straitjacket, is not one we can accept. While cultural elements do indeed influence individual attitudes and thought, cultures develop and can go on developing. Culture is not set in its ways but is a perpetual onward movement. The over-emphasis on relativism which might result from recognition of the diversity of cultures would lead to a denial of the universal basis provided by human rights as a whole. We cannot therefore adduce cultural differences as a pretext for not respecting human rights.



On the contrary, all kinds of cultures can promote human rights and especially cultural rights. They differ in their achievements, but they are equal in dignity where they are expressions of freedom. At any given time or place, men, women and children use their culture to invent ways of making human rights a living reality. Diversity enriches us if it respects the value of each individual as an end in himself or herself, and if it takes account of human rights as a whole.

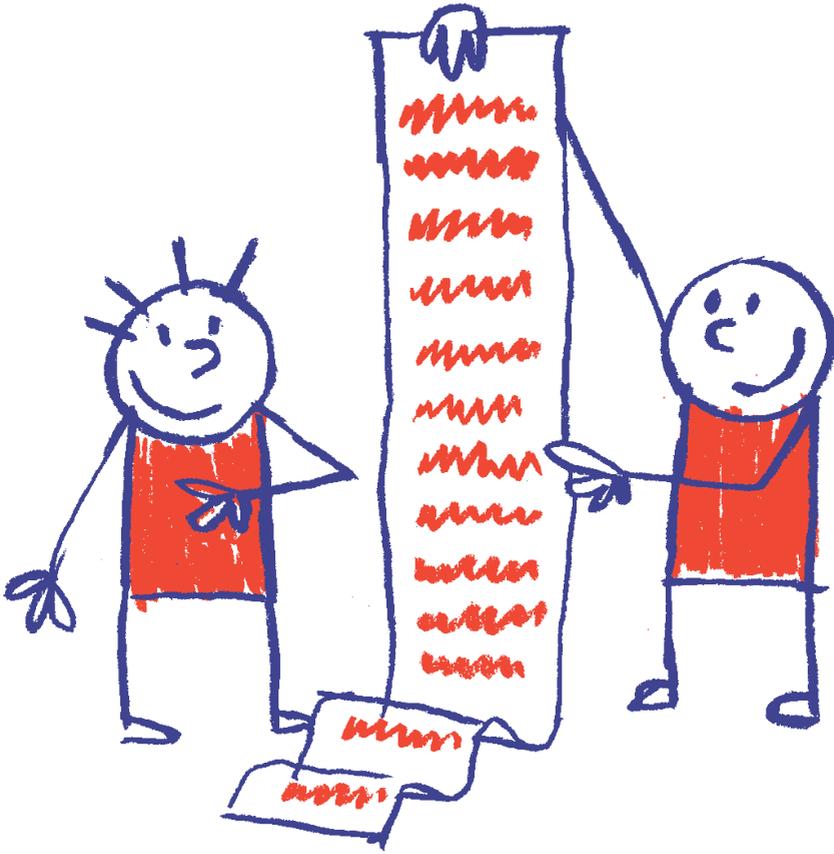
Human rights are clearly defined

The indivisible nature of human rights does not make them a vague set of desires and needs. As with every right, in the legal sense of the term, a human right is characterized by a subject, i.e. the holder of the right, a specific object and a guarantee. In the case of human rights, the subjects or holders of rights are the whole human race, men, women, children, irrespective of sex, religion, ethnic and geographical origin, and age. The object of a law is specified and stated in internationally recognized texts or national law. For example, education, freedom of expression, freedom of thought, nationality and culture are objects of law in the declarations, conventions and **COVENANTS** drawn up by international bodies. Every right is enforceable against a third party who does not respect it. The right of appeal must be guaranteed. In the case of human rights, guarantees are afforded primarily by international institutions. But they should also be ensured by all the institutions responsible for people's everyday lives (States, regional institutions, specialized institutions, ministries, etc.) and by each individual as a responsible human being.

We cannot demand a whole series of freedoms and say endlessly 'I am entitled to . . .', without respecting other people as much as ourselves and without recognizing that they have the same freedoms and rights. Nor can anyone decide that certain human rights are more important than others. Human rights form a whole, and represent an aggregate of values and principles that all human beings in all countries and all cultures must respect. All individuals can and should invoke for themselves, and for others, the full range of human rights.

COVENANT

A form of treaty; agreement between States.



Human rights are not a promise of happiness. They do not replace any religion. They are not a simple list of values to which one might continually add new special ad hoc elements or from which certain rights might be withdrawn depending on preferences, cultures or the level of the economy. New challenges exist, such as those of the environment or the genetic heritage of humankind. We are all responsible, individually and collectively, for taking up these challenges and developing international law.

Human rights and specific rights

The universality and indivisibility of the human rights set forth in the Universal Declaration of Human Rights do not preclude the strengthening and enhancement of certain rights for certain categories of people so as to make them real and effective.

The rights of women, of children, of disabled people, of migrants and refugees, and of people belonging to minorities are not outside but rather inside the body of human rights. They concern people who are more vulnerable than others. This particular vulnerability is what has made it necessary to devise conventions, covenants, **RECOMMENDATIONS** and **RESOLUTIONS** to complement the 1948 Universal Declaration.

Specific rules are laid down to protect human rights. These rules are defined with respect to living conditions and events that the world community considers to be violations of fundamental human values. The two examples below show how concern for groups suffering from special forms of injustice has given rise to certain conventions.

RESOLUTION

Text adopted by a decision-making body (for example, the United Nations General Assembly) that expresses its firm intention on a given subject. It is binding on the body that adopts it.

RECOMMENDATION

Text produced by a decision-making body (for example the General Conference of UNESCO) urging a specific line of conduct. It has no binding force.

Human rights and the rights of the child

The condition of many of the world's children who live in poverty, are uncared for (as regards nutrition, health and education) and are exploited for their labour or in the sex trade, has stimulated the international community to envisage the protection of the rights of the child. This movement led first of all to the promotion of a Declaration of the Rights of the Child in 1958. However, the need for a treaty with legal force to protect children became glaringly evident. A collective international effort resulted in the adoption of the **CONVENTION ON THE RIGHTS OF THE CHILD** in 1989. This convention is certainly to date the most comprehensive of all the texts that go to make up the body of human rights and marks a change in the attitudes of governments and public opinion towards children. Children are now regarded

as human beings in their own right and as subjects of law. The text is specific in many areas such as that concerning the relations between parents and children, and that concerning the role of the media, which have a responsibility to inform children of their rights and avoid violating their dignity. The 1989 Convention was and still is of overriding importance in ensuring that all the world's children are genuinely regarded as human beings, as full-fledged people, and that they are holders of rights, that they are aware of them and can exercise them.

These rights fall into major categories, such as the right to specific protection, the rights involved in the prevention of violations of physical and moral integrity, and rights to participation in the social and cultural life of the community (the right to information, self-expression, play, cultural leisure facilities, sport, etc.). A comparison of the rights of the child with those set forth in the Universal Declaration of Human Rights clearly shows that the Convention on the Rights of the Child forms part and parcel of the indivisible whole represented by human rights.

Some articles of the Convention are aimed at greater protection of the rights of the child and are specific. Examples are Articles 32 to 36, 38, 39 and also Articles 10 and 11. The protection of children from sexual exploitation and forced labour depends on the implementation of all these articles by States, and the action of non-governmental organizations and associations that defend children.

Even in cases where the economic situation of a given nation makes it difficult to implement certain rights in practice, such as the right to education, the Convention obliges the States that have ratified it to adapt their laws to the legal and ethical principles contained in its provisions. International pressure and the determination of all adults are necessary if progress is to be made.

Points common to the Universal Declaration of Human Rights . . .

. . . and the Convention on the Rights of the Child

• **Art. 5.** No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

■ **Art. 37.** States Parties shall ensure that: (a) No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment . . .

• **Art. 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.

■ **Art. 40.** (1) States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others . . .

• **Art. 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.

■ **Art. 7.** (1) The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.

• **Art. 18.** Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, . . . to manifest his religion or belief . . .

■ **Art. 14.** (1) States Parties shall respect the right of the child to freedom of thought, conscience and religion. (3) Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law . . .

• **Art. 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 . . . regardless of frontiers.

■ **Art. 13.** (1) The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.

- **Art. 20.** (1) Everyone has the right to freedom of peaceful assembly and association. (2) No one may be compelled to belong to an association.

- **Art. 15.** (1) States Parties recognize the rights of the child to freedom of association and to freedom of peaceful assembly.

- **Art. 24 and 27.** Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay (Art. 24).

(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 (Art. 27).

- **Art. 31.** (1) States Parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.

- **Art. 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 . . .

- **Art. 27.** (1) States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.

- **Art. 26.** (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages . . .

(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.

- **Art. 28.** (1) States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity . . .

- **Art. 29.** (1) States Parties agree that the education of the child shall be directed to:

- (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;

- (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations . . .

As children and young people represent the future of humanity, this convention is particularly important. It is gradually becoming the chief instrument through which children and young people can acquire knowledge of human rights. Any form of education, in accordance with the message of the Convention and the 1948 Universal Declaration, should work towards spreading knowledge of these rights and promoting them throughout the world.

The right to education, firmly stated in Article 26 of the Universal Declaration of Human Rights and Article 28 of the 1989 Convention on the Rights of the Child, is at the very heart of this *Manual*, and also at the heart of all forms of education of the future adult and citizen responsible for his or her actions. Such education aims at providing knowledge of and ensuring respect for the rights of all.

Since the right to education is crucial for the future of humankind, all schools and their teachers should provide instruction on human rights through a study of both the Convention on the Rights of the Child, which deals very directly with pupils under the age of 18, and the Universal Declaration of Human Rights. Both these texts concern human rights, the rights of everyone, which are universal and indivisible rights. It would be a mistake to make children believe that they are on the fringe of humanity and that only specific rights apply to them. We must stress the idea that all human beings, without exception, are holders of the rights asserted in the Universal Declaration of Human Rights.

Human rights and women

The equal status of women and their rights are frequently a controversial subject; this is a sensitive area, since the purpose of women's rights affects almost every human being in a very direct and personal way. Gender roles and the concepts of masculinity and femininity vary from one culture or context to another. Nevertheless, gender is a universally significant factor in the interpretation and implementation of human rights.

The conclusions of the Fourth World Conference on Women (Beijing, 1995) and the World Conference on Human Rights demonstrated clearly that, throughout the world, women probably suffer more than men from human rights violations and all kinds of discrimination. For women, these include gender-specific violations which must be understood and recognized as such.

Women's rights education must be approached with cultural sensitivities in mind. However, as stated in the Beijing Platform for Action, culture must not be used as a pretext for violating the fundamental rights of women and girls.

Since the outset of pro-democracy movements, women's claims to equal civil and political rights have broadened in scope. However, this aspiration to equality was not fully taken into account until the United Nations was in a position to provide gender-related data on the extent and severity of discrimination against women. During the United Nations Decade for Women: Equality, Development and Peace (1976–85) a Convention on the Elimination of All Forms of Discrimination against Women was prepared and adopted by the General Assembly (1979). The United Nations thus became the main advocate of the rights of women.

Human rights have had to be fought for

Human rights have a long history, having been formulated by philosophers and jurists over centuries. Faced with injustice, arbitrariness, torture and slavery, great thinkers rebelled and fought for the establishment of written laws that would apply to all human beings.

The history of human rights goes back a very long way: all the civilizations, religions and philosophies that set a value on the human being contributed to the birth of the idea of human rights as it is to be found today in the legally binding international texts. We should also note the role played by art and literature in the emergence of the concept of the human being as endowed with essential dignity.

Human rights will no doubt continue to be expressed in changing language, as will the legal guarantees required to ensure their observance. The fight for justice, freedom and human dignity will, however, be eternal, and the values inherent in human rights will always constitute a benchmark for humanity.

The proclamation of freedoms in texts known as 'declarations', 'bills' or 'acts' took place first of all in England and then in the United States. The Magna Carta (1215) provided guarantees against arbitrary action by the Crown and the *Habeas Corpus* Act (1679) was the first attempt to prevent illegal detention. The American Declaration of Independence of 4 July 1776 proclaimed the natural human rights that were to be respected by the government. The declaration was based on the Virginia Convention of 12 June 1776, which proposed the concept of individual rights belonging to each person.

The French *Déclaration des Droits de l'Homme et du Citoyen* (1789) and the demands made throughout the nineteenth and twentieth centuries for freedoms, including the freedom of peoples, widened the scope of human rights and defined economic and social rights. However, in the twentieth century the

most important period for the history of human rights was undeniably that between 1945 and 1948. In 1945, awareness of the atrocities and tragedies of the Second World War led States to create the United Nations as an organization to establish and maintain world peace.

Through the Charter of the United Nations, signed on 20 June 1945, the peoples expressed their determination 'to save succeeding generations from the scourge of war; to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small; to promote social progress and better standards of life in larger freedom'. Similarly, the Constitution of UNESCO (adopted on 16 November 1945) states that 'a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind'.

The founding of the United Nations reflects the need for a world where tolerance, peace and solidarity among nations will help to achieve social and economic advancement for all peoples. Even more, it recognizes that independent individual action by single States is not enough to guarantee the progress and welfare of the human race.

The purposes of the United Nations, as expressed in its Charter, are 'To maintain international peace and security and to that end: to take effective collective measures . . . to strengthen universal peace [and] to achieve international co-operation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion . . . '.

As the nations were convinced that the effective protection of human rights was essential to achieving these objectives, on 10 December 1948 the United Nations General Assembly proclaimed the Universal Declaration of Human Rights.

Even today, the Universal Declaration of Human Rights is regarded as the cardinal document that enshrines and gives

impetus to the promotion of human rights. The authority and moral value that it has acquired over the past fifty years make it a fundamental reference point. Nearly all documents concerning human rights quote the declaration and some states refer to it directly in their national constitutions.

The importance accorded today to the Declaration is indeed extraordinary when we consider that it is only a formal expression of the wishes of the United Nations and that States are not legally bound to respect it. Given this situation, it was considered necessary soon after the Declaration was proclaimed to prepare treaty provisions that, while specifying the rights stated in the Declaration, would at the same time establish legal obligation on those States ratifying it. This process resulted in the adoption of three significant instruments in 1966: the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights and the Optional **PROTOCOL** to the latter covenant.

The period between 1945 and 1966 was one of struggle for decolonization. This led the countries of the Third World to campaign for the right of self-determination for all peoples to be included in the 1966 instruments. The campaign was successful and this right is listed in Article 1 of both covenants.

Despite the creation of two separate covenants, the International Conference on Human Rights (Teheran, 1968) reaffirmed that 'the enjoyment of civil and political freedoms and that of economic, social and cultural rights are interconnected and interdependent'.

The Universal Declaration of Human Rights and the three 1966 instruments together with the Second Optional Protocol to the International Covenant on Civil and Political Rights, aiming at the abolition of the death penalty (adopted by the United Nations General Assembly in 1989), constitute the 'international bill of human rights'. The 1966 covenants established two committees to implement their provisions. But in fact what is needed are measures to make the covenants more effective and to have them duly implemented. To declare the importance of human rights was essential, but since we wish to build a more just and peaceful world, these values must be not only recognized but also universally respected.

PROTOCOL

1. A form of treaty or convention.
2. Additional text, optional or not, which modifies or supplements a treaty.

Regional organizations, conventions, and safeguarding and watchdog arrangements

In the years preceding or following the Second World War, numerous regional organizations were set up, some developing from existing bodies and others being entirely new. From these organizations emanated instruments for the protection of human rights.

The Council of Europe adopted the **CONVENTION FOR THE PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS** (informally the European Convention on Human Rights) in 1950. This represents a very important step towards the creation of an effective system of protection for human rights. The countries of Europe decided to include in their convention only a limited number of rights taken from the Universal Declaration, in order to provide for better collective enforcement of those rights. The European Convention has therefore established regional machinery to supervise its implementation by the Member States of the Council of Europe.

The two organs created by the European Convention are the European Commission of Human Rights and the European Court of Human Rights, in Strasbourg.

The Commission functions as a regulatory body between States. It deals with petitions by individuals, groups of individuals or non-governmental organizations claiming that one of the contracting states has violated the human rights set forth in the Convention. The Commission tries to secure a friendly settlement of the matter. If it is unsuccessful, the Commission can, when it considers the case a legitimate one, refer it to the Court of Human Rights. The Court, consisting of independent judges, reaches a decision which has the force of a legal judgement and the state concerned is required to comply with this judgement.

The importance of this machinery is that it represents the first attempt to set up an international judicial system for the protection of human rights.

The Organization of American States (OAS), set up in 1948, originates from the International Union of American Republics set up in 1890. The thirty-four countries of North, South and Central America and the Caribbean that signed and ratified the OAS Charter were 'resolved to persevere in the noble undertaking that humanity has conferred upon the United Nations', whose principles and purposes they solemnly reaffirmed.

The purposes of the organization are to strengthen the peace and security of the American continent, to promote and consolidate representative democracy and to promote, by co-operative action, their economic, social and cultural development.

In 1969, OAS adopted the **AMERICAN CONVENTION ON HUMAN RIGHTS**, also known as the 'Pact of San José'.

The Convention provides for two bodies, the Inter-American Commission on Human Rights and the Inter-American Court of Human Rights, both of which are responsible for the protection of the rights listed in the Convention. Both states and individuals can appeal to these bodies when they consider that human rights have been violated by one of the States Parties to the convention. The mechanism is closely comparable to the one provided by the European Convention on Human Rights.

The Organization of African Unity (OAU) was set up in 1963 by fifty African States 'conscious of the fact that freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples'.

The OAU Charter also expresses the conviction of States that conditions conducive to peace and security need to be established and maintained, and 'that the Charter of the United Nations and the Universal Declaration of Human Rights . . . provide a solid foundation for peaceful and fruitful co-operation among our States . . .'.

The objectives of OAU are to promote the unity and solidarity of African States, and to co-ordinate and intensify their co-operation and efforts in order to achieve a better life for the peoples of Africa.

In 1981, OAU adopted the **AFRICAN CHARTER ON HUMAN AND PEOPLES' RIGHTS**, also known as the 'Banjul Charter'. This charter includes among the rights envisaged certain elements of African culture. For example, stress is laid on duty and the importance to be accorded to the community nature of rights. From this point of view, human rights set the individual in a close relationship with his or her group, family and community. To quote Léopold Sédar Senghor, the famous Senegalese President and poet: 'In the Euro-American sense, the individual is a responsible human being who occupies a given social rank with its attendant responsibilities and honours. Black African thought offers an alternative and more complex concept, one which is more social than individual.'

This charter has set up an African Commission on Human and Peoples' Rights, responsible for promoting and protecting the rights set forth in the Banjul Charter. The system of protection, based on the commission, enables a state party that considers that another state has violated one of the rights listed in the Charter to submit a written complaint to the commission, which in turn will try to secure an amicable settlement of the dispute.

The League of Arab States, founded in 1945, is the oldest of the regional organizations set up at the end of the Second World War, even predating by some months the creation of the United Nations. The League has established an **ARAB COMMISSION ON HUMAN RIGHTS**, which first met in 1969.

Although the Pact of the League of Arab States was adopted before the Charter of the United Nations, it provided for both collaboration with the future world organization and any amendments to the pact that might prove necessary to meet international obligations deriving from the Charter.

The Organization of the Islamic Conference (OIC) was established in 1971 with a view to promoting solidarity among its members and strengthening co-operation in the economic, social, cultural and scientific fields.

Lastly, the **CONVENTION ON THE RIGHTS OF THE CHILD**, adopted by the United Nations in 1989, set up an expert committee to monitor expected progress in this field. This gives children throughout the world some assurance that their rights will be enforced in each signatory state.

The guarantees provided by these regional conventions and international instruments thus represent the stages of a slow but steady progression of human rights in the world. But much remains to be done. The battle for human rights is never-ending. The words of Giuseppe Sperduti, former Vice-President of the European Commission of Human Rights, are an apt conclusion to this discussion: 'Above all, we must recall the date of 10 December 1948, when the United Nations General Assembly proclaimed the Universal Declaration of Human Rights. That date marked the threshold of a new period in history, when the family of nations adopted the fundamental objective of safeguarding the dignity and worth of the human person. Admittedly, subsequent events – ranging from international wars to domestic conflicts and including the persecution of individuals and whole groups of people – have not always reassured us. But there is no doubt that this solemn commitment has not been vain, and that even if the seed sown may have difficulty in taking root, it will never die.'*

* Giuseppe Sperduti, 'Introductory Address', *Proceedings of the International Symposium on the Concept of Law and the State in the Era of the Defence of the Dignity of the Human Person*, Rome, 1994.



2

A method for human rights education

Learning what the rights of all human beings are cannot be a passive process in which the pupil is forced to follow an authoritarian teaching model. The rights of the child are also those of the pupil in the classroom, who must be respected and have his or her dignity and freedom recognized. Thus the most appropriate methods for human rights teaching place pupils in the centre of the educational process and stimulate them to think for themselves. Active methods are therefore especially appropriate.

Human rights education is geared to three interdependent areas of emphasis: learning, knowledge and concepts; educational practice and interdisciplinary projects; and debates about values. This pedagogical triptych avoids widening the gap that all too often exists between knowledge and action. To be content with reciting human rights and learning them by heart is not appropriate for education that is aimed at creating attitudes of respect for other people and actions to promote the law and rights. Children are acutely aware of the gap between the precepts professed by adults and their attitudes, between what they say and what they do. They see this as a lack of sincerity, as not being fair and square with them, and this in turn leads them to lose their trust in adults and thus to doubt the validity of what is said about human rights.

What is vital is to establish genuine communication. This is the only way to get messages across from one person to another.

There are several forms of interpersonal communication: non-verbal communication (for example, body language), self-expression and dialogue. All these ways of communicating help pupils to develop their skills for independent thinking and the ability to express themselves.

Non-verbal communication – eye contact, facial expression, body language – enables the teacher to see whether the pupils understand what has been said and are motivated by the activity proposed, or are tired or bored. In addition, pupils receive messages from the teacher that are never put into verbal form: if the teacher's voice or body language is aggressive, talk about peace and human rights will have little effect. Pupils easily realize when teachers do not themselves believe in what they are saying.



Messages addressed to children must bear the stamp of sincerity, and the teacher's body language, speech and attitude must be the first signs of a message of peace.

'Question and answer' exercises form part of communication. Children should listen to one another and to the teacher, and the teacher should also listen to them. The teacher should express in other words what pupils have said and then ask them, 'Do you understand?' The teacher should remind them that they are expected to think and to express their ideas and feelings. After asking a question, it is better to pause until somebody replies. The question should not be immediately explained and the answer should not be given too quickly. All teachers engage in the art of communication. Discussions, stories, drawings, games, songs, posters and written texts can be used to help children learn about human rights.

Concepts and knowledge

Even if, in a field such as human rights, action should predominate, it is also essential for children to know the terms of the Universal Declaration of Human Rights and international conventions, and above all, to understand their underlying concepts (see Part 1) in order to be fully aware of their value.

The basic texts should therefore be presented to pupils either in full, or through abstracts and analysis of certain articles that have a direct bearing on the personal experiences of children and adolescents.

Many countries provide classes in civics or social education. Such classes should focus on human rights, democracy and peace, since these are the building blocks of genuine citizenship. They can be a forum for debates on rights and universal values, and provide an opportunity for analysing day-to-day actions in the light of human rights.

The founding concepts of human rights can also be illustrated and expressed by the children in their own words during the process of drafting texts that echo the basic principles contained in the Universal Declaration of Human Rights or in the Convention on the Rights of the Child. In the field of learning, active methods are also to be preferred. In addition to civics, all the subjects taught in school can contribute to the establishment of the concepts required for an understanding of human rights.

Practice and projects for action

Systematic instruction in civics, even if primarily focused on a knowledge of human rights, is not enough to ensure that the attitudes and behaviour of all involved will be guided by the idea of human rights. Teachers should therefore encourage solidarity-based activities and the organization of events (exhibitions of the children's work on a given human right, for example). Such projects are in keeping with the philosophy of human rights, which calls for co-operation between individuals and States, and with project-based practice, or teaching by direct methods.

Projects will be all the more successful if they are international in character and lead to correspondence between schools in different countries. Dramatic activities invented by pupils, examples of which are reported to UNESCO by many countries and show how a given right may be flouted and then subsequently recognized, constitute educational practices that are ideal for human rights education. Parlour and board games that call for discussion and team work can be adapted to the themes of human rights or the rights of the child, in both primary and secondary schools. Educational projects are necessarily interdisciplinary. They involve various subjects, such as history, geography – including geopolitics – the visual arts, literature and civics.

Debate and discussion about values

Debates about each of the human rights set forth in the 1948 Universal Declaration can be organized in particular in secondary schools. Part 3 of this manual contains many examples of subjects for discussion among pupils and students. Debates should be introduced and conducted by the teacher. Human rights are not subjective or emotional impressions, but principles underlying positive law and precise texts with legal implications. The organization of debates should therefore both ensure respect for each participant's freedom of speech and gradually bring to light the rationality and universality of human rights.

The implementation of human rights is not self-evident and is inevitably the subject of debate. It is through dialogue that pupils can genuinely make the values their own and weave them into their present and future actions. To impose human rights without previous discussion would be to reject their very basis – that is, human freedom.

During these debates, young people will learn the concepts of human rights and democracy. Democracy cannot work without freedom of expression, and human rights – which are an obligation for all States – are bound up with the idea of democracy.

Debate is a constituent element of a democratic society

Freedom of thought and expression form part of human rights. A given situation or a crisis (theft between pupils, an offensive remark or an act of violence) can be an opportunity for a teacher to improvise a debate. Pupils frequently confuse a debate with a television chat show. A teacher should therefore point out that school is a place for learning about democracy. Debate is not merely a discussion or an exchange of opinions, it is a way in which all individuals can express their thoughts. Coming face to face with the thoughts of other people is a prerequisite for debate and the creation of a democratic society. Respect for the law and its requirements does not deprive individuals of the right to criticize, argue and put forward claims.

Freedom of expression goes hand in hand with acceptance of diversity of thought, and debate gives diversity a chance to be expressed. It should nevertheless avoid encouraging the idea that all opinions are of equal value.

The expression of a plurality of points of view should respect democratic values and relate to the legal framework in which freedom is organized. The expression of racist

ideas is not an opinion but an offence.

The holding of a debate is thus a form of training designed to show pupils that debate is a component part of democracy. The teacher's role is vital. Over and above the subject chosen, the teacher will ensure that pupils understand the very concept of debate in a practical context. Debate in practice should be strict in following formal rules, especially when the subject is one that gives rise to soul-searching, anxiety or impassioned feelings.

It is useful to begin this formal training early in the school year so that it can be continued and improved throughout the year.

Careful formal organization of a debate should promote exchanges. Here the traditional layout of a classroom is not very suitable. The teacher must arrange for pupils to be able to see and listen to one another. Exchanges should respect the principles of the right to speak and the right to be heard. Obviously, shouting and personal attacks should be forbidden and correct language should be used. The teacher should encourage pupils to be detached and not to make



personal remarks. Pupils should learn that subjective experiences do not always have universal value.

Teachers should define their roles. They can choose to intervene only at the end in order to sum up, or at regular intervals to give specific legal, historical or ethical information. They should prevent the debate from degenerating into a mere exchange of views or from resulting in hasty generalizations.

Pupils can select a chair who will give the floor to the different participants in turn, as and when they ask to speak. One or two rapporteurs will be made responsible for recording the different interventions.

For pupils, learning to debate is learning how to think, to listen and to argue. For teachers, organizing a debate is learning to lead and to regulate. This means helping pupils to learn how to build up their personality while at the same time respecting the requirements of truth, ethics and the law. This provides an opportunity to address the question of identity: pupils must learn to

express themselves, to listen to other people and to be willing to change their minds without fear of 'losing face'.

Source:

Back-up documents for official civics curricula in lower secondary schools in France.

The Convention on the Rights of the Child

This convention should be introduced and explained at primary-school level. Children will learn that they are people and holders of rights. It is very important that they understand that they are entitled to respect for their physical and moral integrity, and that they must respect all other human beings, near or far, children or adults.

Certain rights to protection, such as the right to reject sexual aggression or child prostitution, must be explained with the necessary precautions so as not to arouse feelings of anxiety. Children must be warned against acts of violence that may be directed at them, and informed that they can defend their rights before the law. Action to protect children from ill-treatment includes making them aware of their own rights.

The presentation and explanation of the right to education gives specific meaning to compulsory schooling and education. It is for the benefit of children and their future that States are under an obligation to build schools, to equip them and to provide universal access – for girls as well as boys – to the basic primary level. It is the responsibility of teachers to say this, explain it and place the right to education at the centre of activities.

Within the context of the convention, children read and make up stories, and act out plays about children and adults who wish to see children's rights respected throughout the world. Free-hand drawings can be used to illustrate this or that article of the convention.

Lastly, it should be borne in mind that play is necessary for the intellectual and emotional development of children, and that games nurture the ability to live in society. The Convention on the Rights of the Child can provide the subject or back-up for parlour games, which children love. Some examples of such games are found at the end of this manual.

The rights of women and girls

Recognizing differences and developing mutual respect between boys and girls

Young children, girls and boys alike, should learn together, through activities experienced in common, that the idea of differences between human beings is a positive one and that it helps social groups to be receptive to the idea of equality between men and women, boys and girls.

For example, we can ask children to point out many situations in which they behave in the same way at the same age, the similarities between their bodies and their human needs for food, care, shelter, etc. We can next ask certain questions: How are we different and in what ways (in size, likes and dislikes, different hair and eye colour)? How and why do these differences enrich the group?

The message to be put across must be clear: we are all different from one another, girls and boys are different, but we are all equal in rights. We are all equally important and we should consider that at school we are all entitled to the same activities. We should all be treated with equal respect and have equal access to the resources of our communities.

With older children, teachers can introduce reflection on the different roles and functions of girls and boys. What differences are there in the games they play? Why is it sometimes more fun to play only boys together or only girls together? Why is it important to respect others even when they are different? Children must be sensitized to the importance of the feelings of others and their own self-respect. How have they felt when others are disrespectful to them?

How do boys tease girls? When they do, do the girls rebuke the boys or treat them scornfully? Pupils should think about why it is important for boys and girls to respect each other. It may be useful to elicit accounts from pupils on experiences they have had of gender-based differences, even in a community where people are more alike than different. If gender can be a pretext for

disrespect, can we be fully respectful of other human differences of ethnicity, race, religion, class, etc.?

Respect for differences is important for learning and living together in school and for living in peace in our communities. Respect between boys and girls is essential in the family, the nation and the world. We should stress the fact that the United Nations has stated that equality between men and women is an important basis of world peace. We should also comment on UNESCO's World Agenda for Gender Equality adopted at the Fourth World Conference on Women (Beijing, 1995).

Equality for all

The principle of the universal right to education is a lead-in for introducing children to the idea of discrimination between boys and girls, for example, by mentioning the case of societies in which girls have less access to education than boys.

An activity may be organized in which children are invited to draw a picture of the job they would like to have when they grow up. When the children have explained their drawings, they can discuss the kind of training or instruction they will need for the job. Is it one traditionally performed by men, by women or by both men and women? Would it be better for families and society if this job were performed by everyone, both men and women? What kind of education does it require? In our town, village or country, do girls and boys have access to such education? Why is a well-educated population so important for a nation? Do girls have the same opportunities as boys to go to school?

It is useful to think of ways in which families, communities and countries could benefit if more people were educated and, in particular, if girls were granted access to all types of training. It should also be noted that the idea of 'equal access' does not preclude the existence of separate schools for boys and girls. The overriding criterion must be equity, as regards both financial allocations and the quality of teaching, for all sectors of the population. Education must not be limited, still less denied, on the basis of gender or other aspects of human identity.

Combating stereotypes

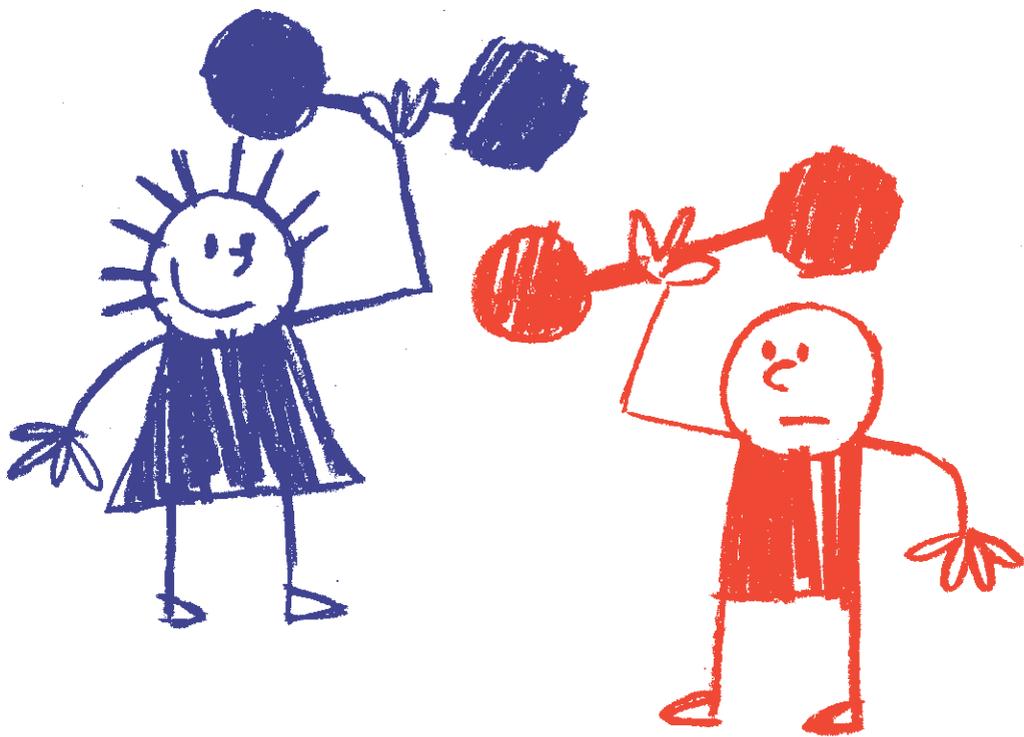
To combat stereotypes, it may be useful to select stories or tales from which children can analyse the typology of the behaviour of different individuals. Stories should be read by children or told to them in several classes over a sufficiently long period for the children to remember them in detail. After each story is read, children may be invited to describe the main characters and the way they have been presented.

When pupils have listened to several stories, they may be asked to note the common traits to be found in the male and female characters in each of them. It is more than likely that these features will correspond to current prejudices about men and women.

In small groups, children can imagine 'rewriting' the story by ascribing to women the prejudices currently ascribed to men, and vice versa. If they cannot do this, the teacher can suggest that they make up an entirely different story following the same plan, that is by swapping the stereotyped roles. This will provide an opportunity for explaining the idea of stereotypes in general and gender stereotypes in particular. If this activity is conducted in a mixed class of boys and girls, the groups may be all boys, all girls or mixed. There are lessons to be learned from observing the differences between groups, both in the stories they invent and in the difficulties they encounter in imagining the role reversals.

A discussion can then be introduced in which the boys and the girls think about those of their personal experiences that do not reflect the stereotypes identified in the stories. This may lead to the conclusion that there are, quite simply, human feelings which can be experienced by both men and women, and that girls and boys, men and women have both different and shared characteristics. In the sphere of human rights, the important idea is that all individuals should be able to develop all their human capacities in accordance with their own identities and personalities.

The teacher can also tell twentieth-century 'real life' stories of events such as the Chipko movement in India, where people defied the bulldozers preparing to destroy their forests; the movement of the Mothers of the Plaza de Mayo, who protested against the arbitrary arrest of their children; or the Rigoberta Menchú Tum movement to defend the rights of the indigenous populations of Guatemala and so on.



Suggestions for primary schools

In primary schools, what is most important is to develop attitudes of respect for human dignity and diversity. This is a starting-point for adhering to the values that are at the core of the concepts and principles of human rights. The fundamental relationship between human rights and responsibility should be introduced at every stage of education. If we follow this rule, a range of different areas can be used to illustrate human rights concepts.

Knowledge of the natural world is linked at one and the same time to science, social science, literature and the arts. Lessons in these subjects can directly highlight the complexity of the ecology of the Earth, and of its different regions and localities. Children can be taught about the ecosystems and the specific geographical features of their own town or village. Teachers can point out how human life depends on everyone's responsibility for his or her own natural environment. As the quality of the environment depends on human responsibility, and individual well-being depends on the environment, we are in a relation of interdependence with our environment. This interdependence illustrates two characteristics of human rights, namely, that they reflect human needs and that they depend on human responsibility. Thus we arrive at the concept of the **RIGHT TO A HEALTHY AND WELL-BALANCED ENVIRONMENT**.

Lessons on human diversity, very important to ensure justice and respect in community life, can be introduced in the earliest grades of education. Teachers can show how a well-balanced environment promotes diverse forms of life, each with its own way of functioning that is necessary to its survival. They can draw parallels with the features distinguishing different human beings, which help maintain societies and meet our needs.

Society needs the talents of each individual: those of scientists who design tools and solve certain kinds of problems; and those of

artists and musicians who create works that reflect our needs for beauty and expression. All these are differences between groups of individuals protected by the principles of human rights. Teachers can also explain that differences exist between human groups originating from different countries of the world. Human beings have different customs and different languages, because their geographical and historical environments are different. This variety in human identity and experience is an immense asset for humanity as a whole. It enables its individual members to follow different paths to achieve the same goals and to meet the same needs.

When these ideas have been presented, teachers can encourage pupils to explore the various ways chosen by human beings to meet the same needs, by using stories, illustrations, history and geography lessons, etc.

This enhances the concept of **CULTURAL DIVERSITY** as a human attribute, protected by human rights. The concepts of universality and diversity are essential to the protection and fulfilment of human dignity.

Stories provide a wide range of possibilities for bringing home to children the fact that the Earth, which provides food and water, belongs first of all to the whole human family and must be preserved; that the community in which children live needs their participation and affectionate commitment; and that respect for others is fundamental. Stories can be told or read by the teacher and taken up by the children, who then invent 'how the story goes on'.

Suggestions for secondary schools

In secondary schools, there can be many opportunities for debates and the give and take of well-argued discussion. The Universal Declaration of Human Rights and the Convention on the Rights of the Child should be systematically presented, displayed and studied.

History, geography and civics lessons provide a host of opportunities for organizing interdisciplinary explanations and for promoting discussion. Human rights teaching can be introduced into most school subjects. Below are a few examples of how human rights issues can be integrated into different subjects.

Mathematics

Mathematics is an especially appropriate subject for dealing with the problems of economic and social rights, certain cultural rights and specific rights, such as those of the child.

In connection with cultural rights, use can be made of statistics on literacy, enrolment ratios and access to higher education, by means of tables or graphs. A comparison between men and women may be introduced here as an example of the fact that gender can be an obstacle to the full achievement of these rights.

Statistics can also be used to estimate the percentage of citizens by country and by region who have access to data. Teachers can then show how cultural rights are bound up with both economic and political rights. Statistics provided by the United Nations or its Specialized Agencies such as UNESCO, the United Nations Children's Fund (UNICEF), the International Labour Organization (ILO) and the World Health Organization (WHO) can be used for this purpose. Teachers can also note that the compilation and distribution of vital information of this kind is one of the key functions of the United Nations and its Specialized Agencies, and hence one way of achieving human rights.

Economic rights, such as the right to work and the right to a fair wage, can provide an opportunity for comparing and analysing graphs on employment and unemployment, broken down by gender or membership of an ethnic group. Similarly, comparisons and diagrams can be used to show the percentage differences between one population category and another.

Computer science

In this context, the teacher can choose a concept related to a human right and run an Internet search for information. Students can also choose a country in which to study the human rights situation. When this first research stage is completed, reports can be made to the class as a whole. Through discussion, the class can provide full or partial answers which they transmit to the Internet. A class can select a human rights topic and set up its own site to communicate with other students on the subject. The students can discuss all the replies received and draw general conclusions about the opinions of students around the world on the chosen subject. As appropriate, they may decide on follow-up action or continue an exchange on the World Wide Web.

Literature

All generations and categories of rights can be incorporated into courses and lessons on literature (whether national or foreign literature). Literature is especially useful in presenting the origins of concepts and principles of human rights and present-day societies' experience of them, as well as in describing the conditions under which human beings have been led to promote specific categories of rights.

Short stories and novels have frequently contributed to collective awareness of instances of injustices, such as slavery, child labour and discrimination against women, that have been perpetrated against specific groups of people.

Teachers can encourage students to read a variety of works, either as a whole or selections from them. Works can be selected from the literature of each country. In addition, some publications

have gained universal literary status and are available in translations into a great variety of languages. Major classics now include *Les misérables* by Victor Hugo (France), *Oliver Twist* by Charles Dickens (England), *Uncle Tom's Cabin* by Harriet Beecher Stowe (United States), *Burmese Days* by George Orwell (England) and *Cry, the Beloved Country* by Alan Paton (South Africa).

Authors in the Arab world have taken up arms vigorously against political and economic injustice. Examples are Abdel Rahman Moneif's *Cities of Salt* and *Eastern Mediterranean*, which describe how political oppression compounded by economic dependence denies a people of purity, truth and authenticity. Tahar Water, an Algerian, denounces in his writings the gradual undermining of a people by the humiliating hegemony of bureaucracies that systematically practise economic exclusion and deprivation.

By way of an introduction to these works, teachers can help students by asking questions such as: What forms does human suffering take? What events or conditions cause suffering? What are the values and principles that should guide us in understanding that these cases of suffering are forms of injustice which we must combat?

After discussion, the teacher can summarize the role of literature in social change. Authors such as Nelson Mandela, Jean-Marie Adiaffi, Wole Soyinka and Breyton Breytenbach in Africa; Gandhi, Baby Kamble and Viramma in India; Tahar Ben Jalloun and Layla Hothman in the Arab world; and Alexander Solzhenitsyn from Europe, provide different examples of literature committed to the defence of human rights.

Biographies are also a very appropriate form of literature for learning about particular human rights violations. For example *Biko*, by Donald Woods, can be used to teach about apartheid and the Convention on the Prevention and Punishment of the Crime of Apartheid; *Night*, by Elie Wiesel, provides food for thought on anti-Semitism, genocide, and how to present the Convention on the Prevention and Punishment of the Crime of Genocide; *I, Rigoberta Menchú*, by Rigoberta Menchú Tum, can help in understanding the need for a convention on the rights of indigenous peoples; and *Martin Luther King: The Inconvenient Hero*,

by Vincent Harding, can help students to understand racism and the need to combat this evil. These are a few examples of biographies that can be used to achieve the educational objectives sought. Naturally, one's own national literature is the best breeding ground from which teachers can draw their examples, since students find it easier to understand human rights violations when they experience them in their own cultural and social context.

History and social studies

It is essential for history teaching to be presented in the light of evolving human rights. Movements to promote human rights, and the proclamation of standards and principles in declarations, conventions and protocols can be traced through history.

There are several possible approaches to teaching the various periods of modern world history by introducing issues related to human rights and instances of their violation. For example, the eighteenth century and the early nineteenth century in Europe and America can be presented in the light of the rights stated in the Covenant on Civil and Political Rights. It should be noted that the progress of these standards and concepts occupies a fundamental place in the political history and the burgeoning of philosophy preceding the major revolutions that left their mark on the world between 1776 and 1917.

Similarly, the history of the industrial revolution and of other social movements can be introduced by a review of the issues linked to economic, social and cultural rights.

The period of major discoveries and waves of imperialist expansion can be used to study the rights of indigenous peoples. For example, it may be observed that back in the fifteenth century a Spanish missionary denounced the enslavement of the indigenous peoples of Latin America and asserted that they were the equals of Europeans. Another study can be made of how the Ainu people of Japan organized themselves to claim their cultural identity. Useful reference can also be made to the indigenous peoples of North America. The International Decade of the World's Indigenous People (1994–2004), proclaimed by the United

Nations General Assembly, is a firm statement of the will of the international community to put an end to all the forms of spoliation resulting from colonization.

The Second World War can be introduced, along with the Universal Declaration of Human Rights, to illustrate the relationship between human rights and peace. The teacher can point out how these rights are violated by war and, reciprocally, how such violations frequently engender war.

The study of the fight for national independence and the rejection of colonialism can be used to discuss the right of peoples to self-determination. Lessons on contemporary issues such as development, ethnic conflicts, balanced environments and cultural recognition can be based on the history of how different declarations and instruments for the defence of human rights have come into being.

Civics education

Civics is an especially suitable subject for the introduction of discussion on human rights and can provide a context for a detailed study of international instruments. It can lay special emphasis on the rights and responsibilities of citizens as listed in international instruments.

Music

Artistic education in all its forms and at all levels is a highly appropriate subject for human rights education. Folk music and songs, which frequently correspond to popular and social movements, can be used to arouse awareness of the history of local struggles to achieve respect for human rights. Students can research the historical events that gave rise to popular works and the conditions in which social groups produced them. These events and conditions can be classified under the categories of rights today recognized by international instruments, such as the right to fair wages, to good working conditions and to trade unions.

The teacher can also suggest that students compose the lyrics and music of songs, taking as their basis the language of the

Universal Declaration of Human Rights or of the Convention on the Rights of the Child; or, against a musical background, they can invent poetical texts.

Visual arts

Classical or contemporary works of art such as those of Goya or Tashi Maruki that raise human rights issues can be chosen for study and comment. Students can be invited to imagine the artist's point of view and study the techniques used to match the ideas or feelings reflected in the work of art.

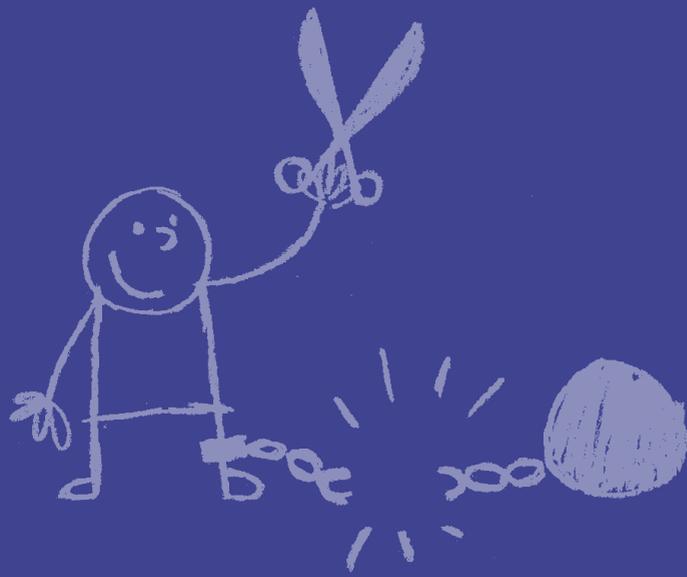
Naturally, students can also themselves represent human rights by drawings, paintings, collages, sculptures and exhibitions.

Natural sciences

When studying the composition and properties of water, teachers can point out that access to drinking water is such a fundamental need that one might even recognize a 'right to water'. Ways of meeting water requirements can illustrate the differences in the achievement of economic and social rights. In many rural areas, it is women and girls who must fetch and carry water, often over great distances. This represents endless hours of hard work for them. This situation is an obstacle to their right to rest and leisure and, in the case of young girls, to their right to schooling.

“The true source of rights is duty. If we all discharge our duties, rights will not be far to seek. If leaving duties unperformed we run after rights, they will escape us like a will-o'-the-wisp.”

Mahatma Gandhi



3

Understanding human rights in the classroom

Civil and political rights

Article 1 : Respect for persons, equality, a spirit of brotherhood

Respect for human rights implies recognition that each person is free, autonomous and responsible. Endowed as they are with conscience and reason, men, women and children are able to think about the concepts of law and ethics, and to consider every human being as a 'person' and a 'person before the law'. Human beings are entitled to rights because they belong to the 'human family'. Even if they apply to individuals, human rights do not encourage individualism. On the contrary, they demand respect for all other human beings; they are rooted in solidarity with other people's history and future in a commitment to 'a spirit of brotherhood'.



Universal Declaration of Human Rights:

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.'



African Charter on Human and Peoples' Rights:

Article 4

Human beings are inviolable. Every human being shall be entitled to respect for his life and the integrity of his person.

Article 5

Every individual shall have the right to the respect of the dignity inherent in a human being and to the recognition of his legal status.'



A 'rights of the child' treasure chest

Topic

The rights of the child form part of human rights. In order to learn about human rights, young children first need to learn that children have rights.

Target group

Children under 6. Nursery schools and kindergartens. Possible for 6- to 8-year-olds.

Goals

- To create awareness of the importance of respect for other people's dignity.
- To encourage solidarity with children all over the world.

Materials

- A large cardboard box.
- Small boxes.

Source:

Basic community school (UNESCO Associated School), Unterbeberich, 41748 Viersen, Germany.

Method

- The children use coloured papers to decorate the large cardboard box, which is the class 'treasure chest'.
- Each child then decorates his or her own individual box.
- Every day, children put in the class treasure chest objects concerning the rights of children, drawings and pictures of children, small dolls from different parts of the world and newspaper articles.
- Before a child puts something in the collective box, he or she has a short discussion with the teacher about the significance of the picture or object.
- Each child rounds off the class activity by filling and organizing his or her own 'rights of the child' treasure chest.

Article 2: The principle of non-discrimination

The major enemies of human rights are racism, anti-Semitism, xenophobia and sexism: in short, all forms of contempt for those different from oneself. For this reason the battle against stereotypes and the prejudices that give rise to racism or sexism must be unrelenting and must be a core concern of education.

The equality of all human beings should be constantly pointed to as the principle that must shape our attitudes and behaviour. Without this recognition of the equality of all human beings, however different they may be, it is impossible for human beings to live peacefully together in society.

The very diversity of human beings is a form of wealth. Lack of respect for others on the grounds that they are different from oneself prevents people from living together harmoniously and is inconsistent with a culture of dialogue and democracy.

6 Universal Declaration of Human Rights:

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, non-self-governing or under any other limitation of sovereignty.'

6 Convention on the Rights of the Child:

Article 2

1. States Parties shall respect and ensure the rights set forth . . . without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.'



6 **Convention on the Elimination of All Forms of Discrimination against Women:**

Part 1, Article 1

For the purposes of the present Convention, the term “discrimination against women” shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms . . .’



The principle of non-discrimination

Target group

Children aged 6 to 11.

Goals

- To prevent pupils from abroad from feeling left out.
- To show that cultures all have their own richness and have something to contribute to the educational community.
- To give all pupils the opportunity to act positively towards underprivileged children.

Materials

- Extracts from television programmes.
- Newspaper and magazine articles.
- Photographs brought by pupils of foreign origin, objects, individual and collective background material.

Method

- Classwork on respect for others, international understanding and the rights of the child.
- Talks by pupils from abroad about their countries.
- Press reviews focusing on cases where the principles of equality are not respected.

- Sales of cakes and biscuits organized by the children, the profits from which will be sent to a centre for street children.
- Correspondence between the school and children from a street children's centre.

The sales of cakes and biscuits should be organized by each class in turn, each pupil having a clearly-defined role. The teachers must work closely together and students must be enthusiastic if this type of activity is to be successful.

Source:

C. Maumey Primary School (UNESCO Associated School), Cenon, France.



OTHER ACTIVITIES

> Combating racism

At secondary level, racism and its evils may be analysed in history lessons. In some countries an annual anti-racism week is organized. This can be an opportunity for pupils to organize exhibitions and debates, using material from non-governmental organizations and anti-racism organizations.

> **Discrimination against women**

Preparing a collection of newspapers and magazines or asking pupils to do their own research in the media. Each pupil should find up to three examples of the violation of women's rights. He or she will relate the facts, stating who committed the violation and who suffered from it and which rights were violated. A full text of the Universal Declaration of Human Rights and an abridged version of the Convention on the Elimination of All Forms of Discrimination against Women will be needed. Pupils' exposés will be the starting-point for a debate.

> **Convention on the Elimination of All Forms of Discrimination against Women**

- Distribute the convention to all pupils.
- Divide the pupils into groups and ask them to analyse the convention, article by article. Instruct each group to study two to five articles and ask the following questions: What benefits and what guarantees does each article give women? Taking a specific article, what denial of rights or what form of

discrimination gave rise to it?

Some teachers may wish to take this further and study the context in which the convention was drawn up.

- Round off this activity by discussing what the convention tells us about the state of human rights in the late twentieth century.
- Ask students to find a few examples of stereotypes in textbooks, the media and everyday attitudes and speech.
- Start a discussion about the negative effect of stereotypes on human rights. What harm do they do to men and women? What can be done to counter these stereotypes?

Article 3: The right to life

The right to life is the bedrock and cornerstone of all other human rights. This presupposes the existence of human life: this is so self-evident that no comments or demonstration seem necessary.

It is, however, useful to consider the right to life as representing the complementarity and interdependence of human rights. Why does life seem inseparable from the freedom and security of the person? Is existence possible without freedom and security?

It is clear that the purpose of this right is to preserve the physical existence of human beings, and to condemn severely those states and groups that assume the right to take human life.



Universal Declaration of Human Rights:

Article 3

Everyone has the right to life, liberty and security of person.'



Convention on the Rights of the Child:

Article 6

1. States Parties recognize that every child has the inherent right to life.
2. States Parties shall ensure to the maximum extent possible the survival and development of the child.'



International Covenant on Civil and Political Rights:

Article 6

1. Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life.
2. In countries which have not abolished the death penalty, sentence of death may be imposed only for the most serious crimes in accordance with the law in force at the time of the commission of the crime and not contrary to the provisions of the present Covenant and to the Convention on the Prevention and Punishment of the Crime of Genocide. This penalty can only be carried out pursuant to a final judgement rendered by a competent court.



3. When deprivation of life constitutes the crime of genocide, it is understood that nothing in this article shall authorize any State Party to the present Covenant to derogate in any way from any obligation assumed under the provisions of the Convention on the Prevention and Punishment of the Crime of Genocide.’



Tolerance and peace in inter-ethnic relations

Target group

Pupils aged 7 to 18.

15 minutes for pupils aged

6 to 9.

1 hour for pupils aged 9 to 18.

Goals

To enable children to:

- understand and grasp the implications of the concept of tolerance.
- transpose into children's own words the need to maintain peace in inter-ethnic relations.

Materials

- Pictures and photographs of conflictual situations.
- The texts of, or relevant extracts from, regional or international conventions.

Method

- Point out that wars and inter-ethnic conflicts exist today.
- Look at pictures, photographs and videocassettes showing wounded persons and refugee camps.
- Analyse the situation and look for causes: Who wages war and why?
- Think about the consequences: loss of human life, destruction of

property, closure of schools, famine.

- Think about possible justifications for fighting someone, and ways of avoiding inter-ethnic conflict.
- End by stressing the importance of tolerance and acceptance of others, whatever their ethnic status.

Source:

Dakar and
Ouagadougou Seminar
of the Comité Syndical
Francophone de
l'Éducation
et de la Formation.



OTHER ACTIVITIES

> Organizing debates about the death penalty. Point out that it still exists in some countries, whereas others have abolished it. These debates will focus the attention of pupils on the processes and means whereby human rights are buttressed in international treaties and instruments.

> Telling a story that questions violent and non-violent attitudes, for example by using a sporting activity or a game (see box below). Asking questions such as: What do aggressive people generally think about pacifists?

What type of arguments do pacifists use in response? With whom do you agree? Do you have to be brave to go against what most people think? Why do you think this is so? Have you ever been brave like this?

The winner

Once, a group of fighters called on Egal Shidad. 'Let us go and fight our enemies,' they told him.

'I will come with you,' Egal said, 'but first let me go and get my weapons.'

'Go,' they said, 'but hurry.'

I will be a fool to go and fight, Egal told himself. Why should I go to a place where people are fighting, getting killed and destroying property? There must be an alternative to all this fighting. I have to get out of this situation. I wonder what I can do.

Suddenly, Egal had an idea. He went to the village and collected all the children. He took them to the village clearing and there he started playing with them. Soon, all the children were running, jumping, chasing one another and having a very good time. The group that had come to get Egal Shidad left without him because they could not find him.

After a while the fighters returned. They were hungry and thirsty. Some had been killed. Others were maimed or wounded. As they limped to their homes, they passed Egal looking relaxed and surrounded by children.

'Coward,' they taunted him. 'You are not a real man. It is better to die than to stay with the women and children while real men fight.'

Egal laughed. 'I am brave and intelligent,' he told them. 'I know what is good and what is bad for me. I went with the children to play among the trees and win games. We had no problems. We were very happy,' said Egal. 'But you,' he continued, 'you have been wounded and some of you killed. Who is the winner here? I think I am, and you are the losers,' he said, and walked away.

Source:
Peace Education Pack,
UNESCO-PEER,
Somalia.

Article 4: Prohibition of slavery and forced labour

The Universal Declaration of Human Rights clearly states that slavery is prohibited, yet many different forms of slavery, especially of children, still exist in different parts of the world.

The prohibition of slavery provides an excellent example of the way in which the concept of human rights has gradually developed. It is shocking and surprising to think that, not so long ago, slavery was legally recognized and morally accepted as an institution. In the same way, some practices that are widely accepted today will probably scandalize future generations. Furthermore, slavery has, unfortunately, not been totally eradicated today. It still survives in different forms which must be vigorously combated.

Slavery is a practice that degrades the person subjected to it, since it treats some human beings as instruments and as extensions of the will of others. It deprives human beings of the right to make choices and decisions, and to pursue their personal development.

States must undertake to not practise slavery or forced labour, and must also undertake to ensure that no one under their jurisdiction indulges in these degrading practices. They must not authorize such practices in the private sphere and must firmly put an end to them when they persist.

‘ Universal Declaration of Human Rights:

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.’



‘ Convention on the Rights of the Child:

Article 19

1. States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.’

‘ International Covenant on Civil and Political Rights:

Article 8

1. No one shall be held in slavery; slavery and the slave trade in all their forms shall be prohibited.
2. No one shall be held in servitude.
3. (a) No one shall be required to perform forced or compulsory labour . . .’



A child in domestic service

Target group

Children aged 9 and 10.

Goal

- To warn children of the dangers of present-day forms of slavery.

Materials

- Documents concerning the rights of the child, primarily the Convention on the Rights of the Child.
- Drawings and photographs of street children or children in domestic service.

Method

- Distribute the account of 'Melissa's Day' (see box) and the text of the Convention on the Rights of the Child. Emphasize the concern felt by the international community for children in general and for underprivileged children in particular (e.g. describe the work of UNICEF).
- Read the text to the class.
- Divided into small groups, the class examines Melissa's situation in the light of the Convention on the Rights of the Child.
- Ask the children: Do you know of any cases like Melissa's in your country? Are children ill-

treated only in Mr and Mrs Paul's country?

- Ask the children to write an account of a real-life case similar to Melissa's involving children whose rights are ignored.
- The groups pool their conclusions and a class discussion is held.
- The class makes proposals about respect for children's rights. This type of activity helps pupils to feel concern for children of their own age who are underprivileged. They understand that these children, too, are human beings and have rights.

Source:

Centre de Recherche et de Formation en Sciences de l'Éducation et d'Intervention Psychologique (CREFI), Port-au-Prince, Haiti.



OTHER ACTIVITIES

- > In history lessons at secondary-school level, studying the stages whereby legislation on the prohibition of slavery gradually developed in different nations.
- > Taking advantage of the commemoration of the abolition of slavery to discuss slavery, showing how the slave trade was inhuman and the negation of the most basic rights.

Melissa's Day, by Esery Mond sir, a student of education at CREFI (Haiti)

'Melissa! Melissa! Melissa, get up! Do you know what time it is? Do I always need a whip to wake you up?' Mrs Paul cried, but the child was fast asleep and had clearly gone to bed late. She stirred on her pile of urine-soaked rags: it was four in the morning and for her a new day of violence was beginning.

Melissa is 10 years old, an age at which other children still have time to dream and enjoy life. Her parents were too poor to keep her with them in the provinces and a few years before had had to send her into domestic service in the capital. This was a brutal shock for a child still in need of loving care.

Each day is a long and terrible nightmare for Melissa. She has to carry out the worst drudgery. Her name is heard more than anyone else's in the household, not because she is held in affection but because she is useful. Melissa rises at cockcrow and the household jobs she has to do throughout the day are more suitable for someone at least twice her age. Worse still, she is whipped and humiliated for any childlike action or behaviour. She is treated with violence and contempt.

Melissa is not the only one in the

house to be subjected to mental and physical violence.

Mr and Mrs Paul settle their family differences by fighting and violent shouting. On several occasions, Mrs Paul is slapped in the face when her husband loses control and flies into a rage.

All too often, the children are whipped as part of their upbringing.

Melissa loses count of the number of slaps she receives in a day. As for the humiliating names she is called, they are best passed over in silence. She is never caressed, never kissed on the cheek and never gets any thanks. Finally the sun sets in a blaze of glory in the west, but for Melissa it has yet to rise.

What hope is there for this little girl whose heart is stamped with violence and shrouded in hatred? By destroying her person and her personality, her mistress is teaching her to perpetuate a culture of violence and to go on accepting violence.

Violence must be nipped in the bud, in the family and at school, if we want to build for Melissa and other children of her age a just society which respects the human person both physically and morally.

Article 5: The prohibition of torture

Over the centuries, people holding political power have often seized the right to use any means – including physical and mental torture – to achieve their objectives. The use of torture to force a suspect to confess, for example, has often been considered legitimate practice.

The prohibition of torture is a perfect example of how human rights limit the powers of a state. Today, states are forbidden to use inhuman and degrading methods to achieve their aims (usually to make someone talk, to extract information).

The prohibition of torture – in other words, respect for a person’s physical, mental and moral integrity – is one of the human rights that admits of no exception and that must always be applied whatever the situation.



Universal Declaration of Human Rights:

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.’



Convention on the Rights of the Child:

Article 37

States Parties shall ensure that:

(a) No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by persons below eighteen years of age;

(b) No child shall be deprived of his or her liberty unlawfully or arbitrarily. The arrest, detention or imprisonment of a child shall be in conformity with the law and shall be used only as a measure of last resort and for the shortest appropriate period of time.’

6 International Covenant on Civil and Political Rights:

Article 7

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. In particular, no one shall be subjected without his free consent to medical or scientific experimentation.'



Being tortured for one's opinions

Target group

Pupils aged 12 to 18.

Goal

- To get across the message that no representative of a state, including the police, and no individual, has the right to torture, attack or detain people.

Method

- Tell the following story: 'Your name is Youssef, Pierre, Nadia or Linda. You are a journalist. You report in your newspaper an incident implicating quite well-known people and you comment on it. This annoys these people, whom you do not know. The next day the people come to your home and take you off somewhere and give you a violent beating. No one knows where you are. You cannot get away from the place.'
- Pupils write a scenario dramatizing this situation.

- They then act it out, sharing the roles between them.
- Afterwards, a debate can be launched: What to do in Youssef or Linda's situation? Would you have written what you thought if you were the journalist? Would you have decided to keep quiet to avoid having problems? Do you know of any cases of kidnapping, torture or illegal detention?

Source:

Inter-American
Institute of Human
Rights, Costa Rica.



OTHER ACTIVITIES

- > In secondary schools, organizing talks and debates taking as their starting-point a reading of annual reports from non-governmental organizations about the incidence of torture in the world.

Article 6: The right to recognition as a person before the law

All human beings are persons before the law. National and international laws refer to and are applicable to everyone. This right applies not only to individuals but also to legally constituted associations pursuing legitimate goals.

People may not therefore be deprived of rights for reasons of race, gender, colour, social or marital status, religious beliefs, political opinions, etc. Recognition as a person before the law is of paramount importance for the respect of human rights. Slavery, for example, is a practice that deprives a category of persons of their legal personality: being regarded as chattels which can be sold and exchanged, and as beings who cannot express their own opinions, wishes and desires and who cannot have recourse to the law, they are purely and simply refused the status of human being. It is now recognized that all persons are entitled to the guarantees and obligations established by national and international law, and this naturally includes human rights. Once again we see that human rights are indivisible and interdependent.

6 Universal Declaration of Human Rights:

Article 6

Everyone has the right to recognition everywhere as a person before the law.'

6 International Covenant on Civil and Political Rights:

Article 16

Everyone shall have the right to recognition everywhere as a person before the law.'



The right to the protection of the law

Target group

Children aged 10 and over.

Goals

- To get children to understand the importance of the law, of the fact that it enables problems to be solved by the use of verbal reasoning and via the law, hence without physical violence, and enables life in society to be regulated.
- To make pupils aware that everyone is a person before the law.

Materials

Paper, pencils, blackboard.

Method

- Ask pupils to complete the following sentences:
 1. I am.....
(write your name, plus some individual characteristics)
 2. I am.....
(state your nationality and possibly ethnic status, adding some specific features of the group of affiliation)
 3. I am a human being.....
(write down what makes you a member of the human family, with features common to all)

- Pupils then read their answers to one another, discussing them in groups of five or six.
- Ask the class to compare answers. Classify these. Show that the answers to question 3 are the most important.

Source:

UNICEF fact sheet 'On Article 2 of the Universal Declaration', on the World Wide Web at: <http://www.unicef.org>



OTHER ACTIVITIES

For secondary-school pupils aged 15 and over, organizing case-studies.

- > Choosing a case reported in the media where either a child or a woman is not recognized as a person before the law, and discussing it.
- > Showing that when the right to recognition as a person before the law is denied, all the other human rights suffer.

Article 7: Equality before the law

Human rights form part of the legal framework that states establish for themselves by acceding to conventions and covenants that set forth and define the civil and political rights of persons. Poor and rich, people with power and ordinary citizens, all are equal before the law.

The equality of men and women under legislation covering work and earnings must be stressed, since in many cases it is an ideal that exists in theory rather than in practice.

The principle of non-discrimination is particularly important in the sphere of the law and the judicial system.

Equality before the law has many implications that spread far beyond the legal sphere. Other human rights – the right to vote, the right to be elected or appointed to official public functions (a right that in the past was restricted to certain social strata) and genuine equality between men and women – can be put into practice only via the affirmation of equality before the law. Once again, we see how human rights are interdependent.

6 Universal Declaration of Human Rights:

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.'

6 Convention on the Elimination of all Forms of Discrimination against Women:

Part 2, Article 7

States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

- (a) To vote . . . and to be eligible for election to all publicly elected bodies;
- (b) To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government.'



The concept of law

Target group

Pupils aged 10 and over.

Goals

- To make pupils understand that the law is instituted for all citizens without exception, for all human beings.
- The judicial system makes reference to the law and is governed by the law and by rigorously defined rules.

Method

- Ask pupils what meaning they attach to the concept of law. Who proposes laws? How are they applied?
- Choose a section of the school rules which may in this context be considered as the 'law' of the school.
- Divide pupils into small groups and ask them to imagine a graduated scale of punishment for increasingly serious misdemeanours, such as keeping a pupil in detention after school for one hour, two hours, etc. Divide a sheet of paper into two columns; in the first column note the punishment and opposite give examples of misdemeanours (arriving late, or not handing in work on the required date, for example).

- Assemble the whole class and compare each group's results. Look at past punishments for the same misdemeanour and see whether all pupils were punished equally.
- Working together, draft a text defining the correlation between misdemeanour and punishment, and the need to apply the same sanctions for the same offences.
- Present this text to the head teacher.
- End by stressing that everyone is responsible for applying the law, that everyone is responsible before the law, but that everyone may also propose amendments to the law.



OTHER ACTIVITIES

- > Reading and commenting on an article of the law of one's country asserting the equality of men and women.

Articles 8, 10 and 11: The right to a fair trial

The idea of equality before the law only became a reality in early modern times. This principle is the foundation of what are recognized as 'judicial guarantees', the right to the benefit of a prompt, effective, fair and impartial trial organized by the State.

States must adhere to certain basic principles in administering justice and implementing the law: a presumption of an accused person's innocence, accused persons having the opportunity to defend themselves before an impartial judge or tribunal and a guarantee that no one shall be found guilty of an act which was not an offence at the time when it was committed.

Independence of the judiciary from the government is one of the characteristic principles of a democracy. Separation of powers between the judiciary, and the legislature and the executive authorities is essential.

Verdicts must be preceded by a debate presenting the arguments for and against: law grounded in human rights gives everyone the opportunity to defend themselves and to use the spoken word to make their case. It is possible in this way to move beyond the violence and physical aggression which would be inevitable if there were not one justice and one law for everyone.



Universal Declaration of Human Rights:

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 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.'

6 Convention on the Rights of the Child:

Article 40

1. States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.'



The judicial system

Target group

Pupils aged 13 and over.

Goals

- To understand the importance of the right to a debate in court presenting the arguments for and against.
- To understand the importance of the concept of a defence and the assistance of a lawyer.

Materials

A classroom arranged as a courtroom, with separate areas for the judges, the accused, the defence and the plaintiffs.

Method

- Choose a court case reported in the media.
- Explain the roles of judge, lawyer, accused and plaintiffs.
- Allocate these roles to pupils or let them choose their roles.
- Place everyone so that the plaintiffs or opposing parties and the lawyers assisting them can be seen by all the actors.
- One group of pupils will represent the plaintiff's family and friends; another will represent the opposing party.

- Act out the scene.
- Round-up and discussion: were the ground-rules of this fictitious trial fair? If not, how might they be changed? How can equality and justice be guaranteed?
- Write on the blackboard all suggestions made by pupils.

Source:

Inter-American
Institute of Human
Rights, Costa Rica.



OTHER ACTIVITIES

- > Organizing a visit to the law courts so that pupils can attend a hearing and observe how justice is done. Have the students find out which laws and which articles of the legal code are being applied.

Article 9: Liberty and security of person

This right refers to the protection citizens may legitimately claim to save themselves from arbitrary arrest and deprivation of liberty, which must always be subject to the law. The aim is to provide guarantees so that individuals are not arrested and imprisoned unfairly and arbitrarily.

This right was set forth to protect people from State institutions that act outside the law, solely on the grounds of suspicion.

The conjunction of 'liberty' and 'security' in this expression is highly significant. It may be understood in two ways: on the one hand, we have the right to live in security and the State has an obligation to guarantee us this right by organizing forces of law (army, police, etc.) which ensure our protection; on the other hand, as citizens, we should have a guarantee that State agents – the same forces of law – will not use force arbitrarily and will not harass us or threaten our physical security. Our responsibility consists of influencing the State so that it guarantees this right to everyone.

Article 3 of the Universal Declaration modifies the meaning of the right to life by speaking of people's security. Life, liberty and security of person are considered as the aspects of a single right. Article 9 defines the concepts of liberty and security.

“ Universal Declaration of Human Rights:

Article 3

Everyone has the right to life, liberty and security of person.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.’

“ International Covenant on Civil and Political Rights:

Article 9

1. Everyone has the right to liberty and security of person. No one shall be subjected to arbitrary arrest or detention. No one shall be deprived of his liberty except on such grounds and in accordance with such procedure as are established by law.

4. Anyone who is deprived of his liberty by arrest or detention shall be entitled to take proceedings before a court, in order that that court may decide without delay on the lawfulness of his detention and order his release if the detention is not lawful.’



Liberty, liberties

Target groups

Young people aged 12 to 18 in young people’s associations or village co-operatives, or pupils or students aged 12 and over.

Goals

- To raise awareness of the existence of rights and freedoms.
- To get across the idea that all states and human groups must respect freedom of persons.
- To teach young people to defend their right to protection against arbitrary decisions.

Materials

- Press cuttings.
- Pictures, videocassettes.
- The media.

Method

- Choose an event in the news, e.g. young people demonstrating to show their dissatisfaction at a rise in registration fees are arrested by the police.

- Look at the pictures and photographs of the arrests. What do they show?

Who is arresting these young people? Why? Is this right?

- Discuss the question: Do children and young people have the right to express their dissatisfaction?
- Provide information about the conditions of legal arrest by referring to the constitution and to laws and regulations.
- Show how international instruments strengthen the right of persons to freedom and security.
- End with the idea that the State is bound to respect free expression by all – children as well as adults.

Source:

Dakar and Ouagadougou Seminar of the Comité Syndical Francophone de l’Éducation et de la Formation, 9405 rue Sherbrook Est, Montreal, Quebec.



OTHER ACTIVITIES

- > In secondary schools, studying the machinery incorporated in the judicial and police systems to prevent arbitrary acts.
- > Secondary-school teachers and students could find out about cases of arbitrary imprisonment by contacting the national branches of non-governmental organizations, such as Amnesty International, that defend human rights.
- > In primary schools and secondary schools within the same area, organizing a poetry-writing competition on the subject of freedom.
 - Reading poems about freedom.
 - Asking each pupil or student to write and illustrate a poem about freedom.
 - Making a collection of the poems and publishing them in the school magazine or as a separate anthology.

Amnesty International

For more than thirty-five years, Amnesty International, like many non-governmental organizations, has been engaged in a worldwide struggle to ensure respect for human rights. It acts to:

- free prisoners of conscience;
- combat torture and all forms of cruel, inhuman and degrading treatment;
- denounce 'disappearances' and political assassinations;
- oppose the death penalty; and
- demand a fair trial within a reasonable lapse of time for political prisoners, even if they have used violence.

Article 12: The right to privacy

The aim is to protect people's privacy and private lives from possible abuses or excesses of authority on the part of the State, groups or individuals. Existing as a person and upholding our own dignity is to feel that we are recognized as free to have personal feelings and private correspondence, and to live as part of a family and have friends, without everything we do and say being monitored and controlled.

States are obliged to respect this right and to make provision for laws and legal machinery to ensure that this obligation is universally respected.

‘ **Universal Declaration of Human Rights:**

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.’

‘ **Convention on the Rights of the Child:**

Article 16

1. No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honour and reputation.
2. The child has the right to the protection of the law against such interference or attacks.’

‘ **International Covenant on Civil and Political Rights:**

Article 17

1. No one shall be subjected to arbitrary or unlawful interference with his privacy, family, home or correspondence, nor to unlawful attacks on his honour and reputation.
2. Everyone has the right to the protection of the law against such interference or attacks.’



Correspondence

Target group

Pupils aged 9 to 15.

Material

Writing paper.

Method

- Organize an international exchange of letters between classes of children of the same age, using either town twinning schemes or educational networks such as the Freinet network.
- After several months of exchanging letters written by the class as a whole, find each pupil an individual penfriend.
- Scrupulously respect the 'confidentiality' of these individual letters, except if a young pupil needs help in reading one.
- Point out the difference between a collective correspondence and a correspondence between individuals, which should be confidential.

Source:
Pédagogie Freinet,
France.



OTHER ACTIVITIES

- > In secondary schools, organizing a debate on the conflict and contradictions that arise in modern societies between the protection of private life and freedom of information. For example, the lives of famous people are often revealed in the press. If journalists did not make such revelations, how would the public react? Would people feel they were being insufficiently informed or misinformed? Yet surely people in public life have the right to a private life?

Articles 13 and 14: Freedom of movement and right of asylum

Human beings have the right to a nationality. Closely linked to this right is the right to move around freely in one's country and to reside where one wishes within its borders.

Just like the freedom to associate – or not to associate – with other persons, the right to move or not to move in complete freedom within a given country is guaranteed. At the same time the right to leave one's country should also be guaranteed.

This right implies that everyone, in compliance with the legislation in force, has the right to enter and leave his or her own country and to move around freely within it, the objective being to guarantee a free and dignified life for everyone.



Universal Declaration of Human Rights:

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.'



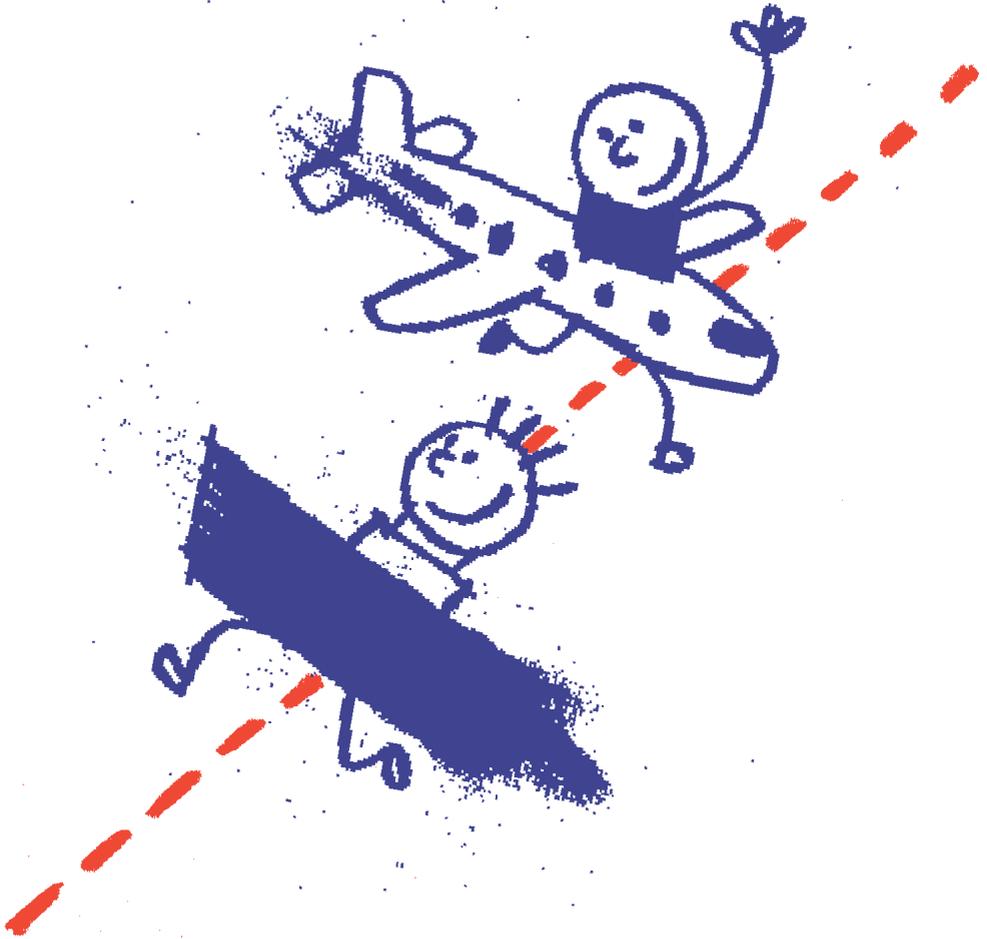
International Covenant on Civil and Political Rights:

Article 12

1. Everyone lawfully within the territory of a State shall, within that territory, have the right to liberty of movement and freedom to choose his residence.
2. Everyone shall be free to leave any country, including his own.
4. No one shall be arbitrarily deprived of the right to enter his own country.

Article 13

An alien lawfully in the territory of a State Party to the present Covenant may be expelled therefrom only in pursuance of a decision reached in accordance with law and shall, except where compelling reasons of national security otherwise require, be allowed to submit the reasons against his expulsion and to have his case reviewed by, and be



represented for the purpose before, the competent authority or a person or persons especially designated by the competent authority.

6 Universal Declaration of Human Rights:

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.



Freedom of movement and the right of asylum

Target group

Students aged 15 and over.

Materials

- Several rooms or several clearly defined areas, possibly out-of-doors.
- Imitation identity cards (yellow cards).
- Imitation passports (green cards).

Method

- The leader divides the young people into six groups, each of which is allocated a fictitious nationality and a specific place.
- Within each group, one or more pupils act as non-governmental organization members, the others have either a yellow card, a green card, or no papers, depending on the group.
- Two groups have no papers and are not allowed to leave their room. Two groups can move from room to room (green cards). Two groups can enter only one other room (yellow cards).
- The four groups that can move around gradually become concerned about the groups that cannot leave their room.
- The non-governmental organization representatives meet and draft a notice lifting

the prohibition on movement. This notice is displayed in each room.

- The game ends with a meeting of solidarity among players. It is followed by a debate about freedom of movement and the right of asylum.



OTHER ACTIVITIES

- > In secondary schools, asking students how the place where they live influences their lives and their occupations.
- > In which world region or country would they like to live if they had the opportunity? Why?
- > Organizing research into the country's arrangements for taking in foreigners. Are there different kinds of status for foreigners? Why? What are the conditions for requesting asylum?
- > Organizing a discussion of the reasons why people leave their country and go to another. Are there ways of encouraging such people to return to their country?

Article 15: The right to a nationality

Nationality is a factor in personal identity. At present it is an important aspect of the way we know and identify ourselves. It influences the development of our personality and helps to express our dignity as human beings.

In a world organized along political lines, in countries that are nation-States it is undeniably a great disadvantage to be without a nationality. Not only are people in this situation immediately deprived of political rights (the right to vote and to be elected to public office, for example), they may also lack access to the health and education services that States are expected to provide for their citizens. A person without a nationality may also encounter many difficulties in moving from one country to another. Possession of a nationality is thus an extremely important human right.

But no one chooses their place of birth. Nationality is a matter of chance. This being so, it is also important to establish the right to change one's nationality when one wishes, thus avoiding a conflict with the laws of one's country.

‘ **Universal Declaration of Human Rights:**

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.’

‘ **Convention on the Rights of the Child:**

Article 7

1. The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.’

6 International Covenant on Civil and Political Rights:

Article 24

2. Every child shall be registered immediately after birth and shall have a name.
3. Every child has the right to acquire a nationality.'



Nationality, a factor in identity

Target group

Children aged 10 and over.

Goals

- To understand the feeling of belonging to a nation and to distinguish this from nationalism.
- To understand the importance of identity documents.

Materials

Copies of identity documents (personal identity cards, passports) from various countries.

Method

- Divide pupils into groups of five.
- Each group receives two or three copies of documents of different types (passports, voter registration cards, identity cards).
- Pupils read, examine and describe documents.

- Assemble the full class to compare notes.
- On the blackboard, classify the identity documents into different types.
- Who issues these documents? Where are they obtained?

Source:

Secondary School Civic Education Programme, France.



OTHER ACTIVITIES

> Organizing a debate on the relationship between the nation and cultural identity. In regions where there is considerable ethnic and cultural diversity, this topic should lead to a lively exchange of opinions. For this debate, use a world map showing the location of the different nations and of the regions of the world.

Article 16: The right to marry and found a family

These human rights establish a link between the family as a natural and fundamental element in society and marriage as the act that founds a family. Marriage may take place only with the free and full consent of the intending spouses and there should be full equality before and during the marriage and at the time of its dissolution, if this should occur.

Although marriage and the family belong to the sphere of private life, the state is required to take precautionary measures to protect them in the interests of society as a whole; these precautionary measures are taken in order to ensure that husband and wife are equal before the law.

Furthermore – and this is an important point – this right guarantees that the law will not impose restrictions on marriage linked to race, colour, social class, nationality or religion. This is a fresh example of a human right that may seem to us natural and self-evident, but is actually the outcome of a long struggle to overcome constraints and prejudices.

‘ **Universal Declaration of Human Rights:**

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.’

‘ **International Covenant on Civil and Political Rights:**

Article 23

2. The right of men and women of marriageable age to marry and to found a family shall be recognized.
3. No marriage shall be entered into without the free and full consent of the intending spouses.’



Equality between men and women in marriage

Target group

Children aged 10 to 15.

Goals

- To combat forced marriage.
- To make boys and girls aware that freedom to choose one's husband or one's wife should be respected.

Materials

Props symbolically separating groups of actors.

Method

- The children divide up into groups. One group represents the parents; a second represents a girl who wants to get engaged to a young man of her choice; a third represents the family elders.
- Presentation of the scene to be acted: a girl feels old enough to become engaged and wants to marry the man of her choice. Her parents want to make her marry a rich man.

- Exchanges between the groups which put forward their arguments for or against the marriage insisted on by the parents.

- Conclusion of the game: the girl will marry the man she chooses. The parents finally accept that the girl has the right to a private life once she is adult.

Source:

Institut Moulant
Bokolo (UNESCO
Associated School),
Bandalungwa,
Democratic Republic
of the Congo.

Article 17: The right to own property

The right to acquire and own property – regarded as a means of self-fulfilment and of social development – is recognized as a human right.

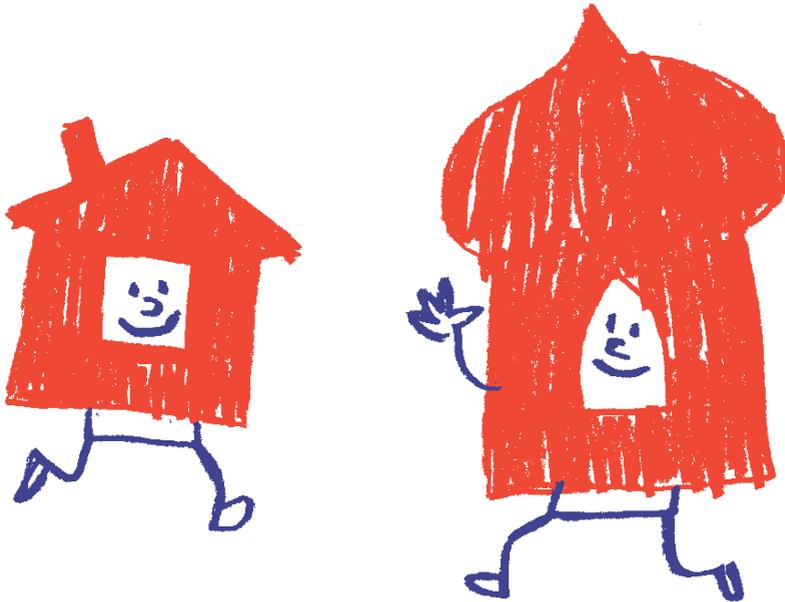
This right provides a guarantee against possible arbitrary action by a state, which should not dispossess individuals.

The right to own property acknowledges the superiority of the public interest over the private interest and means that personal property may not be expropriated without fair compensation for those concerned.

‘ Universal Declaration of Human Rights:

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.’





Violations of property rights at school

Target group

Pupils aged 8 and over.

Goal

- Cases of theft and extortion may occur in all schools. The activity is designed to make it clear that they are violations of a right of the person and deprive a person of something that belongs to him or her and is part of him or her.

Material

A classroom rearranged with precise seating (for the victim, for the suspect and for the teacher who will chair the debate) in order to simulate a disciplinary board.

Method

- The teacher chairing the council relates the facts.
- The victim is assisted by another pupil acting as counsel.
- The suspect or suspects reply, assisted by another pupil who plays the role of defence attorney.

- At the end of the role playing, the teacher outlines the sanctions that could be taken against the guilty party, showing that theft and extortion damage social relations in the school.
- Conclude with a debate on the right to own property.



OTHER ACTIVITIES

- > In secondary schools, organizing a debate on the following subject: does possession of material goods (house, land, objects, books) circumscribe or encourage the development of human beings?

Article 18: Freedom of thought, conscience and religion

Human rights help to safeguard the right of persons belonging to political and religious minorities to think and believe differently from the majority. The state should never enact discriminatory laws as a result of a situation connected with religious belief or lack of belief. States are also bound to ensure that no one and no private body under their jurisdiction violates this right. Each of us must respect others and act against all forms of discrimination we see around us.

‘ **Universal Declaration of Human Rights:**

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public and private, to manifest his religion or belief in teaching, practice, worship and observance.’

‘ **Convention on the Rights of the Child:**

Article 14

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.’

‘ **International Covenant on Civil and Political Rights:**

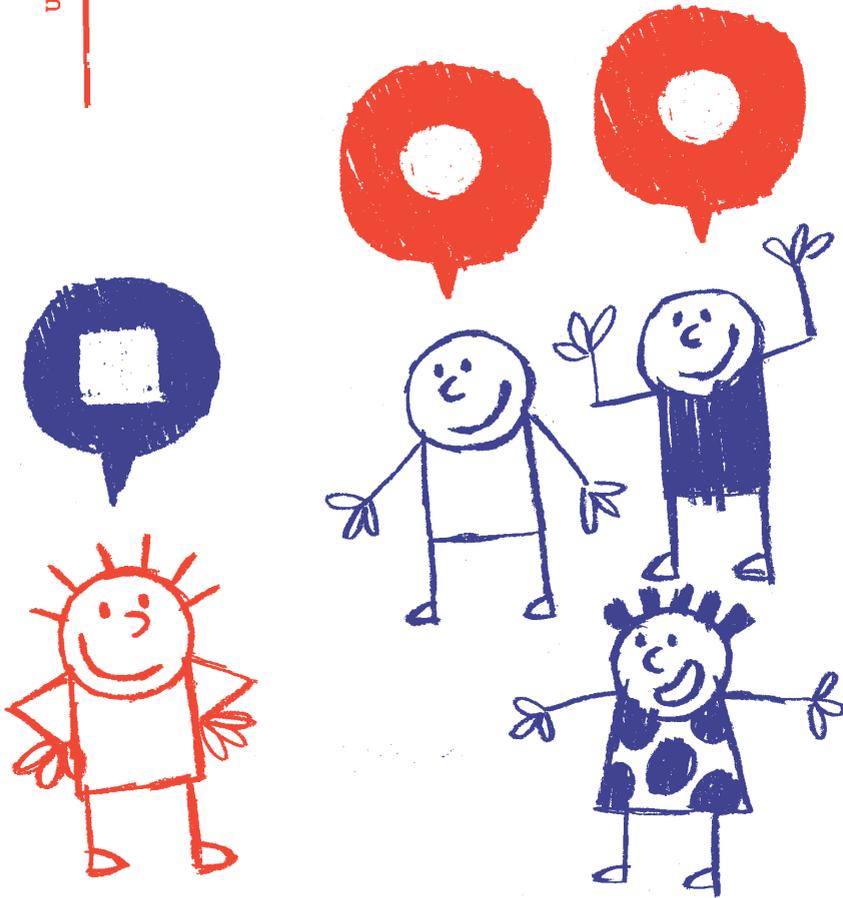
Article 18

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.’

6 African Charter on Human and Peoples' Rights:

Article 8

Freedom of conscience, the profession and free practice of religion shall be guaranteed. No one may, subject to law and order, be submitted to measures restricting the exercise of these freedoms.'





Respect for beliefs, religious tolerance

Target group

Pupils aged 8 to 14.

Goal

- To encourage respect for the beliefs – or lack of beliefs – of others.

Materials

Pictures or photographs depicting persons with visible signs of their religious affiliation: Christians, Muslims, Jews, Hindus, Animists, etc.

Method

- The teacher shows the photographs and pictures.
- Ask the class to identify the figures in terms of their religious affiliation.
- By means of questions, the teacher encourages the children to:
 - cite cases of religious intolerance;
 - say whether they experience such situations in their neighbourhood or village;
 - say what they think about this kind of behaviour;
 - show that tolerance is a factor of peace.

- Conclude by saying that everyone has a duty to respect their neighbour's religion.

Source:

Dakar and Ouagadougou Seminar of the Comité Syndical Francophone de l'Éducation et de la Formation.



OTHER ACTIVITIES

> Religious tolerance can be taken as the theme for a history lesson. Many people maintain their religious beliefs (thereby adding to the world's cultural diversity) by resisting oppression and not because of the respect for different beliefs which States should guarantee. During the colonial and post-colonial periods, many States persecuted people professing certain religious beliefs. What is the situation today?

Article 19: Freedom of opinion and expression

What would our right to hold our chosen beliefs and opinions be worth if we had no right to express them in public?

The right of all persons and groups to express and disseminate information and opinions, using media technology and other means, is set forth and protected. It should be noted that the instruments of protection stipulate that restrictions on the right of expression are not applicable to ideas, i.e. States cannot legislate against an opinion or an idea.

States are permitted to regulate freedom of expression to a certain extent in the public interest and to protect certain categories of more vulnerable persons.

The right of expression is fundamental in a democracy. An extremely critical situation is created when a State reserves the right to decide what information and opinions may be disseminated via the mass media.

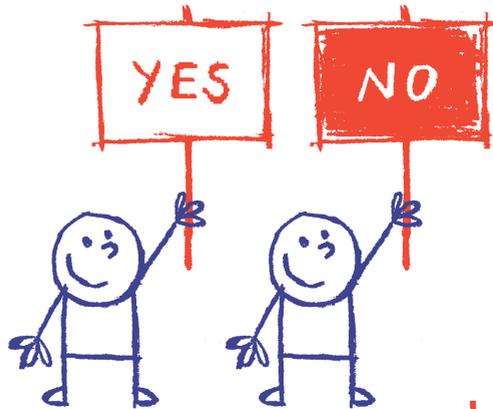
This right has a positive and beneficial effect on social life through its support for the free flow of ideas. Societies that have severely restricted this right have sooner or later suffered as a result of their decision because they have thereby been drained of vitality and capacity for change.



Universal Declaration of Human Rights:

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.'



‘ Convention on the Rights of the Child:

Article 12

1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.

Article 13

1. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child’s choice.

2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary . . .’

‘ International Covenant on Civil and Political Rights:

Article 19

1. Everyone shall have the right to hold opinions without interference.

2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.’



Interschool correspondence and school newspapers

Target group

Primary- and secondary-school pupils.

Goal

- To create awareness of the right to self-expression.

Materials

Paper and if possible computers with word processing software, or typewriters.

Method

- From among the school population as a whole, organize one group of volunteers to be responsible for international correspondence and another to act as the newspaper's editorial committee.
- Allocate writing and management assignments to group members.
- Organize the writing of letters and articles.
- Have the first proofs of the newspaper read to all classes, inviting criticism and suggestions.

- Make sure that correspondence and school newspapers are really despatched to their addressees.

Source:

Pédagogie Freinet,
Paris.



OTHER ACTIVITIES

- > In secondary schools, debating the following questions: When and why can freedom of opinion and expression be limited? Does censorship exist in our country? In the classroom? At home?

Article 20: Freedom of assembly and association

The difference between an assembly and an association is a matter of degree. In assemblies, people meet for a limited time, whereas associations have a more permanent existence on the basis of common goals and objectives. Associations can thus claim the status of legal entities, responsible before the law. The right to assemble temporarily for peaceful purposes and to set up a permanent association recognized as a legal entity is protected. This right safeguards not only freedom to pursue civic, political and religious activities, but also freedom to form trade unions and workers' associations. It encompasses different aspects of social life and is very important for the existence of harmonious relations in a democratic society.

Where real freedom exists, it does so because the freedom to associate or not to associate with others is preserved.

6 Universal Declaration of Human Rights:

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.'

6 Convention on the Rights of the Child:

Article 15

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

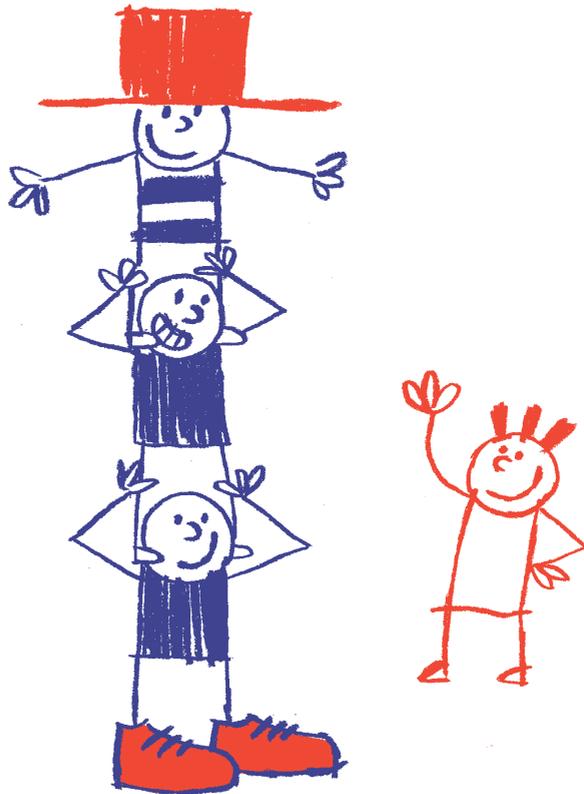
6 International Covenant on Civil and Political Rights:

Article 21

The right of peaceful assembly shall be recognized. No restrictions may be placed on the exercise of this right other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (*ordre public*), the protection of public health or morals or the protection of the rights and freedoms of others.

Article 22

1. Everyone shall have the right to freedom of association with others, including the right to form and join trade unions for the protection of his interests.
2. No restrictions may be placed on the exercise of this right other than those which are prescribed by law and which are necessary in a democratic society in the interests of national security or public safety, public order (*ordre public*) . . .’.





Setting up and organizing an association

Target groups

Pupils aged 15 to 18.
An entire school class or group of students.

Goal

- To create awareness that associations form part of a community's democratic culture.

Materials

- Paper, coloured pencils.

Method

- Assemble student volunteers.
- Ask them to discuss the function and title of the association they want to set up in their school.
- Suggest designing a logo for the association. This activity may give rise to a competition open to all students.
- Produce membership cards inscribed with the logo.
- Offer these cards to other pupils.
- Show via these actions that students' associations are a social model whereby people can and should play a role in the conduct of their affairs and in the organization of school activities.

- Suggest setting up a UNESCO Club to defend human rights.
- Provide information about local sections of international non-governmental organizations.

Source:

Inter-American
Institute of Human
Rights, Costa Rica.



OTHER ACTIVITIES

- > In primary schools, organizing meetings of the school co-operative where pupils take turns to be Chair, Treasurer and Secretary. The teacher organizes the discussion, which is led by the Chair. The teacher takes care to see that pupils decide for themselves how the school co-operative should be run, how its funds should be used and what actions it should launch.

Article 21: Freedom to take part in public affairs

When we speak of the freedom to take part in public affairs, we are talking about an essential right in the field of civil and political rights. Without real equality in this field, the meaning and nature of democracy are distorted.

This right has two inseparable aspects: the right to elect one's representatives by vote; and the right to be elected and to have access to public office. These two rights are enjoyed by all those with the legal capacity to do so. The law should allow very few restrictions on them.

This right was formulated only recently. During the first half of the twentieth century, for example, women still did not possess this right.

Once again, it is useful to think here about the interdependence of human rights. If freedom of association (guaranteed by Article 20 of the Universal Declaration) did not exist, how could the right to set up associations and political parties, indispensable instruments for participation in public affairs, be guaranteed?

Genuine democracy cannot exist without 'free' and 'fair' elections, which means that several candidatures must be officially accepted, freedom of assembly before the elections must be guaranteed, voters must be allowed to make their choice secretly and anonymously (by secret ballot), the counting of votes must be done or overseen by duly-designated tellers, voting must be monitored by sworn officials and by representatives of all the lists of candidates, and electoral lists must be complete and carefully checked.



Universal Declaration of Human Rights:

Article 21

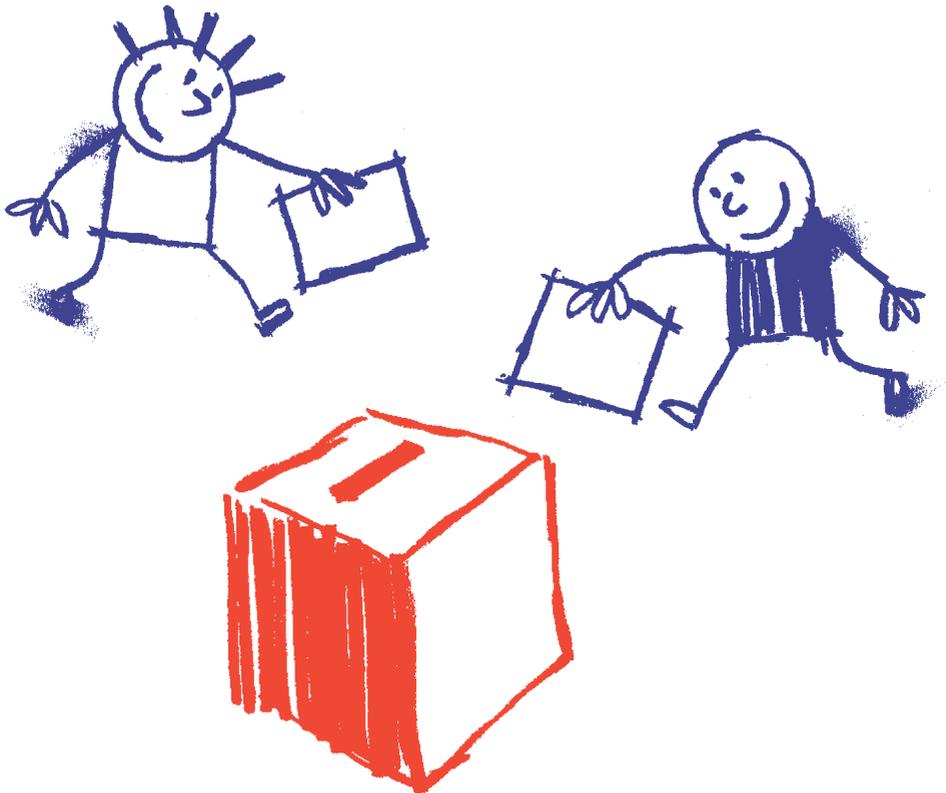
1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.'

6 International Covenant on Civil and Political Rights:

Article 25

Every citizen shall have the right and the opportunity, without any of the distinctions mentioned in article 2 and without unreasonable restrictions:

- (a) To take part in the conduct of public affairs, directly or through freely chosen representatives;
- (b) To vote and to be elected at genuine periodic elections which shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors;
- (c) To have access, on general terms of equality, to public service in his country.'





Learning how to make judgements, learning about democracy

Target group

Students aged 12 and over.

Goals

- To acquire discussion and debating skills.
- To learn how to confer and reach a conclusion.
- To make students aware that human beings are 'law-makers'.

Materials

- School rules.
- Paper, pencils, blackboard.
- Convention on the Rights of the Child.

Method

- Each student writes down his or her 'wishes' and 'needs' in two separate columns.
- Compare notes and point out that most human rights are responses to fundamental needs of human beings.
- Working in small groups, students draw up a list of the group's main needs. The list is displayed.
- Still working in groups, students draft rules valid for their own group, classifying them under two headings: 'authorized' and 'forbidden'.
- Before the full class, the teacher compares the class rules which have just been drawn up

and the rights of the child.

- Lastly, a debate can be held on the fundamental rights each person exercises in a social group.

Source:

Joliot Curie Bilingual
Secondary School
(UNESCO Associated
School), 9005 Varna,
Bulgaria.



OTHER ACTIVITIES

- > In primary schools, learning how to choose a piece of writing (by an author or written by the children) by voting (reference to Freinet teaching methods).
- > Learning to vote forms part of education for citizenship and of human rights education.
- > In secondary schools, describing the nature and main characteristics of parliamentary and governmental institutions. Showing in what sense they are mainstays of democracy. Setting up an experimental 'students' parliament' is an excellent opportunity to take stock of the resources and the difficulties involved in the democratic process via a comparison of opinions, reasoned argument, receptiveness to others and the search for a consensus.

Economic and social rights

Article 25: The right to an adequate standard of living

Standard of living, or quality of life as it is often called nowadays, comprises health, housing and nutrition, and constitutes a large part of the body of rights generically known as social and economic rights.

When an adequate standard of living is not achieved, people live in poverty, which is an affront to human dignity. Poverty is a violation of human rights and even, in many cases, violates the right to life.

It is important to stress that States are pledged to ensure that the effective exercise of this right is available to everyone, without discrimination. This right constitutes an important part of a State's purpose and *raison d'être*.

International co-operation is one way of achieving an adequate standard of living for all humanity. The idea of solidarity between all human beings is a mainspring of this right.

6 Universal Declaration of Human Rights:

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.'

‘ Convention on the Rights of the Child:

Article 24

1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.

Article 27

1. States Parties recognize the right of every child to a standard of living adequate for the child’s physical, mental, spiritual, moral and social development.’

‘ International Covenant on Economic, Social and Cultural Rights:

Article 11

1. The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international co-operation based on free consent.’



A call to practise solidarity

Target group

Students aged 15.

Goal

To raise awareness of the need for international co-operation.

Materials

- school magazine.
- computer or typewriter.
- media.

Method

- Meet a lonely, unhappy person, out of school, then in school.
- Discuss remedies for this situation and ways of being supportive.
- Suggest making an appeal for solidarity in the school magazine.
- Collective drafting of an article (see example in box).

Source:

Instituto Tecnico Industriale Statale G.L. Bernini (UNESCO Associated School), Rome, Italy.

'Suddenly, among all the massacres that Africa endures, we found out about one affecting the Ugoni civilization . . . 500,000 people who work a land whose rich oil deposits are coveted and lead to conflict'. Bridget Yorgure, with her big eyes and short plaits, told us despairingly that her mother had been slaughtered and that she needed to go back to Africa immediately: she would suffer immensely if she could not see her mother's corpse one last time. Since then, among many misunderstandings, attempts have been made to integrate this lovely lost girl, whose only possession is the label 'refugee'. We found it hard to help her to solve her urgent problem. And then, the fears, the rights and wrongs, etc. need discussion without empty rhetoric. Are you interested?

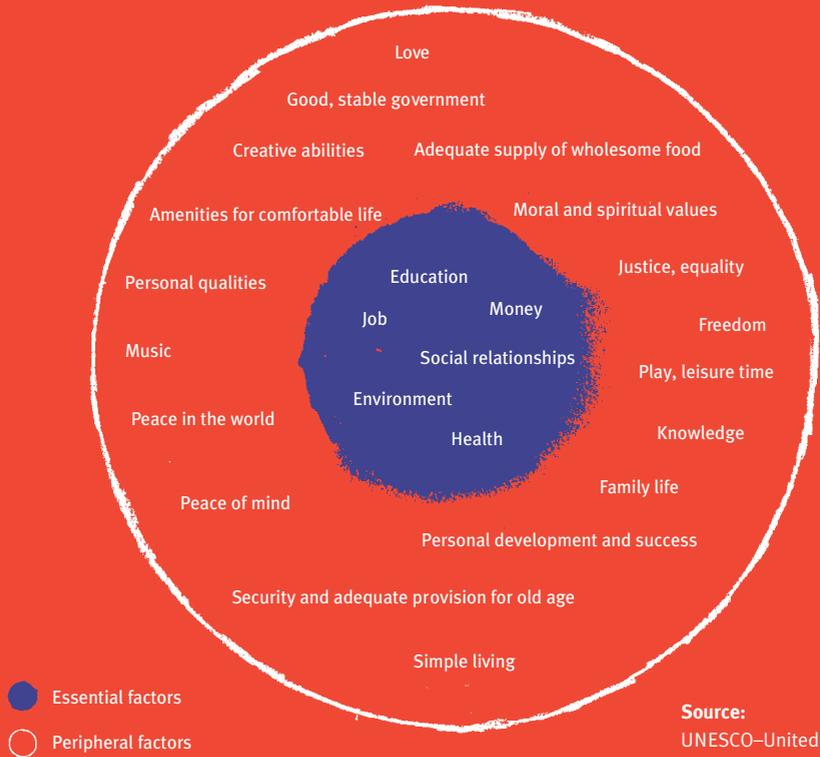




OTHER ACTIVITIES

- > Contacting a humanitarian non-governmental organization and encouraging pupils to take part in outreach activities, in line with their individual capacities.
- > Setting up a co-operative twinning arrangement between two schools, one of which belongs to a region in the world where poverty is rife. The twinning will gain from inter-school correspondence, the dispatch of equipment and technological exchanges.

- > The term 'quality of life' means different things to different people. Introduce to pupils a list of needs, asking them to classify these needs as essential or peripheral. The results can be discussed by analysing the scheme established in 1985 by Michael Atchia, who conducted a survey in eight countries to find out what factors contribute to the quality of life. What would be your choice of essential and peripheral needs?



Source:
UNESCO–United Nations Environmental Programme (UNEP).

Article 22: The right to social security

Social security systems are founded on the principle of solidarity, on the idea that those members of society who are able to offer help should obtain resources for those in need.

The purpose of social security systems is to provide a country's population with social cover in various fields, e.g. health, employment, retirement, disability, etc.

Any of us may fall ill, lose our job or be disabled. We shall all grow old and one day retire. The State has an obligation to organize social services to provide social cover on the basis of the resources obtained from taxpayers.

The right to social security is one of the so-called 'social' rights and emphasizes the need for solidarity and interdependence among human beings with the aim of providing adequate living conditions for the whole population.

Social security systems as we know them today are recent institutions, but the principle of universal access to such systems now forms part of the body of human rights.

This right was not expressly stated until the Universal Declaration of Human Rights was adopted. There is still a long way to go before all human beings, especially in the poorer countries, have effective access to this right.

“ Universal Declaration of Human Rights:

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

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.'

**Convention on the Rights of the Child:****Article 26**

1. States Parties shall recognize for every child the right to benefit from social security, including social insurance, and shall take the necessary measures to achieve the full realization of this right in accordance with their national law.'

**International Covenant on Economic, Social and Cultural Rights:****Article 9**

The States Parties to the present Covenant recognize the right of everyone to social security, including social insurance.

Article 10

2. Special protection should be accorded to mothers during a reasonable period before and after childbirth. During such period working mothers should be accorded paid leave or leave with adequate social security benefits.'



The right to protection and assistance in case of impairment of physical or mental capacities

Target group

Pupils aged 10 to 16.

Goals

- To raise awareness of the potential and needs of people with disabilities.
- To take into consideration the rights of the child.

Materials

An outline scenario: 'During a meeting, parents have to decide whether a child with a disability can be a pupil at their children's school. They are initially quite favourable to this, but when they learn that the child has an intellectual disability they begin to hesitate and to feel concerned about the possible impact on their own children.'

Method

- Distribute the scenario.
- Read it together, then act it out.
- A debate could be organized afterwards around the fact that, if human rights are to be respected, one's own interests must sometimes be relegated to second place.

Source:

Ulrike Heitmeier,
Unterbeberich
Basic
Community
School (UNESCO
Associated
School), 41748
Viersen,
Germany.



OTHER ACTIVITIES

- > Organizing a discussion about the importance of social security and how difficult it is for sick people to obtain medical care when no social security system exists.
- > Organizing a visit to the nearest hospital or personally helping an elderly or disabled person by going to see them at their home.
- > As a Kinshasa primary school did (Kinshasa-Gombe, Democratic Republic of the Congo, a UNESCO Associated School), organizing a role-playing game on the following theme: 'Some sick people have been waiting since 7 o'clock in the morning at a hospital entrance. At 9 o'clock the doctor begins consultations. A rich and important man arrives. The doctor sees him before all the others.'
Conclude by writing a letter to the doctor expressing surprise at this discrimination.

Article 23: The right to work

Exercise of this right is linked to a specific context, the economic and social conditions in which job opportunities are created. The right to work then ceases to be merely a subjective possibility (the individual right to want to work) and becomes a social right granted to persons capable of working.

The high level of unemployment and underemployment is the result of structurally-malfunctioning State economies, endemic poverty or an unfair distribution of wealth.

The International Labour Organization (ILO) is concerned with the right to work; its mission is to ensure the implementation worldwide of programmes to promote full employment and higher living standards. This organization thus plays a vital role.

Article 6 of the International Covenant on Economic, Social and Cultural Rights refers to full realization of the right to gain one's living by work.

‘ Universal Declaration of Human Rights:

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.’

‘ International Covenant on Economic, Social and Cultural Rights:

Article 6

1. The States Parties to the present Covenant recognize the right to work, which includes the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts, and will take appropriate steps to safeguard this right.
2. The steps to be taken by a State Party to the present Covenant to achieve the full realization of this right shall include technical and vocational guidance and training programmes, policies and techniques to achieve steady economic, social and cultural development and full and productive employment under conditions safeguarding fundamental political and economic freedoms to the individual.’



Child labour

Target group

Students aged 10 to 18.

Goal

To encourage demonstrations of solidarity.

Materials

- UNICEF fact sheets proposing questions and answers.
- posters produced by ILO and UNICEF.
- videocassettes produced by UNICEF.

Method

- Look at photographs or videos of children working at a loom, in a brick factory or down a mine.
- Ask students to examine and comment on the pictures.
- Answer, verbally or in writing, questions like:
 1. Where do you find most working children? (In places where products are exported to rich countries? On farms? In the street?)
 2. How can child labour be combated? (By consumers? By governments?)
 3. In which countries is child labour a problem?
 4. Is there a link between child labour and poverty?

- Display the photographs and the students' answers.

Source:

UNICEF fact sheets, on the World Wide Web at: <http://www.unicef.org/childlabor/quiz.htm>



OTHER ACTIVITIES

- > In secondary schools, talking about geo-economic labour conditions in one's own country. Work out how many jobs (and what type of jobs) are really available for people wanting to work and achieve professional success.
- > Analysing whether the economy depends primarily on agriculture, industry or services. Study the rate of population growth and other factors that may influence the existence or lack of jobs.
- > Asking students what measures they would take to create more jobs if they were Prime Minister or Minister of Labour in their country.

World march against child labour: Not a single child . . .

During the industrial upheavals of the nineteenth century, Europe exploited children abominably: children, infants even, were put to work for long hours in factories and mines, where they were often the victims of terrible bullying.

There are still many of these child victims in the world today. The International Labour Organization estimates that there are 250 million child workers aged 5 (yes, five) to 14, half of whom are 'used' full-time, especially in Asia and South America. But there are still many child workers in Europe: in Portugal, in Italy, in Great Britain and also in France. Catering is often mentioned as a sector where, despite the law, children are sometimes made to work excessively long hours, 50 to 60 hours per week . . . Industries such as the garment manufacturing business often exploit young, more or less illegal, immigrants who are afraid to return to their home country, for to do so would spell failure and debt and would bring intolerable shame on their family. Other children are

employed as domestic servants by diplomats who take advantage of their diplomatic immunity and the ignorance of their young servants, which they deliberately preserve. Since they cannot speak the language of the country where they are living, these girls do not dare to run away. Even when they are freed, which sometimes happens thanks to associations such as the Committee against Slavery, these young people are marked for life and their development is arrested at childhood. Such was the fate of a Somali girl named Sophia who was treated like a slave in the Paris suburbs, that of a little Indonesian girl named Ismah and that of many others.

UNICEF (the United Nations Children's Fund) believes that child labour has two facets: it may make children feel proud to be helping their families to survive and it may teach them a trade, but it may also be intolerable and personally destructive. In some cases the dividing line between the two is soon crossed.

In order to prevent such tragic occurrences, the International Labour Office has drawn up a convention prohibiting child labour.

Unfortunately, only 51 out of the 173 member countries have ratified it! This is why a world march against child labour has been organized, has crossed France in May, and will end in Geneva at the beginning of June.

Children . . . must be fully protected and at the same time trained to shoulder the responsibilities which will one day be theirs. Everyone must work together to ensure that not a single child is ever again ill-treated, degraded, humiliated, exploited – in a word, destroyed.

This is the first duty of humanity today.

Source:

François Régis Hutin, Editorial, *Ouest France* newspaper, 23 and 24 May 1998.

Articles 23 and 24: The right to fair conditions of work (health and safety, rest, the right to fair pay)

All human beings have the right to various legal and material provisions which guarantee that they begin and continue their working life in decent conditions.

These provisions are legally guaranteed (a fair salary, holidays, limited hours of work, severance pay). Facilities in firms and at the workplace are also guaranteed (cleanliness, safety, etc).

These working conditions are considered essential, especially rest periods, leisure time and paid holidays. The basic idea is that work must not become an intolerable burden or an end in itself, draining all a person's energy.

Work must be regarded as an activity which, in addition to providing a livelihood, permits self-fulfilment.

People must have the benefit of rest and leisure and free time for their private lives.

6 Universal Declaration of Human Rights:

Article 23

1. Everyone has the right to work . . .
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

Article 24

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

‘ Convention on the Rights of the Child:

Article 31

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

Article 32

1. States Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child’s education, or to be harmful to the child’s health or physical, mental, spiritual, moral or social development.

2. States Parties shall take legislative, administrative, social and educational measures to ensure the implementation of the present article. To this end, and having regard to the relevant provisions of other international instruments, States Parties shall in particular:

- (a) Provide for a minimum age or minimum ages for admission to employment;
- (b) Provide for appropriate regulation of the hours and conditions of employment;
- (c) Provide for appropriate penalties or other sanctions to ensure the effective enforcement of the present article.’

‘ International Covenant on Economic, Social and Cultural Rights:

Article 7

The States Parties to the present Covenant recognize the right of everyone to the enjoyment of just and favourable conditions of work which ensure, in particular:

- (a) Remuneration which provides all workers, as a minimum, with:
 - (i) fair wages and equal remuneration for work of equal value without distinction of any kind, in particular women being guaranteed conditions of work not inferior to those enjoyed by men, with equal pay for equal work;

- (ii) a decent living for themselves and their families . . . ;
- (b) Safe and healthy working conditions;
- (c) Equal opportunity for everyone to be promoted . . . ;
- (d) Rest, leisure and reasonable limitation of working hours and periodic holidays with pay, as well as remuneration for public holidays.’



The right to fair pay and safety at work

Target group

Students aged 15 and over.

Goal

To give students the capacity to negotiate their conditions of work.

Materials

- Newspapers.
- Classroom arranged as a negotiating room.

Method

- With the aid of newspaper articles, ask students to describe a workplace (farm, mine, civil engineering firm, etc.).
- Present the following scenario: ‘Workers on this site decide to put various demands to the management: they want information about management,

a wage increase, reinforced safety measures and longer rest periods’.

- Divide the students into two groups, employers and employees.
- Each team puts forward its demands and arguments via role-playing.
- Afterwards, ask the students to explain the difficulties they encountered.

Source:

Inter-American
Institute of Human
Rights, Costa Rica.

The right to work (and freedom to form and join trade unions)

The right to work – the freedom to choose one’s job – and to have real access to employment presupposes the existence of other rights: the right to set up workers’ associations and unions, and the right to decent wages.

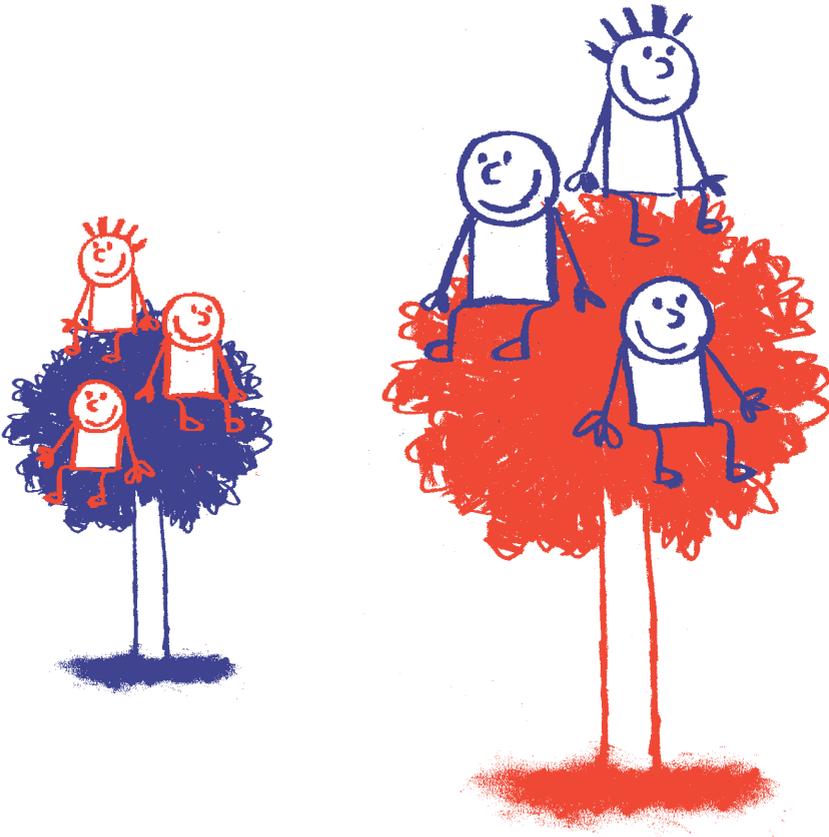
What must be highlighted here is the close relationship between the basic right to work and the right to set up unions: the one entails the other. The existence of unions and their efforts to defend workers’ rights not only strengthen the right to work within each society; they also guarantee that work will be fairly remunerated and that working conditions will be decent.

6 International Covenant on Economic, Social and Cultural Rights:

Article 8:

The States Parties to the present Covenant undertake to ensure:

- (a) The right of everyone to form trade unions and join the trade union of his choice, subject only to the rules of the organization concerned, for the promotion and protection of his economic and social interests. No restrictions may be placed on the exercise of this right other than those prescribed by law and which are necessary in a democratic society in the interests of national security or public order . . .;
- (b) The right of trade unions to establish national federations or confederations and the right of the latter to form or join international trade-union organizations;
- (c) The right of trade unions to function freely subject to no limitations other than those prescribed by law and which are necessary in a democratic society in the interests of national security or public order or for the protection of the rights and freedoms of others . . .’



6 International Covenant on Civil and Political Rights:

Article 21

The right of peaceful assembly shall be recognized. No restrictions may be placed on the exercise of this right other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (*ordre public*), the protection of public health or morals or the protection of the rights and freedoms of others.

Article 22

1. Everyone shall have the right to freedom of association with others, including the right to form and join trade unions for the protection of his interests.'



Equitable treatment of employees, social justice

Target group

Students aged 14 and over.

Goal

To raise awareness of the fact that the principle of equality can be applied in the sphere of work, by means of a fair division of a country's resources.

Materials

- Articles from trade union newspapers.
- Statistics.

Method

- Find out the average remuneration for different trades and posts: doctors, lawyers, bricklayers, farmers, Members of Parliament, etc.
- Examine and compare these salaries.
- Discuss differences in pay levels in a given country.
- Explain the role and the efficiency of progressive taxation in contributing to greater social justice.

Source:

Inter-American
Institute of Human
Rights, Costa Rica.



OTHER ACTIVITIES

- > Inviting a union representative to give a talk about his or her union's role and activity.
- > During a history lesson, studying the history of the trade union movement in one's own country and in the world region to which it belongs. Pointing out the existence of international confederations of unions.
- > Ask students to read a short story or part of a novel describing working conditions fifty years ago and today.

Cultural rights

Article 26: The right to education and training

The right to education, which is crucial to the advancement of human rights, is protected by most international instruments and by national constitutions and laws. It is accepted that education enables human beings to progress on their own initiative, developing and achieving the highest level of dignity in their dealings with other people and other peoples. Consequently, the right to education is regarded as an essential right that enables human beings to promote and enjoy the other rights.

6 Universal Declaration of Human Rights:

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.'

6 Convention on the Rights of the Child:

Article 28

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:
 - (a) Make primary education compulsory and available free to all;
 - (b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;
 - (c) Make higher education accessible to all on the basis of capacity by every appropriate means . . .’



The school as a force for personal development

Target group

Class of children aged 6 to 12 or non-formal literacy group.

Goals

- To pass on the message that education is a right.
- To raise awareness of the need for basic education.

Materials

- Blackboard.
- Tale or story about the right to education (see example in box).

Method

- Read the story in class.
- Start a discussion about this story.
- Ask pupils to imagine a possible follow-up to the story, orally, then in writing.
- Write a similar story set in your own part of the world, with features from your cultural background.

Source:

Peace Education,
UNESCO-PEER, *Abdi's
Dream Comes True and
Other Stories*
(Somalia).



OTHER ACTIVITIES

- > In secondary schools, providing information about technical and vocational training courses.
- Promoting technical education and explaining the importance of technology.
- Spreading the idea that higher education should be open to all, whatever their gender and social class.



Abdi's dream comes true

Abdi has lived with his uncle Jumal since his parents died. He is 10 years old but has never been able to go to school. No one really looked after him. Each morning he would walk past the school when he was taking the cows to pasture. Sometimes he stopped in front of the school and let the cows wander off. He dreamt he was a pupil in class with the others. He dreamt of new books, full of pictures. He imagined he was writing his name on the blackboard and the other pupils were clapping. But Abdi knew it was only a dream!

One day he decided to leave the cows and go to the village school. He stopped in front of the window and listened and watched what was happening in the classroom. He heard the children singing and reading. He saw them drawing. The teacher explained some numbers, then talked about the life of different animals. Abdi wanted more and more to go to school.

Every evening Abdi visited his friend and neighbour, Ahmed. Abdi loved to sit next to Ahmed while he was doing his homework. Ahmed decided to talk about him to his teacher.

'Teacher,' said Ahmed 'I am very proud to be a good pupil. But it is my friend Abdi who helps me to be such a good pupil.'

The teacher was surprised and asked: 'Who is Abdi? Tell me about him.'

Ahmed told his teacher about Abdi and the teacher decided to meet this nice boy who did not go to school.

That very evening, the teacher went to Ahmed's house and asked him where Abdi lived. Then he went to see Abdi's uncle who was milking one of his cows. After an exchange of greetings, the teacher asked Jumal: 'Can you send your nephew to school tomorrow?' 'What?' said Jumal. 'What right have you to interfere in my business?' 'None,' the teacher replied hesitantly, 'I only want to help you.' 'What help is such advice to me?' retorted the uncle.

The teacher realized he would not manage to convince Jumal. Then he met one of the community wise men and spoke to him about Abdi and his uncle. 'Don't worry,' the wise man replied. 'I promise you that Abdi shall go to school.' The following day the wise men went to see Jumal. 'We have come to talk about Abdi,' they told him. 'You too, you want him to go to school?' said Jumal, starting to get really confused. One of the wise men answered him in calm, soothing tones: 'It is our duty to educate our children for they will have to face a future different from ours. We must think of their future.' Jumal thought and thought again, and concluded that the wise men were right. 'All right, all right . . . From tomorrow Abdi will go to school!'

Article 27: The right to participate in cultural life

The right to participate fully and freely in the cultural life of the community is of fundamental importance. Like many other human rights, it has two facets. Firstly, it has to do with individual potential (the individual's right to choose how to take part in or benefit from certain cultural products) and secondly, with the State, which must ensure that a large proportion of citizens enjoy the products of culture in the sciences and the arts.

‘ **Universal Declaration of Human Rights:**

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.’

‘ **International Covenant on Economic, Social and Cultural Rights:**

Article 15

1. The States Parties to the present Covenant recognize the right of everyone:
 - (a) To take part in cultural life;
 - (b) To enjoy the benefits of scientific progress and its applications;
 - (c) To benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.
2. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture.
3. The States Parties to the present Covenant undertake to respect the freedom indispensable for scientific research and creative activity.’

6 Vienna Declaration and Action Programme

Part I, Para. 19

The persons belonging to minorities have the right to enjoy their own culture, to profess and practise their own religion and to use their own language in private and in public, freely and without interference or any form of discrimination.’



Respect for cultural and linguistic identity in schools

Target group

Children aged 6 to 10 for whom teaching is provided not in the vernacular but in the language resulting from colonization.

Goal

To understand that it is fulfilling to be bilingual or trilingual, while retaining one’s linguistic identity.

Materials

Blackboard.

Method

Children are sensitive about this issue and often disagree with

their parents who regard use of the language of the former colonial power as a stepping stone to higher social status. Use of the vernacular is often forbidden at school, even during playtime.

- The teacher explains the local situation regarding use of languages in school.
- Three groups are formed:
 1. Supporters of exclusive use of the vernacular.
 2. Supporters of exclusive use of the language of the former colonial power.
 3. Spectators who ask questions.

- Each group states its arguments for 5 minutes; the spectator group asks questions and the other groups each spend 10 minutes answering them.
- The teacher notes the arguments in two columns on the blackboard (one column in favour of the vernacular, the other against).
- Each pupil writes down his or her opinion, giving reasons.
- A 'jury' of pupils counts the verdicts and notes them on the blackboard.
- Proposals for action are put before the authorities, the parents and the local press.

Source:

Mboloko School, Yolo Nord Kalamu (UNESCO Associated School), Kinshasa, Democratic Republic of the Congo.



OTHER ACTIVITIES

- > Examining the different ways in which young people can take part in the cultural life of their community.
- > Compiling a list of clubs and associations that smooth the way for integration into a community's cultural life.
- > Discussing the importance of leisure time in order to take part in existing cultural activities and to launch new ones.
- > Suggesting that pupils should ask their family and friends whether they take part in cultural activities; whether they go to the theatre or the cinema or attend literary or scientific lectures; whether they help to revive musical traditions; whether they draw, paint or sculpt.
- > Finding out whether cultural activities are State-subsidized or depend solely on individual efforts.

Article 19: The right to information

This right has two important aspects: the right to impart information without restriction; and the right to receive information openly and freely. These two aspects of the right to information are reciprocal and therefore interactive: informing and information-gathering are two sides of the same coin. If freedom of information does not exist, a society cannot guarantee its own right to information and does not function democratically.

This is both a civil and political right, and a cultural right.



Universal Declaration of Human Rights:

Article 19

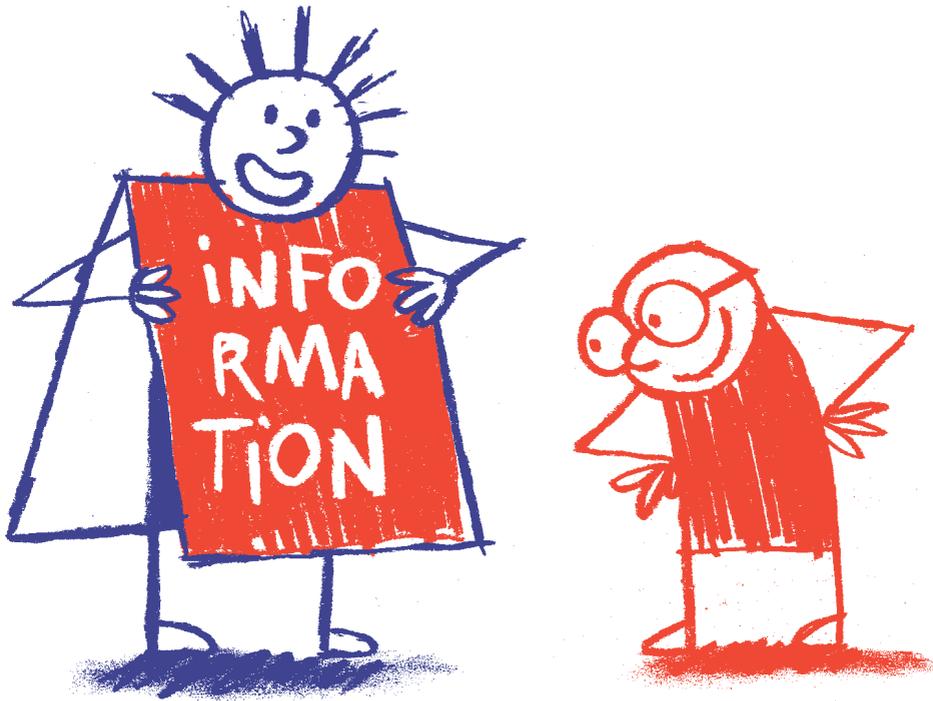
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.’



Convention on the Rights of the Child:

Article 13

1. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child’s choice.
2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
 - (a) For respect of the rights or reputations of others; or
 - (b) For the protection of national security or of public order (*ordre public*), or of public health or morals.’



International Covenant on Civil and Political Rights:

Article 19

1. Everyone shall have the right to hold opinions without interference.
2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.'



Pluralism in the written press

Target group

Young people aged 12 to 18.

Goal

To create awareness of the importance of consulting different sources of information in order to become an active, clear-thinking citizen.

Materials

- Three or four front pages from different daily papers published on the same date.
- Paper, blackboard or poster.

Method

- Divide pupils or students into groups of four or five.
- Distribute the front pages.
- Each group observes and analyses: layout, headlines, importance (column-inches) attached to a given event.
- Each group summarizes its observations in writing.
- Before the whole class, each group states the conclusions of its analyses and observations.
- The teacher or group leader notes these conclusions on the blackboard or on a poster.

- The newspaper pages studied and each group's conclusions can be displayed.

Source:

Centre de Liaison
Éducation-Média-
Information (CLEMI),
Paris, France.



OTHER ACTIVITIES

- > Inviting a journalist or a communications professional to talk about their profession's code of ethics in relation to the right to receive and impart information.
- > Organizing a debate about censorship: should there be a political authority to pass judgement on the intellectual and artistic content of creative work? Can censorship be justified on grounds of public interest?
- > Writing and organizing a school newspaper or writing an article for submission to the local press, taking into account the restrictions on the right of expression stated in Article 13 of the Convention on the Rights of the Child.

The right to development

People's development and well-being do not result solely from their personal efforts; they depend to a large extent on the efforts of States and the international community.

Implicit in the right to development is the principle of solidarity, which should direct the efforts of nations and the international community towards the implementation of economic, social and cultural objectives that are beneficial to all and enable all the world's citizens to develop.

Despite the great importance of these principles, the resources needed to implement the right to development are not always available. In recent years, governments and States have invested less and less in social programmes devoted to education, health, housing and food, and this is a major obstacle to the sustainable development of populations living in the countries.

The arguments for international co-operation also fall to a large extent on deaf ears and do little to even out the huge inequalities between the different world regions or to alleviate the extreme poverty rife in many countries.

Today the right to development is regarded as essential to the very existence of the other human rights. If the conditions for a dignified life do not exist, it is impossible to exercise any other political, civil or cultural rights.

The Declaration on the Right to Development (1986) and the Vienna Declaration and Programme of Action (1993) are of special importance in this area.

‘ Universal Declaration of Human Rights:

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.’

‘ Declaration on the Right to Development:

Article 1

1. The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized.

2. The human right to development also implies the full realization of the right of peoples to self-determination, which includes, subject to the relevant provisions of both International Covenants on Human Rights, the exercise of their inalienable right to full sovereignty over all their natural wealth and resources.’

‘ Vienna Declaration and Programme of Action:

Part I, Para. 10

The World Conference on Human Rights reaffirms the right to development . . . as a universal and inalienable right . . . As stated in the Declaration on the Right to Development, the human person is the central subject of development.



The right of every child to life and development

Target group

Children aged 8 to 12.

Goal

To make children aware of their rights and of the importance of solidarity among them.

Materials

- Text of the Convention on the Rights of the Child.
- Paper, pencils.

Method

- Narrative read by the teacher: 'Little Ali has just died. He was 9 years old. He lived in the street with other children who were on their own like him. He ate food that people gave him or that he found himself. He had been ill for several months but had received no treatment.'
- Debate between the teacher and the children:
Ali is dead. What did he die of?
Why?
Many children die very young.
Why?
Some children are thin and ill.
Why?
How can these tragedies be avoided?

- Write a text together to raise awareness among parents and other adults about the problems of street children and to defend the right to development.

Source:

Dakar and
Ouagadougou Seminar,
Comité Syndical
Francophone
de l'Éducation
et de la Formation.



OTHER ACTIVITIES

- > Analysing the most important factors in development and encouraging pupils to discuss them. Studying the social services (health, education, housing and food) and other factors in social development: communications, transport, urban infrastructure, access to culture, sport and other leisure activities.
- > Organizing a debate on the need for international solidarity. Endeavouring to launch collective action to assist developing countries, with the help of international humanitarian organizations if necessary.

The right to a balanced environment

Recently, humanity has begun to recognize the importance of a healthy and ecologically balanced environment. This right stems from the conviction that development of human beings is possible only in a harmonious environment.

Many people fear that defence of the environment and ecology lead to the abandonment of many productive activities involving natural resources. Others believe that the economic and industrial development of humanity implies the impoverishment and degradation of the planet's natural resources.

The concept of sustainable development shows that other approaches can be envisaged. The economic development of humanity and the satisfaction of human needs are feasible, in harmony with the environment, if the protection of resources essential to life, such as water, air, forests and other factors of ecological balance, are integrated into development plans.

The international community has made two important declarations based on the idea that environmental protection is a duty of humanity: the Declaration of the United Nations Conference on the Human Environment (adopted in Stockholm on 16 June 1972) and the Rio Declaration on Environment and Development (Rio de Janeiro, 14 June 1992).

The Rio Declaration is of fundamental importance, since it introduces the concept of sustainable development, which considerably modifies our perception of the environment. It states that it is 'essential' to achieve sustainable development to eradicate poverty and to reduce differences in living standards worldwide, that 'full participation [of women] is . . . essential to achieve sustainable development' and that 'States should reduce and eliminate unsustainable patterns of production and consumption and promote appropriate demographic policies'. (Principles 20 and 8.)



Water is necessary to life

Target group

Pupils aged 10 to 12.

Goal

To raise awareness of the need to protect ecological balances.

Material

Topographical maps.

Method

- An excursion to a local site selected for its physical and geographical features (a river flows through it) and affording a view of the river banks, a hill and the causes of pollution.
- Before the excursion, show the pupils a map of the site. Ask them to locate the school and the physical and geographical features they will be observing (the river and its banks). Choose the excursion route by identifying the shortest path along the river bank and on the selected part of the hillside. Make a list of materials required.
- The following day, the pupils go on the excursion so that they can understand from first-hand observation and analysis of water and waste samples what causes the pollution. They go to the bank, where they are told about how the river and the

riverside came to be polluted. Emphasize the main causes, for instance, the first and most serious may be the discharge of industrial waste, the second being sewage from the housing nearby. Take samples of plants and animals from the river.

- After the excursion, assemble all the pupils for a discussion. They show the plants, animals and water samples, analyse them and compare them with samples taken from another unpolluted site in the area. The degree of pollution at one point and its absence at the other are noted. The pupils themselves suggest ways of protecting the riverside environment.

Source:

Combatientes de Bolivia primary school (UNESCO Associated School), Vedado, Cuba.





OTHER ACTIVITIES

> In secondary schools, numerous activities in the life sciences and the earth sciences or geography could have the following goals:

- Teaching citizenship and responsibility towards the environment.
- Teaching students about the pleasures of research and discovery, and helping them to acquire a rational attitude which reconciles economic imperatives with respect for the environment and heritage.
- Making students aware of their role and their responsibility for the environment and heritage.

> Curricula in civics, the life and earth sciences, and geography can provide material for an interdisciplinary project on an environmental topic, e.g. helping to maintain and protect a green space. Each discipline can make its own contribution within the following framework:

- Identifying the site's social functions.

- Describing the situation and the various causes of biological, aesthetic, economic and social damage (fishing, hunting, dumping of waste, trampling and theft of plants, etc.).

- Acquiring information about maintenance services and their cost.

- Learning about local authority regulations applicable to the green area.

- Cleaning and enhancement of part of the area in question in partnership with local authority services (taking away detritus, getting rid of pollution, making a path).

- Drawing up a charter for comparison with local authority regulations.

Source:

Civic education syllabus for first stage of secondary school, France.

The right and freedom of access to the natural and cultural heritage, including the common heritage of humanity

All human beings should benefit from the scientific and cultural achievements of humanity, as well as from natural and biological resources. Access to the heritage is thus a universal right.

The word 'heritage' originally referred to what one inherited from one's parents and passed on to one's children, i.e. personal property. In the eighteenth century, the word began to be used in the sense of collective property: 'human beings are merely the trustees of property about which the great human family has the right to call you to account' (Abbé Grégoire, 1794).

The concept of the conservation of monuments and movable objects was initially restricted but has now considerably broadened. The concept of heritage has expanded and now includes the archaeological, industrial, urban, rural and maritime heritages as well as the heritage of literary works, films, photographs, culinary recipes and costumes. The criteria of protection have ceased to be merely aesthetic. Everything which bears witness to the past and allows us to understand the present deserves protection and swells the list of what are today called the 'new heritages'. In response to these concerns, the General Conference of UNESCO adopted the Convention for the Protection of the World Cultural and Natural Heritage on 16 November 1972.

6 Convention for the Protection of the World Cultural and Natural Heritage

The General Conference of the United Nations Educational, Scientific and Cultural Organization . . .

Noting that the cultural heritage and the natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing

social and economic conditions which aggravate the situation with even more formidable phenomena of damage or destruction,

Considering that deterioration or disappearance of any item of the cultural or natural heritage constitutes a harmful impoverishment of the heritage of all the nations of the world,

...

Considering that, in view of the magnitude and gravity of the new dangers threatening them, it is incumbent on the international community as a whole to participate in the protection of the cultural and natural heritage of outstanding universal value, by the granting of collective assistance which, although not taking the place of action by the State concerned, will serve as an effective complement thereto,

...

Adopts this sixteenth day of November 1972 this Convention.'



Study of a building forming part of the heritage

Target group

Pupils aged 11 to 14.

Goal

To raise awareness of each person's responsibility towards the conservation of the historic heritage for future generations.

Method

- Organize an excursion to a site close to the school.
- Situate the building in its present environment.
- Observe and analyse the building's plan, site and accessibility.
- Observe and analyse the harmony and balance of its lines, building materials, decoration and room layout.
- Do research in the municipal library and the local or county archives to find out about the historical background.
- Observation: find any alterations or damage.
- Ask whether the heritage is protected. Talk about the

respective roles of the various local, national and international actors in heritage preservation.

Sources:

- Pedagogical commentaries and civic education programmes for secondary schools, France.
- The Manuel Bisbe and Angela Landa Schools, (UNESCO Associated Schools), Cuba.



OTHER ACTIVITIES

- > Organizing visits to museums to learn what the heritage is and how to appreciate it.
- > In secondary schools, discussing the concept of culture along the following lines: a culture is both evidence of the development of the human mind and the expression of the personalities of creative artists. Broadly speaking, it can be seen as the manifestation of the way human beings express their vision of the world, their values and their sensibility.
- > Informing pupils about the efforts made by States, by local authorities and by UNESCO to promote access for all to cultural property and to the heritage.



Children love to play and they learn a lot from games. The Convention on the Rights of the Child can easily be studied via the following board games, which are suitable for children aged 7 to 12.

Games based on the rights of the child

A game based on the French jeu de l'oie

Materials

This game can be played:

- either on a game board: a sequence of numbered boxes arranged in a spiral shape is decorated with drawings by the children depicting rights and pictures of geese
- or on the ground by chalking or marking in sand a sequence of boxes arranged in a spiral.

The game usually consists of sixty-three boxes, but can be played with fewer.

In order to play you need:

- two dice
- four counters (or pebbles of very different shapes)
- a list of questions corresponding to various numbered boxes
- a list of themes for short improvised sketches
- a list of rules per team
- the text of the Convention on the Rights of the Child displayed on a board or on the ground

Rules

The game is played with four teams of four players each. It is preferable for the teams to be mixed.

Each team throws the two dice to decide who will start. The one throwing the highest number will begin, and so on in descending order.

A team landing on a 'goose' box moves forward the number of boxes just thrown. For example, if a team throws a 4 and lands on a 'goose'

box, it will move forward four more boxes (it is possible to play without 'goose' boxes: in that case this double move will not exist).

A team landing on a 'song' box (No. 30 for example) has to sing a song about the rights of the child.

A team landing on a 'poem' box (No. 50) has to recite a poem about the rights of the child.

The song and the poem are put before a jury of children who mark the performance from 1 to 10; the mark will be added to the total at the finish.

A team landing on an 'improvisation' box has to improvise on the subject of the right presented. It has one minute to prepare. All players have a role and must speak. A jury of children assesses the sketch.

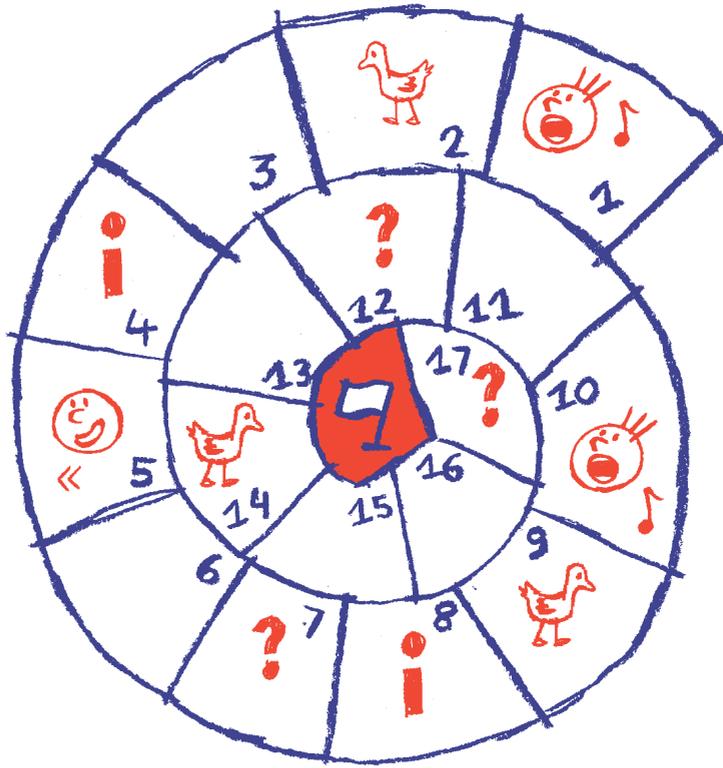
A team landing on a 'question' box (see list opposite) must answer the question. If it cannot find the answer immediately, it has to find it in the text of the Convention. If it still cannot find the answer, it misses a turn.

To end the game, a team must throw the exact number to get to the 'finish' box. If too many points are thrown, the team has to go back. For example, a team is three boxes from the end, and it throws a 6. It moves forward three boxes, then goes back three boxes.



Source:

the game described was invented and played by children (aged 6 to 12) from Saint-Exupéry School No. 2, Sarcelles, France.



SUGGESTED IMPROVISATIONS

- The right to play
- The right to be clothed
- The right to self-expression
- The right to attend school
- The right to receive health care
- The right to tolerance
- The right to gender and racial equality
- The right to have a family
- The right to have a nationality
- The right to have a home
- The right to go where one likes
- The duty to respect the teacher
- The duty to respect one's parents
- The duty not to fight
- The right to eat



SUGGESTED QUESTIONS

- What is the number of the help-line for ill-treated children?
- What is UNICEF?
- In which country do children go hungry?
- In which country do children have to work?
- In which country are children sexually exploited?
- In which country do children go to prison?
- In which country are children victims of war?
- In which country are children ill-treated?

Jeunes, à vos droits!

This game is inspired by the game of 'Monopoly'

- A board with squares illustrating the rights of the child (there are forty-two squares in the *Jeunes, vos droits!* game from S lestat described below), with a 'start' square and a 'finish' square.
- a dice.
- one counter per player (two to six players or four teams of several players).
- ten to twenty 'question' cards corresponding to numbered squares.
- ten to twenty 'situation' cards bearing numbers of squares.
- text of the Convention on the Rights of the Child.

Rules

The cards are placed face down in a pile on the table or in the middle of the board.

Each player throws the dice and moves forward a number of squares equivalent to the number thrown.

A player landing on a number corresponding to a 'situation' card takes one of the cards and has to find which article of the Convention corresponds to the card. The other players decide whether the answer is correct. If so, the player throws the dice again and goes on. If it is wrong, he/she misses a turn.

If the first player lands on a 'question' square he/she takes a 'question' card and tries to answer by referring to the text of the Convention. Then the same system applies as for the 'situation' cards.

The first to finish wins, but the game is over only when all teams have reached the 'finish' square.

Source:

a 10-year-old child from Saint-Exupéry School No. 2, Sarcelles, France; Human Rights Centre, rue Froelich, 67000 S lestat, France. This centre developed the more complex game, *Jeunes, vos droits!*, presented here, offering a wide range of situations, questions, etc.

Appendices

The Universal Declaration of Human Rights*

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 the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation 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, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

* Adopted by the United Nations on 10 December 1948.

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, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

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, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

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

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of

respect 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 in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

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

The Convention on the Rights of the Child*

Preamble

The States Parties to the present Convention,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Bearing in mind that the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person, and have determined to promote social progress and better standards of life in larger freedom,

Recognizing that the United Nations has, in the Universal Declaration of Human Rights and in the International Covenants on Human Rights, proclaimed and agreed that everyone is entitled to all the rights and freedoms set forth therein, 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,

Recalling that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance,

Convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community,

Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding,

Considering that the child should be fully prepared to live an individual life in society, and brought up in the spirit of the ideals proclaimed in the Charter of the United Nations, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity,

Bearing in mind that the need to extend particular care to the child has been stated in the Geneva Declaration of

the Rights of the Child of 1924 and in the Declaration of the Rights of the Child adopted by the General Assembly on 20 November 1959 and recognized in the Universal Declaration of Human Rights, in the International Covenant on Civil and Political Rights (in particular in articles 23 and 24), in the International Covenant on Economic, Social and Cultural Rights (in particular in article 10) and in the statutes and relevant instruments of specialized agencies and international organizations concerned with the welfare of children,

Bearing in mind that, as indicated in the Declaration of the Rights of the Child, 'the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth',

Recalling the provisions of the Declaration on Social and Legal Principles relating to the Protection and Welfare of Children, with Special Reference to Foster Placement and Adoption Nationally and Internationally; the United Nations Standard Minimum Rules for the Administration of Juvenile Justice (The Beijing Rules); and the Declaration on the Protection of Women and Children in Emergency and Armed Conflict,

Recognizing that, in all countries in the world, there are children living in exceptionally difficult conditions, and that such children need special consideration,

Taking due account of the importance of the traditions and cultural values of each people for the protection and harmonious development of the child,

Recognizing the importance of international co-operation for improving the living conditions of children in every country, in particular in the developing countries,

Have agreed as follows:

PART I

Article 1

For the purposes of the present Convention, a child means every human being below the age of eighteen years

* Adopted and open for signature, ratification and accession by General Assembly resolution 44/25 of 20 November 1989. Entered into force on 2 September 1990, in accordance with Article 49.

unless, under the law applicable to the child, majority is attained earlier.

Article 2

1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

2. States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

Article 3

1. In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.

2. States Parties undertake to ensure the child such protection and care as is necessary for his or her well-being, taking into account the rights and duties of his or her parents, legal guardians, or other individuals legally responsible for him or her, and, to this end, shall take all appropriate legislative and administrative measures.

3. States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.

Article 4

States Parties shall undertake all appropriate legislative, administrative, and other measures for the implementation of the rights recognized in the present Convention. With regard to economic, social and cultural rights, States Parties shall undertake such measures to the maximum extent of their available resources and, where needed, within the framework of international co-operation.

Article 5

States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

Article 6

1. States Parties recognize that every child has the inherent right to life.

2. States Parties shall ensure to the maximum extent possible the survival and development of the child.

Article 7

1. The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.

2. States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.

Article 8

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

2. Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to speedily re-establishing his or her identity.

Article 9

1. States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.

2. In any proceedings pursuant to paragraph 1 of the present article, all interested parties shall be given an opportunity to participate in the proceedings and make their views known.
3. States Parties shall respect the right of the child who is separated from one or both parents to maintain personal relations and direct contact with both parents on a regular basis, except if it is contrary to the child's best interests.
4. Where such separation results from any action initiated by a State Party, such as the detention, imprisonment, exile, deportation or death (including death arising from any cause while the person is in the custody of the State) of one or both parents or of the child, that State Party shall, upon request, provide the parents, the child or, if appropriate, another member of the family with the essential information concerning the whereabouts of the absent member(s) of the family unless the provision of the information would be detrimental to the well-being of the child. States Parties shall further ensure that the submission of such a request shall of itself entail no adverse consequences for the person(s) concerned.

Article 10

1. In accordance with the obligation of States Parties under article 9, paragraph 1, applications by a child or his or her parents to enter or leave a State Party for the purpose of family reunification shall be dealt with by States Parties in a positive, humane and expeditious manner. States Parties shall further ensure that the submission of such a request shall entail no adverse consequences for the applicants and for the members of their family.
2. A child whose parents reside in different States shall have the right to maintain on a regular basis, save in exceptional circumstances, personal relations and direct contacts with both parents. Towards that end and in accordance with the obligation of States Parties under article 9, paragraph 1, States Parties shall respect the right of the child and his or her parents to leave any country, including their own, and to enter their own country. The right to leave any country shall be subject only to such restrictions as are prescribed by law and which are necessary to protect the national security, public order (*ordre public*), public health or morals or the rights and freedoms of others and are consistent with the other rights recognized in the present Convention.

Article 11

1. States Parties shall take measures to combat the illicit transfer and non-return of children abroad.
2. To this end, States Parties shall promote the conclusion of bilateral or multilateral agreements or accession to existing agreements.

Article 12

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

Article 13

1. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.
2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
 - (a) For respect of the rights or reputations of others; or
 - (b) For the protection of national security or of public order (*ordre public*), or of public health or morals.

Article 14

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

Article 15

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

Article 16

1. No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honour and reputation.
2. The child has the right to the protection of the law against such interference or attacks.

Article 17

States Parties recognize the important function performed by the mass media and shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health. To this end, States Parties shall:

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

Article 18

1. States Parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and

development of the child. Parents or, as the case may be, legal guardians have the primary responsibility for the upbringing and development of the child. The best interests of the child will be their basic concern.

2. For the purpose of guaranteeing and promoting the rights set forth in the present Convention, States Parties shall render appropriate assistance to parents and legal guardians in the performance of their child-rearing responsibilities and shall ensure the development of institutions, facilities and services for the care of children.
3. States Parties shall take all appropriate measures to ensure that children of working parents have the right to benefit from child-care services and facilities for which they are eligible.

Article 19

1. States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.
2. Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.

Article 20

1. A child temporarily or permanently deprived of his or her family environment, or in whose own best interests cannot be allowed to remain in that environment, shall be entitled to special protection and assistance provided by the State.
2. States Parties shall in accordance with their national laws ensure alternative care for such a child.
3. Such care could include, *inter alia*, foster placement, *kafalah* of Islamic law, adoption or, if necessary, placement in suitable institutions for the care of children. When considering solutions, due regard shall be paid to the desirability of continuity in a child's upbringing and to the child's ethnic, religious, cultural and linguistic background.

Article 21

States Parties that recognize and/or permit the system of adoption shall ensure that the best interests of the child shall be the paramount consideration and they shall:

- (a) Ensure that the adoption of a child is authorized only by competent authorities who determine, in accordance with applicable law and procedures and on the basis of all pertinent and reliable information, that the adoption is permissible in view of the child's status concerning parents, relatives and legal guardians and that, if required, the persons concerned have given their informed consent to the adoption on the basis of such counselling as may be necessary;
- (b) Recognize that inter-country adoption may be considered as an alternative means of child's care, if the child cannot be placed in a foster or an adoptive family or cannot in any suitable manner be cared for in the child's country of origin;
- (c) Ensure that the child concerned by inter-country adoption enjoys safeguards and standards equivalent to those existing in the case of national adoption;
- (d) Take all appropriate measures to ensure that, in inter-country adoption, the placement does not result in improper financial gain for those involved in it;
- (e) Promote, where appropriate, the objectives of the present article by concluding bilateral or multilateral arrangements or agreements, and endeavour, within this framework, to ensure that the placement of the child in another country is carried out by competent authorities or organs.

Article 22

1. States Parties shall take appropriate measures to ensure that a child who is seeking refugee status or who is considered a refugee in accordance with applicable international or domestic law and procedures shall, whether unaccompanied or accompanied by his or her parents or by any other person, receive appropriate protection and humanitarian assistance in the enjoyment of applicable rights set forth in the present Convention and in other international human rights or humanitarian instruments to which the said States are Parties.
2. For this purpose, States Parties shall provide, as they consider appropriate, co-operation in any efforts by the United Nations and other competent intergovernmental organizations or non-governmental organizations co-operating with the United Nations to protect and assist

such a child and to trace the parents or other members of the family of any refugee child in order to obtain information necessary for reunification with his or her family. In cases where no parents or other members of the family can be found, the child shall be accorded the same protection as any other child permanently or temporarily deprived of his or her family environment for any reason, as set forth in the present Convention.

Article 23

1. States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance and facilitate the child's active participation in the community.
2. States Parties recognize the right of the disabled child to special care and shall encourage and ensure the extension, subject to available resources, to the eligible child and those responsible for his or her care, of assistance for which application is made and which is appropriate to the child's condition and to the circumstances of the parents or others caring for the child.
3. Recognizing the special needs of a disabled child, assistance extended in accordance with paragraph 2 of the present article shall be provided free of charge, whenever possible, taking into account the financial resources of the parents or others caring for the child, and shall be designed to ensure that the disabled child has effective access to and receives education, training, health care services, rehabilitation services, preparation for employment and recreation opportunities in a manner conducive to the child's achieving the fullest possible social integration and individual development, including his or her cultural and spiritual development.
4. States Parties shall promote, in the spirit of international co-operation, the exchange of appropriate information in the field of preventive health care and of medical, psychological and functional treatment of disabled children, including dissemination of and access to information concerning methods of rehabilitation, education and vocational services, with the aim of enabling States Parties to improve their capabilities and skills and to widen their experience in these areas. In this regard, particular account shall be taken of the needs of developing countries.

Article 24

1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.

2. States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures:

- (a) To diminish infant and child mortality;
- (b) To ensure the provision of necessary medical assistance and health care to all children with emphasis on the development of primary health care;
- (c) To combat disease and malnutrition, including within the framework of primary health care, through, inter alia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking-water, taking into consideration the dangers and risks of environmental pollution;
- (d) To ensure appropriate pre-natal and post-natal health care for mothers;
- (e) To ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breast-feeding, hygiene and environmental sanitation and the prevention of accidents;
- (f) To develop preventive health care, guidance for parents and family planning education and services.

3. States Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children.

4. States Parties undertake to promote and encourage international co-operation with a view to achieving progressively the full realization of the right recognized in the present article. In this regard, particular account shall be taken of the needs of developing countries.

Article 25

States Parties recognize the right of a child who has been placed by the competent authorities for the purposes of care, protection or treatment of his or her physical or mental health, to a periodic review of the treatment provided to the child and all other circumstances relevant to his or her placement.

Article 26

1. States Parties shall recognize for every child the right to benefit from social security, including social insurance, and shall take the necessary measures to achieve the full realization of this right in accordance with their national law.

2. The benefits should, where appropriate, be granted, taking into account the resources and the circumstances of the child and persons having responsibility for the maintenance of the child, as well as any other consideration relevant to an application for benefits made by or on behalf of the child.

Article 27

1. States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.

2. The parent(s) or others responsible for the child have the primary responsibility to secure, within their abilities and financial capacities, the conditions of living necessary for the child's development.

3. States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programmes, particularly with regard to nutrition, clothing and housing.

4. States Parties shall take all appropriate measures to secure the recovery of maintenance for the child from the parents or other persons having financial responsibility for the child, both within the State Party and from abroad. In particular, where the person having financial responsibility for the child lives in a State different from that of the child, States Parties shall promote the accession to international agreements or the conclusion of such agreements, as well as the making of other appropriate arrangements.

Article 28

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:

- (a) Make primary education compulsory and available free to all;
- (b) Encourage the development of different forms of secondary education, including general and vocational

education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;

(c) Make higher education accessible to all on the basis of capacity by every appropriate means;

(d) Make educational and vocational information and guidance available and accessible to all children;

(e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.

2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

3. States Parties shall promote and encourage international co-operation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.

Article 29

1. States Parties agree that the education of the child shall be directed to:

(a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;

(b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;

(c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;

(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;

(e) The development of respect for the natural environment.

2. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the

principle set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

Article 30

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

Article 31

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

2. States Parties shall respect and promote the right of the child to participate fully in cultural and artistic life and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity.

Article 32

1. States Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development.

2. States Parties shall take legislative, administrative, social and educational measures to ensure the implementation of the present article. To this end, and having regard to the relevant provisions of other international instruments, States Parties shall in particular:

(a) Provide for a minimum age or minimum ages for admission to employment;

(b) Provide for appropriate regulation of the hours and conditions of employment;

(c) Provide for appropriate penalties or other sanctions to ensure the effective enforcement of the present article.

Article 33

States Parties shall take all appropriate measures, including legislative, administrative, social and edu-

cational measures, to protect children from the illicit use of narcotic drugs and psychotropic substances as defined in the relevant international treaties, and to prevent the use of children in the illicit production and trafficking of such substances.

Article 34

States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent:

- (a) The inducement or coercion of a child to engage in any unlawful sexual activity;
- (b) The exploitative use of children in prostitution or other unlawful sexual practices;
- (c) The exploitative use of children in pornographic performances and materials.

Article 35

States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form.

Article 36

States Parties shall protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare.

Article 37

States Parties shall ensure that:

- (a) No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by persons below eighteen years of age;
- (b) No child shall be deprived of his or her liberty unlawfully or arbitrarily. The arrest, detention or imprisonment of a child shall be in conformity with the law and shall be used only as a measure of last resort and for the shortest appropriate period of time;
- (c) Every child deprived of liberty shall be treated with humanity and respect for the inherent dignity of the human person, and in a manner which takes into account the needs of persons of his or her age. In particular, every child deprived of liberty shall be separated from adults unless it is considered in the child's best interest not to do

so and shall have the right to maintain contact with his or her family through correspondence and visits, save in exceptional circumstances;

(d) Every child deprived of his or her liberty shall have the right to prompt access to legal and other appropriate assistance, as well as the right to challenge the legality of the deprivation of his or her liberty before a court or other competent, independent and impartial authority, and to a prompt decision on any such action.

Article 38

1. States Parties undertake to respect and to ensure respect for rules of international humanitarian law applicable to them in armed conflicts which are relevant to the child.
2. States Parties shall take all feasible measures to ensure that persons who have not attained the age of fifteen years do not take a direct part in hostilities.
3. States Parties shall refrain from recruiting any person who has not attained the age of fifteen years into their armed forces. In recruiting among those persons who have attained the age of fifteen years but who have not attained the age of eighteen years, States Parties shall endeavour to give priority to those who are oldest.
4. In accordance with their obligations under international humanitarian law to protect the civilian population in armed conflicts, States Parties shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict.

Article 39

States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect and dignity of the child.

Article 40

1. States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into

account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.

2. To this end, and having regard to the relevant provisions of international instruments, States Parties shall, in particular, ensure that:

(a) No child shall be alleged as, be accused of, or recognized as having infringed the penal law by reason of acts or omissions that were not prohibited by national or international law at the time they were committed;

(b) Every child alleged as or accused of having infringed the penal law has at least the following guarantees:

(i) To be presumed innocent until proven guilty according to law;

(ii) To be informed promptly and directly of the charges against him or her, and, if appropriate, through his or her parents or legal guardians, and to have legal or other appropriate assistance in the preparation and presentation of his or her defence;

(iii) To have the matter determined without delay by a competent, independent and impartial authority or judicial body in a fair hearing according to law, in the presence of legal or other appropriate assistance and, unless it is considered not to be in the best interest of the child, in particular, taking into account his or her age or situation, his or her parents or legal guardians;

(iv) Not to be compelled to give testimony or to confess guilt; to examine or have examined adverse witnesses and to obtain the participation and examination of witnesses on his or her behalf under conditions of equality;

(v) If considered to have infringed the penal law, to have this decision and any measures imposed in consequence thereof reviewed by a higher competent, independent and impartial authority or judicial body according to law;

(vi) To have the free assistance of an interpreter if the child cannot understand or speak the language used;

(vii) To have his or her privacy fully respected at all stages of the proceedings.

3. States Parties shall seek to promote the establishment of laws, procedures, authorities and institutions specifically applicable to children alleged as, accused of, or recognized as having infringed the penal law, and, in particular:

(a) The establishment of a minimum age below which children shall be presumed not to have the capacity to infringe the penal law;

(b) Whenever appropriate and desirable, measures for

dealing with such children without resorting to judicial proceedings, providing that human rights and legal safeguards are fully respected.

4. A variety of dispositions, such as care, guidance and supervision orders; counselling; probation; foster care; education and vocational training programmes and other alternatives to institutional care shall be available to ensure that children are dealt with in a manner appropriate to their well-being and proportionate both to their circumstances and the offence.

Article 41

Nothing in the present Convention shall affect any provisions which are more conducive to the realization of the rights of the child and which may be contained in:

(a) The law of a State Party; or

(b) International law in force for that State.

PART II

Article 42

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

Article 43

1. For the purpose of examining the progress made by States Parties in achieving the realization of the obligations undertaken in the present Convention, there shall be established a Committee on the Rights of the Child, which shall carry out the functions hereinafter provided.

2. The Committee shall consist of ten experts of high moral standing and recognized competence in the field covered by this Convention. The members of the Committee shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution, as well as to the principal legal systems.

3. The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.

4. The initial election to the Committee shall be held no later than six months after the date of the entry into force

of the present Convention and thereafter every second year. At least four months before the date of each election, the Secretary-General of the United Nations shall address a letter to States Parties inviting them to submit their nominations within two months. The Secretary-General shall subsequently prepare a list in alphabetical order of all persons thus nominated, indicating States Parties which have nominated them, and shall submit it to the States Parties to the present Convention.

5. The elections shall be held at meetings of States Parties convened by the Secretary-General at United Nations Headquarters. At those meetings, for which two thirds of States Parties shall constitute a quorum, the persons elected to the Committee shall be those who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

6. The members of the Committee shall be elected for a term of four years. They shall be eligible for re-election if renominated. The term of five of the members elected at the first election shall expire at the end of two years; immediately after the first election, the names of these five members shall be chosen by lot by the Chairman of the meeting.

7. If a member of the Committee dies or resigns or declares that for any other cause he or she can no longer perform the duties of the Committee, the State Party which nominated the member shall appoint another expert from among its nationals to serve for the remainder of the term, subject to the approval of the Committee.

8. The Committee shall establish its own rules of procedure.

9. The Committee shall elect its officers for a period of two years.

10. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee. The Committee shall normally meet annually. The duration of the meetings of the Committee shall be determined, and reviewed, if necessary, by a meeting of the States Parties to the present Convention, subject to the approval of the General Assembly.

11. The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.

12. With the approval of the General Assembly, the

members of the Committee established under the present Convention shall receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide.

Article 44

1. States Parties undertake to submit to the Committee, through the Secretary-General of the United Nations, reports on the measures they have adopted which give effect to the rights recognized herein and on the progress made on the enjoyment of those rights:

(a) Within two years of the entry into force of the Convention for the State Party concerned;

(b) Thereafter every five years.

2. Reports made under the present article shall indicate factors and difficulties, if any, affecting the degree of fulfilment of the obligations under the present Convention. Reports shall also contain sufficient information to provide the Committee with a comprehensive understanding of the implementation of the Convention in the country concerned.

3. A State Party which has submitted a comprehensive initial report to the Committee need not, in its subsequent reports submitted in accordance with paragraph 1(b) of the present article, repeat basic information previously provided.

4. The Committee may request from States Parties further information relevant to the implementation of the Convention.

5. The Committee shall submit to the General Assembly, through the Economic and Social Council, every two years, reports on its activities.

6. States Parties shall make their reports widely available to the public in their own countries.

Article 45

In order to foster the effective implementation of the Convention and to encourage international co-operation in the field covered by the Convention:

(a) The specialized agencies, the United Nations Children's Fund and other United Nations organs shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their mandate. The Committee may invite the specialized agencies, the United Nations Children's Fund and other competent bodies as it may consider appropriate to provide expert

advice on the implementation of the Convention in areas falling within the scope of their respective mandates. The Committee may invite the specialized agencies, the United Nations Children's Fund and other United Nations organs to submit reports on the implementation of the Convention in areas falling within the scope of their activities;

(b) The Committee shall transmit, as it may consider appropriate, to the specialized agencies, the United Nations Children's Fund and other competent bodies, any reports from States Parties that contain a request, or indicate a need, for technical advice or assistance, along with the Committee's observations and suggestions, if any, on these requests or indications;

(c) The Committee may recommend to the General Assembly that it request the Secretary-General to undertake on its behalf studies on specific issues relating to the rights of the child;

(d) The Committee may make suggestions and general recommendations based on information received pursuant to articles 44 and 45 of the present Convention. Such suggestions and general recommendations shall be transmitted to any State Party concerned and reported to the General Assembly, together with comments, if any, from States Parties.

PART III

Article 46

The present Convention shall be open for signature by all States.

Article 47

The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

Article 48

The present Convention shall remain open for accession by any State. The instruments of accession shall be deposited with the Secretary-General of the United Nations.

Article 49

1. The present Convention shall enter into force on the

thirtieth day following the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.

2. For each State ratifying or acceding to the Convention after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the deposit by such State of its instrument of ratification or accession.

Article 50

1. Any State Party may propose an amendment and file it with the Secretary-General of the United Nations. The Secretary-General shall thereupon communicate the proposed amendment to States Parties, with a request that they indicate whether they favour a conference of States Parties for the purpose of considering and voting upon the proposals. In the event that, within four months from the date of such communication, at least one third of the States Parties favour such a conference, the Secretary-General shall convene the conference under the auspices of the United Nations. Any amendment adopted by a majority of States Parties present and voting at the conference shall be submitted to the General Assembly for approval.

2. An amendment adopted in accordance with paragraph 1 of the present article shall enter into force when it has been approved by the General Assembly of the United Nations and accepted by a two-thirds majority of States Parties.

3. When an amendment enters into force, it shall be binding on those States Parties which have accepted it, other States Parties still being bound by the provisions of the present Convention and any earlier amendments which they have accepted.

Article 51

1. The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.

2. A reservation incompatible with the object and purpose of the present Convention shall not be permitted.

3. Reservations may be withdrawn at any time by notification to that effect addressed to the Secretary-General of the United Nations, who shall then inform all States. Such notification shall take effect on the date on which it is received by the Secretary-General

Article 52

A State Party may denounce the present Convention by written notification to the Secretary-General of the United Nations. Denunciation becomes effective one year after the date of receipt of the notification by the Secretary-General.

Article 53

The Secretary-General of the United Nations is designated as the depositary of the present Convention.

Article 54

The original of the present Convention, of which the Arabic, Chinese, English, French, Russian and Spanish texts are equally authentic, shall be deposited with the Secretary-General of the United Nations.

IN WITNESS THEREOF the undersigned plenipotentiaries, being duly authorized thereto by their respective governments, have signed the present Convention.

- > right to fair conditions of work **127**
- > right to recognition as a person before the law **84**
- > right to education and training **131**
- > right to information **140**
- > right to social security **121**
- > right to life **74**
- > right to a balanced environment **146**
- > right to an adequate standard of living **117**
- > right to a fair trial **88**
- > right to a nationality **99**
- > right to privacy **94**
- > right to development **143**
- > right to work **124, 130**
- > right to participate in cultural life **137**
- > right to own property **103**
- > right to marry and found a family **101**
- > right and freedom of access to the natural and cultural heritage **149**
- > equality before the law **86**
- > freedom of opinion and expression **108**
- > freedom of movement and right of asylum **96**
- > freedom to form and join trade unions **130**
- > freedom to take part in public affairs **114**
- > freedom of thought, conscience and religion **105**
- > freedom of assembly and association **111**
- > liberty and security of person **91**
- > principle of non-discrimination **70**
- > prohibition of slavery and forced labour **79**
- > prohibition of torture **82**
- > respect for persons, equality, a spirit of brotherhood **68**