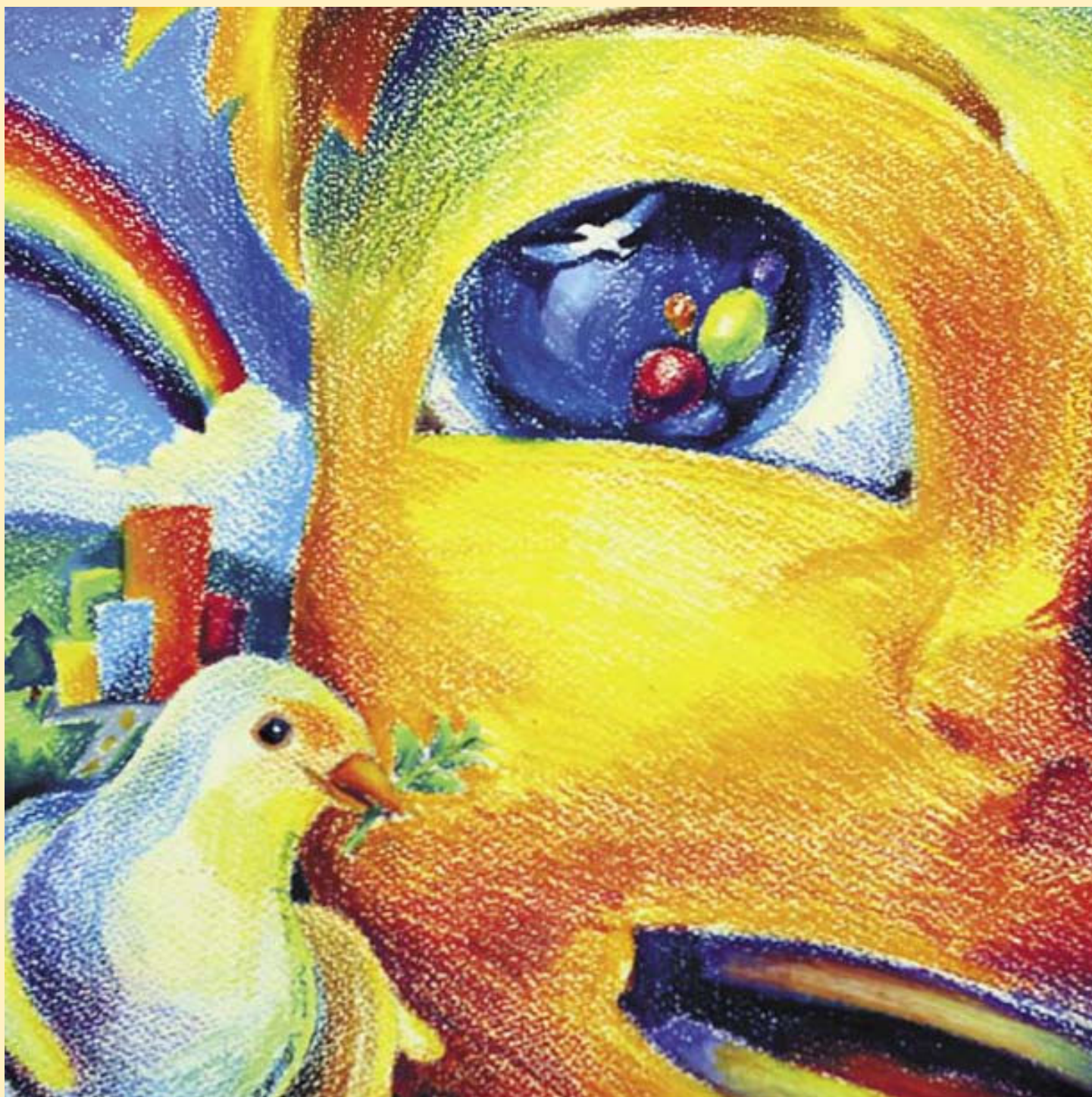


Activities





Rights in the Sun

A Practical Guide for Human Rights Education

The Human Knot

Age: Any age.

Time: 5 minutes

Resources: A group of people (3-approximately 20 people).

Potential: This is a great warm-up game that gets participants thinking about cooperation and teamwork.

Procedure:

- Have the group stand in a circle.
- Each participant will reach across the circle and hold hands with two different participants. (Each hand must hold the hand of a different participant. You cannot hold the hand of the person beside you.)
- Once the group has created their “knot,” they must work together to untangle the knot, and become a circle again. Occasionally the group will end up in more than one circle.
- The participants must not let go of hands as they are untangling their knot.

Debrief:

- As this is a warm-up game, not much debrief is needed.
- Point out and discuss the importance of cooperation, teamwork and communication to this game, and indicate that these values will be needed throughout the session.

The Taco Game

- Age:** All ages
- Time:** 10-15 minutes
- Resources:** A group of people.
- Potential:** This is a great energizing warm-up game.

Procedure:

- Have participants line up in a row.
- One person (the facilitator) will yell out a number of tacos. Each time they yell a number of tacos, the participants have to form groups of that number.
- Play music or give a count down so that the participants have limited time.
- The group(s) that have less or more than the number of 'tacos' required are out.
- Ask the participants who become out to tell everyone their name, age, a human right, etc.

Debrief:

- As this is a warm-up game, not much debrief is needed.

Adapted by Aaida Rajabli for the John Humphrey Centre for Peace and Human Rights, 2006.

Look Up Look Down

Age: Any age

Time: 10 minutes

Resources: A group of people.

Potential: This is a great warm-up game.

Procedure:

- The group stands in a circle with their shoulders touching.
- One designated person calls “look up!” Players must look at someone in the circle’s face. If you are looking at someone who is looking at you (making eye contact) you are out.
- The designated person then calls “look down!” Players look back down at the ground.
- The game continues until there are only two players left.

Debrief:

- As this is a warm-up game, not much debrief is needed.

The Amoeba Race

Age: 9-14

Time: 30 minutes

Resources: A large open space, a group of at least 15 participants.

Potential: This game demonstrates the idea that people have different strengths and can come together to use each person's individual strengths to achieve a goal. It builds cooperation between participants and shows how important it is to respect differences and similarities.

Procedure:

- Explain to the group what an amoeba is (a single celled organism made up of a nucleus- the control centre, cell wall- barrier to the outside world and cytoplasm- the body of the cell). Tell the participants that they are going to make their own amoeba.
- Begin by assigning positions. One person will be the nucleus, many the cytoplasm, and enough to go around the whole group will be part of the cell wall.
- Tell the different cell parts about their traits; the nucleus is the eyes of the cell and is responsible for directing it, the cytoplasm must be comfortable squishing very close together to make up the body of the cell and the cell wall must be strong and rigid to act as a barrier to keep the cell together.
- Now that the participants know their jobs, have them form a cell with the wall around it and the nucleus at the front on someone's shoulders.
- Ask them to try to move around together as a cell. Try timing their "sprints".

***Hint: You may have to suggest a method of counting or singing to get the cell coordinated together so it moves as a unit.

Debrief:

- How did it feel when you were assigned a role? Did you like your role? Did you like being different from the majority? The same as everyone?
- Was it hard to co-ordinate at first? Was it difficult to coordinate everyone's individual goals to achieve the group's goal? What made it easier?
- If all of the people in your group had the same position (for example, all cytoplasm) would the game have been easier? Would it have been less fun? Would it have been harder to stay together or direct yourself as an amoeba?

*** Variation: If the group gets very good try splitting them into two amoebae and running an amoeba race.

Neil, James. "The Amoeba Race." *The Wilderdom Store: Gear for Adventurous Learning*. Updated 2 Oct. 2005. Accessed 23 June 2006. <<http://www.wilderdom.com/games/descriptions/AmoebaRace.html>>

Cultures Game

Ages: 6 - 11

Time: 20 minutes

Resources: A copy of each of the culture cards that is found below. Enough coloured tags or stickers for each member of the group-these stickers or tags must be colour coordinated with each of the six culture cards.

Potential: Through this activity, participants explore their reactions when faced with behaviors and characteristics different from their own. The game can be used as a tool to begin a discussion about the way in which stereotypes and discrimination develop.

Procedure:

- Divide the participants into six groups. Hand out the coloured tags or stickers and the instructions cards to each “culture group”. Give each group time to go over their cultural instructions. Warn participants that the groups are not allowed to tell others about their cultural characteristics.
- Once everyone is ready, ask all participants to walk around the room and communicate with the members of the other cultures according to the instructions they have been given. With larger groups, a structured “meet and greet” activity may be necessary to ensure that people are interacting.
- After ten minutes, or whatever time feels appropriate, ask everyone to stop.

Debrief:

- What did your group think of the game? How did you feel towards members of the other cultures?
- Were you frustrated at any time? Was there one culture in particular with whom it was easy to communicate? Was there one with whom it was difficult to communicate?
- What methods could you have used to allow you to better understand the members of the other cultures?
- Participants will often name characteristics of groups (ex: the red team is unfriendly) which are NOT on the cards. This can be a good way to lead into a discussion of how stereotypes develop.

***Hint: If rubbing noses is too intimate for the group, choose another salutation for the Yellow culture.

Cultures Game

Blue Culture

This card tells you which culture you belong to. During the game, you must act according to the values of your culture.

Taboo (impolite): Never use your left arm or left hand.

Salutation: Cross your arms.

Attitude towards the Yellow Culture: You feel sorry for them and try to defend them.

Yellow Culture

This card tells you which culture you belong to. During the game, you must act according to the values of your culture.

Taboo (impolite): Never communicate *without* touching: always touch the other person when you are talking to them.

Salutation: Rub noses.

Attitude towards the Green culture: You feel inferior to them.

Green Culture

This card tells you which culture you belong to. During the game, you must act according to the values of your culture.

Taboo (impolite): Never use your right hand or arm

Salutation: Gently touch the other person on the shoulder

Attitude towards the Red culture: You feel superior to them

Early Contact

Red Culture

This card tells you which culture you belong to. During the game, you must act according to the values of your culture.

Taboo (impolite): Never touch others, and it is very impolite for others to touch you.

Salutation: Double wink.

Attitude towards the Orange culture: You think they are funny and strange.

Henley, T.: *Rediscovery: ancient pathways new directions; Outdoor activities based on native traditions*: pp. 114-116.
<<http://www.ghostriverrediscovery.com>>

Orange Culture

This card tells you which culture you belong to. During the game, you must act according to the values of your culture.

Taboo (impolite): You can't look someone in the eyes.

Salutation: Shake hands with the right hand only.

Attitude towards the Pink culture: You think they are interesting and idolize them.

Pink Culture

This card tells you which culture you belong to. During the game, you must act according to the values of your culture.

Taboo (impolite): No negativity! You are very appreciative and everything is beautiful to you!

Salutation: Shake hands with your left hand only.

Attitude towards the Blue culture: You subtly try to avoid them.

Advantages and Disadvantages

Age: 9-15

Time: One hour

Resources: Pens and paper.

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

Procedure:

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

Debrief:

- Was it easy to think of the advantages and disadvantages of being a male or female? Why? Why not?
- Did you find yourselves listing things which could be called sexist?
- Do you think these sorts of generalizations about people are realistic? Do they apply to the people you know?
- Was it a useful activity? Why? Did you learn anything that you did not know before?
- This activity can also be used to examine other differences apart from gender, such as ethnicity, social class, religion etc.

4 Corners

Ages: 6-9

Time: 20-30 minutes

Resources: None Required

Potential: This is an exercise that both young people and adults enjoy. It allows young people to experience what it is like to be in a minority group.

Procedure:

- Have the participants stand in a circle.
- Explain that you are going to whisper an animal in every child's ear.
- Randomly whisper "cow" in most participant's ears, whisper "pig" in several ears, whisper "cat" in only a few ears, and whisper "bird" in only one participant's ear.
- Ask the participants to close their eyes and make the sounds of their animal. Then ask them to walk around and try to find and link arms with other like animals.
- Allow them to do this for a few minutes, or until you notice that all like animals are together.

Debrief:

- What was it like when you found out there were a lot of cows? How did you feel when you found your first cow? What was it like when you realized there were only a few other cats? When you realized you were the only bird, how did it make you feel?
- Explain to the group that being the bird or the cat can be somewhat representative of being a minority group member. Depending on the group, you can choose a particular emphasis (e.g. skin colours; religion; language). Sometimes people who are different are tempted to join the majority in order to feel less alone (isolated) and more accepted.

Gallagher, Molly. *Games for Girl Guides and Girl Scouts: Games to Teach Values*
<www.geocities.com/Heartland/plains/3029/values.html>

Discriminativ

Ages: 7-12

Time: 15-20 minutes

Resources: None required

Potential: Children experience being treated unequally for arbitrary reasons. Participants reflect on what it feels like to be rejected because one is different.

Procedure:

- A minimum of 16 participants (the more the better) is required for this game. Four leaders are chosen from the group, and everyone is told these four leaders will pick teams for the game. Secretly, each of these 4 leaders is told a characteristic that he or she will use when picking people to join her team. This characteristic should be something semi-obvious (for example: only people wearing jeans, only people with blond hair).
- Each leader goes to a corner.
- The remaining participants (IN SILENCE,) walk around and pass each of the leaders extending their hands, as if to shake. The leaders shake their heads yes or no as to whether or not the person gets to join their group.
- When a participant joins the group, that participant must stand behind the leader so that the leader may see the person that is coming next in line.
- Ideally, a few of the people will not be chosen at all. Let the participants pass all 4 leaders several times so that some participants are rejected by the leaders twice.
- Call an end to the game.

Debrief:

- How did it feel for the leaders to have to reject people?
- How does it feel to be accepted?
- How does it feel not being chosen?
- Ask each team if they can figure out why they were accepted to the teams. (Before this point, do not tell the group that it is a physical characteristic.) Sometimes the participants can figure it out, sometimes they cannot.
- What are some reasons why children (or humans in general) might be rejected by others?
- How might this affect the person who is rejected?
- How does being rejected affect someone's human rights? (Ask this if you have already discussed human rights- or if you wish to lead into a discussion of human rights.)

Schneidewind, N., and Davidson, E.. *Open Minds to Equality. A Sourcebook of Learning Activities to Promote Race, Sex, Participants and Age Equity.* New Jersey: Prentice-Hall, 1983.

Count Your Losses

Ages: 6-12

Time: 10 minutes

Resources: Blindfolds.

Potential: This activity allows children to experience what it feels like to be excluded from a group.

Procedure:

- A planning group of about one-fifth of the participants is brought together and secretly briefed to run around the playground pretending to 'tick' (or 'tag') the other participants.
- As the 'game' goes on they are to make more and more noise so it sounds as though the number doing the ticking is increasing. In fact, they are to touch nobody.
- When the planning is over, the rest of the participants are blindfolded and told to sit cross-legged on the ground far enough away from each other so that they cannot touch with outstretched arms. They are asked not to remove the blindfolds, speak or stand up until ticked by having both their hands held and squeezed. At that point they can join the 'tagging' group.
- The planning group then runs around pretending to play. After about five minutes blindfolds are removed and it becomes clear that nobody has been ticked.

Debrief:

- Begin by asking the group how it felt to be excluded from the secret planning group and not to know what was being planned.
- What did it feel like not to be ticked when they thought others were being ticked?
- The planning group, for their part, might wish to reflect upon how comfortable or uncomfortable they felt in their privileged, manipulative role.
- This discussion can eventually be broadened to compare the experience of the game with situations in society and the world. What groups have been subject to discrimination in the world? How might this affect people in these groups?

Youth Pride Inc.
"What You Can Do"
*Creating Safe Schools
for Lesbian and Gay
Participants: A Re-
source Guide for
School Staff.*
<[http://
mem-
bers.tripod.com/~
twood/guide.html](http://members.tripod.com/~twood/guide.html)>

Power and Privilege– Participant Race Exercise

Ages: 14 and up

Time: 30 minutes

Resources: A large, open room or a field outside.

Potential: This game asks participants to examine how we may or may not be discriminated against and how we might do the discriminating. It also allows participants to discover how and when they are part of dominant groups and what privileges this might give them.

Procedure:

- Have everyone stand side-by-side in a straight line in the middle of the room facing one wall.
- Explain that this is the starting line for a race to get some well-paying jobs (located at the wall or finish line), which they need to get in order to take care of their families. Before the race starts, however, some adjustments are going to be made to everyone's starting positions.
- Ask the participants to take a step forward or backward depending upon the instructions. If a statement doesn't apply to them, they don't move. Participants decide for themselves whether or not the statement applies to them. They must keep their steps the same size throughout the exercise.
- Explain that the exercise will be done in silence, and with closed eyes, to allow participants to focus on the feelings that come up during the exercise and to make it safer for all participants.
- Choose a set of statements suitable for your group. Ensure you have a mix of forward and backward steps.
- Read out each statement one at a time, for each statement allow a few seconds for participants to adjust their positions if the statement applies to them:

If you feel that your primary ethnic identity is "Canadian" take one step forward.

If you have ever been called names or ridiculed because of your race, ethnicity or class background take one step backward.

If you have immediate family members who are doctors, lawyers, or other professionals take one step forward.

If you have ever tried to change your physical appearance, mannerisms, language or behavior to avoid being judged or ridiculed take one step backward.

If you studied the history and culture of your ethnic ancestors in elementary and secondary school take one step forward.

If, when you started school, you were speaking a language other than English take one step backward.

If you were taken to art galleries, museums or plays by your parents take one step forward.

If you have ever attended a private school or summer camp take one step forward.

If your parent(s) encouraged you to go to college/university take one step forward.

Unpacking the Privileges Game

If you grew up in a single parent household take one step backward.

If you have ever been taken on a vacation outside of your home province take one step forward.

If you have a parent who did not complete high school take one step backward.

If your parent(s) own their own house take one step forward.

If you were ever mistrusted or accused of stealing, cheating or lying because of your ethnicity, age or class take one step backward.

If you primarily use public transportation to get where you need to go take one step backward.

If you have ever felt afraid of violence directed toward you because of your ethnicity take one step backward.

If you have ever felt uncomfortable or angry about a remark or joke made about your ethnicity but it was not safe to confront it take one step backward.

If you or your close friends or family were ever victims of violence because of your ethnicity take one step backward.

If your parent(s) did not grow up in Canada or the United States take one step backward.

- After you read out the last statement, ask everyone to freeze in place and without looking around, to briefly notice where they are in relation to everyone else. Ask participants to think for a few minutes about what feelings they have and what patterns they notice.
- Then explain that they are in a race to the front wall/finish line for well paying and rewarding jobs. The participants should imagine that they need one of those jobs to support themselves and their family. When told to, the participants are to run towards the finish line as fast as they can. The first few to the front wall will get those jobs. Quickly say, "Ready, set, go," to start the race (and get out of the way!)

Debrief:

- Suggest to the participants that the winners of the race were declared before the race even started.
- How does the information added before it began affect people's commitment to the race? How does the information added affect how hard people might run?
- Given where everyone ended up in the room, how did that affect how hard you ran towards the finish line? Did some people not run at all?
- Point out that this exercise works well to demonstrate the power differences between dominant and non-dominant groups.
- The activity also serves well to illustrate the concepts of accessibility (some people do not have the same access to jobs, etc. in our society because they are in non-dominant groups and/or are not as privileged as others); our society's lack of a 'level-playing field'; the reasons for affirmative action; and the different reactions people have to an unequal system.

Based on: "Unpacking the Privilege Knapsack." Abboud, R., et.al. *The Kit: A Manual by Youth to Combat Racism Through Education*. Canada: United Nations Association in Canada, 2002.

Jellybeans to Feed the World

Age: 8 and up

Time: 30-45 minutes

Resources: Scissors, rulers, paper clips, glue, black felt-tipped markers and 8.5" x 11" sheets of construction paper in colours. Task Sheet for each group (Appendix A). Large envelopes to hold each group's resources as shown below:

- Group 1: scissors, ruler, paper clips, pencils. Two 4" squares of red paper and two 4" squares of orange paper.
- Group 2: scissors, glue and whole sheets of construction paper (two blue, two orange, two yellow).
- Group 3: felt-tipped markers and whole sheets of construction paper (two green, two orange, two yellow).
- Group 4: whole sheets of construction paper (green, yellow, blue, red, purple).

Potential: To provide an opportunity to observe the influence of inequality and competition on cooperation and conflict.

Procedure:

- Divide the participants into 4 groups with 1-6 members. The groups should sit far enough away from each other so that they cannot see each other's resources.
- Ask the groups to be seated and distribute an envelope and Task Sheet to each group.
- Ask the groups not to open their materials until you tell them to begin the task. Explain that each group has different materials but that each group must complete the same tasks. Groups may bargain for the use of materials and tools in any way that is mutually agreeable. The first group to complete all tasks is the winner.
- Give the signal to begin and attempt to observe as much group and bargaining behaviour as you can so that you can supply some of the feedback during the debriefing.
- Stop the process when winners have been declared and groups have been allowed to complete ongoing tasks.

Debrief:

- Analogies may be drawn between this experience and how minority groups or underdeveloped nations relate to those with more power.
- Observe the way resources were used, shared, and bargained for. How did the groups see each other? How did the groups see their own members?
- Was there competition between the groups? Was there cooperation between the groups?
- How might this game mimic the distribution of resources amongst countries? Amongst individuals?
- How does this help us understand Human Rights issues? How does this help us understand prejudice? Are countries or individuals sometimes measured by the same stick even though they have very different resources and abilities?

"Jellybeans to Feed the World." *Scouting Web*. Updated June 2006. Accessed 14 June 2006. <<http://www/scoutingweb.com/ScoutingWeb/SubPages/JellyBeans-Game.htm>>

The Scramble for Wealth and Power (Penny Game)

Appendix A

TASK SHEET

Each group is to complete the following tasks:

1. Make a 3" x 3" square of orange paper.
2. Make a 3" x 2" rectangle of yellow paper.
3. Make a 4-link paper chain, each link in a different colour.
4. Make a T-shaped piece 3" x 5" in green and orange paper.
5. Make a 4" x 4" flag, in any three colours.

The first group to complete all tasks is the winner. Groups may bargain with other groups for the use of materials and tools to complete the tasks on any mutually agreeable basis.

Sherry Kempf and David Shiman, Centre for World Education, University of Vermont. Adapted from S. Lamy, et al, *Teaching Global Awareness with Simulations and Games*, (Denver: Centre for Teaching International Relations, University of Denver, 1994).

Active Listening

Age: 10 +

Time: About 30 minutes

Resources: The boxes "What helps us to listen?" and "What prevents us from listening?" from the next pages.

Potential: This listening activity helps students to improve their listening skills and to think about what makes "good" and "bad" listening and why some conflicts or misunderstandings arise.

Procedure:

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

Debrief

- Could you remember the sentences?
- Was it easier to remember them the second time? Why?
- What did you do to help you to listen? Did you do anything special with your body? Or with your face? What about your mind?

Active Listening

- What prevented you from listening?
- Now show the class the information in the boxes "What helps us to listen?" and "What prevent us from listening?" from the next pages. Is there anything in these boxes which they did not think of? Why?
- Listening is an important skill for respecting and protecting human rights. It is especially important for Article 12 of the Convention on the Rights of the Child, and Article 19 of the Universal Declaration of Human Rights, but also for all of the other Articles. Why is this so? What do we gain from listening to each other? Have you ever been in a situation where no-one would listen to you? How do we feel when our opinion is ignored? Do you agree with the idea that we can improve our listening skills by practice?

***Variations:** If you wish, you can continue the game, maybe swopping partners or increasing the number of sentences which the listener must remember each time. It can be fun to repeat the game, making it harder every time, over several days or weeks, so that the students can see their listening improve.

What prevents us from listening?

- ☐ On-off Listening
People think faster than they talk. This means that when you listen to someone, you have a lot of spare time for thinking. Often, we use this time to think about lunch, or what we did last night, instead of thinking about what the other person is saying!
- ☐ Prejudice Listening
In every part of the world, there are words or phrases which cause people to stop listening. Words like "capitalist", "communist", "fundamentalist". When people hear these words, they stop listening and start to plan their defence, or a counter-attack.
- ☐ Closed Mind Listening
Sometimes, we decide quickly that the person (or the subject) is boring, wrong, or not relevant, or that we know what they are going to say. Then we stop listening.
- ☐ Distracted Listening
Noise, lights, temperature, other things in the room, or what you ate for breakfast can all prevent us from listening to what people are saying. However, with practice, we can still listen well in these circumstances.

Active Listening

What helps us to listen?

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

- ☐ face the speaker
- ☐ have good eye contact
- ☐ have an open posture (don't fold your arms, turn your back.....)
- ☐ lean towards the speaker
- ☐ relax

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

- ☐ listen for the central theme, not just the "facts"
- ☐ keep an open mind
- ☐ think ahead
- ☐ analyze and evaluate
- ☐ don't interrupt

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

- ☐ non-verbal signs (for example face expressions, body posture)
- ☐ tone of voice

Listening is important because...

- ☐ It shows people that you value their experience and what they say
- ☐ It encourages people to talk honestly and freely
- ☐ It can help you to identify areas where people agree or disagree, and helps you to think of solutions to these disagreements

Bully Survivor

bullies?

A-They like their personalities.

B-They are scared into being nice to them.

26. Does anyone deserve to be the victim of bullying?

A-Yes

B-No

27. What is a “bully” box?

A-A box that bullies like to shove their victims inside.

B-A box where participants put notes about what is happening.

28. Is a “bully” likely to continue to bug you if you show that you do not care?

A-Yes

B-No

29. Are most bullies stronger and/or bigger than their victims?

A-Yes

B-No

30. If you choose to fight back against the bully, it means:

A-The bully deserved to get a taste of their own medicine.

B-You’ve now become a bully also.

31. If the bully is trying to take your money or possessions, what should you do?

A-Give it to them.

B-Fight to keep them.

*Property can be replaced, you can’t!

32. Bullies like to spread lies about their victims and often the victims begin to believe the lies themselves.

A-True

B-False

33. Does having some planned replies help when a bully insults you?

A-Yes

B-No

34. Your replies to a bully should be:

A-Very aggressive and rude.

B-Straight to the point and not rude.

35. If you are being bullied, should you try to plan to be around more people more often?

A-Yes

B-No

36. Are bullies likely to pick on you when you are in a group?

A-Yes

B-No

37. Does “walking tall” sometimes prevent bullies from choosing these people as their victims?

A-Yes

B-No

38. Is keeping a diary of what the bully does to you, and of when and where they do it a good idea?

A-Yes

B-No

The Ambassadors-Modified Version

Age: 15 and up

Time: 30 minutes

Resources: Role descriptions for Dr. Gagnon and Dr. Harper.

Potential: In this activity, participants experience a conflict situation, and must find a creative way to resolve it. Participants are also asked to make important value judgments.

Procedure:

- Divide the group into 2 (or 4) sub-groups of 4-5 persons. Half of the group will receive a copy of Dr. Gagnon's role, and the other half will receive a copy of Dr. Harper's role.
- After all participants have read their roles, teams will have 5 to 10 minutes to define a strategy for the debate that will take place between Dr. Gagnon and Dr. Harper. They must decide how they will convince the other sub-group (holding the opposite point of view) that they should be the ones to get the "veginot" cultivation.
- Bring the "Dr. Gagnon" team and the "Dr. Harper" team together. The groups have 20 minutes to resolve the conflict.
- In reading both role descriptions, you will notice that there is a solution to the conflict: one group needs the peel of the fruit, and the other needs the seeds. However, the participants don't know that. At the end of the 20 minutes, stop the discussion, even if the groups were unable to find the solution. Start the debriefing by giving the group some clues as to the solution.

Debrief:

- Were you able to agree on a solution? If so, what is it?
- What made it difficult to resolve the conflict? What helped you to find a solution?
- In a cross-cultural context, what are the factors that can make conflict resolution more difficult?
- What factors can facilitate conflict resolution?
- How did you feel during the activity?
- What were your reactions during the discussion? How did you react to the conflict?
- Do you think the problem you discussed is related to facts, values, methods, or goals?

One-way Two-way Communication

Doctor Gagnon's character

You are a scientist doing research on a vaccine that prevents the “stache,” an infantile disease that can permanently disfigure a victim and cause cerebral lesions. The disease is usually so rare that your research was considered to have no particular value. At this moment, however, there is an epidemic in a small community and a lot of children are in danger if they don’t receive the vaccine. Not administering the vaccine creates the risk of a national or even global epidemic.

If the company for which you are working is able to produce enough vaccine to control the epidemic, the vaccine will be well known and will receive a governmental grant. You will be able to continue your research. Even better, you will be world-renown for your contribution to humanity. You will be a star!

Unfortunately, the “veginots” that you use for the vaccine are very rare. The “veginot” is a kind of melon that has a toxic peel when it is ripe. It takes 4 months to produce the toxin. You need this toxin for your vaccine. Your latest crop was destroyed by an early frost just before the outbreak of “stache”. You need to have the peel of the “veginots” immediately, if not it will be too late to prevent the epidemic.

Your research has shown that only one other crop of ripe “veginots” exists. This crop is large enough to produce the quantity of vaccine you need to prevent the epidemic, but you won’t have any to spare. The owner of the “veginots” crop will only sell to the best offer.

Doctor Harper, a scientist researching for a rival company, also needs the “veginots”. You are not sure of the type of research he is doing, but you know that it is related to national security. Doctor Harper is competing for the same crop of “veginots” as you.

Your company has authorized you to bid for the “veginots” crop and gives you a budget of 3 million dollars. However, you have decided to talk to Doctor Harper before approaching the owner of the “veginots” with a purchase offer. You hope to be able to convince Doctor Harper to give you priority over the crop.

The NESA Activities
Handbook for Native
and Multicultural
Participantsrooms,
Sawyer & Green,
pp.36-40.

One-way Two-way Communication

Doctor Harper's character

You are a scientist that does research on a top-secret project for national security. By accident, you and your group have discovered “zeno”, a substance that has the power to neutralize the radioactive particles emitted by a nuclear explosion. By the time you made this discovery, you had almost run out of “zeno”. The ingredients necessary to recreate “zeno” are not too difficult to obtain, except for the seed of the “veginot”. The “veginot” is an experimental melon that takes four months to produce.

There has been confirmation that there is a nuclear threat within the next few days in a conflict zone. Even though you don't know exactly where the bomb will explode, you have narrowed it down to a particular region. If you have enough “zeno,” you can create “zeno” clouds to protect these countries. Your research is conclusive: the clouds will produce rain that will protect an area from radioactive particles. Obviously, the knowledge of this project must be kept top secret.

Your research has shown that only one crop of ripe “veginots” exists. This crop is large enough to produce the quantity of “zeno” you need to protect the entire conflict zone, but you won't have any to spare. The owner of the “veginot” crop will sell to the best offer.

Doctor Gagnon, a scientist working at a rival company, also needs the “veginots” for his research into a very rare disease. Doctor Gagnon knows of the existence of the crop and also wants to buy it.

The federal government is not totally convinced of the value of “zeno.” It has authorized you to spend 3 million dollars to obtain the “veginots”. However, you have decided to speak with Doctor Gagnon before approaching the owner of the “veginots” with a purchase offer. You hope to be able to convince Doctor Gagnon to give you priority over the crop.

How Do You See It?

Ages: 11 and up

Time: 30 minutes

Resources: A model design, the supplies necessary for groups to redesign such a model, and a space large enough that groups can build a model without other groups seeing.

Potential: This game gives each participant an opportunity to contribute ideas to the group. It also demonstrates the different perceptions that people may have of the same object and how we must work to communicate and understand each other.

Procedure:

- Find a spot where you will set up the model design and split the participants into groups of approximately 5 people. Send them to different areas so that they cannot see each other's model.
- Tell the group that using the supplies that they have they will have to recreate the model design that you have. However, they can't look at the model while they are creating their design.
- Tell them that each person from their group may only come up and see the model once, and that group members must view the model individually. Each participant is to instruct the group on the design the group is to create, when the group is unsure to do the next participant should go look at the model.
- Declare that the game will end in two minutes once all of the participants have seen the model design.
- Have the groups share their design with the rest of the participants and compare it to the model design.

Hint: This game can be done using a picture, shapes or even Lego; just make sure each group has enough supplies to recreate the original design.

Debrief:

- What did you think of this game? Was it hard for you to take directions on how to create or change your design if you didn't know what the original looked like or had a different idea of what it looked like?
- Did you learn anything about communicating effectively when two people had different opinions? Did you notice that different people see things differently?
- How did you work through a solution to this problem?
- Can you relate this type of problem solving to situations in the real world?

Adapted from: Neil, James. *The Wilderdom Store: Gear for Adventurous Learning*. Updated 2 Oct. 2005. Accessed 23 June 2006. <<http://www.wilderdom.com/games/descriptions/AmoebaRace.html>>

What Characterizes Human Beings

Age: 8-12

Time: 30 minutes- 1 hour

Resources: Craft paper, scissors, art papers, pencils, pens, paste, crayons/ colored pencils, masking tape.

Potential:

In order to be a human, individuals must possess all the qualities that contribute to their human dignity — the totality of being human. When any of these qualities that comprise the totality of human dignity is missing in an individual, it means a violation of one's dignity as human being. This craft encourages participants to think about these qualities.

Procedure:

- Divide participants into groups. Ask each group to discuss the following:
 - 1) Their concept of human beings and the qualities of human beings.
 - 2) Important elements that individuals must have and enjoy in order to enhance the qualities of human beings.
- After they have discussed, ask each group to draw human beings at the center of their craft paper, indicate the qualities that characterize them as human beings and surround them with the elements that they must have to fully experience these qualities as human beings.
- Let each group explain their drawing in a plenary.

Debrief:

- After the presentation of all groups, process the activity. Ask: What is your reaction to the activity?
- Deepen discussion on the contents of the drawings. Ask the following questions:
 - What does it mean to be a human being?
 - What do we need as human beings?
 - Why have some individuals been denied of the elements necessary to be fully human?
 - How do you define human rights?
- Highlight key points in the discussion and provide a short input based on key points surfaced in the discussion.

Barrameda, Teresita V. & Espallardo, Lea L. "What Characterizes Human Beings." *Learning, Reflecting and Acting for a Human Rights Future: A Training Manual for the Education of the Human Right to Housing in Urban Communities*. People's Decade of Human Rights Education. Accessed 23 June 2006. <<http://www.pdhre.org/materials/learning.html>>

The Urban Poor

Ages: 14 and up

Time: 30 minutes

Resources: Paper, pencil, copy of handout (Appendix 9A).

Potential: To develop an understanding of the difficulties experienced by refugees. This activity helps children understand the privileges they have living in Canadian society.

Procedure:

- Give each participant a copy of the handout and allow them time to reflect. Ask them to read the handout and answer the questions.
- After everyone has finished the handout, divide them into small groups and have them discuss their answers with the group.

Debrief:

- Which questions were the hardest? Why?
- Ask the group to look at their answers again. What picture do they create? Would the host family enjoy your visit and find you kind and friendly? Why or why not?
- Ask the children whether they can think of any of the difficulties that refugees might face when coming to Canada. Stress that making adjustments and learning a new culture can be very hard on refugee children who have already faced a lot of hardships and stress in fleeing their homes.

Barrameda, Teresita V. & Espallardo, Lea L. "The Urban Poor." *Learning, Reflecting and Acting for a Human Rights Future: A Training Manual for the Education of the Human Right to Housing in Urban Communities*. People's Decade of Human Rights Education. Accessed 23 June 2006. <<http://pdhre.org/materials/learning/html>>

Tao...Bahay...Lupa...

Appendix I.9A

Refugees – Handout

Read the following story, and then answer the questions that follow.

One August you go to a summer camp in Alaska. One afternoon, the sky turns a strange colour of green and the air begins to smell foul. The radio crackles then dies, and all of the camp leaders begin to look worried.

Eventually a message comes through a park ranger who arrives in a small light plane. He can take ten campers out immediately and fly them to Russia. Apparently, there was a nuclear explosion and all of the United States and southern Canada has been declared a nuclear disaster area, and no one can return.

You arrive in Russia with only the clothes you are wearing. You receive a care package and you are sent to a small town to live with a Russian family. The other campers go to other towns.

1. The host family of eight (six children, two adults) offer you a bunk bed in one of the rooms with the four youngest children. Do you:

- a) Smile and thank them?
- b) Feel hurt because you are not put with the two oldest children?
- c) Offer to sleep in the living room by yourself?
- d) Run out of the house and try to find another place to live?

2. The food they serve is very greasy and the meat is almost totally fat. Instead of potatoes or rice, they eat porridge three times a day. Do you:

- a) Eat as much fat and porridge as you can and tell them you like it?
- b) Look for potatoes and rice in import stores?
- c) Ignore the meat and tell them you are a vegetarian?
- d) Eat only the dessert?

3. The care package contains two pairs of grey canvas pants and shirts. Do you:

- a) Wear them with a smile and make the best of it?
- b) Rip up the clothes in disgust?
- c) Ask your foster family to take you shopping?
- d) Borrow clothes from the children in the family?

4. A friend in Hawaii sends you a pair of jeans. Do you:

- a) Hide them away in a memory box?
- b) Rip them up and put on the overalls you've been given so you blend in with everyone else?
- c) Wear them only on festival days at school?
- d) Wear them even though everyone ridicules you?

5. The family does not speak any English. Do you:

- a) Try to learn their language as quickly as possible?
- b) Offer to teach them English?
- c) Look for your camping friends and talk to them as much as possible?

Barrameda, Teresita V. &
Espallardo, Lea L.
"Tao...Bahay...Lupa..."
*Learning, Reflecting and
Acting for a Human Rights
Future: A Training Manual for
the Education of the Human
Right to Housing in Urban
Communities.* People's Dec-
ade of Human Rights Edu-
cation. Accessed 23 June
2006. <[http://pdhre.org/
materials/learning/html](http://pdhre.org/materials/learning/html)>

Rights in the Sun

6. School is very boring. You have to sit in desks all day and memorize long passages of Russian words. You don't have any friends. Do you:

- a) Try to learn the passages as well as possible?
- b) Doodle during class and keep up your English in secret?
- c) Become a clown to win friends?
- d) Beat up anyone who is mean to you?

7. Your family asks you to forget about Canada and learn to be a good Russian. Do you:

- a) Get rid of your Canadian flag and magazines, and put up a Russian flag in your room?
- b) Tell them you intend to return home as soon as possible?
- c) Tell them to mind their own business; you hate it here anyway?
- d) Join a club where you can talk to other Canadians and keep your culture alive?

Racism, Discrimination and Multiculturalism

Ages: 12-17

Time: 10-15 minutes

Resources: Several copies of the instructions.

Potential: This activity simulates the emotional and practical decisions a refugee must face and the unforeseen consequences of these decisions. The activity also helps develop an understanding of the difficulties experienced by refugees.

Procedure:

- Read/explain this scenario:
You are a teacher in _____. Your partner disappears and is later found murdered. Your name appears in a newspaper article listing suspected subversives. Later you receive a letter threatening your life for your alleged political activity. You decide you must flee. PACK YOUR BAG: you can only take five categories of things and only what you can carry. List what you would take.
- After the participants have had time to absorb this information, have them (alone or in teams) write down a list of things that they will try to take with them as they ask for refugee status in Canada. Tell them that they will read out this list and you will deny or give them their refugee status.

Debrief:

- After a few minutes, call on participants to read their lists aloud. For every list (usually 95%) that does not include the newspaper article or the threatening letter, say, "asylum denied!"
- Read the legal definition of a refugee. Discuss how this definition is applied in real life and why most participants were denied "asylum" because they had no proof of well-founded fear of persecution to qualify for refugee status.
- Discuss making decisions under pressure, reasons for personal choices, and emotions evoked by the decision-making process. Conclude by explaining the purpose of this activity.
- Discuss the hardships faced by refugees. What kinds of human rights violations do refugees face in their home country? What kinds of potential human rights violations do refugees face when they flee their country?

Conflict Resolution

Definitions:

- Racism is a set of beliefs that asserts the superiority of one racial group over another- at the individual level as well as the institutional level. Through their racist beliefs, individuals or groups exercise power that abuses or disadvantages others on the basis of skin colour and racial or ethnic heritage. At the same time, discriminatory practices protect and maintain the advantageous position of the dominant group(s).
- Discrimination occurs when someone makes a distinction between people because of their class or category. It is treatment or consideration that does not have anything to do with their individual merit. Examples include racial, religious, sexual, disability, ethnic, age and physical appearance related (height, etc.) discrimination.
- The Canadian Heritage website defines multiculturalism as being fundamental to the belief that exists in Canada that all citizens are equal. Multiculturalism ensures that citizens can keep their identities, and can take pride in their ancestry but also have a sense of belonging in their new home. Acceptance gives Canadians a feeling of security and self-confidence. It is believed that multiculturalism encourages racial harmony and cross-cultural understanding and discourages discrimination.

Examples of Multiculturalism in Canada:

- Multiculturalism is important in Canada because we are one of the most ethnically and culturally diverse countries in the world!
- 45% of Canadians have at least one origin other than British, French, Canadian or Aboriginal (In Alberta that number jumps to 60%). 50% of Canadians identified a strong sense of belonging to an identifiable cultural group.
- Just over 1 out of every 6 Canadians was born somewhere other than Canada. There are more than 3 million first-generation Canadian immigrants.
- In 1971, Canada became the first country anywhere in the world to adopt a multiculturalism policy. In 1988 the *Canadian Multiculturalism Act* became law. Its aim is to promote multiculturalism generally, and racial diversity in particular, within government workplaces.
- On June 27th of every year, Canada celebrates Multicultural Day.

Examples of Racism and Discrimination in Canada:

- After September 11, 2001, the number of hate crimes in Canada grew. The Canadian Race Relations Foundations noted, for instance, that within three weeks of the September 11th attacks, 16 bomb threats and three acts of arson were committed

Conflict Resolution

against mosques in Canada.

- Canada has a long history of intolerance towards Aboriginal culture that has resulted in individual acts of racism as well as systemic racism. The commonly cited example is the residential schools that existed until the late 1970s (early 1980s in some places). These schools were designed to assimilate Aboriginal children into mainstream Canadian society. They left long-term emotional and physical scars on many Aboriginal people.
- Canada is one of the top five exporters of holocaust denial materials to Germany (where this type of publication is a criminal offence). Canada hosts many hate sites on the Internet, and is the headquarters of one of the world's largest production companies for racist magazines and CDs.
- 36% of Canadians who identify themselves as visible minorities say they have experienced serious discrimination or unfair treatment. This number jumps to 50% with people who identify themselves as black. 8% of people from visible minorities in the Canadian prairies experience discrimination regularly.
- Other examples of racism in Canada include the internment of Japanese Canadians in detention camps during World War 2; the Chinese Exclusion Act of 1923 which banned Chinese immigration from 1923 to 1947; and the segregation of black people in the armed forces during World War 12.
- There has been progress in Canada in recent decades in combating racism. Besides the Multiculturalism Act in 1976, the Immigration Act was amended to preclude discrimination on the basis of race and nationality. Finally, in 1982, the Charter of Rights and Freedoms was passed, which prohibits legal discrimination of people based upon their race, sex, language or other factors.

Aboriginal Peoples in Canada:

- Perhaps the group who has experienced the most racism in Canada is First Nations peoples. Since the first contact between European and Aboriginal cultures there has been constant misunderstanding and conflict between the two groups.
- The present situation of First Nations can be greatly understood by examining the Indian Act, first passed in 1876. This law promoted forceful assimilation, and demanded that First Nations give up their own traditions, values and languages to adopt those of the Europeans. While the act has subsequently been amended, it continues to intrude upon Aboriginal control over land and resources, methods of choosing chiefs and band councilors, and even the community's ability to define what an Aboriginal person is. It is argued that the continued existence of an act with racist origins undermines the lives and cultures of Aboriginal peoples today.
- One of the root causes of much of the current despair that aboriginal people face

Guide to Human Rights Documents

is the residential school system. This policy, which was in place between 1820 and 1969 forced aboriginal children to be educated away from their families. Children were often forbidden from speaking their own language or practicing their culture.

- Aboriginal people face harsh social conditions. For example, while First Nations people compose 3% of the Canadian population, they make up 90% of child and teen prostitutes. 21% of women and 17% of men in Canada's federal prisons in 1999 were aboriginal. At least 40% of the aboriginal population lives under the poverty line. First Nations people often lack good representation when they face the justice system: they are more likely than the Canadian average to not have a lawyer present with them in court.
- Aboriginal people also have less access to education. For example, only 7.4% of people living on reserves have at least some university education. This is compared to 20.8% of the national population. Considering the educational discrepancies, it is not surprising that aboriginal people have about half the average national income.

Want to Know More?

For more information, or for ideas about what you can do please see these websites!

World Conference on Racism: <http://www.un.org/WCAR/>

World Racism: <http://www.worldracism.com>

Assembly of First Nations: <http://www.afn.ca>

Indian and Northern Affairs Canada: <http://www.ainc-inac.gc.ca>

Some Games that Compliment This Theme:

Play a Relay
Discrimatick
Cultures Game
The Oppression Game
The Masking Tape Activity
Power and Privilege
Refugees

What Now?

The Facts:

- About half the victims of armed conflict are children.
- There are more than 20 million child refugees who have fled their homes as a result of armed conflict and human rights violations and are living in neighbouring countries or are internally displaced within their own country.
- In the last ten years, more than 2 million children have died because of armed conflict.
- At least 6 million children have been permanently disabled or seriously injured as a result of armed conflict in the past decade.
- Sadly, more than 1 million children have been orphaned or separated from their families because of war.
- It is thought that between 8 000 and 10 000 children are killed or maimed by landmines every year. A few examples of countries with a large problem with landmines are Afghanistan, Cambodia and Mozambique.
- There are an estimated 300 000 child soldiers who are involved in more than 30 conflicts worldwide. Child soldiers are used as combatants, messengers, porters, cooks and sadly are all too often forced to provide sexual services. Some children are forcibly recruited or abducted, while others are driven by poverty, abuse and discrimination, or by the desire to seek revenge for violence conducted against themselves and their families.

Want to Know More?

For more information, or for ideas about what you can do please see these websites!

Unicef: <http://www.unicef.ca>

War Child: <http://www.warchild.ca>

Amnesty International: <http://www.amnesty.org>

Some Games that Compliment This Theme

Refugees

No Place Like Home

Landmines

Tug of Rights

The Facts:

- 1.2 billion people worldwide live in extreme poverty on less than U.S. \$1 per day. These people are unable to afford the basic necessities to ensure survival. 8 million people die each year from absolute poverty.
- Over half of the world's population (3 billion people) lives on less than U.S. \$2 per day.
- Every year, 6 million children die from malnutrition before their fifth birthday.
- Over 11 million children die each year from preventable causes like malaria, diarrhea and pneumonia.
- Poverty rates have been falling in recent years in all regions except Sub-Saharan Africa.
- There are 125 million children who never go to school. Another 150 million children of primary school age start school but have to drop out before they can read or write.
- One in four adults in the developing world (872 million people) is illiterate, and the numbers are growing. This is because the average child in many countries can expect to go to school for only 2 or 3 years. In North America, we go to school for an average of 17 years.
- 800 million people go to bed hungry every night.
- Poverty is also a major problem in wealthy countries such as Canada. In our country, 1 in 6 children lives in relative poverty. This means that their families are less able to meet their basic needs than most families in our country. They have lower quality housing, clothing and food, have fewer or no toys, and have less access to educational materials such as books.

Want to Know More?

For more information, or for ideas about what you can do please see these websites!

Unicef: <http://www.unicef.ca>

Amnesty International: <http://www.amnesty.org>

Feed the Children: <http://www.feedthechildren.org>

Oxfam: <http://www.oxfam.ca>

Some Games that Compliment This Theme

Refugees

No Place Like Home

Landmines

The Urban Poor

The Facts:

- There are an estimated 246 million children worldwide who participate in some form of child labour.
- It is thought that about three-quarters of these children (171 million) work in hazardous situations or conditions, such as working in mines, working with chemicals and pesticides in agriculture or working with dangerous machinery.
- There are millions of girls who work as domestic servants and unpaid household help and are especially vulnerable to exploitation and abuse.
- There are millions of other children who work under horrific conditions.
- For instance, an estimated 1.2 million children are victims of trafficking. Approximately 5.7 million children are forced into debt bondage or other forms of slavery. 1.8 million are involved with prostitution and pornography. 300 000 children are participating in armed conflict. Most child labourers (70%) work in agriculture.
- In the Asian and Pacific regions 127.3 million children work, which is approximately 19% of the child population.
- Sub-Saharan Africa has an estimated 48 million child workers. 29% of children 15 and younger work.
- Latin America and the Caribbean have nearly 17.4 million child labourers, which comprises about 16% of the continent's children.
- 15% of the children in the Middle East and North Africa are working.
- Even in rich countries such as Canada children work. There are nearly 2.5 million children working in industrialized (Canada, United States, western Europe) and transition (eastern Europe) economies.

Want to Know More?

For more information, or ideas about what you can do please see the following websites!

UNICEF – Child Labour website: http://www.unicef.org/protection/index_childlabour.htm

Child Labor Coalition: <http://www.stopchildlabor.org>

Human Rights Watch – Child Labour: <http://www.hrw.org/children/labor.htm>

The Facts:

There is a strong connection between the environment and human rights. Environmental damage can contribute directly and indirectly to human rights violations. Some examples include:

- Air and water-borne pollution can lead to the development of serious illness and long-term health problems. Studies have demonstrated that people who are marginalized or live in poverty are much more likely to live in areas where pollution is prevalent. For example, upstream from a factory or near/in garbage dumps. These same people are thus more likely to suffer from very serious health problems.
- Individuals have a right to their own language, culture, and religion, and environmental destruction can directly or indirectly lead to the denial of these rights. Environmental damage can destroy eco-systems which communities have traditionally relied upon for sustenance or income, thus forcing these communities to change their way of life. For example, the loss of traditional farmland to large water dam projects or because necessary water is being diverted elsewhere, can force minority groups to move to cities, or put them in a position of isolation or poverty where they are susceptible to human rights abuses.
- Overpopulation leads to environmental destruction, such as the destruction of rain forests, and can result in too much stress being placed upon the land. This is not a sustainable practice and is one factor that could help explain the world's growing inequalities and absolute number of people living in poverty. The deprivations caused by poverty lead to many denials of human rights.

Want to Know More?

For more information, or for ideas about what you can do please visit the following websites!

The United Nations Environment Program: <http://www.unep.org>

Greenpeace International: <http://www.greenpeace.org>

The Sierra Club: <http://www.sierraclub.org>

The World Wildlife Fund: <http://www.worldwildlife.org>

UNDP Climate Change website: <http://climatechange.unep.net>

Games That Compliment This Theme

Needs

Play and Relay: adapted version

The Facts:

- Children with disabilities tend to have much more difficulty than adults because as children they have very little voice, and less importance in society.
- Girls with disabilities suffer the most discrimination. They are more likely than girls without disabilities and boys with or without disabilities to be abandoned, to be excluded from education, and to not survive.
- In every country, disabled people are the poorest people.
- In developing countries, 97% of disabled people are without any form of rehabilitation, and 98% are without education.

Want More Information?

For more information, or for ideas about what you can do please visit the following websites!

Child Rights Information Network <http://www.crin.org>

Disabled Peoples International <http://www.dpi.org>

National Dissemination Centre for Children with Disabilities <http://www.childrensdisabilities.info>

Games That Compliment This Theme

Alligator Pond

Signals

Sculpting Blind

Sandpaper Letters

The Facts:

Causes of Conflict

- There are many causes and types of human conflict. In fact, causes of human conflict are one of the most-studied phenomena in the social sciences. What is clear is that conflict is a part of human nature and that there have been conflicts between people in all societies and during all phases of human history.
- One core human need is the need for security. The sense that you are safe is crucial for abating human conflict. In this curriculum, you will see that conflict is created in some games. This is partly because the participants begin to lose their sense of security, and are better able to understand their human rights.
- Meeting the other needs of human beings is also instrumental in reducing the likelihood of conflict.
- Security can also be viewed in a more holistic sense. Economic and social opportunities, education, freedom from various forms of oppression, etcetera, can help to create a sense of security as well as help to meet people's other basic needs. People who are denied their basic needs are more likely to violently challenge the status quo and create conflict within a society or between societies. Thus, the denial of the basic security that human rights provide can lead to conflict. The respect of human rights must be at the forefront of any conflict resolution strategy.

Human Rights and Conflict Resolution

- Human needs have to be met. These needs include the need for security, justice, and sense of empowerment over the direction of their lives and the future course of their society.
- These principles can also be extended to conflicts of a more personal nature. Conflicts between people can only be resolved in an environment of mutual respect, understanding, fairness and compassion. Coincidentally, these are the same values and ideals that human rights aim to promote.

Want to Know More?

For more information, or for ideas about what you can do please visit the following websites!

Document Title

The Carter Centre: <http://www.cartercentre.org>

The Conflict Resolution Information Source: <http://v4.crinfo.org>

Games that Compliment this Theme:

Bully Survivor

Conflict Lines

Doctor Gagnon and Doctor Harper

Document Title

This guide will direct you to the websites where you can find human rights documents.

Universal Declaration of Human Rights

<<http://www.un.org/cyberschoolbus/humanrights/resources/universal.asp>>

Simplified Version of the Universal Declaration of Human Rights

<<http://un.org/cyberschoolbus/humanrights/resources/plain.asp>>

United Nations Convention on the Rights of the Child

<<http://www.ohchr.org/english/law/crc.htm>>

Simplified Version of the United Nations Convention on the Rights of the Child

<<http://www.un.org/cyberschoolbus/humanrights/resources/plainchild.asp>>

Canadian Charter of Rights and Freedoms

<<http://www.un.org/Overview/rights.html>>

Youth Guide to the Canadian Charter of Rights and Freedoms

<http://www.johnhumphreycentre.org/files/guide_e.pdf>



‘Peace is a Choice... At Each Small Turn Choose Peace’

A Peace Curriculum for Grades 6 to 9



**Mennonite
Central
Committee**

Introduction:

The idea for creating a peace curriculum for middle school and junior high students is not new. There are many peace curricula available for schools to use, which focus on topics such as anti-bullying, conflict resolution, peer mediation, etc. However, few peace curricula relate specifically to themes and concepts taught in core subject areas. “At each small turn...” encourages teachers, students, and school communities to see peace not only as relevant and urgent in our world, but also tied intrinsically to what it is we are studying, how we relate to each other at home, at school and in our communities. The goal for this curriculum is to encourage and enable students to take responsibility for the profound impact, both negative and positive, their actions and decisions can have in all of those places. This curriculum hopes to challenge school communities to link learning, responsibility and action as one whole.

“At each small turn...” will acquaint students with the complexities involved in peace and peacemaking. Students will be challenged to explore issues of peace and conflict, and to expand their thinking about who they are in the midst of those issues, and how they can respond. Peace is not merely the absence of a conflict. Peace is connected to social and political issues that plague our world: hunger, poverty, disease, refugees, homelessness, the environment, the media, materialism, racism, sexism. This curriculum will introduce students to the tools that can be used to impact in positive ways the big and small conflict issues in their own worlds, and in the larger world. Tools such as: acceptance, listening, caring, forgiveness, tolerance, fairness, and gratefulness.

Some of the issues that will be discussed in the following units may invite some controversy due to various worldviews of students. The strategies used to study these issues should include teamwork, simulation exercises, guest speakers, presentations, talking circles, discussions, and storytelling. Whatever strategies you use, create an atmosphere of trust and respect, ensure that students respect and take all opinions seriously, and encourage students to listen to and understand the perspectives of their peers.

It may sound like a cliché to say that the future of our world, its health, our health, rests in the hands of our children, but it is a reality. The more tools that we can provide them with to create healthy relationships with each other and the earth, the better the chances are that the future is hopeful and full of promise. Our children and young people are important and vital participants in creating this future.

This is not an exhaustive curriculum, but rather a set of themes, ideas and activities designed to connect to existing core curriculum study, specifically: Social Studies, Health, Science and English Language Arts. This curriculum is also in its piloting phase. Any and all comments, suggestions, ideas, critiques will be welcome.

Thank you...

This curriculum would not have come into being without the work of many people who helped us brainstorm, refine and write the units. We are very grateful to each of the contributors: Abe Janzen, Esther Epp-Tiessen, Craig Schellenberg, Helen Siemens, Gail Daniels, and Debbie Nowakowski. Your ideas, thoughts and expertise have given the units depth, creative activities and new ideas in exploring the themes. Thank you.

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Nina Kesel and Kim Thiessen
MCC Alberta, Peace Program
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1. see past yourself...

**remember those around you and far
away**



**Mennonite
Central
Committee**

Unit 1:

**see past yourself...remember those around you and far
away**

Students Will:

- **understand the connection between themselves and others**
- **understand that they do have a responsibility to change what they can in their world**
- **understand that they have a critical role in making the world a better place**
- **understand the importance of their actions and the impact they can have on other people**

Key Content Questions:

- **What does it mean to “see past myself”?**
- **Why is it important for me to be aware of other people around me?**
- **How does the knowledge of others around me affect my life?**
- **What does it mean to care for others?**
- **Can I care about other people and do nothing to help them?**

Quotes:

“Two things stand like stone: kindness in another’s trouble, and courage in our own.” - Adam Lindsay Gordon

“Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.” -Martin Luther King Jr.

“As long as there is poverty in the world, I can never be rich, even if I have a billion dollars. As long as diseases are rampant and millions of people in this world cannot expect to live more than 28 or 30 years, I can never be totally healthy...I can never be what I ought to be until you are what you ought to be. This is the way our world is made.” –Martin Luther King Jr.

Introduction:

Each person on earth is important and valuable. There is no person or group of people that is less important than another. This includes people whom we dislike, people that are different from us and people who live on the other side of the world. It even includes our “enemies”. It is important to remember that no human life is worthless. If we are caring people, sincere, then we know and acknowledge that other people’s needs are as important as ours.

This unit will focus on what it means to care for each other, to support each other. Does caring mean that we simply hope that people around us and far away are okay, and that is all? Or does caring mean we also have to act? When we see someone suffering and we care about them, are we moved to ease their suffering? When we see someone hurting someone else, and we hope for the bullying to stop, are we not moved to make them stop? **Care and action are tied together.** If we are sincere about caring for others, then we open ourselves up to their needs, and opening ourselves up to the fact that we may be able to do something about those needs.

This unit applies directly to areas of study in **Social Studies** (local, national and international current events; contact between societies; differing world views), **Health** (well-informed choices to develop behaviours that contribute to the well-being of self and others; promoting home, school and community health), **English Language Arts** (explore thoughts, feelings, ideas and experiences; respect, support and collaborate with others; respect diverse ideas, cultures, race, ages and abilities).

Activities:

1. Have students define the word “care”. Have them talk about what it means to “see past themselves”. Have students discuss ways in which they are all connected to each other. Have them discuss how they may be connected to people across the world.
2. View the videos “In the Midst of Plenty” – hunger (13 min.) and “Fit for Children: Child Poverty in Waterloo Region” (18 min. with study guide) – these videos portray the work of a local organization trying meet universal needs in their community. Although focused on Waterloo region, these videos can be used to illustrate issues in any Canadian community (available from Mennonite Brethren in Christ Resource Centre www.mbicresources.org). Discuss with the class how these issues are noticeable in their own community and which local organizations are working to address them.
3. Have students research the various local organizations in their area who are working with issues of poverty, homelessness, hunger, etc. Have the class compile an extensive list with contact information and volunteer opportunities available at each of these organizations. Organize a tour through your local food bank or homeless shelter. Or have the class volunteer over a lunch hour or for an afternoon at a drop-in centre or food for schools program.
4. Have students research and report on organizations that are working internationally with issues such as poverty, HIV/AIDS, hunger, conflict. Are the needs that are being addressed overseas also needs that we have here in North America?
5. Invite a guest speaker in to your class from a local organization to talk about their work, and perhaps to talk about how the students can get involved and help.
6. Have students read through the story “The Farmer and the Angel”. What are their ideas of heaven and hell? How do they feel about the farmer’s ideas of heaven and hell?
7. Have students respond to the stories of Ezekiel and Nzila. What would they do if they found themselves in their situation?
8. Have students discuss the aftermath of Hurricane Katrina. Why is/was there so much chaos among the people affected? What makes people respond violently to situations where everyone is desperate for help and assistance?

Student Response:

In their journals, have students reflect on the theme “see past yourself...remember those around you and far away”. Suggested questions:

- So what? Why should I care about others? What do they have to do with me and my life?
- How can I help to change situations that I am in, that others are in, for the better?
- Is it really important for me to care about people that I don’t much like?
- How is my life connected to others around the world?
- What would happen if everyone cared a little bit more? What would happen if everyone cared less?
- Do we expect more from people who have more? Does having little make us less responsible?

All-Class Response:

As a class, respond to the theme, “see past yourself...remember those around you and far away”. The all-class response can be in the form of a poem, a song, a collage, a painting, a dramatic reading, etc. The all-class response can also be displayed or performed in front of the whole school, as well as at the annual MCC Alberta Fine Arts Festival.

Supporting Material:

Each person on earth is equally important and valuable. C.S. Lewis said in his book, *The Weight of Glory*, “There are no ordinary people. You have never talked to a mere mortal...but it is immortals whom we joke with, marry, snub, and exploit – immortal horrors or everlasting splendours...Next to the blessed sacrament itself, your neighbour is the holiest object presented to your senses.” We are all connected to each other, and when one person suffers it has a ripple effect on others. When one person celebrates it has a ripple effect on others. If everyone in the world treated others with the care and compassion and forgiveness that we hope will be to be treated with, the world would be a much different place.

What I truly need and wish for in life...food, water, a home, health, safety, education, freedom...is what everyone wishes for. We are connected by what we need, by what we hope for. Many people are driven by money, power, and things. And many people believe that the most important thing in life is to make sure that they themselves are taken care of, but do not give much thought to making sure that others around them, in their communities, at their work or schools, or halfway around the world, are taken care of. Who are the people or organizations in your community who work at caring for other people?

Martin Luther King Jr. said, **“As long as there is poverty in the world, I can never be rich, even if I have a billion dollars. As long as diseases are rampant and millions of people in this world cannot expect to live more than 28 or 30 years, I can never be totally healthy...I can never be what I ought to be until you are what you ought to be. This is the way our world is made.”** We become healthier and happier people when those around us are happier and healthier. We are connected.

The Farmer and the Angel

There once was a very kind and joyful old farmer. He was ninety years old and though his bones were a wee bit weary, his eyes still sparkled with love and laughter. He was the kind who seemed to know just what it took to make you smile, and when you needed to weep he'd sit by your side and hold you. He was the kind who noticed the dew sparkling on a spider's web and knew the taste of a juicy red strawberry. He was the kind who still at ninety worked very hard every day on the land, and when you needed a helping hand his sleeves were rolled up ready to go.

One day, because of his goodness, he was visited by an angel who granted him a wish. The angel said to the old man that anything he wanted would be his. The farmer said to the angel, "I am happy with the bounty of food upon my plate and the love that surrounds me daily, but before I die I should like just once to see heaven and hell."

The angel told him to take hold of her cloak and in an instant they arrived at the gates of hell. To the surprise of the old man, when he passed through the gates of hell he found himself on the edge of a beautiful open green surrounded by tall graceful pine trees. As he walked toward the middle of the green he saw many people seated around a great long table that was heaped high with the most magnificent and delicious foods the man had ever seen. Yet as he grew near he saw that the people looked sickly and thin, as if they were wasting from starvation. How could this be? Then he noticed that the people's arms were locked straight so that they could not bend them. It was impossible for these people to feed themselves. "Accch," the man sighed, "this is truly hell."

Hastily he returned to the angel and took hold of her cloak. In another instant they arrived at the gates of heaven. Here too the man found himself on the edge of a beautiful open green surrounded by tall majestic pine trees. He walked toward the middle of the green and saw many people seated around a great long table that was heaped high with the most wonderful and delicious foods. As he drew near, the man saw that the people's arms were locked straight so that they could not be bent. Yet these people were smiling and laughing. Their eyes danced with a merry delight and their stomachs seemed joyfully content. How was this possible? The good man looked closer and he saw: the people of heaven were feeding each other! "Ahh, yes," smiled the good man, "this is truly heaven."

Heaven for the farmer was making sure that everyone around the table was able to eat. What is heaven for us?

Ezekiel

In the city of Jos, Nigeria, a young man named Ezekiel has AIDS. He has had AIDS for some time already and lives, knowing that his life will not be very long. When he first contracted HIV, he lived in denial. But his refusal to acknowledge his condition brought his life to a crashing stop. He had, over a period of time, given his wife AIDS. His wife, in turn, not knowing, had given their new baby AIDS. The baby died as a result, and then his wife died. Ezekiel married again, still making decisions about his condition that were not healthy. He gave his second wife AIDS as well, who also gave AIDS to their baby. The baby died. This time, his wife did not die, but she left Ezekiel, and he finally came to some kind of terms with the reality and the terror that had been his life over the past couple of years.

Ezekiel went to live with his aunt Mary, 30 minutes drive from Jos, Nigeria. He tried to find a cure for AIDS for himself and he did find a herbalist, who took his money, but could not cure Ezekiel. In the end, Ezekiel almost died of AIDS, but for a doctor named Chris, who works in an AIDS clinic in Jos. Dr. Chris heard about Ezekiel, got into his little VW Van, and went in search of Ezekiel, whom he found, almost dead. Dr. Chris brought Ezekiel to the AIDS clinic in Jos where, over a period of time, he provided food, hygiene, and hope to Ezekiel. He could have withheld food; plenty others needed it too. He could have not bothered with hygiene, since Ezekiel really was hardly living anymore. He could have ignored the need for hope. Instead, Dr. Chris went out of his way for Ezekiel, providing the elements of hope, of a second chance, that most persons in the world deserve, and many never get. Peace making is about giving people a second chance, a first chance, a third chance... it is about making room for those without hope to have hope.

Ezekiel, nurtured back to health, now lives in Jos, and on his small motorcycle, he visits over 50 patients, about 5 or 6 each week. He does this as volunteer, helping the families to understand what they can do with the AIDS that has invaded their family, helping care for the sick, helping others understand how to prevent the further spread of the Virus. It is a difficult work, but Ezekiel does it daily, without remuneration of any kind. He does it because there is a need, because his own life has been affected, and because he has simply chosen to respond with what he can do. He is giving himself as a volunteer, in the interests of others.

Nzilla

Kikwit is a smallish city of about 800,000, located about 500 km inland from the capital city of Kinshasa, Congo. A year ago, an MCC worker from Alberta visited the work of organizations in Nigeria and Congo, who are partnered with MCC in responding to AIDS in their communities, their countries. In Kikwit, a pastor named Nzilla hosted the visitors. As he was visiting people in hospitals in Kikwit, he began to realize that more and more of the patients had AIDS. It alarmed him and he decided that he needed to, and he could, and he would do something, at least, about this. And so he began to learn about AIDS... how it spreads, how to prevent it being spread, what to do if you have it or a family member has it. And so began a new aspect of work for Nzilla. He now works half time as a pastor, and half time as an AIDS educator in that city and the surrounding area. All this work, Nzilla does as a volunteer. He told the visitor from Alberta that he has 8 children himself, and his wife, and that he is paid nothing for the work he does as a pastor, or the work he does as an AIDS educator. He and his wife find ways to survive, to feed their family. They do not eat adequately. Almost no one does in Kikwit. But they are doing what they can and Nzilla has made a choice to respond to a need among the community. He does it willingly, and passionately, with inadequate support, with minimal resources. He encourages patients, and engages other volunteers whom he supports in their work.

What is amazing about Nzilla is that he is not unique. The visitors from Alberta saw many people, in different projects in Congo and Nigeria, working freely, working as volunteers in the interests and for the health of their communities and their countries and their families. They were bringing hope to others, and hope brings the possibility of peace.

No-one made Nzilla do this work. He does not have to do this. He does it because he has seen a need and has chosen to respond. That is the way of the peacemaker, of the hope maker. A person who does not wait for others to provide solutions, to provide initiative... rather, a person who moves into a need situation themselves and begins to work, with others, with institutions... understanding needs, finding resources, working with others... it is this willingness to give of oneself that the world is begging for... and that is so desperately needed from all of us, in the smallest or the largest of commitments, of initiatives... every day... as needs that are larger, smaller ... around us, among us become visible to us and we become part of the response to them. Responding brings hope, and hope brings peace, and peace brings the possibility of a healthy community out of which better, healthier lives can be lived, children can move forward... the future has a chance. **Our choices to care and to serve matter.** The world around us counts on us. Desperately.

**7. build fairness...
support those who are not heard**



**Mennonite
Central
Committee**

Unit 7:

build fairness...support those who are not heard

Students Will:

- **Identify, explore and describe the attributes and behaviours of fairness in the context of peace**
- **Discover and articulate how fairness supports all**
- **Identify and discuss the consequences of not being fair or just (environmental consequences, social consequences, emotional consequences, cultural consequences, etc.)**
- **Discuss and articulate rights and responsibilities and how they relate to fairness**
- **Identify and articulate the hindrances to justice and fairness and their impact upon society and individuals**
- **Examine how fairness is woven into democracy and peaceful living**
- **Be empowered to make changes in their own lives; be an advocate for change and make a difference for others**

Key Content Questions:

- **Why is it important to know about issues of fairness or justice in our communities and around the world?**
- **What does “support those who are not heard” mean?**
- **What are the issues of injustice and unfairness in my community?**
- **What are the issues of injustice and unfairness around the world that I can do something about?**

Quotes:

“Let us put our minds together and see what life we can make for our children.”

-Sitting Bull

“Each time someone stands up for an ideal, or acts to improve the life of others, or strikes out against injustice, he sends a tiny ripple of hope, and those ripples, crossing each other from a million different centers of energy, build a current which can sweep down the mightiest walls of oppression and resistance.”

-Robert F. Kennedy

Introduction:

There has probably been a time in your life when you have yelled, “That’s not fair!” Most of us have experienced “injustice” at some point. The world is not a fair place – especially if you don’t have white skin, don’t come from a middle or upper class home, and don’t have a healthy or able body or mind. Power and privilege are not distributed evenly in our world. One of the ways to build fairness and justice is to be an advocate for those with less power to make things more just. Don’t just speak up for yourself. Speak up for those who are heard the least.

The following unit will focus on the issues of fairness and justice. A helpful activity to introduce this unit to your class may be Activity #1. The following questions may also be helpful in introducing the theme to your class:

- What are the attributes of fairness and justice?
- Is fairness tied to power in societies?
- Who are the powerful voices in our school community, our city, our nation, our world?
- Who were the powerful voices in Canadian history?
- Who are the unheard voices in our school community, our city, our nation, our world?
- What is the reality for those people who are suffering because of a system of power that does not recognize their rights, or their suffering?
- Are unrest, wars, poverty and hunger the result of an unfair and unjust society?

This unit applies directly to areas of study in **Social Studies** (local and current affairs; contact between societies; differing world views), **Health** (well-informed choices to develop behaviours that contribute to the well-being of self and others; promoting home, school and community health), **Science** (human use of forests; relationships between humans and the environment; human impact on climate and erosion), **English Language Arts** (explore thoughts, feelings, ideas and experiences; respect, support and collaboration with others; respect diverse ideas, cultures, races, ages and abilities).

Activities:

1. Bring a “treat” bag for each student in your class. Include things like candy, fruit, new pencil, etc, in some of the bags. Vary the numbers of items in each treat bag. In other bags, put leaves, rocks, garbage, and other useless items. Number each bag, and copy the numbers onto small slips of paper. Mix up the bags and put them on a table. Don’t let them look inside the bags. Explain to the class that each person will receive a bag and can keep what they find inside. Hand each student a slip of paper with a number on it. Invite students to trade numbers with someone else if they would like to. After they have finished trading, have students each take a bag and show the contents to the rest of the class. Have students get into two groups based on whether the contents of their treat bag were “good” or “bad”.

Discussion questions:

- How did you feel when you saw what was in your bag?
- How is getting a bag of rocks like being treated unjustly in life?
- How did the students feel who got a “good” bag when they saw their neighbour get a “bad” bag?

Adapted from “Responding to Injustice”, by Christine Yount, Group Publishing, Inc., 1991

2. Interview
 - Research your family history or that of someone close to you who has come to Canada.
 - Interview them and take notes so that you can share them with someone else. Did they come for safety reasons, religious freedom, because of injustices, inequities? Gather some personal stories and share them in class.
3. Simulation: Issues of Equality **“The Person’s Case”**
 - Everyone needs a voice – this is talked about as being fair.
 - Does building fairness in various situations help to build peace in Canada?
 - How does building fairness help people to live in peace?
 - How does building fairness help a country to promote peace?
 - Do you wonder how fairness has become one of the attributes for Peace?

Did you know that in the early days of the 1900’s (this is a long time before your grandparents would have been born) women were not considered ‘persons’ in the British Empire or in Canada?

Is this a shock? Why? Think – how could this be? Why would this have happened? What were women if they were not ‘people’? Who determined that they were not ‘persons’? And why did they determine that they were not persons?

In 1929, Emily Murphy, Henrietta Muir Edwards, Louise McKinney, Irene Parby, and Nellie McClung, known now as the Famous 5, fought for the recognition of women as persons under the British North America Act. These women decided that it was not 'fair' that they could not vote; that they could not be active in government or civic affairs or have a say in government or politics. What did these five Alberta women do in order to change this? Read about it on the Famous Five Website, and hold a pink tea, just like the women did. Create an atmosphere and prepare the classroom for a pink tea (use tea cups, pink doilies, old music, posters of the women, etc); use the readers' theatre activity to re-en-act what happened at the pink teas, and what the women talked about. Old fashioned hats could be used for the main characters. Have fun with it. Debrief the class by discussing how the students felt about this activity, what they learned, what was fair or not fair about women not being able to vote, to be listened to or to have a 'voice'.

What are the results of fairness?

How might this still be true today? Where does fairness not happen?

- How did building fairness in the Person's Case help to build peace in Canada?
- How does building fairness help people to live in peace?
- How does building fairness help a country promote peace?

Issues of Equality

<http://www.edukits.ca/famous/sitemap.html>

Lesson Ideas and Activities

http://www.edukits.ca/famous/lesson_plans/senior_lsn2.html

Visit the Famous Five Foundation Website to gather information about this interesting story in the history of our province and our country. Additional learning activities to meet this objective can be found here.

<http://www.famous5.org/>

4. Debate & Discussion:

Select some topics for discussion and debate about fairness and justice. The topics may include issues such as: equality; law and governance; individual rights and responsibilities; rights and responsibilities of groups in a society; poverty; power; war; jealousy; greed, etc.

- Example topics for debate:
 - Are both genders treated equally and fairly by people and the law?
 - Have First Nations people been treated fairly in Canada?
 - Is poverty a direct result of power struggles and lack of fairness, or something else?
 - Is homelessness a result of injustices in our society?

5. Research and Report

- Research and report on an issue of justice/fairness in your own community (hunger, poverty, racism, homelessness, mental health issues, gender inequalities, disabilities, etc.). What is being done to address the issue?
- Research and report on a justice issue beyond our community (nationally or internationally; poverty; refugees; HIV/AIDS; gender inequality, etc.). What is being done to address the issue?
- Research and report on non-government organizations that are working with issues of injustice. What are they doing? Are they effective?

6. Participate in a talk show such as “Cross-Country Check-up” with Rex Murphy on Sunday afternoon on CBC Radio to highlight local, national and/or international justice issues.

7. Work with a volunteer organization and make a difference in your community.

8. Develop Metaphors:

Ask students to work in pairs and develop *metaphors* for citizenship, for governance that represent all of the attributes of peace. Then focus on those that represent fairness within a democratic governance model and process.

- An example of a metaphor is: citizenship or governance is like an orchestra or a band. An orchestra requires a conductor or leader who is able to guide and direct and keep the focus of the members; the members of the orchestra are attuned to what the other instruments are playing, and keep in timing and rhythm. The attributes of the players include: consideration of others, awareness of the rules that create an equal or fair playing field for each individual and instrument, cooperation, values, knowledge, etc.
- Other examples might be citizenship or governance is like a hockey/football/soccer/rowing/swimming team, a family, a choir etc...

9. Write a:

- song
 - poem
 - television commercial
 - one act play
- which raises concerns or solutions to issues as they relate to fairness and justice.

10. Write an essay or a power point presentation about:

- If the world was a fair place then ...
- If life was fair...
- Barriers or hindrances to justice and peace are...

11. Imagine:

Read the famous “I have a dream” speech by Dr. Martin Luther King Junior (included at the end of unit 7). Write your own “I have a dream” speech about justice, fairness, and peace. Or write a song, a poem, an advertisement that expresses your emotions and passion for peace.

12. Plan a School Wide Peace Conference or Peace Summit

Work with students to:

- Identify concepts that students will be able to formulate a question around a topic about peace. Students may be interested in identifying ‘hot issues/topics’ that are being discussed in the news today.
- Establish goals that the conference will achieve.
- Promote the concept of student leadership and organization of the event.
- Develop a format for the conference. (It might be run like the Model United Nations established for and by students; or the legislature or parliament).
- Plan the conference by:
 - Setting an agenda for meetings
 - Identifying a topic
 - Determining the date, time and place of the conference etc.
 - Committee roles and responsibilities
 - Advertising the event by inviting students to participate
 - Invite special guests and a variety of leaders: school, church leaders, municipal leaders, trustees, and political leaders etc who also have peace as a focus; invite the media to attend.
 - Holding the conference
 - Planning a site and topic for the next annual or biannual conference
 - Provide a write up in the local newspaper or TV station.

PEACE SUMMIT

Note:

When planning a peace summit include numerous schools and possibly find a non-government organization/s (such as the MCC, World Vision, etc) who have peace as a focus and who may be interested in sponsoring the event and possibly making it a yearly event. If held every third year, every junior high student would have an opportunity to be a member of the conference during his/her junior high school years if they wish to do so. Invite political leaders who also have peace as a focus. Invite the media to tell the story of the summit and bring attention to the concerns and issues that youth are expressing surrounding peace.

13. Create a Democracy in your Classroom

Planning a simulation and real life experience of fairness.

As a classroom determine how your class will be run as a democracy.

- Explain to all students the objective of setting up a democracy in the classroom.
- Ask all students to select several leaders/facilitators/guides who will plan an agenda (with the teacher's assistance) for the class in structuring a democratic process that will be followed in the classroom for the entire school year (an election or vote may also be taken since they have learned about a democracy in grade 6). Explain the seriousness of the roles, responsibilities and purpose of the leadership position. The entire classroom of students who are now led by the student leaders/facilitators (with the teacher as a mentor), establish guidelines and principles of operation for all in the classroom so that everyone has a sense of voice (being listened to and heard).
- Once the leaders (2 or 3 who can work together and provide backup in their roles and responsibilities) have been chosen, students are lead through the processes of establishing "guidelines to live by" in the classroom and the characteristics and qualities of this democracy. Explore and discuss what the rights and responsibilities of each citizen in the class are, and how each member can be or become a contributing member. (use the learning experience for the students to learn about peace, fairness, and the other tenants of peace and democracy). Practice the democratic process as you brainstorm, and make decisions about the "rules to live by".
- A group of students could volunteer to post these guidelines for operation as a reference in the classroom.

The teacher and student leaders/facilitators select several topics from the curriculum that will apply the concepts of democracy (with a focus on fairness, justice) and ask the students to vote and decide which topic to begin with, timelines with deadlines and the sequence of the other topics. (This process will give the students a sense of choice and voice). Then determine with the class how they will accomplish the learning (what must be learned and how they will accomplish this). Some tasks may be small group activities with individual work and homework. Establish with students the understanding and importance for the need to do homework and come to class prepared. The teacher now becomes the facilitator of the processes for engaged learning and participation. It is exciting to see students take ownership, work diligently as they gain a sense of voice, become actively involved and see and experience that their contribution matters. Students will begin to own their learning, have fun, and be enthusiastic.

14. Have students choose one issue of unfairness or injustice, either in their home, neighbourhood, or in another country, and publicly (in class) make a decision and commitment to do something helpful about that situation.
15. Show the movie “Arms for the Poor” (available from MCC Alberta). Discuss the following questions:
 - Is it fair for a nation without basic health and educational services to spend resources on tanks and aircraft equipment? What limits would you place on security costs?
 - How do arms sales bring suffering to the people of the countries who purchase them? What responsibilities do the suppliers of weapons have before and after a sale?
16. World Council activity – have students form six groups (groups can be as small as one person), and assign each group a fictitious country listed on the World Council handout (included at end of unit 7). Each group will represent the country they have been assigned, and will be meeting with the World Council (all of the other country groups) to discuss the injustices faced by their country. Each group will want all the others to see that their need or injustice is the most important and must be addressed before all others. Only the country with the most serious injustices will be given support from the World Council to help solve the problems. Have each group design their own country flag and display it on their table for the other countries to see. Arrange chairs in a circle so that all groups can see each other. Have groups meet individually to plan how they will present their plea for assistance. Each country will have five minutes to make its presentation. Have students also think about how they will respond to other countries’ claims. After each country has made its presentation, allow countries to react to what other countries said. The teacher will act as moderator and allow only one representative to speak at a time. After each person or country has had a chance to respond, hold a secret ballot to see which countries problem(s) will be chosen as the one the World Council will deal with. After the vote, have students discuss how they felt defending their countries’ issue(s). How did they feel trying to convince others about the seriousness of their problems? How did they feel trying to decide and vote on which country would receive help? How did they feel trying to decide on the worst injustice? Aren’t all injustices equally bad?

Adapted from “Responding to Injustice”, by Christine Yount, Group Publishing, Inc., 1991.

Student Response:

In their journals, have students reflect on the theme “build fairness...support those who are not heard”. Suggested questions:

- So what? Why should I care about issues of injustice in the world? What do they have to do with me, and my life?
- What are the consequences of not being fair or just, in your home, your school, your community?
- What are the consequences when communities, nations, or governments are not fair and just with their citizens and/or with each other? Provide some examples.
- What can I personally do to create fairness and justice in my home, school or community?

All-Class Response:

As a class, respond to the theme, “build fairness...support those who are not heard”. The response can be in the form of a poem, a song, a collage, a painting, a readers’ theatre, etc. The all-class response can be displayed or performed for the whole school, as well as at the annual MCC Alberta Fine Arts Festival.

Supporting Material:

We live in a world where poverty, war, disease, homelessness and refugees are a stark reality. Too often when we turn on our televisions or radio we hear about violence, deaths, natural disasters, countries being invaded, people shot in the street, violence due to race or politics. In our own schools, homes and communities there are issues of violence and injustice: domestic abuse, sexual abuse, bullying, exclusion, racism, poverty, hunger, etc. Life is not fair. A teenager's sense of justice is strong. And young people want to know how they can make a difference in their world. But often young people don't know how to do it, or where to begin. And too often, the adults in their lives do not provide them with healthy and strong examples of how to create fairness and justice in their world.

While most of us enjoy the freedoms of going to school, going to church, voting, eating at a fast food place, and police protection, many others in the world have never heard of or experienced these freedoms. There are choices that people can make in life in which the consequences can be that some of these freedoms, rights or privileges are taken away from them. But often the absence of freedoms, rights and privileges are not the result of choices or bad decisions, but merely where a person happens to be born, what the colour of their skin is, their culture, their religion, their health, etc.

In as many as 50 countries across the globe, children are caught up in armed conflicts, as bystanders and as targets. In Uganda, for example, children are forced to kill or to witness the killing of friends, family members, neighbours. Their neighbourhoods are destroyed, their families have been killed or have fled, and by the time the child has either escaped from the army, or the war is over, these children find themselves on their own with no support and no place to live. In the ten years between 1986 and 1996, armed conflicts killed over 2 million children; seriously injured or permanently disabled over 6 million children; orphaned more than 1 million children; and psychologically traumatized more than 10 million children. Countless numbers of children, particularly girls, have been raped or have experienced other forms of sexual abuse as a weapon of war; 20 million children are homeless due to wars; 300,000 children are child soldiers; and in one month approximately 800 are killed or seriously injured by landmines.

None of this is fair. In fact, it is horrible. That North Americans and Europeans have cars, drivable roads, televisions, newspapers, MSN, the internet and many other forms of communication suggests that we have responsibilities in promoting fairness and giving a voice to those who are not heard. Privilege brings with it responsibility.

Supporting Material written by Helen Siemens

World Council

Calamerica

Problem: There are approximately 50,000 refugees in this small country that has been ravaged by war for more than a decade. Hundreds of people who had found refuge in a church and who thought they were safe from the rebels, were shot and killed.

Mytholania

Problem: Muslims are being persecuted and imprisoned for their beliefs. It is believed that certain high-level government officials are in charge of the anti-Muslim actions.

Tongla

Problem: Homelessness, hunger and poverty are the reality for the majority of people in Tongla, and each day approximately 100 people lose their homes and are forced out into the streets. The minority, meanwhile, throw away millions of dollars a day on clothes, food, entertainment, cars, etc.

North Bangla

Problem: Physically and mentally handicapped children are institutionalized, neglected and the care they are given is very inadequate. Most of the children in the institutions suffer from malnutrition, among many other conditions.

Durbinskia

Problem: Racial discrimination and prejudice are a big problem in this country. Every day there are violent outbursts in which people are injured or killed. The violence is caused by segregation and unfair practices.

Adapted from "Responding to Injustice", by Christine Yount, Group Publishing, Inc., 1991.

Websites:

1. www.mcc.org
2. www.cultivatingpeace.ca
3. www.davidsuzuki.org
4. www.learning.gov.ab.ca/k_12/curriculum/
5. www.mcc.org/makepovertyhistory
6. www.pbs.org/kcts/affluenza
7. www.ecocycle.org
8. www.compassionatelistening.org
9. www.who.int/en
10. www.youthactionnet.org
11. www.behindthelabel.org
12. www.mbicresources.org

Additional Resources:

Websites:

1. Mennonite Central Committee: www.mcc.org - information on poverty, hunger, peace, and education work that MCC is involved in. Also, excellent resources such as the AIDS Toolkit, Waterworks Toolkit, Global Family Toolkit, and much more.
2. MCC Resource Catalog – books, DVDs, videos, resource kits, activity boxes, teachers guides, brochures and posters available.
3. Mennonite and Brethren in Christ Resource Centre: www.mbicresources.org - videos, books, DVDs covering a wide variety of issues.
4. Cultivating Peace: www.cultivatingpeace.ca - classroom ready resources for schools across Canada to encourage youth to respect diversity, think globally, value human rights, recognize injustice and respond to conflict without the use of violence. Excellent resource.
5. Behind the Label: www.behindthelabel.org - features extensive information on labour conditions in the garment industry. Site includes in-depth profiles of international sweatshop struggles, mini-documentaries, photos and facts.
6. Human Rights Watch: www.hrw.org - works to defend human rights worldwide. The site includes sections on women's and children's rights.
7. Oxfam Canada: www.oxfam.ca - features topics such as fair trade, sweatshops, education and hunger. Download resource kits, workshop guides and campaigns.
8. United Nations Association in Canada: www.unac.org - click on "Youth for Diversity" to learn about national youth forums against racism, and download a manual by youth to combat racism through education.
9. Artists Against Racism: www.vrx.net/aar - join leading musicians, actors, authors and artists from around the world in a public education campaign to combat racism. Check out how youth can get involved through school concerts, videos and other action.

UNICEF Canada's Education Resources

Spice up your classroom!

Whether you're a new teacher looking for ways to infuse your lessons with global issues or a seasoned teacher seeking new ideas to spice up your classroom, UNICEF has the education resources that fit your needs.

UNICEF CANADA
2200 Yonge Street, Suite 1100
Toronto, ON M4S 2C6
Tel.: 1 800 567-4483
Fax: 416 482-8035
www.unicef.ca

Education Resources and Videos

Give students the knowledge and skills they need to shape their own futures and help make the world a better place — with interesting and interactive materials that connect to your curriculum. Visit www.shopunicef.ca for our complete selection of easy-to-use education resources, videos and free posters. We also have experienced UNICEF volunteer speakers available for school visits to speak on various topics at no cost and offer free workshops for teachers and teacher candidates.

On-line Resources

Log on to www.unicef.ca/globaleducation to view and download lesson plans, classroom activities, teacher's guides and Edunotes, and find links to other United Nations education sites.

In our For Kids and Teens section, young people can learn about global issues, find help with their homework and have fun through interactive games, cartoons and discussions with children around the world.



For every child
Health, Education, Equality, Protection

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THE EDUCATION FOR DEVELOPMENT PROGRAM

Education for Development is a multidisciplinary approach to learning which fosters global citizenship by empowering students to envision and work toward a world without poverty, disease, and injustice. UNICEF Canada's Education for Development programme is a teacher-staffed team of six regional, and one national manager, each supporting their provincial education sectors in issues of global education and social justice. We provide support for teachers through different programs including a speaker's bureau, professional development workshops and educational resources.

TEACHER'S WORKSHOPS

We offer free workshops for teachers and teacher candidates on the role of global education in the classroom. UNICEF speakers are available to present at workshops, conferences, professional development days and in pre-service classrooms. We also offer opportunities for curriculum partnerships and collaboration with teachers and school board representatives.

SPEAKER'S BUREAU

Our Speakers' Bureau is made up of an engaging and experienced group of volunteers. They are available to speak to schools and youth groups on various topics including: **child rights, HIV/AIDS, girls' education, child labour, child trafficking, children and war, early childhood development, emergencies, and malaria and other issues affecting children globally.**

RESOURCES

We offer a wide range of resources to provide students with the knowledge and skills necessary to help make the world a better place. Log on to www.unicef.ca/globaleducation to view and download curriculum-linked classroom-ready resources and lesson plans to engage students of all ages. Under our Kids and Teens section, young people can learn about UNICEF's work and global issues while having fun through interactive games and cartoons. Visit to see our complete selection of easy-to-use education resources, free posters, bilingual support materials and videos to make your classroom a truly global space.

J8

Each year, leaders of the world's eight wealthiest nations gather for the annual G8 Summit.

The J8 is the parallel youth event taking place the week prior to the G8 wherein youth delegates meet with G8 leaders to discuss the issues on the G8 agenda. UNICEF Canada hosts an annual competition to select the students who will represent Canada as youth ambassadors at the Summit. For more information on how you and your class can get involved go to www.unicef.ca or www.unicef.ca/junior8summit

**THE MOST POWERFUL PEOPLE
ON THE PLANET ARE LISTENING.
TO YOU.**

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*The members of the Canadian Junior 8 Summit team.
Back row, l-r: Laurent Bouchard, Julien Fortier, Marion Guay-Arcand, Andréa Lucchesi,
Seqian Wang. Front row, l-r: Julien Tremblay, Marie-Eve Jean, Sophie Casgrain.*

Tell **STEPHEN HARPER, GEORGE W. BUSH, VLADIMIR PUTIN, ANGELA MERKEL** and four more of the planet's most powerful people how you'd tackle our most urgent global issues at the **2008 G8 SUMMIT IN JAPAN.**

In July 2008, leaders of the world's eight wealthiest countries will meet in Japan for their annual G8 Summit. They'll discuss tough issues like climate change, the global economy, development, and infectious diseases – the kind of issues that have a real impact on your life.

If you've got ideas, maybe even solutions to these issues, put together a team of four students, and your group could have the chance to tell G8 leaders at the Summit how to change the world for the better. This is part of what's called the **UNICEF Junior 8 Summit Competition** and here's how it works:

- You must enter as a team of four students, between the ages of 13 and 17
- Your team has to show an understanding of and a commitment to global issues
- Judges will choose one team to represent Canada that will travel to

Chitose, Japan, from July 2 to 9, joining with other Junior 8 Summit youth to present a declaration to world leaders at the G8 Summit

- Find out more and download an entry form at www.unicef.ca/junior8summit

- **Deadline for entries is March 30, 2008!**

J8
JUNIOR 8 SUMMIT

unicef 

UN CONVENTION ON THE RIGHTS OF THE CHILD IN CHILD FRIENDLY LANGUAGE

| | |
|------------|---|
| Article 1 | Everyone under 18 has these rights. |
| Article 2 | All children have these rights, no matter who they are, where they live, what their parents do, what language they speak, what their religion is, whether they are a boy or girl, what their culture is, whether they have a disability, whether they are rich or poor. No child should be treated unfairly on any basis. |
| Article 3 | All adults should do what is best for you. When adults make decisions, they should think about how their decisions will affect children. |
| Article 4 | The government has a responsibility to make sure your rights are protected. They must help your family to protect your rights and create an environment where you can grow and reach your potential. |
| Article 5 | Your family has the responsibility to help you learn to exercise your rights, and to ensure that your rights are protected. |
| Article 6 | You have the right to be alive. |
| Article 7 | You have the right to a name, and this should be officially recognized by the government. You have the right to a nationality (to belong to a country). |
| Article 8 | You have the right to an identity - an official record of who you are. No one should take this away from you. |
| Article 9 | You have the right to live with your parent(s), unless it is bad for you. You have the right to live with a family who cares for you. |
| Article 10 | If you live in a different country than your parents do, you have the right to be together in the same place. |
| Article 11 | You have the right to be protected from kidnapping. |
| Article 12 | You have the right to give your opinion, and for adults to listen and take it seriously. |
| Article 13 | You have the right to find out things and share what you think with others, by talking, drawing, writing or in any other way unless it harms or offends other people. |

| | |
|------------|--|
| Article 14 | You have the right to choose your own religion and beliefs. Your parents should help you decide what is right and wrong, and what is best for you. |
| Article 15 | You have the right to choose your own friends and join or set up groups, as long as it isn't harmful to others. |
| Article 16 | You have the right to privacy. |
| Article 17 | You have the right to get information that is important to your well-being, from radio, newspaper, books, computers and other sources. Adults should make sure that the information you are getting is not harmful, and help you find and understand the information you need. |
| Article 18 | You have the right to be raised by your parent(s) if possible. |
| Article 19 | You have the right to be protected from being hurt and mistreated, in body or mind. |
| Article 20 | You have the right to special care and help if you cannot live with your parents. |
| Article 21 | You have the right to care and protection if you are adopted or in foster care. |
| Article 22 | You have the right to special protection and help if you are a refugee (if you have been forced to leave your home and live in another country), as well as all the rights in this Convention. |
| Article 23 | You have the right to special education and care if you have a disability, as well as all the rights in this Convention, so that you can live a full life. |
| Article 24 | You have the right to the best health care possible, safe water to drink, nutritious food, a clean and safe environment, and information to help you stay well. |
| Article 25 | If you live in care or in other situations away from home, you have the right to have these living arrangements looked at regularly to see if they are the most appropriate. |
| Article 26 | You have the right to help from the government if you are poor or in need. |
| Article 27 | You have the right to food, clothing, a safe place to live and to have your basic needs met. You should not be disadvantaged so that you can't do many of the things other kids can do. |

| | |
|-------------------|--|
| Article 28 | You have the right to a good quality education. You should be encouraged to go to school to the highest level you can. |
| Article 29 | Your education should help you use and develop your talents and abilities. It should also help you learn to live peacefully, protect the environment and respect other people. |
| Article 30 | You have the right to practice your own culture, language and religion - or any you choose. Minority and indigenous groups need special protection of this right. |
| Article 31 | You have the right to play and rest. |
| Article 32 | You have the right to protection from work that harms you, and is bad for your health and education. If you work, you have the right to be safe and paid fairly. |
| Article 33 | You have the right to protection from harmful drugs and from the drug trade. |
| Article 34 | You have the right to be free from sexual abuse. |
| Article 35 | No one is allowed to kidnap or sell you. |
| Article 36 | You have the right to protection from any kind of exploitation (being taken advantage of). |
| Article 37 | No one is allowed to punish you in a cruel or harmful way. |
| Article 38 | You have the right to protection and freedom from war. Children under 15 cannot be forced to go into the army or take part in war. |
| Article 39 | You have the right to help if you've been hurt, neglected or badly treated. |
| Article 40 | You have the right to legal help and fair treatment in the justice system that respects your rights. |
| Article 41 | If the laws of your country provide better protection of your rights than the articles in this Convention, those laws should apply. |
| Article 42 | You have the right to know your rights! Adults should know about these rights and help you learn about them, too. |
| Articles 43 to 54 | These articles explain how governments and international organizations like UNICEF will work to ensure children are protected with their rights. |

FREQUENTLY ASKED QUESTIONS ABOUT THE CONVENTION ON THE RIGHTS OF THE CHILD

Q: WHAT IS THE CONVENTION ON THE RIGHTS OF THE CHILD?

A: The Convention on the Rights of the Child is an international treaty that recognizes the human rights of children, defined as persons up to the age of 18 years. In 41 substantive articles, it establishes in international law that States Parties must ensure that all children – without discrimination in any form – benefit from special protection measures and assistance; have access to services such as education and health care; can develop their personalities, abilities and talents to the fullest potential; grow up in an environment of happiness, love and understanding; and are informed about and participate in, achieving their rights in an accessible and active manner.

Q: HOW WAS IT DECIDED WHAT SHOULD GO INTO THE CONVENTION ON THE RIGHTS OF THE CHILD?

A: The standards in the Convention on the Rights of the Child were negotiated by governments, non-governmental organizations, human rights advocates, lawyers, health specialists, social workers, educators, child development experts and religious leaders from all over the world, over a 10-year period. The result is a consensus document that takes into account the importance of tradition and cultural values for the protection and harmonious development of the child. It reflects the principal legal systems of the world and acknowledges the specific needs of developing countries.

Q: HOW DOES THE CONVENTION PROTECT THESE RIGHTS?

A: It constitutes a common reference against which progress in meeting human rights standards for children can be assessed and results compared. Having agreed to meet the standards in the Convention, governments are obliged to bring their legislation, policy and practice into accordance with the standards in the Convention; to transform the standards into reality for all children; and to abstain from any action that may preclude the enjoyment of those rights or violate them. Governments are required to report periodically to a committee of independent experts on their progress to achieve all the rights.

Q: HOW DOES THE INTERNATIONAL COMMUNITY MONITOR AND SUPPORT PROGRESS ON THE IMPLEMENTATION OF THE CONVENTION?

A: The Committee on the Rights of the Child, an internationally elected body of independent experts that sits in Geneva to monitor the Convention's implementation, requires governments that have ratified the Convention to submit regular reports on the status of children's rights in their countries. The Committee reviews and comments on these reports and encourages States to take special measures and to develop special institutions for the promotion and protection of children's rights. Where necessary, the Committee calls for international assistance from other governments and technical assistance from organizations like UNICEF.

Q: WHAT IS THE NEW VISION OF THE CHILD IN THE CONVENTION?

A: The Convention provides a universal set of standards to be adhered to by all countries. It reflects a new vision of the child. Children are neither the property of their parents nor are they helpless objects of charity. They are human beings and are the subject of their own rights. The Convention offers a vision of the child as an individual *and* a member of a family and a community, with rights and responsibilities appropriate to his or her age and stage of development. Recognizing children's rights in this way firmly sets a focus on the whole child. Previously seen as negotiable, the child's needs have become legally binding rights. No longer the passive recipient of benefits, the child has become the subject or holder of rights.

Q: HOW IS THE CONVENTION SPECIAL?

A: The Convention:

- Is in force in virtually the entire community of nations, thus providing a common ethical and legal framework to develop an agenda for children. At the same time, it constitutes a common reference against which progress may be assessed.
- Was the first time a formal commitment was made to ensure the realization of human rights and monitor progress on the situation of children.
- Indicates that children's rights are human rights. Children's rights are not special rights, but rather the fundamental rights inherent to the human dignity of all people, including children. Children's rights can no longer be perceived as an option, as a question of favour or kindness to children or as an expression of charity. They generate obligations and responsibilities that we all must honour and respect.
- Was even accepted by non-state entities. The Sudan People's Liberation Army (SPLA), a rebel movement in Southern Sudan, is one such example.
- Is a reference for many organizations working with and for children – including NGOs and organizations within the UN system.
- Reaffirms that all rights are important and essential for the full development of the child and that addressing each and every child is important.
- Reaffirms the notion of State accountability for the realization of human rights and the values of transparency and public scrutiny that are associated with it.
- Promotes an international system of solidarity designed to achieve the realization of children's rights. Using the Convention's reporting process as a reference, donor countries are required to provide assistance in areas where particular needs have been identified; recipient countries are required to direct overseas development assistance (ODA) to that end too.
- Highlights and defends the family's role in children's lives.

Q: HOW DOES THE CONVENTION DEFINE A CHILD?

A: The Convention defines a “child” as a person below the age of 18, unless the relevant laws recognize an earlier age of majority. In some cases, States are obliged to be consistent in defining benchmark ages – such as the age for admission into employment and completion of compulsory education; but in other cases the Convention is unequivocal in setting an upper limit – such as prohibiting life imprisonment or capital punishment for those under 18 years of age.

Q: HOW MANY COUNTRIES HAVE RATIFIED THE CONVENTION?

A: More countries have ratified the Convention than any other human rights treaty in history – 192 countries had become State Parties to the Convention as of November 2003.

Q: WHO HAS NOT RATIFIED AND WHY NOT?

A: The Convention on the Rights of the Child is the most widely and rapidly ratified human rights treaty in history. Only two countries, Somalia and the United States, have not ratified this celebrated agreement. Somalia is currently unable to proceed to ratification as it has no recognized government. By signing the Convention, the United States has signalled its intention to ratify – but has yet to do so.

As in many other nations, the United States undertakes an extensive examination and scrutiny of treaties before proceeding to ratify. This examination, which includes an evaluation of the degree of compliance with existing law and practice in the country at state and federal levels, can take several years – or even longer if the treaty is portrayed as being controversial or if the process is politicized. For example, the Convention on the Prevention and Punishment of the Crime of Genocide took more than 30 years to be ratified in the United States and the Convention on the Elimination of All Forms of Discrimination against Women, which was signed by the United States 17 years ago, still has not been ratified. Moreover, the US Government typically will consider only one human rights treaty at a time. Currently, the Convention on the Elimination of All Forms of Discrimination against Women is cited as the nation’s top priority among human rights treaties.

Q: HOW DOES UNICEF USE THE CONVENTION?

A: The Secretary-General of the United Nations has called for the mainstreaming of human rights in all areas of UN operations – for example, the Office of the United Nations High Commissioner for Refugees (UNHCR) in its mandate for refugee children, or the International Labour Organization (ILO) in its commitment to eliminate child labour. In the case of UNICEF, the Convention has become more than just a reference, but a systematic guide to the work of the organization. As expressed in its Mission Statement, UNICEF is mandated to “advocate for the protection of children’s rights” and it “strives to establish children’s rights as enduring ethical principles and international standards of behaviour towards children.” UNICEF promotes the principles and provisions of the Convention and the mainstreaming of children’s rights in a systematic manner, in its advocacy, programming, monitoring and evaluation activities.

The Convention on the Rights of the Child provides UNICEF with guidance as to the areas to be assessed and addressed, and it is a tool against which UNICEF measures the progress achieved in those areas. Integrating a human rights approach in all UNICEF's work is an ongoing learning process that includes broadening the framework for UNICEF's development agenda. In addition to maintaining a focus on child survival and development, UNICEF must consider the situation of all children, better analyse the economic and social environment, develop partnerships to strengthen the response (including the participation of children themselves), support interventions on the basis of non-discrimination and act in the best interests of the child.

Important Note:

The teaching strategies, learning activities and curriculum materials included in this package can be directly linked to curriculum expectations in each of the provinces. For more information on how this resource package can meet specific curriculum expectations in your province, please contact your local Education for Development Manager.

It should be noted that teaching and learning strategies relating to children's rights are multi-disciplinary and encompass general learning outcomes from a range of subjects, including: Math, Science, Technology Education, Physical Education, Health and Life Skills, Fine Arts, Language Arts and Career Management. Multiple learning outcomes from these subjects can be met simultaneously while employing the teaching strategies from this resource package.

WALK AROUND

Objective: Introductory activity/Ice breaker

Time: 10 minutes

Materials

- 1 coloured marker for each person.
- 1 scrap paper for each person

ACTIVITY

- Ask the group: What is the most important issue facing the world today?
- Each person will write their answer down on paper, in very large writing, using only one or two words for their answer. (1 or 2 minutes)
- Ask everyone to stand up, walk around and read what everyone else has written. This is the *SILENT* portion of the activity. (1 minute)
- Ask everyone to pair up and discuss their respective issues. (30 seconds each)
- Stop everyone, and ask them to choose only *one issue* to go forward with and be prepared to talk about with a larger group. Ask everyone to hold the one piece of paper between them and walk around the room. They will then join into a larger, like-minded group (1 or 2 minutes)
- Once they are in groups ask them to discuss the commonalities in their group. They will also choose a name for their group (ie. if their topic is poverty, they might call themselves "The Have and Have nots". (2-3 minutes)
- Then have each group present to the rest of the class.

Possible discussion points: What are the connections between the various groups?

POLLUTING RIGHTS: MAKING THE LINK BETWEEN GLOBAL POLLUTION & CHILDREN'S RIGHTS

Subjects: Social Studies, Science, Geography, Health & Life Skills

Age Level: 11-18 years

Objective: To appreciate how pollution affects children's rights and child health through real life examples.

Outcome

- Students will be able to understand that environmental problems affect children around the world.
- Students will be able to appreciate the importance of a healthy environment to the realization of rights
- Students will explore the rights of all children to grow and develop in a healthy environment.

ACTIVITY

STEP 1 Have students divide into small groups (4-5 students per group) and review the Convention on the Rights of the Child poster provided.

STEP 2 Ask students to read their green "pollution" case study card(s) as a group. (You can choose to have students look at one or more than one case study depending on the size of your groups.)

STEP 3 Identify on a scrap of paper which rights have been violated by the example of the effects of global pollution on children.

STEP 4 Use jigsaw groupings or another small group sharing method and ask students to share their case studies and the articles they have identified as being violated.

Discuss the following questions as a whole group:

- How do these situations interfere with the rights of all children globally?
- Why do such rights violations continue?
- How might we approach global cooperation to correct the existing problems (and prevent similar ones) in the future?

How would you use this exercise in your classroom? Would it work? What would make it better? What else could you do with it?

CASE STUDIES:

- Children in some Australian schools must wear special “Legionnaires” hats (these are hats that cover the back of the neck as well as the head) if they are to go out at recess, because of the depletion of the ozone layer.
- In some cities in South America, children must wear surgical masks if they are to be outside for extended periods of time due to the extent of air pollution. Similarly in some Canadian cities, there are days when the air pollution is so bad, it is advised that children do not go outside.
- In many parts of the world, the oceans are so full of toxins that indigenous peoples are losing their food sources or eating fish that are contaminated with toxins such as PCBs — these seriously affect the breast milk of nursing mothers.
- In Canada, there are some lakes where swimming is allowed only on days when the concentration of sewage is deemed acceptable — children must check water pollution ratings before going in the water.
- Children living near old military sites (e.g., Clark Air Force Base in the Philippines) are exposed to toxins that have been associated with high rates of childhood cancers.

This activity has been adapted from *Children's Rights and Global Citizenship* from the UCCB Children's Rights Centre, University College of Cape Breton, 2003. The lesson plan is attached in the UNICEF Alberta's “Engaging Students in Global Issues: A Teacher Resource Guide”.

WHERE DOES IT COME FROM? LINKING LOCAL CONSUMPTION TO GLOBAL IMPACT

Subjects: Social Studies, Geography, Language Arts, History, Math

Age Level: 7-18 years

Objective: To heighten students' awareness of the links between their community and the wider world.

Materials

- A large world map, push pins, string or wool.
- Old toys, electronic devices, old CDs, food products (orange, rice, cookies, etc.), clothing.

Previous Knowledge

When conducting this activity in the classroom, students should have some previous exposure to the links between travel and air and water pollution.

Outcome

- Students will understand that goods come from a variety of places.
- Students will practice mapping skills and begin to uncover the relationship between consumption and impact on environment and economy.

ACTIVITY

- Step 1** Ask students to keep a diary of the foods they eat at home during the course of the day, and note down the country each one comes from. Explain that most packaged foods list the country of origin on the label and that they must read carefully to find the country name.
- Step 2** Ask students to bring in goods from home (and have an extra supply of imported goods on hand). Have students examine the collection of objects they have been provided with in small groups of 3-4.
- Step 3** Ask students to locate on the map the countries which produce foods they commonly eat. Students should place pins on those countries, or use string to show a link between the exporting country and the students' country.

Step 4 Discuss the following questions in as a class or in small groups:

- Are most of the goods you buy (food, clothing, electronics, for example) produced in this country or is it exported?
- If most of the goods you buy are exported, how do they get to where you are?
- Can you think about the impacts traveling goods have on the environment? (air travel, truck travel, train travel, etc.)? What are the environmental costs?
- What are the benefits of acquiring these goods? What are the disadvantages? Do those that produce these goods also receive goods from Canada?
- What part of the world do most of your goods come from?
- How would you use this exercise in your classroom? Would it work? What would make it better? What else could you do with it?

Variation

The activity can be carried out by asking the students to examine and plot on separate maps the following:

- Sources of their clothing
- Sources of toys, cell phones, MP3 players, cameras, etc.

They can then be asked to compare the different maps they have created. Students can identify and discuss the potential patterns that arise and use that information as a jumping off point for further research.

Extension

Students research an item which has more than one country of origin, such as a car or cell phone. Students can identify which countries provided raw materials, parts, or labour to produce the item and conduct further research into labour conditions in the particular country.

Students can visit local supermarkets to enquire about why they purchase foods from particular countries.

This activity has been adapted from Susan Fountain's *Education for Development: A Teacher's Resource for Global Learning*. UNICEF, Hodder & Stoughton, 1995. The lesson plan is attached in the UNICEF Alberta's "Engaging Students in Global Issues: A Teacher Resource Guide".

STEPPING OUT

Objectives

- To promote empathy with those who are different.
- To raise awareness about the inequalities of opportunity in society.
- To foster an understanding of possible personal consequences of belonging to certain social minorities or cultural groups.

Materials

- One role card per participant (adapted, if required, to your situation)
- Question sheet
- An open space (a corridor, large room or outdoors)

Time:: 45 minutes to an hour

ACTIVITY

Explain to the participants that they are going to be asked to 'step into someone else's shoes'. They will be told who they are going to be and they will need to use their imagination to respond to questions as that person.

Hand out the role cards at random, one to each participant. At least three participants should be handed cards that tell them to be themselves. Tell all the participants to keep their roles secret.

Line the participants up and ask them to begin to get into their role. To help them, read out some of the following questions, pausing after each one, to give the participants time to think and build up a picture of themselves and their lives:

- What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?
- What is your everyday life like now? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?
- What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time/ in your holidays?
- What excites you and what are you afraid of?

Tell the participants that you are going to read out a list of situations or events. Every time they can answer 'yes' to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.

Read out the situations one at a time. Pause for a while between statements to allow people time to step forward and to look around to take note of their positions relative to each other.

At the end invite everyone to take note of his or her final position. Then give them a couple of minutes to come out of their role before debriefing.

Debriefing and evaluation

Start by asking the participants about what happened and how they felt about the activity.

- Talk about the issues raised and what they have learnt:
- How did the participants feel when they stepped forward?
- How did they feel when they were not stepping forward?
- For those who stepped forward often, at what point did they begin to notice that others were not moving as fast as they were?
- Can the participants guess who was who? (Read out some of the more extreme roles).
- How easy or difficult was it to play their role? How did they imagine what the person they were playing was like?
- Are they sure the information and the images they have of the characters are reliable? Or are they based on stereotypes and prejudice?
- Does the exercise mirror society in some way? How?
- What are the rights some people are denied?
- What first steps could be taken to address the inequalities in society?

Tips for the facilitator

Make sure the participants can all hear you, especially if you are working outdoors or with a large group. You may need to use co-facilitators to relay the statements.

In the imagining phase at the beginning, it is possible that some of the participants may say that they know little about the life of the character they have to act. Tell them that this does not matter and that they should use their imagination as much as possible.

The power of this activity lies in the impact of actually seeing the distance increase between the participants, especially at the end when there should be

a big distance between those who stepped forward often and those who did not. To enhance the impact you should adjust the roles to reflect the reality of the children's own lives. As you do so, be sure you adapt the roles so that only a few people can take a step forward (i.e. answer yes). This also applies if you have a large group and have to devise more roles.

Follow-up

Read the story from 'Reality check': 'On the streets'

ON THE STREETS

Lee, 16

"I left home two years ago. My parents divorced and my mother remarried. My dad moved away chasing some job or other. I didn't get on with mum's new husband at all. He was always shouting at everyone. I hated him. He didn't like my friends so I stopped taking them home. I stayed out a lot and he didn't like that either. He drank too much and became aggressive. I finally ran away when he started to hit me.

When I left I walked for hours and hours. I just wanted to get as far away as possible. Eventually I hitched a ride to the city. I felt scared and excited, until night fell. Then I just felt scared. The first few nights I found places where I could hide until morning. One evening I came across a group of boys sniffing glue. They said I could join them if I could buy, or steal, some more glue for them. I didn't want to be on my own anymore so I stole something for the first time in my life. After that I didn't think twice about stealing food, clothes, money, anything at all. And I became addicted to glue sniffing.

The next year passed in a blur. I stayed on the streets but I was often arrested and thrown in prison. I got into fights with guys who swore and spat at me, just because I was homeless. Gangs of boys, much older than me, used to wreck my shelter, just for fun. The lack of food and too much glue used to make me pass out a lot and I was always sick. Some people used to offer me money to do things for them. I don't want to talk about that. The low point came when my best friend Max, died. He was sniffing glue one minute, having a laugh with all of us, then he had some sort of fit and fell down. We thought he was still clowning around. He didn't move. We didn't know what to do, who to turn to. Suddenly I felt more alone than I had ever felt before."

This is what happened.

Lee phoned an emergency number. Max was taken to hospital and Lee went with him. Sadly Max died but Lee was approached by a local organisation who work with street kids. He was offered accommodation and counselling. "I still haven't gotten over Max's death. I still have nightmares about it. I've made new friends here at the centre and I've even managed to persuade some of my mates from the streets to come to the centre. I know I'm lucky to be given another chance and I'm going to make the most of it. I'm back at school and I'm learning things that will help me make a living when I leave. The people here have helped me find my dad. He wants me to stay with him when I leave here. I'll keep in touch with some of my 'street mates' though, they're my second family. I feel like I've been given my life back, but I'll never forget my other life. I'd like people to know that the homeless are not low life. They are just you in different circumstances."

| | |
|----|--|
| 1 | You have always had enough money to do as you wanted. |
| 2 | You have a nice home with a telephone and a television. |
| 3 | You feel that you are respected by everyone around you. |
| 4 | You feel that your opinions count and people listen to you. |
| 5 | You have completed or will complete your secondary schooling. |
| 6 | You are not afraid of being stopped by the police. |
| 7 | You know where to turn for advice and help if you need it. |
| 8 | You have never felt discriminated against. |
| 9 | You can see a doctor and get medicines when you need it. |
| 10 | You can go away on holiday once a year. |
| 11 | You can invite friends round any time. |
| 12 | You have an interesting life and are positive about the future. |
| 13 | You feel you can study and follow the profession of your choice. |
| 14 | You are not afraid of being harassed or attacked in the street. |
| 15 | You can go to the cinema or the theatre at least once a week. |
| 16 | You can fall in love with the person of your choice. |
| 17 | You eat healthily and what you want. |
| 18 | You can use and benefit from the Internet. |
| 19 | You can easily go out with your friends. |
| 20 | You can work for money. |

ROLE CARDS

| | |
|--|--|
| You are a 16-year-old pregnant school girl. | You are the daughter of a wealthy businessman. You are 18 and studying at University. |
| You are 15 and you suffer from dyslexia. | You are a 15-year-old boy who lives in the street; you left home because of your abusive father. |
| You are the daughter of an ambassador to the country where you are now living. | You are a disabled university student, you use a wheel chair to get about. |
| You are an illegal immigrant from a war-torn country, you don't have your family with you. | You are a fashion model of African origin. |
| You are a 17-year-old exchange student from the Middle East. | You are a 13-year-old boy who has been bullied at school. |
| You are a famous children's television presenter. You are Muslim. | You are an 11-year-old orphan, living in an orphanage in Eastern Europe. |
| You are a 16-year-old girl soon to be married to a man you have never met. | You are a 13-year-old student with learning difficulties. |
| You are a 17-year-old political refugee; looking for asylum. | You are the son of an Asian you are immigrant who runs a successful business. |
| You are a brilliant footballer playing for a top European team. You are black. | You are 14, and your father is an unemployed alcoholic. |
| You are a teenage pop star. | You are yourself. |
| You are yourself. | You are yourself. |

DICTIONARY

Produced by SAVE THE CHILDREN

There may be a few words in the Child Friendly Version of the Outcome Document that are hard to understand. So we are giving you a small dictionary to help you out with some of the more difficult words.

Access: to be able to use or benefit from something (e.g. education or health care services).

Adapted: the way something changes - or is changed - to make it fit or suitable for doing something.

Adolescent: Young people between the ages of approximately 10 and 18

Affordable: something that someone with an average or low income can pay for.

Anaemia: the poor condition of someone's blood as a result of something being missing.

Civil Society: all those organisations (such as NGOs, trade unions, churches and faith groups, charities, women's groups, environmental movements, community groups and associations) which result from people getting together to help each other or help other people. Every kind of organisation that is not part of government or the private/business/commercial sector.

Committee on the Convention on the Rights of the Child [the CRC]: a group of experts on children from all over the world who meet in Geneva three times a year to hear what governments have been doing to protect and promote children's rights. They are elected by the governments of the world.

Compulsory: something you have to do, are required to do, something unavoidable

Deficiency: a lack of something which results in a problem.

Democracy: a system of government based on free elections involving all adults choosing their elected representatives; also includes respect for freedom of speech, religion and opinion and the respect for the rule of law.

Development: giving people more control over their lives and more choices about how they live. This requires them to have their basic needs satisfied (for example, for food, money and shelter). Also sometimes defined more narrowly as economic growth.

Disabilities: physical (such as lacking part of an arm or leg or having a defective limb, organism or mechanism of the body) or mental problems. But disability also needs to be seen as the disadvantage which results from the way societies are organised which takes little or no account of people who have such difficulties and excludes them from ordinary social life.

Discrimination: the unequal treatment of people because of prejudices or preferences against someone's race, colour, sex, language, religion, political opinion, disability, etc.

Economic growth: an increase in the production of all kinds of goods (such as cars, clothes, food, cooking pots and petrol) and services (such as banks, hospitals, shops, bars, hotels and taxis).

Exploitation: mistreatment, taking advantage of someone, using someone selfishly. As in making a child work to pay off their parent's debts or making them do dangerous or illegal work in order to make someone else better off.

Fair Trade: Paying a 'fair' price for goods produced in developing countries that makes sure that the ordinary people making the product are given a good price for what they grow or make

Female Genital Mutilation (FGM): The removal of the sensitive part of a girl's or young woman's sexual organs for cultural reasons.

Gender: the way in which different cultures and societies understand the biological differences between men and women; what it means to be feminine and masculine in particular cultural and social settings and how this influences ideas about what women and men, girls and boys will do and how they will behave.

General Assembly: one of the 6 major bodies or parts of the United Nations and the one where most discussions between governments take place. Each government has one vote. A lot of the General Assembly's work goes on in 6 smaller committees. As well as its regular meetings the General Assembly can call Special Sessions to discuss important issues.

Generation: the group of people in a country's population who were all born about the same time or who were born between certain years e.g. 1990 - 2000.

Global community: all the people of the world or all their governments.

Globalisation: the way in which economic and social change is becoming more and more global as a result of the growth of international trade, political changes and developments in computer and communications technologies. Some people also see it as being the result of the growing power of large companies which operate in many different countries of the world. One of the results of globalisation has been the way

in which more and more developing countries have become part of the world economy.

HIV/AIDS: Human Immunodeficiency Virus [HIV] is what causes Acquired Immunodeficiency Syndrome [AIDS] by infecting cells of the body. By causing the breakdown of the body's own system of protection it results in various serious symptoms and diseases which can result in death. HIV infection is spread through unprotected sex (without a condom) or through exposure to blood from injecting drugs into the body (via contaminated needles or syringes). HIV can also be transmitted from mother to child through birth or by breastfeeding or through blood transfusions.

Hostage taking: when someone is taken away by force and is used as part of a negotiation or other bargaining process by threatening to hurt them (e.g. to get a government to do something).

Hygiene: way of keeping healthy.

Immunisation: protecting people from diseases by giving them a mild but not dangerous form of the disease.

Indigenous: the original or native inhabitants of a place; the people who first lived in a place. Often now in danger from other people who want control over their land or resources.

Instability: when a country is suffering from a bad economic, social, military or political situation which makes it difficult to carry on as normal.

Integration: bring together different groups (for example, children with and without disabilities; children from different races or ethnic groups) so that they are treated equally and enjoy the same use of services, etc.

Intellectual development: the growth of the mind; an increase in understanding, the ability to analyse a problem and other and mental skills

Investments: something you put money into in order to make something happen at a later date (such as investing in a factory to produce cars or investing in children in order to make healthier and well educated adults)

Iodine: a chemical element that is needed in very small amounts by people to stay healthy. Without iodine people can suffer from an ugly swelling in the neck and/or from problems in their mental development.

International Labour Organisation (ILO): was founded in 1919 to advance social justice and better living conditions throughout the world. In 1946 it became the first

specialised agency associated with the United Nations. Its work is agreed by representatives of three groups with equal status: workers' and employers' and governments. Child labour is a key focus of work for the ILO.

ILO Convention 138: States agree to work towards effectively ending child labour. It also says that States will raise the age at which children can start working to an age that is appropriate to the child's physical and mental development.

ILO Convention 182: The aim of this convention is to stop the worst forms of child labour. The convention clarifies what are the worst forms of child labour and says what governments should do to stop them from happening.

Justice system: all the people and procedures (such as courts, judges, lawyers and prisons) that societies create in order to deal with crime and people who have broken the law.

Law enforcement: people whose job it is to make sure that people obey the law (such as policemen).

Malnutrition: the result of not getting enough food to maintain a healthy body.

Millennium Development Goals: These are 8 goals that the governments agreed to reach by the year 2015. They are:

- reducing poverty and hunger
- making sure everyone goes to primary school
- making sure that boys and girls are treated equally and women are empowered
- reducing the number of children that die before their 5th birthday
- improving the health of mothers
- reducing the number of people who are affected by HIV/AIDS, malaria and other diseases
- making sure that the environment is around for future generations work together for development

Natural Resources: things that people can use which are provided by nature and which can be found around us (such as oil, coal, fish, diamonds, water and trees).

Negotiations: discussions to agree to or arrange something.

NGO (non-governmental organisation): any organisation which is not part of government (and which is also not a business or company aiming to make a profit)

which exists to help people who have some sort of problem (such as poverty or disability) or to protect something (such as animals or plants) which is in danger.

Orphaned: When one or both a child's parents have died

Participation: being involved in, playing a part in, something. Having your voice heard and being taken seriously — usually when decisions are being taken about something. However, participation can also be 'tokenistic' — meaning that you're not being taken seriously and it's only happening to keep you happy or because it looks nice.

Physical development: the growth of the human body and its various organs towards a fully developed state.

Poliomyelitis (Polio): a serious disease caused by a virus which often results in physical disability.

Pollution: something that damages or spoils the environment/the natural world (such as dangerous chemicals, gases or rubbish). Pollution is often dangerous to people's health and to the survival of animals and plants when it gets into the air, water or the ground.

Poverty: the state of having so little resources (such as money or land) that you are unable to get the basic necessities of life (such as food, clothes, and housing) and to join in the life of your local community or society.

Priority: the most important thing or one of the most important things.

Refugees: people who are forced to move from their homes into another country as a result of dangers and/or threats such as war, natural disaster, political persecution, etc.

Sanitation: effective and safe ways of getting rid of human waste that protect people's health.

Secretary General: the head of the United Nations, elected by all the governments of the world. Currently Kofi Annan, who was elected in 1997 and who is the UN's seventh Secretary General.

Sexual exploitation: mistreating, abusing and/or taking advantage of someone by involving them in sex work or sexual activity which is illegal or inappropriate.

Social development: the way in which societies evolve and become more complex in order to deal with social issues like health, education, poverty, crime and homelessness.

Standards: a measure of the performance expected in doing something; the level of achievement that needs to be reached in doing something.

Strategies: plans for achieving an agreed goal or objective.

Stunted growth: delays or blocks to the normal physical or mental development of a person.

Technology: industrial or other processes which involve using scientific or other knowledge to solve problems or produce things.

Terrorism: acts of violence (e.g. attacks, bombings, kidnapping) used by organised groups of people to try and achieve political goals such as a change of government.

Tobacco: a plant from which the leaves are dried and prepared before being used for smoking in cigarettes, pipes or cigars.

Trafficking: illegal trading (that is, buying and selling) in people, especially women and children. Often occurs across the borders of different countries, especially between richer and poorer countries.

UNICEF: the United Nations Children's Fund, originally set up in 1946 as the UN International Children's Emergency Fund. The main organisation in the United Nations which works for the protection, survival and development of children. It works closely with governments around the world to provide services to children such as medicines, vaccines, water, food and schooling.

United Nations: created after the Second World War to provide a place for all the countries of the world to discuss problems and deal with issues that affect them all. It has a key role in trying to maintain international peace and security. The United Nations is based in New York and Geneva, but also has offices in other countries.

United Nations Millennium Summit: This was a meeting that took place in September 2000, with many Heads of State of the member countries of the UN. At this meeting, the governments said that they would work together to make sure that the Millennium Development Goals would be reached by the year 2015.

Upholding: supporting something (such as a law or a traditional way of doing something) by actions or behaviour.

