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# World Vision *My World, My View: Photography Collaboration Project*

World Vision

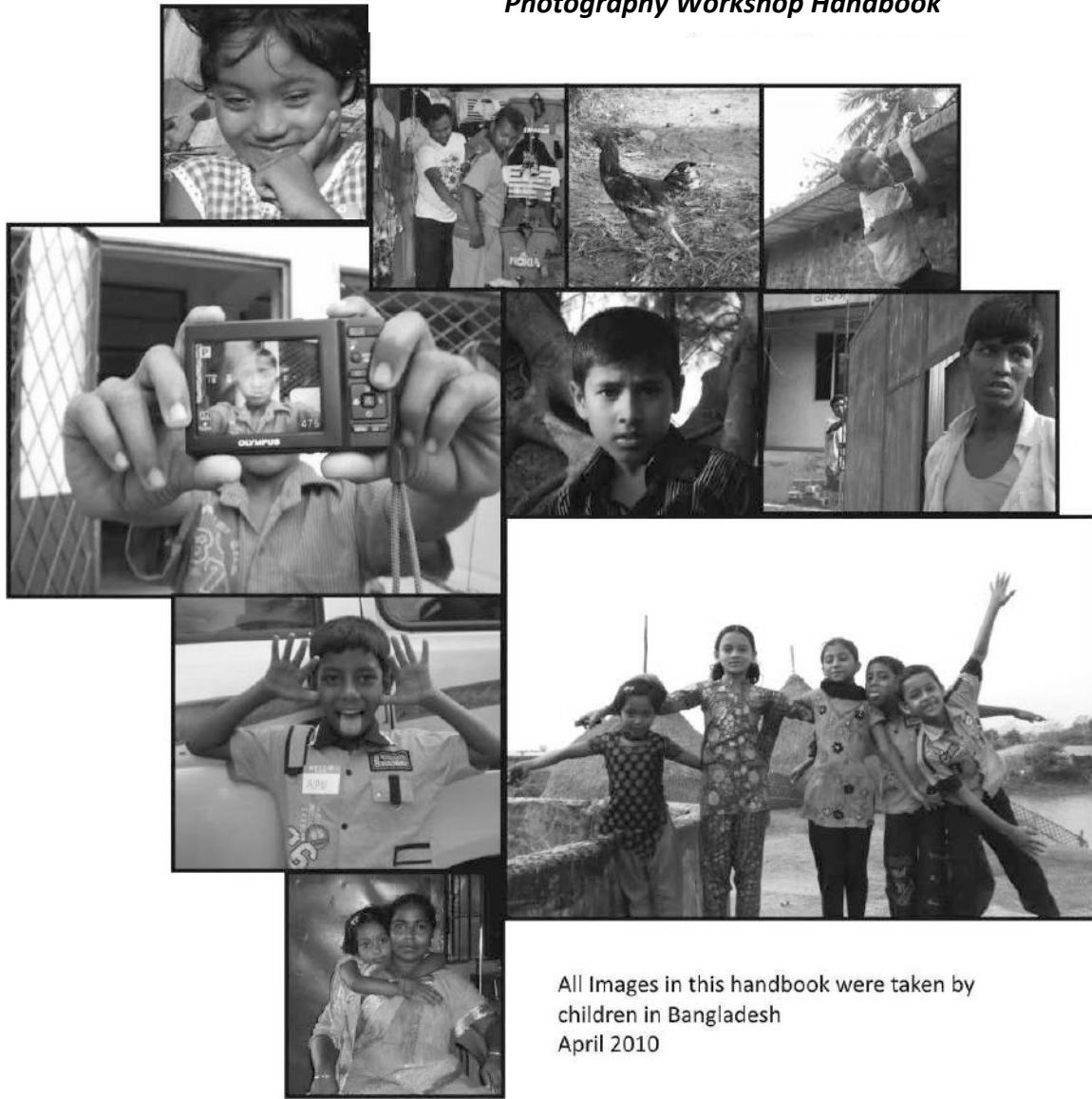


ACGC   
Alberta Council for Global Cooperation

# My World, My View

## Photography Collaboration Project

Adapted from Lydia Keen's  
*Photography Workshop Handbook*



All Images in this handbook were taken by  
children in Bangladesh  
April 2010

Adapted for World Class by Hoa Truong-White

[www.ourworldclass.ca](http://www.ourworldclass.ca)

## Photography Workshop Background

In April of 2010, Lydia Keen created a photography workshop for World Vision Canada that puts cameras into the hands of children and lets them document their world through their eyes. During the four day workshop children photographed things they were proud of and things they wanted to change in their community. At the end of the workshop the images taken by the children were showcased in an exhibit to share with their community. The workshop has since been conducted with children in Bangladesh, Zambia, Ethiopia and Honduras.

*“Seeing life through the lens of a child is a powerful experience.” – Lydia Keen*

## Rationale for the My World, My View Photography Collaboration Project

*My World, My View* is adapted from Lydia Keen’s Photography Workshop for World Class schools. It is designed for grades 4 – 8, but can be adapted for older or younger students.

The purpose of *My World, My View* is for Canadian students to:

- Capture their communities through photos
- Compare their images to those taken by students in another Canadian community
- Compare their images to those taken by children in developing countries who’ve participated in Lydia Keen’s workshops
- Partner with another school on the World Class site to share their project experiences through online discussions and blogs, and collaborate to take action to change a problem in their local or global community

*My World, My View* will allow students to capture images of their communities while developing cultural awareness and an understanding of community needs in developing countries.

## Objectives

Students will:

- understand what makes communities better places for all people
- compare similarities and differences in culture, lifestyle and needs of communities around the world
- express and exchange ideas and respond to the ideas of others
- collaborate to develop a plan of action to promote awareness of and/or address a community or global problem

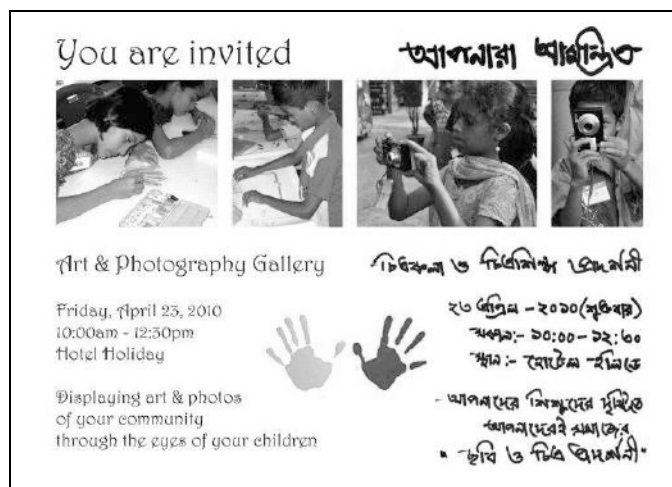
## Materials

1. Provide a camera for each student or group of students (students should capture images individually but may have to share a camera)
2. Provide memory cards (at least 1GB), batteries and extra batteries for each camera
3. Have battery chargers on hand
4. Computer or laptop
5. Projector (if possible)
6. USB cable to connect the camera to the computer
7. External hard drive or memory stick to store the students’ images
8. Video camera to document the workshop (optional)

9. Secure funds to pay for printing photos for the exhibit, or colour printer with lots of ink and paper to print exhibit. It is a lot of work to print the photos yourself. Find out how much time a local photo lab will need to turn around the exhibit prints, and make sure you factor this time into planning the date for the exhibit.
10. Paper and ink will be needed for printing invitations to the exhibit.
11. Collect materials to hang the exhibit: clothes pegs, string/twine, glue and multi coloured paper – useful for mounting pictures onto for the exhibit.
12. Plan ahead for how you will hang the exhibit and contact volunteers if needed.
13. Portfolios (photo albums that hold 15-20 photos), one per student
14. Paper, markers/pencil crayons for the students to design a portfolio cover

## Preparation

1. If your school does not have the required number of digital cameras for this project, consider having parent volunteers (who have digital cameras) work with small groups of students. Volunteers must be willing to let students use their cameras to take pictures.
2. Plan to have volunteers walk or drive around the community with students on **three** separate occasions. Alternatively, have students explore the community with their own parents and take the photos as part of a home assignment; you will need to provide cameras to those who do not have one at home. Another option is to plan one excursion in which each group of students will photograph a specified area of the community for all three phases of the project.
3. Make sure all the batteries are charged and memory cards are cleared. Number the memory cards so you know who took which photos. Have the children use the same camera and/or memory card throughout the project. If using parent volunteers, ask them to keep a record of who took which photos for each photography excursion.
4. Design a draft invitation to the exhibit (or invite students to submit a design); one that you can simply add photos, time, date and place when you print it for the children towards the end of the project.



Sample Invitation

5. Have labels ready with children's first names, age and gender to display with the photos.
6. Choose a date/time and place for the exhibit and book the location if needed.
7. Have a plan, including volunteers, for hanging the show.

8. Invite parents, other students, school staff, community leaders, etc. to the exhibit.
9. Arrange for refreshments for the exhibit – use parent volunteers or school PTA members.
10. Send home letters to parents explaining the project along with permission forms for you to show photos of students in the exhibit as well as on the World Class site. Here's a sample letter to parents:

<http://ourworldclass.tigweb.org/upload/photoprojectsampleparentpermissionform.doc>

### **Start a collaboration with another class on the World Class Website**

Post an announcement in the World Class Staff Room asking if another class (perhaps one at the same grade level) would like to collaborate with you on this project. You can create a new virtual classroom in your school, specifically for this project, if you don't want to invite other schools into your existing classroom. Invite your partner class into this new classroom so students from the other school can read and respond to your students' online discussions and blogs. Likewise, your partner class would invite your students into their collaboration classroom. Not sure how to create a new classroom in your World Class school or how to invite another school into your collaborating classroom? Go to the *World Class User Guide* (<http://ourworldclass.tigweb.org/upload/worldclassuserguide.pdf>).

### **Instructions**

The project consists of four stages: an introduction to photography lesson followed by the three stages of the World Class *Think, Act, Change* Program. For more details about the Think, Act, Change Program, go to the About Us page of the World Class website ([www.ourworldclass.ca](http://www.ourworldclass.ca)).

During the entire project try to capture photos and/or video of everything: the children taking photos, a group photo, the exhibit, etc... If you can have a volunteer dedicated to documenting the project that would be ideal.

#### **\*Tasks to do after each photography assignment:**

1. Download all images into individual folders on your computer for each student. Keeping students' photos separate will make it easier to identify them when printing for the exhibit. A helpful way to label them is: My World My View/Camera or memory card number/name of assignment.
2. Start another folder with the students' strongest images for the exhibit. Remember to keep it organized according to the memory card number or the student's name. Be sure to represent each student equally in the exhibit.
3. Backup the photos onto a memory stick or keep them on the memory card (just in case).
4. Charge camera batteries for the next assignment.
5. If you are doing a video/slideshow for the exhibit work on it after each photography assignment.

## **A. Introduction to Photography**

### **Photography Basics**

1. Consider inviting a local photographer or someone with photography expertise to speak to students about the basic features of a camera, how to handle cameras with care and tips for taking quality photos. Have students draw sketches of the camera, labelling the parts they will need to use for their assignments.

2. Create with students a handbook or list of tips that students can refer to throughout the project, to remind them, for instance, that they must hold the camera steady, then press the shutter release button and wait for the camera to take the photo. The majority of blurry shots occur because children press the button and move the camera right away.
3. Review with students perspectives (see photography assignment 1) and compositional techniques: <http://ourworldclass.tigweb.org/upload/compositionaltechniques.pdf>.

### **Photography Assignment 1: Portraits**

1. Have students take 10-15 different photographs of one another. Let them know that no two images are to be the same – you need to demonstrate this to them. Ask the children to photograph one another using different perspectives, high/low angle, profile, extreme close up, close ups, ¾ length, full body, in action etc..... The idea is to get them thinking that there are several different ways to photograph the same subject, not just front and center. This activity also helps students become comfortable with using the camera. Photograph outdoors as often as possible – not using the flash will conserve battery life. This activity can easily be done in the school yard.
2. Take a whole class photo.
3. Photograph each child individually for the artists' photo for the exhibit.
4. Have students design a portfolio to showcase a few of their best photos from each of the photography assignments. Determine how many photos you can afford to print for each student. To save money, have students create their portfolios as PowerPoint Albums instead of printing them out.
5. Complete the *Tasks to do after each photography assignment*.

### **B. Think**

Begin this part of the project by engaging students in the GEAR activities about communities (Gr. K-3) or water (Gr. 4-8). Both units contain videos that explore the concept of communities and how communities meet their needs – a good place to start having students thinking critically about community issues. Download the entire GEAR Resource and the videos *Communities: Around the World, Around the Corner* and *Safe Water for All* at <http://ourworldclass.tigweb.org/resources/>.

### **Photography Assignment 2: People and Things We Value**

1. Before venturing into the community, brainstorm with students a list of people, places and things they value or appreciate in their community. Ask students to think about who/what makes their community a safe place to live and a good place to learn and play.
2. Before the excursion, find out if you need to obtain permission from community members to take their photo for the exhibit or the World Class site. It might be a good idea to photograph people students know (who don't mind having their photo taken) and explain to them what the photos are for. The following is a sample waiver form: <http://ourworldclass.tigweb.org/upload/photowaiver.jpg>.
3. During the excursion encourage students to explain why they are taking a particular photo.
4. After the excursion ask each student to post a blog about their first assignment in your collaboration classroom on World Class. Ask students to: upload their favourite photo into the blog, describe what is going on in the photo, and explain why they took the photo – why is it valuable to them? Invite students to respond to each other's blogs.
5. Show students the slideshows *People and Things We Value* with photos taken by children in Zambia, Ethiopia and Bangladesh. You can open the slideshows directly from the Staff Room

file *My World, My View Photo Gallery*. Post an online discussion in your World Class classroom asking students to respond to the images in the slideshows. Suggested questions for an online discussion: *What are some similarities and differences between what you value in your community and what children in Zambia, Ethiopia and Bangladesh value? Did any of the images from Bangladesh, Ethiopia or Zambia surprise you or were different from what you'd expected? Explain why.* Invite students to respond to each other's postings.

6. You may want to divide your students into groups (Bangladesh, Ethiopia and Zambia) and have each group respond to a slideshow from a different country.
7. Invite your collaboration partner class to respond to your students' blogs and discussions. Consider assigning "e-pals" so all students will get at least one response to their blog or discussion posting.
8. Complete the *Tasks to do after each photography assignment*.

### **Photography Assignment 3: What We Want to Change**

1. Repeat the same steps as in assignment 2, but have students photograph the things they would like to change in their community. Ask students to brainstorm what would make their community a safer and better place to live, learn, play and grow.
2. In step 4, ask students to post a blog, upload their favourite photo, describe the photo and explain what they would like to change about their community and how the change would make the community a better place to live. Again, ask students to respond to blogs posted by peers in the class and in your partner class.
3. In step 5, show students the *What We Want to Change* slideshows. In an online discussion, ask students to compare the similarities and differences between the images of Canadian communities and those of Bangladesh, Ethiopia and Zambia.

### **Assignment 4: What We Want to Show the World**

1. Repeat the same steps as in assignment 2, but have students photograph what they want to show the world about their community (perhaps a special building or place, what they like most about living in their community, what they are proud of, etc.).
2. In step 4, ask students to post a blog and upload their favourite photo from this assignment.
3. In step 5, Show students the *What We Want to Show the World* slideshows.

## **C. Act**

Once students have learned about different communities around the world, it's time for them to take action to change a problem in their own community or a community in a developing country. One way to take action is to host an exhibit to showcase students' work to parents, staff, other students and community members. The exhibit serves to both celebrate the diversity of communities around the world and promote awareness of problems that need to be changed.

### **Use the following guidelines to organize the exhibit:**

1. Allow at least 2 -3 days in between the last photography assignment and the exhibit to print and hang the show.
2. Decide whether you want students to be a part of setting up the exhibit or if you'd like to keep the final display a surprise for them.
3. Depending on your budget, decide how many photos can be printed for each student's portfolio. It is recommended that you print at least ten 4x6 photos for each student's

portfolio (one portrait and three photos from each of the other three assignments). Print a big copy of the class photo. Mount it on stock paper big enough to leave a border where students can sign their names. Print a 4x6 class photo for each student (optional). Have the images printed ASAP and double check that everything is printed correctly.

4. Depending on your budget, figure out how many 8x10 images can be printed for the exhibit. For the exhibit hang students' portraits beside their work.
5. Put together children's portfolios, ensuring the first image in the portfolio is of the child.
6. Plan some sort of refreshment or food if possible for the guests.
7. Will there be any dignitaries? Do you need special seating?
8. Speeches? Can someone speak about the workshop? Perhaps a World Vision volunteer from Canada can address the guests?
9. Video? Can there be a looping video documentary of the event?
10. Slideshow? Can the extra photos that did not get printed be projected on a wall, or looped through on a laptop?
11. At the exhibit give each child their portfolio.

Note: If you have a situation where the children's individual work can't be identified then simply have an exhibit of all the work mixed together and use the group shot to identify who the photographers are.

### C. Change

1. Ask students to write a short reflection about how the *My World, My View* learning experience has changed their views, attitudes and behaviours. Suggested discussion questions: What did you learn about other communities in Canada and around the world? What makes communities better places for all people? Who do you think should be responsible for meeting community needs? Explain why. What could you and your class do to help improve a problem for children living in a developing country?
2. Compile students' reflections into one blog and mark it as your "Change blog" to indicate that your class has completed the final stage of the Think, Act, Change Program.
3. Post your class' "Change blog" to your public school window in World Class. You can post any of your students' blogs and discussions to your school window throughout the entire project so other schools may read about what your students are doing. For security, no one can respond to those blogs or discussions posted to your school window unless they have been invited into your collaboration classroom.
4. Once you have posted your "Change blog", you will become a certified World Class school and a certificate of achievement will be mailed to you.

### Extension Activity

Engage students in developing a plan of action to improve a community problem for children in a developing country. Use the GEAR lessons in the unit *Looking to the Future* to help your students plan concrete actions to make a positive difference.

If your class decides to organize a fundraiser, for instance fill a stable with animals for a community in Bangladesh, you can contact one of World Vision Canada's Regional Reps to help your students organize an event: <http://ourworldclass.tigweb.org/about/>.

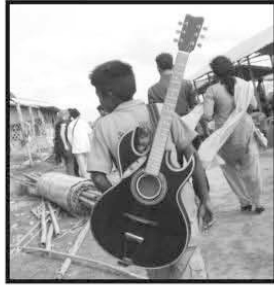


Below are collages of sample photos taken by children in Bangladesh in 2010.

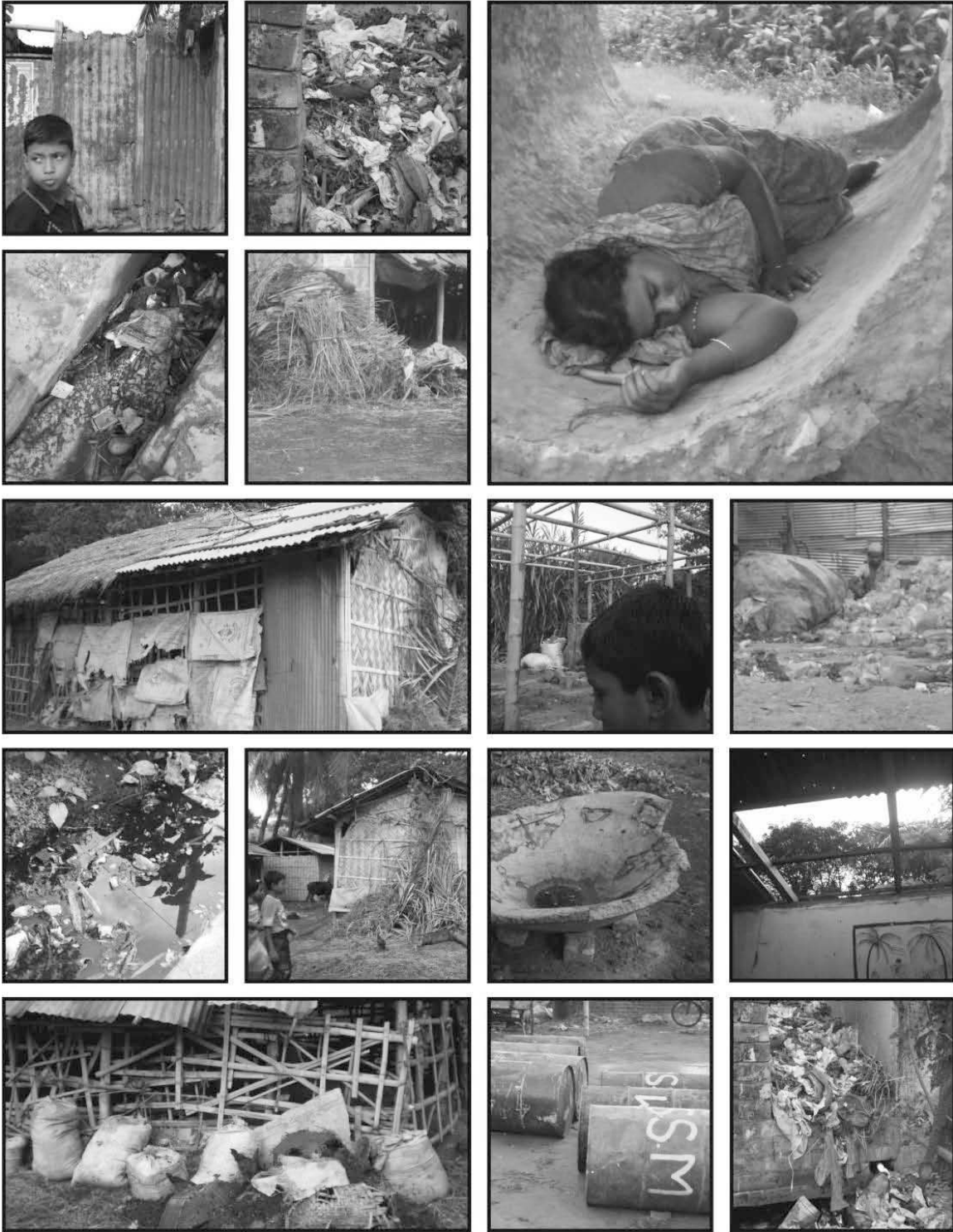
### Day 1 Portraits



# Day 2 People and Things you Value



# Day 3 What you Want to Change



# Day 4 What You Want to Show the World



# Exhibit



All Images on this page taken by Lydia Keen



# UNAC *What Kind of World...?*



**United Nations  
Association  
in Canada** | *Edmonton  
Branch*



**ACGC**   
Alberta Council for Global Cooperation

### Summary of the Package

At the heart of the **What Kind of World...?** Package are three lesson plans which aim to teach students the basics of the UN system and a number of critical global issues from a Canadian perspective. Each one-hour session draws links between local and global issues, and highlights the role of Canada in the UN and the UN in daily life. The sessions are geared towards interactive learning and allowing youth to develop their own ideas and opinions about global issues. Although the lessons are intended to be taught sequentially, they may also be given individually with the assistance of the provided background information.

The lesson plans are accompanied by a variety of resources to facilitate their implementation. These include:

- an outline of how the sessions meet the required objectives of provincial social studies curricula;
- resource materials to be distributed to students during the sessions;
- background information on the UN and Canada's involvement in it for use by facilitator's; and
- a list of further print and Internet resources on the UN and global issues

The Objectives of this Package are:

- to increase awareness among youth of international problems and possible solutions;
- to increase understanding among youth of the UN and to foster an appreciation for its work;
- to increase understanding among youth of Canada's role on the international stage;
- to increase enthusiasm among youth for learning about global issues; and
- to foster a sense of empowerment from finding solutions to global problems.



## General Information on the United Nations

The United Nations is an international organization of independent countries. These countries have joined together to work for world peace and against poverty and injustice. The UN was established as a result of a conference in San Francisco in June 1945 by 51 countries committed to preserving peace through international cooperation and collective security. Today, nearly every state in the world belongs to the UN - 191 countries in all. UN headquarters are located in New York City.

The UN is not a world government, and it does not make laws. It does, however, provide the means to help resolve international conflicts and formulate policies on matters affecting us all. At the UN, all the Member States - large and small, rich and poor, with differing political views and social systems - have a voice and vote in this process.

The UN has **four main purposes**, as stated in its Charter:

1. To keep peace throughout the world;
2. To develop friendly relations among nations;
3. To help improve living conditions of poor people and encourage respect for each other's rights and freedoms; and
4. To be a centre for helping nations achieve these goals.

The UN is central to global efforts to solve problems which challenge humanity. Cooperating in this effort are more than 30 affiliated organizations known together as the UN system. Day in and day out, the UN and its family of organizations work to promote respect for human rights, protect the environment, fight disease, promote development and reduce poverty. UN agencies also define the standards for safe and efficient transport by air and sea, help improve telecommunications and enhance consumer protection, work to ensure respect for intellectual property rights and coordinate allocation of radio frequencies. The United Nations leads the international campaigns against illicit drug trafficking and terrorism. Throughout the world, the UN and its agencies assist refugees and set up programmes to clear landmines, help improve the quality of drinking water, expand food production, make loans to developing countries and help stabilize financial markets.

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## The UN Charter

When a country becomes a Member of the United Nations, it agrees to accept the obligations of the UN Charter, an international treaty which sets out basic principles of international relations.

The Charter was adopted at a conference in San Francisco in June, 1945 and was officially recognized by the majority of the 51 founding members on October 24, 1945 - what is now known as UN Day. 137 other countries have since signed the Charter and become members of the UN. The UN and its Charter grew out of a plan that began on board a battleship in the Atlantic Ocean in 1941, when President Franklin D. Roosevelt of the USA and Prime Minister Winston Churchill of the United Kingdom met to start discussing how to ensure peace after the end of the Second World War. They later discussed the plan with Joseph Stalin, Leader of the Soviet Union, at a meeting in Yalta, USSR, in 1945.

The Preamble to the Charter sets out the main tenets of the organization:

**WE THE PEOPLES OF THE UNITED NATIONS DETERMINED** to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to humankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom,

**AND FOR THESE ENDS** to practice tolerance and live together in peace with one another as good neighbours, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples,

**HAVE RESOLVED TO COMBINE OUR EFFORTS TO ACCOMPLISH THESE AIMS.** Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

## **Organs of the United Nations**

The United Nations has six main organs. Five of them - the General Assembly, the Security Council, the Economic and Social Council, the Trusteeship Council and the Secretariat - are based at UN Headquarters in New York. The sixth, the International Court of Justice, is located in The Hague, Netherlands.

### **The General Assembly**

All UN Member States are represented in the General Assembly, which is a kind of parliament of nations that meets to consider the world's most pressing problems. Each Member State has one vote. Decisions on important matters, such as recommendations on matters relating to international peace and security, admitting new members, the UN budget and the budget for peacekeeping, are decided by two-thirds majority. Other matters are decided by simple majority. In recent years, a special effort has been made to reach decisions through consensus, rather than by taking a formal vote.

At its 1998/1999 session, the Assembly considered 166 different topics, including peace and security issues, disarmament, development, reform of the UN, protection of the environment and the year 2000 date-conversion problem for computers. The Assembly cannot force action by any State, but its recommendations are an important indication of world opinion and represent the moral authority of the community of nations.

The Assembly holds its annual regular session from September to December. When necessary, it may resume its session, or hold a special or emergency session on subjects of particular concern. When the Assembly is not meeting, its work is carried out by its six main committees (disarmament and international security committee, economic and financial committee, social, humanitarian and cultural committee, special political and decolonization committee, administrative and budgetary committee and legal committee), by other subsidiary bodies and by the UN Secretariat.

### **The Security Council**

The UN Charter gives the Security Council primary responsibility for maintaining international peace and security. The Council may convene at any time, day or night, whenever peace is threatened.

There are 15 Council members. Five of these - China, France, the Russian Federation, the United Kingdom and the United States - are permanent members. The other ten are elected by the General Assembly for two-year terms. In recent years, Member States have discussed making changes in Council membership to reflect today's political and economic realities. Canada was last a member of the Security Council from 1999-2000.

Decisions of the Council require nine yes votes. Except in votes on procedural questions, a decision cannot be taken if there is a no vote, or veto, by a permanent member. All Member States are obligated to carry out the Council's decisions.

When the Council considers a threat to international peace, it first explores ways to settle the dispute peacefully. It may suggest principles for a settlement or undertake mediation. In the event of fighting, the Council tries to secure a ceasefire. It may send a peacekeeping mission to help the parties maintain the truce and to keep opposing forces apart.

The Council can take measures to enforce its decisions. It can impose economic sanctions or order an arms embargo. On rare occasions, the Council has authorized Member States to use 'all necessary means', including collective military action, to see that its decisions are carried out. The Council also makes recommendations to the General Assembly on the appointment of a new Secretary-General and on the admission of new Members to the UN.



### **The Economic and Social Council**

The Economic and Social Council (ECOSOC), under the overall authority of the General Assembly, coordinates the economic and social work of the United Nations and the UN family. As the central forum for discussing international economic and social issues and for formulating policy recommendations, ECOSOC plays a key role in fostering international cooperation for development. It also consults with non-governmental organizations (NGOs), thereby maintaining a vital link between the United Nations and civil society. The Council has 54 members, elected by the General Assembly for three-year terms. It meets for one month each year, alternating its session between New York and Geneva. A special meeting of ministers discusses major economic and social issues. Beginning in 1998, the Council expanded its discussions to include humanitarian themes.

The year-round work of the Council is carried out by subsidiary bodies that meet regularly and report back to the Council. The Commission on Human Rights, for example, monitors the observance of human rights throughout the world. Other bodies focus on such issues as social development, the status of women, crime prevention, narcotic drugs and environmental protection. Five regional commissions promote economic development and strengthened economic relations in their respective areas.

### **The Trusteeship Council**

The Trusteeship Council was established to provide international supervision for 11 Trust Territories administered by 7 Member States and ensure that adequate steps were taken to prepare the Territories for self-government or independence. By 1994, all Trust Territories had attained self-government or independence, either as separate States or by joining neighbouring independent countries. The last to do so was the Trust Territory of the Pacific Islands (Palau), administered by the United States, which became the 185th Member State of the UN. Its work completed, the Trusteeship Council now consists only of the five permanent members of the Security Council. It has amended its rules of procedure to allow it to meet as and when occasion requires.

### **The International Court of Justice**

The International Court of Justice (ICJ) is the main judicial organ of the UN. Consisting of 15 judges from 15 countries, elected by the General Assembly and the Security Council, the Court decides disputes between countries. Participation by States in a proceeding is voluntary, but if a State agrees to participate, it is obligated to comply with the decision. The Court also provides advisory opinions to the General Assembly and Security Council upon request.

### **The Secretariat**

The Secretariat carries out the substantive and administrative work of the United Nations as directed by the General Assembly, the Security Council and the other organs. At its head is the Secretary-General, who appoints such additional personnel as required and provides overall administrative guidance. The current Secretary-General is Kofi Annan, from Ghana. The Secretariat consists of departments and offices with a total staff of about 10,000 drawn from 170 countries. Duty stations include UN Headquarters in New York as well as UN offices in Geneva, Vienna and Nairobi. Information on Selected UN Specialized agencies and programmes

## **The UN and Human Rights**

Through UN efforts, governments have concluded hundreds of multilateral agreements that make the world a safer, healthier place with greater opportunity and justice for all. This comprehensive body of international law and human rights legislation is one of the UN's great achievements. Over the past fifty years, the UN has played a central role in developing legal standards that have led an increasing number of individuals and groups to expect fair treatment from their governments. The UN's involvement in the advancement of children's and women's rights and the battle against racial discrimination are a few of many areas worth noting.

The Universal Declaration of Human Rights, proclaimed by the General Assembly in 1948, and drafted by a Canadian - John Peters Humphrey - sets out the basic rights and freedoms to which all men and women are entitled. Among them are the right to life, liberty and nationality, to freedom of thought, conscience and religion, to work, to be educated, and to take part in government.

Two International Covenants, one dealing with economic, social and cultural rights and the other with civil and political rights, entrench these rights. Whereas the Declaration is a statement of principles, the covenants are legally binding documents. This means that if governments have signed and ratified the covenants, they agree to uphold those rights and freedoms in their own countries. Together with the Declaration, they constitute the International Bill of Human Rights.

The Declaration laid the groundwork for more than eighty conventions and declarations on human rights, including conventions to eliminate racial discrimination and discrimination against women; conventions on the rights of the child, the status of refugees and the prevention of genocide; and declarations on self-determination, enforced disappearances and the right to development.

### **The UN High Commission for Human Rights**

With the standards-setting work nearly complete, the UN is now shifting the emphasis of its human rights work to the implementation of human rights laws. The High Commissioner for Human Rights, Louise Arbour (former member of the Supreme Court of Canada), coordinates all UN human rights activities, works with governments to improve their observance of human rights, seeks to prevent violations, and investigates abuses.

The UN Commission on Human Rights, an intergovernmental body, holds public meetings to review the human rights performance of countries. It appoints independent experts, called Special Rapporteurs, to report on specific human rights abuses or to examine human rights in specific countries.

### **The UN and Indigenous Peoples**

A Working Group on Indigenous Populations was established in 1982 to undertake two formal tasks: reviewing national developments pertaining to the promotion and protection of the human rights and fundamental freedoms of indigenous peoples; and developing international standards concerning the rights of indigenous peoples. The most important work that the Working Group had done is the elaboration of the draft United Nations declaration on the rights of indigenous peoples, which it began preparing in 1985, and has become a foundation upon which successive resolutions on the issues and rights of Indigenous Populations are based.

In recent years, based in part on the work of the Working Group, there have been significant advances in international thinking and action on indigenous issues and rights. In late 1993,

following a recommendation by the World Conference on Human Rights, the General Assembly proclaimed the International Decade of the World's Indigenous People (1995-2004). In April 2000, after consultations with indigenous groups around the world, and with governments, NGOs and UN organization bodies and specialized agencies, the United Nations' Economic and Social Council (ECOSOC) established the Permanent Forum on Indigenous Issues.

The mandate of the Forum is to address indigenous issues related to economic and social development, culture, the environment, education, health and human rights. Specifically, the Permanent Forum:

- provides expert advice and recommendations on indigenous issues to ECOSOC as well as to programmes, funds and agencies of the United Nations through ECOSOC;
- raises awareness and promotes the integration and coordination of activities related to indigenous issues within the UN system; and
- prepares and disseminates information on indigenous issues.

The office of the United Nations High Commissioner for Human Rights (UNHCHR) is designated as the "lead agency" to implement the resolution of the Permanent Forum on indigenous issues. The Forum is a unique organization within the UN system that enables indigenous people to become members of the UN body and, as such, allows them to set the Forum's agenda and determine its outcomes.

#### **A NEW AWARENESS**

Through the efforts of the United Nations and the Working Group in partnership with indigenous peoples, there is a great awareness of the serious problems faced by indigenous populations around the world. In some places, there is now a permanent dialogue between Governments and indigenous groups. In others, indigenous peoples and Governments are negotiating, with the aim of improving relations and guaranteeing better protection of Indigenous peoples' rights. In Canada, the International Unit of the Assembly of First Nations (AFN), identifies international issues of priority to First Nations, and formulates strategies and coordinates political and technical participation at multilateral level. The AFN has been represented at various UN conferences and working groups on indigenous populations, including the World Conference Against Racism (WCAR) that took place in Durban South Africa between August 31-September 7, 2001.

#### **Children's Rights**

There is no way to thoroughly enumerate the various ways in which children around the world are economically exploited and physically mistreated. But the numbers are great and the suffering widespread. Behind the hideous imagery - of children beaten or sexually abused; ravaged beyond their years by hard living and drug abuse on the streets; maimed by landmines or turned into killers by war; stricken with AIDS - are the all-too-common struggles against disease, hardship, and family or social traditions that compromise children's humanity or subject them to physical and emotional suffering.

While victims of injustice and poverty have always had trouble being heard, none have had more trouble, historically, than children. Whether exploited as child labourers or prostitutes, drafted as young teenagers into armed forces, forced as young girls into a lonely life as domestic workers, deprived of an education to work on the family farm or in the home, or denied adequate nutrition and health care, children need help and protection from an adult world that perpetrates most of the abuse.

It took until the 1990s for all of the pieces to come together in the form of the Convention on

the Rights of the Child, which was adopted by the General Assembly in 1989. The Convention's 54 articles cover everything from a child's right to be free from sexual and economic exploitation, to the right to his or her own opinion and the right to education, health care, and economic opportunity.

Today every UN Member State has ratified the Convention, except for the United States and Somalia. This means that they have taken steps to implement the provisions of Convention in their own country.

Much of the power of the Convention comes from mutual example and pressure from the public and from donor countries rather than any real enforcement power. Persuasive pressure may come from those countries that ratify the Convention and, in turn, receive donor funding for various national initiatives, or assistance with the drafting of laws or establishment of child-advocacy bureaus.

### **Information on Selected UN Specialized Agencies and Programmes**

Fourteen independent organizations known as "Specialized Agencies" are linked to the UN through cooperative agreements. These agencies are autonomous bodies created by intergovernmental agreement. They have wide-ranging international responsibilities in the economic, social, cultural, educational, health and related fields. Some of them, like the International Labour Organization and the Universal Postal Union, are older than the UN itself. The World Health Organization, the Food and Agriculture Organization, the International Fund for Agricultural Development and the International Maritime Organization are all Specialized Agencies mentioned in the included lesson plans.

#### **World Health Organization (WHO)**

WHO's objective is the attainment by all peoples of the highest possible level of health, or "Health for All." In order to accomplish this goal, it functions to give worldwide guidance in the field of health, to cooperate with Governments to strengthen the planning, management and evaluation of national health programmes, and to develop and transfer appropriate health technology, information and standards. WHO also possesses the capacity to mobilize and dispatch teams on site within 24 hours of notification of an outbreak to initiate epidemic control measures. One of WHO's historic achievements is the global eradication of smallpox in 1980.

#### **Food and Agriculture Organization (FAO)**

FAO acts as the lead agency for rural development. It works to alleviate poverty and hunger by promoting agricultural development, improved nutrition and the pursuit of food security (the access of all peoples at all times to the food they need for an active and healthy life). Special FAO programmes seek to increase food production and improve conditions for farming families, assist countries in preparing for emergency situations, and provide relief when necessary.

#### **International Fund for Agricultural Development (IFAD)**

The mandate of IFAD is to combat hunger and rural poverty in the low-income, food-deficit regions of the world. It works by mobilizing resources for improved food production and better nutrition among the poor in developing countries. To ensure that development aid actually reaches those who need it most, IFAD involves the rural poor in their own development. This means identifying their needs, building on their own knowledge and skills, and promoting successful traditional livelihoods and resource management.

#### **International Maritime Organization (IMO)**

Although the main objective of the IMO is to facilitate cooperation among governments on technical matters affecting international shipping, it also helps to protect the marine environment through prevention of, and emergency response to, oil, chemical and other pollution of the seas caused by ships and other crafts.

Other Specialized Agencies

#### **International Labour Organization (ILO)**

#### **United Nations Educational, Scientific and Cultural Organization (UNESCO)**

**International Civil Aviation Organization (ICAO)**  
**World Bank Group International Monetary Fund (IMF)**  
**Universal Postal Union (UPU)**  
**International Telecommunications Union (ITU)**  
**World Meteorological Organization (WMO)**  
**World Intellectual Property Organization (WIPO)**  
**United Nations Industrial Development Organization (UNIDO)**

In addition to the Specialized Agencies, a number of UN offices, programmes and funds work to improve the economic and social conditions of people around the world. Set up under the aegis of the Secretary-General, these include the United Nations Development Programme, the UN Centre for Human Settlements, the United Nations Environment Programme, the World Food Programme and the United Nations Children's Fund, all of which are covered in the lesson plans in this package.

**United Nations Development Programme (UNDP)**

UNDP has three main goals: to help the UN become a powerful and cohesive force for sustainable human development, to focus on poverty elimination, environmental regeneration, job creation and the advancement of women, and to strengthen international cooperation for sustainable human development. UNDP aims to help countries build their own capacity to achieve development, giving priority to building equity and eliminating poverty. UNDP also promotes sound government and market development, and supports rebuilding societies in the aftermath of war and humanitarian emergencies. It works through its 166 country offices.

**United Nations Centre for Human Settlements (Habitat)**

Habitat is the lead agency for coordinating human settlements development activities, focusing on shelter and social services, urban management, environment and infrastructure, and assessment, monitoring and information. Habitat fosters the realization of the human right to housing through the provision of adequate water, sanitation, drainage, garbage collection and shelter policies.

**United Nations Environment Programme (UNEP)**

UNEP was created to be the environmental conscience of the UN system. Its mission is to provide leadership and encourage partnerships in caring for the environment by enabling nations and peoples to improve their quality of life without compromising that of future generations. UNEP sets the global agenda and serves as an authoritative advocate of the global environment. Its main functions include analyzing the state of the global environment, assessing environmental trends, providing policy advice and early-warning information on environmental threats, catalyzing and promoting international cooperation and action, furthering the development of international environmental law, promoting environmental awareness and cooperation involving all sectors of society and serving as an effective link between the scientific community and policymakers. UNEP helps solve problems that cannot be handled by countries acting alone.

**World Food Programme (WFP)**

WFP is the food-aid arm of the UN system, responsible for handling around 3 million tons of food aid. Its mandate is to help poor people in developing countries by combating world hunger and poverty. It uses food aid to promote economic and social development. In emergencies, WFP provides fast, life-sustaining relief to victims of natural and man-made disasters, and wars. WFP buys goods and services from developing countries in an effort to reinforce their economies, and provides "food-for-work" assistance to help people become self-reliant.

**United Nations Children's Fund (UNICEF)**

UNICEF works for child protection, survival and development within the framework of the Convention on the Rights of the Child. UNICEF supports programmes aimed at improving the lives of children everywhere, particularly those in developing countries. This includes low-cost community-based programmes in primary health care, nutrition, basic education, water and environmental sanitation, and gender and development. It advocates observance of human rights for all children, and was awarded the Nobel Peace Prize in 1964.



## Other UN Programmes

**United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA)**

**United Nations University (UNU)**

**Office of the UN High Commissioner for Human Rights (UNHCHR)**

**Office of the UN High Commissioner for Refugees (UNHCR)**

**Office for Drug Control and Crime Prevention (ODCCP)**

**United Nations Development Fund for Women (UNIFEM)**

**International Research and Training Institute for the Advancement of Women (INSTRAW)**

**United Nations Conference on Trade and Development (UNCTAD)**

**United Nations Volunteers (UNV)**

**United Nations Office for Project Services (UNOPS)**

**United Nations Population Fund (UNPF)**

**United Nations Institute for Training and Research (UNITAR)**

**United Nations Institute for Disarmament Research (UNIDIR)**

**United Nations Research Institute for Social Development (UNRISD)**

**United Nations Interregional Crime and Justice Research Institute (UNICRI)**

**International Trade Centre UNCTAD/WTO (ITC)**

**United Nations Non-Governmental Liaison Service (UN/NGLS)**

In addition to the Specialized Agencies, a number of UN offices, programmes and funds work to improve the economic and social conditions of people around the world. Set up under the aegis of the Secretary-General, these include the United Nations Development Programme, the UN Centre for Human Settlements, the United Nations Environment Programme, the World Food Programme and the United Nations Children's Fund, all of which are covered in the lesson plans in this package.

## Canada and The United Nations



Ever since President Franklin D. Roosevelt of the US coined the term "United Nations," Canada has been a strong supporter of both the concept and practice of a firm structure of international organization. From the beginning, Canada's intent was to do so as a 'middle power,' ready to contribute in a substantial way to UN peacekeeping forces and to enjoy a place on the Security Council at regular intervals.

Since the establishment of the UN in 1945, every successive Canadian Government has placed the UN as a central component of its foreign policy, and individual Canadians have played seminal roles in the work of the Organization as it has evolved. Canada feels that the UN represents the best chance to maintain world peace and to help in the development of all states. It realizes that the effects of poverty and war are not isolated; they affect everyone in the world, including Canadians. To help others, as well as ourselves, Canada has worked to maintain peace, promote development, and help suffering people around the world. Canada believes that its contributions through the UN, as a multilateral channel of assistance in policy development, strengthen the world.

Canada's history makes it well suited to make significant contributions to the international community. It has developed into a non-partisan middle power that has forged strong connections with countries and international organizations around the world. Our non-imperial history makes us a non-threatening partner for international initiatives. Furthermore, our history illustrates our strong support for the United Nations and its ideals of peace and cooperation.



### **Canadian Accomplishments in the UN**

Canadians have played a central role in creating, developing, and maintaining the UN system. Canadians have contributed their expertise to virtually every aspect of the UN. Our extensive involvement in the organization makes it impossible to list all of those who have enhanced the United Nations, but the following sample gives an idea of individual Canadians' involvement in the UN:

- Lester B. Pearson, a former Prime Minister of Canada, was awarded a Nobel Peace Prize for establishing a peacekeeping role for the UN in helping to resolve the Suez Crisis between Israel and Egypt in 1956. He was also the President of the UN General Assembly during its Seventh Session in 1952.
- General Maurice Baril was the senior military advisor to UN Secretary-General Boutros Boutros-Ghali, and headed the UN's Department of Peacekeeping Operations. He is currently Chief of Defence Staff for Canada.
- In the early years of the UN, Brock Chisholm helped draft the constitution for, and became the first Secretary-General of, the World Health Organization.
- John Peters Humphrey organized the Division for Human Rights in the United Nations Secretariat and was one of the principal drafters of the Universal Declaration of Human Rights.
- Maurice Strong became the first Executive Director of UNEP and the Secretary-General of the UN Environment Conferences in Stockholm (1972) and Rio de Janeiro (1992). Until recently, he was the Executive Coordinator for UN Reform.
- Elizabeth Dowdeswell was, until recently, the Executive Director of UNEP.
- Justice Louise Arbour was, until recently, Chief Prosecutor of the International Criminal Tribunal for the former Yugoslavia; she is now the United Nations High Commissioner for Human Rights.
- Louise Fréchette, former Canadian Permanent Representative to the UN, is currently the first Deputy Secretary-General of the United Nations.
- Stephen Lewis is a former Canadian Permanent Representative to the UN and Special Advisor to the UN Secretary-General on African Economic Recovery, and was until recently a Deputy Director with UNICEF.
- William O'Neil was the Secretary-General of the International Maritime Organization.

### **A Tradition of Peace**

Canadians are proud of Canada's peaceful, non-imperial, and non-colonial past. Forged through consensus and cooperation, Canada has become a strong and free country. Since the establishment of the United Nations, Canada has actively pursued and defended the role of peacekeepers. During the creation of the United Nations, Canada insisted that if a country contributed to UN security initiatives, it should have a say over the security measures. This proposal resulted in greater equality between non-Security Council and Security Council members.

One of the defining events in Canadian history occurred when Lester B. Pearson, future Canadian Prime Minister and Nobel Peace Prize winner, played a central role in the creation of UN peacekeeping. During the Suez Crisis, he proposed the establishment of a UN peacekeeping force to restore the peace. Canada has continued to play a leading role in peacekeeping, and has been involved in almost every UN peacekeeping mission.

Canada recognizes that peacekeeping is beneficial to the international community. Canada's exemplary record in peacekeeping will continue, a record that is increasingly benefiting from qualified civilians and police who complement the excellent work of the Canadian Armed Forces. Election monitors have helped build democracy by ensuring free and fair elections in locations around the world. Canadian police forces have played a key role in helping to stabilize countries such as Bosnia and Haiti by training their police. Other Canadians have

been active in helping warring parties negotiate peace. Increasingly, Canadian peacebuilding is gaining a reputation similar to our proud tradition of peacekeeping.

### **Disarmament**

Disarmament is another area in which we lead by example. Canada has been a strong supporter of nuclear, chemical, and biological disarmament. In 1996, following the failure of a comprehensive ban on landmines through the United Nations, Canada initiated the "Ottawa Process" to rid the world of landmines - a horrendous weapon that cannot distinguish between soldier and civilian, adult and child, a weapon that continues to claim casualties decades after a conflict has ended. The Ottawa Process obtained a high degree of support from the international community, and resulted in an Antipersonnel Landmine Ban Treaty that came into being with the aid of 122 countries that initially signed the treaty. The treaty entered into force on March 1, 1999. Canada's well-respected international reputation and the example we have set by destroying our own landmine stockpile have contributed to this success.

### **Human Security**

Canadians believe strongly in the protection and promotion of human rights, both in Canada and around the world. The importance we place on human rights has led us to become active in many aspects of human security, in issues such as sustainable development, peacebuilding, and good governance. In essence, human security means safety for people from both violent and non-violent threats. It is a condition characterized by freedom from pervasive threats to people's rights, their safety, or even their lives. Human security takes people as its point of reference, rather than focusing exclusively on the security of territory or governments. Human security entails taking preventive measures to reduce vulnerability and minimize risk, and taking remedial action where prevention fails.

The range of potential threats to human security should not be narrowly conceived. While the safety of people is obviously at grave risk in situations of armed conflict, a human security approach is not simply synonymous with humanitarian action. It highlights the need to address the root causes of insecurity and to help ensure people's future safety. There are also human security dimensions to a broad range of challenges, such as gross violations of human rights, environmental degradation, terrorism, transnational organized crime, gender-based violence, infectious diseases and natural disasters. The widespread social unrest and violence that often accompanies economic crises demonstrates that there are clear economic underpinnings to human security. The litmus test for determining if it is useful to frame an issue in human security terms is the degree to which the safety of people is at risk. Human security issues have both domestic and international dimensions. Canada believes that the best way to deal with such issues is through constructive engagement with states rather than by taking a confrontational approach.

### **Development**

The vast majority of us support international aid, which is only natural, as helping others in need is a central value for most Canadians. For Canada, international assistance is more than offering short term aid; it is a means of improving global security by helping to deal with many of the problems that threaten human security. It is also a means of helping countries to lift themselves out of poverty and to build a stronger global economy which will benefit all people. This takes a long-term commitment, one that Canada has made.

Canada provides aid to all parts of the world, and, through this experience, realizes that the needs and capabilities of specific countries must be taken into consideration. We have also learned that a successful development programme has to be people-centred. Our technical experience and, perhaps more importantly, our sensitivity to development issues makes

Canada an important participant in international assistance and development.

While Canada has done a great deal of unilateral work through government organizations such as the Canadian International Development Agency, the International Development Research Centre, and an extensive network of non-governmental organizations, we acknowledge the need for global action to combat poverty and to improve the situations of the people of the world. For this reason, Canada has been a strong supporter of the UN's development programmes. Canadians have provided direction for many UN agencies and funds such as the United Nations Children's Fund, the World Health Organization, and the Food and Agricultural Organization, organizations that have saved millions of lives.



### **Experience and the Security Council**

The positive light in which other countries view Canada has led our country to take a seat on the UN Security Council on six separate occasions. 1948-49, 1958-59, 1967-68, 1977-78, 1989-90, and 1999-2000. The repeated re-election of Canada to the Council has illustrated the faith other states have in Canada's ability to work well and fairly with other states. They know that Canada is in a strong position to advance the cause of world peace, due to its involvement in peacekeeping and its balanced position on major issues before the UN. The election of Canada to the Security Council is an affirmation by the world community that Canada's goal of a strong United Nations benefiting all nations is shared by all.

### **Canada and the UN: An Investment in the Future**

Canada has a long history as a respected international actor. An original member of the United Nations, Canada has been deeply involved in the organization's activities for over fifty years, and has taken pride in the UN's considerable success. Canada is also proud of its financial and personnel support for the UN. Canada has played, and will continue to play, a pivotal role in the global community.

## Lesson 1

### Introduction

**Ask:**

How many have heard of the United Nations? What's one thing the UN does? (Solicit several answers). Explain that the main purpose of the UN is to stop countries from fighting wars.

**Ask:**

Why? Why is war something that should be stopped? What are some countries who are fighting or have fought wars?

Divide the students into 'country' groups of 8-10 students, using their answers.

### Activity

#### The Human Knot

**Goal:**

To untangle a knot made by intertwining the arms of students.

**Purpose:**

To teach the importance of communication.

To draw analogies between untangling the knot and solving global crisis.

To start thinking about the ways that the UN works.

**Set Up:**

Have the groups stand in circles, shoulder to shoulder, facing inwards.

Tell each student to extend their right hand and clasp someone else's hand.

Tell each student to do the same with their left hand.

Make sure each student is holding the hands of two different people.

**Go!**

Tell the students that they must untangle the knots to form circles.

Remind them that they cannot let go of either hand they are holding.

Watch the groups to ensure safety, but offer help only if really needed.

If one group finishes early, ask them to offer help to the other groups.

Stop the activity after 10 minutes, whether the groups are untangled or not.

### Debrief

Have the students sit in a circle so that everyone can see each other. Introduce the unit and talk about the purpose of the programme, to teach about the UN and global issues.

**Ask:** How were you able to untangle the knot? What worked and what did not? What were some of the things that needed to be done to reach the solution? Direct the discussion so that it focuses on the importance of other people's ideas and choices, listening to people's opinions, reaching consensus, cooperating, being organized, and helping each other.

**Ask:** What would you do differently if you had to do the activity again?

## Teaching

Explain that all the countries in the world are like the students in the human knot. They are each independent, but at the same time they are each connected. After the Second World War, a group of countries decided that the only way to untangle all the knots in the world was to get together and use the same skills that the students needed to untangle themselves: communication, cooperation, and organization.

The UN Charter is a set of rules that all members of the UN sign to ensure that countries cooperate and communicate well. The Charter helps countries avoid fighting and work together. It was signed by 51 countries in San Francisco, on June 4, 1945. It came into force on October 24, 1945 - what is now observed every year as UN Day (see Background Information, pages 2-3).

**Ask:** How many countries are now members of the UN? 191 - almost every country in the world, including the two which joined in 2002: Switzerland and Timor-Leste (East Timor).

## Application

Distribute a copy of the Class Charter sheet to each student (see "Our Class Charter" in Resource Section).

**Ask:**

What kinds of things cause arguments and fights at school?  
How can that fighting be prevented?

Explain that they are going to make a Charter for their class - a set of five rules that will help them work together. Solicit ideas for different rules, then get the students to vote for their favorite one (only one vote each). Compile a list of the top five. Get everyone to write these rules on their own Charters. Tell them they can take it home and decorate it any way they like.

Explain that all member countries come to the UN and meet in the General Assembly to discuss and decide on any issue of international concern. Explain that according to one of the rules in the UN Charter all countries are equal, so each gets one vote, and decisions are made by a majority - just like the way they discussed and decided on their Class Charter. Show them the similarities between their Charter and the UN Charter, and tell them they have to work to follow their Charter for the rest of the year.

Explain that the General Assembly meets in New York, where the UN headquarters are located. It works in six official languages.

**Ask:** What are they? (English, French, Spanish, Arabic, Chinese, Russian). Explain that the General Assembly is just one part of the UN - it is like its heart, because it is central and it keeps everything beating and circulating. But just like the human body, the UN has other important organs (see Background Information, pages 4-6).

**Ask:** What are some of the organs in the body? Distribute the "Organs of the United Nations" Chart (see Resource Section).

**Ask:** What does the brain do? Elicit responses. The **Security Council** is like the brain because it is in charge of maintaining international peace and security and is able to call the UN into action

against an aggressive country. The Security Council has 15 members, 5 of which are permanent (US, UK, Russia, France and China). For the Security Council to pass a resolution, there must be a majority vote, but if any one of the five permanent members votes against it, the resolution is not passed. This is called "the veto."

**Ask:** What does the liver do? The **International Court of Justice (ICJ)** is like the liver because it removes wastes and poisons from circulation by solving arguments that countries bring to it. It has 15 judges, from 15 different countries, and sits in The Hague, in the Netherlands. It works on disputes between countries only, not between people.

**Ask:** What does the stomach do? The **Economic and Social Council (ECOSOC)** is like the stomach because it takes in the world's problems (problems of population, drugs, crime, environment, trade, etc) and digests them, figuring out ways to deal with them. It has 54 members and many Specialized Agencies and Programmes to help it deal with all its work (see Background Information, pages 7-10).

**Ask:** What does the appendix do? The **Trusteeship Council** is like the appendix because it no longer has a function - it used to take care of countries that hadn't received their independence.

**Ask:** What does the skin do? The **Secretariat** is like the skin because it covers the whole organization. It is the external part of the UN, carrying out the day-to-day operations, protecting the organs, and representing the organization. It is made of a staff of almost 10,000 from 170 different countries. These are called International Civil Servants. The Secretariat, and the UN in general, is led by the Secretary-General. Currently, this is Kofi Annan, from Ghana.

Explain that Canada is in the blood of the UN. It plays a role in nearly every organ. It is often a member of the Security Council and is also a part of almost every Specialized Agency and Programme. Also, a Canadian, Louise FrÈchette, is the Deputy Secretary-General. Historically, Canada has also played a very important role in the UN. A former Prime Minister, Lester B. Pearson, won the Nobel Peace Prize for his work in establishing the first ever UN Peacekeeping force in Egypt in the 1950s. Canadians also played important roles in drafting the UN Charter and the Universal Declaration of Human Rights (see Background Information, pages 13-17).

Have the students get back into their 'country' groups. Tell them to make a list of all the problems they think exist in the world, and then to choose the top three. Get each group to write their top three on the board. Choose the top three for the whole class by holding another vote, like in the General Assembly. Explain that the next lessons will focus on how the UN and Canada try to solve these problems, and what they can do to help.

### Follow-up

Have the students draw and decorate their Class Charters so that they can be displayed around the room as a reminder of the rules they have agreed to follow. Send their Charter to be posted on UNA-Canada's website. Session Two Canada, the UN and Global Issues.

## Lesson 2

### Introduction

#### **Recall:**

The six organs of the UN from the first session.

#### **Explain:**

The number of issues that the Economic and Social Council (ECOSOC) has to deal with is too big for it to handle on its own, so it has several Specialized Agencies and Programmes that help it do its work. In this lesson, the students will learn more about the actual work of some of the organs as well as what some of ECOSOC's agencies and programmes do (see Background Information, pages 7-10).

### Activity

#### **Group Juggling**

##### **Goal:**

For the whole group to juggle a large number of objects.

##### **Purpose:**

To draw analogies between the objects being juggled and the world.

To highlight the importance of communication and awareness.

##### **Set Up:**

Get the students to stand in a circle and have several objects behind you.

Have each child put one hand up in the air.

Toss an object to one person, saying his/her name at the same time.

When that child gets the object, he/she puts his/her hand down and tosses it to someone else whose hand is still up in the air.

This sequence continues until every person in the circle gets the object, and the last person tosses it back to you. Tell the students to remember who they toss it to and who they get it from.

##### **Go!**

Start by sending one object back and forth around the circle. Repeat faster.

Tell the students that the juggling is about to start, and toss the objects one after the other until there are around 10-12 objects going at once. The last object should be an egg (hard-boiled!).

Continue for a few minutes, then collect the objects one by one.

### Debrief

Have the students sit on the floor in a circle.

**Ask:** Was being a juggler hard?

What made it easier?



Bring out responses that focus on the necessity of communication and awareness.  
 Hold up the egg: Was juggling harder when the egg was circulating? Why?  
 Think about the world. How are the egg and the world alike?  
 Responses include that they are both fragile, they both have to be handled with care, they both contain life within a 'shell', and if it cracks, life is endangered.  
 Is the world also juggled? In what ways?

### Teaching

Divide the students into 6 groups by assigning them one of 6 different countries.

**Ask:** Each group to sit in a circle and choose two "ambassadors." One ambassador is to go to the group on the left, the other to the group on the right. Explain that you are going to pass out a scenario for each group to prepare and act out for the rest of the class. They should make sure no one else sees what is written on their hand-out, and the skit they prepare must be silent. Distribute the skits to the groups, and allow 10-15 minutes for preparation (scenarios are found in Resource Section).

**Ask:** What is a specialist? Give some examples. Explain that there are many specialists who work for the UN, and they are going to watch some skits that show these specialists acting in the three main areas in which the UN works. They are to guess two specialists for each theme.

Have the groups come up to act out their skits in this order:  
 Peacekeeper, Judge (Peace theme), Doctor/Nurse, Farmer (Health theme), Engineer and Scientist (Homes theme).

After each group acts out its skit, elaborate on how the UN works in each area and how Canada helps (see Background Information, pages 7-10 and 13-17). After each two scenarios, write the name of the theme on the board and explain how the first specialist treats the problem, whereas the second is a prevention measure to stop the problem from happening in the first place.

### Application

Have everyone stand in a circle, shoulder to shoulder.  
 Have them all turn so that their right shoulders are facing inwards and tighten the circle until they are standing very close together.  
 Have everyone sit very slowly on the lap of the person behind them.  
 Get them to balance for a few seconds, then ask one group to leave the circle.  
 The circle will collapse.  
 Have everyone sit down.  
 Ask the students what happened, and explain that all global issues are related, and if one important thing is missing then all the others are endangered.

### Follow-up

Have everyone stand in a circle, shoulder to shoulder.

Have them all turn so that their right shoulders are facing inwards and tighten the circle until they are standing very close together.

Have everyone sit very slowly on the lap of the person behind them.

Get them to balance for a few seconds, then ask one group to leave the circle.

The circle will collapse.

Have everyone sit down.

Ask the students what happened, and explain that all global issues are related, and if one important thing is missing then all the others are endangered.

## Lesson 3

### Introduction

**Recall:** The six organs of the United Nations. ECOSOC deals with many issues in its different Programmes and Specialized Agencies, like hunger, poverty, and the environment.

**Explain:** Some of the issues that ECOSOC deals with are seen as so important that they have become part of all areas of the UN

**Tell:** This session will deal with one of the most important of these issues: human rights (see Background Information, pages 11-12).

### Activity

#### The Pen Game

**Goal:**

To successfully pass a pen around the group seated in a circle.

**Purpose:**

To show how the rules or laws that are made without consulting all people lead to unfairness and injustice and breed cynical attitudes.  
To draw connections between the rules of a game and human rights.

**Set Up:**

The group sits in a circle and are told they are going to play the Pen Game. Tell them the rules of the game will not be explained.

**Go!**

Give a pen to one person and ask them to start the game by passing the pen to the next person in the circle.

After the pen is passed, announce that the passer has broken a rule, and say what the rule was. It can be any arbitrary thing.

Ask the second person to continue by passing the pen to the next person.

Every so often, announce another broken rule; continue the game until the pen returns to the person who started.

Sample broken "rules": passing pen with left hand, passing pen with tip forward, passing pen with cap off, passing pen without saying "Bam!", passing pen with legs crossed, passing pen to someone wearing a ring, passing pen to someone wearing a green shirt, etc.

## Debrief

### Ask:

What mistakes were made?  
 What were the rules to the game?  
 Do they accept their mistakes?  
 Was the game fair?  
 Who is to blame for the errors, the participants or the facilitator?  
 What was wrong with the game?  
 How should it be changed?  
 How can the game be made fair and just?

## Teaching

### Ask:

Have you ever heard of human rights?  
 Can you explain what they are?  
 Explain that human rights are those rights which are essential for us to live as human beings.  
 Give some examples. Unlike the rules in the Pen Game, human rights are agreed upon by everyone, make sense and are fair. They are meant to protect people from unfair rules, and ensure not only access to basic needs such as food and shelter, but also the chance to grow and develop beyond what is required for survival.

Explain that after World War II and the formation of the UN, a group of some 50 countries got together and agreed on the Universal Declaration of Human Rights (UDHR) which lists the rights that every person has. John Peters Humphrey, a Canadian from New Brunswick, wrote the first draft of the Declaration, so Canada had an important role right from the start. The UDHR is not a law, it is a statement about what countries should do. However many countries, such as Canada, have made the UDHR part of their own laws. Canada has done this through the Canadian Charter of Rights and Freedoms (1982) and the Canadian Human Rights Act.

There are also two international covenants (treaties) based on the Declaration which bind the countries which have signed them, one on civil and political rights, and the other on economic, social and cultural rights. Several other treaties on specific rights, such as the rights of women and of children, have also been adopted by the UN. Explain that human rights come in different categories but they are all equally important.

Give examples for each category:

political rights (right to vote),  
 civil rights (right to freedom of opinion),  
 equality rights (right to be free from racism),  
 economic rights (right to be paid fairly for work),  
 social rights (right to an education) and cultural rights (right to speak one's own language).

Explain that the UN works to protect human rights by setting standards and establishing the UN Office of the High Commissioner for Human Rights to coordinate all its human rights related activities.

### Application

Explain that one of the special treaties on human rights is a treaty just about the rights that children have. Distribute the simplified version of the Rights of the Child Declaration (see "Children's Rights" sheet in Resource section).

**Ask:** Children to volunteer to read each right out loud. What does each mean? Explain. Distribute a copy of the "New School Rules" to each student. Explain that because of certain problems that many schools are having, a fictitious government organization has drafted a new set of rules that all schools must follow (see "New School Rules" in Resource section). Read the rules out loud with the students help.

**Ask:** What do they think of these rules? Why? Divide them into groups of 4-6 and ask them to decide which of the Rights of the Child each new school rule violates. Go over their answers, and clarify any questions.

**Ask:**

How many have ever heard of UNICEF? Explain that UNICEF, the United Nations Children's Fund, is a UN Programme that takes the lead role in monitoring the rights of children and in working to make sure children have good access to adequate health care and education. Explain that every right implies a responsibility, and give an example (free speech).

**Ask:** What responsibilities do the Rights of the Child imply?

As a group, draw up a list of classroom rules that ensure everyone's rights are respected. Try to reach agreement on each rule. Post the rules on the wall as a miniature charter of rights for the classroom. This will complement the Class Charter that was drawn up in Session One.

### Follow-up

Ask the students to think of one rule that they believe is the most important for the world to be peaceful and for everyone's rights to be respected. Get them to write three lines:

My rule is.... The UN can help by... Canada can help by...

## Suggestions for Evaluating Student Learning

Teachers are expected and encouraged to formulate their own assessment strategies and tools to evaluate the knowledge levels of individual students who have been taught the programme content of What Kind of World? Below are some of the suggestions on how such an assessment can be planned and implemented. The suggested techniques are not in anyway prescriptive methods of evaluating student achievement, but merely simple guidelines to refer to where appropriate.

Since much of the teaching and learning of the What Kind of World? content occurs in group problem-solving activities, role-plays, and through students connecting the programme concepts to their everyday life experiences, teachers are encouraged to employ any (or all) of the following techniques:

**1. Informal Teacher Observations** by gathering information in the form of anecdotal records and check-lists from the day-to-day teaching and learning experiences and outcomes. This approach helps in highlighting specific strengths and limitations of individual students, and permits the teacher to get a sense of topics that need to be re-taught, as well as areas where the programme needs clarification.

**2. Performance Assessment** can be utilized in accordance with informal teacher observations, especially where students demonstrate what they can do, e.g., in a role-play in Workshop One: Canada and the United Nations: The Human Knot (See Section Æ page 2). Performance Assessment offers a direct and immediate judgment of the target behaviour within a contextual setting. It is mostly useful for evaluating interpersonal behaviour and ability to relate content learned to students actions. Setting up of debates on specific global issues, linked to current affairs, e.g., a story from the local newspaper, is another possible way of assessing student performance.

**3. Portfolio Assessment** is another helpful technique to use in evaluating student learning of the What Kind of World? content. For instance, one of the suggested activities in the facilitator's package is "drawing and decorating the Class Charters" (Section Æ, page 5), "identifying and clipping articles from magazines and newspaper" (Section Æ, page 8), and "posting views on the Internet" (Section Æ, page 12), that deal with global issues. Keeping a record of these and reviewing the complete collection, allows a teacher to have a clear sense of content validity of the unit taught.

**4. Student Self-Evaluation** is an additional method that can be used by teachers to get a sense of what students have experienced during the teaching/learning process of a course or programme. Self-evaluation requires students to answer questions designed to elicit information about their work, from the learner's perspective (reflective learning). Self-evaluation questions change with each assignment to reflect the work students are doing. A standard self-evaluation form can be designed and used or generic questions can be asked (see examples below). Self-evaluation can benefit both the teacher and students as the answers to the questions tell a teacher what concerns students. The teacher should instruct the students to be free to express their true feelings about the course or programme, as this is their own reflection. Example of a Standard self-evaluation tool:

1. Please rate your overall level of understanding of the following:

	Poor	Fair	Good	Very good	Excellent
i) Operations of the UN	_____	_____	_____	_____	_____
ii) Canada's role in the UN	_____	_____	_____	_____	_____
iii) Canadians and Human Rights	_____	_____	_____	_____	_____

2. Indicate the level of your participation and contribution to the What Kind of World? class activities

	Never	Rarely	Sometimes	Frequently	Always
i) making constructive comments	_____	_____	_____	_____	_____
ii) asking questions	_____	_____	_____	_____	_____
iii) contributing to discussions	_____	_____	_____	_____	_____
iv) participating in group role plays	_____	_____	_____	_____	_____

3. What did you find to be the most interesting part of the What Kind of World? programme?
4. After learning about the UN, Human Rights and Canada's role in dealing with global issues, what one thing will you do differently to improve the state of our world?
5. Write a couple of summary paragraphs and note what you think you have grasped well and in what areas you feel you still need to learn more about world issues.

**5. Teacher-Made Achievement Tests** are perhaps the most well suited to provide objective feedback as to how much students have learned and understood. Teachers can, and are encouraged to develop tests for use with their particular grade level. The What Kind of World? programme contains clear objectives for each of the three workshops, and provides sufficient resource materials for use in teaching. Achievement tests can be based on the stated objectives, as well as on the social studies curriculum learning expectations for each province (See Section j). A balance can be drawn between recall and critical understanding of facts contained in the package, by designing multiple choice, matching, short answer and essay tests, depending on the grade level for which the tests are intended.

Here are samples of possible test items for the three Workshops in the Package:

Match the stated facts in column A with the correct Human Rights issues in column B:

- | 1. Column A                                 | Column B           |
|---|--------------------|
| ___ freedom to speak one's own language     | A. political right |
| ___ being able to freely express an opinion | B. equality right  |
| ___ be free from racism and discrimination  | C. cultural right  |
| ___ freedom to vote                         | D. civil right     |
| ___ be paid fairly for the work one does    | E. social right    |
| ___ access to quality education             | F. economic right  |

2. Circle the best answer from the five choices (a, b, c, d, and/or e) listed below, to complete the sentence:

*When Mozambique, an impoverished country in Africa, experienced massive floods in 1998, diseases such as dysentery and cholera broke out. The United Nation's Organization called upon to respond immediately to such an emergency situation was most likely*

- a. Food and Agriculture Organization (FAO)
- b. The United Nations High Commissioner for Refugees (UNHCR)
- c. World Health Organization (WHO)
- d. United Nations Environmental Programme (UNEP)
- e. United Nations Education, Scientific and Cultural organization (UNESCO)

3. Write a few paragraphs describing the role Canada has played, and continues to play, in the UN. Give some examples of key Canadians who have contributed in a significant way to UN operations.





# UNAC (with Safe and Caring Schools) *Respecting Diverse Beliefs about the Creation of the World*



**United Nations  
Association  
in Canada** | *Edmonton  
Branch*



**ACGC**   
Alberta Council for Global Cooperation



Social Studies 4

Living  
RespectfullyRespecting  
Diversity

## Respecting Diverse Beliefs About the Creation of the World

### Contributor

Writer: Marguerite Baker teacher  
 School and City: Leo Nickerson School, St. Albert  
 School Jurisdiction: St. Albert Protestant School District

### Objective

- To understand that religious and cultural groups have different beliefs about the creation of the world and its people
- To show respect for differences in creation beliefs

 **Time** 1 hour

### ✂ Materials

- The story of Adam and Eve at <http://christiananswers.net/godstory/creation1.html>
- The story of Weesarkejauk in the Grade 4 textbook *Ordinary People in Alberta's Past*
- A third story of creation from another religious or cultural group at [www.waldorfhomeschoolers.com/creation.htm](http://www.waldorfhomeschoolers.com/creation.htm).
- A poster defining *create* (See Poster 1)
- A poster defining *belief* (See Poster 2)
- A poster defining *respect* (See Poster 3)

### Getting Started

#### Knowledge Now

- Use a think/pair/share activity to define the word *create*. Have students talk to someone beside them about what they think the word means. Then have students share definitions with the class.
- From the suggestions, create a class definition
- Ask for examples of things that have been created. List the examples on a board.
- Explain that we know when, where, how and by whom many of these things were created.

#### Engaging Interest

- Hold up a globe and ask for an explanation of when, where, and how the earth and its people were created. Model respect for each explanation.
- Summarize different explanations on a board.

- Explain that these explanations are beliefs; beliefs are accepted as explanations of something that are accepted as truth even different without certain proof.
- Post the definition of **belief** next to the definition of **create**.
- Point out that there are 6 billion people in the world; they have different beliefs about how the world and its people were created, and we should be respectful of those diverse beliefs.

## Learning Activities

- Read stories of beliefs about the creation of the world and have students follow the text.
- Read the Weesarkejauk story of creation.
- Read the Adam and Eve story of creation.
- (Optional) Read a third story of creation of your choice.
- In pairs, have the students re-tell the stories to each other.
- On the board, draw a large Venn diagram and have students contribute similarities and differences between the stories.

## Assessment/Analysis

- Have students brainstorm what the word **respect** looks like and sounds like.
- Ask students to share how to show respect for people who have beliefs about creation that differ from their own beliefs.

## Application

- Ask the students what might happen if they did not show respect for people who have different beliefs.

## Activities for Extension and/or Integration

- Science 4, “Waste in Our World” focuses on caring for the earth. The concept of stewardship of the earth is a key part of many religious and cultural groups. A further lesson could explore how that stewardship is expressed and implemented in diverse ways.
- Students could create a storyboard or cartoon story of each creation story.
- Students could create tableaux representing each of the creation stories.

## Grade 4 Social Studies Learner Outcomes

### Knowledge

- An understanding of Native lifestyles before European influence

### Skills

- Organize information by classifying
- Express ideas
- Participate cooperatively

### Attitude

- Appreciation of and tolerance toward the decisions made by Albertans in different times and under different circumstance

## Safe and Caring Topics and Concepts

- **Respecting Diversity and Preventing Prejudice**
  - Recognizing and appreciating that individuals, families and cultures are unique
  - Building respect for diversity

## Teaching Strategies

<b>Go to</b> <a href="http://www.sacsc.ca/strategies">www.sacsc.ca/strategies</a> for strategy descriptions	<b>Cooperative Learning</b>	<b>Inquiry Learning</b>	<b>Direct Instruction</b>
	<ul style="list-style-type: none"> <li>• Think-pair-share</li> </ul>		

<b>Generalization and Transfer</b>	<b>Peer Teaching</b>	<b>Empathy/Affective Education</b>	<b>General Teaching Activities/Ideas</b>
<ul style="list-style-type: none"> <li>• Modeling</li> </ul>			<ul style="list-style-type: none"> <li>• Brainstorming</li> <li>• Posters</li> </ul>

## Supplementary Resources

Marcotte, N. S. 1993 *Ordinary People in Alberta's Past* Edmonton, Alta: Arnold.

Poster 1

create:

to make  
something  
for the first  
time

## Poster 2

**belief:**

**an explanation  
that is  
accepted as  
true, without  
certain proof**

Poster 3

respect

to show

courtesy and

consideration

for others





One Child's Village  
*A Day in the Life of a Young Student  
 Living in Rural Africa...*  
**THE STORY OF GRACE**





## A Day in the Life of a Young Student Living in Rural Africa...

### THE STORY OF GRACE

#### QUESTION!

What would it be like to live  
in a village in Africa?

As you listen to Grace's story,  
think about what is similar to a  
typical day for you

...and...

what is different from a typical  
day for you.



View the complete PowerPoint  
with photos here:

[www.acgc.ca/pages.php?pg=1007&sec=2032](http://www.acgc.ca/pages.php?pg=1007&sec=2032)

## The Story of Grace

**(Photo 1)** My name is Grace and I am 8 years old. Every day I get up at 6 o'clock when Mama wakes me. Sometimes the mornings are quite cold. **(Photo 2)** I am thinking of my friend Kevin who sleeps outside because there is no room in his grandmother's hut. His grandmother takes care of him and his seven cousins. I put my sweater on before fetching water. **(Photo 3)** I take the blue and red buckets to go get water. We are lucky to live close to the community well. It is only 20 minutes to walk to the well. After carrying the water back home, I use the blue bucket to wash myself before going to school. I get to have my bath first, and then my younger brothers and sisters go after. The clean water is nice, but it is really cold. I put on my school uniform and shoes. **(Photo 4)** I pray that today is the day that Kevin gets a pair of shoes because he also lives far away from school and his toes get infected. He wears his uniform all the time – even on weekends – because he has no other clothes to wear. His uniform is never clean and now has holes.

**(Photo 5)** I give Mama the red bucket of water for cooking porridge for breakfast. Sometimes we have a treat and put a little sugar in the porridge so it is sweet – but not today. **(Photo 6)** After eating my porridge, I grab my schoolbooks and homework and walk to school. It takes an hour to get to school if I walk really fast. I can't be late or else Teacher Mayam will be angry.

**(Photo 7)** School starts at 8 o'clock. We sing songs and greet Teacher Mayam. Then we start learning. **(Photo 8)** I sit on a bench with other students. When Teacher Mayam tells us what subject we are learning, the class repeats it out loud together. One of the students goes and gets a book for us to share. Sometimes, there is only one book for the whole class. **(Photo 9)** We learn different subjects: Math, Social Studies, English, Kiswahili, Science. When Teacher Mayam is finished the material and we have recited it and tried really hard to learn it and remember it, she gives us exercise books with work to do. **(Photo 10)** Teacher Mayam has written the work in our books for us, so that we know what to do. When I am finished, I always pray that I got it all right because I do not want to be ashamed in the class.

**(Photo 11)** In the morning we get a break and we can play outside with our friends. The boys play with the soccer ball and the girls sing, play in the dirt, or skip rope. If we want, we can go to the school library to look at a book **(Photo 12)**. After a little while, the Head Teacher Veronica yells "Class time!" and we all run into our classrooms. We get to learn another subject and then it is lunch time.

**(Photo 13)** Students who live close to the school go home for lunch. I have to stay at school during lunch with other students who also live too far away. We are lucky that our school can give us lunch today. **(Photo 14)** For many of my friends, it will be the only meal they will have today. **(Photo 15)** Sometimes our school will have nuts, a slice of bread, or ugali – a thick dough made of corn flour. After lunch we learn more, but it is harder to concentrate **(Photo 16)**. Class ends at 3 o'clock. Some students stay after school to receive extra learning that their parents paid for. Mama doesn't have enough money for that. Those kids get more learning time and are always smarter than me. I wish that I could stay after school too.

**(Photo 17)** We walk home and Mama is there waiting for us. We run and take off our school uniform and shoes so that they stay clean, and then we put on our work clothes. **(Photo 18)** We help Mama by going to get water at the well for the garden. We help her with cleaning and laundry too **(Photo 19)**. Once our chores are done, we start our homework while Mama makes us dinner. **(Photo 20)** We have to hurry to finish our homework before dark since there is no electricity. Sometimes I don't understand my homework. My older sister is the one who helps me because Mama didn't go to school. **(Photo 21)** My favourite dinner is maconde, which is maize corn, beans, and some peppers. But usually we just have rice and beans or ugali and beans. We help Mama clean up and go to bed as the sun sets **(Photo 22)**. I like to get to bed first because I share a bed with my two sisters and they take up all the room if they get in first. I also want to be rested for school. I am so lucky to be in school and that Mama was able to buy me a uniform and school books so that I can be a good worker when I am older. We say our prayers together and fall asleep.

## QUESTIONS!

 What stands out for you as being **DIFFERENT**?

 What stands out for you as being **SIMILAR**?

 What would it be like to live with Grace's **FAMILY**?

 What would it be like to be in Grace's **CLASS**?



We wish to thank all the orphans and teachers of Mercy Centre school in Bumala, Kenya!

Story by: Amanda Barnes

Photos by: Anouk Allard, Cristelle Audet, H el ene Audet, Todd Lorentz

PowerPoint by: Cristelle Audet

Developed: August 2011

For more information: [contact@OneChildsVillage.org](mailto:contact@OneChildsVillage.org)

[www.OneChildsVillage.org](http://www.OneChildsVillage.org)





## Development and Peace *Powerdown Olympics*



# ----*Powerdown Olympics*----

**Objective: To arrive at the finish first and with the smallest “carbon footprint” (i.e. smallest dependence on burning fossil fuels)**

## PREPARATION:

- Read the outline so the entire planning team understands the game.
- You'll need at least one facilitator and one person for each station to check off “number of earths” based on their transportation choice and run the corresponding activity.
- Each person should organize how their area will look and gather the necessary materials. Remember you'll need enough materials for 8 groups to do each activity with up to 3 groups at your station at a time. Be creative with each station and use lots of props.

## MATERIALS:

- One passport per team and materials for each activity

## OUTLINE:

- Divide everyone into up to 8 groups of 4-6 people. (If you have more groups, you'll have to create more activities) Every group will travel to 3 stations.
- Introduce the game:
  - Each team must complete 3 activities. At each station, teams have to do a different activity, and they need to make smart decisions about their transportation options between each station.
  - The context: “Our dependency on fossil fuels (e.g. oil, natural gas and coal) is killing people and the planet through climate change and civil conflict. It doesn't have to. We can learn to tread more lightly on the earth.
- After completing three stations, teams race to the finish line by ‘bus’ or ‘bike’. Write the time they finished on their passport. If you wish, you can deduct ‘time’ for every earth the team still has on their passport.
- At the finish line, have water and juice ready to drink.
- After the game, discuss ways to lessen your THINKfast's carbon footprint.

## Starting off – Transportation

You want to go as quickly as possible with the smallest carbon footprint. You need to travel from the starting line through three stations and then to the finish line. Each time you travel you need to make a decision as a group. Your passport has 50 earths on it. If you run out of earths before reaching the finish line you're out of the game.

**Note:** Refer to chart on passport and explain the task, e.g. if the group chooses to go by plane, they run from starting line to first station and have 25 earths checked off their passport. If the group chooses to go by train, they run back and forth from the starting line to the first station a total of 5 lengths and have 9 earths checked off their passport.

## *Activities*

### ✓ **Station A – My bathroom's full of fossil fuels?**

Petroleum is a fossil fuel. This station focuses on petroleum-derived products in your bathroom. Your bathroom is full of products that are petroleum derived (e.g. toothpaste, soap, lotion, hair spray, nail polish, sunscreen, perfume, aspirin). Your team must sort a group of bathroom products into 2 categories – those with petroleum derived ingredients and those without.

**Note:** Gather a collection of bathroom products. Include three items which are not derived from petroleum. If the group does not successfully identify the three items without petroleum on the first try, let the group know how many they got right and let them try again. If on the second try, they are still not successful provide them with some hints e.g. items with any of the following ingredients are petroleum based: Di-n-butyl phthalate (DBP), Petrolatum, Di-ethyl phthalate (DEP), PVP/VA Copolymer, petroleum-derived synthetic fragrances phthalates, ...



### ✓ Station B – Carbon for dinner?

Every food you eat has a different carbon footprint. For example, some foods have been transported huge distances by truck fuelled by burning fossil fuels and some foods have been cooked which uses fossil fuels. Your team must get past two obstacles successfully (1) choose the food item with smallest carbon footprint (2) choose the meal with the smallest carbon footprint

**Note:** (1) Display three fruits or vegetables with one that has traveled the farthest to your table (e.g. pineapple, apple and potato). (2) Display three meals (photo) with one that has the highest carbon footprint (e.g. one that has been cooked and has ingredients from far away, one that has been cooked but local and one that does not require cooking and uses only local ingredients)

### ✓ Station C – PowerDown

Every day we use appliances that require electricity. Burning coal to generate electricity releases carbon dioxide into the air and contributes to climate change. List these uses from the least consumption to the highest consumption of power.

**Note:** Print out list of 9 hydro uses (left hand side) and cut into slips of paper so they can moved around and put into order. The total watts calculations are for your judges.

HYDRO USE	TOTAL WATTS
Playing football for 4 hours	0 watts
Microwave for 2 minutes	1000 watt/h * .03 h = 30 W
Fluorescent light bulb on for 3 hours	18 watt/h * 3 h = 54 W
Boiling water on stove for 5 minutes	1500 watt/h * .08 h = 120 W
Incandescent light bulb on for 3 hours	75 watt/h * 3 h = 180 W
Using laptop for 2 hour	120 watt/h * 2 h = 240 W
Drying your hair for 15 minutes	1200 watt/h * .25 h = 300 W
Watching TV for 7 hours	300 watt/h * 7 h = 2100 W
Clothes Dryer (electric) for 30 minutes	5400 watt/h * .5 h = 2700 W
Keeping food cool in the fridge for 12 hours	500 watt/h * 12 h = 6000 W

### Finish Line:

Our dependency on fossil fuels is killing people and the planet. It doesn't have to be this way! Help you and your friends end this addiction. Write down three ways that this THINKfast (in the next 20 hours) can lighten its fossil fuel addiction and use less "earths", and race to the finish.

**Note:** You'll need 3 sheets of paper per group so each idea can be posted on flipchart.

This activity is inspired by the terrific Re-Energize campaign of KAIROS and the Side-by-Side POWERDOWN activity of the Primate's World Relief and Development Fund... Background information and further ideas can be easily found at [www.re-energize.org](http://www.re-energize.org).

Fact Sheets on Fossil Fuels- <http://www.re-energize.org/ChangeYourself.html>

Community activities - <http://www.re-energize.org/ChangeYourCommunity.html>

Just and Sustainable Energy policy - [www.re-energize.org/ChangetheWorld.html](http://www.re-energize.org/ChangetheWorld.html)

### Discussion:

✦ ★ Congratulate the team that came fastest and the one with the lowest carbon footprint.

✦ Post flipchart paper with four categories:

#### Transportation - Shelter & Utilities - Retail & Entertainment - Food & Cooking

Ask each group to post their three suggestions in the correct category.

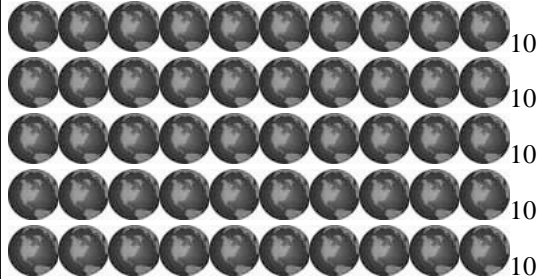
✦ Open up for general discussion. Share with the group a few facts about Fossil Fuels and Climate change (see fact sheet referenced above). As a group, commit to three actions. Note: As a planning committee, highlight the earth-friendly decisions you already made, e.g. serving tap water. There are many ideas on page 2 in part I.

**Climate Change requires action on a global scale. Let the group know there are people working at a national level on just and sustainable energy policy. Invite them to participate.**

## Powerdown Olympics **PASSPORT**

**Group:** \_\_\_\_\_

**Earth Tickets: (cross out used ones)**



- passed Station A**
- passed Station B**
- passed Station C**

	<b>Distance</b>	<b>Transportation Options</b> vehicle - time - impact
<b>Starting line – 1st station</b>	500 km	<b>Plane</b> – 1 time - 25 earths <b>Train</b> – 5 times – 9 earths <b>Bus</b> – 7 times – 7 earths
<b>Distance between stations</b>	10 km	<b>Bus</b> – 1 time - 7 earths <b>Bike</b> – 3 times – free
<b>Last station – finish line</b>	50 km	<b>Bus</b> - 1 time – 7 earths <b>Bike</b> – 5 times - free

## Development and Peace *Chocolate Chip Cookie Mining*





# Chocolate Chip Cookie Mining

**Goal:** This activity for kids will introduce them to the economics of mining while developing skills in math, science, problem solving, decision making and language arts. Each player must “purchase” their “property”, “purchase” the necessary “equipment”, pay the costs associated with the “mining operation” and finally pay the cost of “reclamation”. In return each player earns money for the amount of “ore” mined. The object is to make as much money as possible after paying all expenses.

## How to Play:

- Start by giving each player \$19 of play money, a “Cookie Mining Spreadsheet” and a sheet of grid paper.
- Each player must purchase his or her own “mining property” which is a cookie. There are three different types of cookies for sale from which each player must choose (one cookie per player) to be their “mining property”. Once the “property” is chosen, the player may “name” his/her mine. Cookies for sale are:
  - Safeway/Giant/ or other supermarket brand (any cookie that is smaller and with less chips than the others will do) costs \$3.00
  - Chips Ahoy costs \$5.00
  - Chips Deluxe costs \$7.00
- After the cookie is bought, each player places the cookie on the grid sheet and traces the outline of the cookie with a pencil. The player must count each square that falls inside the circle. Each partial square counts as a full square.
- The players purchase their own “mining equipment”. They may purchase more than one piece of “equipment”. Players may not share “equipment”. “Mining equipment” for sale is:
  - Flat toothpick costs \$2.00 each
  - Round toothpick costs \$4.00 each
  - Paper clip costs \$6.00 each
- Since “equipment” operators and other expenses must be paid, there is a mining cost charged to each player of \$1.00 per minute.
- Sale of chocolate chip mined from cookie brings \$2.00 (broken chocolate chip can be combined to make one whole chip).
- Once the cookie has been “mined”, it must be placed back into the circled area on the grid paper “reclaimed” using the “mining tools”- no fingers or hands allowed!
- Reclamation costs \$1.00 per square over the original count.

Source: IMCC Minerals Education Workshop Notebook, Section A, page 1.

**Rules:**

- Players may not use their fingers to hold cookie. The only things that may touch the cookie are the mining tools and the graph paper.
- Players should be allowed a maximum of five minutes to actually mine their cookie. Players that finishes in less than five minutes should only pay for the time that was spend mining.
- A player may purchase as many mining tools as the player desires and the tools may be of different types.
- If the mining tools break and they are no longer useable, a new tool must be purchased.
- The players that make money by the end of the game win.
- All the players win at the end of the game because they get to eat their cookie!

For organizers using this activity during the THINKfast it may be best to do this activity near the end of the fast so that participants can eat the cookies soon afterwards.

**Review:** The game provided each player an opportunity to make the most money they can with the resources provided. Each player practices decision-making and problem solving skills as they determine which property and which piece(s) of mining equipment to purchase.

Each player learns a simplified flow of an operating mine and the responsibility, cost and potential difficulty of reclamation as they attempt to return the cookie back to the exact size it was before the “mining” started.

**Recommended additional variation:** To make the reclamation process even more comprehensive and challenging, frost the cookies and apply candy sprinkles (green for trees, multi-coloured for flowers/ various vegetation) before mining begins. Using their tools, players will have to remove the “vegetation” (sprinkles) and “topsoil” (frosting) before mining can begin. They should store their topsoil (the frosting) to be replaced later in the “reclamation” process. After replacing the pieces of cookies, the players must replace the topsoil. They may purchase new “trees” and other forms of “vegetation” to replace those removed before “mining” began on their “mine site”. Charge 10 cents per candy sprinkle for new “vegetation”.

Source: IMCC Minerals Education Workshop Notebook, Section A, page 1.

# COOKIE MINING SPREADSHEET

1. Name of cookie ("mine") \_\_\_\_\_

2. Price of cookie \$3.00 \$5.00 \$7.00

3. Size of cookie \_\_\_\_\_ squares covered

4. Equipment:

Flat toothpick # \_\_\_\_\_ x \$2.00 = \_\_\_\_\_

Round toothpick # \_\_\_\_\_ x \$4.00 = \_\_\_\_\_

Paper clip # \_\_\_\_\_ x \$6.00 = \_\_\_\_\_

TOTAL EQUIPMENT COST \_\_\_\_\_

5. Mining: \_\_\_\_\_ minutes x \$1.00

COST OF REMOVING CHIPS \_\_\_\_\_

**6. TOTAL COST OF MINING** \_\_\_\_\_

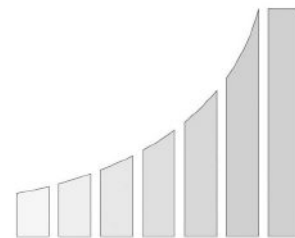
7. Chip removal:  
Number of chips \_\_\_\_\_ x \$2.00

**8. VALUE OF CHIPS** \_\_\_\_\_

<b>How much did I make?</b>	
Value of Chips.....(+/-)	\$ _____.
Total cost of mining..... (-)	\$ _____.
Reclamation: _____ squares x \$1.00 (-) \$ _____.	
<b>PROFIT/LOSS.....(+/-)</b>	<b>\$ _____.</b>

Source: IMCC Minerals Education Workshop Notebook, Section A, page 1.

## Light Up The World *Lighting up the World*



LIGHT UP THE WORLD



**LIGHTING UP THE WORLD - TEACHERS' NOTES****INTRODUCTION**

The project is based around the issue of providing light for people in developing countries, who do not have access to electricity. Light Up The World is an international development organisation based in Calgary, Canada and is used throughout the project as an example of this type of work in action in the real world. Students will be required to investigate the context, design and manufacture a sustainable lighting system and write/present a technical project report similar to that produced by Electrical and Electrical Engineers in industry.

Included in the online pack is a PowerPoint containing student activities, guidelines for writing a project report, a student template for the report, this set of teachers' notes and a careers education tagging sheet.

**TIMESCALES AND TARGET YEAR GROUP**

The author recognises that different schools will operate different timetables with different lesson timings. Therefore the student activities have not been broken into specific lesson timings but instead presented as tasks for the individual teacher to adapt to his/her school and classes. The target year group for the activities is grade 9 student, but again the individual teacher may deem it appropriate to adapt for other year groups depending on their school and ability of their students.

**Light Up The World**

Light Up the World (LUTW) is a non-profit organisation founded by Dr. David Irvine-Halliday, a Professor in Electrical Engineering at the University of Calgary, who after some initial work in Nepal officially created the organisation in 2002.

LUTW provides solar-powered, LED (Light Emitting Diode) based lighting systems for people in developing countries where there is no access to electricity. Lighting systems are typically powered by solar electric energy. These lighting systems use a fraction of the energy often consumed by incandescent lighting.

The organisation has a strong emphasis on helping to raise educational standards and improve literacy, and its first projects in Nepal were developed to provide light so that school students could read at night. There is also an emphasis on providing clean and safe lighting to replace the kerosene oil lamps typically used in developing nations. These lamps provide serious health issues and are a huge fire risk if they fall or are knocked over.

The website [www.lutw.org](http://www.lutw.org) contains information about the organisation, current projects, contact details and a media section containing videos and images from past and present work.



## Development in a Box

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### KEY PEOPLE

It is key that students gain an insight into how projects are conducted by engineers in the real world. Therefore they should be introduced to the types of terms used in companies and industry.

The teacher will act as the students' manager, who provides support at appropriate times, supervises their work and expects regular progress updates for the students. However just as in real life, the manager has a number of projects to manage, and as such should not always be the students' first port of call for support.

The other students in the class are each individual student's colleagues, and just as in a real industrial project students should be encouraged to consult their colleagues for advice before going to their manager.

### LEARNING OBJECTIVES

By the end of this module students should be able to:

- Design and manufacture a solid state, sustainable lighting system for people in a country with no access to electricity.
- Describe the benefits of White LEDs (WLEDs) in comparison to kerosene oil lamps and incandescent lighting.
- Calculate appropriate resistor values to protect LEDs used in the lighting system.
- Use software to design, model and simulate their lighting system circuit.
- Develop a printed circuit board layout for their lighting system.
- Use soldering equipment to assemble and test their PCB.
- Design and manufacture an appropriate housing for the lighting system.
- Write and present an industrial style technical report detailing what they have learnt during the project.
- Discuss the personal skills and qualities that they have used in the project, and how these might relate to future career choices.

### STUDENT ACTIVITIES

The activities to be completed by students are provided in the PowerPoint presentation that is a part of this resource pack. Each activity is described, along with guidance for delivery below:

#### ACTIVITY 1 – LIGHTING UP THE WORLD

This slide presents the design brief for the project that students are to undertake. Students are to design and manufacture a sustainable, solid state lamp that could be used by a child in a developing country, where there is no access to electricity.

The teacher should show students the video 'The Man Who Lit up the Mountains' (<http://lutw.org/Videos>), which details the early work of Light up the World in Nepal. Students could discuss, possibly in the form of a class discussion lead by the teacher, the problems faced using kerosene oil lamps in the homes of the people shown. These problems include the health risks of using smoke emitting lamps and the fire hazard that they provide.

## Development in a Box

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Students could use a simple video editing tool such as Windows Movie Maker, to make and present a short video highlighting these issues and what they think the possible solutions might be.

A 'client' profile detailing a 12 year old Nepali boy is given to help establish a context for the students. This can be used or adapted as required by the teacher.

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### ACTIVITY 2 – HOW BIG IS 1.4 BILLION?

This slide is intended to stimulate discussion regarding the scale of the problem of people having no access to electricity. Students can shade on a paper copy how much of the globe that they think two billion people covers, or make use of an interactive whiteboard to do the same.

The teacher can then reveal that 1.4 billion covers about quarter of humanity, and use as a basis for further discussion with students. For example, how might the lives of children in these countries differ from those in this country? What sorts of things that we take for granted will they have no access to? The children in Nepali mountain villages will not have laptops, wireless internet or ipods!

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### ACTIVITY 3 – POWERING YOUR PRODUCT

Students will need to select a power source for their product and should be introduced to, and have the opportunity to research alternatives to main electricity such as solar, wind and hydro energy. They should consider the advantages and disadvantages of each as part of their design work.

If cost allows each student could implement one such power supply within their lighting system (i.e. the lamp could have a solar panel integrated within the design). However if cost prevents this, students could instead use rechargeable batteries and the class teacher could purchase one or two solar, hydro or wind charging systems that students can use when the batteries require re-charging.

Parallels could be drawn to Light up the World, who have set up similar schemes, where a family within a village charges a small amount of money for other villagers to charge their lighting system batteries when they run low.

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### ACTIVITY 4 – LIGHT SOURCES

It is important that students are given the opportunity to perform the types of calculations that engineers undertaking similar projects would need to take. It is also important that students understand the benefits of solid state LED lighting compared with more traditional incandescent lighting.

Students should read the table given on this activity slide and shown below.

## Development in a Box

Lighting Type	Power consumption (W)	Intensity (lumens)	Efficiency (lumens/W)
Kerosene Wick Lamp	n/a	10	0.1
White LED (WLED)	0.1	3	30
Filament Lamp	3	10	3
Filament Lamp	40	400	10
Fluorescent Tube	15	600	40

They should observe that kerosene oil lamps are extremely inefficient compared to just about every other form of alternative lighting.

Although fluorescent tubing is still more energy efficient than solid state White LEDs (WLEDs), this is likely to change in the near future as more efficient diodes are produced. In addition LEDs last much longer and are far more rugged having a plastic, rather than glass outer casing, and so would still be a better solution for the environment that they are to be used in. It would be useful to discuss these points with students.

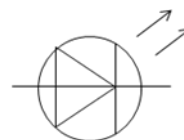
Students should find that the difference in energy efficiency of White LEDs (WLEDs) compared to a) kerosene wick lamps, b) 3 Watt filament lamps and c) 15 Watt fluorescent tubes from the table is:

- + 29.9 lumens/W
- + 27 lumens/W
- 10 lumens/W

Students can also perform a simple calculation to find out how many WLEDs would provide an equivalent or better light intensity than a 3 Watt lamp (bulb). A 3W bulb has a light intensity of 10 lumens. Three WLEDs would give 9 lumens, and four WLEDs would give 12 lumens.

### ACTIVITY 5 – LIGHT EMITTING DIODES

Light Emitting Diodes (LEDs) are components that produce a light output signal when a current flows through them. They have two legs (anode and cathode) and have to be connected the right way around in a circuit.



Circuit Symbol



Different coloured LEDs

Students should think about the number of different applications that use LEDs. They should also be able to discuss the advantages of using Hi-bright WLEDs instead of incandescent lighting. WLEDs are more energy efficient, use much less electricity, are more rugged and have a much longer lifespan.

## Development in a Box

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### ACTIVITY 6 – RESISTORS

Resistors are used to control the flow of current in a circuit. Resistor values are measured in ohms, named after the German scientist. The greater the value, the less current can flow through the resistor. This is the resistance of the resistor. LEDs usually require a resistor connected in series with them to prevent them from being damaged by too much current.

This activity provides an opportunity for students to calculate an appropriate resistor values for the power supply voltage, and also to work out the colours of this required resistor based on the resistor colour code. It should be explained to students that these are the sorts of calculations that engineers working in this field would need to carry out to ensure that LEDs are protected effectively, and that any mistakes could lead to the failure of the lighting systems. Out in the field this could be expensive and costly, which is undesirable for a charity with limited funds.

Students should use Ohm's Law: Voltage (V) = Current (I) x Resistance (R)

Therefore, Resistance (R) = Voltage (V) / Current (I)

Voltage V = 5 – 2 = **3 V**

Current I = 20mA = **0.02 A**

So, R = 3 / 0.02 = **150 R**

Using the Resistor Colour Code Table:

First number = 1 = Brown (band 1)

Second number = 5 = Green (band 2)

Number of zeros = 1 zero = Brown (band 3)

Therefore a **150R resistor** would have the colours **brown, green and brown**.

### ACTIVITY 7 – CIRCUIT SIMULATION

Wherever possible students should have the opportunity to model and test their ideas using appropriate software. This would require access to ICT for this activity. Testing in this way models the industrial experience, where circuits are developed and tested extensively using software to minimise the chance of costly errors at the manufacturing stage.

Common examples of software that could be used are Circuit Wizard and Yenka (Crocodile Technology).

### ACTIVITY 8 – DEVELOPING A PRINTED CIRCUIT BOARD (PCB)

Teachers may feel confident enough for students to design and subsequently manufacture their own PCB, or to keep production and fault finding manageable they may wish to use a standard board for all students. Students however should still be given the opportunity to at least design their own PCB using appropriate software.

## Development in a Box

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Higher ability students could also edit the track and pad sizes for optimum use of the copper board and ease of soldering during manufacture.

Some software, such as Circuit Wizard, allows existing circuit simulations to be imported directly into a PCB layout.

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### ACTIVITY 9 – CASE DESIGN

Students should consider how the product will be cased. Each school will have different access to tools, materials and equipment, so it has been left for the teacher to decide how this part of the project might be tackled. Students should consider the environment in which the product is to be used, and how to make the product rugged and reliable.

Although this is presented as a separate activity, it is expected that students will be encouraged to think of the product as a whole throughout the design process, and consider how it might be cased at the same time as designing the PCB.

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### ACTIVITY 10 – MANUFACTURING YOUR LAMP

Students will require access to basic soldering equipment to assemble their PCB. They will need to be briefed on safety issues regarding the use of soldering irons and side cutter/wire strippers. Similar demonstrations of tools and equipment required to create the housing will also need to be made.

A useful resource to support students is a soldering comic which can be found and downloaded at this link <http://img.skitch.com/20100219-pmcq2auhgiwj1imwd2p8rg8sju.jpg>.

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### ACTIVITY 11 – WRITING A PROJECT REPORT

This is the key summative assessment piece for the module. Students will be expected to write an industrial style report detailing the work that they have done in the project, and also present their main findings to their line manager (teacher) and senior manager.

Guidelines on how to write the report can be found as part of this pack, and the teacher should discuss these guidelines with the students before they begin writing the report. It is important to emphasise that this is the way that projects are presented by engineers in the real industrial world, and it is the main way that findings are shared with the wider engineering community.

A guide on how marks and grades might be allocated is also included in the guidelines. These are linked to grades, which can, if the teacher feels it appropriate, be used to give students an early experience of the kind of grading that they will encounter at a later date.

## Development in a Box

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### ACTIVITY 12 – SKILLS AND QUALITIES

This activity encourages students to think about the types of skills and qualities that they have used in this project and how that might relate to engineering careers in the future. It is to take the form of a business meeting which will give students the experience of how a meeting is run in an industrial setting.

Students will need to be separated into groups of three by the teacher. It is recommended that they are given between ten and twenty minutes to discuss the items on the agenda, and then time to present their discussions to the class and prepare their meeting minutes. Students can select the chairman, scribe and spokesperson for the group. The teacher will need to explain what these roles will involve in advance of the meeting taking place.

**USEFUL WEBSITES**

Below are websites which may aid delivery of the unit of work or form the basis of additional activities for students:

<http://www.lutw.org> - Official Light up the World website.

<http://www.futuremorph.org/scienceandmaths/#/humanitarian-engineer> - Website for charity called Engineers Without Borders, which places engineering students in developing countries to help them with a range of projects.

<http://practicalaction.org/> - Practical Action works with poor communities to help them choose and use technology to improve their lives for today and generations to come.

<http://img.skitch.com/20100219-pmcq2auhgiwj1imwd2p8rg8sju.jpg> - Free 'how to solder' comic book style resource.



# Lighting up the World

Solid state sustainable lighting for the  
developing world



Photo: Illuminated orphanage  
in Tibet, 2008 ([www.lutw.org](http://www.lutw.org))



# Lighting up the World



Light Up The World is an **international development organisation** that creates **sustainable lighting systems** for people in **developing countries**, where there is little or **no access to electricity**. You will undertake a project similar to that which their **engineers** carry out on a regular basis.

## Design Brief:

Your task is to **design and manufacture a sustainable, solid state lamp** that could be used by a child in a **developing country** (see **client profile** on the next page), where there is **no access to mains electricity**.

You will also need to produce a **project report** and deliver a **presentation** showing what you **have learnt** during the project.

## INITIAL TASKS:

- 1) Watch the video **‘The Man who Lit up the Mountains’** about the foundation of Light up the World: <http://lutw.org/Videos>
- 2) What are the problems for the villagers shown when using **kerosene wick lamps** as a light source?
- 3) Use **Windows MovieMaker** to make a **short film** highlighting some of these issues and what the **solutions** might be. Use **www.lutw.org** to help.

# ‘Client’ Profile

“My name is Mahesh and I am 12 years old. I live in **Nepal** which is a country on the Himalayan mountains near India, Bangladesh and China.

During the day I go to school but at night I find it hard to study because **we have no electricity for lighting**, so I have to work in the dark. We do have **kerosene oil lamps** but these do not give us much light and are very smoky.

An **electric light** that could be powered by battery or something like the sun would be brilliant for me. It would help me to **study** much better and pursue my dreams of becoming a doctor or an engineer.”



# Key People

There are a number of **key people** who you can make use of for **help and support**, and who will also expect you to **report back** to them a various points during the project.



## Key People:

**Colleagues:** These are your **classmates** and your first port of call for any **questions** or help that you might need during the project. You should always use your colleagues for support **before** going to your line manager.

**Manager:** This is your **teacher**. Your **manager** will provide help and support and expect you to **report back** to them at appropriate times during the project. However, you should not aim to **over-use** your line manager as they will be very busy managing a number of different projects.

# How Big is 1.4 Billion?



Over **1.4 billion people** in the whole world have no access to **electricity**. How much of the world map do you think that this covers?

# Powering your Product

You will need to decide how your lighting device is going to be **powered**. Remember that the people who will use your product have **no access to power lines for electricity**. If your product is to be **battery powered**, you will need to think about how the batteries will be **recharged**.



## TASKS:

- 1) Use [www.lutw.org](http://www.lutw.org) to investigate what sort of **power supplies** Light Up The World has used to power its **lighting products** for people in developing countries.
- 2) Make a list of possible methods of powering your product and discuss their **advantages** and **disadvantages** for the **environment** in which they will be used.

# Light Sources



Lighting Type	Power consumption (W)	Intensity (lumens)	Efficiency (lumens/W)
Kerosene Wick Lamp	n/a	10	0.1
White LED (WLED)	0.1	3	30
Filament Lamp	3	10	3
Filament Lamp	40	400	10
Fluorescent Tube	15	600	40

Many people in **developing countries** rely on **kerosene wick lamps** for lighting. These do not give out much light, are extremely smoky and bad for peoples' health.

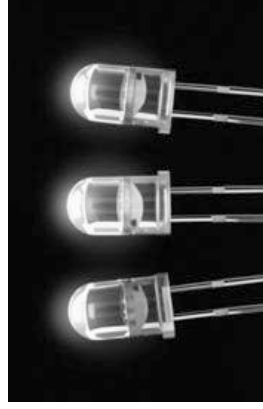
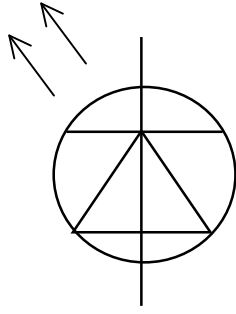
The table on the left shows the **power consumption** (Watts) , **light intensity** (lumens) and **efficiency** (lumens/W) of Kerosene lamps and some possible **electrically powered** alternatives.

## TASKS:

- Which out of the **alternatives** to Kerosene lighting is the most energy efficient?
- What is the **difference in energy efficiency** of White LEDs (WLEDs) compared to:
  - Kerosene Wick Lamps
  - 3 Watt Filament Lamp
  - 15 Watt Fluorescent Tube
- Calculate the **number of White LEDs (WLEDs)** you would need to give the same or higher **light intensity** in lumens as a **3W light bulb**. What about a **40W bulb**?

# Light Emitting Diodes

Light Emitting Diodes (LEDs) are components that produce a **light output signal** when a **current** flows through them. They have two legs (**anode and cathode**) and have to be connected the right way around in a circuit. This means that they are **polarised**.



Circuit Symbol

Different coloured LEDs

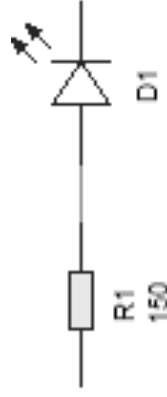
LEDs come in a range of **colours** and **sizes** including white (WLEDs).

## TASKS:

- 1) Complete a **spider chart** or **thought shower** listing as many different products that use LEDs as you can.
- 2) What are the **advantages** of using **WLEDs** for lighting over traditional bulbs?

# Resistors

Resistors are used to **control** the **flow of current** in a circuit. Resistor **values** are measured in **ohms**, named after a German scientist. The **greater the value**, the **less current** can flow through the resistor. We call this value the **resistance** of the resistor.



**LEDs** usually require a resistor connected in **series** with them to prevent them from being **damaged** by too much current.

## TASKS

1) Calculate the **value of resistor** you would need to **protect** an LED if the power supply is **5V**, the LED uses **2V** and the LED draws a **current of 20mA (0.02A)**.

**HINT:** Use  $V \text{ (voltage)} = I \text{ (current)} \times R$  (resistance)

2) The value of a resistor is found using a **colour code**. There are four **coloured bands** round the resistor which give the **resistance** and **“tolerance”** (accuracy) of the resistor.

Using the **resistor colour code** on the next page work out the **colours** that would be present on a resistor of the value that you calculated in **task 1**.



# Resistor Colour Code

**Fourth Band**  
Tolerance is a measure of how close the resistance is expected to be to its marked value. Silver means + or - 10%, gold means + or - 5%



**The Resistor Colour Code**

**First Band**

**Second Band**

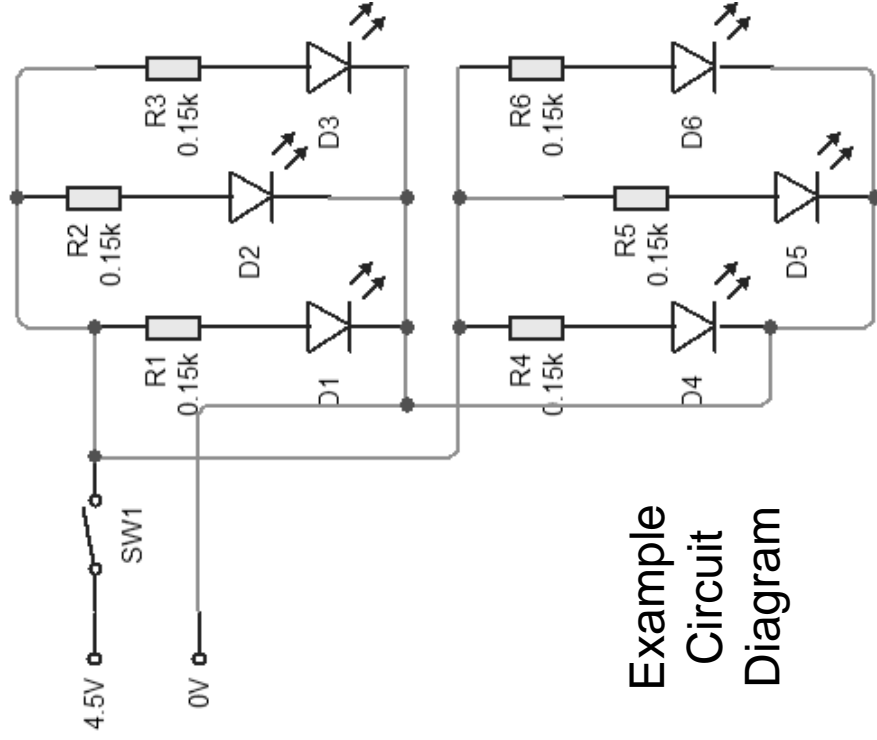
**Third Band**

Colour	0	1	2	3	4	5	6	7	8	9
Black	0	1	2	3	4	5	6	7	8	9
Brown	0	1	2	3	4	5	6	7	8	9
Red	0	1	2	3	4	5	6	7	8	9
Orange	0	1	2	3	4	5	6	7	8	9
Yellow	0	1	2	3	4	5	6	7	8	9
Green	0	1	2	3	4	5	6	7	8	9
Blue	0	1	2	3	4	5	6	7	8	9
Violet	0	1	2	3	4	5	6	7	8	9
Grey	0	1	2	3	4	5	6	7	8	9
White	0	1	2	3	4	5	6	7	8	9

# Circuit Simulation

Electrical and Electronic Engineers often use **software** to try out circuit ideas to see how they might work **before** they make them.

This can save time and money as any mistakes in the circuit design are identified early in the **design process**, and before any **real components** have been used. This is called **circuit simulation**.



Example  
Circuit  
Diagram

## TASKS:

- 1) Using a **circuit design software package** that you have access to, draw a **circuit diagram** of your proposed circuit design for your LED lamp.
- 2) Test how this would work. Are there any **changes** that you need to make?

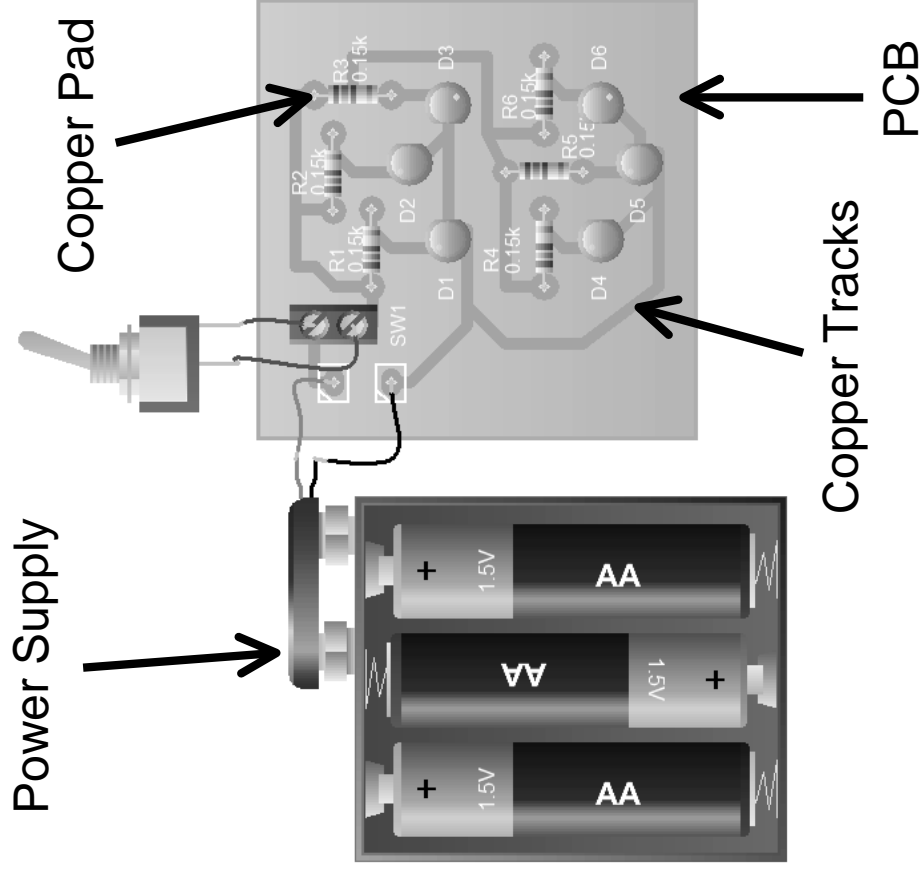
# Developing a PCB

A **Printed Circuit Board (PCB)** is the most common method of assembling a **permanent circuit**. PCBs usually have a plastic side and a side with copper tracks to link the **components** together.

**Software** can be used to develop a PCB. Some software packages allow the designer to import a **circuit diagram** that they have already simulated into a **PCB layout**.

## TASKS:

- 1) Using a **circuit design software package** that you have access to, develop a **PCB layout** for your circuit.
- 2) Try to make the PCB as **compact** as possible so as not to **waste materials**.
- 3) You may need to **alter** the size of the **copper pads** and **tracks**. Larger pads may make **soldering** easier when you come to **assemble** your circuit.



# Casing the Product

Your circuit will need to be housed in an appropriate **casing** to protect it. Remember that the **environment** in which it is going to be used will mean that it will need to be **rugged** and **hardwearing**.



## TASKS:

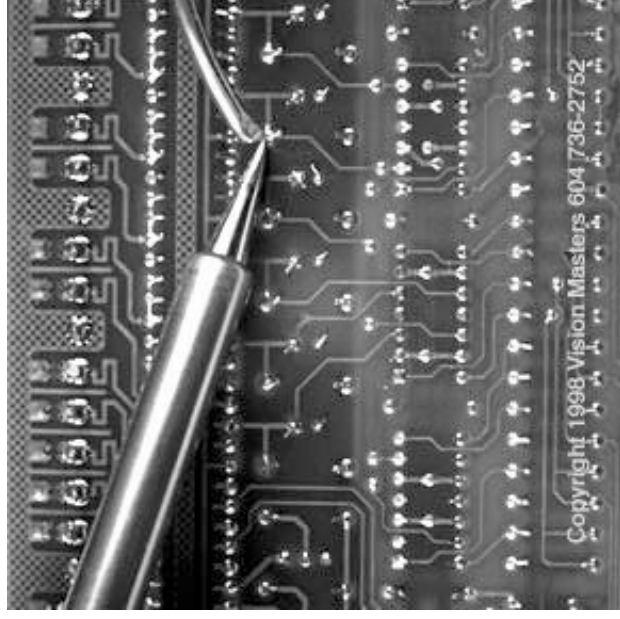
Design the **housing** for your circuit. You will need to consider:

- What **materials** you are going to use.
- If you are using **batteries**, how they will be **accessed for re-charging**.
- Where the **on/off switch** and **LEDs** will be located.

d) How the PCB will be **securely fitted** to the case.

# Manufacturing your Lamp

You are now ready to **assemble your PCB** and **manufacture** your lamp. Your **line manager** will demonstrate **soldering** and the safe use of other machines at your disposal.



## TASKS:

- 1) Using your **PCB layout** as a guide, select and place your **components** into the correct positions on your PCB.
- 2) Solder the **components** in place (you may need to add **flying leads** for some components depending on your design). Be especially careful to place **LEDs** and **battery leads** the **right way around**.
- 3) Test your circuit and check for any **faults** (dry joints, solder bridges etc) if it does not work.
- 4) Begin assembly of your **case**. Your **line manager** will tell you what **machines** and **equipment** you will have access to.

# Writing a Project Report

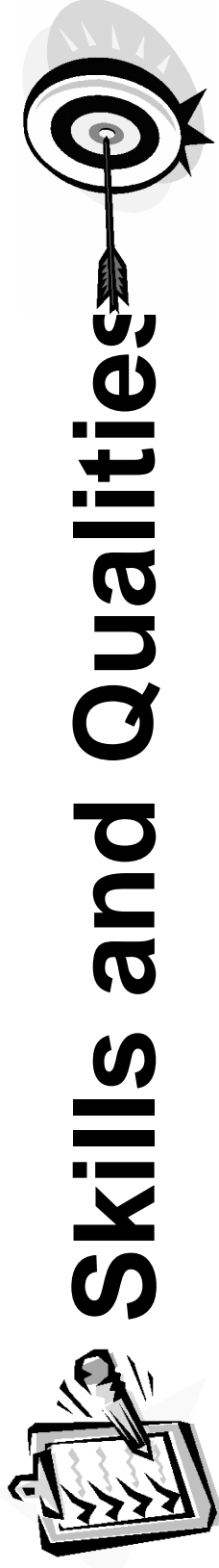


Knowing how to write a **clear project report** is useful because it is an important way that other people can **learn about** what has been done. It is the normal way projects are **presented by engineers in industry**.

Quite often engineers also have to **show their findings** to their **peers** and **managers** and **answer questions** about what they have learnt.

## TASKS:

- 1) Write a **technical report** detailing **what you did, who it was for** and **what went well/what you could improve**. Use the **project report guidelines** sheet to help you. Your report should be completed **electronically** on the **report template document** provided.
- 2) Prepare a **short presentation** (no more than 5 minutes) showing the **key findings** of your report. You will be required to present this to your **line manager** and **senior manager** as part of the **project assessment**.



# Skills and Qualities

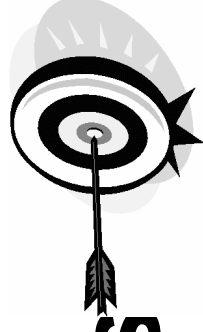
Organisations such as Light up the World don't just look for people who are good at electronics and engineering to work for them; they also want people with the right **personal skills** and **qualities** to do the job well.

## TASK:

For this activity you will be working in **groups of three** in the style of a **business meeting**. One person will **chair the discussion**, one person will **scribe** (write down the findings) and one person will be the **spokesperson** (feedback to the rest of the class at the end).

## TOPICS FOR YOUR MEETING (AGENDA):

- 1) Decide who is going to be **chairman**, **scribe** and **spokesperson**.
- 2) What do you think is the **difference** between a **skill** and a **personal quality**?
- 3) List the **skills** and **qualities** that you think you have used in this project. Use the **example sheet** provided to help you.
- 4) Choose **three skills** and **three qualities** that you think would be the most **important** to an organisation such as Light up the World.
- 5) Discuss **why** you have chosen these and **feedback** to the class.
- 6) Prepare a set of **meeting minutes** outlining what you have discussed.



# Skills and Qualities

A **personal quality** is something that makes you who you are as a person:

## Examples of Personal

### Qualities:

- § I am polite
- § I am trustworthy
- § I am friendly
- § I am well mannered
- § I am enthusiastic
- § I am confident
- § I am caring

§ I am sociable

A **personal skill** is something that you are good at or can do well:

## Examples of Skills:

- § Reading and writing
- § Making decisions
- § Problem solving
- § Presenting information
- § Speaking in public
- § Using ICT
- § Working to a deadline
- § Working with numbers







# Development and Peace *Icebreakers*



# All My Neighbours

**Goal:** A warm up activity to get to know each other which works for any size group, large or small, and for any age group. .It is similar to the game of musical chairs.

**Materials:** Something to use as a place marker for each individual (a name tag, a napkin, a note card).

## How to Play:

- Ask participants to form a shoulder-to-shoulder standing circle and then have each person take a step back. Give each participant a place holder which they should place at their feet.
- The leader takes a place in the center of the circle.
- The leader will begin in the center of the circle, but their task is to try and find a place on the outside of the circle and have someone else end up without a place.
- The leader will then make a statement, for example, ‘All my neighbours who are wearing tennis shoes’ or ‘All my neighbours who love to swim’, etc.
- If that statement applies to any person in the group then they must come off their place and find another spot in the circle.
- Participants may not move immediately to their right or left and may not move off their space and return to it in the same round.
- When you think people have had enough, simply say “OK, this is the last round.” Give a round of applause to the last person who ends up in the center.

# Busses



**Goal:** To get to know the group and connect with each other

**How to play:**

Explain to the group that you are all at a very busy and chaotic bus station with lots of busses heading in different destinations. Explain that once you call out a destination (which will be a category that participants can identify with), participants have to find the bus that matches their destination and quickly self-organize into little groups.

Start with a simple destination (category) that everyone will be comfortable sharing, like eye colour, # of siblings etc. Once everyone finds their group (e.g. all the blue eyes, brown eyes, etc together) call for their attention and have a quick go-around to ask what exactly the groups are.

Continue same procedure by calling out the next category/destination, like country of birth, number of languages spoken, number of *Thinkfasts* they have participated in etc.

# Common Ground



**Goal:** To get to know each other by finding out what we have in common.

**Materials:** You'll need paper and pencils.

## **How to Play:**

Form equal-sized teams of three to six. Give each team a sheet of paper and a pencil. Tell teams their challenge is to list everything they can think of that all team members have in common. For example, team members might all attend the same school; prefer the same kind of music, or like the same brand of tennis shoes. [They cannot be characteristics they share with entire human race, e.g. have a nose]

Give teams three minutes to create their lists. (Larger groups may need more time – but don't lose speed aspect)

When time is up, ask the team with the longest list to read the similarities they listed. Ask teams to add additional similarities not already mentioned. To conclude, have the entire group discuss the following questions. Ask:

- *How easy was it to discover something in common with another team member? with every team member?*
- *What does this reveal about the extent to which we're alike? the ways in which we're all different?*
- *How can our similarities draw us closer together? How can our differences help us grow closer?*

**Variation Idea:** Challenge teams to list things members don't have in common - things that make each person unique. You might also challenge your entire youth group to list as many things as it can those members all have in common

# Dangerous Line up!



**Idea:** Participants play the role of being workers from the Global South applying for a job in the new gold mine in their community.

**Goal:** To get to know each other

**Material:** One chair (no armrests) for each participant.

NOTE: You should divide the group if your group is bigger than 20 participants.

## How to play:

Arrange chairs in a circle. Have participants stand on chairs. Facilitator explains that they are now workers in the Global South who want to apply for a job in the new gold mine in their community. The center of the circle represents the open pit gold mine, it is dangerous for the workers so they shouldn't fall down! The facilitator plays the role of the mine's security guard. If you wish to get into character, you could be rough, reprimand the workers and shout at them:

For example: **“Now everybody! Listen to my instructions! Get in line in alphabetical order of your first names!”**

Participants need to communicate in order to find a way to line up as fast as they can, they have to arrange the start of the line and find out their first names.

If the group manages this pretty easy, the facilitator may invent other topics for lining up such as birthdays, names of parents or whatever!



**Idea:** It's a quick, tag-like game.

**Goal:** To run around and be re-energized.

**Material:** Yellow napkins

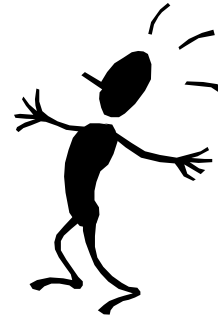
## How to play:

Each participant gets a napkin and puts it in their right pocket, visible to everyone.

Each participant has to hold their left elbow with their right arm behind their backs. Facilitator announces that gold has been found in the mine and now everyone tries to take other people's gold (the napkin). If someone loses their napkin, they are out of the game. The winner is the last person with a napkin in their pocket.

**Variation:** Use different color napkins to represent different minerals (silver, copper, bronze etc.)

# Freeze!



**Goal:** To encourage creativity ... and laughter.

## How to Play:

Start by having two volunteers begin acting a simple scene like driving in a car, watching a movie or taking the dog for a walk. Since this is not charades, they can talk. Then someone, anyone from the group, yells “Freeze!” and the two actors have to freeze in place while the next person taps one actor on the shoulder and replaces them. The new actor changes the scene to whatever they like but without explaining it ... the other actor has to adapt to the new scene.

This game can continue until everyone has had a chance to get up, or you can cut it short if you notice it lagging.

You can mix things up by throwing suggestions to the actors like, “All of a sudden it starts to rain!”, “Look out! A car is coming!” or “Suddenly, you find yourselves in the middle of the desert!”

Encourage them to keep the energy up and not to be afraid to participate!





# Global Connections

**Goal:** To show how interconnected we are with so many countries and cultures around the world.

**Materials:** Photocopy one sheet for each person of this page.

**How to play:** Give each person a sheet of paper. Give group a set amount of time (15 min) to talk to as many people as possible and put a name in each square. After everyone is done, review what people found. Here is some additional info:

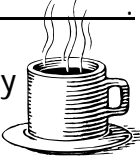











**COFFEE:** Uganda, Kenya, Colombia, Costa Rica, Mexico, Brazil, Peru, Vietnam, Ethiopia

**BANANAS:** Caribbean, St Lucia, Jamaica, Grenada, Brazil, Costa Rica

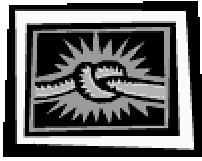
**COCOA:** Ghana, West Africa, Ivory Coast, Cameroon, Brazil

**PINEAPPLES:** Philippines, South Africa, Hawaii, Kenya, Mexico

- You have to find answers to the questions by going round the room asking different people questions.
- YOU CAN ONLY ASK ONE PERSON ONE QUESTION.
- TRY NOT TO REPEAT THE SAME COUNTRY.
- Under NAME fill in the name of the person who gave you the answer and write the country in the space provided.

<p>1. Name: _____.</p> <p>knows a country where COFFEE grows...</p>  <p>_____.</p>	<p>2. Name: _____.</p> <p>knows a country bananas are grown ...</p>  <p>_____.</p>	<p>3. Name: _____.</p> <p>wears sneakers made in...</p>  <p>_____.</p>
<p>4. Name: _____.</p> <p>can name a country where COCOA is grown (it's used to make chocolate!)</p>  <p>_____.</p>	<p>5. Name: _____.</p> <p>can name a country that they have recently heard about on the news.</p>  <p>_____.</p>	<p>6. Name: _____.</p> <p>wears clothes made in...</p>  <p>_____.</p>
<p>7. Name: _____.</p> <p>can name a country that grows pineapples.</p>  <p>_____.</p>	<p>8. Name: _____.</p> <p>listens to music from...</p>  <p>_____.</p>	<p>9. Name: _____.</p> <p>has gone on a trip to...</p>  <p>_____.</p>
<p>10. Name: _____.</p> <p>likes food from...</p>  <p>_____.</p>	<p>11. Name: _____.</p> <p>knows a famous athlete from...</p>  <p>_____.</p>	<p>12. Name: _____.</p> <p>knows a family from...</p>  <p>_____.</p>

Source: Adapted CAFOD's Global Connections which was adapted from 'Earthrights' produced by WWF.(www.cafod.org.uk)



# Knots of People

**Goal:** To energize the group and focus on problem solving and communication.

**How to Play:**

Divide the group into teams of 8 – 12 members. Have each person join right hands with someone in the group who is not standing immediately to the right or left of them. Then have each person join left hands with someone else who is not directly beside them.

Now the groups have to untangle themselves without letting go of hands. They may have to loosen grips to allow for turning and twisting. They may have to step over or under other people. The first group to untangle themselves wins!

\*You may end up with one large circle, with people facing inward and outward, two interlocking circles, a figure eight, or a circle within a circle.

---

# Name Tag Match-Maker

**Goal:** To get to know everyone in the group.

**Materials:** Make a name tag for each person: Punch a hole in the top of a 5x7 index card and run a piece of string (long enough to go over someone's head) through and tie. Pens/ markers.

**How to Play:**

Put your name in the center of your card. In the upper left corner, write four things that you like to do. In the upper right corner, write your four favourite singers or groups. In the lower left corner, write your four favourite movies. In the lower right corner, write four adjectives that describe you.

When everyone finishes, have them mingle with the group for a few minutes. Without talking, they are to read the upper left corner of the other group members' cards. When time is up, they are to find one or two people who are most like them and visit for a few minutes. Repeat with the upper right corner, lower left corner and lower right corner information.

The only rule is that no two people can be in the same group more than once.

# People Search

**Goal:** To get to know each other and begin thinking about some **THINKfast** topics

**Materials:** Photocopy one sheet for each person

**How to play:** Give each person a sheet of paper. Give group a set amount of time (15 min) to talk to as many people as possible and put a name in each square. At the end, read each box and add additional info (offered by self or group).

**Points of interest:**

- The *three cities* named are all cities where public water was privatized.
- Mexico has the *highest bottled water consumption* after US
- *Likes to be in plays and skits* – try and involve these people later in doing theatre
- Congratulate people *who raised \$50+*

Is carrying a reusable water bottle  (3 points)	Lives less than 100 m from a body of water  (2 points)	Tries to conserve water in their house  (3 points)	Can name three brands of bottled water  (2 points)
Turns the tap off when brushing their teeth  (2 points)	Knows what the D and the P in 'D. and P' stand for  (1 point)	Knows the country with the highest consumption of bottled water after the U.S.  (2 points)	Has donated money to help poor people in Latin America, Africa or Asia  (2 points)
Can name a world religion (other than Christianity) that uses water in its rituals  (3 points)	Has signed a petition or postcard about water towards the government  (2 points)	Has attended a THINKfast before  (2 points)	Likes to be in skits and plays  (2 points)
Works or studies at a place where bottled water is sold or offered instead of a fountain  (2 points)	Vacationed within the last year near water  (1 point)	Raised more than \$50 in Thinkfast pledges  (3 points)	Knows what country each of these cities are in: Johannesburg Detroit Moncton (1 point)

How many points can you collect? \_\_\_\_\_

# Quiz Show

## Who wants to be a global citizen?

*This game is modelled after the popular quiz show “Who Wants To Be A Millionaire?” Divide the group into teams (perhaps according to regions of the world by grouping the countries they choose in the Name Game). Emphasize that the important thing is not necessarily getting the answers right, but learning to see the inequities between societies.*

**Goals:** To warm up the group’s thinking around global issues.

**Materials:** Paper (to write answers down), Poster-board for host to write questions and/or the answers.

### How it's done:

*Have the Game Show host read out the questions and each team answer on a separate sheet of paper. When the game is over, go through the answers as a larger group, each team correcting their own sheets. Use this opportunity to discuss the answers and examine the members’ feelings and thoughts about them.*

### Questions for the Game:

- 1) What raw material brings in the most money on the planet after oil?
 

a) wheat	c) cocoa
b) coffee	d) sugar
  
- 2) What percentage of the food needed to feed everybody on earth is produced every year?
 

a) 50%	c) 125%
b) 75%	d) 150%
  
- 3) How many children die every day from malnutrition?
 

a) 400	c) 40,000
b) 4,000	d) 400,000
  
- 4) The World Health Organization recommends 2,600 calories a day for a healthy diet. What is the daily average calorie intake in Canada?
 

a) 2,000	c) 3,000
b) 2,500	d) 3,500
  
- 5) According to WaterAid what percentage of people in the world have no access to clean drinking water?
 

a) 10%	c) 40%
b) 20%	d) 60%
  
- 6) How much of the world’s cultivatable land is being farmed?
 

a) 30%	c) 50%
b) 90%	d) 120%

- 7) How many kilograms of grain are eaten by beef cattle to produce 1 kilo of meat?  
 a) 0.5 kilo  
 b) 3 kilos  
 c) 7 kilos  
 d) 10 kilos
- 8) What is the difference between the income of the world's richest country and the world's poorest country?  
 a) 3:1  
 b) 44:1  
 c) 72:1  
 d) 99:1
- 9) Match the company with the percentage of control they have over the coffee industry.
- |   |       |
|---|-------|
| Supermarket labels (eg: President's Choice) | 57.9% |
| Kraft                                       | 6.5%  |
| Nestlé                                      | 14.8% |
| Other brands                                | 20.8% |
- 10) In 1970 there were 7,000 transnational companies. How many are there now?  
 a) 10,000  
 b) 30,000  
 c) 60,000  
 d) 100,000
- 11) In the year 2000, \$800 million was spent on the arms industry. What percentage of \$800 million would be needed to eliminate starvation and malnourishment for that same year?  
 a) 2%  
 b) 6.25%  
 c) 62%  
 d) 98%

### Discussion Questions:

Were there answers that surprised you? Why?

Vegetarians use the answer to question 3 as a reason for not eating meat. Is it a good reason? Are there better ones?

How do you feel about the information and answer to question 11? Is it a good argument for eliminating war?

### **ANSWERS**

1) b) coffee

2) d) 150 %

3) c) 40,000

4) d) 3,500

5) c) 40%

6) b) 50 %

7) c) 7 kilos - Growing grain to feed animals to turn them into meat is an inefficient business. An acre of cereals can produce five times more protein than an acre devoted to meat production.

8) c) 72:1

9)

Nestle=57.9%

Other  
Brands=6.5%

Kraft=20.8%

Supermarket  
labels=14.8%

10) c) 60,00

11) a) 2% - It would take 6.25% of \$800 million to provide safe water for all for a year.





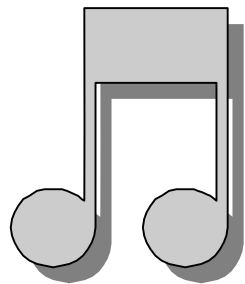
# Rainmaker

**Goal:** To energize the group and have fun by creating your own rainstorm.

**How to play:**

Ask group to sit in a circle. Leader joins the circle.

Leader starts by rubbing his/her hands and sends this action to the person to his/her right. Action continues around the circle one person at a time until everyone is rubbing his or her hands. Then the leader snaps fingers, passing it on as before. Then two fingers tapping, then hands clapping on legs, then feet stomping etc and the noises gradually get louder and end up as a rainstorm. After the crescendo, do everything backwards until it is quiet again.



# Songs and Chants

These songs and chants draw on familiar ones. Your group might want to write their own song/chant in a similar way.

## Imagine there's no water

Imagine there's no water,  
It's easy if you try.  
No wells or standpipes  
With Bechtel standing by.  
Imagine all the PEO-ple,  
Living high and dry.

Oo Hoo Oo Oo Oo

Imagine no possessions,  
It isn't hard to do,  
After all the World Bankers  
Have their way with you.  
You may think that they're greedy,  
They don't care what you believe,  
They hope someday they can charge you,  
For the *oxygen* you breathe.

*Adaption of John Lennon's Imagine by: Gabriela Bocagrande, Citizens' Network on Essential Services, [www.servicesforall.org](http://www.servicesforall.org)*

## I don't know what I've been told ...

*One person is cantor, and everyone repeats each line in cadence*

I don't know what I've been told  
Our precious water is being sold  
RWE, Suez, Bechtel  
The water is making people unwell  
Come on people join the fight  
Water for people! Water for life!

*(Sarah Ehrhardt, Council of Canadians)*

# Stinger



**Goal:** To energize the group and have fun!

**How to Play:**

Have the group form a circle and close their eyes. Facilitator circles the group and selects a “stinger” by squeezing an individual’s shoulder. The group then opens their eyes and spends time introducing themselves to others while shaking hands (and trying to spot the stinger). The stinger tries to eliminate everyone without getting caught. The stinger strikes by injecting poison with their index finger, while shaking hands. A person stung may not die until at least five seconds after they are stung. The more dramatic the death, the better! When someone thinks they have discovered who the stinger is, they may announce that they know. If they get a “second” from someone else in the group within 10 seconds, the two of them may make an accusation. If the person does not get a second, he/she must wait to challenge again, after another person dies. If another person does step forward to second the challenge, both point to who they think it is on a count to three. If they do not point to the same person, or they both point to the wrong person, they both are automatically dead. If they select the correct person, the stinger is dead and the game is over.

# Water Bingo

**Goal:** To learn some facts about water in a fun way

**Materials:** Water trivia, container, Bingo cards, prizes (fair trade chocolate, etc)

## How to play:

Cut up water bingo trivia questions (see below) and put in container.

Photocopy the blank bingo card for each participant.

Ask each person create one bingo card by filling in one answer per square chosen from the answers. Have participants exchange their cards.

Pick a trivia question from the container. Read the question (do not give the answer). If participants have the answer on their card, they mark the square. When they make a line or their card is full (depending how you want to play), they win a prize.

## Water trivia questions:

- The 4 biggest water corporations (Answer: Vivendi, Bechtel, Suez, RWE)
- The location of most of the Earth's freshwater (Ans: polar ice caps, glaciers)
- The number of every 6 people without access to clean, safe water (Ans: 1 in 6)
- Year by which the demand for fresh water is expected to exceed supply by 56% (Ans: 2025)
- 65% of all water is used for this industry (Ans: agriculture)
- In 10 years, they hope to control 70% of the North American water market (Ans: Suez, Vivendi)
- Acronym for Public-Private Partnerships – a model of privatization where a water corporation is given a lease by government to take over delivery of a water service. The corporation carries the operation and maintenance costs and collects all revenues. The surplus revenue is their profit. (Ans: PPP)
- A disease caused by drinking unsafe water (Ans: cholera)
- Country where 95% of the water sector is still in public hands (Ans: Canada)
- A 'rag tag group' of activists in South Africa that reconnects the water supply to houses that are cut off because of high water rates imposed by the company that has taken over the municipal water supply (Ans: Anti-Privatization Forum)
- The city where public opposition stopped the water supply from being privatized. (Ans: Toronto)
- The city in Bolivia where opposition from the people resulted in the cancellation of the contract with Bechtel to privatize the water supply (Ans: Cochabamba)

# Water Bingo

1.) Create a water bingo card using these answers:

Vivendi, Suez, Bechtel, RWE	Agriculture (esp. agri-business)	2025
Polar ice caps, glaciers	Suez, Vivendi	
Canada		
1 in 6 people	Toronto	PPPs
Anti-Privatization Forum	Cochabamba	
cholera		

2.) Trade your card with someone else.


☺ Good luck!

---

# Water: a connecting element

**Goals:** To map out the ecological links of creation and water

**Materials:** Ball of yarn

**How to play:**

Form a circle (or many circles if you have a large group). Ask everyone to name a part of creation (camel, butterfly, banana leaf, etc). Arrange for four people to name water in one of its forms (rain, snow, vapour, river ...).

Give the ball of yarn to one person. The person with the yarn has to name how the part of creation they picked is connected to another part of creation named and throw the ball of yarn to that person.

Play continues until a web of yarn linking all parts of creation is formed.

# The Waves Crash For...

(Variation on 'The wind blows for...')



**Goal:** To get the group moving around  
To encourage participants to think about their daily water use

**Materials:** Circle with chairs

**How to play:**

Gather the participants into a circle with each person sitting on a chair. There should be an equal number of chairs and participants.

Stand in the middle and explain the game. The goal of the game is not to get stuck in the middle. If you do get stuck in the middle without a chair, you must give a directive related to water use, like “The waves crash for: everyone who left the water running while brushing their teeth.” All those participants who identify with the directive must get up and find a new chair.

Start off the game, “The waves crash for: everyone who had a shower this morning.” You participate as well, so someone else gets ‘stuck’ in the middle. Let play continue.

If energy is low or participants are having a hard time getting going, get yourself “accidentally” into the middle and use some of these ideas about domestic water use: ... everyone who has had more than one shower in one day... everyone who saves the rain in barrels... everyone who washes their veggies and fruit... everyone who waters their plants...



# Word Play

**Goal:** To encourage use and understanding of development terms, and have fun!

**Materials:** Pieces of paper, with relevant words on them. (See a list of possible words below.)

## How to Play:

Split your group into smaller groups of between 3 and 8. Then give each group a piece of paper with 10 to 15 words on it. They must then come up with a drama, normally about 2 or 3 minutes, can be longer, that contains every single word on the list!

Choose the words to suit your group's age and comprehension level.

Try words like **justice, peace, war, fighting, global, thirsty, poor, water, well, drought, rain, privatization, activist**, etc!

Try place names, celebrity names, people from the group, or youth leader's names if you aren't really looking to follow a theme but are just having fun. You can also mix and match the list by having some themed words as well as places and names to mix things up.

A competition style may get them more enthused, so try having the youth leaders judge them at the end with pieces of paper and marks out of ten for different categories, like team-work, creativeness, acting skills, use of words, etc!



# Development and Peace

## *The Cities Game*





# The Cities Game

(a.k.a **The Peace-War-Peace Game** – don't tell participants this name though!)

**Note: Great activity with little set up**

## NEVER DO THIS WITHOUT LOTS OF TIME TO DEBRIEF

1. Collect recyclable materials - anything that you can build with as well as glue, paint markers, crayons, etc
2. Groups should be about 5-6 people. Give the participants about 45 minutes to build a city. Put all the materials in one place and have a member of each group come to get whatever they want. Tell them to make it as beautiful as possible and to fantasize about a perfect city. Put on some nice music (classical, Enya, whatever)
3. Don't tell them what is coming next.
4. Move the groups to different cities and give them time to observe the city.
5. Tell them that they are at war and have 10-20 seconds to destroy the other city. E.g. A group leader runs into the room and commands, "This is a hostile territory! You must destroy the city you are at!" Put on some destructive music (Rage against the Machine, Korn, Slipknot etc.)
6. Send them back to their own city and give them 15 minutes to rebuild. Put the nice music back on. During the rebuilding they may not have any new materials, only glue. They must use whatever is left from the destruction
7. DEBRIEF - Start with questions like ...
  - How did you feel when you were building your city? saw your city in ruins? Destroying? Rebuilding? etc.
  - What did you think about when you were destroying? Did you think about not doing it? Why did you do it? Why did you not do it? (often there are some who refrain) Are there times when you need to disobey? Is it enough to not participate? What did your city look like when you rebuilt it? What part of the city were you most proud of?

These are only some ideas. They may also just want to talk.

Key points:

- After war you can never fully recover
- Civil disobedience
- ♦ - **It has been said that the wars of the 21<sup>st</sup> C will be fought over water.**
- Dangers of simply following orders
- see Fact sheet for churches' position

Warning: Some participants may be very upset. That is ok.  
It is part of the activity, but be prepared to talk about that and deal with it.

Used with permission, Dave MacPherson, [davemac\\_rmt@hotmail.com](mailto:davemac_rmt@hotmail.com), Children's International Summer Villages (CISV).

# Development and Peace

## *The Land Game*





CANADIAN CATHOLIC ORGANIZATION FOR

# Development and Peace

## The Land Game



### Tasks

- Choose one or two people to organize the Land Game (i.e. gather materials, set up the game, run the game, facilitate discussion, etc.)

### Aims of the Game

- ⇒ Increase awareness of the causes of landlessness, and role of social movements in keeping land
- ⇒ A fun way to kick off the Think Fast!

### Equipment needed

- ⇒ A large room (gym or assembly hall)
- ⇒ One chair for each player and a floor mat or rug (about 4' x 4')
- ⇒ A roll of masking tape
- ⇒ One land card for every player
- ⇒ A set of coloured badges/labels (3 colours)

### Preparation for the game

**What is a Land Card?...** A land card is a piece of paper taped to a chair used as a base for the players to run to. It also represents their piece of land, which they need to survive. How do you make a land card?.... It's simple!!! It is almost done for you. All you have to do is make some more double-sided photocopies of the land card pages enclosed in this section. There should be one land card for each player. Bright paper will make the cards more visible during the game.

### Preparing the room

1. Place the chairs in a large circle at the centre of the room. Tape a land card on the back of each chair. Make sure the chairs aren't too close together.
2. Place the mat or rug in the corner of the room to represent the city. It should be small enough that all the players have to crush together to stay on it. This represents overcrowding in the shantytowns of developing countries.

### How to play

A variation of musical chairs, the object of the game is to hold onto a piece of land as long as possible to avoid being sent to the city.

**Before the game:** each player takes a seat with a land card on it. The seats should be arranged in a large circle. Each player is given one of three identities (e.g. red, green or blue). The groups should be of similar size with each group being easily identifiable (perhaps different coloured badges).

**Rules and introduction:** The game leader introduces the rules and reads the introduction (below) to the players. The leader plays the part of a Land Grabber who steals the land from the players and sends them to the city.

**Introduction** (To be read to players in a severe and over dramatic way)  
 "Land is very important. Without land you cannot grow food, have a house, or live with dignity. All over the world people are losing their land and being forced to move to

the cities where every day is a struggle to survive. In this game you must try to hold on to your land and avoid being sent to the city. To lose land means to lose everything! ***Beware of the Land Grabber!!!***"

### **To Start the Game...**

1. The Land Grabber calls out the name of one of the groups e.g. RED! The respective players then have to run from their position to that of a fellow group member. In the meantime the Land Grabber steals one of the chairs leaving one of the reds without land.
2. The Land Grabber then removes the land card, flips it over and reads out the fate of the player (one of the five scenarios on the back of the land card). They will then be sent to the city, or given another chance as the case may be!
3. Some of the choices have a social movement option, as in the case of Senegalese and Nova Scotian fishers. This gives the player a second chance while demonstrating real actions that real people are taking. The Land Grabber can read out both the negative option and the second chance scenario and let other participants declare which one should be chosen, and then either ignore their advice or go with it.
4. The Land Grabber holds on to the card and the chair remains out of the circle to signify there is less land for the poor to occupy. The Land Grabber should walk around the outside of the circle close to the land card/chair they intend to grab since there is a strong possibility that they might suffer terrible injuries if caught up in the rush for land!

**Cheating:** Players who don't change position or repeatedly swap with the same person are automatically sent to the city.

**Favouritism encouraged:** The Land Grabber may choose to call on one or two of the colours more frequently and favour the players of another colour by not calling that out as frequently. This can represent how some groups (indigenous people) often suffer greater injustice and deprivation than other groups (such as people of European descent). Also, when a player from the favoured group loses their chair, the Land Grabber could choose the option on the back of the Land Card that gives that person another chance.

**Land Grab!** When the Land Grabber shouts...Land Grab! all the players must run from their chair to any other chair. This can be done occasionally during the game to keep them on their toes.

### **After the Game**

#### *1) Debriefing*

Ask those who were evicted from their land how they felt when their land got taken away. Ask those who had a second chance how they felt.

#### *2) Follow Up Questions*

*Why do people lose their land? Who takes it? Is it fair? What is life like for them once they move to the city? Why do they want to stay on their land? What steps can they take to stay on their land?*

**THINK** *just* 2000

<p><b>SCENARIOS</b></p> <p>1. You live in Rwanda. You hear that people in the next village have been attacked by soldiers . You are scared that they will do the same to your village. <b>You become a refugee in a tent city in the neighbouring country of Zaire, where you depend on international relief.</b></p> <p>2. You are a member of a Senegalese family which has made a living from inland fishing for generations. Under agreements signed with the Senegalese national government, European trawlers are catching all the fish, leaving none for your family or community. <b>Go to the city of Dakar where you do odd jobs on the street to survive.</b></p>	<p style="text-align: center;"><b>OR:</b></p> <p>2a) You are a Senegalese fisher. You and your neighbours join the CNPS, a community organization of inland fishers, and a D&amp;P partner. You find ways, with the help of CNPS organizers, of interest. Best of all, the Senegalese government responds to your pressure by to improve fishing safety, conserve local species, and get loans at reasonable rates protecting your inshore fishing rights during international treaty negotiations. <b>You have another chance!</b></p>	<p>3. You live in a rainforest in Guatemala. A rich landowner has burnt down the part of the forest that you live in and is keeping cattle to make hamburgers for people in the USA. <b>Move to Guatemala City where you work in a maquiladora earning \$1.60 a day sewing shirts for North Americans</b></p> <p>4. You are an Innu living in Labrador. The Canadian government has agreed with its NATO allies to use your hunting grounds for military test flights. The low level flights are destroying your community. <b>Your community decides to challenge the Canadian government. Remain on your land.</b></p>
<p><b>SCENARIOS</b></p> <p>5. You are a tenant farmer in Mindanao in the Philippines. The local mayor has tricked your landlord into illegally selling your land to start a gold mine. <b>You are forced to move to the city of Manila where you struggle to survive by scavenging at the city dump.</b></p> <p style="text-align: center;"><b>OR:</b></p> <p>5a) Luckily for you, the Agri-Aqua Development Coalition, a Development and Peace partner, responds to your request for help with the services of a lawyer. She confirms that your community has first claim to the land. She will argue your case in court. <b>Your whole community resists the mayor's illegal efforts to evict you. You get another chance.</b></p>	<p>6. You are a Haitian who owns a small piece of land high in the mountains. You were forced to plant crops here because of the lack of land. A heavy rainfall has washed away your crops because the mountainside is too steep. <b>Go to Port-au-Prince and earn money by shining shoes in the bus terminal.</b></p> <p>7. You are a Nova Scotia fisher whose family has made their living from small-boat fishing for generations. The federal minister responsible for the fisheries is about to make an announcement granting fishing privileges to large commercial trawlers, which will destroy your livelihood. <b>Go to Toronto, and try to live on family benefits while you look for work.</b></p>	<p style="text-align: center;"><b>OR:</b></p> <p>7a) You and your neighbours get together and form an organization of small-boat fishers. You occupy the offices of your local MP when the minister comes to town to make his announcement, getting national media exposure. The Minister decides to review the case. <b>You get another chance.</b></p>
<p><b>SCENARIOS</b></p> <p>8. You are an Indonesian who owes a lot of money to a rich money lender. Your children have fallen sick and you are forced to sell your land to pay for medicines. <b>Go to the city of Pandang where you sew \$100 Nike running shoes for less than \$1 a day.</b></p> <p>9. You are a Zimbabwean villager and have been forced to leave your land because the government has decided to build a huge dam where your village is. <b>Move to the city of Harare where you earn \$12 per week by making Easter cards to sell on the street.</b></p>	<p>10. You are an indigenous villager in Brazil who lives in a rainforest. A logging company has bought your land so it can sell the wood to people in Europe. You needed the land to provide food for your family. <b>Go to the city of Manaus where you wash car windshields for a living.</b></p> <p>11. You live in Brazil, where your family has eked a living from vacant land for many years. Now the owner, who has never even seen the land, evicts you. <b>Go to the city of Brasilia where you earn \$6 per week shining shoes.</b></p>	<p style="text-align: center;"><b>OR:</b></p> <p>11a) Fortunately, through a social movement called <i>Sem Terra</i>, organizers hear of your situation. They let you know that under the Brazilian constitution you have a legal right to idle land, as do all other landless. They bring in many more settlers to help you challenge the absentee landlord's claims. <b>You have been given another chance.</b></p>

**LAND  
CARD**



**LAND  
CARD**



**LAND  
CARD**







# Development and Peace

## *A Tap Water vs. Bottle Water Taste Test*



# A TAP WATER VS. BOTTLED WATER TASTE TEST

## **OBJECTIVE:**

To show the public that tap water often tastes very similar, the same or even BETTER than bottled water!

## **OUTLINE and MATERIALS:**

- Set up a booth/stand in a parish, school, or even on a street! Have cups of water and have people pick the one they like best, and guess which one is tap water.
- Make sure you have all the necessary materials to hand out; these might include the bottled water pamphlets and stickers, the fall action cards and pamphlets and any other informative D&P (or other) materials you think might be relevant. It's also a great idea to put up various posters.
- Make sure you have enough large bottles of water (use either Pepsi's Aquafina or Coke's Dasani; these brands are actually selling BOTTLED tap water!)
- You can use a Brita filter for the tap water

# SELL D&P WATER BOTTLES!

## **OBJECTIVE:**

To show that it is not necessary to drink commercial bottled water and that it's easy to just fill up your own plastic water bottle every day!

## **HOW TO ORGANIZE:**

- Purchase water bottles. Investigate possibility of getting custom labels! Perhaps you could have your youth group/ school name OR Water: Life before Profit! Across the bottle, or BOTH!
- Set up a stand at your school or parish and sell bottles for cost or \$1.00 extra (or whatever you wish to charge) if you want to also raise funds for Development and Peace.
- At the same time as selling the bottles, hand out the bottled water materials (pamphlets and stickers), along with the current Fall Action Campaign pamphlets and action cards. It would be very possible to get lots of cards signed!!

**SOURCE-** Titans for Justice Youth Group in Lindsey, Ontario. They bought their bottles from [www.redpineoutdoor.com/nalgene](http://www.redpineoutdoor.com/nalgene). At this time, we do not have any info about their labour practices. For more information, contact [amandaiward@yahoo.ca](mailto:amandaiward@yahoo.ca).

# Development and Peace

## *Step one: Warming up to the world and each other*



## step one

# Warming up to the world and each other

This section contains Icebreakers and Energizers:

**Intro Mix-Up:** get to know/introduce each other

**Web:** connect with each other

**Know your neighbour:** get to know each other

**Secure the corn:** campaign related energizer

**1 Atom:** energizer and just for fun

**Penny in the jar:** game to calm down

## Intro Mix-Up

---

**Material:** pen and paper

**How to play:**

- Everyone gets a name tag and writes on that tag his/her name and comes up with 3 things to share about themselves  
e.g. Mister X:
  - likes to play hockey
  - is reading the book \_\_\_\_\_
  - was born in South Africa
- In pairs, participants introduce themselves and share their three things.
- After the sharing, they exchange their name tags.
- Go on to another person. Now they are introducing themselves as the person whose name is on the tag in their hands, i.e. the person from the first introduction round.
- After the 2<sup>nd</sup> introduction, name tags are again exchanged and new pairs are formed. Now everybody is introducing to someone else the person who was introduced to them in the 2<sup>nd</sup> round.
- Continue in this manner until participants gets the chance to talk to most members of the group. If the group is fairly big, you can stop the game after 6-8 introduction rounds.
- To end, in a circle, have everybody introduce to the group the person that was introduced to them last. You can check with the real person if the shared info is close to being correct. (It is likely that things were mixed up during this game!)

# Web

---

**Materials:** a ball of yarn or string

**Preparation:** Create a big circle of chairs so that all participants can find a seat.

**How to play:**

- The group sits in a big circle. The facilitator, holding the ball of yarn, introduces himself/herself to the group by stating their name and naming their favorite meal, or movie or hobby.
- The facilitator throws the ball of yarn to someone else (not to the person right next to them) and holds on to the end of the string,
- This activity continues until everybody has taken a turn.
- By the end of the game there should be a big web in-between the group, which symbolizes how we are all interconnected.

**Discuss:** In what ways are you connected to each other?  
Connected within the present group and within society?

# Know your neighbour

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**How to play:**

- The whole group stands in one line.
- The group Leader will make a number of statements. After each statement those who can relate to the statement take 5 steps forward. The facilitator then asks everybody to look around to see who **is with them** and who **is not with them**.
- Statements could be the following:
  - Step forward, if you have more than two siblings.
  - Step forward, if you are the youngest in your family.
  - Step forward, if you have been to a country in the Global South.
  - Step forward, if you have witnessed violence.
  - Step forward, if you have more than 100 friends on facebook or myspace.
  - Step forward, if you have met these friends at least twice within the last month.
  - Step forward, if you have an aunt, uncle or grandparent living with you.
  - Step forward, if you were not born in Canada.
  - Step forward, if you speak more than two languages.
  - ....

# Secure the Corn

---

**Materials:** plastic sandwich bags and popcorn kernels

**Preparation:** Fill plastic bags with about ½ - 1 cup corn kernels.

**How to play:**

- For this game participants are divided up into groups of 4.
- Of each group of four - 3 people are "Corn Carriers" (who are representing Peasants in the Global South) and 1 person is a "Corn Chasers" (who are representing agrofuel companies).
- For a larger group - the "Corn Carriers" should outnumber the "Corn Chasers" by a ratio of 3:1 = 3 Carriers for every 1 Chaser. For a smaller group – use a ratio of 2:1.
- Each group of "Corn Carriers" receives one small bag of corn kernels.
- The "Corn Carriers" must keep passing/throwing their bag of corn back and forth within their group. Their goal is to keep the corn from the "Chaser" for 5 min or longer.
- The "Corn Chasers" have the task of interrupting the "Carriers" – to catch the corn, without touching the "Carriers".
- A "Corn Chaser" switches with the last "Carrier" who held the corn, if the "Corn Chaser" catches the corn

## 1 Atom

---

**Preparation:** Make a list of questions similar to those listed below.

**Material:** Music cd and music player.

**How to play:**

- Participants move around the room to the music (walking or running).
- Facilitator cuts the music and calls out a number (1, 2, 6, 15... you can go as high as the # of participants in the group).
- Participants need to gather together into groups of the size of the number called (1, 2, or 6 etc).
- Within their little groups participants are asked to answer short questions to get to know each other better:
  - What is your favourite ice-cream?
  - Favourite hobby?
  - Favourite subject at school?
  - Name a province you have travelled to.
  - Etc.

- The Facilitator can alternate from calling numbers to calling out: “Get together in groups of people...”
  - wearing the same colour of socks.
  - with the same eye-colour.
  - with same number of siblings.

## Penny in the jar

---

**Materials:** Empty jar

**Preparation:** Gather group in a circle (sitting on a chair is not necessary).

**How to play:**

- Everyone sits in a big circle, with their eyes closed. Ask them to imagine there is a big empty jar in the middle of the circle.
- Their goal is to fill this jar with as many pennies as possible – as a group.
- The first person starts saying “1”. Randomly another person calls out the number “2”. Another person continues calling out numbers “3”, “4” ...
- If two people say the same number at the same time, the group must start over again from the number “1”.
- See how high you can go!

## step two

# Deepening awareness

This section contains the following activities to dive deeper into issues:

**A Divided World** (updated) – Learn more about inequalities in global food distribution.

**The World Goes Shopping** (updated) – Discover our global spending habits; reflect on the potential for change.

**Breaking the Famine Cycle!** –A board game to show the group what is needed for real development.

**Jeopardy** – Test your knowledge in different categories.

### Food or Fuel?

This **big interactive game** will give you a sense of how large agrofuel companies are trying to gain control of farmland to produce crops for agrofuels instead of crops for food.

## A Divided World

---

**Goal:** Young people will understand how the world's food is divided globally and how this inequality impacts peoples' rights.

**Time:** 30 minutes

**# of participants:** any sized group

**Materials:** Paper and pens; 30 corn cobs (or 30 small plastic bags of popcorn kernels)

### How to play:

Stick 7 sheets of paper on the walls around the room with one of the countries/continents names written on them: China, Asia, Europe, Africa, North America, and South America.



Explain that the group gathered here will represent all of the millions of people living in the world. Ask two or three volunteers to lead by estimating how many people should stand beside the various sheets, and divide the large group up accordingly.

The Facilitator then divides the group according to the figures listed below, which reflect the relative breakdown of the world's population.

The Facilitator now displays the corn and explains that this represents all the food in the world. Each country/continent group must now decide how much of the world's food (i.e. how many of the 30 bags of corn) their country/continent will get.

Each country/continent shares their guess with the whole group.

Now the real division is made as indicated below: China gets 4 corn crops, Asia gets 1½ corn crops, and so on.

#### Discussion questions:

- What do you think about the way food is divided globally?
- Do you think this is fair?
- Do people have the right to food? What if they can't afford it?
- Who is responsible for ensuring this right?
- If you didn't have enough food, how would this affect you?

Country	World population (for a group of 30)	World population (for a group of 20)	The number of bags of corn for each group
China	10	7	4
Asia	7	5	1½
Russia	3	2	5½
Europe	3	2	8½
Africa	3	2	½
North America	2	1	8½
South America	2	2	1½

Although the figures here may not be an accurate reflection of the most up to date statistics, inequity in global food distribution continues to be a recurring theme (Activity adapted from TROCAIRE).

# The World Goes Shopping

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**# of participants:** For groups of 10-60 participants

**Goal:** to examine spending habits in around the world

**Materials:** 6 chairs, pens/markers, tape, 6 large sheets of paper (poster paper or large index cards) 24 small index cards & a prop (an object) to represent these spending areas: Clothing, Household Goods, Alcohol & Tobacco, Recreation, Electronics, Food.

## Preparation:

Prepare 6 posters. Write the 6 spending categories on 6 posters.

For the other 24 cards, you will be writing on each card one of the countries and one of the numbers ex. Peru \$128, Peru \$82, Peru \$46 ...

**The \$ amounts represents how much one person spends on average per year.**

Category/ Country	Clothing	Household Goods	Alcohol & Tobacco	Recreation	Electronics	Food
Canada	\$ 937	\$ 2,008	\$ 904	\$ 2,238	\$ 359	\$1,994
Peru	\$ 128	\$ 82	\$ 46	\$ 53	\$ 7	\$ 585
China	\$ 72	\$ 43	\$ 24	\$ 26	\$9	\$ 207
India	\$ 25	\$ 18	\$ 12	\$ 10	\$ 3	\$ 264

Data Sources: (2006/2008)

<http://www.ers.usda.gov/briefing/cpi/foodandexpenditures/data/2006table97.htm>

<http://awesome.good.is/transparency/014/014-buying-whos-buying-what.html>

## How to play:

Let the group know that we are going to look at our global spending habits.

Ask for 6 volunteers – each volunteer will represent one spending category. The 6 volunteers should stand on one side of the room and hold the poster and the prop in front of them to indicate their category.

Randomly distribute amongst the group the 24 cards (each stating an amount/country). If you have more than 30 participants you can distribute 1 card per 2 or 3 people. If you have a small group you can remove a spending category or a country.

In the large group, or in country groups or pairs as you wish, the participants will try and figure out which "country/amount" card matches a spending category.

Go through one spending category per round. Depending on the size of the group, you can allow each person to have a guess at placing a card with a spending category. If it is a match, the card stays. If the card does not match the category, the next person tries. After each round there should be 4 cards placed on each spending category.

**Discussion:**

What did you find the most surprising?  
 Who encourages these spending habits?  
 How would you want to order these?

## Breaking the famine cycle

---

**# of participants:** This game works well for small groups. 4 - 8 people can play using one board. Larger groups can make more copies of the board game and play in small groups.

**Goal:** Participants gain insight into what causes hunger, hinders development and what can break the famine cycle.

**Materials and Preparation:**

Per Group of 4: One copy of the board, one dice. A copy of the board game can be found before page 2.20.

Per Person: One set of the development cards, one counter (can use coins) each.

**Time:** 25- 30 minutes

**How to play:**

Divide participants into groups of 4. Give each group a copy of the board, 4 counters, 4 sets of development cards and a dice.

Tell everyone: *"Each of you represents a farming village. Your goal is to break the cycle of food shortages and insecurity which regularly results in famine and disaster. Collecting the set of development cards will improve your future."*

Read out the rules to start the game.

The game reaches its natural end when each player gains the 6 development cards. This may take a while (a number of cycles), so you can end the game earlier - once the players have had a chance to understand the 6 different development issues.

**Rules:**

1. Put all your counters on the start box. Place all the cards face up on the relevant spaces in the centre of the board. Take turns to throw the dice and move to the number shown.
2. As you move, pick up or return the development cards as shown. If you don't have a card to return when instructed to do so, you miss a turn.
3. Each player is allowed to hold only one of each card at any time.
4. When you have collected all 6 cards, you have broken the cycle. If you have less than 6 cards, you continue with the game and enter another cycle.

**Points for discussion:**

- o What things helped you to break the cycle? What prevented you doing so?
- o How true to life do you think this is?
- o What part do we in Canada play in strengthening or breaking the cycle?
- o How could we better support farmers in the Global South?

**NOTE:** Breaking the famine cycle boards and cards are at the end of this section and on your Resource DVD.

## THINK*fast*! JEOPARDY

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ALL NEW QUESTIONS!

THIS JEOPARDY GAME CAN BE FOUND ON YOUR THINK*fast* DVD.

**Goal:** To reinforce what participants have learned during the **THINK*fast*!**

**Time:** 30 – 60 minutes

**# of participants:** whole group

**Materials:** buzzers, flip chart paper, 8½ x 11 paper, and markers.

There is a PowerPoint version of this game on your DVD. If you have a projector/laptop can you project the game board on the wall and play it via the electronic version. If a computer is unavailable - create a jeopardy game board on flipchart paper with categories and points.

Development and Peace	Agrofuels	C-300	Food Sovereignty
100	100	100	100
200	200	200	200
300	300	300	300
400	400	400	400
500	500	500	500

## How to play:

1. Form teams and provide each with a buzzer (bicycle bells or horns).
2. On each team's turn, a spokesperson picks a category and a point level (100, 200 ...). The facilitator asks the question. The spokesperson has a set time to answer the question and can consult with their team. Every team member should have a chance to be the spokesperson.
3. If a correct answer is given the team gets the points.
4. Continue play until all questions have been answered.
5. The Double Jeopardy will be played as the last question. Groups can "bet" any amount of their point total. If their answer is correct, they will get double the amount they bet added to their score.

### Category 1: Development and Peace:

#### **100: When was Development and Peace founded?**

(Answer: 1967)

#### **200: Who founded Development and Peace?**

(Answer: Canadian Conference of Catholic Bishops)

#### **300: Who represents the voices of youth members in this organization?**

(Answer: Regional Youth Reps or Youth National Council Members)

#### **400: How many thousands of projects have been supported by D&P?**

(Answer: Over 15,000)

#### **500: What is the mission statement of D&P? (Name 2 of these ideas)**

(Answer: D&P educates the Canadian population about the causes of impoverishment of Peoples and mobilizes actions for change.

In the struggle for human dignity, Development and Peace associates with social change groups in the North and South.

D&P supports women in their search for social and economic justice.

Development and Peace, the official development organization of the Canadian Catholic Church, is inspired by the values of the Gospel, particularly "the preferential option for the poor".)

### Category 2: Agrofuels

#### **100: What are agrofuels?**

(Answer: Agrofuels are fuels produced from agricultural food crops)

#### **200: Name the two categories of agrofuels.**

(Answer: Diesel and Ethanol)

#### **300: How much bioethanol can be produced out of 232kg of corn? (25, 37 or 50L)**

(Answer: 50L)

#### **400: Name crops which are used for producing agrofuels (name at least two).**

(Answer: Corn, Sugarcane, canola, palm oil)

#### **500: How much bioethanol is added into regular fuel in Canada?**

(Answer: up to 10%)

### Category 3: Bill C-300

**100: What is the D&P logo that refers to human rights and company profits?**

(Answer: Life before Profit)

**200: How many signatures have been collected over the past 3 years of the mining campaign?**

(Answer: over 500,000)

**300: As Christians we look at the impact of the extraction, management and use of the Earth's resources from the perspective of \_\_\_\_\_.**

(Answer: the poor)

**400: How many visits have D&P members had with Members of Parliament during our mining campaign? (25; 63, 120)**

(Answer: over 120)

**500: What does C-300 stand for?**

(Answer: At its core, the Bill legislates that Canadian government support to companies in the mining oil and gas sectors must be contingent on the highest Corporate Social Responsibility standards for human rights and the environment.)

### Category 4: Food Sovereignty

**100: What percentage of their income do people in the Global South spend on food?**

(Answer: 70 – 80%)

**200: What percentage of their income do Canadians spent on food?**

(Answer: 10.2%)

**300: Over 25% of what crop grown in the US is now being used for agrofuels?**

(Answer: Corn)

**400: Name 3 factors that characterize food sovereignty.**

(Answer: It is affordable, safe and healthy; it is culturally acceptable; it meets specific dietary needs; it is obtained in a dignified manner; it is produced in ways that are environmentally sound and just.)

**500: On average, how many kilometers does our food travel from where it is grown to our dinner table?**

(Answer: 2,400km)

### Double Jeopardy:

**How many years has the THINKfast Program been running?**

(Answer: over 20)

# FOOD or FUEL?

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## An interactive game on food sovereignty

**Time:** 60 minutes + 15-30 minutes debriefing time

**Players:** This game best suits medium to large groups - a minimum of 12 participants, a maximum of 150

**Space:** A large open area with no obstructions (e.g. chairs & tables removed) - a gym would be ideal.

## OVERVIEW

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The game has three phases: Set Up, Action, and Community Meeting.

### Phase 1: SET UP

Intro to the game, and participants set up their farming families/communities.

### Phase 2: THE ACTION

The Action Phase has 3 Rounds. In each round the farming families grow their crops and for their harvest receive food from Mother Earth. Throughout the game 'news bulletins' are announced with news that will affect everyone.

### Phase 3: COMMUNITY MEETING

As part of the game all participants gather together for a community meeting to debrief their experiences and to discuss food sovereignty.

## PREPARATION

### Organizers need to supply:

- Dry popcorn kernels (2-4 bags, depending on number of participants)
- 4-6 water guns in a cloth bag
- Small suitcase or backpack with \$ sign on it to represent business people
- One gym mat or blanket for each small farming group, situated around your large room. The blankets do not have to be the same size, since they will be used to symbolize land.
- Sheets of paper with a country name (ex. Colombia, Sudan, Mexico, Indonesia – or choose your own), one sheet for each blanket or mat.
- Index cards: 1-2 per participant
- CD Player
- CD with meditation/calm music

**For each farming family/small group:**

- 3 pieces of poster paper
- pens or markers
- 2 bowls/plastic containers
  - o 1 bowl empty
  - o 1 small bowl filled with a token amount of any type of grain (ex. rice, corn, soy, flax, wheat)
- One ball of yarn per group
- One piece of cloth for a blindfold

**PHYSICAL SPACE**

- Within your large space create different areas for the small groups by laying out gym mats or blankets throughout the room.
- The blankets symbolize the farmland of each group. Place a bowl with the small amount of grain on each farmland area. Lay out country names (ex. Honduras, Mexico, Philippines)
- Place markers/pens and index cards/posters at each area of land.

**VOLUNTEER ROLES**

- Mother Earth (see role description and instruction card)
- Business person (see role description and instruction card)
- Military personnel (see role description and instruction card)

**NOTE TO THE FACILITATOR**

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This game needs strong guidance from you as a facilitator, especially after Action Round 2. The goal is to let the group develop its response to the scenarios outlined in the game, yet you should be comfortable enough to step in to guide them and to move into the next steps. The debriefing of this game is very important and you should plan enough time for students to express their feelings, thoughts and comments on their experiences as farmers, business people and military personnel. The debriefing also allows the participants to reflect on the importance of food sovereignty.

**PHASE 1: SET UP**

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Divide your large group into *at least* 4 smaller groups. An ideal size for groups is 5-8 people. Adjust your group sizes according to how many participants you have.

Ask for 1 volunteer to represent Mother Earth. If you have more than 40 participants, you can have 2 volunteers for Mother Earth.

Facilitator: ***You are all farmers living in the same village area. As a group, go and look for a piece of land where you can grow crops for your livelihood.***



Each group chooses a piece of land and settles down.

Facilitator: *In this game, each of you is part of a group. Your group is a farming family living in the Global South, in Africa, Asia, Latin America or the Middle East. Countries in these areas often experience natural disasters, human rights abuses, civil unrest and major gaps between rich and poor.*

*This game will give you an experience of farming in the Global South, of the struggle for land, and of the hardships that farming family's experience. Right now farmers in your country are losing control over their own farms. Giant agrofuels companies want YOUR farmland. They want control over it so they can produce their own crops to be used for the manufacturing of agrofuels. Agrofuel companies are challenging the rights of farmers to control their own food and crop production. They are challenging YOUR food sovereignty.*

## Phase 2: ACTION

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### ACTION ROUND 1

Facilitator: *Each segment of land is in a different country and is growing a different kind of crop. What is your country, where is it located in the Global South, and what are you growing on your land?*

Participants respond, sharing with the larger group their country and the type of grain in their bowl (ex. soy beans, rice, wheat).

Facilitator: *The task for this first season of farming is to reflect in your small groups on these questions. In your farming family write down the questions and your responses on the poster paper:*

*What do you know about food and farming in your country?*

*What do you know about hunger in your part of the world?*

*To get you started I am going to share some statistics...*

- *1.5 billion people depend on small-scale agriculture for their livelihoods.*
- *232 kg of corn is needed to make 50 litres of bioethanol – a type of agrofuel. A child could live on that same amount of corn for a year.*
- *In tropical regions, family farming generates 35 jobs or livelihoods per 100 hectares. This is in contrast to agrofuel crops, which give only 10 jobs per 100 hectares for palm oil and sugar cane and only one half of a job per 100 hectares of soy.*

- **Canadians spent 10.2% of their monthly income on groceries. In the Global South up to 80% of monthly income is spent on food.**

(Statistics taken from D&P Backgrounders 2 and 3)

Play some quiet, chill background music. After 10 minutes each group should have 5+ thoughts or reflection points written on their poster.

Facilitator: ***This time of reflection symbolizes the time it takes for farmers to grow their crops. We are at the end of one season of farming. Your farming family can now come up to trade your crops for food from Mother Earth. The corn kernels you receive represent the food from the harvest.***

***Bring your bowl and your completed poster. You must walk up together with your arms interlinked, to represent that you worked together to harvest your crops.***

Each group receives corn kernels in their bowls from Mother Earth. Ask each group to hang up their poster with their thoughts on the reflection question on one wall and then return to their land.

## ACTION ROUND TWO

Facilitator: ***We are now in season two, and it is time to grow our crops. Things are not looking good though, I am worried about our harvest. We have not had rain for over a month – there is drought throughout the region.***

Facilitator: ***To represent the work of growing our food this season each farming family needs to send up its members, one at a time, to Mother Earth. Only one person can go up at a time, relay style, to get a food card.***

Mother Earth hands out the index cards to participants as they line up. Mother Earth needs to have about 3-5 fewer index cards than the number of participants in the whole group.

Facilitator: ***A number of people did not receive a card because of our food shortage this season. They have died of hunger and poverty. For the people who did not receive a card - please stand to the side of your group's land. The remaining farmers interlink your arms in your group to come up to Mother Earth to trade your cards for food. Bring your bowl to receive the food – though this season everybody has less to eat.***

Once everyone has returned to their land...

Facilitator: ***In your families, you will need to plan for how you are going to deal with the food shortage. To start, each of you, thinking of your real life, make a list of 3 things you could trade for more food.***

After a few minutes...

Facilitator: ***Once you have picked your personal 3 things to give up, share your ideas with each other in the small group. In your small group you need to create one list of three things your group has decided to give up. Write these 3 options on your second piece of poster paper and put up this sheet on the wall.***

While the farmers have their discussion, ask the “dead” players to leave the room with you. Give them the handouts explaining their new roles as military and business people for the rest of the game. Give the business person(s) the money backpack prop and give the water guns, hidden in a cloth bag, to the military personnel. The group should talk quietly with a leader/staff to prepare for their new roles. There should be at least 1 business person (2 is best), and at least 3 military personnel.

## ACTION ROUND THREE

### NOTE TO THE FACILITATOR:

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During this round feel free to interrupt the action if it becomes unruly, particularly the activities of the military. Some degree of confusion and uncertainty are part of the game. As the military move into the room, indicate that showing the peace sign in the air will stop their shooting action.

Some thoughts and ideas that you can “coach” the students on:

- Feelings of upset and anger are normal because being hungry is demoralizing and even painful.
- People have many different ideas about, and solutions to, the same situation.
- Unusual situations can push law-abiding people into civil disobedience or other actions.
- People who are not used to being leaders might be unsure of themselves and hesitant to take action.
- Marching/demonstrating about a problem is an action that has often been used peacefully and successfully.
- Using the media to highlight a problem/crisis is a positive action to take, and one that is used today.
- When threatened by violence most people react by trying to flee the situation, although some will stay and try to resist or fight.

Facilitator: ***It is now the third season and it is time to grow the crops. To represent the hard work of farming and the struggle of working when you are already hungry and your children are hungry, there is a new twist. You must use the yarn to tie your ankles loosely to each***

*other AND blindfold one farmer. When you have finished with these preparations, stand together on your land.*

Once all groups are ready...

Facilitator: *Walk up to Mother Earth, as a group, to receive your harvest.*

#### **POSSIBLE MODIFICATION BEFORE CONTINUING:**

You can ask the farmers to cut the yarn and to take off the blindfolds so all can move around easily or you can leave them on, although the next steps will be disorganized and more challenging. Keeping the physical limitations intact would indicate to the students some of the complexities of the situation.

When all are assembled...

Facilitator: *Announcement - a major natural disaster has hit your region. This disaster is causing a major shortage in food supplies. Mother Earth has no food for you.*

Facilitator: *What is your reaction to this announcement? Are you upset? What can you do? Who can help you?*

Allow the group to express their thoughts and feelings about this new difficulty. Allow the farmers to respond and to start exploring ideas. If they need some coaching, you can ask them: Who would you turn to, or what would you do if you were back in Canada?

Facilitator: *Oh, excuse me, I have news that someone is coming to us. Maybe they are bringing food...*

*Uh oh, I have news that the military is coming. They are being sent into the region to calm the situation down.*

The military enter the room. They start shooting at the farmers with water guns (or imaginary guns/imaginary handcuffs).

Two military personnel block the farmers from returning to their land.

One or two military personnel capture Mother Earth and take her away to the other side of the room.

**After a few moments of chaos (10-15 seconds) announce that the military cannot shoot at anybody who has their arms raised and is making the "peace sign".**

Facilitator: **Flee!**

The facilitator and farming families move to the other side of room/gym. (Remember that the participants may still be tied together. Make sure that everybody plays this part of the game safely.)

Once the farmers have moved, the business people come forward to meet with the military. The business people are carrying lots of money with them (backpack/suitcase with \$ sign on it).

The business people ask for the land: ***Using this land for growing food is not going to make us rich. No way, not at all. We want profit and we have a plan. We are going to use this land to grow crops for producing Ethanol. Agrofuels are the way of the future. Food crops for fuel!!***  
The business people hand over the money to the military and say: ***Now it is us, big business, who is giving orders around here!***

Facilitator: ***This land will now be used to grow crops for agrofuels instead of food. Growing crops for fuel creates higher profit.***

***What are YOU going to do? The military is blocking access to the land and has captured Mother Earth. What can be done?***

The Facilitator talks with the farmers and asks them what to do next. Allow the farmers to respond and to start exploring ideas. Our goal is to have the farmers organize themselves and **peacefully** take back their land.

Encourage the farmers to peacefully march towards the soldiers. They can link arms together as a large group and use these words as a chant to inspire them: ***"the people/united /will never be defeated"***.

The soldiers will slowly move back and give *half* the land back to the farmers.

Once the farmers are back on their land...

Facilitator: ***You have done it! Peacefully and non-violently! You can get back to work - growing crops for our daily bread. But some don't have land. You have been displaced and have no means to earn a living.***

Ask the farmers to sit down on their land. Let them know this is the end of the action part.

## Phase 3: Community Meeting

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This is the debriefing session. Participants need to have time to share their feelings about the game.

Facilitator: *We are now in Phase 3 of the game where we, as farmers or other characters, have a community meeting to talk about what happened. We can use this time to share with each other what we experienced throughout the game.*

## Debriefing questions

How did it feel being in the different roles as farmers, military, business, Mother Earth?

Was this game fair to you? Was this game fair for others?

Are there similarities between parts of this game and real life?

What contributes to hunger in the world? (You can look to your posters on the wall)

Would giving up certain things (Action Round 2) help the farming situation? Why? Why not?

The object of the game was to grow sufficient crops that you can trade for food to feed your families – this is what food sovereignty is all about. What were the barriers to food sovereignty in the game?

What can we do to support farmers in the Global South?

## FOLLOW UP

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This interactive game is based on the experiences of communities in the Choco region in Colombia. In our ACTION SHEET you can hear directly from our partners:

**The land belongs collectively to the Afro-Colombian communities who farm it, and for whom the land is synonymous with life itself. This land is one of the most fertile areas of Colombia and has long been a secure source of food:**

*“They told us we had to leave our land for a few months so that the army could defeat the armed rebels. Those few months turned into several years. When we began returning to our land in 2000, we understood why. African oil palm plantations had taken over everything and our villages had been destroyed.”* Don Oscar, Community of Pueblo Nuevo

*“We can’t live like refugees any more. Nor can we accept that our lands will be forever used for growing African palm oil, which kills biodiversity and destroys the soul of the land. This is why we chose to resist, peacefully, by returning to occupy our land and creating humanitarian and biodiversity zones.”* Benjamin, Community of Nueva Esperanza

The section Committing to Action has further activities, tools and our petitions on food sovereignty and agrofuels.

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## step three

# Reflection & Rest

### Opening Liturgy

#### Prayer for Feasting and Fasting

**Fast for Change:** A quiet exercise with reflections, prayers and questions on food in our daily life.

**I THIRST:** small group and personal reflection time exploring the roots of fasting, Jesus' ministry and our own "thirst" for social justice.

**Closing Liturgy and Commissioning:** prayers and commissioning to stand together in solidarity.

## Creating a sacred space

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Before starting the THINKfast, ask participants to "disconnect" themselves from any electronic devices (i-pods, cell phones, etc.) they have brought with them. Make this as part of the fast. It will also allow them to be fully present for the activities of the THINKfast.

Collect all the devices and store them in a safe place (if needed you can ask participants to place a sticker with their name on the back of their device). You can include this collection as part of the opening session.

## Opening Liturgy

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**Leader:** We are here together for many reasons. Let us take a moment to centre ourselves and remind ourselves why we are here – to fast and to reflect, to learn and to enjoy our time with each other, to have fun and to commit ourselves to building a new world.

Martin Luther had a vision of the future where we would each grow into a "world perspective" – a view of our community as including not only our friends and family but a global community, with brothers and sisters in solidarity around the world. Here is his vision:

**Student volunteers:** (Have 4 students spread around the room read one line at a time).

For the world

We are challenged to develop a world perspective.

No individual can live alone,

No nation can live alone,

And anyone who feels that he/she can live alone

Is sleeping through a revolution.  
 The World in which we live is geographically one.  
 The challenge that we face today is to make it one  
 In terms of brotherhood.  
 Through our science and technological genius,  
 We have made of this world a neighbourhood and yet ...  
 We have not had the ethical commitment  
 To make it a brotherhood.  
 But somehow, and in some way,  
 We have got to do this.  
 We must all learn to live together as brothers.  
 Or we will all perish together as fools.  
 We are tied together in the single garment of destiny,  
 Caught in an inescapable network of mutuality.  
 And whatever affects one directly affects all indirectly ...  
 That is the way God's universe is made.

**Student volunteers:** (read together)

O God,  
 our creator and sustainer,  
 we pray to you:  
 We want to celebrate life.

We cry out against all that kills life:  
 hunger, poverty, unemployment, sickness,  
 debt, repression, individualism,  
 abuse of the earth, injustice,  
 and all other forms of slavery.

We want to announce fullness of life:  
 work, education, health, housing,  
 safe environment, bread for all.

We want communion, solidarity,  
 a world renewed.

We hope against hope.  
 With the God of history,  
 We want to make things new again. Amen.

**Let us commit ourselves...**

**Leader:** Let us commit ourselves, in prayer, to our THINKfast weekend.  
 Christ has come to bring peace anchored in justice and genuine love, to offer us renewed  
 vision of transformed peoples and communities.

In humility, let us commit ourselves to the pursuit of God's promise of life abundant. Life with  
 dignity and worth, life with justice and peace, for our brothers and sisters in Canada and



around the world who, amidst their pain and suffering, continue to hope because we struggle together.

**All:** We offer ourselves to always seek peace and affirm justice for all people:

Choosing struggle rather than indifference, choosing to be friends of the earth and of one another, not enemies; choosing to be peace-makers rather than peace-keepers, choosing life, not death, for all people and all creation.

**Let us say together...**

### **Prayer on Fasting and feasting**

Fast from judging others; feast on the Christ dwelling in them.

Fast from emphasis on difference; feast on the unity of life.

Fast from apparent darkness; feast on the reality of light.

Fast from thoughts of illness; feast on the healing power of God.

Fast from words that pollute; feast on phrases that purify.

Fast from discontent; feast on gratitude.

Fast from anger; feast on patience.

Fast from pessimism; feast on optimism

Fast from worry; feast on divine order.

Fast from complaining; feast on appreciation.

Fast from negatives; feast on affirmatives.

Fast from unrelenting pressure; feast on unceasing prayers.

Fast from hostility; feast on non- resistance.

Fast from bitterness; feast on forgiveness.

Fast from self-concern; feast on compassion for others.

Fast from personal anxiety; feast on eternal truth.

Fast from discouragement; feast on hope.

Fast from facts that depress; feast on verities that uplift.

Fast from laziness; feast on enthusiasm.

Fast from suspicion; feast on truth.

Fast from thoughts that weaken; feast on promises that inspire.

Fast from shadows of sorrow; feast on the sunlight of serenity.

Fast from idle gossip; feast on purposeful silence.

Fast from problems that overwhelm; feast on prayer that undergirds.

For "Your Father who sees in secret will reward you". (Matthew 6:4)

# FAST FOR CHANGE

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**Time:** 1-2 hours

This is an activity that can be done in a church basement, gymnasium or any large room.

**Materials:** 7 colourful blankets, a few pillows, 1-2 "Fast for change" booklets at each created space. Markers, pens, paints or pastels

\* See additional material needed for each station.

**Participants will need:**

Journal and a pen/pencil

**Setting up:**

Choose 7 different spots around your space. At each station, spread out a large colourful blanket or tablecloth on the floor add some pillows to make it comfortable. Place 1-2 copies of the "Fast for change" booklet at each space. Include extra paper, markers, pens, paints or pastels.

Place a large tray or a place mat in the centre. Arrange themed objects (see examples below), a candle, and a cross on each tray/place mat.

**Station 1:**

Cereal box, canned goods, food advertisement, a scale, a shopping bag (or related objects).

**Station 2:**

A DVD/CD, a tube of lip gloss, plastic jewellery, a cell phone, a flip-flop, play money (or related objects).

**Station 3:**

A mirror, a measuring tape, men and women's magazines, a bathroom scale (or related objects).

**Station 4:**

A few plants, a bowl of water, some fresh food, a sheepskin or a piece of leather (or related objects).

**Station 5:**

A burger wrapper, to go mug, a tv dinner box, cup of soup (or related objects).

**Station 6:**

Coffee beans, pieces of chocolate, a bunch of bananas, work gloves, a straw hat (or related objects).

**Station 7:**

A loaf of bread, a cup

Invite the participants to move **SILENTLY** through each of the stations, alone or in groups of 2, giving them between 10 -15 minutes at each station. At the end of the designated time, the leader will ring a bell/chime to signal a move to the next station.

At each station participants will:

- Sit down and get comfortable.
- Carefully read the corresponding chapter in the booklet.
- Optional: write or draw some brief journal/ creative responses.
- Silently pray the sentence prayer.
- When all participants have completed the cycle, try sharing the feelings or ideas that emerged during the activity. Close with a group prayer.

From the Canadian Food Grains Bank "Fast for Change".

To order more "Fast for Change" booklets go to [www.fastforchange.ca](http://www.fastforchange.ca) OR a PDF version of this booklet is on your THINKfast Resource DVD.

## Reflection: I THIRST

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**Read John 19:23-30.**

The gospel of John provides us with a story of Jesus' life in symbolic language. Nearing his death the gospel tells us that Jesus spoke these words: "I thirst". What did he mean by this? Scripture theologians have discussed what this may have meant, that what Jesus meant by "thirst" went beyond his physical needs. Perhaps John's Gospel points us all to a greater reality that Jesus wished to be realized, namely, that of the reign of God on earth. This reign is characterized by solidarity, a perspective that all of us are interconnected in a great mosaic or tapestry, all dependent on one another.

Take a moment to think about what Jesus meant by this statement from the cross, "I Thirst."

**What do you think He was thirsting for?**

- Was He thirsting for justice? Was He thirsting for peace?
- Was it a thirst for the recognition of each and every person's dignity?
- Was it a thirst for forgiveness to be a transformational experience of our lives?
- Perhaps he desired followers to set the world ablaze with unconditional love?
- Perhaps he wanted future generations to live in equality?

To be answered individually in the group:

***When you hear these words from the mouth of Jesus "I thirst," what does that statement mean to you, given what you know about His life and mission?***

***What do you think Jesus desires from YOU as part of His "thirst" in the hours of this fast we share together?***

**Leader:** Jesus fasted for a long time prior to beginning his public ministry as a spiritual leader. There in the desert he struggled with what his life and mission would be about.

- Would his life and mission be a self centered one?
- Would it be characterized by "might is right," whereby power is pursued and weakness avoided?
- Or was Jesus to seek wealth at the expense of everyone else?

In pairs, discuss three of the most prominent temptations that perpetuate the cycles of poverty, hunger or suffering in the world.

***What temptations keep you from being more radical in your faith?***

***How does the ancient practice of fasting act as a tool to open our eyes to what is real and what is false in the world? (If you've never fasted before today, use your imagination to answer)***

***What do YOU "thirst" for or desire for in your own life? For the world you live in?***

**Leader:** Let's continue our holy fast by reciting this prayer together, calling upon God to make the kingdom a reality in our lives and in our world.

### **I Cannot Pray**

I cannot say, "OUR", if I have no room in my life for others and their needs.

I cannot say, "FATHER", if I do not demonstrate this relationship in my daily living.

I cannot say, "WHO ART IN HEAVEN", if all my interests and pursuits are in earthly things.

I cannot say, "HALLOWED BE THY NAME", if I am not striving for God's help to be holy.

I cannot say, "THY KINGDOM COME", if I am unwilling to accept God's rule in my life.

I cannot say, "THY WILL BE DONE", if I am unwilling or resentful of having God's will in my life.

I cannot say, "ON EARTH AS IT IS IN HEAVEN", unless I am truly ready to give myself to His service here and now.

I cannot say, "GIVE US THIS DAY OUR DAILY BREAD", unless I am truly ready to give myself in hard effort for it, or if I ignore the needs of others.

I cannot say, "FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US", if I continue to harbour a grudge against anyone.

I cannot say, "LEAD US NOT INTO TEMPTATION", if I deliberately choose to remain in a situation where I am likely to be tempted.

I cannot say, "DELIVER US FROM EVIL", if I am not prepared to fight with my life and my prayer.

I cannot say, "THINE IS THE KINGDOM", if I do not give the kind of disciplined obedience of a loyal subject.

I cannot say, "THINE IS THE POWER", if I am seeking power for myself and my own glory first.

I cannot say, "FOREVER", if I am too anxious about each day's events.

I cannot say, "AMEN", unless I can honestly say, no matter what it may cost, this is my prayer.

**Leader:** Fasting is a spiritual practice that has been used for centuries by people representing many different religious traditions. It's been used as a means of penance, a means of protest, a means of getting a clear mind, a means of growing closer to God. Fasting is part of our Catholic tradition.

Ask the group to brainstorm a list of the benefits of fasting. Be sure to include the following:

1. Fasting is part of our Catholic Tradition.
2. Fasting helps us to walk in another's shoes and to experience compassion.
3. Fasting helps us to understand that there is more to life than food.
4. Fasting can 'clear' our heads and help us to pray better.
5. Fasting helps us to understand that there is a difference between what we need and what we think we want.
6. Fasting and prayer can help us when we have decisions to make.
7. Jesus fasted—He's our role model!

**Leader:** There are so many things in life that we take for granted - food, good health, the heat in our homes, everything that makes our lives comfortable. We don't notice these things until we have to do without them. Fasting helps us to grow closer to the poor by helping us to feel a little of the hunger pain they experience every day.

## Closing Liturgy & Commissioning Service

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### Reflection

You can use gentle music, low lighting and candles to develop a reflective mood.

Ask two volunteers to read the Gospel according to John (2X to allow for the story to sink in).

**Reading:** John 6: 1-14

### John 6 - Jesus Feeds the Five Thousand

Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick. Then Jesus went up on a mountainside and sat down with his disciples. The Jewish Passover Feast was near.

When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" He asked this only to test him, for he already had in mind what he was going to do.

Philip answered him, "Eight months' wages would not buy enough bread for each one to have a bite!"

Another of his disciples, Andrew, Simon Peter's brother, spoke up, "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?"

Jesus said, "Have the people sit down." There was plenty of grass in that place, and the men sat down, about five thousand of them. Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted." So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

After the people saw the miraculous sign that Jesus did, they began to say, "Surely this is the Prophet who is to come into the world."

### Reflection/Make-your-own-homily

Here are some questions as a starting point for reflection. Jesus' stories have meanings and messages that are eternally valuable – relevant to us today and touching us each uniquely and differently. Together, consider how this story is connected to their experience of fasting and feasting. This is an opportunity for young people to explore the idea of preparing a homily for each other.

- What images, words or actions in the gospel catch your attention?
- Can you relate to the questions of the disciples?
- How is it that five loafs and two fish can feed so many people?
- How is it that by redistributing what was ours everyone had enough of what they needed?
- What does this reading tell us about "walking on water" and trusting in God to accomplish what seems impossible?

### Reflecting on our commitment

The gospel is good news. We are filled with joy that God promises abundant life and calls our most generous and loving selves forth to be part of the building of the reign of God. God's love is for all. Together, we've acknowledged the brokenness in our world and we celebrate all the ways we want to share our time, talent and treasure to love like our Lord.

As we prepare to leave the **THINKfast**, we bring before God our concern for those adversely affected by unjust extraction of our natural resources. We ask God's forgiveness for the part we play in the maintenance of such injustice and we join hands with our brothers and sisters worldwide to commit ourselves, in faith and hope, to work for a world of peace and justice.

## Prayers of Petition

### Respect to the earth

**Response: Lord, make us prophet of your time.**

Grant us spirit of concern for the future of our environment;  
Bring an end to the exploitation of the earth`s scarce resources;  
Encourage us to be responsible stewards of your creation.

**Response: Lord, make us prophet of your time.**

Grant us spirit of respect, recognising the value and integrity of each person;  
Encourage us to be accepting of ourselves and of others.

**Response: Lord, make us prophets of our time.**

Help us become advocates of peace;  
Bringing an end to conflict and division;  
Renew our commitment to challenging the cause of injustice.

**Response: Lord, make us prophets of our time.**

Grant us spirit of openness to see God within and around us;  
Help us rejoice in the good we have experienced as we move forward to the future;  
Help us use our senses to celebrate beauty and creativity in the world.

**Response: Lord, make us prophets of our time.**

Grant us a spirit of truth and recognise failings, which have hurt us, others and the world.  
Give us the humility to ask for forgiveness for our part in any wrongdoing;

**Response: Lord, make us prophets of our time.**

Grant us a spirit of generosity to reach out in trust to those we encounter;  
Help us to embody God`s love in our relationship with one another.

**Response: Lord, make us prophets of our time.**

## Commissioning

**Leader:** The Spirit of the Lord is upon us and has anointed us... to bring good news to the poor... to proclaim release to the captives... to proclaim recovery of sight to the blind... to let the oppressed go free... to proclaim the year of the Lord`s favour.

Thank you for being part of this THINKfast. Your energy and efforts will have longstanding impact upon many people. Before you leave the group you are being commissioned – encouraged to be the face of God in the world, each of you in a very unique and holy way.

**Together:**

Look at your hands, see the touch and the tenderness, **God's own for the world**

Look at your feet, see the path and the direction, **God's own for the world**

Look at your heart, see the fire and the love, **God's own for the world**

Look at the cross, see God's Son and our Saviour, **God's own for the world**

This is God's world, **and we will serve God in it**

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## step four

# 1-2-3 Action!

All the activities in this section are related to our action campaign on food sovereignty, hunger and agrofuels. Depending on the ages of your participants, the size of your group, and your familiarity with our campaigns – feel free to mix and match activities. If you had to pick only 2 or 3 – go with the \*stars\*, and don't forget the best part – our action and the petitions!

- \* Corn Cartoon Activity
- Nyeléni Declaration
- Agrofuel Powerpoint Presentation
- \* Agrofuel Myths
- \* DVD
- \* Action Card/Petition

## 2010 Action campaign

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“Those who produce their own food never go hungry” - Haitian proverb

Catholic Social Teaching, which calls us to always choose the preferential option for the poor as we work for justice, compels us to analyze the current roots of hunger, and then take action to call for major changes in the global food production system in order to ensure that all have the food they need.

Decision-making power over one of the most primary elements of life – food – has been wrenched from the people who produce and need food, and placed in the hands of people who profit from its trade, namely large corporations, international financial institutions, even Western governments.

We must consider the food crisis from the perspective of the poor, small farmers, pastoralists, indigenous peoples and fisherfolk, who produce the food we eat, yet who are the first to go hungry when the global food production system spirals out of control.

# Setting the stage for the new campaign

If your group took part in **THINKfast** last year:

- What was the theme of last year's **THINKfast**? What do you remember about the campaign? How successful were we? Bill C-300 is in its second reading in the House of Commons.
- Our 5 year theme is RESOURCES. We spent 2+ years on mining, this year is about land, and next year our campaign will be on water.
- Why do we get involved in action campaigns? We believe, as Catholics, in approaching issues from the perspectives of the poor – farmers and people from the Global South. Let us try to build on our Food and Fuel game as we put ourselves in the shoes of farmers everywhere and learn about the action campaign.



## \* Corn Cartoon Activity

**Time:** 30 + min

**Materials:** Copies of corn cartoon, preferably in colour. You can print out the PDF version found on your resource DVD, or show the cartoon on a powerpoint screen, or hand out copies of the campaign Action Sheet.

**Activity:**

Divide your participants into pairs or groups of 3-4. Give each small group a copy of the corn cartoon.

Ask participants to analyze the images in the cartoon. (Ignore the surrounding words if you are using the Action Sheets). In the groups, and using the SEE-JUDGE-ACT reflection model, focus on the image:

**Describe what you see:**

What is going on in this picture? (SEE)

**From what the cartoon shows:**

Who profits? Who suffers? How do they profit or suffer? Who benefits? (JUDGE)

**Ask ourselves:**

Where do we stand? Who do we support? (ACT)

Invite the small group to share their analysis and reflections with the larger group.

## Nyeléni Declaration

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**Time:** 30 + min

**Materials:** photocopies of the Nyéléni Declaration (on Resource DVD) or found at <http://www.nyeleni.org>

**Activity:**

Introduce the Declaration:

“Small farmers, indigenous peoples and peasants are the people who produce the food we eat, BUT they are the first to go hungry when the global food production system spirals out of control. The term food sovereignty pulls together all sorts of ideas and values together to give direction to how we can support farmers and reduce hunger.”

“In 2007, in the village of Nyéléni in Selingue, Mali there was a special grassroots forum on food sovereignty. From all over the world, with 500 representatives from more than 80 countries - Canada included - organizations of peasants, family farmers, fisher-folk, indigenous peoples, landless peoples, rural workers, migrants, forest communities, women, youth, and environmental and urban movements gathered together to strengthen a global movement for food sovereignty.”

Distribute the copies of the Nyéléni Declaration and divide students into small groups (3-6 people).

Ask the students to all read the Declaration. Once they have read it, in their small groups, they can talk to each other about what they think are the key messages – what “food sovereignty” is all about.

Working in their small groups, ask them to create 4 or 5 **short & sweet, catchy slogans** (3-4 words each) that capture the key ideas of food sovereignty. These slogans will help us to see it, to imagine it and to help us remember what it is about.

Examples:

- The right to grow your own food is global
- Selfish power or sustainable reality?
- Fueling power or fueling your body?
- Support transparent trade, dignity and aid
- Food: your struggle, our struggle!

After 10 – 15 minutes, invite the groups to share their slogans.

**Option:** Use these slogans to make posters to advertise the campaign in your school or parish.

## ACTION CAMPAIGN POWERPOINT

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On your Resource DVD is a Powerpoint presentation with 3 sections.

1. **What are Agrofuels?**
2. **Agrofuel Myths**
3. **Action Campaign & Petition**

You can start with What are Agrofuels? OR jump right into Agrofuel Myths and this next activity.

## \* Agrofuel Myths

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**Time:** 30-45 min

**Materials:** Action Sheets, Backgrounder 2 (originals or copies), Agrofuel Myths powerpoint (on resource DVD), suit jacket (corporate executive role props) for Facilitator

**Activity:**

Divide the participants into different small groups and give the 2 handouts to each group: "BACKGROUND 2" and "ACTION SHEET".

Point out the information about agrofuel myths that are found in BACKGROUND 2 and the ACTION SHEET.

### **ACTION SHEET -- 3 Agribusiness myths**

1. Agrofuel crops such as African oil palm, grown in plantations, create jobs for villagers in the Choco region.
2. African oil palm or sugarcane crops are no threat to local people's access to food.
3. Agrofuel crops have no effect on the environment, and help fight climate change.

### **BACKGROUND 2 -- 4 myths about agrofuels**

1. Growing crops for agrofuels won't compete with growing food for hungry people.
2. Agrofuels can reduce humanity's global carbon footprint.
3. Any current problems with agrofuels will be solved by 'second generation' agrofuels.
4. Agrofuels farming is a needed source of income for small scale farmers, their families and communities.

Assign each group one of the myths (there are four myths in BACKGROUND 2, and three in ACTION SHEET). If you have a large group you can give a myth to more than one group.

Tell them that someone is coming to make these 'myth' arguments IN FAVOUR of agrofuels and that they have 15 minutes to prepare a rebuttal to the myth. They can be creative as they wish in their responses.

The Facilitator sets up the powerpoint presentation to Agrofuel Myths, and leaves the room as the students prepare.

After giving them 15 or so minutes, return to the group dressed as an agrofuel company executive (wearing suit jacket).

Tell the group you have some good news to share about how agrofuels are going to benefit the world and the environment. Read out loud 'Myth 1' and advance the power-point slide to reveal 'Myth 1'. Allow the group to respond to you. Repeat this process for Myths 2-4 and 1-3.

At the end of the 'debate' announce that you picked up a bunch of the D&P Action Card Petitions on your way in. You were going to burn them but instead you are now going to sign one and get others to join the campaign too!

## **ACTION CAMPAIGN VIDEO**

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On Resource DVD

Show the 5 minute music video on our action campaign with pictures from our partners in Latin America, Asia, Africa and the Middle East.

# 1 – 2 – 3 Action!

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**Introduce our campaign demand.**

**Distribute copies of the petition for students to sign.**

You can use the campaign Powerpoint presentation or read the petition together.

## **Options**

Allow for time for students to brainstorm and plan how they could do the campaign in their school or parish.

In pairs, ask students to practise introducing the campaign in 2 minutes and encouraging people to sign the petition.

## **For more information**

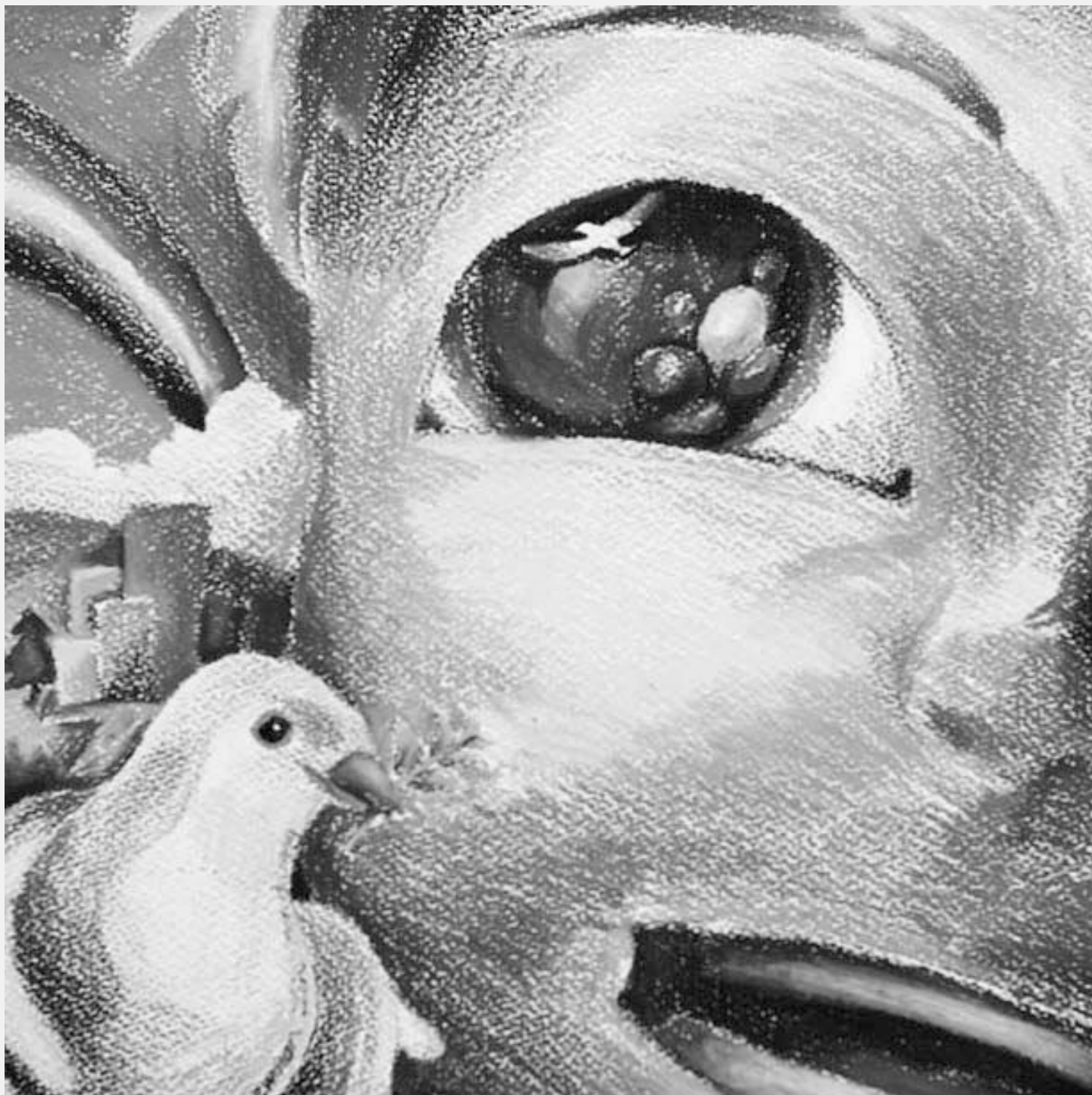
<http://www.devp.org/formation>

Hunger and the Pursuit of Profit – Food System in Crisis, Development and Peace June 2008  
This report explores the long-term causes of the global food emergency, as well as the specific current day factors that are converging to increase global hunger. As Milo Tanchuling, of the Freedom from Debt Coalition in the Philippines notes, “today’s problems come from yesterday’s solutions”.

The Time Is Now – How world leaders should respond to the food crisis, Oxfam Briefing Note June 2008

John Humphrey Centre for Peace  
and Human Rights  
*Rights in the Sun: A Practical Guide  
for Human Rights Education*





# Rights in the Sun

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A Practical Guide for Human Rights Education



## The Human Knot

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- 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

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- 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

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**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

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**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

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**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

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### **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

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### 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

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**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

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**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](http://www.geocities.com/Heartland/plains/3029/values.html)>

## Discriminativ

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**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

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**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

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**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 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

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**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)

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### 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

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**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

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- 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

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### 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

## The Ambassadors-Modified Version

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**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

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

## One-way Two-way Communication

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### **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?

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- 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

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**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 Decade of Human Rights Education. Accessed 23 June 2006. <<http://pdhre.org/materials/learning/html>>

## Rights in the Sun

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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

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**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

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### 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 27<sup>th</sup> 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 11<sup>th</sup> attacks, 16 bomb threats and three acts of arson were committed

## Conflict Resolution

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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

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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?

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### 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

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### **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



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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](http://www.unicef.org/protection/index_childlabour.htm)

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

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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**

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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

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## **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

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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

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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](http://www.johnhumphreycentre.org/files/guide_e.pdf)>

Mennonite Central Committee  
*'Peace is a Choice...  
 At Each Small Turn Choose Peace'*





# '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.

Thank you to Byron Thiessen for his affirmation, his creative input and suggestions, and for telling us time and again, that this curriculum was a good idea.

We would also like to thank Roberta Fast (Mennonite Central Committee Canada, Communications) for her beautiful artwork on the images for this curriculum. The pictures are rich, inviting to look at, and thought provoking. Thank you for your work, Roberta!

Nina Kesel and Kim Thiessen  
MCC Alberta, Peace Program  
[www.mcc.org/peace](http://www.mcc.org/peace)

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).

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## 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](http://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 his 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 motorcyle, 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 chosed 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).

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## 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 Partby, 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\\_Isn2.html](http://www.edukits.ca/famous/lesson_plans/senior_Isn2.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

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**Unit 7 – Activity 16****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](http://www.mcc.org)
2. [www.cultivatingpeace.ca](http://www.cultivatingpeace.ca)
3. [www.davidsuzuki.org](http://www.davidsuzuki.org)
4. [www.learning.gov.ab.ca/k\\_12/curriculum/](http://www.learning.gov.ab.ca/k_12/curriculum/)
5. [www.mcc.org/makepovertyhistory](http://www.mcc.org/makepovertyhistory)
6. [www.pbs.org/kcts/affluenza](http://www.pbs.org/kcts/affluenza)
7. [www.ecocycle.org](http://www.ecocycle.org)
8. [www.compassionatelistening.org](http://www.compassionatelistening.org)
9. [www.who.int/en](http://www.who.int/en)
10. [www.youthactionnet.org](http://www.youthactionnet.org)
11. [www.behindthelabel.org](http://www.behindthelabel.org)
12. [www.mbicresources.org](http://www.mbicresources.org)

## Additional Resources:

### Websites:

1. Mennonite Central Committee: [www.mcc.org](http://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](http://www.mbicresources.org) - videos, books, DVDs covering a wide variety of issues.
4. Cultivating Peace: [www.cultivatingpeace.ca](http://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](http://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](http://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](http://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](http://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](http://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.







# UNAC (with Safe and Caring Schools)

## *Safe and Caring Schools for Students of All Faiths - A Guide for Teachers*



**United Nations  
Association  
in Canada** | *Edmonton  
Branch*



**ACGC**   
Alberta Council for Global Cooperation

# Safe and Caring Schools for Students of All Faiths



**A guide for teachers**

This booklet was made possible through grants from National Crime Prevention, Community Mobilization; the Department of Canadian Heritage's Multiculturalism Program and Alberta Community Development's Human Rights, Citizenship and Multiculturalism Education Fund.

The Edmonton Interfaith Centre for Education and Action authored this booklet: Avaú Fast, Jim Logan and Rosaleen Zdunich with Barb Maheu.

The Alberta Teachers' Association, 11010 142 Street NW, Edmonton T5N 2R1.

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ISBN 1-894552-44-X



Canadian  
Heritage

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## *Safe and Caring Schools for Students of All Faiths—A Guide for Teachers*

Canada is a pluralist society with a diversity of religions and spiritual practices. Because schools are microcosms of society, issues related to religious beliefs and practices can emerge there, too. Dealing with these issues is especially challenging when students are ridiculed, harassed or bullied because of their religion. Students who are victims of religious intolerance suffer academically, emotionally and sometimes even physically. Some students withdraw and become isolated, some seek solace by joining gangs and some simply lose their self-esteem and self-respect.

For many students, religion is an important part of life; on the other hand, many children come from homes that do not adhere to any faith and may have little or no knowledge of spiritual matters. All students' backgrounds must be respected. Schools must be places where all children are accepted for who they are without fear or intimidation.

Teachers play a critical role in fostering safe and caring learning environments regardless of students' ethnicity, race, gender, class, ability, sexual orientation or religion. Though it is not the role of teachers to promote a specific religious or spiritual belief system, they can help students respect religious diversity and appreciate and celebrate each other's individual identities, worldviews and customs. They can teach strategies to avoid or resolve conflicts peacefully and deal with disrespectful behavior. Teachers in public schools<sup>1</sup> incorporate character education in their teaching practice when they model respect and acceptance and teaching proactive social skills and positive values.

<sup>1</sup> In Alberta public schools refers to public and Catholic schools.



Respecting diversity can be challenging in any context. Religious faith is deeply personal and embedded in family cultural and state traditions; therefore, issues around religion can be highly sensitive and potentially controversial. That is why it is important to create safe and caring schools that foster an understanding of others' beliefs. This booklet offers teachers:

- suggestions to help students appreciate, understand and empathize with others;

- strategies to deal with conflicts and issues arising from religious diversity; and

- activities to promote peace, harmony and nonviolence.

NOTE: It is not the purpose of this booklet to say that schools should promote a particular religious perspective, nor to provide information about specific religions.<sup>2</sup>

<sup>2</sup> The best way to obtain this information is to contact members or clergy of a particular faith. To find information about various faiths or denominations, use the resources cited at the end of this booklet.

## *Religion—What's It About?*

*Religion is a way of walking, not a way of talking.*

William R. Inge

Historically, religion has been a powerful force in shaping both religious and secular societies. It has shaped important institutions, influenced laws and provided guidance for principled living in virtually all cultures. There is archeological evidence of religious beliefs and practices from the dawn of civilization. Early people created artifacts such as fertility goddesses, painted caves to ensure successful hunting and buried their dead in ways that indicate a belief in life after death. From the beginning, humans have believed that divine and inexplicable forces are responsible for the cycles of nature, the complexities of creation and the mystery of death.

Knowing more about religion in general is a good place to begin to help students understand how religion can be an enriching, positive influence rather than one that causes people to focus on differences. Problems and misunderstandings can be resolved when students understand that all religions have unique expressions of faith, most evident in outward appearances and different customs and rituals. The information in this section focuses on what religions have in common.

The ultimate aim of each religion is the same—to help people live meaningful and fulfilling lives. All religions attempt to answer profound questions related to the human condition: Where did we come from? Where are we going? What is the meaning of life? Religion can be a quest for salvation, enlightenment, perfection, fulfillment and joy. It can help people cope with or overcome suffering and loss.

Religion can be a binding force in communities. All religions encourage people to respect others, to share and to cooperate. Each teaches compassion, justice and peace. How these ideals are interpreted and practised has resulted in a great variety of religious faiths. Ironically,

sometimes differences in religious teachings have also led to conflict and disharmony.

Faith is an essential character of religion. It recognizes a transcendent sacred order and offers ways to deal with the inexplicable elements of human experience in this world and beyond. Faith touches our senses and innermost feelings. People express faith and spirituality through song, dance and prayer. Religious faith is also reflected in artifacts such as religious art and architecture. Most religions recognize a god, creator or supreme being—a deity or divinity responsible for creating life and the universe. Many religions recognize and worship more than one god. Some people do not practise any religion or believe in any god.

Though it is important to recognize that specific beliefs, practices and rituals are different, the ultimate purpose of all faiths is the same—to address the mysteries of existence. Helping students understand others’ religions is an important step in helping them understand others’ worldviews, increasing respect and defusing potential conflict. It is also important to recognize that many people who do not practise any religion are moral, ethical and responsible.

## *What Can I Do in the Classroom and School?*

*A seven-year-old Spanish child said, “We would be much happier if we learn to speak and to listen; if we know how to get along with each other; if we could trust each other.”*

Marcus Braybrooke, *Faith and Interfaith in a Global Age*

Teachers, counsellors and school administrators must be aware of potential issues relating to the practice of different religious faiths. Keeping open lines of communication between staff, parents and students is the best starting point. The following practical suggestions offer strategies to mitigate potential problems. Select activities that are consistent with your district and school policies. Consider modifying existing policies that are inappropriate or that no longer apply.

## *General Teaching Tasks*

### *1. Provide leadership.*

Strive to create a safe and caring environment that values everyone regardless of faith backgrounds (or lack thereof). Involve parents, teachers and students in updating, evaluating and modifying school policies, procedures and practices that deal with religious diversity. Focus on finding ways to eliminate barriers and ensure inclusion of all faith groups in all school activities. Keep abreast of changes in the demographics of the school population to address the current group of students. Establish basic behavioral expectations in which respect for all students is a given, regardless of faith. If you are in a high school, offer and promote the social science options: Religious Ethics 20, Religious Meanings 20 and/or World Religions 30. In a junior high, offer Ethics 8.

### *2. Be a positive role model.*

A teacher's reaction to religious diversity is a powerful model for student behavior. Make respectful references to students' religious beliefs and encourage discussion that does not judge or stereotype. Model respect by being informed about religious practices that involve the observance of dietary laws, prayer schedules, religious holidays, and clothing or headgear requirements. Communicate with parents on how best to accommodate religious observances without drawing undue attention to the student.

### *3. Challenge put-downs, jokes and comments that target religious beliefs, clothing or customs.*

Laughing at or ignoring derogatory comments can be interpreted as a sign of support. You may wish to discuss hurtful language with the whole class and come up with ideas about how to eliminate it in your classroom/school. Caution students about the pejorative use of words that are derogatory or apply negatively to specific groups. Discuss stereotyping.

#### *4. Teach conflict-resolution and conflict-management skills.*

If an issue arises in your classroom, use discretion in bringing it to the attention of the whole class. Provide direction about how to engage in respectful discussions about differences. Discuss the harm of actions such as staring, engaging in verbal attacks and making ill-informed or media-driven generalizations about others. Teach the skills and strategies of conflict resolution and management. Encourage students to come up with solutions that result in win/win situations. When an incident does occur, talk to the victims and deal with the offenders firmly in private.

#### *5. Teach critical thinking.*

Constantly think of ways for students to critically examine television, magazines, newspapers and websites. Teach them to uncover biases, points of view and other forms of reporting. Ask them, What is the meaning behind the message, what is the agenda of the writer and whose interest does the message serve? The following are examples of critical questions that can be used to stimulate dialogue with secondary students:

Do phrases that imply that someone is typical of a particular faith reinforce stereotypes?

Can people live morally and ethically without adhering to a religion? Explain.

Questions for elementary students may include the following:

What do we mean when we say that a person is good?

Why do people hurt each other?

#### *6. Teach character education.*

Consider beginning each school day with a thought for the day. Thoughts can be selected from a wide variety of sources and should reflect principled action that can apply to all students. For example, read a different golden rule each day, quotes from various scriptures, or select anecdotes or short poems from various sources. Focus on concepts important in any character-education program, such as honesty, respect, forgiveness, responsibility, justice and fairness. Obtain the golden rule

poster and purchase or create a multifaith calendar (see Resources for Teachers). Use curriculum connections to further develop these ideas.

*7. Use current resources.*

Upgrade library and school media resources to reflect the religious diversity in your school. Use posters and other visual displays to show pictures and symbols of faith practices from all religions. Broaden school events to include both the religious and the secular—a spectrum of voices and perspectives.

*8. Establish good communication between students from all faiths.*

Encourage dialogue but avoid debating religious issues. Finding commonalities rather than highlighting differences decreases the likelihood that students will think in terms of *us* and *them* and builds the concept of *we*. Teach the use of open-ended questions rather than closed or confrontational questions which are likely to put someone on the defensive. Encourage “how” and “what” statements rather than aggressive pronouncements. Good questions develop positive relationships. Encourage open-mindedness by showing an interest in gathering information rather than dispensing it. A question such as “How do you celebrate your holidays?” is better than “Why do you light candles and burn incense?” because it is less likely to elicit a defensive reaction.

*9. Be aware of your own biases.*

We all have biases. Be aware of yours. For example, sometimes teachers refer to students by the name of their faith rather than their given names. This form of labeling, usually done unconsciously, can promote stereotyping and draw unnecessary attention to the student.

*10. Keep parents informed.*

It is important that parents know that you value religious diversity and that you are willing to discuss related issues with students. Parents should understand that you are not proselytizing but, rather, that you value opportunities to facilitate dialogue between students and want them to understand each other’s worldviews.

## *Classroom Activities*

The following activities suggest ways to establish a safe classroom for students of all faiths. Many of these activities can be used to promote respect and understanding while you teach the knowledge, skill and attitude outcomes in your subject area. Attitude outcomes in the curriculum mirror ethical principles that are fundamental to most faiths. Stories in language arts offer rich opportunities to reinforce these principles. Comprehension of literature sometimes requires knowledge of faith perspectives to fully understand the meanings of some stories and references. Many knowledge outcomes directly linked to the social studies and science curricula can be related to issues of religious diversity. Teach skills in math by asking students to collect data related to behavior and interpret it.

If religious controversies arise in any subject encourage open discussion and respect for others' worldviews. Be aware of the policies in your school and school district before using the following activities.

### *1. Recognize the holidays of other faiths.*

Most schools in Alberta celebrate holidays at Christmas and Easter, but it is also important to acknowledge the holidays of other faiths. Know which religious holidays affect the students in your classes and try to accommodate students who are absent because of them.

### *2. Create bulletin boards, displays and other visuals for the classroom or school hallway.*

a) Create posters, diagrams, world maps, pictures and PowerPoint presentations that illustrate key facts about the world's religions. Use few words; instead, try to express this information visually. Use graphs, maps, diagrams, timelines, and basic or key words. Where possible, have students make these visuals. On a world map, include information about a Faith, such as place and approximate date of origin, name of the founder (or prophet), name of the deity or deities, holy places, and rites and rituals. This information can be shown in many interesting ways.

When the visuals are completed, draw comparisons between the faiths. Post the displays on your hall bulletin boards or in display cases.

- b) Find and display quotations from inspiring leaders or prophets, focusing on peace messages. Start by asking students to brainstorm the names of religious or spiritual leaders of the past or present. Encourage students to examine the impact of these leaders and determine the influence each had on his or her own society.

### *3. Examine artifacts and symbols.*

Students can learn a great deal by examining artifacts and symbols.

- a) Use stamps, flags, coins and pictures from the world's nations. These artifacts often represent important religious and secular beliefs. Ask students to determine criteria for categorizing the items. For example, stamps with portraits, important events or significant symbols could be grouped and later discussed. Ask students to find more information about these artifacts by using texts or the Internet. Encourage students to bring their own collections to share with the class.
- b) Make a wall map of the world and label the areas of the world's major faiths. Use different-colored strings to connect pictures, symbols and names of prophets and leaders to the area where the faith originated.

### *4. Research and present information on religion.*

- a) Have students create photojournals, scrapbooks, portfolios or PowerPoint presentations. Find or take pictures, collect articles on faith topics and encourage discussion on topics that touch on religious issues. Encourage written analyses and thoughtful sharing.
- b) Have students write reports on their own faith or one that interests them. Group the topics and ask students to present their reports to the class. Discuss the presentations, focusing on what the various faiths or denominations have in common.



- c) Focus on Canadian history topics. Research First Nations, early colonists and recent immigrants. What ideas, beliefs, ceremonies and practices has each contributed to the Canadian identity?
- d) Set up a T-chart that compares religious groups in Canada. List the religious groups down the left-hand side. List the questions the students would like to ask about these religions across the top of the chart. Focus on *how* and *what* questions rather than *why* questions. Fill in the answers to these questions. End the assignment by focusing on commonalities.
- e) Draw up seminar topics about religions of interest to the students in your class. Invite guest speakers, elders, theology students or others to participate. Present these seminars at times when the whole school can attend.
- f) Provide a list of terms related to religion. Ask students to use the library and the Internet to find definitions of these words. This list provides a few examples: *agnostic, animism, atheist, humanism, monotheism, pantheism, polytheism, proselytize, sect* and *spirituality*. Meanings of these terms will vary. This exercise provides an opportunity for students to think critically.

### 5. *Take field trips.*

Visiting places of worship is a valuable learning experience. Pre-arrange to have tours that provide question-and-answer time. Connect these trips to curriculum outcomes. Inform parents and invite their participation. Clearly state that the purpose of such visits is to help students learn respect for religious diversity and others' worldviews.

### 6. *Invite guest speakers.*

Invite speakers from various faiths to participate in panel discussions or to provide a prayer or meditation for a school holiday, celebration or special event. Panel discussions and roundtable chats can be enlightening and informative. Prepare students by giving them basic information about each faith and brainstorming questions. Caution

speakers against proselytizing, and be specific about the purpose of the class. Inform parents. Some schools may require written consent from parents for students to attend. Alternative arrangements should be made for students who do not have parental permission.

### *7. Explore controversies.*

Help students understand all of the perspectives inherent in controversies that involve matters of faith. Daily newspapers feature issues or conflicts involving the church and state. Explore these issues from all perspectives. Focus on principles of respect, dignity and responsibility in guiding discussions. Role-playing helps students understand and empathize with positions they might normally negate.

### *8. Use stories.*

Stories can be powerful teaching tools and provide insights and understanding that textbook information lacks. Stories can be told by invited guests, dramatized or simply read aloud. Introduce stories from each faith. To illustrate commonalities, highlight the virtues that they share.

### *9. Use talking circles.*

Many Aboriginal people use talking circles to ensure that everyone has a voice in important matters. An object is passed around the circle, and only the person holding the object can speak. This method of taking turns is an effective way to give everyone an opportunity to both speak and listen.

### *10. Post quotations that illustrate respect for religious diversity.*

Select quotations to serve as discussion stimulators. Here are two examples:

“God of all beings, of all worlds and of all time. . .grant. . . that the little differences between [our] clothes, between all our different and inadequate forms of speech, between all our ridiculous customs and imperfect laws, between all our senseless opinion and our estates, so disproportionately different

in our eyes and so alike in Thee: grant that these little nuances that distinguish the atoms known as men from one another may not be signals for hatred and persecution.”

Voltaire, *Treatise on Tolerance*

On my way to the Mosque, Oh Lord, I passed the Magian in front of his flame deep in thought, and a little further I heard a rabbi reciting his holy book in the synagogue, and then I came upon a church where the hymns sung gently in my ears and finally I came to the mosque and pondered how many are the different ways to You—the one God.

Sufi poet

### *11. Study celebrations as food for thought.*

Celebrations that include praying, singing, dancing, wearing certain clothes and eating certain foods are outward ways that faith is practised. Remind students that most faiths are deeper than they appear. Always encourage students to look beneath the surface. True respect for diversity goes beyond acknowledging celebrations and sampling food.

# Legislation

## *The ATA Code of Professional Conduct*

[www.teachers.ab.ca/professional/code.html](http://www.teachers.ab.ca/professional/code.html)

1. *The teacher teaches in a manner that respects the dignity and rights of all persons without prejudice as to race, **religious belief**, color, sex, sexual orientation, physical characteristics, age, ancestry or place of origin.*
4. *The teacher treats pupils with dignity and respect and is considerate of their circumstances.*

## *The ATA Declaration of Rights and Responsibilities for Teachers*

[www.teachers.ab.ca/about/declaration.html](http://www.teachers.ab.ca/about/declaration.html)

9. *Teachers have the right to be protected against discrimination on the basis of race, **religious belief**, color, sex, sexual orientation, physical characteristics, age, ancestry or place of origin and have the responsibility to refrain from practising these forms of discrimination in their professional duties.*

## *Section 33 (1) Religious and Patriotic Instruction*

A board may prescribe religious instruction and exercises and it may permit persons other than teachers to provide religious instruction to its students. A student can be excluded from such instruction with a written request by a parent.

## *Alberta Learning's Policy, Regulations and Forms Manual*

Section 1—Education Programs and Services Policy Requirements  
Locally Developed Courses

[www.learning.gov.ab.ca/educationguide/pol-plan/polregs/122.asp](http://www.learning.gov.ab.ca/educationguide/pol-plan/polregs/122.asp)

### Policy 1.2.2—Locally Developed Religious Studies Courses

Alberta Education recognizes the right of all school authorities to reflect their particular views and belief systems in locally developed religious studies courses, provided that such courses develop respect and promote understanding of individual and minority group differences; develop an understanding and appreciation of the beliefs, customs and practices, literature and traditions of other major world religions; develop critical thinking; develop desirable personal characteristics; and conform to other provincial policies.

#### *Private Schools*

The right of private schools to offer credits for instruction based on their particular religious values and belief systems, is recognized by this province provided certain conditions are met, such as opportunity for students to develop a respect and understanding for other major world faiths.

In Alberta, teachers can inform students about the tenets of various religions; however, they cannot proselytize a particular faith. All of the secular schools in Alberta are based on moral principles and adhere to the Program of Studies. This mandated curriculum requires the teaching of positive attitudes in every course.

## Resources for Teachers

### Books

Ontario Multifaith Council on Spiritual and Religious Care. 2000. *Multifaith Information Manual*. 4th ed. Toronto: Author. To order, call (416) 422-1490, e-mail [omcsrc@omc.on.ca](mailto:omcsrc@omc.on.ca). or visit [www.omc.on.ca/orderform.html](http://www.omc.on.ca/orderform.html).

Russell, J. *This is Where I Live: Character and Ethics: Music Kit for the Classroom and Youth Choir*. Montrose, Calif.: Sugarbone Records. To order, call 1-888-784-2744 or visit [www.sugarbone.com](http://www.sugarbone.com).

Scott, S. L., ed. 1999. *Stories in My Neighbour's Faith: Narratives from World Religions in Canada*. Etobicoke, Ont.: United Church Publishing House. To order, e-mail [book@uccan.org](mailto:book@uccan.org).

The Board of Education. 1985. *Readings and Prayers: For use in Toronto schools*. Toronto: Author.

Toropov B., and Buckles. 2002. *The Complete IDIOT'S Guide to World Religions*. 2d ed. Indianapolis, Ind.: Alpha.

### Other Booklets in the SACS Respecting Diversity Series

*Safe and Caring Schools for Students of All Races: A Guide for Teachers*

*Safe and Caring Schools for Newcomer Students: A Guide for Teachers*

*Safe and Caring Schools for Aboriginal Students: A Guide for Teachers*

*Safe and Caring Schools for Islamic Students: A Guide for Teachers*

*Safe and Caring Schools for Lesbian and Gay Youth: A Guide for*

*Teachers*

## *Brochures*

Multifaith brochures are available from Recursion Press, 508 Roxboro House, 330 26 Avenue S W Calgary, AB T2S 2T3, phone (403) 252-9686, e-mail [elish@consultskills.com](mailto:elish@consultskills.com).

## *Resource Centres*

The Edmonton Interfaith Centre for Education and Action is located at 11148 84 Avenue, Edmonton, AB T6G 0V8, phone (780) 413-6159, fax (780) 413-6143. A multifaith calendar and the Golden Rule Poster are available for purchase at the Interfaith Resource Library at the Edmonton Interfaith Centre. E-mail [intfaith@telus.net](mailto:intfaith@telus.net).

## *Websites*

The ATA's Safe and Caring Schools Project ([www.teachers.ab.ca/safe/index.html](http://www.teachers.ab.ca/safe/index.html))

Calgary Inter Faith Community Action Association ([www.calgary-interfaith.ab.ca/](http://www.calgary-interfaith.ab.ca/))

Academic Info: Religion Gateway ([www.academicinfo.net/religindex.html](http://www.academicinfo.net/religindex.html))

Ontario Consultants on Religious Tolerance ([www.religioustolerance.org](http://www.religioustolerance.org)). Describes many faith groups. Also, covers new religious movements, including cults, and describes other belief systems, such as agnosticism, atheism and humanism.

Comparative Study of Religion ([www.religion.rutgers.edu/vri/comp\\_rel.html](http://www.religion.rutgers.edu/vri/comp_rel.html))

Diversity and Motivation: Culturally Responsive Teaching ([edweb.sdsu.edu/csp/sp/resources.pdf](http://edweb.sdsu.edu/csp/sp/resources.pdf))

Guidelines for Creating or Facilitating a Workshop or Group Discussion on the Golden Rule Across the World's Religions, by Paul McKenna ([www.scarboromissions.ca](http://www.scarboromissions.ca)). Click on Interfaith Dialogue, Golden Rule.

## The ATA's Safe and Caring Schools (SACS) Resources



The ATA's Safe and Caring Schools Project's resources and materials are available through Alberta Learning's Resources Centre (LRC), 12360 142 St. NW, Edmonton, Alberta, T5L 4X9. Tel: 427-5775 in Edmonton. Elsewhere in Alberta call 310-0000 and ask for the LRC or fax (780) 422-9750. To place Internet orders, visit [www.lrc.learning.gov.ab.ca](http://www.lrc.learning.gov.ab.ca) \*These materials are eligible for the Learning Resources Credit Allocation (25% discount). Contact the LRC for details.

**The ATA's SACS Project has four program areas and an inventory of promotional items:**

### I. SUPPORTING A SAFE AND CARING SCHOOL

This program area helps build a SACS culture. It includes information about SACS, an assessment tool to aid in planning and quick, easy-to-read booklets that review current research on SACS topics and successful programs.

<b>Safe and Caring Schools in Alberta Presentation:</b> video, overheads and 30 brochures		
Q # 455297		\$15.00
<b>The ATA's Safe and Caring Schools Project: An Overview (K–12)</b> (Pkg of 30) Describes the origin and objectives of the project (2001, 4 pp.)		
Q # 445298		\$ 6.80
<b>Attributes of a Safe and Caring School (K–12)</b> (Pkg of 30) A brochure for elementary, junior and senior high schools, describing the characteristics of a safe and caring school (1999)		
Q # 445313		\$ 6.80
<b>The ATA's Safe and Caring Schools Project: Elementary Booklet Series (16 booklets)</b> (K–6) (see LRC website)		
Q # 445610		\$11.50
<b>The ATA's Safe and Caring Schools Project: Secondary Booklet Series (15 booklets)</b> (7–12) (see LRC website)		
Q # 445628		\$10.80
<b>Preschool Bullying: What You Can Do About It—A Guide for Parents and Caregivers (1–6)</b> Provides advice on what parents can do if their child is being bullied or is bullying others (2000, 24 pp.)		
Q # 445347	\$1.33 ea for 10 or more	\$2.65 ea
<b>Bullying: What You Can Do About It—A Guide for Primary Level Students (K–3)</b> Contains stories and exercises to help children deal with bullies and to stop bullying others (1999, 28 pp.)		
Q # 445397	\$1.33 ea for 10 or more	\$2.65 ea
<b>Bullying: What You Can Do About It—A Guide for Parents and Teachers of Primary Level Students</b> Contains tips to help teachers and parents identify and respond to children who are involved in bullying (2000, 12 pp.)		
Q # 445454	\$1.33 ea for 10 or more	\$2.65 ea

PRICES SUBJECT TO CHANGE



<b>Bullying: What You Can Do About It—A Guide for Upper-Elementary Students and Their Parents</b>	Directed at students who are the victims, witnesses or perpetrators of bullying, and their parents (2000, 16 pp.)		
Q # 445321		\$1.33 ea for 10 or more	\$2.65 ea
<b>Bullying in Schools: What You Can Do About It—A Teacher's Guide</b>	(1–6) Describes strategies that teachers can follow to stop bullying in schools (1997, 10 pp.)		
Q # 445339		\$1.33 ea for 10 or more	\$2.65 ea
<b>Beyond Bullying: A Booklet for Junior High Students</b>	(7–9) Explains what students should do if they are being bullied or if they see someone else being bullied (2000, 12 pp.)		
Q # 445470		\$1.33 ea for 10 or more	\$2.65 ea
<b>Beyond Bullying: What You Can Do To Help—A Handbook for Parents and Teachers of Junior High Students</b>	(7–9) Defines bullying behaviors and suggests strategies that parents and teachers can follow to deal with it (1999, 16 pp.)		
Q # 445488		\$1.33 ea for 10 or more	\$2.65 ea
<b>Bullying is Everybody's Problem: Do You Have the Courage to Stop It?</b>	(Pkg of 30) (7–12) A guide for senior high students, defines bullying and provides advice on how to respond to it (1999)		
Q # 445305		\$4.76 for 10 or more pkgs	\$6.80/pkg
<b>Bullying and Harassment: Everybody's Problem—A Senior High Staff and Parent Resource</b>	(10–12) Provides advice for parents and teachers of high school students on how to deal with bullying (2000, 12 pp.)		
Q # 445496		\$1.33 ea for 10 or more	\$2.65 ea
<b>Class Meetings for Safe and Caring Schools</b>	(K–12) Explains how regular class meetings can help teachers and students work out conflicts before they become major problems (1998, 20 pp.)		
Q # 445587		\$1.33 ea for 10 or more	\$2.65 ea
<b>Expecting Respect: The Peer Education Project—A School-Based Learning Model</b>	(K–12) Provides an overview of Expecting Respect, a project that trains junior and senior high students to make classroom presentations on establishing healthy social relationships (1999, 16 pp.)		
Q # 445462		\$1.33 ea for 10 or more	\$2.65 ea
<b>Safe and Caring Schools: Havens for the Mind</b>	(K–12) Reviews the role of SACS in healthy brain development and learning		
Q # 445503		\$1.33 ea for 10 or more	\$2.65 ea
<b>Media Violence: The Children Are Watching—A Guide for Parents and Teachers</b>	(K–12) Contains tips for parents and teachers in countering the effects on children of media violence (1999, 12 pp.)		
Q # 445511		\$1.33 ea for 10 or more	\$2.65 ea
<b>Peer Support and Student Leadership Programs</b>	(K–12) Describes a number of programs that have been used successfully at various grade levels to encourage students to help their fellow students (2000, 30 pp.)		
Q # 445503		\$1.33 ea for 10 or more	\$2.65 ea
<b>Niska News</b>	(K–12) A collection of articles about SACS reprinted from The ATA News (1999, 36 pp.)		
Q # 445529		\$1.33 ea for 10 or more	\$2.65 ea

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- Principals' Best** (K–12) Describes activities that various schools in the province have undertaken to create a safe and caring environment for students (1999, 16 pp.) See website.  
**Q # 445545** \$1.33 ea for 10 or more \$2.65 ea
- Volunteer Mentorship Programs:** (K–12) Describes a number of successful programs in which adult volunteers were assigned to serve as mentors to school-aged children (2000, 28 pp.)  
**Q # 445579** \$1.33 ea for 10 or more \$2.65 ea
- Volunteer Mentorship Program:** (K–12) A video portrays programs in which adults from the community work with children to help them develop various skills (1999, 9 ½ minutes)  
**Q # 445602** \$ 7.00
- Volunteer Mentorship Program: A Practical Handbook** (includes 3.5" disk) (K–12) Explains how to set up programs in which adults serve as mentors to school-aged children (1999, 44 pp. plus a computer disk containing sample documents used in the program)  
**Q # 445595** \$10.00

**CHECK LRC FOR NEW TITLES**

## II. TOWARD A SAFE AND CARING CURRICULUM—RESOURCES FOR INTEGRATION

These resources are recommended and approved by Alberta Learning. They integrate violence prevention into all subjects K–6 and are divided into five topics: (approximately 85 pp.)

1. Building a Safe and Caring Classroom/Living Respectfully
2. Developing Self-Esteem
3. Respecting Diversity and Preventing Prejudice
4. Managing Anger and Dealing with Bullying and Harassment
5. Working It Out Together/Resolving Conflicts Peacefully

Student resource sheets are available in French. To order, check (F).

<b>Kindergarten</b>	<b>Q # 445446</b>	<b>F Q</b>	(Out of Province \$69.00)	\$49.00
<b>Grade 1</b>	<b>Q # 445371</b>	<b>F Q</b>	(Out of Province \$69.00)	\$49.00
<b>Grade 2</b>	<b>Q # 445389</b>	<b>F Q</b>	(Out of Province \$69.00)	\$49.00
<b>Grade 3</b>	<b>Q # 445404</b>	<b>F Q</b>	(Out of Province \$69.00)	\$49.00
<b>Grade 4</b>	<b>Q # 445412</b>	<b>F Q</b>	(Out of Province \$69.00)	\$49.00
<b>Grade 5</b>	<b>Q # 445420</b>	<b>F Q</b>	(Out of Province \$69.00)	\$49.00
<b>Grade 6</b>	<b>Q # 445438</b>	<b>F Q</b>	(Out of Province \$69.00)	\$49.00

**Anti-Bullying Curriculum Materials: Social Studies Grades 10, 11, 12** Developed by Project Ploughshares Calgary, this booklet contains a series of exercises that teachers can use to incorporate the topic of bullying into the high school social studies curriculum (1999, 81 pp.)

**Q # 445563** \$10.00

**Classroom Management: A Thinking and Caring Approach** Written by Barrie Bennett and Peter Smilanich, this manual outlines numerous strategies that teachers can use to cope with misbehavior in the classroom and create a learning environment that encourages student learning (1994, 342 pp.)

**Q # 445660** \$31.60

**SACS series of six full-color posters** A series of six full-color posters highlighting the Project's key concepts.

**Q # 444836** \$ 9.00

**PRICES SUBJECT TO CHANGE**

### III. TOWARD A SAFE AND CARING PROFESSION

The ATA's SACS Project trains inservice leaders and workshop facilitators. The following workshops are designed to help teachers implement the curriculum resources.

**Toward a Safe and Caring Curriculum—ATA Resources for Integration: Kindergarten to Grade 6\***

**Toward a Safe and Caring Secondary Curriculum—Approaches for Integration\***

A series of short sessions focused on strengthening SACS teaching strategies is also available.

### IV. TOWARD A SAFE AND CARING COMMUNITY

This program area is designed to help all adults who work with children—parents, teachers, coaches, youth group leaders, music instructors—model and reinforce positive social behavior, whether at school, at home or in the community. The community program includes a series of 2-2½ hour workshops for adults and older teens.

**Living Respectfully\***

**Developing Self-Esteem\***

**Respecting Diversity and Preventing Prejudice\***

**Managing Anger\***

**Dealing with Bullying\***

**Working It Out Together - Resolving Conflicts Peacefully\***

**Who Cares? brochures** (Pkg of 30) Provides background on the Safe and Caring Communities Project, a collaborative effort between the ATA and Lions Clubs of Alberta (1998)

Q # 444654 \$ 9.80

**Who Cares? CD-ROM and brochure** Describes the Safe and Caring Communities Project, a collaborative effort between the ATA and the Lions Clubs of Alberta (1998)

Q # 444646 \$ 4.35

**Who Cares? video and brochure** Describes the Safe and Caring Communities Project, a collaborative effort between the ATA and the Lions Clubs of Alberta (1997, 11 minutes)

Q # 444638 \$ 5.95

**Toward a Safe and Caring Community Workshops Action Handbook: A Guide to Implementation** Provides specific information about how to implement the ATA's Safe and Caring Schools Project—Toward a Safe and Caring Community Program. In addition, the handbook provides suggested activities and strategies to help communities continue to work on issues related to enhancing respect and responsibility among children and teens.

Q # 455304 \$ 7.00

**Violence-Prevention Catalogue of Alberta Agencies' Resources** Compilation of the information that was gathered from over 200 organizations and community groups who work in the area of violence prevention, and with children and youth in character development through community leadership.

Q # 455312 \$ 7.00

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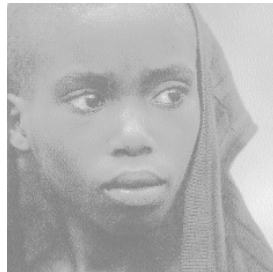
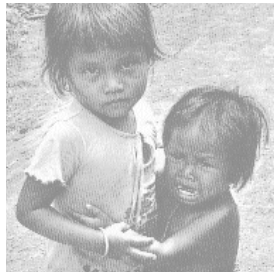
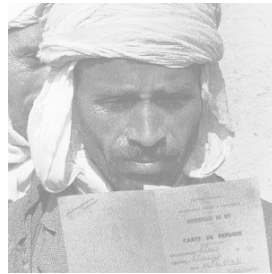
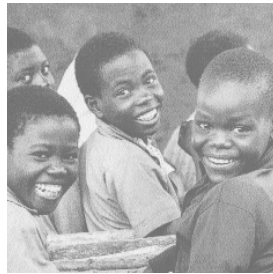
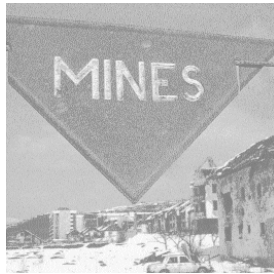
*Teachers Guide: Refugees:*  
**A CANADIAN PERSPECTIVE**



**United Nations  
 Association  
 in Canada** | **Edmonton  
 Branch**



**ACGC**   
 Alberta Council for Global Cooperation



# refugees:

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A CANADIAN PERSPECTIVE



# refugees:

## A CANADIAN PERSPECTIVE

**Welcome.** This teacher's guide contains basic facts, stories, and activity ideas to assist you in introducing the topic of refugees into your classroom, whether in social studies, history, geography or other lessons. It explains who refugees are, the concepts of asylum and international protection, what Canada is doing for refugees and, lastly, how students can take action to raise awareness and help refugees in their communities. This guide points you towards other useful classroom-ready teaching resources, most of which are available free of charge. These materials are described in the accompanying *Catalogue of Teaching Resources*.

**Teaching about refugees is important.** For many young Canadians, refugee issues are distant and abstract. It is easy to grow up without a clear understanding of what causes people to become refugees, and why some come to Canada. This guide is based on the premise that educating young people about refugees and the new perspectives they bring with them helps to build a welcoming, inclusive society.

**By studying refugee issues, your students will gain:**

- > an understanding of the root causes which force refugees to flee their countries;
- > an understanding of the difference between refugees and immigrants;
- > an ability to recognize and counter negative stereotypes;
- > an understanding of Canada's refugee policies at home and abroad;
- > an appreciation of how national and international laws strive to protect the rights of refugees; and
- > an understanding of the concepts of justice and equality, and a sense of personal responsibility for defending human rights.

**Your curriculum** has many links to refugee issues. Although social studies is the most obvious fit, many subjects can be viewed from a refugee perspective, including world issues, history, geography, law, language arts, political science and media studies. For detailed curriculum links, and for further lesson plans relating to these subjects, please refer to the enclosed *Catalogue* and the teacher's section on UNHCR's website at [www.unhcr.ch/teach/teach.htm](http://www.unhcr.ch/teach/teach.htm).

**You don't need to be an expert to teach about refugees.** Few of us have had an opportunity to study about refugee issues. Provided you have a general interest in the subject, you don't have to have all the answers. You just have to be willing to learn with your students.

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## who ARE REFUGEES?

As defined in the UN's *1951 Convention relating to the Status of Refugees*, a **refugee** is a person who has left his or her country and cannot return because of a well-founded fear of being persecuted due to race, religion, nationality, political opinion or membership of a particular social group.

**Persecution** means sustained and systematic violation of basic human rights.

**Human rights** are those rights that belong to every individual simply because he or she is a human being. They set out the basic standards which allow people to live in dignity. (See the *Universal Declaration of Human Rights* at [www.unhchr.ch](http://www.unhchr.ch))

War and **persecution** force people to flee their homes in many parts of the world. Refugees leave their countries because their basic **human rights** have been violated or are in jeopardy. Persecution may be for a variety of reasons, such as political opinion, ethnicity or religious belief. Refugees cannot count on protection from their own government, including the police and the courts. Their only option is to seek safety in another country.

An **internally displaced person** is similar in many ways to a refugee, but has not crossed an international border. Internally displaced persons flee within their own countries because of war, human rights violations or natural disasters. There are more internally displaced persons in the world today than there are refugees.

### REFUGEES AND IMMIGRANTS

Refugees leave their countries to escape from war or persecution. They cannot safely return home, and cannot count on their government to protect their basic rights. Immigrants choose to leave their countries voluntarily to make a new life elsewhere. They can return home at any time, and can still count on the protection of their own government.

## Activity: Trapped in School

### GOAL

*To have students relate to how it would feel to have their basic rights abused.*

### SITUATION

Following a series of burglaries in the neighbourhood, some witnesses have reported to the police that youth of the age range in your classroom and from your school were involved. No arrests were made, but the police have agreed with the school administration that all students of your grade level will be confined to the classroom every day after school for the rest of the school year. Any student found not complying with this regulation will be expelled.

## ASK YOUR CLASS

How do they feel about this decision? What actions would they take? Some students might suggest an all-out strike, taking legal action or alerting the media to their plight. Next, present them with a situation where there are no legal remedies, as their rights are not protected. The student who led the strike was arrested and jailed without trial. The main newspaper that covered the story with a sympathetic editorial was shut down. There is no other option but to accept the regulation or be expelled. Which would they choose? Have them explain their choice. Encourage the students to draw analogies to the plight of people who risk persecution and become refugees.

## Corresponding Resources

For further details and information on how to order, please refer to enclosed *Catalogue of Teaching Resources*.

### TEACHERS' GUIDES

- > *Human Rights, Refugees and UNHCR*: Unit Plan for ages 12-14; specifically lessons 3-5
- > *To Be a Refugee* (with video)
- > *Passages and Junior Passages*; specifically “Separation Activity” and “Crossing the Border Activity”

### RESOURCES FOR YOUTH

- > *Refugee Teenagers*
- > *Refugee Children*
- > *Refugees by Numbers*; specifically “Who does UNHCR Help and How”

### BROCHURES

- > *Facing Facts: Myths and Misconceptions about Refugees*
- > *Refugees Magazine*
- > *Helping Refugees: An Introduction to UNHCR*

### WEB RESOURCES

- > Geography Unit Plan for ages 9-11, from [www.unhcr.ch/teach/teach.htm](http://www.unhcr.ch/teach/teach.htm)
- > History Unit Plan for ages 9-11, from [www.unhcr.ch/teach/teach.htm](http://www.unhcr.ch/teach/teach.htm)



# asylum

## AND INTERNATIONAL PROTECTION

**Asylum** is the protection offered to someone fleeing persecution in another country. An **asylum-seeker** is a person who has crossed an international border and applies for protection as a refugee in another country. Many countries, like Canada, have special procedures to decide whether an asylum-seeker is a refugee to whom protection should be granted. In Canada, asylum-seekers are known as refugee claimants.

*“Everyone has the right to seek and to enjoy in other countries asylum from persecution.”*

Article 14, The Universal Declaration of Human Rights

The UNHCR extends **international protection** to refugees who do not enjoy the protection of their home country. This means that the UNHCR ensures that refugees receive asylum, that they are not forcibly returned to a country where persecution is feared and that their social and economic rights are respected in their country of asylum.

The right to seek and enjoy **asylum** in another country is a basic human right. Refugees seek asylum because they can no longer remain safely in their own countries. The most important feature of asylum is protection from being forcibly sent back to a country where a refugee's life or freedom would be in danger. This forced return is known as *refoulement*. *Non-refoulement* is a rule of international law which stipulates that no person may be returned against his or her will to a country where his or her life or freedom would be in danger.

It is important for countries of asylum to respect refugees' basic rights. Refugees need shelter, food, clean water and health care. Refugee children need to go to school, and their parents should have the right to work. Economic and social rights apply to refugees as they do to all other individuals. Respecting refugees' basic rights means enabling them to live normal lives.

The *1951 Convention relating to the Status of Refugees* is a UN treaty which has been ratified by around 140 countries, including Canada. The Convention defines who is a refugee, establishes the principle of *non-refoulement* and sets out basic refugee rights, which states are bound to respect. Prior to this Convention, there were no international guarantees for refugees. Many people who fled their homes did not survive, because other countries would not take them in.

The **United Nations High Commissioner for Refugees (UNHCR)** is the organization that has been given the task of protecting and helping the world's refugees. The UNHCR strives:

- > to safeguard the rights and well-being of refugees;
- > to ensure that refugees are not sent back to a country where they would be in danger; and
- > to find solutions by assisting refugees to return home or settle in a country of asylum.

**Resettlement** is the organized movement of refugees from camps or other temporary situations to another country where they can reside on a permanent basis. Resettlement to another country may be the only way to guarantee protection of a refugee who is at risk of forcible return or who faces other serious problems.

**Voluntary Repatriation** is the return of refugees to their home countries, of their own free will, once conditions have become safe. The UNHCR helps refugees to return home, arranging for transportation and providing them with basic assistance to get back on their feet.

Persons who have committed war crimes, crimes against humanity or other serious non-political crimes are considered not deserving of international protection and are therefore excluded from refugee status.

## Activity: Illegal Tunes

### GOAL

*To have students understand why asylum is a fundamental human right.*

### SITUATION

A new principal has taken over at your school and outlawed all forms of music. A search has been conducted of your students' lockers and desks; CDs, tapes and musical instruments were discovered and confiscated. Some students from another class have already been taken away and are said to be in jail. Your students manage to escape to another school, but they are turned away because it is already full. They try their luck at a third school and are informed that they may enter, but must leave everything behind except the clothes on their backs.

### ASK YOUR CLASS

How do they feel? What did they think when they were turned away from the first school? Do they want to go back to their old school? What do they expect from their new school? What will be the most difficult part of adjusting? What do they miss? Encourage them to draw analogies between their situation and the situation of refugees.

## Corresponding Resources

For further details and information on how to order, please refer to enclosed *Catalogue of Teaching Resources*.

### TEACHERS' GUIDES

> *Human Rights, Refugees and UNHCR*, Unit Plan ages 15-18, lessons 1,2,3,5

### RESOURCES FOR YOUTH

- > *Refugee Teenagers*
- > *Refugee Children*; specifically pp. 16-26 "Finding Safety and Shelter."
- > *Today's Children* (six elementary level books with a teacher's guide available at cost)

### BROCHURES

- > *Protecting Refugees: Questions and Answers*
- > *Refugees Magazine*
- > *Helping Refugees: An Introduction to UNHCR*

### WEB RESOURCES:

- > [www.unhcr.ch](http://www.unhcr.ch)
- > [www.refugees.org](http://www.refugees.org)
- > [www.amnesty.org](http://www.amnesty.org)



# Canada

## AND REFUGEES

Canada has a long history of helping refugees at home and abroad. However, there have also been some very dark moments in our history. One of those moments occurred in June of 1939. A ship called the *St. Louis*, filled with 900 desperate Jewish refugees fleeing the horror of Nazi Germany, was turned away by the United States. Seeing Canada as its last hope the ship sought refuge here, but Canada also said no. The *St. Louis* and its terrified passengers were forced to return to Europe. Only a handful survived.

Canada has learned from the grave consequences of denying asylum to those fleeing persecution. Since the Second World War, Canada has offered a new home to more than 700,000 refugees. In 1969, Canada ratified the *1951 United Nations Convention relating to the Status of Refugees*. This signified Canada's formal commitment to identifying and protecting refugees in Canada, and making sure that their basic rights are respected.

### The Nansen Refugee Award

In 1986, UNHCR awarded its prestigious Nansen Refugee Award (formerly, the Nansen Medal) to the people of Canada, in recognition of their "major and sustained contribution to the cause of refugees." It was the first time a country as a whole was awarded this medal, named after Fridtjof Nansen, who won a Nobel Peace Prize for his refugee work in the aftermath of World War I.

Citizenship and Immigration Canada (CIC) is the main federal government department responsible for resettlement and integration of refugees in Canada. The Immigration and Refugee Board (IRB), an independent tribunal, is responsible for deciding whether refugee claimants who arrive in Canada by their own means are entitled to refugee status.

The Canadian International Development Agency (CIDA) provides humanitarian aid to refugees overseas through the UNHCR and numerous other organizations, including UNICEF, the World Food Programme, the Red Cross and Canadian non-governmental organizations (NGOs). CIDA gives high priority to overseas projects which support peace-building initiatives, war-affected children and refugee women. Canadian peacekeepers help people affected by war in many parts of the world. Ordinary Canadians also directly support NGOs abroad which provide assistance to refugees and work to address the root causes of refugee flight.

NGOs, faith communities, community groups and individuals throughout Canada help refugees in many practical ways. NGOs are important advocates for the rights of refugees, and help to influence government policy to make sure that refugees in Canada receive fair treatment. Canadians also directly assist thousands of refugees through sponsorship programs.

### REFUGEES COME TO CANADA IN TWO WAYS:

1. Some arrive as *asylum-seekers* (or *refugee claimants*). These are people who make their own way to Canada and apply for refugee status when they arrive or after they have entered Canada.
2. Others are selected overseas by Canadian visa officers and offered resettlement in Canada.

### REFUGEE CLAIMANTS

The IRB is responsible for deciding whether refugee claimants are entitled to protection in Canada. They use the refugee definition contained in the 1951 Refugee Convention (see page 2) and must hear each applicant individually. Roughly half of the claims are decided positively.

## RESETTLED REFUGEES

Canadian immigration officials posted abroad select refugees for resettlement to Canada. These are men, women and children who either cannot remain safely in the country where they first sought asylum or who have close family ties in Canada. Many resettled refugees receive assistance from the federal or Quebec provincial government, while others are helped by private sponsors, including individual Canadians, faith communities or groups of concerned citizens.

### The Singh Decision

Canadians mark April 4th as Refugee Rights Day. On this date in 1985, the Supreme Court of Canada handed down a landmark ruling which has become known as the “Singh Decision.” The case involved seven refugee claimants from India who were not allowed an oral hearing. Their application for refugee status was rejected and they appealed to the Supreme Court. The Court ruled that refugee claimants in Canada deserve the same standard of justice under the Canadian Charter of Rights and Freedoms as Canadian citizens, and are entitled to a fair hearing. This decision paved the way for the creation of the Immigration and Refugee Board (IRB) in 1989.

### Canadian Charter of Rights and Freedoms

The Charter protects the fundamental rights and freedoms of all people in Canada, and sets out specific rights of Canadian citizens. The rights contained in the Charter are considered essential to preserving Canada as a free and democratic country — first and foremost, the right to life, liberty and security of the person. The Singh Decision is an example of how the Charter affects refugees. The basis of our Charter stems from the Universal Declaration of Human Rights.

## Activity 1: Making the Decision

### GOAL

*To give students an overview of Canada's refugee determination system.*

### SITUATION

The case studies below are examples of the dilemmas faced by the IRB when deciding whether someone is a refugee. Have the students work in groups to review the case study and answer the questions. Discuss their decisions. What was most difficult in making their determinations?

### CASE STUDY 1

Ms. H, who has no political affiliation, belongs to an ethnic minority, many members of which want independence from the ethnic majority governing her country. In support of their ideas, some members of the minority group have undertaken guerilla activities. Each time one of these guerilla actions took place, Ms. H was threatened by some of her neighbours, who belong to the ethnic majority. In addition, she received anonymous phone calls from members of her own ethnic group, who criticized her for not taking their side. She went to the police and asked for protection, but they were so overwhelmed by the events

**The Immigration and Refugee Board (IRB)** is an independent tribunal whose mission is “to make well-reasoned decisions on immigration and refugee matters efficiently, fairly and in accordance with the law.” (See [www.irb.gc.ca](http://www.irb.gc.ca))

**Citizenship and Immigration Canada (CIC)** is the federal government department responsible for refugee and immigration issues. CIC has programmes which reunite families, help protect and resettle refugees, admit immigrants with particular labour market skills and promote acquisition and understanding of the rights and responsibilities of Canadian citizenship. CIC also implements and enforces Canadian immigration legislation. (See [www.cic.gc.ca](http://www.cic.gc.ca))

**The Canadian Council for Refugees (CCR)** is a non-profit umbrella organization committed to the rights and protection of refugees in Canada and around the world and to the settlement of refugees and immigrants in Canada. The membership is made up of organizations involved in the settlement, sponsorship and protection of refugees and immigrants. (See [www.web.net/~ccr](http://www.web.net/~ccr))



that they could not help her. Tension grew in Ms. H's country, and many people were killed in clashes. Three members of Ms. H's family were killed and the perpetrators were never identified. Frightened, Ms. H obtained a passport, left her country by plane, and arrived in Canada, where she is now requesting asylum. Is Ms. H a refugee? Why or why not?

**Answer:** Although Ms. H was not involved in guerrilla activities, her neighbours still threatened her because she belongs to the minority ethnic group. In this case, her fear of persecution because of her ethnicity is well-founded. She is also in the position of being persecuted by certain members of her own ethnic group for not supporting the independence movement. In other words, her perceived political opinion (that is, not being involved at all) is at odds with others in her ethnic community. Her fear of persecution on political grounds is well-founded. She should be recognized as a refugee.

## CASE STUDY 2

Ms. F is a citizen of Magnolia. She has been suffering from a serious disease for the past three months. Her doctor believes that she only has a few more months left to live. Her only hope is a new, but very expensive, medical treatment. Unfortunately, Ms. F is very poor, and the Magnolian government has suspended all free health care services. All citizens are now required to pay the full cost of their medical care. Ms. F will never be able to afford the treatment that she needs to survive. However, in neighbouring Ruritania, health care is still subsidised by the government. If Ms. F is allowed into Ruritania, she is guaranteed free health care. With the help of a friend, Ms. F travels to the Ruritanian border and applies for refugee status. She claims that she will not survive if she remains in Magnolia. Do you think her application will be accepted? Why or why not?

**Answer:** Ms. F would not be recognised as a refugee. Poverty and poor social conditions alone are not grounds for granting asylum. To be considered a refugee under the 1951 Refugee Convention, there must be a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion. Ms. F is not being persecuted for any of these reasons. Although Ms. F belongs to the lower class, her membership of this social group is not in itself enough to be recognised as a refugee. There has to be some threat of persecution for belonging to this particular group. In this case, the government health care policy applies to everyone. No one is being disproportionately mistreated because of his or her race, religion, nationality, membership of a particular social group or political opinion. However, if the government refused to provide medical treatment to Ms. F because of her ethnicity, then she might be a refugee.

**Comment:** Even though Ms. F did not meet the refugee definition, hers is a compelling humanitarian case. Many refused refugee claimants, such as Ms. F, apply in good faith believing that they are refugees, and although their story may not be one of persecution, they face other threats and personal hardships.

## Activity 2: A New Home

(Adapted from UNHCR’s Publication “Passages,” Activity 3)

### GOAL

*To help students appreciate the challenges faced by newcomers.*

### SITUATION

Divide the students into ‘families;’ each family is given a different color armband. Blindfold the participants and gently guide the members of the families away from each other. Throughout the separation, have people blow whistles, shout, and create noise. Following this, give the participants a short amount of time to find their family members. The less time, the more stress and anxiety will be created. Throughout their search, keep making noise, have people obstruct the family members’ movement, and give false directions to people searching for each other. After the family members have joined each other, have the students remove their blindfolds and have them seek an area designated as their home in their “new country;” the students will not know where these areas are and must rely on the directions of others. Have people ignore them when they ask for directions, or give them false directions again. After confusion and frustration has set in, have one person smile and welcome them, giving them the right directions and showing them to their “homes.” Once the scenes have been acted out, ask the students why they behaved the way they did, and how they thought the newcomers felt. What could they have done to help them feel at home?

## Corresponding Resources

For further details and information on how to place an order, please refer to enclosed *Catalogue of Teaching Resources*

### TEACHERS' GUIDES AND VIDEOS

- > *Human Rights, Refugees and UNHCR*, Unit Plan ages 15-18; specifically lesson 4
- > *Passages and Junior Passages*
- > *To Feel at Home*; specifically pp. 31-41— Section 3 “Making a New Life”
- > *Journey of Hope* (video)
- > *Belonging*
- > *Strangers Becoming Us*

### RESOURCES AT COST

- > *A Scattering of Seeds*
- > *Destination Canada Multimedia Kit*
- > *A Hundred Years of Immigration to Canada*

### BROCHURES

- > *Protecting Refugees: Questions and Answers*
- > *Refugees Magazine*

### WEB RESOURCES

- > [www.web.net/~ccr](http://www.web.net/~ccr)
- > [www.cic.gc.ca](http://www.cic.gc.ca)
- > [www.irb.gc.ca](http://www.irb.gc.ca)





## Our Stories

*The following stories are real life accounts of refugees living in Canada. The first is the story of a family resettled to Canada from overseas. The second is that of a person who claimed refugee status after arriving at Canada's border.*

### JAWHAR SULTAN, TORONTO, ONTARIO

The expression “out of the frying pan and into the fire” aptly describes how Jawhar Sultan and her family felt when they arrived as refugees in Moscow after fleeing their native Afghanistan.

Moscow was not considered a safe place for a person like Jawhar, who remembers how the Russian army invaded Afghanistan in an attempt to take control of the country. However, Moscow was the nearest place Jawhar and her family could reach when they fled their homeland.

Afghanistan has been at war for the last 20 years. Many innocent people like the Sultans have been caught in the crossfire as each new regime tries to punish anyone connected to the old, even if those connections are tenuous at best.

Although Jawhar's family did not have any connection to the former communist regime, they were still under suspicion, and several of Jawhar's relatives were killed. Fearing for her life and the lives of her husband and five young children, Jawhar and her family escaped to the relative safety of Moscow as fast as they could.

But Moscow was not the salvation they had hoped. The war between the two countries had created a lot of bad blood, and the police were constantly harassing Afghan people like Jawhar.

Desperate to find a country that would help her start a new life, Jawhar applied to many embassies. Although she would go anywhere, she secretly hoped she would end up in Canada because a friend who had already escaped there had sent her letters telling her what a wonderful and peaceful place it was to live.

Jawhar was in Russia for five years, and the last three were spent organizing her papers and trying to connect with a sponsor. Finally, she got in touch with Toronto's Afghan Women's Counselling and Integration Community Support Organization, who agreed to sponsor her once they made sure that she was indeed not connected to the communist party and its activities.

“Her story touched our hearts,” says Adeena Niazi of the organization. “At first, her case was not a priority, but then she sent us a picture of her children and told us about the hard life they were living in the hands of their former enemy.”

“The staff got together to discuss it, and we all agreed that we wanted to help her,” Adeena explains.

While Jawhar was thrilled to learn of her acceptance in Canada, her share of tragedies was not yet over. Just as she got word that she had finally found a safe country to call home, her husband Kokar got food poisoning and died. Three Russian hospitals had refused to treat him because of his ethnic origin and his inability to pay.

Still, Jawhar was determined to give her children hope for the future, and so she pressed on to Canada as a single mother of five. The family breathed a collective sigh of relief as soon as the plane to Toronto left the Moscow airport in June 1998.

“I was very surprised by all the attention I received when I arrived,” says Jawhar, with the help of a translator. “I am grateful to the Afghan Women's Organization because they were so helpful. They spoke my language and helped me find an apartment, register for English training and get the kids into schools. They also showed us how to live from day to day in Canada.”

Jawhar did get a bit of a shock, however, when a fire alarm went off in the building she was living in during her first week in Canada. At first, she didn't know what was happening because there were so many flashing lights and so much noise coming from the fire trucks that responded to the call. Luckily, it was a false alarm, and Jawhar realized that, in Canada, all that noise and light does not mean people are coming to take you away.

Despite having only nine years of formal education and no work experience, Jawhar was determined to earn a living to support her family. An excellent seamstress, she was helped by the Women's Organization, who advertised her services. Now, she does tailoring for a group of regular clients.

She also takes English-language courses so that she can catch up with her children, who became fluent in English after only three months. Her eldest son helps out by splitting his time between taking courses and working at a part-time job. Someday, he hopes to have enough training to be a television technician.

The youngest child is in junior high school and wants to become a psychologist so that she can help others. The other three are doing very well in high school and are equally ambitious — one hopes to become a doctor, and the other two want to be a dentist and a journalist.

While learning English is difficult for Jawhar, the biggest challenge is being a single mother of five teenagers. “But this would be hard in any country,” says Jawhar. She's thrilled that her children now live in peace but worries, like any typical Canadian parent, about the drugs and violence in Toronto schools.

For the most part, however, Jawhar is very content with the way this stage of her life is unfolding. She sends messages to those left behind through friends in Pakistan, telling them how open, friendly and helpful Canadians are to her.

Although she may never be able to return to her homeland, Jawhar is happy. For the first time in more than 20 years, she can stop looking over her shoulder and start living her own life.

## ANGÉLIQUE

*The name and parts of the story have been changed to respect the confidentiality of the refugee claimant in Canada.*

Angélique is a member of the Tutsi minority ethnic group in the Democratic Republic of Congo. Her husband was a prominent human rights activist who was forced into hiding after the government ordered his arrest on charges of treason. Frustrated that her husband had eluded them, the security forces detained Angélique twice for interrogation. Each time she was repeatedly beaten and humiliated over a period of several weeks.

After her second release from detention, she knew that she could not survive another round of interrogation and decided to flee with her children. Unfortunately the costs charged by smugglers to cover travel and false identity documents meant that she could only afford to take one of her two children. She took her four-year-old son and



left her thirteen-year-old son in the care of friends with the tearful promise that they would only be separated for a short period. “I was convinced that we would all be together very soon. If I had known that it would take so long I never would have left my other child behind,” said Angélique.

She and her younger son arrived in Canada after a harrowing trip where every moment was filled with the paralyzing fear of being discovered and sent back home.

Angélique made a refugee claim as soon as she landed in Canada. Aside from the small amount of money she had left, her only resources were her limited ability to speak French, and the names and addresses of a few friends of friends.

During the first few months, Angélique found herself queuing up before government offices and filling out an array of application forms. This was necessary in order to seek basic services and to move her refugee claim forward. Often forms were returned to her because they were found to be incomplete or wrongly filled out, and she had to do them over again.

With the help of a “legal aid” lawyer, she managed to navigate the complex and sometimes intimidating status determination process.

Though she was entitled to work while awaiting a decision on her application, the main problem was finding affordable care arrangements for her child. Without day care and the ability to speak English or French well, it was hard for her to find a job. Eventually, with the help of a few Canadians who befriended her, she managed to find some part-time cleaning work.

Finally it was time for her refugee hearing. This proved to be another challenge. In order to explain her claim, she had to re-live what she had experienced at home, and was forced to answer many questions which she found personal and troubling. “Even though my lawyer warned me about the kind of questions I would be asked, it was very hard for me to answer some of them” said Angélique. After the hearing the waiting started again. Nine months have passed since she arrived in Canada. All the while there is nothing she has been able to do to bring her other son to join her. She still has had no news of her husband. She has often felt that all her sacrifices were in vain. There are times when she is overcome with guilt for having left her other child behind.

Luckily, Angélique has found support and comfort from a small group of Canadian friends. She hopes to receive a decision soon, and she is confident that the Canadian authorities will believe her story. She regularly sends a small amount of money to the family looking after her older son, with the same promise that soon, she will be able to bring him to a safe new home.

## how CAN I HELP?

Young people can take action to help refugees in their own communities. They can also help raise awareness of what it is like to be a refugee. Sometimes, just a smile and a word of welcome can go a long way. Here are some more concrete ideas for activities which you and your students could undertake:

- > Invite guest speakers into your classroom or community center. These could be refugees or persons who have worked with refugees.
- > Encourage your students to think about the people immediately around them who are refugees. Encourage them to talk to or interview family, friends or others in their community who came to Canada (or who had ancestors who came to Canada) as refugees. There may be refugees in your class who would like to share their stories, but you need to be cautious and not force people to talk about experiences they would rather keep to themselves.
- > Arrange to show a video with a refugee theme at school, or at your local faith community or community center.
- > Encourage students to organize a fundraising drive in support of refugees living in camps abroad.
- > Organize a contest for the best essay or artwork relating to the topic of refugees.
- > Encourage students to find out which refugees are arriving in their community and what services are available to them.
- > Encourage students to set up a school committee to help newly arrived refugee students and their parents.
- > Encourage students to write an article for their school or local newspaper about a refugee theme.
- > Encourage students to volunteer for a local agency or sponsorship group which helps newly arrived refugees, if opportunities exist.
- > Help students to organize a community event to celebrate the benefits of diversity, for example a pot luck supper, or a cultural evening.

## ordering information

*Please send your requests to:*

Refugee Teaching Resources

United Nations Association in Canada

900-130 Slater Street

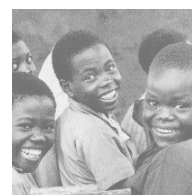
Ottawa, Ontario, K1P 6E2

Fax: (613) 563-2455

Email: [refugees@unac.org](mailto:refugees@unac.org)

Website: [www.unac.org](http://www.unac.org)

Requests will be confirmed and forwarded to the appropriate agency.



This Guide is produced by



United Nations Association in Canada  
[www.unac.org](http://www.unac.org)

In cooperation with



United Nations  
High Commissioner for Refugees  
[www.unhcr.ch](http://www.unhcr.ch)

and



Canadian Council for Refugees  
[www.web.net/~cct/](http://www.web.net/~cct/)

This Guide has been made possible through the generous assistance of:

**Canada**  
 **Citizenship and Immigration Canada** **Citoyenneté et Immigration Canada**  
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# John Humphrey Centre for Peace and Human Rights

## *Youth Guide to the Canadian Charter of Rights and Freedoms – French and English*





**John Humphrey Centre**

*for Peace and Human Rights*

*pour la paix et du droits de la personne*



# Youth Guide to the Canadian Charter of Rights and Freedoms



## Acknowledgments

The John Humphrey Centre for Peace and Human Rights would like to gratefully acknowledge the contribution of the Alberta Law Foundation which enabled us to develop the second edition of this Guide. We are also grateful to the Department of Canadian Heritage for their ongoing support and their initial investment into making this resource a reality. Thanks to Canadian Heritage's support, this resource has been distributed and utilized across Canada.

We would also like to thank Jonathan Carlzon for his time and effort in revising this Guide for the release of the 2nd Edition as well as the commitment of Gerald Gall who oversaw the editorial process. A special thank you as well to all of the students whose art is displayed throughout the Guide.

We fervently hope that this publication will continue to contribute to a better understanding of the *Canadian Charter of Rights and Freedoms*, an important expression of the Canadian soul; may it nurture a culture of peace and human rights in the youth of today.

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## Introduction

### What is the *Charter*?

The *Charter* describes and protects certain rights and freedoms that belong to all Canadians.

What are “rights and freedoms”? In their most basic form, rights and freedoms are things you are allowed to be, to do or to have. Rights also exist to protect you.

Some of the most important *Charter* freedoms and rights include:

#### Fundamental freedoms (section 2)

- freedom of thought, belief, opinion and expression
- freedom of conscience and religion
- freedom of association and peaceful assembly

#### Democratic rights (sections 3 to 5)

- the right to vote
- the right to hold office (become a politician or ‘an elected representative’)

#### Mobility rights (section 6)

- the right to move around

#### Legal rights (sections 7-14)

- the right to life, liberty and security of the person
- the right to a fair trial
- the right to be free from unreasonable search and seizure
- the right not to be subject to cruel or unusual punishment
- the right to an interpreter in legal proceedings

#### Equality rights (sections 15 and 28)

- the right to equal benefit and protection of the law without discrimination

#### Language rights (sections 16 to 22)

#### Minority language educational rights (section 23)

Rights and freedoms such as these help define Canada. They are given the best protection possible by being written into the Constitution.

## Who has *Charter* rights?

Most of the rights and freedoms described in the *Charter* belong to any person in Canada, whether a Canadian **citizen**, a **permanent resident** or a **visitor**. Some of the rights are given only to Canadian citizens such as the right to vote (section 3) and the right to enter, remain in and leave Canada (section 6).

The *Charter* applies to dealings between an individual or group and the federal, provincial and municipal government and their related agencies. For example, the *Charter does* apply to students attending schools.

The *Charter* does not apply to non-government organizations, such as businesses who are not part of government. For example, the *Charter* does not apply to customers at a fast food restaurant.

### Case Study

Dallas recently started attending a new school. He quickly gained a reputation for getting into fights and taking risks. One of the other students started rumours that Dallas deals drugs. One day at lunch, Dallas found the principal searching his locker. The principal told Dallas that he was searching for drugs or weapons.

Does the *Charter* apply?

The *Charter* does apply. In a famous court case called *R. v. M. (M.R.)*, the Supreme Court of Canada decided that for the purpose of applying the *Charter*, “schools constitute a part of government”.

What rights are at issue?

Section 8 of the *Charter* protects individuals against ‘unreasonable search and seizure.’ This means Dallas’ locker should not be searched without a good reason. It also means that his personal belongings should not be taken away unless there is a good reason. Schools must have reasonable grounds to search a student’s locker. Reasonable grounds in this case means that a locker search based on rumours about a student would probably not be a good enough reason to search a locker, unless the school had more information to justify the search.

## Are there more rights and freedoms than those described in the *Charter*?

There are many additional laws made by federal, provincial and territorial governments that protect rights. Examples of this include laws that protect against refusing to hire a person for a job because of religion or race, laws that protect the environment, and laws that give rights to people accused of committing a crime. The *Charter* does not replace other laws or sources of rights and freedoms. However, the rights and freedoms in the *Charter* have special protection because they form part of the Constitution – the supreme, or highest, law of Canada.

## Is the *Charter* the same as the Canadian Constitution?

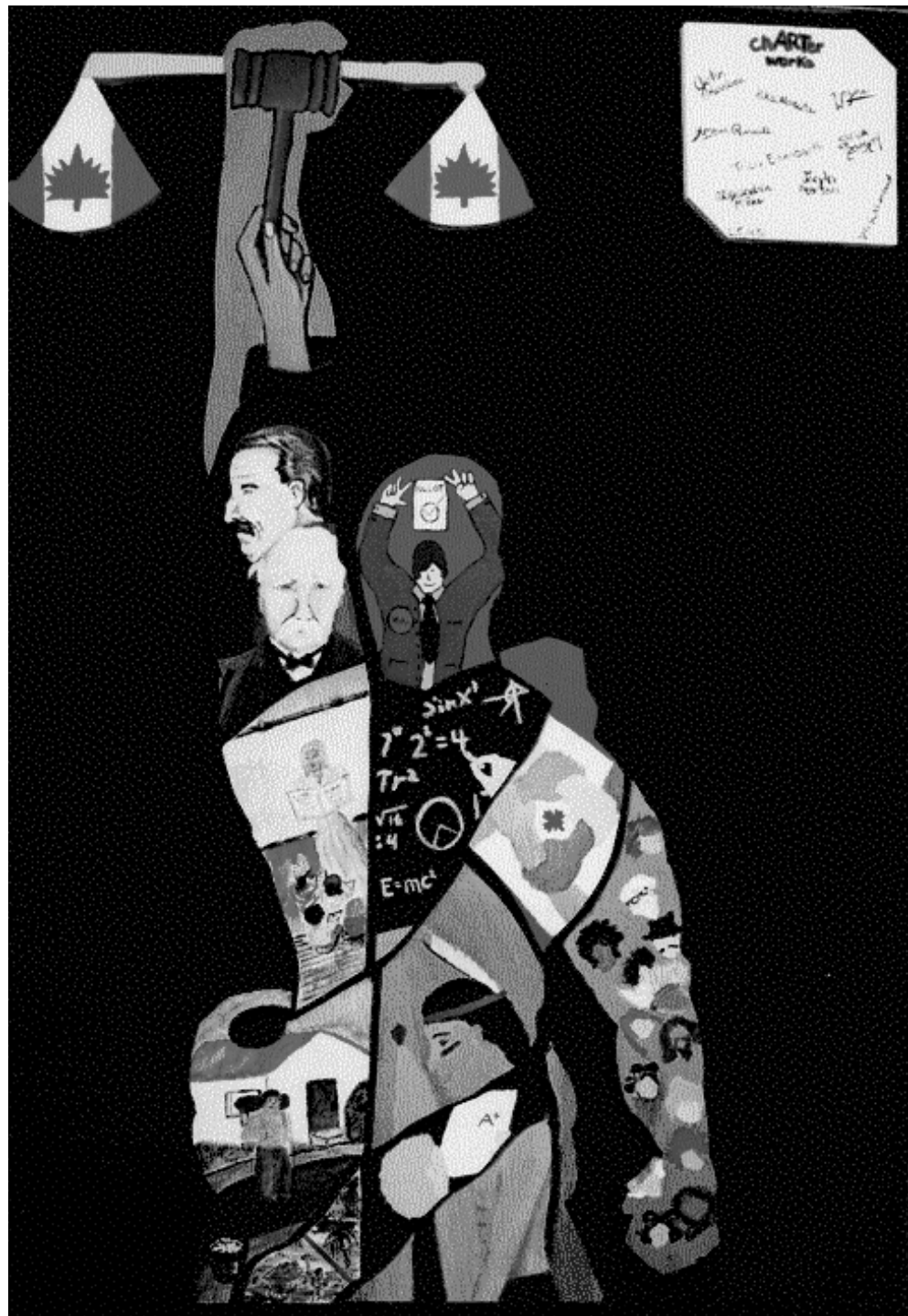
The Constitution is the supreme law of Canada and sets out rules explaining how our country works. The *Charter* is one part of the Canadian Constitution. This means that the *Charter* is also part of the supreme law of Canada. Governments have to make sure that new laws agree with the *Charter*. The *Charter* only allows governments to limit *Charter* rights in certain circumstances.

## Can the government take away my *Charter* rights?

Yes. Section 1 of the *Charter* allows a government to take away rights and freedoms only if those limits are reasonable in a free and democratic society. More information about this can be found in Part 2 of this guide.

Section 33 of the *Charter* allows the federal government and any provincial or territorial government to pass laws that take away certain *Charter* rights and freedoms dealing with fundamental freedoms, legal rights and equality rights. (Sections 2 and 7 to 15). It is rarely used and laws that limit *Charter* rights under Section 33 only last for a period of five years. This section cannot be used to overrule certain rights, such as the right to vote, minority language education rights and mobility rights.

Because *Charter* rights and freedoms are so important, the rules do not make it easy for the government to change the *Charter*. To add or take away anything in the *Charter*, the federal Parliament and seven of



the ten provincial legislatures must agree to the change. As well, the population of those seven provinces must make up at least fifty per cent of the total population of Canada.

When did the *Canadian Charter of Rights and Freedoms* come into effect?

The *Canadian Charter of Rights and Freedoms* came into effect on April 17, 1982. On this date, a majority of Canada's elected representatives felt it was important to protect our rights and freedoms under the supreme law of Canada, the Constitution. The *Charter* protects individual rights and freedoms and reinforces the values and beliefs upon which this country was built. One section, section 15, took effect on April 17, 1985. More information on this section can be found in Part 2 of this guide.

Was there any protection for the rights of Canadians before the *Charter*?

Yes. Prior to the *Charter*, Canadians relied on a mixture of federal and provincial **statutes**, **common or judge-made law**, and **customs and conventions** to define and protect their rights and freedoms.

For example, the Canadian Bill of Rights, 1960, guarantees many of the same rights and freedoms as the *Charter*. A significant difference between the two, however, is that as a federal statute, the Canadian Bill of Rights can be changed at any time by the federal **Parliament** of Canada. The *Charter* can only be changed by the federal Parliament and a majority of the provinces (seven out of ten with at least 50% of Canada's population). As well, the *Charter* applies to both federal and provincial governments while the Bill of Rights only applies to the federal government. As part of the Constitution (the supreme law of Canada), the rights and freedoms of Canadians now have far greater protection and security.



## What can I do if my *Charter* rights have been denied?

The *Charter* provides three options to persons whose rights have been denied. These actions allow persons to obtain legal ‘**remedies**’.

The *Charter* states that a person who feels his or her rights have been denied can ask a court for a remedy that is “appropriate and just in the circumstances”. For example, a court may stop proceedings against a person charged with a crime if his or her right to a trial within a reasonable time has been denied.

*Anyone whose rights or freedoms, as guaranteed by this Charter, have been infringed or denied may apply to a court of competent jurisdiction to obtain such remedy as the court considers appropriate and just in the circumstances.* Section 24

A court can be asked for a remedy if a person feels that their individual *Charter* rights have been violated or denied because of the way **evidence** was obtained. For instance, if a police officer searches a car or house without permission or reasonable suspicion, the person can ask a court to order that the evidence not be used against him or her in court.

*Where, in proceedings under subsection (1), a court concludes that evidence was obtained in a manner that infringed or denied any rights or freedoms guaranteed by this Charter, the evidence shall be excluded if it is established that, having regard to all the circumstances, the admission of it in the proceedings would bring the administration of justice into disrepute.* Section 24

Finally, if a court finds that a law violates *Charter* rights, it can rule that the law is unconstitutional. If a law is unconstitutional, it is invalid and cannot be used by the government. Section 52 makes it clear that the *Charter*, as part of the Constitution, is the supreme law of Canada and that all laws in Canada must meet the terms of the *Charter* to be valid. This clear statement that the Constitution is supreme over every law gives the courts great discretion.

## Guarantee of Rights and Freedoms

### Section 1

The *Canadian Charter of Rights and Freedoms* guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be reasonably justified in a free and democratic society.

Canada is a multicultural country and our laws protect and preserve the diversity of our races, faiths and nationalities. The following are some of the kinds of protections it offers:

- fundamental freedoms;
- democratic rights;
- the right to live and seek employment anywhere in Canada;
- legal rights: the right to life, liberty and personal security;
- equality for all;
- the official languages of Canada;
- minority languages of Canada;
- Canada's multicultural heritage; and
- Aboriginal peoples' rights.

In Canada, even though great value is placed on human rights, individual rights and freedoms are not guaranteed or considered absolute. Limits may be placed on certain rights to ensure other rights are also protected or to maintain Canadian moral values. For example, though we have freedom of speech, certain laws limit that freedom, such as laws that permit censorship of movies or not being allowed to slander another person (i.e. saying something that may unfairly destroy another person's reputation).

Section 1 has become known as the "limitations" or the "reasonable limits" clause. It provides for laws that put "reasonable limits" on rights and freedoms, so long as the limits can be "demonstrably **justified**". In almost every case where rights and freedoms have been violated, the court must consider section 1.

In 1986 the Supreme Court of Canada explained what limit would be considered reasonable in a case called *Regina v. Oakes*. This case is famous for explaining how a court should determine if a limit on a right is reasonable.

**First**, the objective or purpose of the law to limit a right must be important enough to restrict a right or freedom. The objective [or purpose] must relate to concerns which are “pressing and substantial” before it can be characterized as sufficiently important.

**Second**, once the purpose is recognized as sufficiently important, the way a right is restricted must be related to the purpose of the law and the means must be reasonable and demonstrably justified. The means used must be carefully designed to achieve the objective in question. This is called the ‘rational connection’ test.

**Third**, the law should restrict ‘as little as possible’ the right or freedom in question.

**Fourth**, there must be **proportionality** between the right that will be restricted and the purpose of the law. The fourth test is referred to as the “proportionality test” and is used to decide whether legislation that violates rights or freedoms can be justified. Does the benefit of the law outweigh the right or rights being infringed? Are there more ‘pros’ than ‘cons’?

The above steps are known as the “Oakes test”. To summarize, governmental limitations on individual rights will be permitted so long as they:

- achieve an important social goal in a reasonable manner;
- obstruct individual rights as little as possible; and
- have an outcome that is not unequal to their purpose.

## Fundamental Freedoms

### Section 2

Everyone has the following fundamental freedoms:

- (a) freedom of conscience and religion;
- (b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- (c) freedom of peaceful assembly; and
- (d) freedom of association.

Section 2 of the *Charter* grants Canadians the freedom to believe what they choose, to express their values and to form associations.

This section outlines freedoms that are considered essential or fundamental to a democratic society. It grants Canadians the freedom to believe what they choose, to express their values and to form associations. Each of these freedoms is detailed below.

### 2(a) Freedom of Conscience and Religion

Freedom of conscience and religion means that all Canadians are given the choice of whether they wish to hold religious beliefs, practice their beliefs or express their beliefs without fear of punishment. Issues that have arisen in Canada dealing with freedom of conscience and religion tend to be about laws that may place certain people at a disadvantage because of their religious beliefs. Religious beliefs have to be genuine for this right to apply. Examples include the opening of businesses on Sundays, the education of children according to the religious beliefs of their parents and discrimination on the basis of religion by requiring people of certain faiths to work on their day of worship.

### Noteworthy case:

In 1985, the Supreme Court of Canada considered religious freedom in a famous case called *R. v. Big M Drug Mart Ltd.* This decision is well-known for stating that freedom of religion extends to even subtle forms of discrimination. The Court decided that a law that required stores to close on Sundays for religious reasons violated the right to freedom of religion as the law gave special treatment to one particular religion.



## 2(b) Freedom of Thought, Belief, Opinion, and Expression

This part of the *Charter* means that Canadians are free to express themselves. It applies to all forms of expression, including speech, art, film, dance and written works.

Several court cases have upheld the right of individuals to be able to express ideas that others have felt were wrong. However, some limits on freedom of expression have also been upheld under the *Charter*. For example, laws against hate propaganda, pornography and slander have been considered to be reasonable limits on freedom of expression because such limits prevent harm to individuals or groups.

Noteworthy case:

*Irwin Toy Ltd. v. Quebec (Attorney General)*

In 1989, the Supreme Court affirmed the importance of freedom of expression. This case dealt with the question of whether advertising to children was a right protected by freedom of expression. The Court decided that advertising is a form of expression under the *Charter* but that a limitation of the right to advertise to children was reasonable in order to protect children from risks or harms associated with advertising to children.

## 2(c) & (d) Freedom of Peaceful Assembly and Freedom of Association

This clause deals with the freedom of all Canadians to peacefully assemble, picket, or demonstrate. This includes the right of people to meet for any reason connected with government and includes meeting to express disagreement with government policies.

These freedoms ensure the right of Canadians to create and to express their ideas, gather to discuss them and communicate them to other people. These activities are basic forms of individual liberty. They are also important to the success of a free and democratic society like Canada. In a democracy, people must be free to discuss matters of public policy, criticize governments and offer their own solutions to community problems.

The word 'peaceful' in this section ensures that people are not allowed to assemble when their purpose is to cause fear in others or be violent.

## Democratic Rights

**Sections 3, 4 and 5 of the *Charter* guarantee rights that are related to participation in a democracy and the operation of the territorial, provincial, and federal legislatures.**

### *Section 3*

Every citizen of Canada has the right to vote in an election of members of the House of Commons or of the legislative assembly and to be qualified for membership therein.

Before 1982, no guarantee of voting rights existed in the Canadian Constitution.

Section 3 gives Canadian citizens the right to vote in federal, provincial, municipal or territorial elections, along with the right to run for public office themselves. There are some restrictions on who can vote depending on such things as age (you have to be at least 18 years old) and residency. For example, each province requires a citizen to reside (or live) in that province for either 6 or 12 months before being able to vote in provincial elections.

Noteworthy case:

#### *Sauvé v. Canada*

In 2002 the Supreme Court decided that inmates in federal institutions have the right to vote in federal elections.



#### ***Section 4***

- (1) No House of Commons and no legislative assembly shall continue for longer than five years from the date fixed for the return of writs at a general election of its members.
- (2) In time of real or apprehended war, invasion or insurrection, a House of Commons may be continued by Parliament and a legislative assembly may be continued by the legislature beyond five years if such continuation is not opposed by the votes of more than one-third of the members of the House of Commons or the legislative assembly, as the case may be.

This section limits the length of time during which a Parliament or legislative assembly can govern or rule. If there are extraordinary circumstances such as a war or national emergency, a government may be allowed to stay in office for a period longer than five years.

#### ***Section 5***

There shall be a sitting of Parliament and of each legislature at least once every twelve months.

Section 5 of the *Charter* makes it clear that Parliament and the legislative assemblies must meet and hold a session at least once a year. This rule makes certain that elected members and the public have a chance to question government policies on a regular basis.

## Mobility Rights

### Section 6

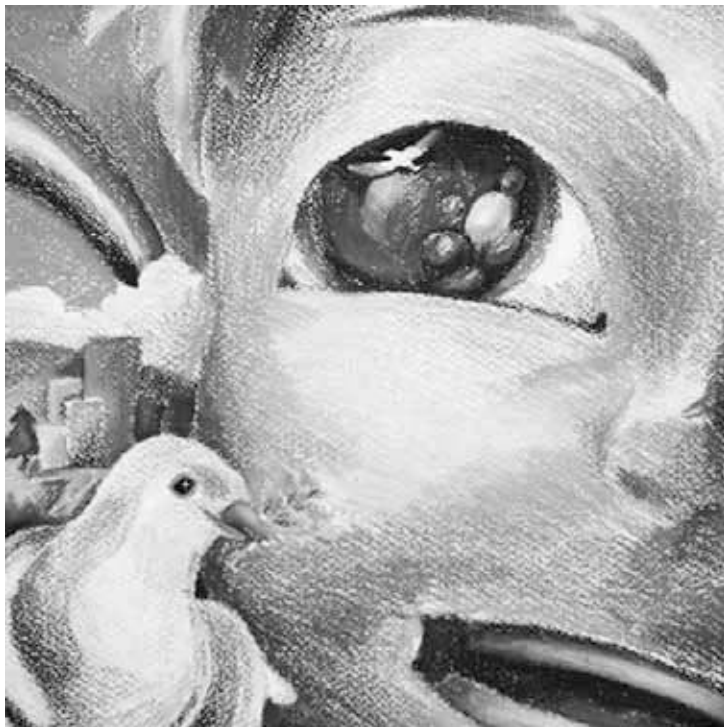
- (1) Every citizen of Canada has the right to enter, remain in and leave Canada.
- (2) Every citizen of Canada and every person who has the status of a permanent resident of Canada has the right
  - (a) to move to and take up residence in any province; and
  - (b) to pursue the gaining of a livelihood in any province.
- (3) The rights specified in subsection (2) are subject to
  - (a) any laws or practices of general application in force in a province other than those that discriminate among persons primarily on the basis of province of present or previous residence; and
  - (b) any laws providing for reasonable residency requirements as a qualification for the receipt of publicly provided social services.
- (4) Subsections (2) and (3) do not preclude any law, program or activity that has as its object the amelioration in a province of conditions of individuals in that province who are socially or economically disadvantaged if the rate of employment in that province is below the rate of employment in Canada.

The rights to enter, remain in or leave the country are fundamental rights of a free democracy and are guaranteed; as are the rights to move freely, take up residence, and work anywhere within the country. It is important to note that subsection (1) refers to every citizen of Canada, while subsection (2) refers to every citizen and permanent resident of Canada.

For certain individuals, there is a limit on the right to move from place to place. For example, **extradition laws** state that people in Canada who face criminal charges or punishment in another country may be ordered to return to that country.

Mobility rights (the right to move around within or leave the country) allow Canadians to move freely between provinces in Canada. When the *Charter* was created, some provinces were concerned that unrestricted mobility rights would result in a rush of people to those provinces where social services were most generous or where the economy was particularly strong, causing a strain on the economy or existing social services (such as hospitals). Subsection (3) makes it clear that provinces may decide to give social benefits, such as welfare, only to persons who have lived in the province for a certain period of time.

Subsection (4) allows provinces to give preference to local persons if the employment rate in the province is below the rate of employment in Canada. Even though this might be considered a form of discrimination, provincial governments are allowed to make such laws or create programs that favour its own residents. This is an example of what is called employment equity.



## Legal Rights

**Sections 7 to 14 explain rights of Canadians related to the justice system. These rights ensure that people who are involved in legal proceedings are treated fairly,** especially those charged with a criminal offence.

This section ensures protections such as the right against self-incrimination and the right to make a full answer and defence in a fair trial. Many cases concerned with this section of the *Charter* occur in the area of criminal law where an accused person clearly faces the risk that, if convicted, his or her liberty will be lost. Without section 7, the authorities could put a person in jail without a fair trial or that no one may be sent to prison unless there is some proof that they committed an offense.

The protection offered by this provision applies to everyone in Canada, including citizens, visitors, foreign students and permanent residents.

### *Section 7*

Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.

A simple way to define life, liberty and personal security means that people have the right to be free.

Noteworthy cases:

*Reference re. B.C. Motor Vehicle Act*

This 1985 case has been important in helping to define the principles of fundamental justice. Fundamental justice means a belief in dignity, the worth of the individual and the importance of laws that are fair.

This case is about a law that allowed people to be put in jail for driving with a suspended license even if the person didn't know that their license was suspended. The court decided that this law was invalid. An individual should not be sent to jail if they did not know they were breaking the law.

*Suresh v. Canada (Minister of Citizenship & Immigration)*

The Court decided in this 2002 case that deportation to a country where a serious risk of torture is faced could be unfair as a person could be tortured or even die. This goes against the right to life, liberty and security – these are rights that describe our right to feel safe and free.

### **Section 8**

Everyone has the right to be secure against unreasonable search or seizure.

Section 8 means that people who are acting on behalf of a government, such as police officers, must be fair and reasonable when carrying out their duties. They cannot enter private property (for example, a person's home) or take things from an individual unless they can first show that they have good reason for doing so. In most cases, they must get a search warrant from a judge before they can enter private property to look for evidence or take something away from an individual.

### **Section 9**

Everyone has the right not to be arbitrarily detained or imprisoned.

Section 9 means that someone acting on behalf of government, such as a police officer, must have reasonable grounds (evidence to support the police officer's concerns) for stopping a person or putting a person in prison. It is important to note however, that laws allowing officers to stop drivers for breath tests (i.e. tests that show whether the driver of a vehicle has been drinking alcohol) are reasonable and do not go against the *Charter*.

Under Canadian law, police officers must be able to justify their actions. A person who has been stopped by police is in a vulnerable position and is entitled to certain rights.

### ***Section 10***

Everyone has the right on arrest or detention

- (a) to be informed promptly of the reasons therefore;
- (b) to retain and instruct counsel without delay and to be informed of that right; and
- (c) to have the validity of the detention determined by way of habeas corpus and to be released if the detention is unlawful.

Section 10 guarantees that a person who is arrested or detained has the right to challenge the fairness of the arrest (i.e. the arrest was done within the rules set out in law). Finally, under this section, people accused of committing a crime have the right to ask a judge to decide whether their arrest was legal and, if it was not, to order their release.

The reason for the arrest or detention must be made clear to the individual immediately. The police must also tell the person accused of committing the crime that he or she has the right to speak with a lawyer in order to get advice about the situation. As well, the police must tell the accused what legal aid services are available if a person is unable to afford a lawyer. Everyone who has been accused of committing a crime should have the opportunity to seek legal advice.

### **Section 11**

Any person charged with an offence has the right

- (a) to be informed without unreasonable delay of the specific offence;
- (b) to be tried within a reasonable time;
- (c) not to be compelled to be a witness in proceedings against that person in respect of the offence;
- (d) to be presumed innocent until proven guilty according to law in a fair and public hearing by an independent and impartial tribunal;
- (e) not to be denied reasonable bail without just cause;
- (f) except in the case of an offence under military law tried before a military tribunal, to the benefit of trial by jury where the maximum punishment for the offence is imprisonment for five years or a more severe punishment;
- (g) not to be found guilty on account of any act or omission unless, at the time of the act or omission, it constituted an offence under Canadian or international law or was criminal according to the general principles of law recognized by the community of nations;
- (h) if finally acquitted of the offence, not to be tried for it again and, if finally found guilty and punished for the offence, not to be tried or punished for it again; and
- (i) if found guilty of the offence and if the punishment for the offence has been varied between the time of commission and the time of sentencing, to the benefit of the lesser punishment.

Some have said that “justice delayed is justice denied”. Section 11 sets out several important rules that protect anyone charged with breaking a federal or provincial law. If the right to be tried within a reasonable time did not exist, someone accused of breaking a law could be held in prison for a very long period of time even though he or she had not yet been found guilty.



Subsection (a) states that a person charged with an offence must be informed immediately of the exact nature of the charges. This means that a person who has broken a law must be told the details of how he or she broke the law. Subsection (b) states that the trial of the accused must take place within a reasonable time. Subsection (c) says a person charged with an offence cannot be made to testify (give evidence as a witness). This is the right against self-incrimination.

Subsection (d) explains that any person charged with an offence is presumed innocent unless the prosecutor (the lawyer who represents the state in a criminal case) can show that he or she is guilty beyond a reasonable doubt. This 'beyond a reasonable doubt' standard is very high and requires a judge or a jury in a criminal trial to find the accused innocent unless guilt is proven beyond a 'reasonable' doubt. The trial must be carried out in a fair manner before a court which is neutral and independent.

A person accused of committing a crime is entitled to bail. Bail means that a person can be released from prison on certain conditions. Subsection (e) says that no person charged with committing a crime may be denied bail without just cause. "**Just cause**" may be found if it is believed the accused will not return to court or will be a danger to society if he or she is released from prison. As well, an accused is entitled to trial by jury when a finding of guilt for the crime could result in a maximum punishment of five years or more.

Subsection (g) says that if the activity for which the accused has been arrested was not considered a crime according to the law at the time the activity took place, the accused cannot be charged with a crime. Also, subsection (h) points out that if a person is tried for a crime and found to be innocent, that person cannot be tried on the same charge again. As well, if the person was found guilty and punished for the crime, he or she can never be tried or punished for that crime again.

Subsection (i) says that if there has been a change in the punishment between the time the crime was committed and the time the punishment (sentence) was assigned, the accused will get the benefit of the lesser punishment.

Noteworthy case:

*Regina v. Oakes*

The Court decided that a law that automatically found people guilty of drug trafficking, even if people only had a small quantity of a drug, violated the right to be presumed innocent until proven guilty. When a person is found guilty and has to prove their innocence, it is called a 'reverse onus.' While the courts sometimes find a reverse onus law to be justified, the Court found that this violation of Section 11 was not justified under Section 1 of the *Charter*.

### **Section 12**

Everyone has the right not to be subjected to any cruel and unusual treatment or punishment.

Section 12 protects people from punishment that is too harsh for the crime committed. Some laws require minimum jail sentences (the least amount of time a person must serve in prison) for specific offences. These requirements have been challenged under section 12 and some challenges have been successful.

Noteworthy case:

In 1987, the Supreme Court, in the case of *The Queen v. Smith*, stated that a law creating a minimum sentence of seven years' imprisonment for the crime of importing narcotics into Canada, regardless of the quantity involved, imposed "cruel and unusual" punishment. While the Court did not settle on an exact definition of "cruel and unusual", a majority of the judges found that imposing a minimum sentence of seven years would, in many cases, be too severe and unfair.

Some challenges to minimum sentences however, have not been successful. For example, in 1990 the Supreme Court said in the case of *The Queen v. Luxton* that it was acceptable to assign mandatory life imprisonment without eligibility for parole for twenty-five

years for first degree murder (unlawful killing that is planned and deliberate or where the victim is a police officer or prison employee). As well, in 2001 the Supreme Court upheld a law that states that a person found guilty of second degree murder (all murder that does not come within the definition of first degree murder) is not eligible for parole for 10 years. If someone is 'on parole', it usually means that they have been released from jail before their criminal sentence is finished.

### *Section 13*

A witness who testifies in any proceedings has the right not to have any incriminating evidence so given used to incriminate that witness in any other proceedings, except in a prosecution for perjury or for the giving of contradictory evidence.

This section protects witnesses who give evidence in court from having that testimony used against them at a later date. If a person lies while giving evidence under oath, it is called perjury. In such instances, the original testimony can be used against a person at his or her trial for **perjury**.

### *Section 14*

A party or witness in any proceedings who does not understand or speak the language in which the proceedings are conducted or who is deaf has the right to the assistance of an interpreter.

People who do not understand the proceedings of a trial because they do not understand or speak the language being spoken in court or because they are deaf may request the assistance of an interpreter. The underlying idea behind section 14 is that any person charged with a criminal offence has the right to understand the case against him or her and be given a fair chance to provide a proper defence.

## Equality Rights

### Section 15

- (1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.
- (2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Section 15 says that every individual is entitled to equality without discrimination.

Discrimination means that a person has been disadvantaged or denied opportunities because of a personal characteristic such as age, race or religion.

This section of the *Charter* makes it clear that every person in Canada – regardless of race, religion, national or ethnic origin, colour, gender, age or physical or mental disability – is equal. This means that governments must not discriminate for any of these reasons in their laws or programs. It is important to realize that these are not the only characteristics that are protected under this equality section. It is possible to claim discrimination on the basis of other characteristics not listed, such as sexual orientation.

Equality “before the law” ensures every person has access to the courts. Equality “under the law” makes certain the legislation applies equally to everyone. There are exceptions to equality rights. For example, age requirements for drinking or for driving, retirement and pension have all been considered reasonable limitations on rights in a free and democratic society.

Section 15 came into effect on April 17, 1985, three years after the rest of the *Charter*. This delay gave governments time to bring their laws into line with the equality rights of section 15.

#### Noteworthy case:

In 1989, the Supreme Court considered a very important case on equality rights called *Andrews v. Law Society of British Columbia*. In this case, the Supreme Court stated that “the difference in treatment between individuals under the law will not necessarily result in inequality and, as well, the identical treatment may frequently produce serious inequality ... **the main consideration must be the impact of the law on the individual or group concerned**”. In 1999, the Supreme Court went on to say that a disadvantaged person or group must also show that a discriminatory law has resulted in a loss to human dignity in a case called *Law v. Canada*. In other words, the law must treat people differently in order for it to be considered invalid. Human dignity means that everyone is important and valuable in our society, no matter who they are.

The Supreme Court has said that discrimination occurs when a person or group, for example, because of a personal characteristic such as age, gender or race, is denied an opportunity that exists for other members of society. This section protects those individuals or groups that are disadvantaged because of laws, programs or activities that discriminate against them.

Subsection (2) recognizes the need for a policy that gives disadvantaged groups special help so that they will be able to obtain equality with other people; this is known as affirmative action. An example of an affirmative action program that the Canadian government might adopt is a hiring policy which involves setting aside a certain number of places for women, Aboriginal peoples, visible minorities, or those with mental or physical disabilities.

## Official Languages of Canada

**Sections 16 to 22 state that English and French are the official languages in Canada. These sections establish that Canadians have the right to use either language when communicating with or receiving services from federal government offices, so long as there is enough demand for such a service. These provisions cannot be overridden by the “notwithstanding clause” in section 33.**

### *Section 16*

- (1) English and French are the official languages of Canada and have equality of status and equal rights and privileges as to their use in all institutions of the Parliament and government of Canada.
- (2) English and French are the official languages of New Brunswick and have equality of status and equal rights and privileges as to their use in all institutions of the legislature and government of New Brunswick.
- (3) Nothing in this *Charter* limits the authority of Parliament or a legislature to advance the equality of status or use of English and French.

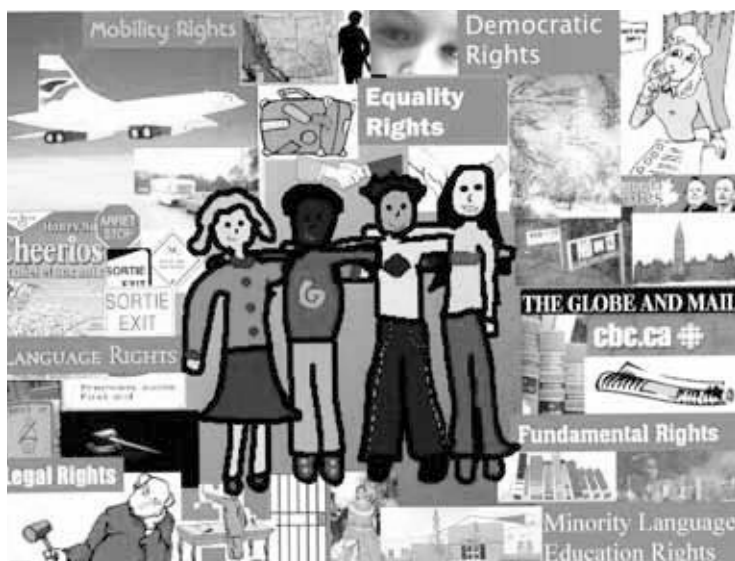
Subsection (1) explains that both English and French are the official languages of Canada and that these languages are given equal status in all institutions of Parliament and government of Canada. Either official language may be used in Parliament, in any federal court and at any federal government office. This right also exists in the legislature and courts of New Brunswick and at any New Brunswick provincial government office.

New Brunswick is the only province that is officially bilingual. This means both English and French have equal status in the institutions of the legislature and government of that province.

### Section 16.1

- (1) The English linguistic community and the French linguistic community in New Brunswick have equality of status and equal rights and privileges, including the right to distinct educational institutions and such distinct cultural institutions as are necessary for the preservation and promotion of those communities.
- (2) The role of the legislature and government of New Brunswick to reserve and promote the status, rights and privileges referred to in subsection (1) is affirmed.

This section was added to the *Charter* in 1993. It explains that the English and French speaking communities of New Brunswick have equal rights, and that the government of New Brunswick has a duty to protect and promote those rights.



**Sections 17, 18, 19 and 20 all deal with the equality of the French and English languages in particular situations.**

*Section 17*

- (1) Everyone has the right to use English or French in any debates and other proceedings of Parliament.
- (2) Everyone has the right to use English or French in any debates and other proceedings of the legislatures of New Brunswick.

Every Canadian has the right to use English or French in debates and other proceedings of Parliament and the New Brunswick legislature. For example, a witness before a Parliamentary board may use either official language.

*Section 18*

- (1) The statutes, records and journals of Parliament shall be printed and published in English and French and both language versions are equally authoritative.
- (2) The statutes, records and journals of the legislature of New Brunswick shall be printed and published in English and French and both language versions are equally authoritative.

This section guarantees that federal laws and those of the New Brunswick legislature must be published in both languages and states that both versions possess equal legal status.



### **Section 19**

- (1) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court established by Parliament.
- (2) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court of New Brunswick.

This section protects the right to use either French or English in pleadings of federal courts, including the Supreme Court of Canada, as well as in the courts of New Brunswick.

### **Section 20**

- (1) Any member of the public in Canada has the right to communicate with, and to receive available services from, any head or central office of an institution of the Parliament or government of Canada in English or French, and has the same right with respect to any other office of any such institution where
  - (a) there is a significant demand for communications with and services from that office in such language; or
  - (b) due to the nature of the office, it is reasonable that communications with and services from that office be available in both English and French.
- (2) Any member of the public in New Brunswick has the right to communicate with, and to receive available services from, any office of an institution of the legislature or government of New Brunswick in English or French.

Section 20 states that we have the right to communicate with the federal government in either official language. As well, the government must provide services in either French or English to allow an individual to communicate with any Canadian government office where there

is “significant demand for communication with and services from that office” if it would be reasonable to expect communication to be available in both languages. This section also allows an individual in New Brunswick to communicate with the New Brunswick government offices in either English or French. These official language rights apply to the federal government and to the provincial government of New Brunswick.

### ***Section 21***

Nothing in section 16 to 20 abrogates or derogates from any right, privilege or obligation with respect to the English and French languages, or either of them, that exists or is continued by virtue of any other provision of the Constitution of Canada.

This section protects language rights that already exist in other parts of the Constitution. For example, the Constitution gives the people of Quebec and Manitoba the right to use either English or French in the legislatures and before the courts of those provinces.

### ***Section 22***

Nothing in section 16 to 20 abrogates or derogates from any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this *Charter* with respect to any language that is not English or French.

Section 22 allows governments to offer services in languages other than French or English.



## Minority Language Educational Rights

### Section 23

- (1) Citizens of Canada
  - (a) whose first language learned and still understood is that of the English or French linguistic minority population of the province in which they reside, or
  - (b) who have received their primary school instruction in Canada in English or French and reside in a province where the language in which they received that instruction is the language of the English or French linguistic minority population of the province, have the right to have their children receive primary and secondary school instruction in that language in that province.
- (2) Citizens of Canada of whom any child has received or is receiving primary or secondary school instruction in English or French in Canada, have the right to have all their children receive primary and secondary school instruction in the same language.
- (3) The right of citizens of Canada under subsections (1) and (2) to have their children receive primary and secondary school instruction in the language of the English or French linguistic minority population of a province;
  - (a) applies wherever in the province the number of children of citizens who have such a right is sufficient to warrant the provision to them out of public funds of minority language instruction; and
  - (b) includes, where the number of those children so warrants, the right to have them receive that instruction in minority language educational facilities provided out of public funds.

The language rights contained in section 23 of the *Charter* only apply to Canadian citizens. This section requires provincial governments to provide education to Canadian citizens in the official language (i.e.

French or English) of their choice where there is sufficient number of eligible children to justify the service.

Canadian citizens have the right to have their children educated in either French or English so long as at least one of the following three conditions is met:

1. The first language learned and still understood is the one in which instruction is being requested. For instance, a child living outside of Quebec is entitled to receive French instruction so long as French is that child's mother tongue.
2. The language that the parents are requesting for their child is the one in which either parent was educated. For example, if either parent has been educated in French, the parents have the right to have their children educated in French. This stipulation applies in all provinces and territories.
3. The language the parents are requesting for their child is the same one in which another child in the family has received or is receiving education. For example, if one child is educated in English, all children in the family are entitled to receive education in English. This stipulation applies throughout Canada.

In all cases, the right to receive an education in a minority language applies only when there are a sufficient number of eligible children to justify providing the necessary facility. Where such numbers do exist, the province must provide education in the minority language out of public funds. These rights apply to both primary and secondary education. The term "sufficient number" is not defined, but rather, it is a local matter whether sufficient numbers exist in a community to provide education to official language minority groups. Education provided in a minority language must be equivalent to the education provided in the majority language.

## Enforcement

### Section 24

- (1) Anyone whose rights or freedoms, as guaranteed by this *Charter*, have been infringed or denied may apply to a court of competent jurisdiction to obtain such remedy as the court considers appropriate and just in the circumstances.
- (2) Where, in proceedings under subsection (1), a court concludes that evidence was obtained in a manner that infringed or denied any rights or freedoms guaranteed by this *Charter*, the evidence shall be excluded if it established that, having regard to all the circumstances, the admission of it in the proceedings would bring the administration of justice into disrepute.

Subsection (1) states that any individual who believes his or her rights or freedoms have been violated by any level of government can go to court and ask for a **remedy** (anything a court can do for a person who has had a right or freedom denied). That person must then show that a *Charter* right or freedom has been denied. If a judge decides that a particular law is not in keeping with the *Charter*, he or she can strike down the law (i.e. state that the law is invalid because it violates a right or freedom that is protected by the *Charter*) or provide another remedy that is appropriate in the circumstances. For example, if evidence was obtained illegally, a judge could order that the evidence should not be used in a trial. Another example of a remedy is a court interpreting a law in a different way that respects *Charter* rights.

Subsection (2) states that judges should not accept evidence that was obtained in a manner that violates *Charter* rights and freedoms if such evidence “would bring the administration of justice into **disrepute**”. This means that the judge must determine if accepting the evidence would cause the public to lose trust and belief in our system of justice. For example, if police officers get evidence through a search for which there were no reasonable grounds, then a judge may order that evidence not be used in court. Canadians expect police to be fair when they are looking for evidence. Allowing evidence to be used in court, if it wasn’t obtained in a fair way, may cause the public to lose trust in the justice system.

## General

**Sections 25 to 31 provide general rights and principles related to other values and characteristics that help to define Canadian society.**

### *Section 25*

The guarantee in this *Charter* of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including

- (a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and
- (b) any rights or freedoms that now exist by way of land claims agreements or may be so acquired.

The rights and freedoms of the Aboriginal peoples of Canada (which include First Nations, Inuit and Métis groups) are recognized in both section 25 of the *Charter* and in section 35 of the Constitution Act, 1982.

The purpose of these sections is to protect the culture, customs, traditions and languages of Aboriginal peoples and to recognize their unique status. The special status granted to Aboriginal peoples is based on agreements between Aboriginal people and the government under which Aboriginal people gave up a large portion of their land. Section 35 of the Constitution Act, 1982, guarantees the protection of “existing rights” of Aboriginal peoples of Canada.

The limitations in section 1 of the *Charter* do not apply to Aboriginal rights because section 35 is not part of the *Charter*.

Section 25 of the *Charter* says that no other *Charter* right can interfere with the rights of Aboriginal peoples. For example, where Aboriginal peoples are entitled to special benefits under treaties, other people who do not enjoy these same benefits cannot argue they have been denied the right to be treated equally under section 15 of the *Charter*.

### ***Section 26***

The guarantee in this *Charter* of certain rights and freedoms shall not be construed as denying the existence of any other rights and freedoms that exist in Canada.

The *Charter* is not the only source for protection of individual rights offered to Canadians. Parliament and the legislatures can create laws that protect rights beyond those listed in the *Charter*. For example, human rights laws, anti-discrimination laws and workplace legislation provide additional sources of rights. Different government offices have also been created by law to protect rights. Examples of this include provincial ombudsman offices, child advocacy offices, and human rights tribunals or commissions.

### ***Section 27***

This *Charter* shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

The fact that Canada is home to many cultural groups is a source of great pride for Canadians.

Section 27 of the *Charter* recognizes the value of diversity and ensures that the courts and governments interpret the *Charter* in a way that promotes our multicultural heritage.

### ***Section 28***

Notwithstanding anything in this *Charter*, the rights and freedoms referred to in it are guaranteed equally to male and female persons.

Section 28 guarantees that both women and men are to receive equal protection under the *Charter*. This principle coincides with the equality provisions outlined in section 15.



### ***Section 29***

Nothing in this *Charter* abrogates or derogates from any rights or privileges guaranteed by or under the Constitution of Canada in respect of denominational, separate or dissentient schools.

The rights of religious schools to choose students and teachers based on their religion are protected under section 29 of the *Charter*. This section states that the *Charter* does not affect the creation or operation of religious schools provided for under the *Constitution Act, 1867*. This means that section 2 (freedom of expression) and section 15 (equality rights) do not take away from the right to create religious or denominational schools given to people under the Constitution Act, 1867.

### ***Section 30***

A reference in this *Charter* to a province or to the legislative assembly or legislature of a province shall be deemed to include a reference to the Yukon Territory and Northwest Territories, or to the appropriate legislative authority thereof, as the case may be.

This section explains that the *Charter* applies equally to all provinces and territories within Canada.

### ***Section 31***

Nothing in this *Charter* extends the legislative powers of any body or authority.

The powers given to the federal and provincial governments are set out in the Constitution Act, 1867. This section emphasizes that nothing in the *Charter* changes the sharing of responsibilities or the distribution of powers between the provincial and federal governments.

## Application of *Charter*

### Section 32

- (1) This *Charter* applies
  - (a) to the Parliament and government of Canada in respect of all matter within the authority of Parliament including all matters relating to the Yukon Territory and Northwest Territories; and
  - (b) to the legislature and government of each province in respect of all matters within the authority of the legislature of each province.
- (2) Notwithstanding subsection (1), section 15 shall not have effect until three years after this section comes into force.

Subsection (1) emphasizes the fact that the *Charter* only applies to governments. It does not apply to actions of private individuals, businesses or other organizations. However, the courts have often found that the *Charter* also applies to organizations such as public schools, government funded hospitals, municipalities and police services.

The *Charter* applies to all government laws.

Subsection (2) permitted governments a three year delay in order to allow them time to bring their laws into line with the equality rights of section 15. This meant that section 15 of the *Charter* came into effect on April 17, 1985.

### Section 33

- (1) Parliament or the legislature of a province may expressly declare in an Act of Parliament or of the legislature, as the case may be, that the Act or a provision thereof shall operate notwithstanding a provision included in section 2 or sections 7 to 15 of this *Charter*.
- (2) An Act or a provision of an Act in respect of which a declaration made under this section is in effect shall have such operation as it would have but for the provision of this *Charter* referred to in the declaration.
- (3) A declaration made under subsection (1) shall cease to have effect five years after it comes into force or on such earlier date as may be specified in the declaration.
- (4) Parliament or a legislature of a province may re-enact a declaration made under subsection (1).
- (5) Subsection (3) applies in respect of a re-enactment made under subsection (4).

Section 33 is sometimes called the “notwithstanding clause”. This section of the *Charter* says that the federal and any provincial government is able to pass laws that take away some rights under the *Charter*. Under this provision, Parliament or the provincial legislatures are permitted to pass a law that is contrary to the fundamental rights and freedoms set out in sections 2 and 7 to 15. Although government is able to limit *Charter* rights under this section, it must provide clear reasons for limiting these rights and accept full responsibility for the consequence of its actions.

This clause is rarely used. Laws that limit *Charter* rights under this section are only allowed to operate for a period of five years. After that time, if Parliament or the legislature involved wishes the law to be exempt from the *Charter*, that government must make a new declaration under this section.

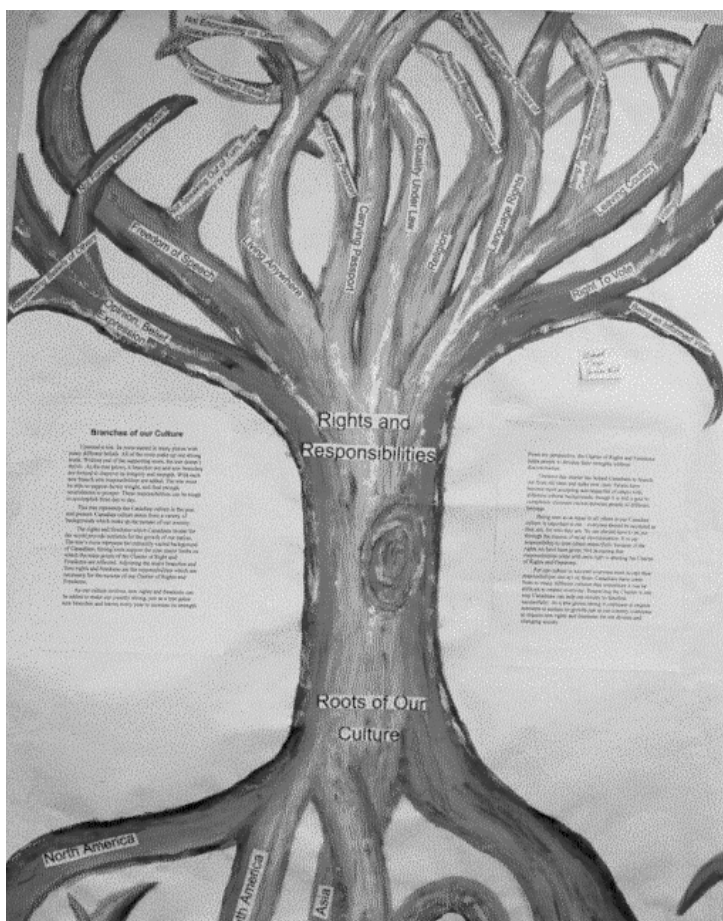
## Citation

### Section 34

This part may be cited as the *Canadian Charter of Rights and Freedoms*.

This means the official name of this part of the Constitution (contained in sections 1 to 33) is the *Canadian Charter of Rights and Freedoms*.  
*Constitution Act, 1982, Section 52*

The Constitution of Canada is the Supreme Law of Canada, and any law that is inconsistent with the provisions of the Constitution can be found to be invalid.



## Artistic contributors

Claire Peacock

*Victoria School of Performing and Visual Arts* (Edmonton)

Wayne Leung, Tricia Eisenbarth, Sheila Forsyth, John Harrison, Alexandria McRea, Rika Nanda, Joclyn Pearson and Amber Russel  
*Lacombe Composite High School* (Lacombe)

Laura Guest and Francis Dewart  
*Crestwood School* (Edmonton)

Peter Beshai, John Hermary, Joey Sereda and Jeff Odenbach  
*Ecole Secondaire Notre Dame High School* (Red Deer)

Kayly Guay and Erica Hoiss  
*Ecole Secondaire Notre Dame High School* (Red Deer)

Haley Grundy

*Vernon Barford School* (Edmonton)

Rebecca Woodfort

*Victoria School of Performing and Visual Arts* (Edmonton)

Julien Bergeron and Janie Picard  
*Ecole Heritage* (Falher)

Hayat Kirameddine

*Leduc Composite High School* (Edmonton)

Molly Grundy

*Belgravia School* (Edmonton)

Glen Bell and Ryan O'Connor

*i-Human Society* (Edmonton)

## The John Humphrey Centre for Peace and Human Rights

The John Humphrey Centre for Peace and Human Rights, named in honour of the Canadian-born principal writer of the *United Nations' Universal Declaration of Human Rights*, envisions a world that manifests a culture of peace and human rights in which the dignity of every person is respected, valued and celebrated. The Centre primarily works to advance a culture of peace and human rights through educational programs and activities, community collaboration and relationship building guided by the principles enshrined in the *Universal Declaration of Human Rights*. The underlying belief is that many social problems such as poverty, conflict, bullying, racism, civil strife and other ills may be relieved through a commitment to human rights.



**John Humphrey Centre**

*for Peace and Human Rights*

*pour la paix et du droits de la personne*



**John Humphrey Centre**

*for Peace and Human Rights*

*pour la paix et les droits de la personne*



# *La Charte canadienne des droits et libertés*

**Guide à l'intention des jeunes**

## Remerciements

Le Centre John Humphrey pour la paix et les droits de la personne aimerait souligner chaleureusement la contribution de la Alberta Law Foundation qui nous a permis d'élaborer la deuxième édition de ce Guide. Nous tenons également à remercier le ministère du Patrimoine canadien pour son soutien continu et l'investissement initial qui nous a permis de réaliser cette ressource. Grâce au soutien de Patrimoine canadien, la ressource a été distribuée et est utilisée partout dans le Canada.

Nous souhaitons également remercier Jonathan Carlzon pour le temps et les efforts qu'il a consacrés à réviser ce Guide en vue de la publication de sa deuxième édition, ainsi que l'engagement de M. Gerald Gall qui en a supervisé le processus éditorial. Nous remercions aussi spécialement tous les élèves dont l'art est présenté dans le Guide.

Nous espérons très sincèrement que cette publication continuera de contribuer à une meilleure compréhension de la *Charte canadienne des droits et libertés*, expression importante de l'âme canadienne, et qu'elle favorisera dans l'avenir une culture de paix et de droits de la personne chez les jeunes d'aujourd'hui.

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## Introduction

### Qu'est-ce que la *Charte*?

La *Charte* décrit et protège certains droits et certaines libertés qui appartiennent à tous les Canadiens.

Que sont les « droits et libertés »? Dans leur sens le plus stricte, les droits et les libertés sont des choses que vous avez le droit d'être, de faire ou de posséder. Les droits existent aussi pour vous protéger.

Parmi les libertés et les droits les plus importants de la *Charte*, notons :

les libertés fondamentales (article 2)

- liberté de pensée, de croyance, d'opinion et d'expression
- liberté de conscience et de religion
- liberté d'association et de réunion pacifique

les droits démocratiques (articles 3 à 5)

- droit de vote
- droit de se présenter à des élections (c'est-à-dire devenir politicien ou « représentant élu »)

les droits de circulation (article 6)

- droit de se déplacer

les garanties juridiques (articles 7 à 14)

- droit à la vie, à la liberté et à la sécurité de sa personne
- droit à un procès juste
- droit à la protection contre les fouilles, les perquisitions et les saisies abusives
- droit à la protection contre tous les traitements ou peines cruels ou inusités
- droit à un interprète au cours de procédures judiciaires

le droit à l'égalité (articles 15 et 28)

- droit à la protection et au bénéfices égaux de la loi sans discrimination

les droits linguistiques (articles 16 à 22)

les droits à l'instruction dans la langue de la minorité (article 23)

Les droits et les libertés de la sorte aident à définir le Canada. Ils sont protégés de la meilleure façon possible puisqu'ils ont été insérés dans la Constitution.

## À qui s'adressent les droits dans la *Charte*?

La plupart des droits et libertés décrits dans la *Charte* s'adressent à quiconque vit au Canada, qu'il s'agisse d'un citoyen canadien, d'un *résident permanent* ou d'un *visiteur*. Certains droits ne sont accordés qu'aux citoyens canadiens comme le droit de vote (article 3) et le droit de demeurer au Canada, d'y entrer ou d'en sortir à son gré (article 6).

La *Charte* s'applique lorsqu'il y a interactions entre une personne ou un groupe de personnes et le gouvernement fédéral, provincial ou territorial et leurs agences connexes. Par exemple, la *Charte s'applique* aux étudiants qui vont à l'école.

La *Charte* ne s'applique pas aux organismes non gouvernementaux comme les entreprises qui ne font pas partie d'un gouvernement. Par exemple, la *Charte ne s'applique pas* aux clients d'un restaurant rapide.

### Étude de cas

Étienne vient tout juste de commencer dans une nouvelle école. Il se taille rapidement une réputation de batailleur et de preneur de risques. Un des autres étudiants a lancé des rumeurs à l'effet qu'Étienne vend de la drogue. Un jour au dîner, Étienne trouve le directeur en train de fouiller son casier. Le directeur dit à Étienne qu'il cherche de la drogue et des armes.

La *Charte* s'applique-t-elle dans cette situation?

En effet, la *Charte* s'applique. Dans une cause célèbre intitulée *R. c. M. (M.R.)*, la Cour suprême du Canada a décidé que lorsqu'il s'agit de faire appliquer la *Charte*, les « écoles font partie du gouvernement ».

Quels droits sont en jeu?

L'article 8 de la *Charte* protège les personnes contre la « fouille et la saisie non raisonnables ». Cela signifie que le casier d'Étienne ne doit pas se faire fouiller sans raison valable. Cela signifie aussi que ses effets personnels ne peuvent lui être retirés sans raison valable. Les écoles doivent disposer de raisons valables pour fouiller le casier d'un étudiant. Dans la présente situation, la fouille d'un casier basée sur des rumeurs au sujet d'un étudiant ne constituerait probablement pas une raison suffisamment valable pour être justifiée, à moins que l'école dispose de plus de renseignements pour justifier la fouille.

## Y a-t-il plus de droits et de libertés que ceux décrits dans la *Charte*?

Il existe de nombreuses autres lois édictées par les gouvernements fédéral, provinciaux et territoriaux qui protègent les droits. Parmi celles-ci, notons les lois qui protègent contre le refus d'embaucher quelqu'un en raison de sa religion ou de sa race, les lois qui protègent l'environnement et les lois qui donnent des droits aux personnes accusées d'avoir commis un crime. La *Charte* ne remplace pas les autres lois ou sources de droits et de libertés. Cependant, les droits et libertés de la *Charte* jouissent d'une protection spéciale parce qu'ils font partie de la Constitution, c'est-à-dire la loi suprême du Canada.

## Est-ce que la *Charte* et la Constitution canadienne sont une et même chose?

La Constitution représente la loi suprême du Canada et établit des règles qui expliquent comment notre pays fonctionne. La *Charte* n'est qu'une partie de la Constitution canadienne. Cela signifie que la *Charte* fait aussi partie de la loi suprême du Canada. Les gouvernements doivent s'assurer que les nouvelles lois se conforment à la *Charte*. La *Charte* ne permet aux gouvernements de restreindre les droits de la *Charte* que dans certaines circonstances.

## Est-ce que le gouvernement peut supprimer mes droits inclus dans la *Charte*?

Oui. L'article 1 de la *Charte* ne permet à un gouvernement de supprimer des droits et des libertés que si les restrictions sont raisonnables dans une société libre et démocratique. On trouve davantage de renseignements à ce sujet dans la partie 2 du présent guide.

L'article 33 de la *Charte* autorise le gouvernement fédéral, ainsi qu'un gouvernement provincial ou territorial, à promulguer des lois qui suppriment certains droits et libertés de la *Charte* qui se rapportent aux libertés fondamentales, aux garanties juridiques et aux droits à l'égalité pour tous (articles 2 et 7 à 15). Cette clause n'est pas souvent utilisée et les lois qui limitent les droits inscrits dans l'article 33 ne sont applicables que pour une durée de cinq ans. Cette même clause ne peut pas être utilisée pour annuler certains droits, comme le droit de vote, le droit à l'instruction dans la langue de la minorité ou le droit de circulation.



Les droits et libertés inclus dans la *Charte* sont si importants que les règles à suivre compliquent les choses lorsque le gouvernement souhaite changer la *Charte*. Pour ajouter ou supprimer des choses dans la *Charte*, le Parlement fédéral et sept des dix assemblées législatives provinciales doivent être d'accord pour apporter le changement. De plus, la population de ces sept provinces doit constituer au moins cinquante pour cent de la population totale du Canada.

Quand la *Charte canadienne des droits et libertés* est-elle entrée en vigueur?

C'est le 17 avril 1982 que la *Charte canadienne des droits et libertés* est entrée en vigueur. Ce jour-là, une majorité de représentants élus du Canada ont estimé qu'il était important de protéger nos droits et libertés en vertu de la Constitution, la loi suprême du Canada. La *Charte* protège les droits et les libertés individuels et renforce les valeurs et les croyances selon lesquelles a été construit notre pays. Un article, l'article 15, est entré en vigueur le 17 avril 1985. On trouve davantage de renseignements au sujet de cet article dans la partie 2 du présent guide.

Avant la *Charte*, les droits des Canadiens étaient-ils protégés?

Oui. Avant l'établissement de la *Charte*, les Canadiens pouvaient compter sur des **statuts** fédéraux et provinciaux, des lois en **common law** ou **judge law**, et des **coutumes et conventions** pour définir et protéger leurs droits et libertés.

Par exemple, la *Déclaration canadienne des droits de 1960* garantit de nombreux droits et libertés également décrits dans la *Charte*. Il y a cependant une différence fondamentale : la *Déclaration canadienne des droits* est une simple loi du **Parlement** et à ce titre, elle peut être changée par la volonté d'une majorité parlementaire. La *Charte* ne peut être modifiée que par le Parlement fédéral et une majorité des provinces (sept sur dix avec au moins 50 p. 100 de la population canadienne). De plus, la *Charte* s'applique aux gouvernements fédéral et provinciaux alors que la *Déclaration canadienne des droits* ne s'applique qu'à des domaines qui sont de juridiction fédérale. Puisqu'ils font partie de la Constitution (loi suprême du Canada), les droits et libertés des Canadiens et des Canadiennes jouissent maintenant d'une bien meilleure protection et d'une bien meilleure sécurité.

Que puis-je faire si mes droits tels qu'inscrits dans la *Charte* sont niés?

La *Charte* offre trois possibilités aux personnes dont les droits ont été niés. Ces actions permettent aux gens d'obtenir des « **recours judiciaires** ».

La *Charte* statue qu'une personne qui pense que ses droits ont été niés peut demander à un tribunal un recours judiciaire qui soit « convenable et juste eu égard aux circonstances ». Ainsi, un tribunal peut mettre fin à toute poursuite contre une personne accusée d'un délit si ses droits à un procès dans un délai raisonnable ont été niés.

#### Article 24

*Toute personne, victime de violation ou de négation de droits et libertés qui lui sont garantis par la présente Charte, peut s'adresser à un tribunal compétent pour obtenir la réparation que le tribunal estime convenable et juste eu égard aux circonstances.*

On peut demander réparation à un tribunal si une personne croit que ces droits individuels en vertu de la *Charte* ont été violés ou niés en raison de la façon dont les preuves ont été obtenues. Par exemple, si un agent de police fouille une voiture ou une maison sans permission ou doute raisonnable, la personne peut demander à un tribunal que les preuves ne soient pas utilisées contre elle durant son procès.

#### Article 24

*Lorsque, dans une instance visée au paragraphe (1), le tribunal a conclu que des éléments de preuve ont été obtenus dans des conditions qui portent atteinte aux droits ou libertés garantis par la présente Charte, ces éléments de preuve sont écartés s'il est établi, eu égard aux circonstances, que leur utilisation est susceptible de déconsidérer l'administration de la justice*

Enfin, si un tribunal estime qu'une loi viole les droits inscrits dans la *Charte*, il peut en conclure que la loi est inconstitutionnelle. Si une loi est inconstitutionnelle, elle n'est pas valide et ne peut être utilisée par le gouvernement. L'article 52 explique clairement que, faisant partie de la Constitution, la *Charte* est la loi suprême du Canada et que toutes les lois du Canada doivent s'y conformer pour être valides. Cet énoncé précis de la suprématie de la Constitution sur toute législation donne aux tribunaux une grande discrétion.

## Garantie des droits et libertés

### Article 1

La *Charte canadienne des droits et libertés* garantit les droits et libertés qui y sont énoncés. Ils ne peuvent être restreints que par une règle de droit, dans des limites qui soient raisonnables et dont la justification puisse se démontrer dans le cadre d'une société libre et démocratique.

Le Canada est un pays multiculturel et nos lois protègent et maintiennent la diversité de nos races, de nos confessions et de nos nationalités. Voici quelques exemples des protections qu'elle offre :

- libertés fondamentales
- droits démocratiques
- droit de demeurer et de travailler n'importe où au Canada
- garanties juridiques : droit à la vie, à la liberté et à la sécurité personnelle
- droit à l'égalité pour tous
- langues officielles du Canada
- droit à l'instruction dans la langue de la minorité
- patrimoine multiculturel du Canada
- droits des peuples autochtones du Canada

Au Canada, même si nous attachons beaucoup d'importance aux droits civils et aux droits de la personne, ces droits et libertés ne sont pas garantis ni absolus. Certaines restrictions peuvent s'appliquer à certains droits pour maintenir d'autres droits ou pour maintenir les valeurs morales canadiennes. Ainsi, bien que nous ayons la liberté de parole, certaines lois limitent cette liberté, comme la censure de films ou l'interdiction de calomnier une autre personne (c'est-à-dire dire des choses qui pourraient détruire injustement la réputation d'une autre personne).

L'article 1 est plus connu sous le nom de clause limitative ou la « clause des limites raisonnables ». Il permet l'adoption de lois qui restreignent raisonnablement des droits et libertés, tant et aussi longtemps que ces restrictions peuvent être justifiées. Dans presque tous les cas où les droits et libertés ont été enfreints, le tribunal doit se référer à l'article 1.



En 1986, dans la cause *Regina c. Oakes*, la Cour suprême du Canada a expliqué quelles limites étaient jugées raisonnables. Cette cause est célèbre pour expliquer comment un tribunal doit déterminer si la limite d'un droit est raisonnable.

**En premier lieu**, l'objectif ou le but de la loi doit être suffisamment important pour justifier la restriction d'un droit ou d'une liberté. Il faut à tout le moins qu'un objectif [ou but] se rapporte à des préoccupations « urgentes et réelles » pour qu'on puisse le qualifier de suffisamment important

**En deuxième lieu**, lorsque l'objectif a été reconnu comme suffisamment important, la façon dont le droit est restreint doit se rapporter au but de la loi et les moyens choisis doivent être raisonnables et leur justification pouvoir se démontrer. Les mesures utilisées doivent être soigneusement conçues pour atteindre l'objectif en question. C'est ce qu'on appelle le test du « lien rationnel »

**En troisième lieu**, la loi doit être de nature à porter « le moins possible » atteinte au droit ou à la liberté en question

**En quatrième lieu**, il doit y avoir **proportionnalité** entre le droit qui sera limité et l'objectif de la loi. Ce quatrième test s'appelle le « principe de proportionnalité » et on s'en sert pour décider si une loi qui enfreint des droits et des libertés peut être justifiée. Les avantages de la loi valent-ils plus que le droit ou les droits enfreints? Existe-t-il plus d'« avantages » que d'« inconvénients »?

On appelle les étapes précédentes le « test Oakes ». Pour résumer, les restrictions de droits individuels, imposées par les gouvernements, sont permises pourvu qu'elles :

- visent un objectif social important de manière raisonnable
- restreignent aussi peu que possible les droits de la personne
- donnent des résultats égaux à leur objectif

## Libertés fondamentales

### Article 2

Chacun a les libertés fondamentales suivantes :

- (a) liberté de conscience et de religion;
- (b) liberté de pensée, de croyance, d'opinion et d'expression, y compris la liberté de la presse et des autres moyens de communication;
- (c) liberté de réunion pacifique
- (d) liberté d'association.

L'article 2 de la *Charte* garantit aux Canadiens la liberté de croire ce qu'ils veulent, d'exprimer leurs valeurs et de former des associations.

Cet article décrit les libertés considérées essentielles ou fondamentales dans une société démocratique. Il garantit aux Canadiens la liberté de croire ce qu'ils veulent, d'exprimer leurs valeurs et de former des associations. Chacune de ces libertés est décrite plus bas.

### 2(a) Liberté de conscience et de religion

La liberté de conscience et de religion signifie que les Canadiens peuvent, s'ils le désirent, avoir des convictions religieuses, exercer ou exprimer leurs croyances sans crainte de représailles. Les problèmes qui surgissent au Canada à propos de la liberté de conscience et de religion ont souvent rapport à des lois qui défavorisent certaines personnes à cause de leurs croyances religieuses. Les croyances religieuses doivent être légitimes pour s'appliquer. L'ouverture des commerces le dimanche, l'instruction des enfants selon les croyances religieuses de leurs parents et la discrimination fondée sur la religion en exigeant de certaines personnes qu'elles travaillent le jour de l'expression de leur culte en sont des exemples.

Cause mémorable :

En 1985, dans la célèbre cause *Regina c. Big Drug Mart Ltd*, la Cour suprême du Canada a soigneusement analysé la liberté de religion. Le jugement rendu est bien connu : la cour a conclu que la liberté de religion couvre même les formes subtiles de discrimination. La cour a décidé qu'une loi qui exige que les magasins ferment le dimanche pour raison religieuses enfreint le droit à la liberté de religion puisque la loi donne un traitement spécial à une religion en particulier.



## 2(b) Liberté de pensée, de croyance, d'opinion et d'expression

Cet article de la *Charte* signifie que les Canadiens sont libres de s'exprimer. Il s'applique à toutes les formes d'expression, y compris la parole, l'art, le cinéma, la danse et les écrits.

Plusieurs procès ont confirmé le droit des personnes à exprimer des idées que d'autres jugent mauvaises. Cependant, certaines restrictions ont été imposées à la liberté d'expression en vertu de la *Charte*. Par exemple, les lois contre la propagande haineuse, la pornographie et la diffamation sont considérées des limites raisonnables à la liberté d'expression parce que de telles restrictions empêchent que des individus ou des groupes soient victimes de préjudices.

Cause mémorable :

*Irwin Toy Ltd. c. Québec* (procureur général)

En 1989, la Cour suprême a affirmé l'importance de la liberté d'expression. Cette cause posait la question à savoir si la publicité destinée aux enfants était un droit protégé par la liberté d'expression. La cour a décidé que la publicité est une forme d'expression en vertu de la *Charte* mais qu'une restriction des droits d'annonce aux enfants était raisonnable afin de protéger les enfants contre les risques ou les dangers associés à la publicité destinée aux enfants.

## 2(c) et (d) Liberté de réunion pacifique et liberté d'association

Cet article aborde la liberté dont jouissent tous les Canadiens de se rassembler pacifiquement, de participer à des piquets de grève ou de manifester. Cela comprend le droit des personnes de se réunir pour toute raison reliée au gouvernement et d'exprimer leur désaccord vis-à-vis de politiques gouvernementales.

Ces libertés garantissent à tous les Canadiens la liberté de se former des opinions et de les exprimer, de se réunir pour en discuter et de les répandre. Ces activités représentent des aspects élémentaires de la liberté individuelle. Elles sont essentielles au succès d'une société libre et démocratique comme le Canada. Dans une démocratie, les personnes doivent être libres de discuter de sujets portants sur les politiques gouvernementales, de critiquer leurs gouvernements et d'offrir leurs propres solutions aux problèmes de la communauté.

Le mot « pacifiquement » de cet article vise à s'assurer que les gens ne se réunissent pas en vue de provoquer la peur chez d'autres personnes ou d'être violents.

## Droits démocratiques

**Les articles 3, 4 et 5 de la *Charte* garantissent des droits qui sont connexes à la participation à une démocratie et au fonctionnement des législatures territoriales, provinciales et fédérale.**

### *Article 3*

Tout citoyen canadien a le droit de vote et est éligible aux élections législatives fédérales ou provinciales.

Avant 1982, la garantie du droit de vote n'était pas inscrite dans la Constitution canadienne.

L'article 3 garantit à tous les citoyens canadiens le droit de participer aux élections municipales, provinciales ou territoriales et fédérales, ainsi que le droit de se présenter à ces mêmes élections. Certaines restrictions s'appliquent au droit de vote : l'âge (personnes âgées de 18 ans ou plus) et la résidence. Ainsi, chaque province exige qu'un citoyen réside (ou vive) dans la province pendant 6 ou 12 mois avant d'obtenir le droit de voter dans cette province.

Cause mémorable :

### *Sauvé c. Canada*

En 2002, la Cour suprême a accordé aux détenus des prisons fédérales le droit de vote aux élections fédérales.

#### **Article 4**

- (1) Le mandat maximal de la Chambre des communes et des assemblées législatives est de cinq ans à compter de la date fixée pour le retour des brefs relatifs aux élections générales correspondantes.
- (2) Le mandat de la Chambre des communes ou celui d'une assemblée législative peut être prolongé respectivement par le Parlement ou par la législature en question au-delà de cinq ans en cas de guerre, d'invasion ou d'insurrection, réelles ou appréhendées, pourvu que cette prolongation ne fasse pas l'objet d'une opposition exprimée par les voix de plus du tiers des députés de la Chambre des communes ou de l'assemblée législative.

Cet article limite la période de temps pendant laquelle un Parlement ou une assemblée législative peut continuer d'exercer le pouvoir. Ce n'est que dans le cadre de circonstances extraordinaires, comme une guerre ou une situation de crise nationale qu'un gouvernement peut continuer d'exercer le pouvoir au-delà d'une période de cinq ans.

#### **Article 5**

Le Parlement et les législatures tiennent une séance au moins une fois tous les douze mois.

L'article 5 de la *Charte* établit clairement que le Parlement et les assemblées législatives doivent se réunir et tenir une séance au moins une fois par an. Cette loi assure que les membres élus et la population sont en mesure de remettre régulièrement en question les politiques du gouvernement.

## Liberté de circulation et d'établissement

### Article 6

- (1) Tout citoyen canadien a le droit de demeurer au Canada, d'y entrer ou d'en sortir.
- (2) Tout citoyen canadien et toute personne ayant le statut de résident permanent au Canada ont le droit :
  - (a) de se déplacer dans tout le pays et d'établir leur résidence dans toute province;
  - (b) de gagner leur vie dans toute province.
- (3) Les droits mentionnés au paragraphe (2) sont subordonnés :
  - (a) aux lois et usages d'application générale en vigueur dans une province donnée, s'ils n'établissent entre les personnes aucune distinction fondée principalement sur la province de résidence antérieure ou actuelle;
  - (b) aux lois prévoyant de justes conditions de résidence en vue de l'obtention des services sociaux publics.
- (4) Les paragraphes (2) et (3) n'ont pas pour objet d'interdire les lois, programmes ou activités destinés à améliorer, dans une province, la situation d'individus défavorisés socialement ou économiquement, si le taux d'emploi dans la province est inférieur à la moyenne nationale.

Dans une démocratie libre, les droits d'entrer, de demeurer ou de quitter le pays sont des droits fondamentaux et sont garantis, tout comme le sont les droits de circuler librement, de s'établir et de travailler partout au pays. Il est important de noter que le paragraphe (1) s'adresse à tous les citoyens tandis que le paragraphe (2) s'adresse à tous les citoyens et à tous les résidents permanents du Canada.

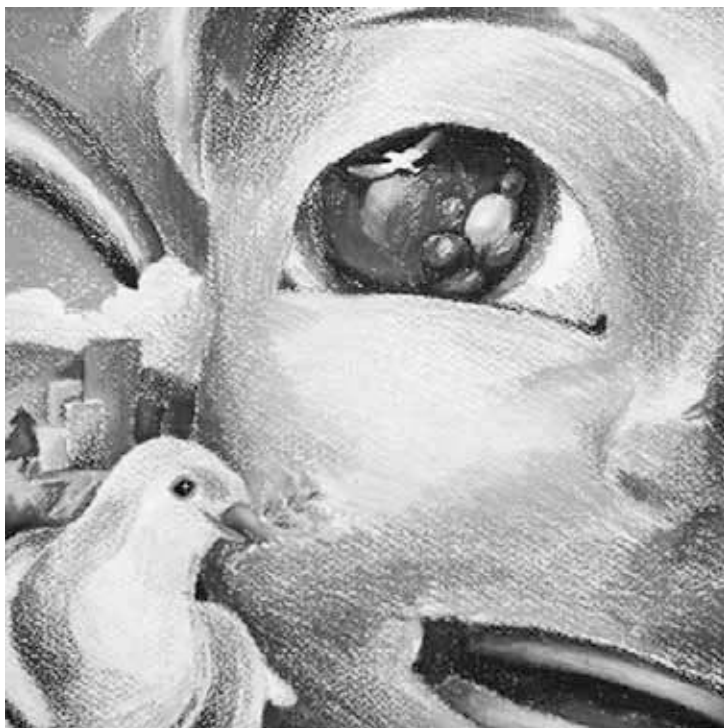
Pour certaines personnes, le droit de se déplacer d'un endroit à un autre est restreint. Ainsi, la *Loi sur l'extradition* stipule que les personnes au Canada devant répondre à des accusations criminelles ou devant purger une peine dans un autre pays peuvent être déportées dans ce pays.

Les droits de circulation (le droit de se déplacer dans le pays ou d'en sortir) permettent aux Canadiens de circuler librement entre les



provinces au Canada. Quand la *Charte* a été créée, certaines provinces ont émis des inquiétudes, alléguant que le droit de circulation illimitée provoquerait un afflux de personnes vers les provinces où les prestations sociales étaient très généreuses ou vers les provinces dont l'économie était florissante (ce qui entraînerait un engorgement de l'économie et des services sociaux, comme les hôpitaux). Le paragraphe (3) indique clairement que les provinces peuvent décider de n'octroyer des prestations sociales, comme le bien-être social, qu'aux personnes résidant dans la province depuis une certaine période de temps.

Le paragraphe (4) permet aux provinces de donner priorité aux personnes locales si le taux d'emploi dans la province est plus bas que celui de la moyenne nationale. Même si ce paragraphe peut être considéré comme une forme de discrimination, les gouvernements provinciaux ont le droit de promulguer de telles lois ou de créer des programmes en vue de favoriser leurs propres résidents. C'est ce qu'on appelle l'équité en matière d'emploi.



## Garanties juridiques

**Les articles 7 à 14 expliquent les droits des Canadiens dans leurs rapports avec le système juridique. Ces droits garantissent que les personnes impliquées dans des procédures judiciaires sont traitées équitablement, surtout les personnes accusées d'une infraction criminelle.**

Cette section assure des protections comme le droit contre l'auto-incrimination et le droit de répondre et de se défendre durant la tenue d'un procès équitable. L'article 7 est souvent invoqué dans les affaires criminelles lorsqu'une personne accusée d'une infraction risque de perdre sa liberté si elle est déclarée coupable d'une infraction. Sans l'article 7, les autorités pourraient emprisonner sans tenir un procès équitable. L'article 7 garantit qu'une personne ne peut pas être envoyée en prison à moins qu'il ne soit établi qu'elle a commis une offense.

La protection offerte dans cet article s'applique à tout le monde au Canada, y compris les citoyens, les visiteurs, les étudiants étrangers et les résidents permanents.

### *Article 7*

Chacun a droit à la vie, à la liberté et à la sécurité de sa personne; il ne peut être porté atteinte à ce droit qu'en conformité avec les principes de justice fondamentale.

Pour définir la vie, la liberté et la sécurité de sa personne de façon simple, disons que les personnes ont le droit d'être libres.

Causes mémorables :

Référence : *B.C. Motor Vehicle Act*

Cette cause de 1985 a été importante pour aider à définir les principes de justice fondamentale. Par justice fondamentale, on entend une croyance en la dignité, la valeur de l'individu et l'importance des lois qui sont justes.

Cette cause porte sur une loi qui permettait d'emprisonner des personnes qui conduisaient un véhicule avec un permis suspendu, même si la personne ne savait pas que son permis avait été suspendu. La cour a décidé que cette loi n'était pas valide. Une personne ne doit pas être envoyée en prison si elle ne sait pas qu'elle enfreint la loi.

*Suresh v. Canada* (ministère de la Citoyenneté et de l'Immigration)

En 2002, la cour a décidé à l'occasion de cette cause que l'expulsion vers un pays où il existe de graves risques de torture pourrait être injuste puisqu'une personne pourrait être torturée et pourrait même mourir. Cela va à l'encontre du droit à la vie, à la liberté et à la sécurité de sa personne – ces droits sont des droits qui décrivent notre droit de nous sentir libre et en sécurité.

### *Article 8*

Chacun a droit à la protection contre les fouilles, les perquisitions ou les saisies abusives.

L'article 8 signifie que les personnes qui agissent au nom d'un gouvernement, comme les policiers, doivent agir équitablement et raisonnablement dans l'exercice de leurs fonctions. Ces personnes ne peuvent pas entrer dans une propriété privée (comme la maison de quelqu'un) ou prendre quelque chose entre les mains de quelqu'un à moins de pouvoir démontrer qu'elles ont des motifs valables pour le faire. En général, elles doivent d'abord obtenir un mandat de perquisition, émis par un juge, avant d'entrer dans une propriété privée à la recherche d'éléments de preuve ou pour saisir des choses.

### *Article 9*

Chacun a droit à la protection contre la détention ou l'emprisonnement arbitraires.

L'article 9 signifie que quelqu'un qui agit au nom du gouvernement, comme les policiers, doit avoir des motifs raisonnables (c'est-à-dire des preuves qui appuient ses soupçons) pour garder une personne en détention. Il est important de noter cependant que les lois permettant aux policiers d'arrêter les conducteurs pour des tests-haleines (des tests qui montrent si le conducteur d'un véhicule a consommé de l'alcool) sont des lois raisonnables et ne contreviennent pas à la *Charte*.

Selon la loi canadienne, les policiers canadiens doivent être en mesure de justifier leurs actions. Une personne détenue par la police est vulnérable et a droit à certains droits.

### **Article 10**

Chacun a le droit, en cas d'arrestation ou de détention :

- (a) d'être informé dans les plus brefs délais des motifs de son arrestation ou de sa détention;
- (b) d'avoir recours sans délai à l'assistance d'un avocat et d'être informé de ce droit;
- (c) de faire contrôler, par habeas corpus, la légalité de sa détention et d'obtenir, le cas échéant, sa libération.

L'article 10 garantit qu'une personne arrêtée ou détenue a le droit de remettre en question la légalité de son arrestation (c'est-à-dire s'assurer que l'arrestation a été conforme à la loi). Enfin, en vertu de cet article, les personnes accusées d'avoir commis une infraction criminelle ont le droit de demander à un juge de décider de la légalité de leur arrestation et, le cas échéant, d'ordonner leur remise en liberté.

La raison de l'arrestation ou de la détention doit être immédiatement donnée à la personne. Le policier doit également informer la personne accusée d'avoir commis une infraction criminelle qu'elle a le droit de communiquer avec un avocat afin d'obtenir un avis juridique sur sa situation. Le policier doit aussi mentionner à la personne accusée d'avoir commis une infraction criminelle quels services d'aide juridique sont disponibles si la personne n'a pas les moyens de faire appel à un avocat. Toute personne accusée d'avoir commis un crime doit avoir la chance de chercher des conseils juridiques.

### **Article 11**

Tout inculpé a le droit :

- (a) d'être informé sans délai anormal de l'infraction précise qu'on lui reproche;
- (b) d'être jugé dans un délai raisonnable;
- (c) de ne pas être contraint de témoigner contre lui-même dans toute poursuite intentée contre lui pour l'infraction qu'on lui reproche;
- (d) d'être présumé innocent tant qu'il n'est pas déclaré coupable, conformément à la loi, par un tribunal indépendant et impartial à l'issue d'un procès public et équitable;

- (e) de ne pas être privé sans juste cause d'une mise en liberté assortie d'un cautionnement raisonnable;
- (f) sauf s'il s'agit d'une infraction relevant de la justice militaire, de bénéficier d'un procès avec jury lorsque la peine maximale prévue pour l'infraction dont il est accusé est un emprisonnement de cinq ans ou une peine plus grave;
- (g) de ne pas être déclaré coupable en raison d'une action ou d'une omission qui, au moment où elle est survenue, ne constituait pas une infraction d'après le droit interne du Canada ou le droit international et n'avait pas de caractère criminel d'après les principes généraux de droit reconnus par l'ensemble des nations;
- (h) d'une part de ne pas être jugé de nouveau pour une infraction dont il a été définitivement acquitté, d'autre part de ne pas être jugé ni puni de nouveau pour une infraction dont il a été définitivement déclaré coupable et puni;
- (i) de bénéficier de la peine la moins sévère, lorsque la peine qui sanctionne l'infraction dont il est déclaré coupable est modifiée entre le moment de la perpétration de l'infraction et celui de la sentence.

On a pu dire qu'« une justice retardée était une justice niée ». L'article 11 établit plusieurs règles importantes afin de protéger quiconque est accusé d'une infraction criminelle aux termes des lois fédérales ou provinciales. Si le droit d'obtenir un procès dans un délai raisonnable n'existait pas, la personne accusée pourrait être détenue en prison pendant longtemps, quand bien même elle n'aurait pas été déclarée coupable.

L'alinéa (a) stipule qu'une personne accusée d'une infraction criminelle doit être immédiatement informée de la nature exacte des accusations qui pèsent contre elle. Cela signifie qu'une personne qui a enfreint une loi doit être mise au courant des détails à savoir comment elle a enfreint la loi. L'alinéa (b) stipule que le procès de l'accusé doit se tenir dans des délais raisonnables. L'alinéa (c) stipule qu'une personne accusée d'une infraction criminelle ne peut pas être forcée de témoigner (donner des preuves en tant que témoin). Ceci est le droit contre l'auto-incrimination.

L'alinéa (d) explique que toute personne accusée d'une infraction criminelle est présumée innocente à moins que le procureur (l'avocat qui

représente la couronne lors d'un procès criminel) puisse démontrer sa culpabilité au-delà de tout doute raisonnable. Cette obligation, « hors de tout doute raisonnable », est un critère très élevé exigeant que, dans un procès criminel, un juge ou un jury déclare l'accusé innocent à moins que les preuves de sa culpabilité soient démontrées sans aucun doute « raisonnable ». Le procès doit être tenu de manière équitable devant une cour indépendante et impartiale.

Une personne accusée d'une infraction criminelle a le droit à un cautionnement. Lorsqu'on parle de cautionnement, cela signifie qu'une personne peut être libérée de prison selon certaines conditions. L'alinéa (e) stipule qu'une personne accusée d'avoir commis une infraction criminelle ne peut pas se voir refusé le droit à un cautionnement sans motif valable. Il y a **motif valable** si l'on soupçonne que l'accusé ne se présentera pas devant la cour ou qu'il constitue un danger pour la société s'il est remis en liberté. Quand la peine maximale d'emprisonnement pourrait s'élever à cinq ans ou plus, un accusé a également le droit à recevoir un procès avec jury.

L'alinéa (g) stipule qu'une personne ne peut pas être accusée d'une infraction criminelle si le motif de l'arrestation n'était pas considéré comme une activité criminelle aux termes de la loi à l'époque où a eu lieu ladite activité. Par ailleurs, l'alinéa (h) souligne que si une personne a été jugée et déclarée innocente d'une infraction, elle ne peut pas être à nouveau jugée pour la même infraction. De même, si une personne est jugée et punie pour une infraction, elle ne peut plus jamais être à nouveau déclarée coupable et punie pour cette même infraction.

L'alinéa (i) stipule que si la punition a été amendée entre le moment où l'infraction a été commise et le moment où la sentence (condamnation) est prononcée, l'accusé a le droit de bénéficier de la peine la moins sévère.

Cause mémorable :

*Regina c. Oakes*

La cour a décidé qu'une loi qui déclare immédiatement une personne coupable de trafic de drogue, même si la personne ne possède qu'une petite quantité de drogue, enfreint son droit à être présumée innocente tant qu'elle n'a pas été déclarée coupable. Lorsqu'une personne est déclarée coupable et doit prouver son innocence, cela s'appelle « inversion du fardeau de la preuve ». Tandis que les cours déclarent parfois qu'une loi d'inversion du fardeau de la preuve est justifiée, la cour a déclaré que cette infraction à l'article 11 n'était pas justifiée en vertu de l'article 1 de la Charte.

### Article 12

Chacun a droit à la protection contre tous traitements ou peines cruels et inusités.

L'article 12 protège les individus contre une punition trop sévère pour l'infraction commise. Certaines lois prévoient une condamnation minimale pour des infractions bien précises (le minimum de temps qu'une personne doit passer en prison). Ces conditions ont été contestées avec succès aux termes de l'article 12.

Cause mémorable :

En 1987, dans la cause *La Reine c. Smith*, la Cour suprême a statué qu'une disposition législative prévoyant une peine minimale d'emprisonnement de sept ans pour importation de drogues au Canada constitue une peine « cruelle et inusitée », peu importe la quantité. La Cour n'a toutefois pas défini les termes « cruelle et inusitée », mais une majorité de juges ont estimé qu'imposer une condamnation minimale de sept ans était dans de nombreux cas trop sévère et injuste.

Certaines remises en question d'une condamnation minimale n'ont toutefois pas réussi. Par exemple, dans la cause *La Reine c. Luxton* en 1990, la Cour suprême a déclaré qu'une peine minimale d'emprisonnement à vie sans possibilité de libération conditionnelle



pendant vingt-cinq ans était acceptable pour un meurtre au premier degré (meurtre illégal, prémédité et délibéré, ou si la victime est un policier ou un employé des services correctionnels). Pareillement en 2001, la Cour suprême a maintenu la peine minimale d'emprisonnement à vie sans possibilité de libération conditionnelle pendant dix ans pour un meurtre au deuxième degré (tout meurtre qui n'entre pas dans la définition de meurtre au premier degré). Si une personne est en libération conditionnelle, cela signifie généralement qu'elle a été libérée de prison avant la fin de sa peine pour infraction criminelle.

### *Article 13*

Chacun a droit à ce qu'aucun témoignage incriminant qu'il donne ne soit utilisé pour l'incriminer dans d'autres procédures, sauf lors de poursuites pour parjure ou pour témoignages contradictoires.

Cet article prévoit que la déposition d'un témoin ne peut pas être utilisée contre lui pour l'incriminer dans des procédures subséquentes. Si une personne ment pendant un témoignage sous serment, cela s'appelle parjure. En pareille circonstance, la déposition d'un témoin peut être utilisée contre lui durant un procès pour **parjure**.

### *Article 14*

La partie ou le témoin qui ne peuvent suivre les procédures, soit parce qu'ils ne comprennent pas ou ne parlent pas la langue employée, soit parce qu'ils sont atteints de surdité, ont droit à l'assistance d'un interprète.

Les personnes qui ne comprennent pas ou ne parlent pas la langue employée devant le tribunal peuvent demander l'assistance d'un interprète. L'idée sous-jacente à l'article 14 est que toute personne accusée d'une infraction criminelle a le droit de comprendre la cause contre elle et d'avoir la possibilité de se défendre adéquatement.

## Droits à l'égalité pour tous

### Article 15

- (1) La loi ne fait acception de personne et s'applique également à tous, et tous ont droit à la même protection et au même bénéfice de la loi, indépendamment de toute discrimination, notamment des discriminations fondées sur la race, l'origine nationale ou ethnique, la couleur, la religion, le sexe, l'âge ou les déficiences mentales ou physiques
- (2) Le paragraphe (1) n'a pas pour effet d'interdire les lois, programmes ou activités destinés à améliorer la situation d'individus ou de groupes défavorisés, notamment du fait de leur race, de leur origine nationale ou ethnique, de leur couleur, de leur religion, de leur sexe, de leur âge ou de leurs déficiences mentales ou physiques.

L'article 15 dit que toute personne a le droit à l'égalité sans discrimination.

Il y a discrimination lorsqu'une personne a été désavantagée ou qu'on lui a refusé des occasions en raison de caractéristiques personnelles comme l'âge, la race ou la religion.

Cet article de la *Charte* précise que toutes les personnes au Canada, sans distinction de race, de religion, de nationalité, d'origine ethnique, de couleur, de sexe, d'âge ou de déficiences mentales ou physiques, sont égales devant la loi. Ce qui signifie que les gouvernements ne peuvent pas faire preuve de discrimination fondée sur ces raisons, dans leurs lois ou programmes. Il est important de comprendre que ces caractéristiques ne sont pas les seules à être protégées par cet article. Il est possible de démontrer qu'il y a eu discrimination sur la base d'autres caractéristiques qui ne sont pas mentionnées, comme l'orientation sexuelle.

L'égalité « devant la loi » garantit que quiconque a accès aux tribunaux. L'égalité « en vertu de la loi » assure que les dispositions législatives s'appliquent équitablement à tous. Il y a des exceptions à ces droits d'égalité. Par exemple les restrictions d'âge requises pour conduire ou pour consommer de l'alcool, pour la retraite et pour bénéficier de prestations d'assurance vieillesse sont des restrictions raisonnables aux droits dans une société libre et démocratique.

L'article 15 est entré en vigueur le 17 avril 1985, trois ans après la *Charte*. Ce délai a permis aux gouvernements de prendre le temps de conformer leurs lois aux droits à l'égalité selon l'article 15.

Cause mémorable :

En 1989, la Cour suprême a statué dans un procès retentissant portant sur les droits à l'égalité, le procès *Andrews c. Law Society of British Columbia*. Lors de ce procès, la Cour suprême a statué que la « différence de traitement entre individus devant la loi ne doit pas nécessairement résulter en une inégalité et que, par ailleurs, un traitement identique peut fréquemment provoquer une inégalité sévère... **la considération primordiale doit demeurer les effets de la loi sur la personne ou le groupe en question** ». En 1999, lors du procès *Law c. Canada*, la Cour suprême a ajouté qu'une personne ou un groupe défavorisé devait démontrer qu'une loi discriminatoire avait provoqué la perte de la dignité humaine. En d'autres mots, la loi doit traiter les personnes différemment pour être considérée non valide. L'expression « dignité humaine » signifie que toutes les personnes sont importantes et ont de la valeur dans notre société, peu importe de qui il s'agit.

La Cour suprême avait expliqué qu'il y a discrimination quand une personne ou un groupe ne jouit pas des mêmes occasions qui existent pour d'autres membres de la société, à cause par exemple de caractéristiques personnelles comme l'âge, le sexe ou la race. Cet article protège les individus ou les groupes socialement, politiquement ou juridiquement défavorisés au Canada.

Le paragraphe (2) reconnaît le besoin de politiques qui offrent aux groupes défavorisés une aide spéciale pour leur permettre d'obtenir l'égalité avec d'autres individus. C'est ce qu'on appelle l'action affirmative. Un exemple de programme d'action affirmative que le gouvernement canadien peut adopter est une politique d'embauche selon laquelle un certain nombre de postes à pourvoir soit destiné aux femmes, aux peuples autochtones, aux minorités visibles ou à ceux et celles qui souffrent de déficiences physiques ou mentales.

## Langues officielles du Canada

Les articles 16 à 22 stipulent que le français et l'anglais sont les langues officielles du Canada. Ces articles stipulent que les Canadiens ont le droit d'utiliser l'une ou l'autre langue lorsqu'ils communiquent avec les bureaux du gouvernement fédéral ou en reçoivent des services, tant et aussi longtemps qu'il y a une demande suffisante pour de tels services. Ces articles ne peuvent pas être supplantés par la « clause nonobstant » de l'article 33.

### Article 16

- (1) Le français et l'anglais sont les langues officielles du Canada; ils ont un statut et des droits et privilèges égaux quant à leur usage dans les institutions du Parlement et du gouvernement du Canada.
- (2) Le français et l'anglais sont les langues officielles du Nouveau-Brunswick; ils ont un statut et des droits et privilèges égaux quant à leur usage dans les institutions de la Législature et du gouvernement du Nouveau-Brunswick.
- (3) La présente *Charte* ne limite pas le pouvoir du Parlement et des législatures de favoriser la progression vers l'égalité de statut ou d'usage du français et de l'anglais.

Le paragraphe(1) explique que le français et l'anglais sont les langues officielles du Canada et que ces deux langues ont un statut d'égalité dans les institutions du Parlement et du gouvernement au Canada. L'une ou l'autre langue peut être utilisée au Parlement, devant n'importe quelle cour de justice fédérale et dans tout bureau du gouvernement fédéral. Ce droit existe également au sein de l'assemblée législative du Nouveau-Brunswick, de son système judiciaire et dans tout bureau du gouvernement provincial du Nouveau-Brunswick.

Le Nouveau-Brunswick est la seule province officiellement bilingue. Cela signifie que le français et l'anglais jouissent d'un statut d'égalité dans les institutions de l'assemblée législative et du gouvernement de cette province.

### Article 16.1

- (1) La communauté linguistique française et la communauté linguistique anglaise du Nouveau-Brunswick ont un statut et des droits et privilèges égaux, notamment le droit à des institutions d'enseignement distinctes et aux institutions culturelles distinctes nécessaires à leur protection et à leur promotion.
- (2) Le rôle de la législature et du gouvernement du Nouveau-Brunswick de protéger et de promouvoir le statut, les droits et les privilèges visés au paragraphe (1) est confirmé.

Cet article a été ajouté à la *Charte* en 1993. Il explique que les communautés francophone et anglophone du Nouveau-Brunswick ont des droits égaux et que le gouvernement du Nouveau-Brunswick a le devoir de protéger et de promouvoir ces droits.



**Les articles 17, 18, 19 et 20 traitent tous de l'égalité du français et de l'anglais dans des situations particulières.**

*Article 17*

- (1) Chacun a le droit d'employer le français ou l'anglais dans les débats et travaux du Parlement.
- (2) Chacun a le droit d'employer le français ou l'anglais dans les débats et travaux de la Législature du Nouveau-Brunswick.

Tous les Canadiens et Canadiennes ont le droit d'utiliser le français ou l'anglais lors de débats ou autres procédures du Parlement et à l'assemblée du Nouveau-Brunswick. Ainsi, un témoin devant un comité parlementaire peut s'exprimer dans l'une ou l'autre langue officielle.

*Article 18*

- (1) Les lois, les archives, les comptes rendus et les procès-verbaux du Parlement sont imprimés et publiés en français et en anglais, les deux versions des lois ayant également force de loi et celles des autres documents ayant même valeur.
- (2) Les lois, les archives, les comptes rendus et les procès-verbaux de la Législature du Nouveau-Brunswick sont imprimés et publiés en français et en anglais, les deux versions des lois ayant également force de loi et celles des autres documents ayant même valeur.

Cet article garantit que les lois fédérales et celles de la Législature du Nouveau-Brunswick seront publiées dans les deux langues et donne aux deux versions la même force de loi.

### **Article 19**

- (1) Chacun a le droit d'employer le français ou l'anglais dans toutes les affaires dont sont saisis les tribunaux établis par le Parlement et dans tous les actes de procédure qui en découlent.
- (2) Chacun a le droit d'employer le français ou l'anglais dans toutes les affaires dont sont saisis les tribunaux du Nouveau-Brunswick et dans tous les actes de procédure qui en découlent.

Cet article protège le droit d'une personne d'utiliser le français ou l'anglais lors de plaidoiries devant les cours fédérales, y compris la Cour suprême du Canada, ainsi que devant les tribunaux du Nouveau-Brunswick.

### **Article 20**

- (1) Le public a, au Canada, droit à l'emploi du français ou de l'anglais pour communiquer avec le siège ou l'administration centrale des institutions du Parlement ou du gouvernement du Canada ou pour en recevoir les services; il a le même droit à l'égard de tout autre bureau de ces institutions là où, selon le cas :
  - (a) l'emploi du français ou de l'anglais fait l'objet d'une demande importante;
  - (b) l'emploi du français et de l'anglais se justifie par la vocation du bureau.
- (2) Le public a, au Nouveau-Brunswick, droit à l'emploi du français ou de l'anglais pour communiquer avec tout bureau des institutions de la législature ou du gouvernement ou pour en recevoir les services.

L'article 20 dit que nous avons le droit de communiquer avec le gouvernement fédéral dans l'une ou l'autre langue officielle. Par ailleurs, le gouvernement doit offrir des services en français ou en anglais permettant à un individu de communiquer avec n'importe quels bureaux du gouvernement canadien là où « la demande de

communication et de services de ce département est suffisante », s'il est raisonnable de s'attendre à ce que la communication dans les deux langues soit disponible. Cet article permet à une personne résidant au Nouveau-Brunswick de s'exprimer en français ou en anglais dans les bureaux du gouvernement provincial. Ces droits des langues officielles s'appliquent au gouvernement fédéral et au gouvernement provincial du Nouveau-Brunswick.

### **Article 21**

Les articles 16 à 20 n'ont pas pour effet, en ce qui a trait à la langue française ou anglaise ou à ces deux langues, de porter atteinte aux droits, privilèges ou obligations qui existent ou sont maintenus aux termes d'une autre disposition de la Constitution du Canada.

Cet article protège les droits linguistiques qui existent déjà ailleurs dans la Constitution. Ainsi, la Constitution donne aux populations du Québec et du Manitoba, le droit d'employer le français ou l'anglais à la Législature et devant les tribunaux de ces provinces.

### **Article 22**

Les articles 16 à 20 n'ont pas pour effet de porter atteinte aux droits et privilèges, antérieurs ou postérieurs à l'entrée en vigueur de la présente *Charte* et découlant de la loi ou de la coutume, des langues autres que le français ou l'anglais.

L'article 22 permet aux gouvernements d'offrir des services dans des langues autres que le français ou l'anglais.





## Droits à l'instruction dans la langue de la minorité

### Article 23

- (1) Les citoyens canadiens :
- (a) dont la première langue apprise et encore comprise est celle de la minorité francophone ou anglophone de la province où ils résident,
  - (b) qui ont reçu leur instruction, au niveau primaire, en français ou en anglais au Canada et qui résident dans une province où la langue dans laquelle ils ont reçu cette instruction est celle de la minorité francophone ou anglophone de la province,
- ont, dans l'un ou l'autre cas, le droit d'y faire instruire leurs enfants, aux niveaux primaire et secondaire, dans cette langue.
- (2) Les citoyens canadiens dont un enfant a reçu ou reçoit son instruction, au niveau primaire ou secondaire, en français ou en anglais au Canada ont le droit de faire instruire tous leurs enfants, aux niveaux primaire et secondaire, dans la langue de cette instruction.
- (3) Le droit reconnu aux citoyens canadiens par les paragraphes (1) et (2) de faire instruire leurs enfants, aux niveaux primaire et secondaire, dans la langue de la minorité francophone ou anglophone d'une province :
- (a) s'exerce partout dans la province où le nombre des enfants des citoyens qui ont ce droit est suffisant pour justifier à leur endroit la prestation, sur les fonds publics, de l'instruction dans la langue de la minorité;
  - (b) comprend, lorsque le nombre de ces enfants le justifie, le droit de les faire instruire dans des établissements d'enseignement de la minorité linguistique financés sur les fonds publics.

Les droits se rapportant aux langues officielles contenus dans l'article 23 de la *Charte* ne s'appliquent qu'aux citoyens canadiens. Cet article oblige les gouvernements provinciaux à offrir l'instruction des citoyens canadiens dans la langue officielle de leur choix (à savoir, le français ou l'anglais), là où le nombre d'enfants admissibles à ce service le justifie.

Les citoyens canadiens ont le droit de faire instruire leurs enfants en français ou en anglais si l'une des trois conditions suivantes est satisfaite :

1. La première langue apprise et encore comprise est celle de l'instruction demandée. Ainsi, un enfant vivant à l'extérieur du Québec a le droit de recevoir une instruction en français si c'est sa langue maternelle.
2. La langue demandée par les parents pour l'instruction de leur enfant est celle dans laquelle l'un des deux parents a été instruit. Par exemple, si l'un des parents a été instruit en français, les parents ont le droit que leurs enfants soient instruits en français. Cette condition s'applique dans toutes les provinces et tous les territoires.
3. La langue demandée par les parents pour l'instruction de leur enfant est la même que celle dans laquelle un autre de leurs enfants a reçu ou reçoit son éducation. C'est-à-dire, si un enfant reçoit son instruction en anglais, tous les enfants dans la famille ont le droit de recevoir une instruction en anglais. Cette condition s'applique à tout le Canada.

Dans tous les cas, le droit de recevoir une instruction dans la langue de la minorité s'applique seulement là où le nombre d'enfants justifie le service. Lorsque ce nombre est suffisant, la province est tenue d'offrir l'instruction dans la langue de la minorité à même les fonds publics. Ces droits s'appliquent par ailleurs à l'éducation primaire et secondaire. Les termes « un nombre suffisant » ne sont pas clairement définis, il revient donc à chaque communauté de décider s'il y a un nombre suffisant d'enfants pour offrir l'instruction à un groupe minoritaire dans la langue officielle de son choix. L'éducation offerte dans la langue de la minorité doit être équivalente à l'éducation offerte dans la langue de la majorité.

## Recours

### Article 24

- (1) Toute personne, victime de violation ou de négation des droits ou libertés qui lui sont garantis par la présente *Charte*, peut s'adresser à un tribunal compétent pour obtenir la réparation que le tribunal estime convenable et juste eu égard aux circonstances.
- (2) Lorsque, dans une instance visée au paragraphe (1), le tribunal a conclu que des éléments de preuve ont été obtenus dans des conditions qui portent atteinte aux droits ou libertés garantis par la présente *Charte*, ces éléments de preuve sont écartés s'il est établi, eu égard aux circonstances, que leur utilisation est susceptible de déconsidérer l'administration de la justice.

Le paragraphe (1) stipule qu'un individu qui estime que ses droits ou ses libertés ont été enfreints par un palier de gouvernement peut demander **réparation** devant la cour (ce qu'une cour de justice peut faire pour quelqu'un dont les droits ou les libertés ont été niés). Cette personne doit alors démontrer qu'un droit ou une liberté inscrit dans la *Charte* lui a été nié. Si un juge décide qu'une loi particulière ne se conforme pas à la *Charte*, il peut rendre cette loi inopérante (c'est-à-dire, déclarer que la loi n'est pas valide parce qu'elle enfreint un droit ou une liberté protégé par la *Charte*) ou, il peut proposer un autre recours en fonction des circonstances. Par exemple, si les preuves ont été obtenues illégalement, un juge pourrait ordonner que les preuves ne soient pas utilisées au cours d'un procès. Comme autre exemple de réparation, citons un tribunal qui interprète une loi d'une façon différente qui respecte les droits de la *Charte*.

Le paragraphe (2) stipule que les juges ne devraient pas reconnaître devant la cour des preuves obtenues en violant les droits et les libertés garantis dans la *Charte* si ces preuves sont susceptibles de « **déconsidérer** l'administration de la justice ». C'est-à-dire qu'il appartient au juge de décider si l'acceptation de certaines preuves entraînerait, de la part du public, une perte de confiance en notre système de justice. Par exemple, un juge peut ordonner que ces preuves ne soient pas admises en cour, si des policiers ont obtenu ces preuves lors d'une perquisition dont le motif n'était pas raisonnable. Les Canadiens et les Canadiennes s'attendent à ce que le corps policier soit juste lorsqu'il est à la recherche de preuves. Le fait d'admettre que des preuves soient utilisées au cours d'un procès, même si elles n'ont pas été obtenues de façon juste, pourrait faire en sorte que le public ne fasse plus confiance au système de justice.

## Dispositions générales

**Les articles 25 à 31 présentent des droits et des principes généraux qui ont rapport aux autres valeurs et caractéristiques qui aident à définir la société canadienne.**

### *Article 25*

Le fait que la présente *Charte* garantit certains droits et libertés ne porte pas atteinte aux droits ou libertés - ancestraux, issus de traités ou autres - des peuples autochtones du Canada, notamment :

- (a) aux droits ou libertés reconnus par la Proclamation royale du 7 octobre 1763; et
- (b) aux droits ou libertés acquis par règlement de revendications territoriales.

Les droits et libertés des peuples autochtones du Canada (comprenant les Premières nations, les Inuits et les Métis) sont reconnus dans l'article 25 de la *Charte* et l'article 35 de la *Loi constitutionnelle de 1982*.

Le but de ces articles est de protéger la culture, les coutumes, les traditions et les langues des peuples autochtones et de reconnaître leur statut unique. Le statut particulier accordé aux peuples autochtones se fonde sur des accords entre les Autochtones et le gouvernement à qui les Autochtones ont cédé une grande partie de leurs territoires.

L'article 35 de la *Loi constitutionnelle de 1982* garantit la protection des « droits existants » des peuples autochtones du Canada.

Les restrictions que l'on retrouve dans l'article 1 de la *Charte* ne s'appliquent pas à ces droits autochtones parce que l'article 35 n'en fait pas partie.

L'article 25 de la *Charte* stipule qu'aucun autre droit dans la *Charte* ne peut interférer avec les droits accordés aux Autochtones. Par exemple, si un avantage est accordé aux peuples autochtones en vertu de traités, les personnes qui ne jouissent pas de ce même avantage ne peuvent pas faire valoir que leurs droits à l'égalité, énoncés à l'article 15 de la *Charte*, ont été enfreints.

### **Article 26**

Le fait que la présente *Charte* garantit certains droits et libertés ne constitue pas une négation des autres droits ou libertés qui existent au Canada.

La *Charte* n'est pas le seul document qui protège les droits individuels conférés aux Canadiens. Le Parlement et les assemblées législatives provinciales peuvent édicter des lois qui protègent des droits autres que ceux que l'on retrouve dans la *Charte*. Par exemple, les lois qui portent sur les droits de la personne, les lois sur l'antidiscrimination et les lois sur le lieu de travail constituent des sources supplémentaires de droits. Différents bureaux gouvernementaux ont également été créés en vertu de la loi pour protéger les droits, notamment les bureaux de l'ombudsman provinciaux, les bureaux d'intervention en faveur de l'enfant et les tribunaux ou commissions de droits de la personne.

### **Article 27**

Toute interprétation de la présente *Charte* doit concorder avec l'objectif de promouvoir le maintien et la valorisation du patrimoine multiculturel des Canadiens.

Les Canadiens sont très fiers du fait que leur pays abrite de nombreux groupes multiculturels.

L'article 27 de la *Charte* reconnaît la valeur de la diversité et vise à s'assurer que les tribunaux et les gouvernements interprètent la *Charte* de façon à promouvoir notre patrimoine multiculturel.

### **Article 28**

Indépendamment des autres dispositions de la présente *Charte*, les droits et libertés qui y sont mentionnés sont garantis également aux personnes des deux sexes.

L'article 28 consacre l'égalité des hommes et des femmes en application de la *Charte*; ce principe d'égalité est également reconnu dans l'article 15.

### **Article 29**

Les dispositions de la présente *Charte* ne portent pas atteinte aux droits ou privilèges garantis en vertu de la Constitution du Canada concernant les écoles séparées et autres écoles confessionnelles.

Les droits des écoles confessionnelles de choisir leurs élèves et leurs enseignants sur la base de la religion sont protégés par l'article 29 de la *Charte*. Cet article stipule que la *Charte* ne porte pas atteinte aux droits garantis par la *Loi constitutionnelle de 1867* concernant la création et la gestion d'écoles confessionnelles. Ce qui signifie que la liberté de conscience et de religion garantie par l'article 2 (liberté d'expression) de la *Charte* et les droits à l'égalité énoncés à l'article 15 (droits à l'égalité) ne portent pas atteinte au droit accordé aux Canadiens et aux Canadiennes par la *Loi constitutionnelle de 1867* concernant l'établissement d'écoles séparées et confessionnelles.

### **Article 30**

Dans la présente *Charte*, les dispositions qui visent les provinces, leur législature ou leur assemblée législative visent également le territoire du Yukon, les territoires du Nord-Ouest ou leurs autorités législatives compétentes.

Cet article précise que la *Charte* s'applique de la même manière à toutes les provinces et tous les territoires au Canada.

### **Article 31**

La présente *Charte* n'élargit pas les compétences législatives de quelque organisme ou autorité que ce soit.

Les pouvoirs de chaque ordre de gouvernement, fédéral et provincial, sont décrits dans la *Loi constitutionnelle de 1867*. Cet article souligne que rien dans la *Charte* ne modifie le partage des responsabilités ni la répartition des pouvoirs entre les gouvernements fédéral et provinciaux.

## Application de la *Charte*

### *Article 32*

- (1) La présente *Charte* s'applique :
  - (a) au Parlement et au gouvernement du Canada, pour tous les domaines relevant du Parlement, y compris ceux qui concernent le territoire du Yukon et les territoires du Nord-Ouest;
  - (b) à la législature et au gouvernement de chaque province, pour tous les domaines relevant de cette législature.
- (2) Par dérogation au paragraphe (1), l'article 15 n'a d'effet que trois ans après l'entrée en vigueur du présent article.

Le paragraphe (1) souligne que la *Charte* ne s'applique qu'aux gouvernements et non aux gestes des particuliers, des entreprises ou d'autres organismes. Cependant, les cours ont décidé que la *Charte* s'applique également aux organismes comme les écoles publiques, les hôpitaux financés par les gouvernements, les municipalités et les services de police.

La *Charte* s'applique à toutes les lois gouvernementales.

Le paragraphe (2) est important parce qu'il donne aux gouvernements un délai de 3 ans pour s'assurer que leurs lois sont compatibles avec les droits à l'égalité dans l'article 15. Ce qui veut dire que l'article 15 de la *Charte* n'est entré en vigueur que 3 ans après le reste de la *Charte*, soit le 17 avril 1985.



### Article 33

- (1) Le Parlement ou la législature d'une province peut adopter une loi où il est expressément déclaré que celle-ci ou une de ses dispositions a effet indépendamment d'une disposition donnée de l'article 2 ou des articles 7 à 15 de la présente *Charte*.
- (2) La loi ou la disposition qui fait l'objet d'une déclaration conforme au présent article et en vigueur a l'effet qu'elle aurait sauf la disposition en cause de la *Charte*.
- (3) La déclaration visée au paragraphe (1) cesse d'avoir effet à la date qui y est précisée ou, au plus tard, cinq ans après son entrée en vigueur.
- (4) Le Parlement ou une législature peut adopter de nouveau une déclaration visée au paragraphe (1).
- (5) Le paragraphe (3) s'applique à toute déclaration adoptée sous le régime du paragraphe (4).

L'article 33 est parfois appelé « clause dérogatoire » (ou « clause nonobstant »). Cet article de la *Charte* explique que le gouvernement fédéral et les assemblées législatives des provinces peuvent édicter des lois qui dérogent aux droits inscrits dans la *Charte*. Selon cet article, le Parlement ou les assemblées législatives peuvent adopter une loi qui va à l'encontre des droits et libertés fondamentaux contenus dans les articles 2 et 7 à 15. Bien qu'un gouvernement soit en mesure de restreindre les droits de la *Charte* en se fondant sur cet article, il doit donner des raisons claires pour ce faire et accepter l'entière responsabilité des conséquences de ses actes.

Cette clause est rarement utilisée. Les lois qui restreignent les droits contenus dans la *Charte* aux termes de cet article ne peuvent être opérantes que pour une durée maximale de 5 ans. Après cette période, si le Parlement ou l'assemblée en question désire que la loi soit soustraite de la *Charte*, ce gouvernement doit formuler une nouvelle déclaration se fondant sur cet article.

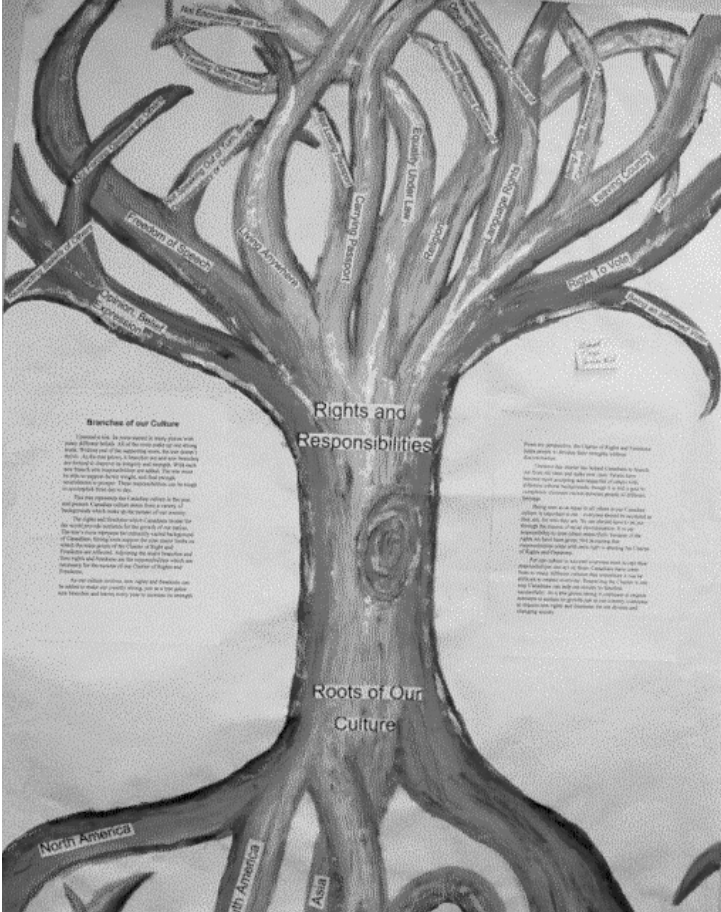
# Titre

## Article 34

Titre de la présente partie : *Charte canadienne des droits et libertés.*

Cet article prévoit simplement que les articles 1 à 33 de la Constitution portent le nom officiel de *Charte canadienne des droits et libertés. Loi constitutionnelle de 1982, Article 52*

La Constitution du Canada est la loi suprême du Canada; elle rend inopérantes les dispositions incompatibles de toute autre règle de droit.



## Contributeurs artistiques

Claire Peacock

*Victoria School of Performing and Visual Arts (Edmonton)*

Wayne Leung, Tricia Eisenbarth, Sheila Forsyth, John Harrison, Alexandria McRea, Rika Nanda, Joclyn Pearson et Amber Russel  
*Lacombe Composite High School (Lacombe)*

Laura Guest et Francis Dewart  
*Crestwood School (Edmonton)*

Peter Beshai, John Hermary, Joey Sereda et Jeff Odenbach  
*École secondaire Notre-Dame High School (Red Deer)*

Kayly Guay et Erica Hoiss  
*École secondaire Notre-Dame High School (Red Deer)*

Haley Grundy  
*Vernon Barford School (Edmonton)*

Rebecca Woodfort

*Victoria School of Performing and Visual Arts (Edmonton)*

Julien Bergeron et Janie Picard  
*École Héritage (Falher)*

Hayat Kirameddine  
*Leduc Composite High School (Edmonton)*

Molly Grundy  
*Belgravia School (Edmonton)*

Glen Bell and Ryan O'Connor  
*i-Human Society (Edmonton)*

Ayla Malloy  
*Escuela Millcreek (Edmonton)*

Jonathan Bellrose  
*Calder Elementary School (Edmonton)*

Echo Morita  
*Suzuki Charter School (Edmonton)*

## Le John Humphrey Centre pour la paix et les droits de la personne

Le John Humphrey Centre pour la paix et les droits de la personne, nommé en l'honneur de l'auteur principal, né au Canada, de la *Déclaration universelle des droits de l'homme des Nations Unies*, a comme vision un monde qui fait montre d'une culture de paix et de droits de la personne dans laquelle on respecte, apprécie et célèbre la dignité de chaque personne. Le centre travaille principalement à encourager une culture de paix et de droits de la personne par l'intermédiaire d'activités et de programmes éducatifs, de collaboration communautaire et de création de liens guidés par les principes consacrés dans la *Déclaration universelle des droits de l'homme*. La croyance sous-jacente est la suivante : beaucoup des problèmes sociaux tels que la pauvreté, les conflits, le taxage, le racisme, les luttes civiles et autres maux peuvent être éliminés si l'on s'engage à respecter les droits de la personne.



**John Humphrey Centre**

*for Peace and Human Rights*

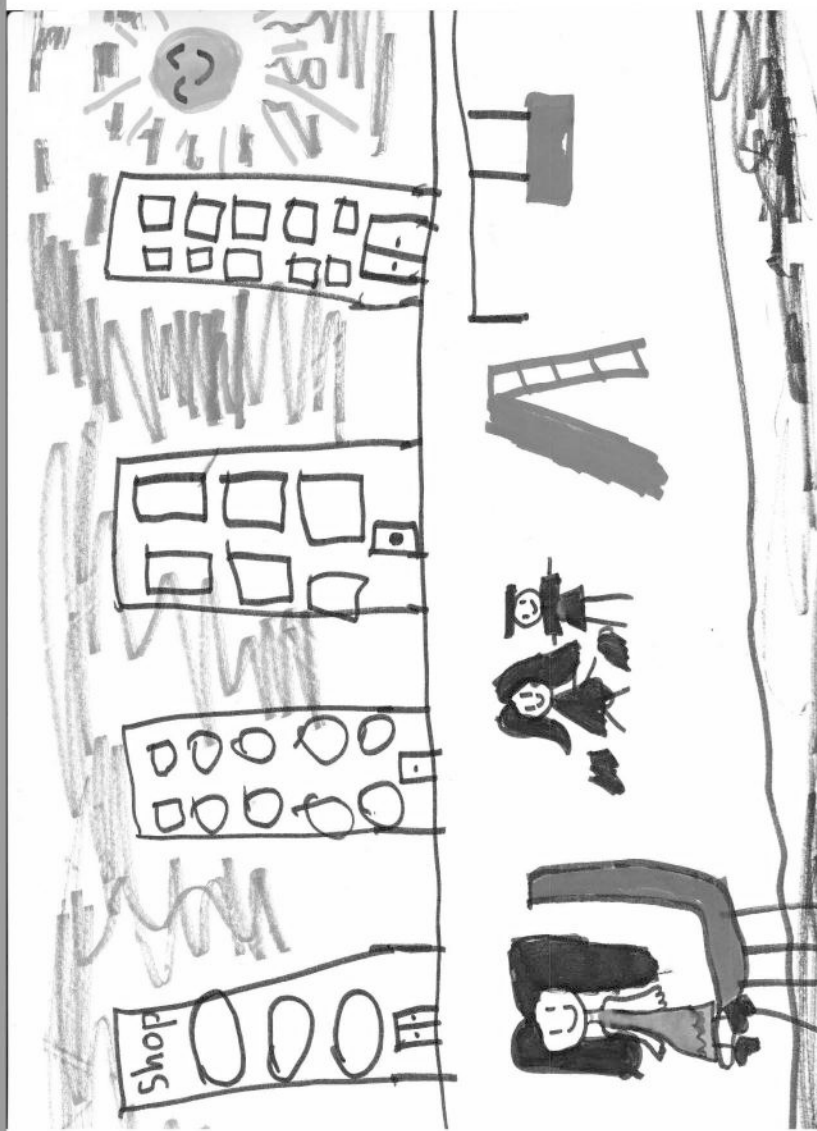
*pour la paix et les droits de la personne*



# John Humphrey Centre for Peace and Human Rights

## *Youth guide to the United Nations' Universal Declaration of Human Rights – French and English*





Youth guide to the United Nations'  
**Universal Declaration of Human Rights**

## Introduction

After the horrors of the Holocaust and other human rights atrocities committed during the period of the Second World War, the world came to realize that nation states must work together to forge a basic standard of conduct applicable to all nations and to all people. This fundamental code of conduct is set out in the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations in 1948. The Declaration seeks to guarantee that all persons live in an atmosphere of dignity and respect.

In 2008, the world marked the 60th anniversary of the Universal Declaration. This event served as a reminder of what the world can do to ensure that all people enjoy lives that are immune from the strife and hardship caused by hate, oppression and other malevolent and systematic abuses of fundamental human rights. This anniversary has also been an occasion to reflect on the accomplishments of the Universal Declaration in ensuring a better life for all.

The Universal Declaration has a special significance in Canada. One of its drafters was the late Professor John Peters Humphrey of McGill University, a prominent Canadian and a stalwart proponent of internationally recognized human rights and standards of conduct. The 60th anniversary of the Universal Declaration serves as a tribute to the life and work of John Humphrey.

The Youth Guide to the Universal Declaration, together with its earlier companion publication, the Youth Guide to the Canadian Charter of Rights and Freedoms, are products of the John Humphrey Centre for Peace and Human Rights. The John Humphrey Centre promotes the belief that informed Canadian youth will endeavour to guarantee that international values and principles serve to foster a better world for present and future generations.

The thirty articles of the Universal Declaration set out the rights and minimum standards that should apply to every person throughout the world. But for many persons, these are just words on paper. Rampant abuses of human rights, including genocide, war crimes and crimes against humanity have occurred throughout the globe since 1948. Sadly, even on the occasion of the Declaration's 60th anniversary, there are many ongoing conflicts in this world where human rights abuses are a daily fact of life.

Perhaps the true value of the Declaration today is that it offers, as it did in 1948, an opportunity for individuals of good will and decency to work toward a world where the principles of the Declaration define a basic standard of human rights to be enjoyed by all. It is up to the people of the world, including its youth, to make the Universal Declaration a reality.

Gerald L. Gall, O.C.  
President, *John Humphrey Centre for Peace and Human Rights*

## Acknowledgements

The *John Humphrey Centre for Peace and Human Rights*, the Department of Canadian Heritage, and the Alberta Human Rights, Citizenship and Multiculturalism Education Fund would like to acknowledge the contributions of Martha Peden and Ayla Salyn in the preparation of this Guide. We fervently hope that this publication will significantly contribute to a better understanding of the Values and Principles enshrined within the Universal Declaration of Human Rights within youth throughout Canada and the world. We also wish to gratefully acknowledge the assistance of the following persons who participated in the editorial and design process: Renee Vaugeois, Mandy Siu and Gerald Gall.

*“Be the change you want to see in the world.”*

- Mahatma Gandhi, peace activist (1869-1948)

## An Overview of the

# *Universal Declaration of Human Rights*

### Why was the Declaration created?

The Universal Declaration of Human Rights was officially adopted by the United Nations General Assembly on December 10, 1948. The document was a response to the atrocities committed during the Second World War. It portrayed the sentiment of ‘never again’, or the idea that the international community would not allow a repetition of such gross human rights violations. The international community agreed that a United Nations document was necessary to identify and protect human rights. The Declaration was the first global expression of this sort. It is the most translated document in history.

### Who developed the Declaration?

The United Nations Secretary General asked John Humphrey, a Canadian who was the head of the Human Rights Division of the United Nations, to be the principle drafter of the Declaration. He developed an outline for the Declaration while French scholar René Cassin drafted the actual text of the document.



The United Nations established a drafting committee that was responsible for overseeing the development of the Declaration. The committee was chaired by Eleanor Roosevelt, wife of Franklin D. Roosevelt, the thirty-second President of the United States of America. The committee consisted of representation from various countries around the world. It was essential to have this global representation since the purpose of the document was to express the human rights of all people, regardless of where they lived.

### What has been the impact of the Declaration?

The Declaration led to the creation and adoption of two international covenants that have legal force in international law, the *International Covenant on Economic, Social and Cultural Rights* (ICESCR) and the *International Covenant on Civil and Political Rights* (ICCPR). These two covenants, combined with the Declaration, make up what is known as the International Bill of Rights. The international community can hold a state responsible if it violates these two covenants (so long as the state is a ratified signatory). By leading to the creation of the ICESCR and the ICCPR, the Declaration had a significant role in the formation of international human rights law.

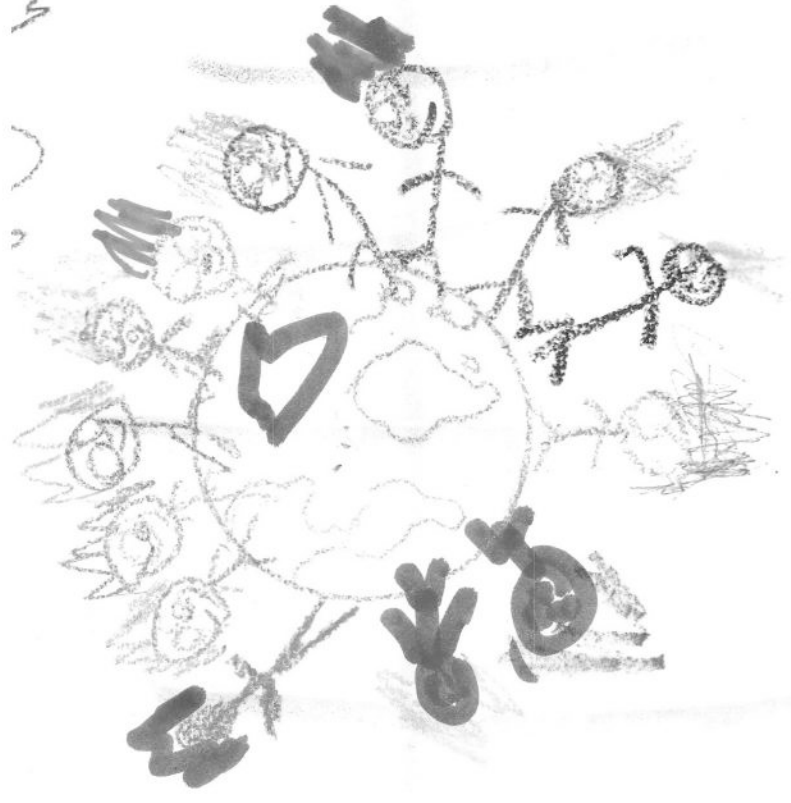
The Declaration is important because it declares human rights to be universal. Before the creation of the Declaration, states were solely responsible for guaranteeing the human rights of its citizens and for defining what those rights were. It was impossible to ensure that states were protecting human rights. After the creation of the Declaration, human rights became an international issue. The Declaration recognized the need for an international standard of human rights that individual states had to respect. There are more than eighty international treaties that build upon the basic principles set out in the Declaration. In Canada, the *Canadian Charter of Rights and Freedoms* implements the principles enshrined in the Declaration.

### Is the Declaration the same as the *Canadian Charter of Rights and Freedoms*?

The Declaration is an international document that is not legally binding on Canada. On the other hand, the *Canadian Charter of Rights and*

*Freedoms (Charter)* is a national document that is binding on federal and provincial governments and state officials, such as the police and school boards. The Declaration prescribes a minimum standard of human rights that states should try to guarantee their citizens, while the *Charter* guarantees certain rights and freedoms to all Canadians.

Although these differences demonstrate that the *Charter* has significantly more legal force, the Declaration is often included by Canadian judges in their decisions. Moreover, most provincial human rights (essentially, anti-discrimination) legislation in Canada is in accordance with the rights contained in the Declaration.



# The Declaration

## The Contents of the *Universal Declaration of Human Rights*

### Preamble

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

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

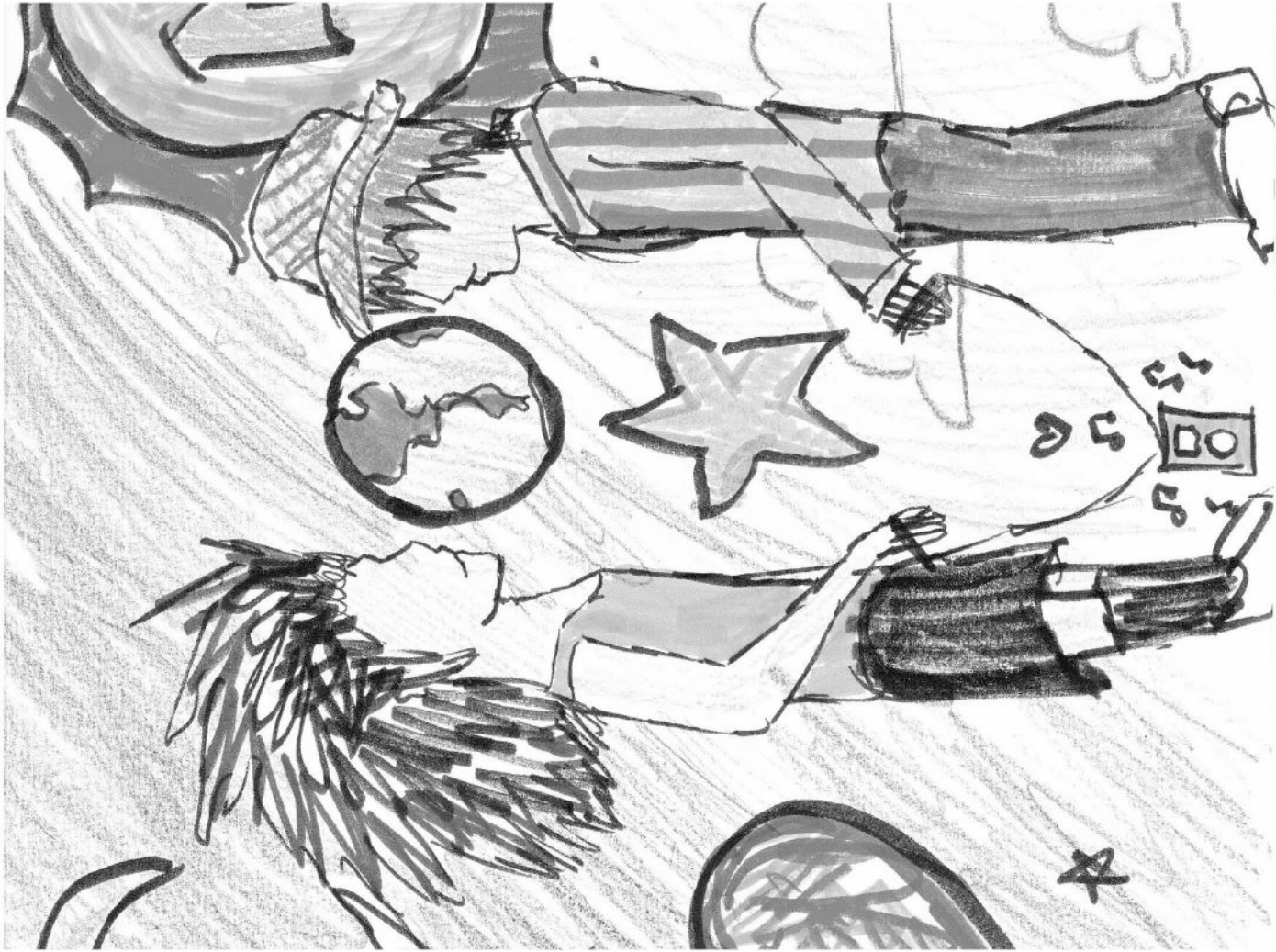
*Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,*

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

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

*Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,*

*Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,*



*Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.*

## Basis of Human Rights

### ARTICLE 1.

*All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*

Article 1 explains the underlying philosophy of the Declaration: freedom, equality and unity among all peoples despite differences between them. It means that people are born free and should be treated the same. Differences such as age, ethnicity or religion should not affect how people are treated. Individuals have reason and conscience and should act towards one another in a friendly manner.

The idea of 'universal human rights' is that every person has certain rights by virtue of being human. This is what it means for human rights to be considered 'inherent rights'. The basis for these rights are "reason and conscience," or the unique human ability to know the difference between right and wrong. If an individual is prevented from exercising his or her rights by an act of a country or by another individual, it does not mean that the individual has 'lost' his or her rights. It only means the individual was prevented from exercising those rights.

The preamble, similar to preambles found elsewhere, articulates the philosophy and purpose of the Declaration. The preamble also aids in the interpretation of the Declaration. For example, the first paragraph refers to the "inherent dignity" and "inalienable rights of all members of the human family." This paragraph relates to the idea that every individual has certain rights that can never be taken away. This idea is fundamental to the rights articulated in Articles 1 and 2.

The next three paragraphs of the preamble outline the basis for human rights, while paragraphs five to seven express the commitment by the international community to the protection and promotion of human rights.

The final paragraph states how the Declaration should be implemented; namely, through "teaching and education." It defines the Declaration as a "common standard of achievement" for states. This means that the Declaration sets out the minimum human rights guarantees that all states owe their citizens and that citizens owe to each other. As a Resolution passed by the General Assembly of the United Nations, the Declaration is not legally binding. If a state violates a citizen's human rights, the citizen cannot use the Declaration to correct that violation. Some argue, however, that the Declaration is binding on all states and constitutes what is referred to as 'customary international law'. Customary international law is an understanding that exists among states concerning legal rules and procedures but has not been codified in a binding international treaty or document.

## Guarantee of Equality

### ARTICLE 2.

*Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.*

*Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.*



Article 2 states that every individual is equal. It seeks to promote respect among people with different identities. Regardless of differences of ethnicity, sex, language, faith or other characteristics, all individuals inherently hold human rights without distinction. Everyone deserves access to the same rights and all should respect the rights of others. It is the uniqueness and diversity of each individual that brings richness to our world.

Article 2 also prohibits discrimination on the basis of where people live. One has rights because one is human, not because one lives in a certain country.

Governments must not discriminate against their citizens in their laws or programs, and people should not treat other people differently. Discrimination occurs when a person suffers disadvantages or is denied opportunities available to others because of a personal characteristic such as ethnicity or religion.

**Q:** *Is physical or mental disability a prohibited ground of discrimination, even though it is not included in Article 2?*

**A:** Social attitudes towards mental and physical disability have changed since the formation of the Declaration in 1948, such that most states and citizens would agree that differential treatment on the basis of mental or physical disability constitutes discrimination and violates Article 2. In Canada, mental and physical disability is listed as a prohibited ground of discrimination in section 15(1) of the *Canadian Charter of Rights and Freedoms*.

It is unclear why disability was not included as a prohibited form of discrimination in Article 2 of the Declaration. Disability is mentioned in Article 25(1) of the Declaration. This guarantees certain social and economic rights to the disabled. In 1971 the United Nations addressed the issue of mental disability with the creation of the *Declaration on the Rights of Mentally Retarded Persons*. In 1975, the United Nations addressed both physical and mental disability, namely the *Declaration on the Rights of Disabled Persons*. The historical recognition of disabled persons does not change the fact that people who are disabled are protected by the Declaration – they are human and have the same rights as everyone else.

### ARTICLE 3.

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

The right to life is the right not to be killed, and includes the right to be provided with the basic means of survival (food, water and shelter). The right to liberty includes freedom of movement, expression and religious practice. Security of the person is the right to be safe from physical harm.

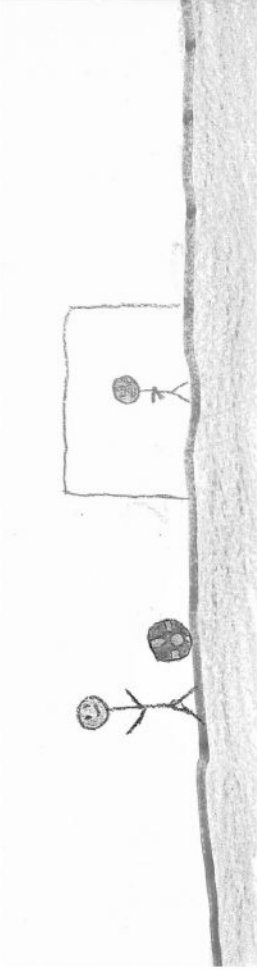
The rights prescribed by Article 3 may be limited if the exercise of those rights interferes with another person's human rights. This important restriction on human rights is the purpose of Article 29, also known as the 'limitations clause'.

### ARTICLE 4.

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

Article 4 means that an individual cannot treat another individual as a slave. Slavery occurs when one person controls or limits another person's freedom for profit or personal gain. Article 4 refers to the fact that an individual should not be held or owned by another individual as property. It reflects the spirit of the 1927 *Slavery Convention* that was created by the League of Nations (the predecessor to the United Nations).

Although we often think that slavery no longer exists, it continues today in cases of forced labour, exploitative treatment of women and children, or debt bondage (when one must exchange a personal service because one owes money).



## **ARTICLE 5.**

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

Nobody has the right to torture another person. Torture is an appalling form of physical or psychological abuse that violates the inherent dignity of all human beings guaranteed by Article 1. "Cruel, inhuman, or degrading treatment" could include unreasonable solitary confinement or a restricted diet while in prison. The basis of Article 5 is to prohibit state officials from treating criminal suspects or offenders beyond what is considered to be humane. For example, the police cannot torture someone to obtain a confession about a crime.

More generally, Article 5 speaks to the way in which torture, by abusing another individual through force and control, violates human rights. For example, abuse creates a situation of inequality because of the power imbalance inherent to the relationship of abuser and victim. By doing so, it violates the victim's dignity that is the basis of his or her human rights.

## **Legal Rights**

### ***Q: What are legal rights?***

**A:** Legal rights concern the legal process – how one should be treated by a court or tribunal and by state officials, such as police officers. Legal rights also refer to concepts that are fundamental to the justice system, such as the principle that one will be presumed innocent until proven guilty in a court of law.

## **ARTICLE 6.**

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

One must be recognized as a "person" by the law before one can enforce one's human rights (for example, if one believes that one's rights have been violated). Article 6 ensures that one is legally

protected the same everywhere and like everyone else. The use of the word "everyone" suggests that a state cannot discriminate between citizens, foreigners, or refugees in the application of the law.

## **ARTICLE 7.**

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

Article 7 ensures that everyone receives equal treatment in the legal system. It does so by guaranteeing equality before the law, equal protection of the law and equal protection against discrimination. This means that the law is the same for everyone, regardless of any difference, and should be applied to all in the same way. Article 2 lists the prohibited grounds of discrimination, such as ethnicity, sex and religion. The commentary to Article 2 defines discrimination as occurring when a person is denied opportunities available to others because of a personal characteristic.

## **ARTICLE 8.**

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

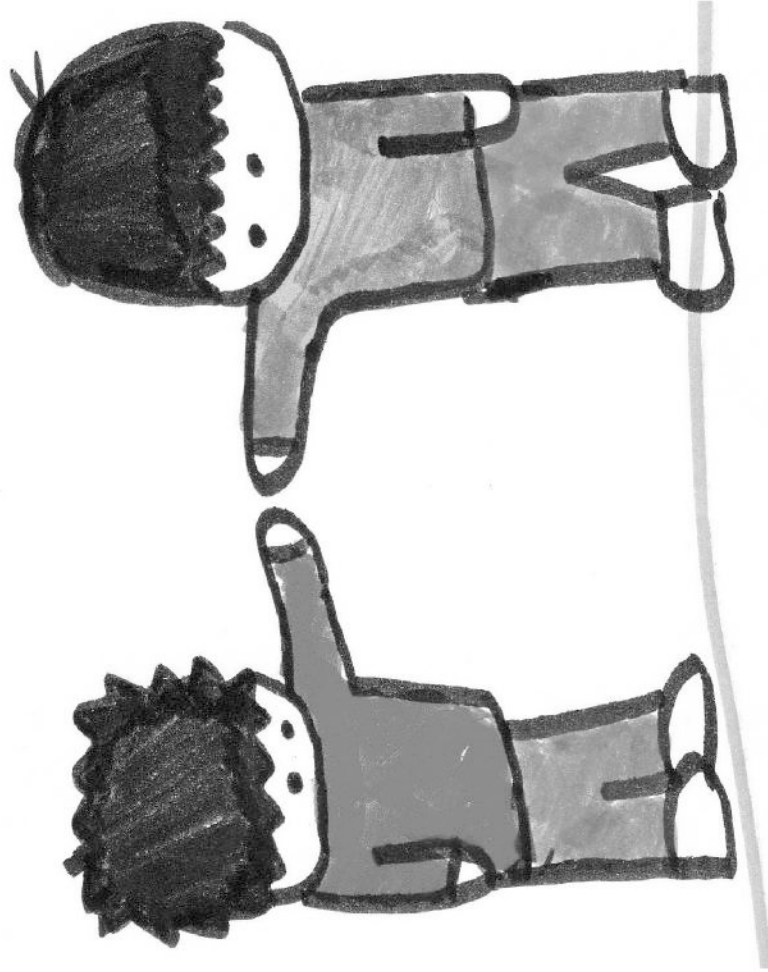
When the rights granted by one's country are not respected, one should be able to ask for a legal "remedy." A "remedy" has many meanings: it is the ability to launch a lawsuit, and what an individual receives when a decision-maker finds a violation of rights (which might consist of money or an apology). A remedy is also legal reform – a change to or removal of a discriminatory law. Remedies give practical meaning to human rights.

Article 8 encourages states to enforce the rights of its citizens at the national level. However, if a country refuses to do so, a citizen can bring his or her complaint to international tribunals, such as the United

Nations Human Rights Committee, the European Court of Human Rights, and the Inter-American Commission and Court of Human Rights.

**Q:** *Is it important that Article 8 discusses rights granted by law and not human rights?*

**A:** Yes. Article 8 ensures that individuals will have a legal remedy if the rights guaranteed by his or her country's constitution or laws are violated. It is not specific about whether a legal remedy can be obtained if the human rights in the Declaration are violated. This is because the Declaration is not legally binding on states; it is left up to states to ensure that human rights are respected and to provide sufficient legal remedies when human rights violations occur.



## ARTICLE 9.

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

Article 9 deals with personal liberty and the three ways in which one's liberty can be limited: arrest, detention or exile. It means that one cannot be imprisoned or sent away from one's country without good reason based on actual evidence. This provision is similar to section 9 of the *Canadian Charter of Rights and Freedoms* concerning arbitrary detention or imprisonment.

## ARTICLE 10.

*Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.*

Article 10 sets out two conditions that make a trial "fair":

If an individual is on trial, the judge or decision-maker hearing the case cannot be influenced by external factors. A fair trial is one that is conducted before neutral and independent decision-makers. This means that the judge or decision-maker has no vested interest in the decision, such that it will not affect him or her in any way.

The trial should be conducted in public. This ensures that the legal process is open to scrutiny. If a trial proceeds in secret, then there is no way to ensure that human rights are being respected and that decisions are made in consideration of all the available evidence.

In Canada, the concept of a 'fair trial' also includes following the proper legal process. For example, an individual who has been charged with a crime has the right to know what the police know about his or her case; to have enough time to prepare for trial; to be treated fairly by the police while awaiting trial; and to be represented by a lawyer in court.

**Q: Does “full equality” in Article 10 mean right to legal aid?**

A: Recently in Canada there has been a concern about whether the state should provide legal counsel to an individual who cannot afford a lawyer. In the case called *British Columbia (Attorney General) v. Christie*, decided in 2007, the Supreme Court of Canada held that there is no general right to state-funded legal counsel guaranteed by the *Canadian Charter of Rights and Freedoms*. As a result of this decision, it is doubtful that the phrase “full equality,” contained in Article 10 of the Declaration, would be interpreted in Canada to mean the right to legal aid.

### **ARTICLE 11.**

*Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.*

*No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.*

Subsection (1) of Article 11 means that if one is charged with a crime, one ought to be considered innocent until guilt is proven on the basis of evidence presented. Otherwise, an individual could be arrested and put in prison for a crime that he or she did not commit. When charged with a crime, one ought to have the right to defend oneself.

Subsection (2) says that if the activity for which one was arrested was not considered a crime according to the law at the time the activity took place, then one cannot be charged with a crime. No person has the right to condemn or punish another for an activity that was not illegal at the time it was committed.

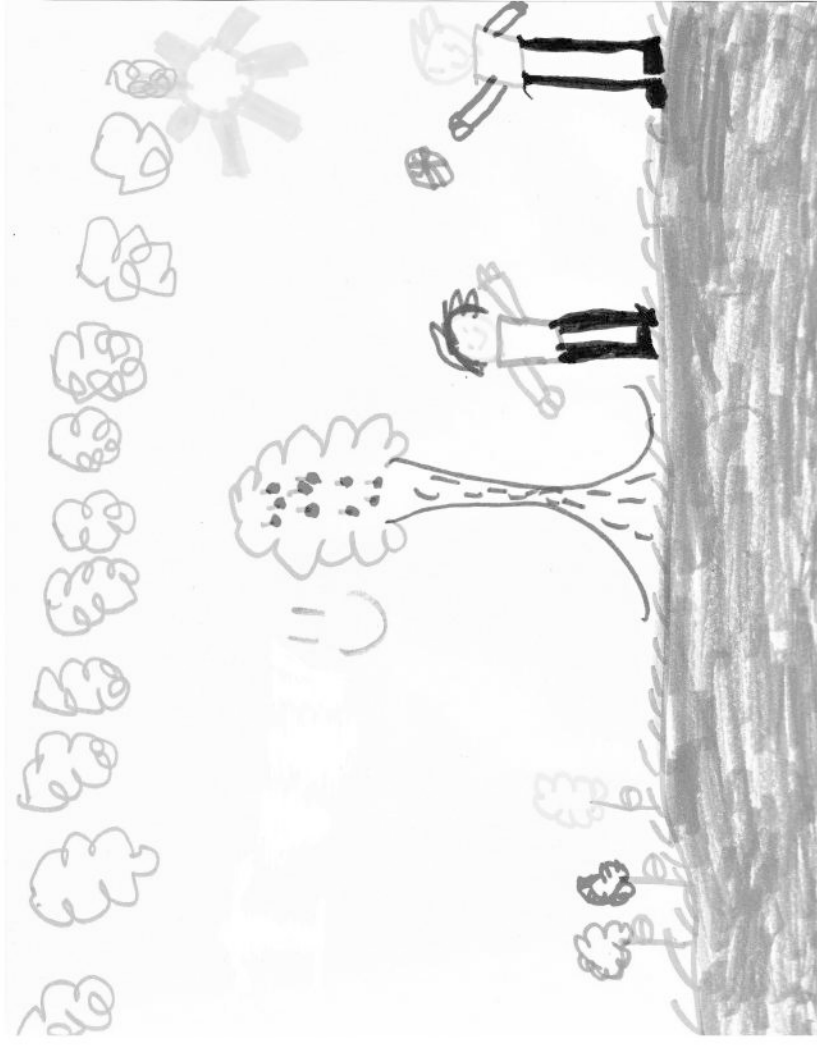
Subsection (2) also prevents the state from administering a heavier penalty than the penalty that existed when an individual committed the crime. For example, suppose a person trespasses on another person's

property and the penalty is a fine for a certain amount of money. After the fine is paid, the state decides to impose a heavier penalty for trespass, such as imprisonment. Despite the change in the law, the state cannot imprison that individual for trespassing because that penalty was not in place when the crime was committed.

## **Civil and Political Rights**

**Q: What are civil and political rights?**

A: Civil and political rights enable citizens and residents of states to exert control over their lives within the state. For example, the right to freedom of movement allows one to choose where one would like to live and work.





## ARTICLE 12.

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

Although Article 12 guarantees a right to privacy, it is important to keep in mind the concept of privacy that existed when the Declaration was drafted. In 1948, privacy issues concerned interference with personal correspondence or telephone conversations. Today, Article 12 would be interpreted in light of modern technologies, such as the Internet, and their effect of such technologies on privacy interests.

Article 12 also provides one with the right to sue if an individual has harmed his or her reputation based on allegations that are not true. This legal action is referred to as 'defamation'.

## Freedom of Movement

### ARTICLE 13.

*Everyone has the right to freedom of movement and residence within the borders of each state.*

*Everyone has the right to leave any country, including his own, and to return to his country.*

Subsection (1) guarantees the right to move within one's country without the need to ask for permission. Freedom of movement is an important part of a free society. It is guaranteed by the Declaration, as are the rights to take up residence and work anywhere within the country. For example, in Canada, section 6(2) of the *Canadian Charter of Rights and Freedoms* permits all citizens and permanent residents to move to and take up residence in any province.

Subsection (2) gives citizens the right to leave their country and return to it.

Article 13 does not guarantee the right to enter another country; that is a separate question for the destination country to decide. Article 13 only guarantees rights associated with internal movement, such as the right to move within the country and the right to live where one chooses in their country.

## Refugee Protections

### ARTICLE 14.

*Everyone has the right to seek and to enjoy in other countries asylum from persecution.*

*This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.*

Article 14 concerns the rights of refugees, who are defined in the *1951 United Nations Convention on the Status of Refugees* as individuals who have fled his or her country because of fear persecution on the basis of ethnicity, religion, nationality, political opinion or membership to a particular social group.

Subsection (1) guarantees to everyone the right to ask another country for protection. This is the basis on which refugees claim "asylum." Asylum is an interesting concept in international law: it requires a country to accept refugees – who are not citizens of that country – because of the acts of another country. In this way, one country assumes responsibility for the human rights violations committed by another.

Subsection (2) limits the right to seek asylum. It says that if one has acted in a way that is contrary to the principles of the United Nations, such as the rights contained in the Declaration, then one cannot invoke the right to claim asylum. The *1951 United Nations Convention on the Status of Refugees* clarifies that an individual cannot claim asylum if his or her has committed a crime against peace, a war crime, a crime against humanity, or a serious non-political crime outside the country of asylum.



## ARTICLE 15.

*Everyone has the right to a nationality.*

*No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.*

Article 15 guarantees the right to be a citizen of a country. Citizenship gives one rights not granted to non-citizens. For example, the *Canadian Charter of Rights and Freedoms* guarantees to Canadian citizens the right to vote and the right to enter, remain in, and leave Canada. These rights are not guaranteed to individuals who live in Canada but who are not Canadian citizens (such as refugees).

Article 15 also means that an individual's citizenship cannot be taken away without good reason. However, it does not require another state, of which an individual are not a citizen, to provide him or her with citizenship or nationality if requested.

## ARTICLE 16.

*Men and women of full age, without any limitation due to race, nationality, or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage, and at its dissolution.*

*Marriage shall be entered into only with the free and full consent of the intending spouses.*

*The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.*

When an individual reaches "full age," otherwise known as the age of majority, he or she has the right to get married and have a family. Most states determine an age of majority, but if they do not, the United Nations has identified

the age of majority as 18 years old. Article 16 applies equally to everyone.

Marriage is a contract between two people to commit themselves to each other. Because marriage is a legal agreement, it has legal consequences. For example, when two people marry in certain cultures, everything they own becomes shared between them. If the marriage ends, all of their property will be divided equally.

Article 16 mandates that marriage should be entered into freely and fully. This means that a person should completely agree to get married without being forced by another person. Men and women should have the same rights when they are married or if their marriage ends.

Finally, Article 16 distinguishes between the right to get married and the right to start a family. This is because a person does not need to be married to start a family, and married people do not necessarily have families. Subsection (3) mandates that the state should protect all people and their family members.

## ARTICLE 17.

*Everyone has the right to own property alone as well as in association with others.*

*No one shall be arbitrarily deprived of his property.*

Everyone has the right to own property, whether it is land or personal possessions. This right applies to property owned individually or owned with other people.

The right to own property does not mean that a person can do whatever one wants with it; the use of one's property is subject to the laws of the country. For example, a vehicle owner must obey the speed limit.

Article 17 prevents arbitrary deprivation of property. This means that the state should not take away a person's property without good reason. If the state has reasonable grounds to take away the property, such as building a highway or creating a new park, the land owner should be compensated.



## ARTICLE 18.

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

Article 18 was drafted to promote respect for all religions, among all people. It provides that an individual should be able to choose, change or abandon his or her religious beliefs, without fear of punishment. No one should be forced to adopt or practice a religion.

To “manifest a religion” means a person should be able to choose how he or she wants to express religion. This could include teaching it to others or attending religious observances. However, the ability to express a religion may be limited by Article 29, the ‘limitations clause’. This is because some religious expressions may go against the beliefs or expressions of other religions, or may interfere with the rights of another individual.



For example, a case decided in 1998 in the United Kingdom called *Pendragon v. United Kingdom*, found the closure of a traditional heritage site that was being used by a religious group (the Druids) to celebrate a holiday was acceptable because state authorities were unable to guarantee the group’s safety. As such, the right of the group to practice its religion was limited in order to ensure the safety of others.

## ARTICLE 19.

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

A person has the right to hold opinions and ideas, and to express them freely. This right applies to all forms of expression, such as speech, art, film, dance and written works.

Article 19 also includes the right to seek and receive information through any form of media. This right is guaranteed “regardless of frontiers”. This means people should be able to access news sources within his or her country and other news sources from other countries without fear of punishment. A state or private party should not prevent the communication that Article 19 guarantees by controlling the media.

Article 29 limits freedom of expression in order to protect the rights of others. For example, in some countries it is illegal to publicly promote hatred based on a prohibited ground of discrimination. Such laws constitute a reasonable limitation of freedom of expression because they promote a person’s right not be subject to discrimination.

## ARTICLE 20.

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

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

Article 20 protects the rights of individuals who become members of groups or associations, as well the right of the entire organization itself. This right is an important aspect of living in a free and democratic society; in a democracy, it is fundamental that citizens are able to criticize their government in an open and fair manner.

It also allows individuals to gather and participate in peaceful demonstrations and celebrations. The word “peaceful” was included to prevent assemblies that are violent. Subsection (2) states that individuals cannot be forced to attend meetings or belong to groups or associations.

In light of today’s modern technologies, Article 20 would protect both physical assemblies (such as political rallies) and virtual assemblies (such as internet chat rooms).

Peace

## ARTICLE 21.

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

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

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

An individual has the right to participate in the government of his or her country, either by becoming an elected official or by voting for a person to make decisions on his or her behalf.

Article 21 provides that the government should represent the will of the people, meaning that officials should be elected because they received the majority of votes and will make decisions with which most voters would agree. Votes should be confidential, so that voters can choose whoever they want without fear of punishment. There should also be frequent elections; that way voters can choose different representation if they feel the government is not representing their will.

“Universal and equal suffrage” means that everyone is allowed to vote, and that all votes are of equal value. Historically, in Canada, some people have been denied the right to vote, such as women and Aboriginal peoples. For example, Aboriginal peoples were first allowed to vote in 1960, long after most Canadians were granted this right.

## Economic, Social and Cultural Rights

**Q:** *What are economic, social and cultural rights?*

**A:** Economic, social and cultural rights are contained in Articles 22 to 27 of the Declaration. These rights concern the welfare of individuals, meaning the ability of individuals to support and sustain themselves and their families.



## ARTICLE 22.

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

Article 22 serves two purposes. First, it introduces the social, economic and cultural rights which are further elaborated on in Article 23 (work), Article 24 (rest and leisure), Article 25 (adequate standards of living), Article 26 (education) and Article 27 (cultural life). The legally binding *International Covenant on Economic, Social and Cultural Rights* elaborates in more concrete and specific terms the rights contained in this article.

Second, it guarantees to everyone a right to social security, or a basic standard of living. Attaining a basic standard of living means that an individual's essential needs are met and may include food, shelter, and

clothing. Once this standard is achieved, a person is more capable of exercising his or her human rights and maintaining his or her inherent dignity.



Because of the importance of inherent dignity to human rights, Article 22 requires states to cooperate with each other to ensure that the social security of all people is met. For example, in December 2004, when a massive tsunami hit southern Asia, countries around the world donated money, food, clothing and military assistance to guarantee a minimum level of social security to those individuals affected. This assistance reflects the message of Article 22 and the spirit of the Declaration.

### **ARTICLE 23.**

*Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.*

*Everyone, without any discrimination, has the right to equal pay for equal work.*

*Everyone who works has the right to just and favourable remuneration ensuring himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.*

*Everyone has the right to form and to join trade unions for the protection of interests.*

Article 23 guarantees rights related to employment.

Subsection (1) provides individuals with the right to work if they choose, and individuals should be able to choose what type of work they want to do. There are certain conditions that should be met for employment to be considered fair and favourable, such as reasonable work hours, ability to take breaks and a safe working environment. It also indicates that a state should create laws prohibiting an employer from ending a

worker's employment without just cause, and financial protection if a person suddenly becomes unemployed.

Subsection (2) prohibits pay differences based on non-work related characteristics, such as ethnicity or sex. Differences in pay must be based on differences in qualification, expertise, skill or experience. For example, if a man and a woman do the same job, with the same skill requirements, they should be paid the same amount. The phrase 'equal pay for work of equal value' conveys this idea in modern terminology.

Subsection (3) provides that an individual's salary should be sufficient to support his or her family and maintain an adequate standard of living. If, while working, an individual still cannot meet his or her basic needs, he or she should have access to "social protections". "Social protections" are implemented by the government to help their citizens meet a minimum standard of living.

Finally, subsection (4) re-emphasizes the importance of freedom of association, a concept discussed in Article 20. People should be free to join trade unions. Trade unions are organizations that protect the rights of workers. If a union feels the rights of its members are not being protected, for example, that its members are not earning adequate wages, it has the right to protest. Unions represent a collective approach to guaranteeing the individual rights of workers explained in the prior subsections.

### **ARTICLE 24.**

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

Article 24 recognizes that rest and leisure are critical to one's well-being. It reinforces the right of people to have adequate time off from work to relax through reasonable work hours and paid vacation, whether this time is spent with family or in pursuit of personal interests. It also recognizes that leisure activities, such as play, are critical to human development. To have the right to rest and leisure allows one, for example, to develop moral, physical and intellectual capacities, and to exercise their human rights. Article 24 acknowledges the need for all people to have a balance between life and work.



In Canada and elsewhere, the first Monday of each September is known as “Labour Day.” Labour Day is a manifestation of the rights contained to Article 24; it provides workers with a holiday to celebrate their economic and social achievements, and the opportunity for rest and leisure.

## **ARTICLE 25.**

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

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

Achieving an adequate standard of living is essential for all people. Article 25 outlines requirements that should be met in order for an individual’s standard of living to be adequate. These requirements are the basic elements that one needs in their life to survive, such as food, shelter and clothing.

Article 25 is critical to the other rights contained in the Declaration. Without it, people would be unable to ensure the protection of their other human rights. For example, to be without food or shelter makes it difficult for one to be able to engage in employment, cultural activities or political associations .

Article 25 also emphasizes the necessity of adequate access to health care and social services. These are important elements of an adequate standard of living. For example, Canada has a universal health care system. This means residents of Canada have free access to health care practitioners and hospital services. Through a system of universal health care, Canada gives practical meaning to Article 25 by providing all Canadians with an adequate standard of health and well-being.

Article 25(2) recognizes the special place for mothers and children in society. Article 10 of the *International Covenant on Economic, Social, and Cultural Rights* prescribes to mothers special social security benefits. For example, employers should continue to provide a salary to mothers who take a reasonable period of time away from work before and after childbirth. Subsection (2) also prohibits discrimination against children on the basis of whether their parents are married.

## **ARTICLE 26.**

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

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

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

Article 26 guarantees to children the right to attend school, and provides that elementary education ought to be free. Education is mandatory for children because it expands their opportunities later in life; teaches them to get along with others; and fosters acceptance of differences of ethnicity, sex and religion. In essence, education teaches children about human rights and how to engage in society.

Article 26 also provides that if one desires to attend college, university or technical school after secondary school and one is eligible, this opportunity should not be denied. Higher education should be available to anyone with the ability and interest in pursuing it. A person who is eligible should not be denied the pursuit of higher education because he or she cannot afford it. Article 26 imposes on the state the

responsibility of funding schools and assisting those unable to pay for higher education.

Finally, Article 26 grants parents the right to choose the kind of education their children will receive, which could include religious, ethnic, or patriotic forms of education. In Canada, schools that operate in various languages and support different faiths.

## **ARTICLE 27.**

*Everyone has the right to freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancements and its benefits.*

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

Article 27 guarantees the right to participate in, and contribute to, one's community. Moreover, it provides that one ought to benefit from the achievements of one's community. This includes the right to engage in the artistic cultural life of the community, including theatre, music, and visual art; or to participate in the scientific advancements made in a community. For example, scientific research that finds a cure for a disease should benefit and be available to all members of the community.

Subsection (2) is designed to protect intellectual property. If an individual contributes to his or her community by making a specific advancement in art of science, his or her contributions should be legally protected. For example, if an individual composes a piece of music, Article 27 prohibits another person from stealing that music for financial or other gain.

## **ARTICLE 28.**

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

Article 28 does not identify a specific right. Rather, it contributes to the idea that states should take measures to create both a legal and social atmosphere that can fulfill human rights. In Canada, the *Canadian Charter of Rights and Freedoms* works to create this environment and provides protective mechanisms to support human rights.

Article 28 also supports the notion that at an international level, efforts should be made to support the advancement and protection of human rights. This is seen, for example, in the growth of international human rights law and the development of over eighty international legal documents stemming from the Declaration which expand on various aspects of human rights. Agencies such as the United Nations Commission on Human Rights and the International Criminal Court are examples of an international environment that supports the principles of the Declaration.

Article 28 speaks to the idea that a world which is peaceful and in which everyone accepts each other, is a world which promotes and protects human rights.

## **ARTICLE 29.**

*Everyone has a duty to the community in which alone the free and full development of his personality is possible.*

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

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

Subsection (1) imposes on everyone a duty to ensure that human rights are respected. It recognizes that individuals are responsible for promoting and protecting human rights, and creating the environment suggested in Article 28. Claiming one's right involves recognizing the rights of others as well.

Subsection (2) of Article 29 recognizes that some human rights may conflict with other rights. As such, subsection (2) acts as a 'limitation clause'. In human rights law, a 'limitation clause' limits some human rights if it is for the purpose of promoting rights and in accordance with the rights and freedoms of a free society. For example, a government would be able to restrict the freedom of movement of its citizens to ensure national security. The 'limitation clause' also connects to the idea that one should not infringe on the rights of another individual or negatively impact that individual's human dignity.

Subsection (3) prevents an individual from exercising the rights contained in the Declaration if the individual acts in a way that is contrary to the principles of the United Nations.

### **ARTICLE 30.**

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

Article 30 adds to Article 29(3) by preventing states, groups or individuals from jeopardizing the rights of others. For example, one cannot seek to exercise his or her rights through the degradation, humiliation or death of another. The duty to respect others is a universal duty that applies to everyone. Article 30 reinforces the idea contained in the Preamble that human rights are inherent, inalienable and universal to all people as human beings. Rights cannot be taken away; they can only be realized, attained, and in some cases, limited.

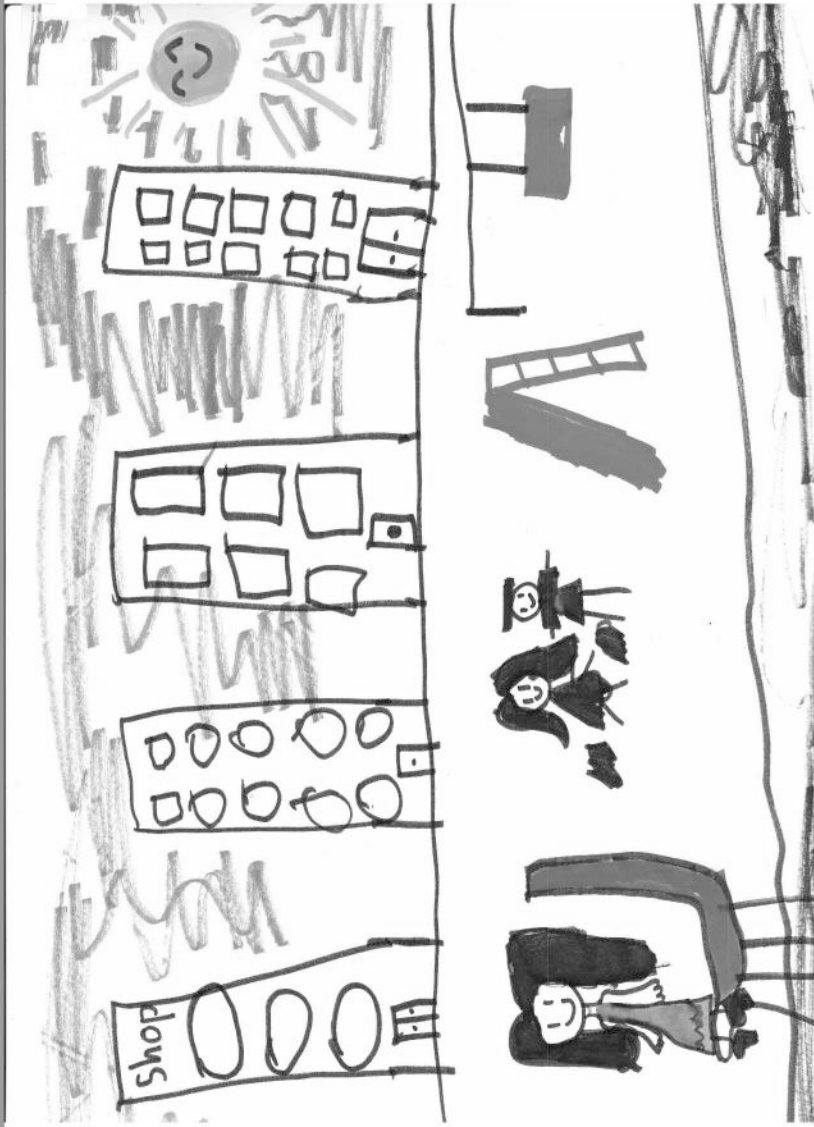
## Artistic Contributors

Much of the artwork in this guide was collected from workshops held at the Canadian Mental Health Association and the African Centre in the summer of 2009.

Other youth artists include:

- Yu-Shan Chou, Grade 1, Richard Second School, Edmonton Alberta
- Echo Morita, Grade 3, Suzuki Charter School, Edmonton Alberta
- Ryan Buerfeind, Grade 3, Alderley Elementary, Dartmouth Nova Scotia
- Joshua Lobura, Grade 6, St Charles Elementary, Edmonton Alberta

**John Humphrey Centre**  
*for Peace and Human Rights*  
*pour la paix et les droits de la personne*



Guide de la  
**Déclaration Universelle des Droits de l'Homme**  
à l'intention des jeunes



## Introduction

Après l'horreur de l'Holocauste et d'autres affronts atroces aux droits de l'homme pendant la période de la Deuxième Guerre mondiale, les nations du monde ont reconnu l'importance de travailler en collaboration afin d'élaborer une norme de conduite de base qui s'appliquerait à toute nation et à tout individu. On trouve ce code de conduite fondamental au sein de la Déclaration universelle des droits de l'homme qu'a adoptée l'Assemblée générale des Nations Unies en 1948. La Déclaration vise à assurer une atmosphère de dignité et de respect pour toute personne.

En 2008, le monde a célébré le 60<sup>e</sup> anniversaire de la Déclaration universelle. Cet événement a servi de rappel de ce que peut faire le monde pour s'assurer que toute personne peut jouir d'une vie qui est à l'abri de la misère causée par la haine, l'oppression et d'autres actes malveillants et systématiques contre les droits de l'homme. Cet anniversaire a aussi été l'occasion de se souvenir des accomplissements de la Déclaration universelle en ce qui concerne l'assurance d'une meilleure vie pour tous.

La Déclaration universelle a une signification toute particulière au Canada. Un de ses premiers rédacteurs a été M. John Peters Humphrey, professeur à l'Université McGill, Canadien important et défenseur des droits de l'homme et des normes de conduite reconnues à l'échelle internationale. Le 60<sup>e</sup> anniversaire de la Déclaration universelle sert d'hommage à la vie et à l'œuvre de John Humphrey.

Le *Guide de la Déclaration universelle à l'intention des jeunes*, de concert avec sa publication complémentaire, le *Guide de la Charte canadienne des droits et libertés à l'intention des jeunes* ont été réalisés par le John Humphrey Centre for Peace and Human Rights. Le John Humphrey Centre fait la promotion du principe que les jeunes Canadiens informés tenteront de s'assurer que les valeurs et principes internationaux servent à favoriser un monde meilleur pour les générations actuelles et futures.

Les trente articles que contient la Déclaration universelle stipulent les droits et les normes minimales qui doivent s'appliquer à tout citoyen du monde. Mais, pour bon nombre de personnes, il ne s'agit que de simples mots sur une page. Les abus flagrants des droits de l'homme, y compris le génocide, les crimes de guerre et les crimes contre l'humanité se produisent dans ce monde depuis 1948. Malheureusement, même à l'occasion du 60<sup>e</sup> anniversaire de la Déclaration, il y a toujours des conflits qui se poursuivent partout au monde et des violations des droits de l'homme sont un fait quotidien pour plusieurs.

Aujourd'hui, comme en 1948, il se peut bien que la véritable valeur de la Déclaration est qu'elle offre la possibilité que les bonnes personnes de la terre, celles qui sont de bonne foi et de bienséance, travailleront ensemble pour un monde où les principes de la Déclaration définissent une norme de base en matière des droits de l'homme dont tous peuvent jouir. Il incombe à toute personne au monde, y compris les jeunes, de s'assurer que la Déclaration universelle devienne une réalité.

Gerald L. Gall, O.C.

Le Président, *John Humphrey Centre pour la paix et les droits de la personne*

## Remerciements

Le John Humphrey Centre for Peace and Human Rights, le ministère du Patrimoine canadien et le Alberta Human Rights, Citizenship and Multiculturalism Education Fund aimeraient remercier la contribution de Martha Peden et d'Ayla Salyn à la préparation du présent guide. Nous espérons grandement que cette publication contribuera d'une grande façon à une meilleure compréhension des valeurs et des principes consacrés dans la Déclaration universelle des droits de l'homme chez les jeunes du Canada et du monde. Nous souhaitons également remercier l'aide des personnes suivantes qui ont participé au processus de rédaction et de conception : Renee Vaugeois, Mandy Siu et Gerald Gall.

*“Vous devez être le changement que vous voulez voir dans le monde”*

– Mahatma Gandhi, militant pour la paix (1869-1948)

## Un aperçu de la

# Déclaration universelle des droits de l'homme

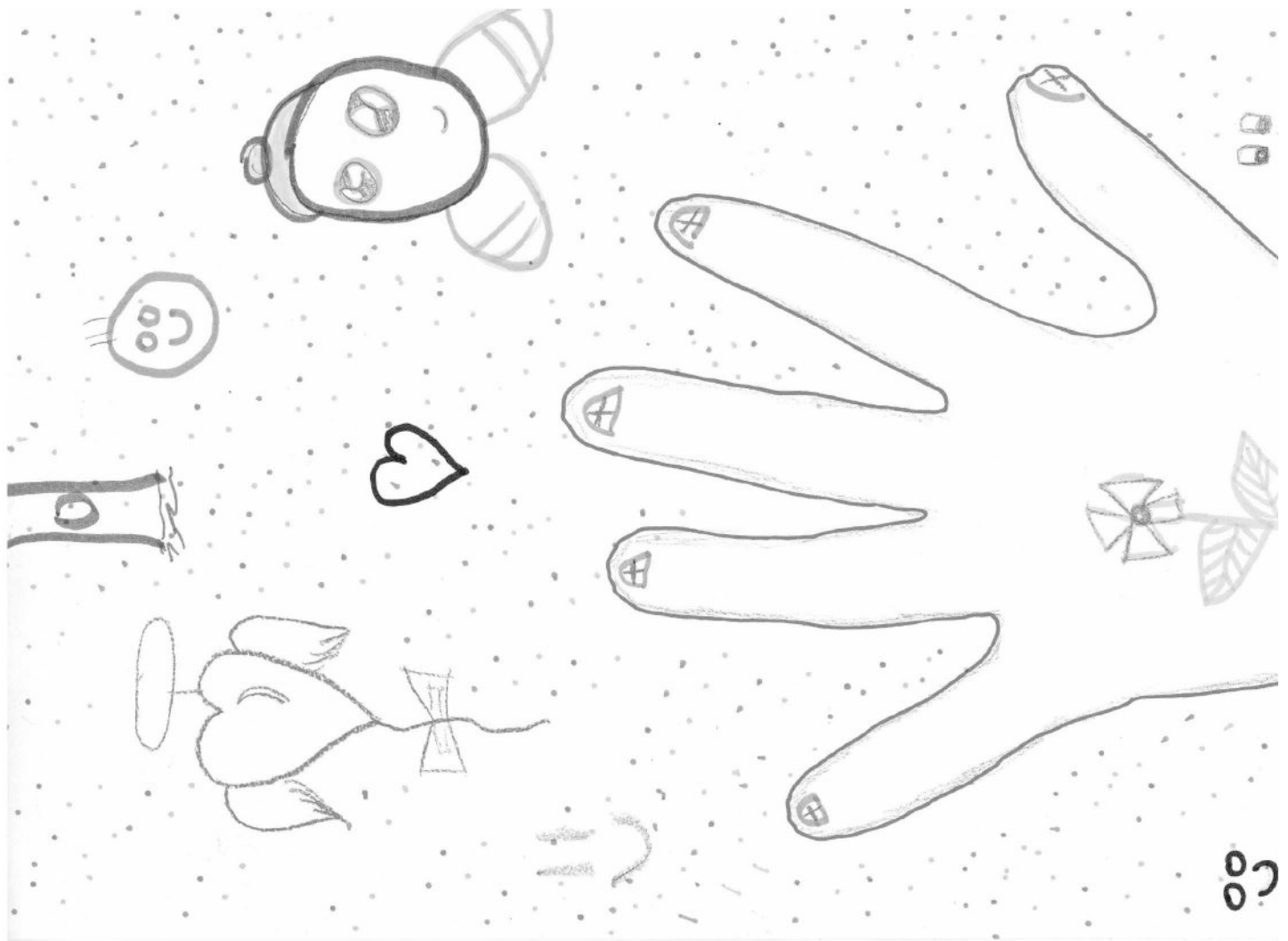
## Pourquoi a-t-on créé la Déclaration?

L'Assemblée générale des Nations Unies a officiellement adopté la Déclaration universelle des droits de l'homme le 10 décembre 1948. Le document a été rédigé en réponse aux atrocités commises durant la Deuxième Guerre mondiale. Il décrit le sentiment de «plus jamais», soit l'engagement de la communauté internationale à ne plus tolérer une répétition de tels affronts envers les droits de l'homme. La communauté internationale s'est entendue sur la nécessité d'un document des Nations Unies qui stipule et protège les droits de l'homme. La Déclaration est le premier document qui déclare une telle expression mondiale. Il s'agit du document le plus traduit de l'histoire.

## Qui a élaboré la Déclaration?

Le Secrétaire général de l'Organisation des Nations Unies a demandé à M. John Humphrey, un Canadien qui était alors chef de la division des droits de l'homme des Nations Unies, d'être le principal rédacteur de la Déclaration. Il a élaboré les grandes lignes de la Déclaration tandis que M. René Cassin, universitaire français, a rédigé le texte du document tel quel.

Les Nations Unies ont mis sur pied un comité de rédaction qui était responsable de veiller à l'élaboration de la Déclaration. Mme Eleanor



Roosevelt, épouse du trente-deuxième Président des États-Unis d'Amérique, M. Franklin D. Roosevelt, a présidé le comité. Le comité se composait de représentants de différents pays au monde. Cette représentation mondiale était essentielle puisque le but premier du document était d'exprimer les droits de l'homme pour toutes les personnes de la terre, sans tenir compte de leur pays d'origine.

### Quel a été l'impact de la Déclaration?

La Déclaration a mené à la création et l'adoption de deux pactes internationaux qui ont une valeur juridique au sein du droit international, soit le *Pacte international relatif aux droits économiques, sociaux et culturels* (PIDESC) et le *Pacte international relatif aux droits civils et politiques* (PIDCP). Ces deux pactes, de concert avec la Déclaration, forment qu'un document que l'on appelle la Déclaration internationale des droits de l'homme. La communauté internationale peut tenir imputable tout État signataire qui ne respecterait pas ces deux pactes. Grâce à la création du PIDESC et du PIDCP, la Déclaration a joué un rôle au sein du droit international en matière de droits de la personne.

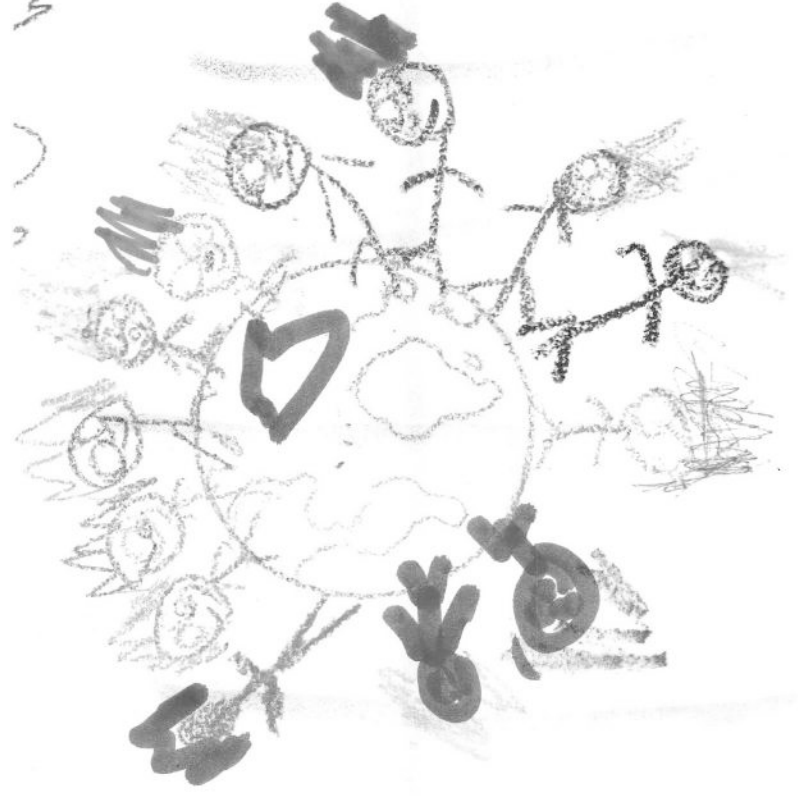
La Déclaration est importante puisqu'elle proclame que les droits de l'homme sont universels. Avant la création de la Déclaration, les États étaient responsables d'assurer les droits de l'homme à leurs citoyens et de définir ce que comprendraient ces droits. Il était alors impossible de s'assurer que les États protégeaient les droits de l'homme. Après la création de la Déclaration, les droits de l'homme sont devenus un enjeu international. La Déclaration a reconnu le besoin d'établir une norme internationale en matière des droits de l'homme, laquelle chaque État devait respecter. On compte plus de quatre-vingt traités qui prennent appui sur les principes de base de la Déclaration. Au Canada, la *Charte canadienne des droits et libertés* met en application les principes stipulés dans la Déclaration.

### La Déclaration est-elle identique à la *Charte canadienne des droits et libertés*?

La Déclaration est un document international n'ayant pas force obligatoire au Canada. Par contre, la *Charte canadienne des droits et libertés* (la *Charte*) est un document national exécutoire au niveau des gouvernements fédéral et provinciaux ainsi que tout autre représentant

de l'État tels que les services policiers et les conseils scolaires. La Déclaration établit une norme minimale en ce qui concerne les droits de l'homme et stipule que tout État doit essayer d'assurer cette norme à ces citoyens. La *Charte* assure les droits et libertés qu'elle stipule à tous les Canadiens et toutes les Canadiennes.

Bien que ces différences démontrent bien que la *Charte* possède une plus importante valeur en droit, les juges canadiens considèrent souvent la Déclaration lorsqu'ils rendent décision. De plus, la plupart des lois provinciales en matière des droits de l'homme au Canada (essentiellement l'anti-discrimination) sont conformes aux droits stipulés dans la Déclaration.



# La Déclaration universelle des droits de l'homme

## Préambule

*Considérant que la reconnaissance de la dignité inhérente à tous les membres de la famille humaine et de leurs droits égaux et inaliénables constitue le fondement de la liberté, de la justice et de la paix dans le monde,*

*Considérant que la méconnaissance et le mépris des droits de l'homme ont conduit à des actes de barbarie qui révoltent la conscience de l'humanité et que l'avènement d'un monde où les êtres humains seront libres de parler et de croire, libérés de la terreur et de la misère, a été proclamé comme la plus haute aspiration de l'homme,*

*Considérant qu'il est essentiel que les droits de l'homme soient protégés par un régime de droit pour que l'homme ne soit pas contraint, en suprême recours, à la révolte contre la tyrannie et l'oppression,*

*Considérant qu'il est essentiel d'encourager le développement de relations amicales entre nations,*

*Considérant que dans la Charte les peuples des Nations Unies ont proclamé à nouveau leur foi dans les droits fondamentaux de l'homme, dans la dignité et la valeur de la personne humaine, dans l'égalité des droits des hommes et des femmes, et qu'ils se sont déclarés résolus à favoriser le progrès social et à instaurer de meilleures conditions de vie dans une liberté plus grande,*

*Considérant que les Etats Membres se sont engagés à assurer, en coopération avec l'Organisation des Nations Unies, le respect universel et effectif des droits de l'homme et des libertés fondamentales,*

*Considérant qu'une conception commune de ces droits et libertés est de la plus haute importance pour remplir pleinement cet*

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en matière de règles et de procédures juridiques mais qui n'a pas été codifiée dans un document ou un traité exécutoire international.

## La base des droits de l'homme

### ARTICLE PREMIER

*Tous les êtres humains naissent libres et égaux en dignité et en droits. Ils sont doués de raison et de conscience et doivent agir les uns envers les autres dans un esprit de fraternité.*

L'article premier explique la philosophie de base de la Déclaration, soit la liberté, l'égalité et l'unité parmi tous les peuples de la terre malgré leurs différences. Cela veut dire que toute personne est née libre et doit profiter d'un traitement égal. Les différences tel l'âge, l'origine ethnique ou la religion ne doivent pas influencer la façon dont on agit envers les gens. Chaque individu est doué de raison et de conscience et doit agir de façon amicale envers son prochain.

Le principe des droits de l'homme universels est simple : chaque individu a certains droits en vertu du fait qu'il est un être humain. Il s'agit de la raison pour laquelle on considère les droits de l'homme des «droits inhérents». Ces droits sont fondés sur «la raison et la conscience», soit l'unique capacité de l'être humain à connaître la différence entre le bien et le mal. Si un pays ou un autre individu empêche une personne de se prévaloir de ses droits, cela ne signifie pas que cette personne a perdu les droits en question. Cela signifie plutôt que l'on a empêché cette personne de se prévaloir de ces droits.

## Assurance d'égalité

### ARTICLE 2

*Chacun peut se prévaloir de tous les droits et de toutes les libertés proclamés dans la présente Déclaration, sans distinction aucune, notamment de race, de couleur, de sexe, de langue, de*

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*religion, d'opinion politique ou de toute autre opinion, d'origine nationale ou sociale, de fortune, de naissance ou de toute autre situation.*

*De plus, il ne sera fait aucune distinction fondée sur le statut politique, juridique ou international du pays ou du territoire dont une personne est ressortissante, que ce pays ou territoire soit indépendant, sous tutelle, non autonome ou soumis à une limitation quelconque de souveraineté.*

L'article 2 stipule que chacun est égal et veut inciter le respect parmi les gens ayant des identités différentes. Sans tenir compte de différence en matière d'ethnicité, de sexe, de langue, de foi ou autres caractéristiques, chacun détient des droits de l'homme inhérents sans distinction. Chacun mérite l'accès aux mêmes droits que son prochain et doit respecter les droits de son prochain. Grâce au caractère unique et à la diversité de chacun, notre monde profite d'une grande richesse.

L'article 2 interdit aussi la discrimination basée sur l'endroit où vivent les personnes. Chacun a des droits du fait qu'il est un être humain, non pas parce qu'il habite dans un certain pays.

Les gouvernements ne doivent pas établir de distinction entre leurs citoyens dans l'élaboration de lois ou de programmes et les personnes ne doivent pas établir de distinction entre eux. Il y a discrimination lorsqu'une personne subit des désavantages ou qu'on lui interdit certaines possibilités offertes à d'autres en raison d'une caractéristique personnelle telle que l'origine ethnique ou la religion.

**Q :** *Un handicap mental ou physique est-il un motif de distinction illicite même s'il n'est pas compris à l'article 2?*

**R :** Les attitudes sociales envers les handicaps mentaux et physiques ont changé depuis l'élaboration de la Déclaration en 1948 de sorte que la plupart des États et citoyens s'entendent à reconnaître qu'il y a discrimination lorsqu'on établit une distinction basée sur un handicap mental ou physique et que cette distinction enfreint l'article 2. Au Canada, on considère qu'un handicap mental ou physique est un motif de distinction illicite selon l'article 15(1) de la *Charte canadienne des droits et libertés*.

On ne sait toujours pas pourquoi l'article 2 de la Déclaration ne fait mention de handicap comme motif de distinction illicite. On mentionne les handicaps à l'article 25(1) de la Déclaration. Cela assure certains droits économiques et sociaux aux personnes ayant un handicap. En 1971, les Nations Unies se sont penchées sur la question d'un handicap mental par l'élaboration de la *Déclaration des droits du déficient mental*. En 1975, les Nations Unies se sont penchées sur la question des handicaps physiques et mentaux et ont établi la *Déclaration des droits des personnes handicapées*. La reconnaissance historique des personnes ayant un handicap ne change rien aux droits qui sont protégés par la Déclaration puisque les personnes ayant un handicap sont des êtres humains et profitent des mêmes droits que ceux dont profite tout autre individu.

### ARTICLE 3

*Tout individu a droit à la vie, à la liberté et à la sûreté de sa personne.*

Le droit à la vie est en fait le droit de ne pas être tué et il comprend le droit à recevoir des modes de survie fondamentaux (c'est-à-dire de la nourriture, de l'eau et un abri). Le droit à la liberté comprend la liberté de circulation, d'expression et de pratiques religieuses. Le droit à la sûreté de sa personne est le droit de se sentir en sécurité et une protection contre tout dommage corporel.

Les droits stipulés à l'article 3 peuvent être limités si le fait de se prévaloir de ses droits entre en conflit avec les droits de l'homme d'une autre personne. Cette restriction importante sur les droits de l'homme est le but de l'article 29, que l'on connaît aussi sous le nom de disposition limitative.

### ARTICLE 4

*Nul ne sera tenu en esclavage ni en servitude; l'esclavage et la traite des esclaves sont interdits sous toutes leurs formes.*

L'article 4 signifie qu'un individu ne peut pas traiter un autre individu en esclave. L'esclavage se produit lorsqu'une personne contrôle ou limite

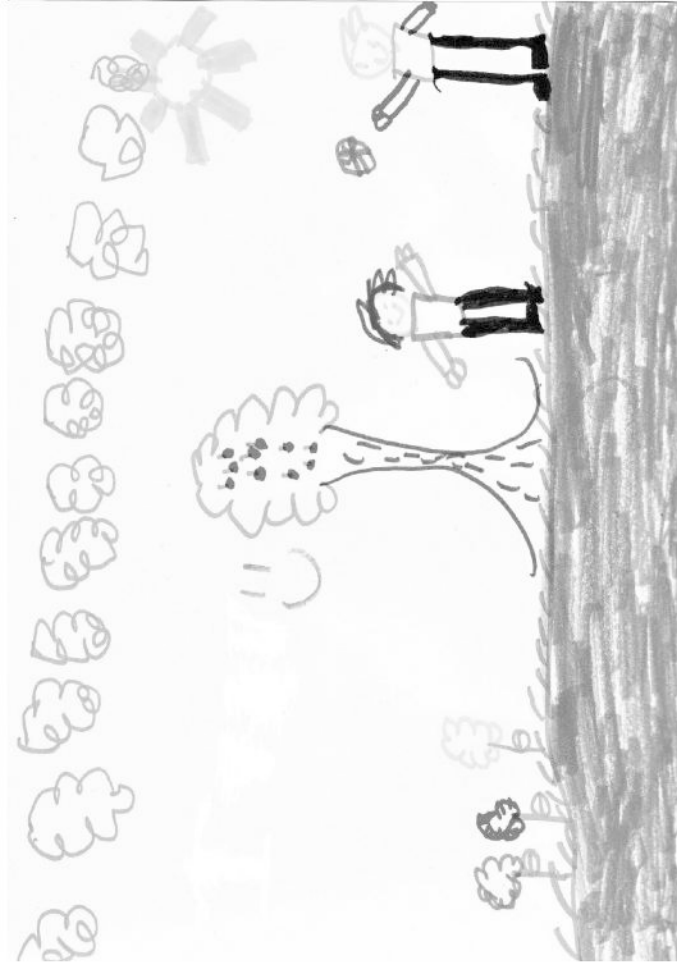
les libertés d'une autre personne pour en tirer profit ou gain personnel. L'article 4 se réfère au fait que nul ne peut être retenu ou appartenu par un autre individu à titre de bien. Cela correspond à l'esprit de la *Convention relative à l'esclavage* de 1927 qui a été créée par la Société des Nations, l'ancien nom des Nations Unies.

Bien que l'on pense souvent que l'esclavage n'existe plus, cela se poursuit aujourd'hui dans les cas comme le travail forcé, l'exploitation de femmes et d'enfants ou la servitude pour dettes (lorsqu'on doit rendre service personnel parce que l'on doit de l'argent).

### ARTICLE 5

*Nul ne sera soumis à la torture, ni à des peines ou traitements cruels, inhumains ou dégradants.*

Nul n'a le droit de torturer une autre personne. La torture est une forme effroyable d'abus physique ou psychologique qui enfreint la dignité humaine inhérente de chaque être humain laquelle est garantie par l'article premier. «Les traitements cruels, inhumains ou



dégradants» peuvent comprendre tout isolement cellulaire ou régime alimentaire limité si l'on est détenu. Le fondement de l'article 5 vise à empêcher que les représentants de l'État puissent traiter un suspect criminel ou transgresseur de manière que l'on considère inhumaine. Par exemple, un policier ne peut pas torturer une personne pour obtenir un aveu au sujet d'un crime.

De façon plus générale, l'article 5 exprime la façon dont la torture, soit l'abus d'un autre individu par la force et le contrôle, comporte une violation des droits de l'homme. Par exemple, l'abus crée une situation d'inégalité grâce au déséquilibre inhérent de la relation entre l'abuseur et la victime. Ainsi, l'abus est une violation de la dignité de la victime, soit la base de ses droits de l'homme.

## Droits légaux

### *Q : Que sont les droits légaux?*

R : Les droits légaux touchent la procédure judiciaire, c'est-à-dire la façon dont un tribunal ou un représentant de l'État, comme un policier, doit traiter un individu. Les droits légaux comprennent aussi les concepts fondamentaux du système juridique, comme le principe que l'on est non coupable jusqu'à preuve du contraire au tribunal.

## ARTICLE 6

*Chacun a le droit à la reconnaissance en tous lieux de sa personnalité juridique.*

On doit reconnaître tout individu comme une personne selon la loi avant de commencer à revendiquer ses propres droits de l'homme (par exemple, si l'on croit qu'il y a violation de ses droits). L'article 6 assure une même protection juridique pour tout individu. On utilise les termes «tout individu» puisque cela suppose qu'un État ne peut pas faire de distinction entre un citoyen, un étranger ou un réfugié lorsqu'il s'agit de l'application de la loi.

## ARTICLE 7

*Tous sont égaux devant la loi et ont droit sans distinction à une égale protection de la loi. Tous ont droit à une protection égale contre toute discrimination qui violerait la présente Déclaration et contre toute provocation à une telle discrimination.*

L'article 7 assure le traitement égal pour tout individu au sein du système juridique puisqu'il garantit l'égalité devant la loi, la protection égale de la loi et la protection égale contre la discrimination pour tout individu. Cela signifie que la loi est la même pour tous, peu importe la différence, et que l'on doit appliquer la loi de la même façon. L'article 2 énumère les motifs de distinction illicite tels que l'ethnicité, le sexe et la religion. L'article 2 stipule qu'il y a discrimination lorsqu'un individu se voit refusé une occasion offerte à d'autres à cause d'une caractéristique personnelle.

## ARTICLE 8

*Toute personne a droit à un recours effectif devant les juridictions nationales compétentes contre les actes violant les droits fondamentaux qui lui sont reconnus par la constitution ou par la loi.*

Lorsque les droits attribués par son pays ne sont pas respectés, on doit pouvoir demander un recours judiciaire. Il y a de nombreuses définitions d'un recours. Il peut s'agir de la capacité d'entamer une poursuite judiciaire et comprendre ce qu'un individu reçoit à titre de compensation (somme d'argent ou excuses) pour une violation de ses droits de l'homme à la suite d'une décision d'un décideur. Un recours peut aussi être la réforme judiciaire qui consiste à changer ou éliminer une loi discriminatoire. Les recours donnent une signification pratique aux droits de l'homme.

L'article 8 encourage les États à protéger les droits de leurs citoyens au niveau national. Par contre, si un pays refuse de le faire, un citoyen peut alors amener sa cause devant un tribunal international tel le Comité des droits de l'homme des Nations Unies, la Cour européenne des droits de l'homme et la Commission interaméricaine des droits de l'homme.

**Q : Est-il important que l'Article 8 exprime les droits légaux et non les droits de l'homme?**

**R :** Oui. L'article 8 assure un recours juridique pour tout individu s'il y a violation des droits qui lui sont garantis par la constitution ou les lois de son pays. On n'y retrouve aucune précision en ce qui concerne le recours juridique s'il y a violation des droits de l'homme stipulés dans la Déclaration parce que la Déclaration n'est pas obligatoire en droit pour les États. Les États sont responsables de veiller à ce que les droits de l'homme soient respectés et qu'il y ait recours juridique lorsqu'il y a violation des droits de l'homme.

## ARTICLE 9

*Nul ne peut être arbitrairement arrêté, détenu ni exilé.*

L'article 9 traite de la liberté de sa personne et des trois moyens par lesquels la liberté de l'individu peut être limitée : être arrêté, détenu ou exilé. Cela signifie que nul ne peut être emprisonné ou chassé de son pays sans bonne raison qui se base sur des preuves concrètes. Cette disposition est semblable à l'article 9 de la *Charte canadienne des droits et libertés* en ce qui concerne la détention et l'emprisonnement arbitraires.

## ARTICLE 10

*Toute personne a droit, en pleine égalité, à ce que sa cause soit entendue équitablement et publiquement par un tribunal indépendant et impartial, qui décidera, soit de ses droits et obligations, soit du bien-fondé de toute accusation en matière pénale dirigée contre elle.*

L'article 10 établit deux conditions qui rendent un procès juste et équitable :

Si un individu subit un procès, le juge ou décideur qui entend la cause ne peut être influencé par des facteurs externes. Un procès équitable en est un qui se déroule devant des décideurs neutres et indépendants.

Cela signifie que le juge ou décideur n'a aucun intérêt direct en ce qui concerne l'affaire, de sorte à ce qu'il n'y ait aucun effet sur sa décision. Le procès doit se dérouler devant le public. Cela assure un acte

judiciaire ouvert que l'on peut examiner minutieusement. Si un procès se déroule à huis clos, il n'y a alors aucun moyen de s'assurer que les droits de l'homme de l'accusé sont respectés et que les décisions sont prises en considérant toute les preuves disponibles.

Au Canada, le concept de procès équitable comprend aussi un acte judiciaire approprié. Par exemple, un individu accusé d'avoir commis un crime a le droit de connaître les renseignements connus du corps policier au sujet de sa cause, de disposer de suffisamment de temps pour se préparer en vue du procès, de se faire traiter justement par le corps policier en attendant le procès et de se faire représenter par un avocat devant le tribunal.

**Q : Les mots «en pleine égalité» à l'article 10 signifient-ils que l'on a droit d'obtenir de l'aide juridique?**

**R :** Récemment au Canada, on note certains soucis à savoir si l'État devrait fournir de l'aide juridique à un individu qui ne peut se permettre les services d'un avocat. Si l'on prend le cas que l'on appelle *Colombie-Britannique (Procureur général) c. Christie* de 2007, la Cour suprême du Canada a rendu décision et a déclaré que la *Charte canadienne des droits et libertés* ne garantit aucun droit général d'obtenir conseil juridique financé par l'État. Par conséquent, il est douteux que l'on considère que les mots «en pleine égalité» contenus à l'article 10 signifient le droit à l'aide juridique.

## ARTICLE 11

*Toute personne accusée d'un acte délictueux est présumée innocente jusqu'à ce que sa culpabilité ait été légalement établie au cours d'un procès public où toutes les garanties nécessaires à sa défense lui auront été assurées.*

*Nul ne sera condamné pour des actions ou omissions qui, au moment où elles ont été commises, ne constituaient pas un acte délictueux d'après le droit national ou international. De même, il ne sera infligé aucune peine plus forte que celle qui était applicable*



au moment où l'acte délictueux a été commis.

Le paragraphe (1) de l'article 11 signifie que si une personne est accusée d'avoir commis un crime, on doit considérer cette personne innocente jusqu'à preuve du contraire selon les preuves présentées. Autrement, on pourrait arrêter un individu et l'emprisonner pour un crime qu'il n'a pas commis. Lorsqu'on est accusé d'avoir commis un crime, on doit avoir le droit de se défendre.

Le paragraphe (2) stipule que si l'activité pour laquelle une personne est arrêtée n'est pas considérée comme un crime selon la loi au moment où l'activité se produit, cette personne ne peut être accusée d'avoir commis un crime. Nul n'a le droit de condamner ou de punir un autre individu pour une activité qui n'est pas considérée illégale au moment où l'activité se produit.

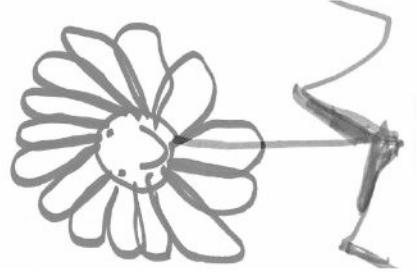
Le paragraphe (2) empêche aussi l'État d'imposer une peine plus sévère que celle qui existait au moment où l'individu a commis l'acte en question. Par exemple, imaginons qu'une personne commet une intrusion sur le terrain d'une autre personne et que la peine prévue est une somme d'argent quelconque. Après avoir payé l'amende, l'État décide d'imposer une peine plus sévère comme l'emprisonnement. Malgré le changement au niveau de la loi, l'État ne peut emprisonner cette personne pour cause d'intrusion puisque cette peine n'existait pas au moment où le crime a été commis.



## Droits politiques et civils

**Q : Quels sont les droits civils et politiques ?**

**R :** Les droits politiques et civils permettent aux citoyens et résidents d'un État de disposer d'un certain contrôle de leur vie au sein de l'État. Par exemple, la liberté de circulation permet à chacun de choisir son lieu d'habitation et de travail.



## ARTICLE 12

*Nul ne sera l'objet d'immixtions arbitraires dans sa vie privée, sa famille, son domicile ou sa correspondance, ni d'atteintes à son honneur et à sa réputation. Toute personne a droit à la protection de la loi contre de telles immixtions ou de telles atteintes.*

Bien que l'article 12 assure le droit à la vie privée, il est important de se rappeler de ce que «la vie privée» signifiait au moment où la Déclaration a été rédigée. En 1948, les enjeux au sujet de la vie privée touchaient la correspondance personnelle et les conversations téléphoniques.

Aujourd'hui, l'article 12 doit être interprété en tenant compte de la technologie moderne, comme Internet, et l'effet qu'a la technologie sur les enjeux de la vie privée.

L'article 12 donne aussi le droit à tout individu d'intenter un procès contre une autre personne qui a nuit à sa réputation par des propos fondés sur de fausses prétentions. On appelle cette action en justice la diffamation.

## Liberté de circulation

### ARTICLE 13

*Toute personne a le droit de circuler librement et de choisir sa résidence à l'intérieur d'un État.*

*Toute personne a le droit de quitter tout pays, y compris le sien, et de revenir dans son pays.*

Le paragraphe (1) assure le droit de circuler au sein de son pays sans avoir à en demander la permission. La liberté de circulation est un aspect important d'une société libre. La Déclaration garantit cette liberté, de même que le droit de s'installer et de travailler à l'endroit de son choix au pays. Par exemple, au Canada, l'article 6(2) de la *Charte canadienne des droits et libertés* permet à tous les citoyens et résidents permanents du Canada de déménager et de s'installer dans n'importe quelle province.

Le paragraphe (2) affirme qu'un citoyen a le droit de quitter son pays et d'y retourner.

L'article 13 ne garantit pas le droit d'entrer dans un autre pays. Il s'agit là d'une question sur laquelle le pays destinataire doit trancher. L'article 13 ne garantit que les droits en ce qui concerne les déplacements intérieurs, tel le droit de se déplacer au sein de son pays et le droit d'habiter à un lieu de son choix dans son pays.

## Protection des réfugiés

### ARTICLE 14

*Devant la persécution, toute personne a le droit de chercher asile et de bénéficier de l'asile en d'autres pays.*

*Ce droit ne peut être invoqué dans le cas de poursuites réellement fondées sur un crime de droit commun ou sur des agissements contraires aux buts et aux principes des Nations Unies.*

L'article 14 touche les droits des réfugiés. La *Convention relative au statut des réfugiés* adoptée par les Nations Unies en 1951 définit un réfugié comme un individu qui a fuit son pays pour crainte de persécution du fait de sa race, de sa religion, de sa nationalité, de son appartenance à un certain groupe social ou des ses opinions politiques.

Le paragraphe (1) garantit à tous le droit de demander la protection d'un autre pays. Il s'agit du droit invoqué par un réfugié qui cherche «asile». Le concept d'asile est un concept intéressant dans le domaine du droit international. Il signifie qu'un pays doit accepter de faire entrer un réfugié, une personne qui n'est pas citoyenne de ce pays, en raison des actes commis par un autre pays. Ainsi, un pays assume la responsabilité de violations des droits de l'homme commises par un autre pays.

Le paragraphe (2) limite le droit de chercher asile. Il stipule que si une personne a agi de façon qui va l'encontre des principes des Nations Unies, tels que les droits que comprend la Déclaration, alors elle ne

peut revendiquer le droit de chercher asile. La *Convention relative au statut des réfugiés* adoptée par les Nations Unies en 1951 précise qu'une personne ne peut chercher asile si elle a commis un crime contre la paix, un crime de guerre, un crime contre l'humanité ou un crime non politique sérieux à l'extérieur du pays d'asile.

### ARTICLE 15

*Tout individu a droit à une nationalité.*

*Nul ne peut être arbitrairement privé de sa nationalité, ni du droit de changer de nationalité.*

L'article 15 garantit le droit de chacun à être citoyen d'un pays. La citoyenneté comporte des droits que les non-citoyens n'ont pas. Par exemple, la *Charte canadienne des droits et libertés* garantit aux citoyens canadiens le droit de vote, le droit d'entrer ou de rester au pays et de quitter le Canada. Les personnes qui habitent au Canada mais qui ne sont pas des citoyens canadiens ne peuvent se prévaloir de ces droits (par exemple, un réfugié).

L'article 15 signifie aussi que la citoyenneté d'une personne ne peut être retirée sans raison valable. Par contre, l'article 15 n'exige pas qu'un autre État accorde la citoyenneté ou la nationalité à un individu qui n'est pas citoyen.

### ARTICLE 16

*A partir de l'âge nubile, l'homme et la femme, sans aucune restriction quant à la race, la nationalité ou la religion, ont le droit de se marier et de fonder une famille. Ils ont des droits égaux au regard du mariage, durant le mariage et lors de sa dissolution.*

*Le mariage ne peut être conclu qu'avec le libre et plein consentement des futurs époux.*

*La famille est l'élément naturel et fondamental de la société et a droit à la protection de la société et de l'État.*

Lorsqu'un individu atteint «l'âge nubile», aussi appelé «âge de la majorité», il a alors le droit de se marier et de fonder une famille. La plupart des États décident de l'âge de la majorité. Sinon, les Nations Unies ont désigné l'âge de 18 ans comme l'âge de la majorité. L'article 16 s'applique à tous de façon équitable.

Le mariage est un contrat entre deux personnes et affirme leur engagement l'un envers l'autre. Puisque le mariage est un accord juridique, il entraîne des conséquences juridiques. Par exemple, lorsque deux personnes se marient, dans certaines cultures, l'ensemble de leurs biens devient un ensemble de biens partagés. Si le mariage se termine, l'ensemble de ces biens est divisé de façon équitable.

L'article 16 stipule que toute personne doit se marier librement et de son propre gré. Cela signifie qu'une personne doit donner son accord complet sans être forcée par une autre personne avant de se marier. Les hommes et les femmes doivent avoir les mêmes droits pendant le mariage et si le mariage se conclut.

Finalement, l'article 16 fait la distinction entre le droit de se marier et le droit de fonder une famille puisqu'il n'est pas nécessaire d'être marié pour fonder une famille et puisque les gens qui sont mariés ne doivent pas nécessairement fonder une famille. Le paragraphe (3) affirme que l'État doit protéger toute personne et les membres de sa famille.

## ARTICLE 17

*Toute personne, aussi bien seule qu'en collectivité, a droit à la propriété.*

*Nul ne peut être arbitrairement privé de sa propriété.*

Toute personne a le droit à la propriété, qu'il s'agisse de terrain ou de possessions personnelles. Ce droit s'applique à toute propriété que possède une personne seule ou avec d'autres.

Le droit à la propriété ne signifie pas qu'une personne peut faire comme bon lui semble avec sa propriété. L'usage de sa propriété doit respecter les lois de son pays. Par exemple, le propriétaire d'un véhicule

doit respecter la vitesse limite.

L'article 17 interdit qu'un individu se voit arbitrairement privé de sa propriété. Cela signifie que l'État ne peut retirer la propriété d'une personne sans raison valable. Si un État a des raisons valables de retirer la propriété d'un individu, par exemple pour construire une autoroute ou aménager un nouveau parc, le propriétaire du terrain doit recevoir une compensation.

## ARTICLE 18

*Toute personne a droit à la liberté de pensée, de conscience et de religion; ce droit implique la liberté de changer de religion ou de conviction ainsi que la liberté de manifester sa religion ou sa conviction, seule ou en commun, tant en public qu'en privé, par l'enseignement, les pratiques, le culte et l'accomplissement des rites.*

L'article 18 a été rédigé pour faire la promotion du respect de toute religion. L'article 18 stipule qu'un individu doit pouvoir choisir, changer ou abandonner ses croyances religieuses sans crainte de mesure disciplinaire. Nul ne peut être forcé à adopter ou à pratiquer une religion.

«Manifester sa religion» signifie qu'une personne a le droit de choisir comment il veut exprimer sa religion. Cela peut comprendre transmettre ses croyances à d'autres ou assister à des services du culte. Par contre, la capacité à exprimer sa religion peut être limitée par l'article 29, soit la «disposition de limitation». Il en est ainsi parce que certaines expressions religieuses pourraient aller à l'encontre de croyances ou d'expressions de d'autres religions ou pourraient entrer en conflit avec les droits d'un autre individu.



Par exemple, une cause que l'on appelle *Pendragon v. United Kingdom*, entendue au Royaume-Uni en 1998, a trouvé que la fermeture d'un site du patrimoine traditionnel qui était utilisé par un groupe religieux (les Druides) pour la célébration d'une fête religieuse était acceptable puisque l'État ne pouvait garantir la sécurité du groupe. Ainsi, le droit qu'a le groupe de

pratiquer sa religion a été limité pour assurer la sécurité d'autres.

## ARTICLE 19

*Tout individu a droit à la liberté d'opinion et d'expression, ce qui implique le droit de ne pas être inquiété pour ses opinions et celui de chercher, de recevoir et de répandre, sans considérations de frontières, les informations et les idées par quelque moyen d'expression que ce soit.*

Une personne a le droit d'avoir des opinions et des idées et de les exprimer librement. Ce droit s'applique à toute forme d'expression tel que la parole, l'art, le cinéma et les œuvres littéraires.

L'article 19 comprend aussi le droit de chercher et d'obtenir des renseignements grâce à toute forme médiatique. Ce droit est garanti «sans considérations de frontières». Cela signifie que toute personne doit pouvoir avoir accès à la distribution de nouvelles au sein de son propre pays et à la distribution de nouvelles d'autres pays sans crainte de mesures disciplinaires. Un État ou une autre partie privée ne peut et ne doit pas empêcher la communication que garantit l'article 19 par la manipulation des médias.

L'article 29 limite la liberté d'expression pour protéger les droits des autres. Par exemple, dans certains pays, il est illégal de faire la promotion publique de la haine fondée sur un motif de distinction illicite. Ces lois comportent une limitation raisonnable de la liberté d'expression puisque elles garantissent le droit à ne pas être sujet à la discrimination.

## ARTICLE 20

*Toute personne a droit à la liberté de réunion et d'association pacifiques.*

*Nul ne peut être obligé de faire partie d'une association.*

L'article 20 protège les droits des personnes qui deviennent membres

de groupes ou d'associations ainsi que le droit de l'organisme en question. Ce droit est un aspect important d'une société libre et démocratique. Au sein d'une démocratie, il est essentiel que les citoyens puissent critiquer leur gouvernement de façon ouverte et juste.

L'article permet aussi aux individus de se rassembler et de participer à des démonstrations et des célébrations pacifiques. On a compris le mot «pacifiques» pour empêcher les assemblées violentes. Le paragraphe (2) stipule qu'un individu ne peut être forcé à participer à un rassemblement ou à appartenir à un groupe ou à une association.

Compte tenu de la technologie moderne d'aujourd'hui, l'article 20 protège les assemblées physiques (comme un rassemblement politique) et les assemblées virtuelles (comme un salon de clavardage).

## ARTICLE 21

*Toute personne a le droit de prendre part à la direction des affaires publiques de son pays, soit directement, soit par l'intermédiaire de représentants librement choisis.*

*Toute personne a droit à accéder, dans des conditions d'égalité, aux fonctions publiques de son pays.*

*La volonté du peuple est le fondement de l'autorité des pouvoirs publics; cette volonté doit s'exprimer par des élections honnêtes qui doivent avoir lieu périodiquement, au suffrage universel égal et au vote secret ou suivant une procédure équivalente assurant la liberté du vote.*

Une personne a le droit de participer au gouvernement de son pays, soit en devenant un représentant élu ou en votant pour qu'une personne prenne des décisions en son nom.

L'article 21 stipule que le gouvernement doit représenter la volonté de son peuple, c'est-à-dire que les représentants de l'État doivent être élus parce qu'ils ont obtenu la majorité des votes et parce qu'ils prendront des décisions avec lesquelles la plupart de l'électorat serait d'accord. Le vote doit demeurer confidentiel pour que les électeurs puissent choisir la personne qu'ils désirent sans crainte de mesure disciplinaire. On doit



tenir des élections fréquemment pour que l'électorat puisse choisir des représentants différents s'il croit que le gouvernement ne représente pas la volonté collective.

Les termes «suffrage universel égal» signifient que toute personne a le droit de vote et que tous les votes sont à valeur égale. Dans l'histoire du Canada, on a refusé le droit de vote à certains comme les peuples autochtones et les femmes. Par exemple, les peuples autochtones ont eu le droit de vote pour la première fois en 1960, soit bien après la plupart des Canadiens.

## Droits économiques, sociaux et culturels

**Q :** *Quels sont les droits économiques, sociaux et culturels?*

**R :** Les droits économiques, sociaux et culturels sont exprimés par les articles de 22 à 27 de la Déclaration. Ces droits touchent le bien-être de tout individu, c'est-à-dire sa capacité de subvenir à ses besoins et à ceux de sa famille.

### ARTICLE 22

*Toute personne, en tant que membre de la société, a droit à la sécurité sociale; elle est fondée à obtenir la satisfaction des droits économiques, sociaux et culturels indispensables à sa dignité et au libre développement de sa personnalité, grâce à l'effort national et à la coopération internationale, compte tenu de l'organisation et des ressources de chaque pays.*

L'article 22 a deux buts. Premièrement, il introduit les droits sociaux, économiques et culturels que l'on examine plus en détails à l'article 23 (travail), l'article 24 (repos et loisirs), l'article 25 (niveau de vie acceptable), l'article 26 (éducation) et l'article 27 (vie culturelle). Le *Pacte international relatif aux droits économiques, sociaux et culturels* qui est obligatoire en droit exprime les droits que comprend cet article de façon plus détaillée et concrète.

Deuxièmement, il garantit à tous le droit de la sécurité sociale, soit un

niveau de vie acceptable. L'atteinte d'un niveau de vie acceptable signifie qu'un individu arrive à subvenir à ses besoins essentiels qui peuvent comprendre la nourriture, un toit et des vêtements. Après que ce niveau est atteint, une personne est plus en mesure de revendiquer ses droits de l'homme et de maintenir sa dignité inhérente.



Grâce à l'importance de la dignité inhérente en matière des droits de l'homme, l'article 22 exige que les états travaillent en collaboration pour assurer la sécurité sociale de chacun. Par exemple, en décembre 2004, lorsqu'un tsunami dévastateur a frappé l'Asie du Sud, les pays autour du monde ont donné de l'argent, de la nourriture, des vêtements et de l'aide militaire pour garantir un niveau de sécurité sociale minimal aux individus touchés par la catastrophe. L'aide fournie est un bon exemple du message exprimé par l'article 22 et de l'esprit de la Déclaration.

### ARTICLE 23

*Toute personne a droit au travail, au libre choix de son travail, à des conditions équitables et satisfaisantes de travail et à la protection contre le chômage.*

*Tous ont droit, sans aucune discrimination, à un salaire égal pour un travail égal.*

*Quiconque travaille a droit à une rémunération équitable et satisfaisante lui assurant ainsi qu'à sa famille une existence conforme à la dignité humaine et complétée, s'il y a lieu, par tous autres moyens de protection sociale.*

*Toute personne a le droit de fonder avec d'autres des syndicats et de s'affilier à des syndicats pour la défense de ses intérêts.*

L'article 23 assure les droits en matière d'emploi.

Le paragraphe (1) exprime le droit qu'a tout individu de travailler s'il le veut bien et de pouvoir choisir le genre de travail qu'il veut faire. Il existe certaines conditions à respecter pour que l'emploi soit considéré

équitable et satisfaisant, comme des heures de travail raisonnables, la capacité de prendre des pauses et un milieu de travail sécuritaire. Le paragraphe affirme aussi qu'un État doit créer des lois qui interdisent qu'un employeur mette fin à l'emploi d'un individu sans cause valable et assure la protection financière si une personne se trouve sans emploi. Le paragraphe (2) interdit les différences salariales fondées sur des caractéristiques qui ne se rapportent pas à l'emploi comme l'ethnicité ou le sexe. Les différences en matière de salaire doivent être fondées sur des différences en matière de qualifications, d'expertises, d'habiletés ou d'expérience. Par exemple, si un homme et une femme ont le même emploi et les mêmes exigences professionnelles, leur salaire doit être le même. La phrase «salaire égal pour travail égal» traduit bien ce message en langue moderne.

Le paragraphe (3) stipule que le salaire d'une personne doit être suffisant pour subvenir aux besoins de sa famille et maintenir un niveau de vie acceptable. Si une personne travaille et ne peut toujours pas subvenir à ses besoins essentiels, elle doit avoir accès à des mesures de protection sociale. Les mesures de protection sociale sont mises en œuvre par le gouvernement pour aider ses citoyens à atteindre un niveau de vie acceptable.

Finalement, le paragraphe (4) remet l'accent sur l'importance de la liberté d'appartenance, un concept que l'on a examiné à l'article 20. Une personne doit être libre de devenir membre d'un syndicat. Les syndicats sont des organismes qui protègent les droits des travailleurs. Si un syndicat croit que les droits de ses membres ne sont pas protégés, par exemple que ces membres ne jouissent pas d'un salaire acceptable, il peut alors faire une réclamation. Les syndicats font partie d'une approche collective afin de garantir les droits de chacun de ses membres, tel que mentionné dans les paragraphes précédents.

## ARTICLE 24

*Toute personne a droit au repos et aux loisirs et notamment à une limitation raisonnable de la durée du travail et à des congés payés périodiques.*

L'article 24 reconnaît que le repos et les loisirs sont essentiels au

bien-être de l'individu. Il exprime le droit de tout individu de prendre des congés appropriés, de se détendre pendant des heures de travail raisonnables et de bénéficier de congés payés, qu'il s'agisse de congé pour passer du temps avec sa famille ou poursuivre ses intérêts personnels. L'article reconnaît aussi que les loisirs, comme le jeu, sont essentiels au développement humain. Le droit de se reposer et de prendre part à des loisirs, permet le développement de capacités morales, physiques et intellectuelles et de se prévaloir de ses droits de l'homme. L'article 24 reconnaît la nécessité de trouver l'équilibre entre sa vie professionnelle et sa vie personnelle.

Au Canada et ailleurs, on appelle le premier lundi de septembre «fête du Travail». La fête du Travail est un exemple des droits stipulés à l'article 24 puisqu'elle prévoit une journée pour que les travailleurs puissent célébrer leurs accomplissements économiques et sociaux et offre l'occasion de se reposer et de participer à des loisirs.

## ARTICLE 25

*Toute personne a droit à un niveau de vie suffisant pour assurer sa santé, son bien-être et ceux de sa famille, notamment pour l'alimentation, l'habillement, le logement, les soins médicaux ainsi que pour les services sociaux nécessaires; elle a droit à la sécurité en cas de chômage, de maladie, d'invalidité, de veuvage, de vieillesse ou dans les autres cas de perte de ses moyens de subsistance par suite de circonstances indépendantes de sa volonté.*

*La maternité et l'enfance ont droit à une aide et à une assistance spéciales. Tous les enfants, qu'ils soient nés dans le mariage ou hors mariage, jouissent de la même protection sociale.*

Il est essentiel que tout individu puisse atteindre un niveau de vie acceptable. L'article 25 exprime les caractéristiques essentielles à un niveau de vie acceptable. Ces caractéristiques sont les éléments de base dont on a besoin pour survivre comme de la nourriture, un toit et des vêtements.

L'article 25 est essentiel aux autres droits que contient la Déclaration. Sans cet article, on ne pourrait assurer la protection des autres droits

de l'homme. Par exemple, si l'on se retrouve sans nourriture ni d'abri, il est difficile de se trouver un emploi, de participer à des activités culturelles ou à des associations politiques.

L'article 25 met aussi l'accent sur la nécessité d'avoir un accès adéquat à des soins de santé et des services sociaux. Il s'agit d'éléments importants d'un niveau de vie acceptable. Par exemple, le Canada dispose d'un système de soins de santé universels. Cela signifie que les résidents du Canada ont accès à des médecins et des services hospitaliers gratuitement. Grâce à un système de soins de santé universels, le Canada met en pratique l'article 25, c'est-à-dire la provision d'un niveau acceptable de soins de santé et de bien-être à tous les Canadiens.

L'article 25 (2) reconnaît la place spéciale qu'occupent les mères et les enfants au sein de la société. L'article 10 du *Pacte international relatif aux droits économiques, sociaux et culturels* prévoit des prestations spéciales de sécurité sociale pour les mères. Par exemple, un employeur doit continuer d'assurer un revenu pour les mères qui prennent congé du travail pendant une période raisonnable avant et après l'accouchement. Le paragraphe (2) interdit également la discrimination contre un enfant en fonction de la situation matrimoniale de ses parents.

## ARTICLE 26

*Toute personne a droit à l'éducation. L'éducation doit être gratuite, au moins en ce qui concerne l'enseignement élémentaire et fondamental. L'enseignement élémentaire est obligatoire. L'enseignement technique et professionnel doit être généralisé; l'accès aux études supérieures doit être ouvert en pleine égalité à tous en fonction de leur mérite.*

*L'éducation doit viser au plein épanouissement de la personnalité humaine et au renforcement du respect des droits de l'homme et des libertés fondamentales. Elle doit favoriser la compréhension, la tolérance et l'amitié entre toutes les nations et tous les groupes raciaux ou religieux, ainsi que le développement des activités des Nations Unies pour le maintien de la paix.*

*Les parents ont, par priorité, le droit de choisir le genre d'éducation à donner à leurs enfants.*

L'article 26 assure à tous les enfants le droit d'aller à l'école et stipule que l'éducation élémentaire est gratuite. L'éducation est obligatoire pour un enfant puisqu'elle augmente les possibilités qui se présenteront à lui à l'avenir, lui enseigne comment s'entendre avec les autres et favorise l'acceptation de différences en matière d'ethnicité, de sexe et de religion. En somme, l'éducation permet à un enfant d'en apprendre au sujet des droits de l'homme et de la façon de se conduire en société.

L'article 26 stipule aussi que si l'on désire fréquenter un collège, une université ou une école technique et que l'on y est admissible, nul ne peut interdire cette occasion. L'éducation supérieure doit être offerte à tout individu qui a la capacité et l'intérêt de poursuivre cette occasion. Nul ne peut refuser la possibilité d'éducation supérieure à un individu qui n'est pas admissible sous prétexte qu'il ne peut se le permettre financièrement. L'article 26 exige que l'État soit responsable de financer les écoles et de fournir un soutien financier à ceux et celles qui ne sont pas en mesure de se permettre l'éducation supérieure.

Finalement, l'article 26 donne le droit aux parents de choisir le type d'éducation que recevront leurs enfants laquelle peut comprendre des formes d'éducation religieuse, ethnique ou patriotique. Au Canada, on trouve des écoles qui œuvrent dans différentes langues et soutiennent différentes fois.

## ARTICLE 27

*Toute personne a le droit de prendre part librement à la vie culturelle de la communauté, de jouir des arts et de participer au progrès scientifique et aux bienfaits qui en résultent.*

*Chacun a droit à la protection des intérêts moraux et matériels découlant de toute production scientifique, littéraire ou artistique dont il est l'auteur.*

L'article 27 assure le droit de participer et de contribuer à sa communauté. De plus, il stipule que l'on doit pouvoir bénéficier des accomplissements de sa communauté. Cela comprend le droit de



prendre part à la vie culturelle et artistique de la communauté, y compris le théâtre, la musique et les arts visuels ou de participer au progrès scientifique qui se produit au sein de sa communauté. Par exemple, la recherche scientifique qui mène à la guérison de maladie doit être rendue disponible et doit profiter à chaque membre de la communauté.

Le paragraphe (2) vise à protéger la propriété intellectuelle. Si un individu contribue à sa communauté par l'atteinte de progrès scientifique ou artistique, ses contributions doivent être protégées par loi. Par exemple, si un individu compose une œuvre musicale, l'article 27 interdit à une autre personne de voler cette musique pour en tirer profit ou autre gain personnel.

## ARTICLE 28

*Toute personne a droit à ce que règne, sur le plan social et sur le plan international, un ordre tel que les droits et libertés énoncés dans la présente Déclaration puissent y trouver plein effet.*

L'article 28 ne fait pas mention d'un droit en particulier. Il contribue plutôt à l'idée que les États doivent prendre des mesures en vue de créer un contexte légal et social qui favorisent les droits de l'homme. Au Canada, la *Charte canadienne des droits et libertés* veut créer cet environnement et offre des mécanismes de protection pour soutenir les droits de l'homme.

L'article 28 soutient aussi le principe que l'on doit faire des efforts au niveau international, afin d'appuyer l'avancement et la protection des droits de l'homme. Cela est évident, par exemple, si l'on examine la croissance du droit international en matière de droits de la personne et l'élaboration de plus de quatre-vingt documents juridiques internationaux découlant de la Déclaration qui viennent exposer plus en détails différents aspects des droits de l'homme. Les agences comme la Commission des droits de l'homme des Nations Unies et la Cour pénale internationale sont de bons exemples d'un environnement international qui soutient les principes de la Déclaration.

L'article 28 exprime l'idée qu'un monde qui existe en paix et au sein

duquel tout le monde s'accepte est un monde qui fait la promotion et assure la protection des droits de l'homme.

## ARTICLE 29

*L'individu a des devoirs envers la communauté dans laquelle seul le libre et plein développement de sa personnalité est possible.*

*Dans l'exercice de ses droits et dans la jouissance de ses libertés, chacun n'est soumis qu'aux limitations établies par la loi exclusive-ment en vue d'assurer la reconnaissance et le respect des droits et libertés d'autrui et afin de satisfaire aux justes exigences de la morale, de l'ordre public et du bien-être général dans une société démocratique.*

*Ces droits et libertés ne pourront, en aucun cas, s'exercer contrairement aux buts et aux principes des Nations Unies.*

Le paragraphe (1) impose à tous le devoir d'assurer le respect des droits de l'homme. Il reconnaît que tout individu est responsable de promouvoir et de protéger les droits de l'homme et de créer l'environnement suggéré à l'article 28. Revendiquer son droit signifie également qu'il faut reconnaître les droits des autres.

Le paragraphe (2) de l'article 29 reconnaît que certains des droits de l'homme peuvent entrer en conflit avec d'autres droits. Ainsi, le paragraphe (2) agit à titre de disposition limitative. Dans le domaine du droit en matière de droits de la personne, une disposition limitative limite certains droits de l'homme si cela est fait dans le but de promouvoir les droits et selon les droits et libertés d'une société libre. Par exemple, un gouvernement pourrait limiter la liberté de circulation de ses citoyens pour assurer la sécurité nationale. La disposition de limitation est aussi liée à l'idée qu'une personne ne doit pas enfreindre les droits d'un autre individu ou nuire à la dignité humaine de cet individu.

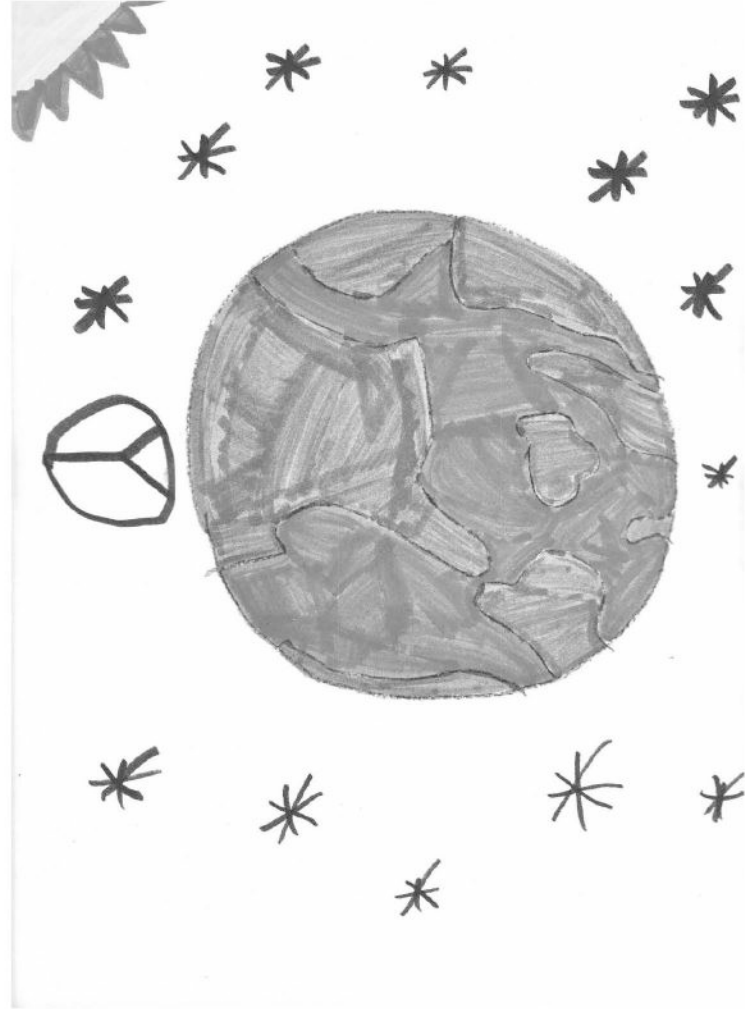
Le paragraphe (3) empêche un individu de se prévaloir des droits stipulés dans la Déclaration si cet individu agit de façon qui oppose les principes des Nations Unies.



## ARTICLE 30

*Aucune disposition de la présente Déclaration ne peut être interprétée comme impliquant, pour un État, un groupement ou un individu, un droit quelconque de se livrer à une activité ou d'accomplir un acte visant à la destruction des droits et libertés qui y sont énoncés.*

L'article 30 vient compléter l'article 29(3) puisqu'il empêche tout État, groupe ou individu d'enfreindre les droits d'autrui. Par exemple, on ne peut chercher à se prévaloir de ses droits par la dégradation, l'humiliation ou la mort d'un autre individu. Le devoir de respecter les autres est un devoir universel qui s'applique à tous. L'article 30 vient renforcer l'idée que contient le préambule, c'est-à-dire que les droits de l'homme sont inhérents, inaliénables et universels pour toute personne comme être humain. Les droits ne peuvent être retirés. Ils ne peuvent qu'être réalisés, atteints et dans certains cas, limités.



## Contributeurs artistiques

Une grande partie du travail d'art dans ce guide a été recueillie des ateliers tenus à l'Association de Santé Mentale Canadienne et au Centre Africain en été 2008.

D'autres artistes de jeune incluent :

- Yu-Shan Chou, Grade 1, Richard Secord School, Edmonton Alberta
- Echo Morita, Grade 3, Suzuki Charter School, Edmonton Alberta
- Ryan Buerfeind, Grade 3, Alderley Elementary, Dartmouth Nova Scotia
- Joshua Lobura, Grade 6, St Charles Elementary, Edmonton Alberta



## HIV Edmonton *Patrick's Wish*



This is the true story of Patrick's wish

Lynne's older brother Patrick was full of life and fun, a friend as well as a brother. When she was old enough to understand, Patrick told her that he was sick. He was HIV positive, which meant he had a virus in his blood that one day would turn into a disease called AIDS, which was even more serious.

Lynne knew that Patrick's sickness meant that he needed his family and friends more than ever. What Patrick showed her and everyone else around him was his courage and that he had so much to give. He had a wish for the world, and while he was alive he worked hard to make it happen.

Patrick knew that there were many other people in the world affected by HIV and AIDS. His wish was that we should all learn about this disease, and that one day we would find a cure. Let's make Patrick's wish come true.

# Patrick's Wish

PATRICK'S WISH

KAREN MITCHELL WITH REBECCA UPJOHN



ISBN 978-1-897187-70-8

\$7.95

Second Story Press  
www.secondstorypress.ca

Written by Karen Mitchell with Rebecca Upjohn  
Photographs provided by Patrick4Life



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# Patrick's Wish

Written by Karen Mitchell with Rebecca Upjohn  
Photographs provided by Patrick4Life



Second Story Press

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My big brother Patrick had a wish. For a long time he kept it secret, so I didn't know. I just knew he loved to play, and he would play with me.

"Come on Lyanne, let's go!" And we'd be out the door in a flash. Some brothers don't want their little sisters tagging along, but not Patrick. "I have tons of friends. You're one too."



That made me happy.

This is Patrick.



And this is me, Lyanne, when I was just a Kid.

Sometimes before we went out, Patrick had to have a needle. He was born with a bleeding disorder called hemophilia. It meant if he got a cut or bruise he would bleed for a long time because his blood couldn't clot. Some bleeding happened inside his body. To help the bleeding stop, he needed other people's blood. He got that blood into his body through a needle in the vein of his hand.

But that was just the way it was with Patrick. I didn't think about it much.



You can see that when Patrick was very young, he would bruise easily.



In winter if we weren't skating or cross-country skiing, we'd race on the toboggan hill.

"How do we go faster?" I loved the feeling of the wind in my face as we swooped down the slope.

Patrick would show me even though he might get bruises or bleeding in his joints that hurt so much. Nothing stopped him from doing what he wanted or trying something new, so nothing stopped me either.

I had to try really hard to keep up with him. He was good at everything.





Our mom is a piano teacher so there was a lot of music in our house.

"Hey Lyanne, come help me with this."

I'd scoot onto the piano bench beside Patrick.

"You do this part." He'd show me some chords to play over and over. "And I'll do this." He'd play with me but using different notes so we were in harmony.

Together we sounded just right.

"What's it called?" Mom asked once.

Patrick gave his big soft smile. "Patrick and Lyanne's masterpiece."

"That's a silly title," I said.

"What would you call it?" asked Patrick.

"Lyanne and Patrick's masterpiece, of course."

Patrick laughed pretty hard and then gave me a hug. I don't know why. He just did things like that.

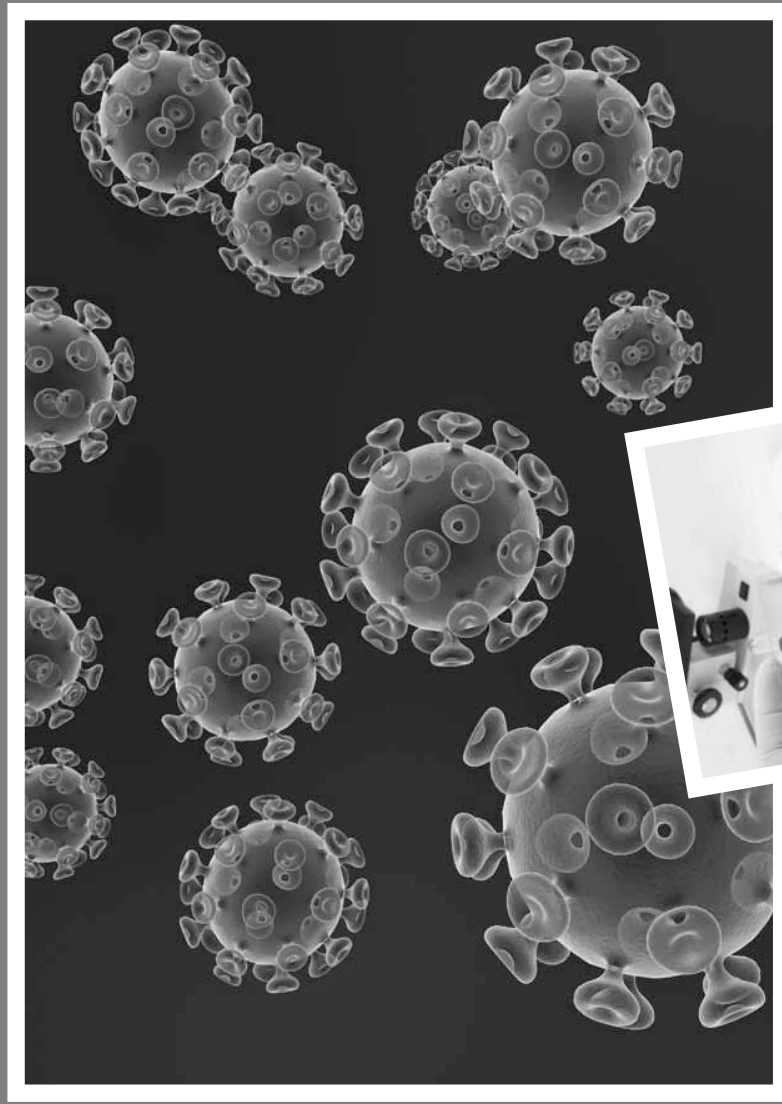


And then one day everything changed. It was the day I found out about Patrick's wish. Mom and Dad said I was old enough to know. We all sat at the table: Mom, Dad, Patrick, my other brother Richard, and me.

Patrick sat next to me. His smile was gone. "Lyanne, I have a secret that I've been keeping for a while."

Everyone looked so serious. I didn't like it. What secret?

Mom told me that because Patrick needed so much blood for his hemophilia, it had to come from many people. But some of the blood he had used carried a virus in it called HIV. Mom said it like the letters "H-I-V". Then she said that Patrick had the virus now too. It was in his blood.



This is what the HIV virus looks like under a microscope.

8

I didn't understand right away. I knew a virus made you sick, like the flu or a cold. But then it went away and you got better. But Mom and Dad told me that HIV was serious and that it doesn't go away. It makes it hard for your body to fight infection. And one day HIV develops into AIDS. For now, Patrick would be fine, but when his HIV turned to AIDS, his body wouldn't be able to get well again. There isn't any cure.

I felt tears falling and I couldn't stop them. The blood was supposed to help him! How could it take away his life instead? I didn't want to know his secret. All I could do was cry and feel afraid. And then Patrick was there. He just held me until I had no more tears. I felt his arms around me. He smelled the same and felt the same, and he looked like Patrick. He was still my same big brother.

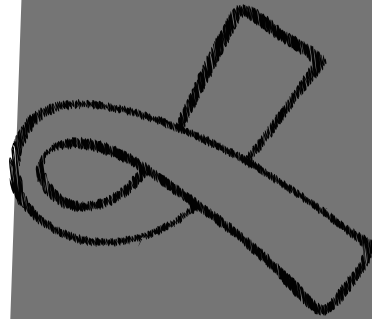


For a long time,  
you couldn't even  
tell that anything  
was wrong with  
Patrick.

He said that now I was his secret-keeper along with Mom, Dad, and Richard.

Then he told me about his wish. "I wish for a cure for AIDS," he said. "Lyanne, I'm not the only one with HIV. Will you wish with me?"

So every month on the full moon we made that wish together. We wished that before the next full moon, a cure for AIDS would be found.



Besides making a wish every month, Patrick and I would participate in AIDS awareness walks because we wanted to help find a cure for AIDS.





Patrick went away sometimes. Mom said he had to have regular check-ups with the doctors in the city. Patrick told me he didn't mind. "They are really friendly in the hospital, Lyanne." He wanted to be an emergency doctor some day.

Sometimes he did things alone with Dad or with Richard. They played golf and tennis and went snowmobiling. Sometimes we all went on family trips like to the Baseball Hall of Fame or Disneyland. We often went to the cottage where we would swim and play cards or draw. And sometimes he did things with just me.

Patrick took Pico, our Dalmatian, with him everywhere he could. "She's special, Lyanne. I can tell her anything, no matter how I feel."

Patrick kept on doing what he always did. He never let his secret stop him. So I didn't either. He made me laugh. He laughed with lots of people. That was Patrick.

in the hospital



This is Patrick with Pico



and at Disneyland!

One day he said he wanted to share his secret with the whole world. He said people were afraid of HIV and AIDS. He wanted them to hear the truth. First, he told our grandparents and the rest of the family. Then he told his friends. Then he told his school. He told them all about his secret, and he told them his wish.

Most people listened. Some people cried. Some people wanted to help. And some people were afraid. One of my friends wasn't allowed to come to my house and play anymore. Her family was afraid that she would catch HIV. Mom explained that it wasn't easy to become infected. You can't get it from playing together. But her family was too scared to listen and she stopped being my friend. It made me sad. And it made me mad. People who are sick need more help from their friends not less.

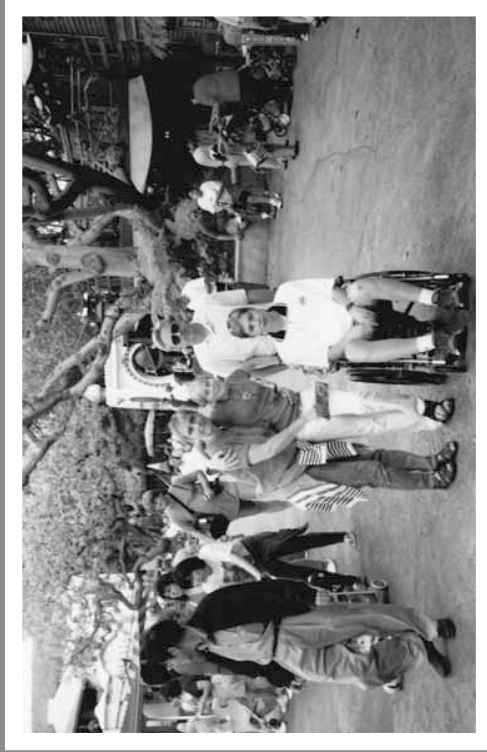


One after another, Patrick told friends and family about his secret.

But Patrick didn't let what people said or thought stop him. His wish grew and grew because more people shared it now. He talked to many students about the virus and how they could protect themselves from it.



When Patrick got too sick to walk far on his own, I pushed his wheelchair. We still went out together. At the lake, we watched the waves spray into the air. It smelled fresh. If I closed my eyes, it felt like the wind whooshing in our faces on the toboggan hill.



Even in the wheelchair, Patrick liked to go places!

Some Things Patrick Would Want You To Know About HIV and AIDS:

1. HIV means Human Immunodeficiency Virus. It is a germ that affects people by attacking the cells in their body that fight infection.
- AIDS means Acquired Immunodeficiency Syndrome. It is a group of illnesses that people can get when the fighter cells in their body are worn down and they can no longer fight infection.
2. It is very hard for children to get HIV/AIDS. You cannot get it from going to school with someone who has it. You cannot get HIV/AIDS from playing, living, or working with someone who has it. You cannot get it from a sneeze, a cough, or sharing dishes or snacks. You cannot get it from a toilet seat, a doorknob, a swimming pool, a bug bite, or a pet. You cannot catch it from napping with someone who has it or from a hug, a kiss, or from their clothes.
3. HIV/AIDS is carried in the blood. The virus cannot live outside the human body for long.
4. You can't tell if people have HIV just by looking at them.
5. You can't get HIV from giving blood or from getting needles at the doctor's office.



"You know it's too late now for my wish to come true for me, don't you, Lyanne?" Patrick said one day.

"It will!" I said. I didn't want to hear. I didn't want to think about my big brother not being with me. But it was Patrick, who always told the truth, so I listened.

"Will you keep making my wish, Lyanne? I hope someday there will be a cure for AIDS, but for now people have to learn the truth about it so they can stop being afraid. Then they can protect themselves. When I'm not here anymore, will you tell my story so that one day no more brothers or sisters or mothers or fathers or friends will get sick from this terrible disease? I wish for no more AIDS!"

I promised my big brother that I would.

And now Patrick's wish is mine to share with you.





6. In North America and many countries today, it is nearly impossible to become infected with HIV from donated blood. These days, before it is given to anyone, donated blood is tested to make sure it doesn't carry HIV. Sadly, Patrick was getting his blood donations before there was a test for HIV and some people at that time were infected like Patrick.
7. People with HIV and AIDS are like you and me. When they get sick they need care and help from family and friends the way the rest of us do. You cannot become infected with HIV/AIDS from caring for someone who has it.
8. In the last few years, researchers have discovered drugs that have stopped HIV from becoming AIDS in some people. Medical scientists are still working hard to find a cure.
9. At the moment, there is no vaccine. There is still no cure. But you can prevent it from happening to you. Learn how to protect yourself.

And most of all, Patrick would want you to remember his wish:

**No more HIV/AIDS.**



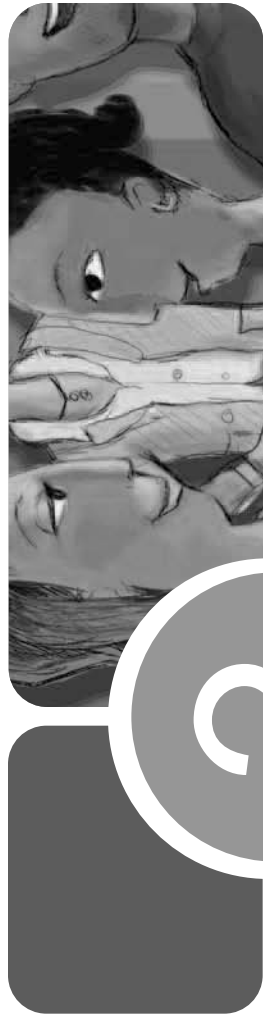


HIV Edmonton  
*TALKING to KIDS about HIV/AIDS*



# TALKING to KIDS about HIV/AIDS





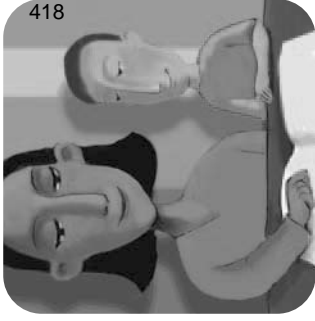
## Why this booklet?

This booklet has been written to help parents and other significant adults talk to kids **about HIV/AIDS**. It provides the basic facts about HIV and AIDS, and it contains suggestions on how to discuss these facts with kids.

Published by the Canadian HIV/AIDS Information Centre, a program of the Canadian Public Health Association, in co-operation with sex education experts, HIV/AIDS service providers and people living with or affected by HIV/AIDS throughout Canada. March 2005.

Production of this document has been made possible through a financial contribution from the Public Health Agency of Canada. The views expressed herein do not necessarily represent the views of the Public Health Agency of Canada. Based on "We Need to Know about AIDS: A Guide for Parents on Talking with Their Children about AIDS," Health Canada, 1997.

**TALKING  
to KIDS**  
about  
**HIV/AIDS**



## Why talk about HIV/AIDS?

Kids need to know about HIV/AIDS for many reasons. HIV/AIDS is a serious disease that is spreading rapidly throughout the world. Most young people have already heard about HIV or AIDS from the media, adult conversations or their peers. Knowledgeable parents, teachers, public health workers and other trusted adults who have access to credible, age-appropriate learning materials will be able to help young people acquire a better understanding of HIV/AIDS and of people living with HIV/AIDS. This understanding can help kids develop the skills they need to make healthy decisions, know what healthy (and unhealthy) relationships are, and get them involved in addressing the stigma and discrimination that surrounds HIV/AIDS.

As the rate of HIV rises, it is increasingly likely that young people will know someone who has the virus. Information will help them respond with respect and compassion to people with HIV/AIDS. They will be less likely to criticize or tell cruel jokes, or to perpetuate the stigma that people living with HIV/AIDS face on a daily basis.

Here are a few other reasons for talking to children and youth about HIV/AIDS:

- Some young people believe myths about HIV/AIDS that need to be dispelled.
- Many kids have fears about diseases, and need to be given information for reassurance.
- Children and youth have natural curiosity and may ask questions that you need to be prepared to answer.
- Research shows that youth who understand the facts and risks associated with sex will delay their first sexual experience, thus reducing the risks associated with early sexual behaviour.
- Positive discussions with trusted adults will help kids have more healthy attitudes about relationships, love, and sex.
- By giving them the information they need to make safer and healthier choices, you can encourage kids who are already sexually active to use safer sex practices.
- Young people need information in order to understand and reduce the risks associated with injection drug use.

Talking about HIV and AIDS with kids may not be easy but, whether their present risk of infection seems slight or significant, they need to be informed. HIV/AIDS affects us all. By providing accurate information, you can address questions and curiosity, reduce fears, avoid the possibilities of their getting the wrong information from less reliable sources, and help the children and youth you care about make healthier choices.

## Talking can be difficult...

Talking about HIV/AIDS often means talking about topics related to sex and drug use, topics that are not easy for some people. But, when you talk to kids about sensitive matters, you are showing them that you care about their health and happiness.

Some people worry that discussing sex with children and youth will encourage them to become sexually active. Remember, research shows that children who are well informed and comfortable in talking about sexuality are less likely to have sexual intercourse in their adolescence.

There are things you can do to make sensitive conversations with kids more comfortable.

- Talk at their level, using age-appropriate language and ideas to make sure they understand.
- Ask for opinions, not personal information – there is a difference.
- Be willing to answer questions yourself, and always be honest. Talking is a two-way street.
- Listen carefully. Take their responses and questions seriously, and let their questions guide your conversation.
- Don't feel that you have to have all the answers; just let them know you'll find out, or offer to find the answer with them.
- Don't think that you have to cover all topics in one conversation; "little talks" more often are better than one "big talk".
- Do not assume your opinion is the only valid one. Be mature enough to accept that a child or youth may have different ideas than you.
- Don't be afraid to admit that you are embarrassed, but be sure to tell your child you want to talk anyway.
- Focus on providing factual information – kids respond well to information that is prove-able, and that is free from judgements.
- Once you have talked, let them know you're always available if they want to talk more, or have more questions.
- Let them know where they can get more information and give them some guidance about assessing what sources of information are reliable.

Most importantly, learn as much as you can before talking with children or youth. It's important to separate fact from fiction before talking about HIV/AIDS. This guide can be a useful starting tool, and there are many other resources listed at the end that will help you learn more about HIV/AIDS.

## Starting a conversation...

One of the biggest mistakes adults make in terms of talking to kids about topics related to sexual health is waiting for the kids to ask questions. Most children won't ask questions about things that they think adults are uncomfortable talking about, and the opportunity will be missed if adults don't take the lead.

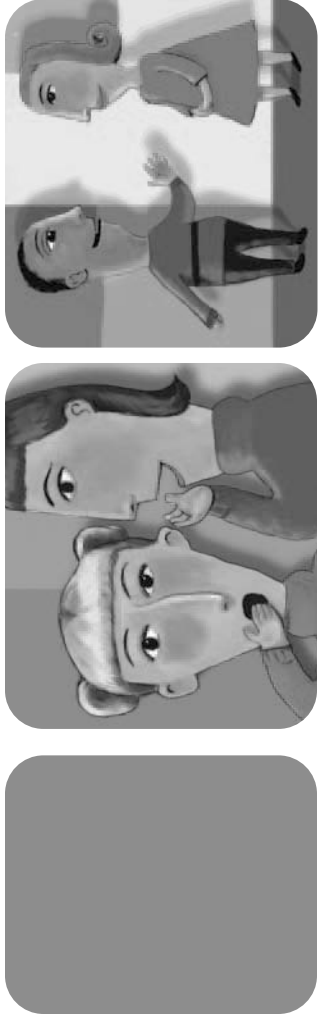
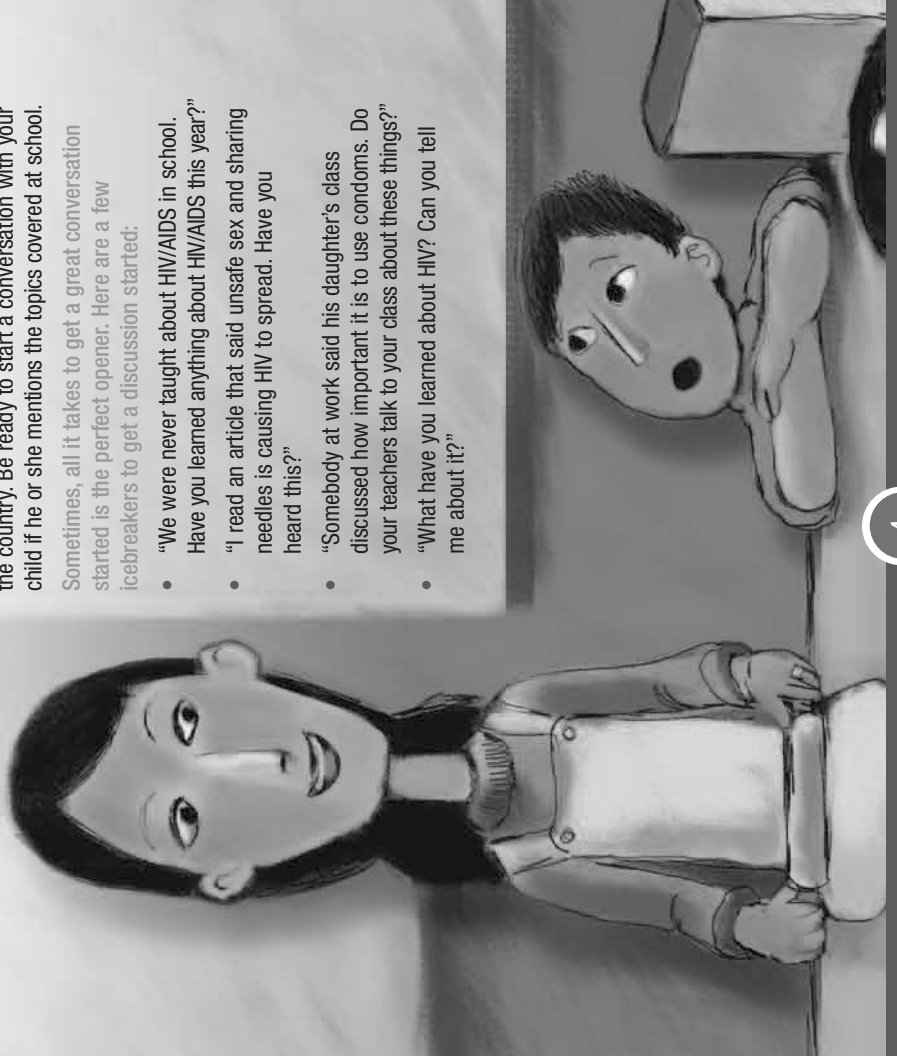
Depending on your relationship with the child or youth, you may find it easier to talk about HIV/AIDS than other adults may. If you have a hard time bringing up the subject, or don't get much of a response once you have, there are different ways to go about starting a conversation.

First, it's important to set the tone, so that both you and the child will be comfortable and have plenty of time to talk. Here are some suggestions:

- Choose a time when you're both relaxed, and there are no distractions.
- Don't corner the child, such as in a car. Instead, bring up the subject when you are doing some activity together, such as making a meal or doing the dishes.
- Post a newspaper clipping about HIV/AIDS on the fridge and then start a conversation about it.
- Introduce the topic. Kids may not want to start a conversation right away, but they will know that you are available when they're ready. Sexual health is taught in many schools across the country. Be ready to start a conversation with your child if he or she mentions the topics covered at school.

Sometimes, all it takes to get a great conversation started is the perfect opener. Here are a few icebreakers to get a discussion started:

- "We were never taught about HIV/AIDS in school. Have you learned anything about HIV/AIDS this year?"
- "I read an article that said unsafe sex and sharing needles is causing HIV to spread. Have you heard this?"
- "Somebody at work said his daughter's class discussed how important it is to use condoms. Do your teachers talk to your class about these things?"
- "What have you learned about HIV? Can you tell me about it?"



## Stopping a conversation...

Sometimes, the way we say things or ask questions can encourage kids to talk. These statements are "door openers":

- "What do you think?"
- "That's a good question."
- "I don't know, but I'll find out."
- "Do you know what that word means?"
- "I'm glad you told me about that."

Other times, we may stop a conversation by saying things that discourage discussion. The following statements are "door closers":

- "You're too young."
- "Where did you hear that?"
- "I don't care what your friends are doing..."
- "That's not your business."
- "We can talk about that when you need to know."

## WHAT SHOULD YOU TELL THEM, AND WHEN?



Every child and youth is different. As the adult, it is up to you to gauge what facts kids will be able to understand about HIV/AIDS, and what kind of information they need to know. And, kids will usually take what they need from what you are telling them, and discard what is not relevant to them at the time. So it's important to remember that a bunch of "little talks" will be more effective than just one "big talk." It's also important to remember that kids of all ages can benefit from conversations about healthy relationships and the importance of self-respect.

The following information is meant as a guideline of what to tell kids, and when.

### Pre-schoolers (ages 3-4)

Some children at this stage can understand much more than we think they can. This is a good time to establish good lines of communication. You can tell children things like what sex is, introduce names for body parts, and answer questions about the differences between boys and girls. In terms of HIV/AIDS information, most pre-schoolers are too young for in-depth discussions about viruses and disease, but you can encourage them to ask questions if they heard something from friends, or on TV.

### Young children (ages 5-9)

Children at this stage are starting to understand more about the world and their place in it, and may have questions or fears about illnesses and diseases. They may have heard about HIV/AIDS, but may not understand what it is and how it's transmitted. Explain it to them in simple terms, and don't get too technical. You can explain what the acronyms "HIV" and "AIDS" mean. And you may want to tell them that HIV is a germ in some people's blood that can make them sick over time. Let them know that it's not like a cold, though – they will need to understand that HIV is not that easy to catch.

### Pre-teens (ages 10-12)

Pre-teens are becoming more concerned about their bodies and their looks. At this age, they can understand the idea of cause and effect. They may not talk as openly about their concerns with you, but it's important to be available to talk, no matter what the subject. You should talk to them about sexuality, sexual orientation, sexual activities, how HIV is spread, and how they can protect themselves from HIV as well as other sexually transmitted infections (STIs). They need information about alcohol and drug use too, so that they can make healthy decisions.

### Early teens (ages 13-15)

Around this age, kids might be resistant to talking about personal subjects. Do not avoid talking with early teens about sex, drugs and HIV/AIDS risks, because sexual activity at this age is not uncommon, if you've already talked about it in the past, bring it up again to make sure they remember the details and understand the realities of risky behaviours. Let them know you want to talk with them because you want them to be safe, not because you want to pry into their personal lives. It may also be a good idea to have a family doctor talk to teens about sexual health. This would be a good age to discuss how to tell the difference between healthy and unhealthy relationships, and talk about peer pressure and the importance of being in control of the decisions they make about their own bodies.

### Late teens (ages 16-19)

At this stage, the pressure to be sexually active is strong. Many youth believe that they cannot be infected by HIV or other STIs, but adults need to let teens know about the realities of risky behaviours such as unprotected sex and sharing needles. Try not to judge their beliefs or attitudes on these topics but let them know that you only want what's best for them, and let them know you are always available to talk. If your teen hasn't spoken to a doctor or health care professional about sexual health by this point, be sure to encourage them to make an appointment to do so.

When it comes to teens, adults need to remember that they may have different views about sexual activity, and may engage in sex before you think they are ready. For this reason, they need to know about condoms, birth control, and alternative forms of sexual activity such as kissing, masturbation and other sexual activities that do not include penetration. Teens need to know about how drugs and alcohol can affect their judgement, and they need to know about the high risk of sharing needles to inject drugs (including steroids) and to do piercings or tattooing.



## Answering questions.

There are a lot of reasons why children will ask questions about HIV/AIDS. In all cases, it's important to listen to their question carefully, give a simple and direct answer, and check to make sure they understand what you've said. Adults can generally expect four different types of questions:

### 1 General curiosity and seeking information.

These questions are fairly simple and usually result from a natural curiosity. For example, "What is HIV?", "How do people get AIDS?", and "Why do people die from AIDS?"

### 2 Concern for their well-being.

Youth children may be frightened by the things they hear about HIV/AIDS on TV or from other people. An example might be, "Can children get AIDS?" Describe to your child how the disease is spread, as well as how it can be prevented.

### 3 Concern for their parents, family and friends.

A child's world is very small, starting with their immediate family, and then extending to friends and their larger family, such as cousins, aunts and uncles. They want to be reassured that the people who are important to them are safe, and will always be safe.

### 4 For reaction's sake.

Although most kids seldom ask questions about things that they think adults are uncomfortable talking about, some youth may ask questions or give opinions just to see how those around them react. They may question your past behaviour, use words they know will elicit a response, or label people. The key is not to react in a negative manner, but to be open and honest, and to give them the information they need.



## BASIC FACTS ABOUT HIV/AIDS



The following information is some basic facts about HIV transmission and prevention. Not all of the information is appropriate for all ages, but this will give you a good understanding about HIV/AIDS to get conversations started.

### THE BASICS

HIV is the Human Immunodeficiency Virus that causes AIDS, Acquired Immune Deficiency Syndrome.

HIV is a virus that attacks your immune system. Once the virus gets inside your body:

- you may not feel or look sick for years, but you can still infect others
- over time, your immune system grows weak and you can become sick with different illnesses
- if left untreated, your immune system will no longer be able to defend your body from infections, diseases or cancers which can kill you. Once this happens, you have AIDS.

Anyone can be infected with HIV no matter what age, sex, sexual orientation, race or ethnic origin. **It's not who you are that puts you at risk for HIV infection. It's what you do.**

There is **NO CURE** for HIV or AIDS. There are some drugs that can slow down the disease so that you stay healthier for a longer time. But these drugs cannot get rid of HIV or cure AIDS. **Prevention is the only defense.**

You can get HIV if the blood, semen, or vaginal fluid of an infected person gets into your bloodstream through a break, cut or tear in your skin. The virus can get into your bloodstream if you:

- have vaginal or anal sex with someone who has HIV without using a condom
- have oral sex with someone who has HIV without using a condom or a dental dam (A dental dam is a square piece of latex used to cover the anus or vagina.)
- share sex toys with someone who has HIV without washing them properly before sharing, or without using a new condom on them for each user
- take part in any other activities that include contact with infected blood, semen, or vaginal fluid.



- donating blood
- swimming pools
- toilet seats or water fountains
- bed sheets or towels
- forks, spoons, cups, food
- insects or animals.

You can still have sex with little or no risk of getting HIV. This is called “safer sex”. Having safer sex means making sure that the other person’s blood, semen, or vaginal fluid does not get into your bloodstream.

## PREVENTING HIV INFECTION

How can I practise safer sex?

- Use a latex or polyurethane condom or female condom correctly, every time you have vaginal or anal sex.
- Use a condom or dental dam correctly every time you have oral sex.
- Use only water-based lubricants with latex condoms. (Oil-based lubricants like Vaseline can weaken a latex condom and make it break.)
- Choose non-penetrative forms of sexual stimulation, like masturbation, sensual massage, phone sex or cybersex.

How can I practise “safer injecting”?

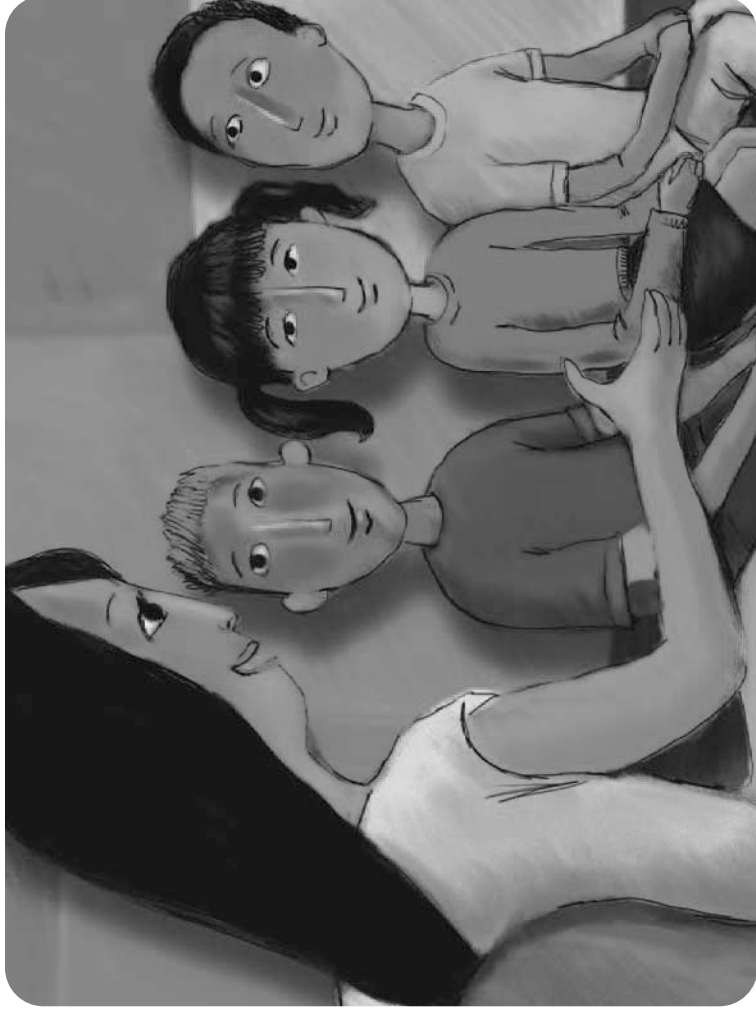
Quitting drugs is not possible for everyone. If you inject drugs like cocaine, heroin, or steroids, you can still reduce the risk of getting HIV by practising “safer injecting”.

- Use a new needle and new supplies (water, cooker, filter, etc.) every time you inject.
- Never share needles or supplies with anyone else.

How can I tell if I’m infected?

The only way to know for sure if you are infected is by getting tested. If you think that you have been infected with HIV, keep in mind that:

- If you get infected with HIV, your body will make antibodies to fight it.
- The HIV test (a simple blood test) looks for these antibodies.
- It can take 8 to 14 weeks (about three months) after you get infected for your body to produce enough antibodies to show up in the blood test.
- A few people get flu-like symptoms (fever, sore throat, swollen glands) when they first get infected, but most people don’t get any symptoms at all.



You can also get HIV if you:

- share needles or other equipment (water, cooker, filter, etc.) to inject drugs like cocaine, heroin or steroids with someone who has HIV
- share needles or ink to get a tattoo
- share needles or jewelry to get a body piercing
- share acupuncture needles.

A woman with HIV can pass the virus to her baby:

- during pregnancy, in the uterus
- during birth
- through breastfeeding.

Since November 1985, all blood and blood products in Canada are checked for HIV. Your risk of getting infected from a blood transfusion is extremely low.

You can’t get HIV from...

- talking, shaking hands, working or eating with someone
- hugs or kisses
- coughs or sneezes

Are there risks of getting HIV if I drink or use drugs?

Yes! Alcohol or drugs won't infect you with HIV, but taking risks while you're drunk or high might. When you drink or use drugs, you may not make the same decisions as you would when not under the influence. For example, you may not bother to use protection during sex, and having unprotected sex is a common way of getting HIV.

You may also take the risk of sharing a needle to inject drugs. About one quarter of all new HIV infections occur among people who inject drugs. This is due to the invisible amounts of blood that are in the needle or syringe (or other injection equipment such as cookers, water, cotton filters, straws and pipes). If you use the same needle as someone who is infected with HIV, you shoot her/his infected blood into your bloodstream.

How do I know if tattooing or piercing will be safe?

The safest way to get a tattoo or piercing is to go to a professional. In tattooing or piercing, HIV can be transmitted by tiny, invisible particles of blood on equipment that has not been sterilized correctly, and these particles can also be in the tattoo ink. **Professional piercers** use jewelry made of surgical steel or niobium and don't use stud guns. **Professional tattooists** pour ink into new, disposable containers and use these containers only for your tattoo.

**Professional piercers and tattooists:**

- use sterile needles every time
- wear latex gloves
- have information about safety posted in the waiting area
- give instructions on how to prevent infection (after-care)
- sterilize reusable equipment in an autoclave (a machine that uses very hot water to sterilize equipment – equipment should be sterilized at 121°C [250°F] for 30 minutes).

## NEGOTIATING SAFER SEX

How do I talk about using condoms?

It can be very difficult to talk about condoms or other safer sex practices, but it is very important. **Talk about safer sex before you have sex!**

How can I raise the subject with my partner?

You can try these:

- “Don't you think that people these days need to always practise safer sex?”
- “If our relationship is going to become sexual, we should use protection.”
- “This feels really good but I want to talk about how we can have safer sex before we go any further.”

What do I say if my partner does not want to use condoms?

You can try these:

- “I find putting on condoms very exciting.”
- “Using condoms helps me relax and enjoy myself rather than worry about the consequences.”
- “I've heard that condoms help a man last longer.”
- “Using condoms shows that we respect ourselves and each other.”

If you and your partner can't agree, consider your options carefully. If you still want to have sex, consider other safer sexual activities that do not involve vaginal or anal intercourse, like kissing, massage, and masturbation, to name a few.

## COMMON QUESTIONS AND SAMPLE ANSWERS

**When will HIV cause people to get AIDS?**

HIV attacks the immune system (the body's defense system against disease). If a person gets infected with HIV, it usually takes several years for the virus to multiply and cause serious damage to the immune system. After time, the immune system will no longer be able to defend the body from deadly infections, diseases or cancers. This is when a person is said to have AIDS.

**What is sexual intercourse (“having sex”)?**

Sexual intercourse or having sex is a type of physical contact between two people which involves their genital organs. Sex can be part of an intimate and loving relationship between mature individuals.

**What does “heterosexual” mean?**

A person who is attracted to people of the opposite gender is called heterosexual. Some people use the word “straight” when referring to people who are heterosexual.

**What does “gay” mean?**

A gay, or homosexual, person is attracted to people of the same gender. “Gay” is a term usually used to refer to males who are attracted to other males. The word “lesbian” is usually used to refer to females who are attracted to other females.

**Is HIV only a homosexual (gay) disease?**

No. With HIV, it doesn't matter who you are, man or woman, heterosexual or homosexual. It matters how you behave regarding sex and injection drug use.



### How do gay men get HIV?

Just like anyone else. Any person can get HIV if he or she has unprotected sex, including vaginal, oral, and anal sex, or by sharing needles with someone who has HIV. Like anyone else, some gay men have unprotected anal or oral sex, and some share needles for injecting drugs.

### What is **anal sex** (intercourse)?

HIV infection can be spread through both anal and vaginal intercourse, as well as through oral sex. Anal sex is the insertion of the penis into the anus of the sexual partner. This is known as a high-risk behaviour, especially if a condom is not used as a barrier.

### What is **oral sex**?

Oral sex is the licking or sucking of the male penis or the female vulva and vagina. This is considered to be a low-risk behaviour for transmitting HIV, but can be a high-risk behaviour for transmitting other sexually transmitted infections.

### What is **masturbation**?

Masturbation is touching your own body to give yourself sexual pleasure. There is no risk of getting HIV or any other disease or illness if you are only touching your own body.

### What is a **condom**? How does a condom **protect** you from **getting HIV**?

A condom is a thin piece of latex rubber or polyurethane that covers the entire penis during sexual intercourse. It can prevent the transmission of HIV from one person to another if it is used properly. It can also be used to prevent pregnancy since it stops the male's sperm from reaching an ovum (egg) in the female's body.

### What **happens** to a person **when he or she gets HIV**?

When someone first gets infected with HIV, the person usually feels well for many months and possibly years. But, gradually, as the virus damages the immune system, the person may feel tired, lose weight, and develop skin rashes and swollen glands. There are many medications available that can help people to live longer and healthier lives with HIV. Eventually the person with HIV may get sick with cancer, pneumonia or even brain damage. The advanced state of the disease is called AIDS. Even in this stage of sickness, people can recover to some extent and live for several years. Sooner or later, however, most people with AIDS get too sick for the medication to work, and then they die.

(Note: The early symptoms are so general and common that some kids who experience these symptoms may think they have HIV. Reassure them that these symptoms are also caused by less serious illnesses. For people with HIV, these symptoms often do not go away.)

### How does a person know if he or she has HIV?

The only way to know is to get a special blood test. People should talk to their doctors if they are worried about HIV.

### How did the children who have HIV get it?

If a woman who has HIV becomes pregnant, there is a chance that she will pass the virus on to her unborn child. The baby may also get infected while it is being born or through the mother's milk. Currently, very few children in Canada have HIV.

### How long do you live if you have HIV or AIDS?

Starting from the time people first get infected, most will live 10 to 20 years, some shorter, some longer. From the time when they are said to have "full-blown AIDS", the average time is shorter, 1 to 2 years.

### Will there ever be a cure for HIV or AIDS?

Scientists all over the world are looking for a cure and a way to prevent HIV. They have not yet found a cure or a vaccine. However, they are learning more and more about this disease every day. It is hoped they will discover a cure and a vaccine. There are drugs available now that help relieve some of the effects of HIV. These drugs also help people with HIV or AIDS live longer, but do not cure HIV or AIDS.


### Can you get HIV from "French kissing"?

No cases of infection through French kissing or open-mouth kissing have been reported. Most experts agree that kissing is OK and does not spread HIV because there is not enough virus in the saliva of an infected person to spread the infection to someone through a kiss. There are no reported cases of family members becoming infected from kissing a person with HIV.

### Can I get HIV from a blood transfusion?

In Canada, the chance of getting HIV through a blood transfusion is very small since all blood is now tested and treated. You cannot get HIV by donating blood, since only new, sterilized needles are used.





**www.canadian-health-network.ca** – The Canadian Health Network's (CHN) goal is to aid Canadians in finding the information they're looking for on how to stay healthy and prevent disease. CHN has a broad selection of resources and information about HIV and AIDS. Topics include preventing HIV transmission, practising safer sex, and HIV/AIDS testing. CHN also has information on sexuality and reproductive health.

**www.phac-aspc.gc.ca/hast-vsmt/index.html** – The Public Health Agency of Canada's (PHAC) Surveillance and Risk Assessment Division conducts national surveillance and research on the epidemiology and laboratory science related to HIV/AIDS. See their "Epi Updates" for up-to-date statistics on the pandemic in Canada.

**www.ppfc.ca** – The Planned Parenthood Federation of Canada (PPFC) promotes healthy sexuality throughout the human life cycle, supports birth planning, and provides information and advocacy on sexuality and reproductive health issues. PPFC conducts research, monitors trends, fosters public awareness, and provides education and counseling services on sexual and reproductive health.

**www.sexualityandu.ca** – A great Canadian web site devoted to sexuality education and information. The site provides credible and reliable information on the topics that are most important. From Sexually Transmitted Infections (STIs) to contraception awareness, lifestyle choices to talking about sex, this site offers you guidance and advice that will help you develop and maintain a healthy sexuality.

**www.teachingsexualhealth.ca** – An innovative web site developed by educators and health professionals to help achieve excellence in teaching sexual health.

**www.youthco.org** – The Youth Community Outreach (YouthCO) AIDS Society is a youth-driven agency which provides educational initiatives and support services to youth infected with and/or affected by HIV/AIDS.

**www.aidsida.cpha.ca** – The mandate of the Canadian HIV/AIDS Information Centre is to provide information on HIV prevention, care, and treatment to community-based organizations, health and education professionals, resource centres and others with HIV and AIDS information needs in Canada.

For additional copies of this document or other documents on HIV/AIDS, contact the  
**Canadian HIV/AIDS Information Centre**  
 400-1565 Carling Avenue, Ottawa, ON K1Z 8R1  
 1-877-999-7740

Email: [aidsida@cpha.ca](mailto:aidsida@cpha.ca) Web: [www.aidsida.cpha.ca](http://www.aidsida.cpha.ca)



## Finding more information...

There are many places to go to find correct and up-to-date information on HIV/AIDS in Canada. You can call or visit your local health clinic, which should have pamphlets or books on HIV/AIDS. You can also ask for assistance from trained nurses, doctors or health care professionals, or make an appointment to visit your family doctor to talk about the issue.

There are local community groups such as AIDS service organizations, Planned Parenthood agencies, public health departments, and other sexual health organizations that have information and help to offer.

The public library may have information on HIV/AIDS, and the librarian or desk clerk can help you research and find this information.

Each province and territory has a hotline with operators who are trained to provide information about HIV/AIDS, other STIs, and other sexual health issues.



Alberta: 1-800-772-2437  
 British Columbia: 1-800-661-4337  
 Eastern Arctic: 1-800-661-0795  
 Manitoba: 1-800-782-2437  
 New Brunswick: 1-800-561-4009  
 Newfoundland and Labrador:  
 1-800-563-1575  
 Northwest Territories: 1-800-661-0844  
 Nova Scotia: 1-800-566-2437

Nunavut: 1-800-661-0795

Ontario: English: 1-800-668-2437

French: 1-800-267-7432

Prince Edward Island: 1-800-314-2437

Quebec: 1-888-855-7432

Saskatchewan: 1-800-667-6876

Yukon: 1-800-661-0408, x 8323

There are also many great web sites that can help you learn the information you need to talk to kids about HIV/AIDS and related issues. Here are a few to get you started.



## HIV Edmonton *HIV & AIDS BASIC FACTS*



# HIV & AIDS

## BASIC FACTS





**There is no vaccine to prevent HIV.  
There is no cure for HIV but there is treatment.  
Anyone can be infected with HIV.**

# What are HIV & AIDS?

## HIV is a virus that can make you sick.

- HIV weakens your immune system, your body's built-in defence against disease and illness.
- You can have HIV without knowing it. You may not look or feel sick for years, but you can still pass the virus on to other people.
- Without HIV treatment, your immune system can become too weak to fight off serious illnesses. HIV can also damage other parts of your body. Eventually, you can become sick with life-threatening infections. This is the most serious stage of HIV infection, called AIDS.

## HIV stands for Human Immunodeficiency Virus.

## AIDS stands for Acquired ImmunoDeficiency Syndrome.

## There is no cure for HIV... but there is treatment.

- There is no cure for HIV, but with proper care and treatment, most people with HIV can avoid getting AIDS and can stay healthy for a long time.
- Anti-HIV drugs have to be taken every day. They cannot get rid of HIV but they can keep it under control.

## Who can get HIV?

Anyone can be infected with HIV, no matter...

- your age
- your sex
- your race or ethnic origin
- who you have sex with

## How does HIV get passed from one person to another?

- Only five body fluids can contain enough HIV to infect someone: blood, semen (including pre-cum), rectal fluid, vaginal fluid and breast milk.
- HIV can only get passed when one of these fluids from a person with HIV gets into the bloodstream of another person—through broken skin, the opening of the penis or the wet linings of the body, such as the vagina, rectum or foreskin.
- HIV cannot pass through healthy, unbroken skin.

The two main ways that HIV can get passed between you and someone else are:

- through **unprotected sex** (anal or vaginal sex without a condom)
- by **sharing needles** or other equipment to inject drugs (including steroids)

HIV **can** also be passed:

- by sharing needles or ink to get a tattoo
- by sharing needles or jewellery to get a body piercing
- by sharing acupuncture needles
- to a fetus or baby during pregnancy, birth or breast-feeding

HIV **cannot** be passed by:

- talking, shaking hands, working or eating with someone who has HIV
- hugs or kisses
- coughs or sneezes
- swimming pools
- toilet seats or water fountains
- bed sheets or towels
- forks, spoons, cups or food
- insects or animals

# HIV & Sex

## HIV can be passed during unprotected sex.

This means:

- vaginal or anal sex without a condom
- oral sex without a condom or dental dam (a piece of latex used to cover the vulva or anus)
- sharing sex toys

## Oral sex is not as risky as vaginal or anal sex, but it's not completely safe.

## Protect yourself and your partner(s) from HIV and other sexually transmitted infections (STIs).

You can have sex with little or no risk of passing on or getting HIV. This is called **safer sex**.

Safer sex also helps protect you and your partner(s) from other STIs, such as gonorrhea and syphilis.

People can have HIV or other STIs without knowing it because these infections often do not cause symptoms. You could have HIV or another STI and not know it. Also, don't assume that your partner(s) knows whether they have HIV or any other STI. The only way to know for sure is to be tested.

## To practise safer sex...

- Use a latex or polyurethane condom correctly every time you have vaginal or anal sex.
- Use only **water-based** or **silicone-based** lubricants. (Oil-based lubricants can make latex condoms break.)
- Get tested for STIs regularly. Having an STI increases your risk of getting and passing on HIV.
- Avoid sharing sex toys, and if you do, cover each one with a new condom before each use. It is also important to clean your toys between vaginal and anal use.
- Use a condom or dental dam every time you have oral sex.
- Choose forms of sexual stimulation that pose little or no risk for HIV, like masturbation or sensual massage.



Safer sex protects you and your partner(s) from HIV and STIs.

## HIV & Pregnancy

### HIV can pass from a woman to her baby:

- during pregnancy
- at birth
- through breast-feeding

### Protect your baby.

If you are HIV-positive and pregnant, proper HIV treatment and care can reduce the risk of your child being HIV-positive to **less than 2 percent**.

Talk with your healthcare provider to find out more.

**If you are pregnant or thinking about getting pregnant, get tested for HIV.**

**If you are HIV-positive, with proper treatment you can have a healthy pregnancy and a healthy baby.**

# HIV & Drug Use

## HIV can be passed on through shared needles and other drug equipment.

Sharing needles and other drug equipment is very risky.

Another virus called **hepatitis C** can also be spread when sharing drug equipment. Hepatitis C damages the liver. It is passed when the blood from someone who has hepatitis C gets into the bloodstream of another person.

## Protect yourself and the people you do drugs with.

If you use drugs, there are things you can do to protect yourself and use drugs in a safer way. This is called **harm reduction**.

### To practise safer drug use...

- Use a clean new needle and syringe every time you use.
- Use your own drug equipment (such as pipes, bills, straws, cookers, water, alcohol swabs) every time. Never share equipment, not even with your sex partner.
- Get new needles and supplies from your local harm reduction program, needle exchange or community health centre.
- Get tested for HIV and hepatitis C. If you know that you have HIV or hepatitis C, you can take steps to protect yourself and others.

## If you do not have access to a needle exchange...

- **As a last resort**, your own needles can be cleaned before each time you use them, but it is still best not to share with other people. Cleaning means flushing the syringe twice with clean water, twice with bleach, and then twice with new water. Each flushing should last 30 seconds. **This will kill HIV, but it will not protect you from hepatitis C.**

## HIV & Blood Products

Since November 1985, all blood products in Canada are checked for HIV. A person's risk of getting infected from a blood transfusion in Canada is **extremely low**.

There is no chance of getting HIV from donating blood.



## HIV & the Law

If you have HIV, you have a legal duty to tell your sex partner(s) before having any kind of sex that could put them at "significant risk" of getting HIV.

- The law is not completely clear on what "significant risk" means. It is clear, however, that unprotected vaginal or anal sex is considered to pose a "significant risk" of HIV transmission.
- People with HIV have been convicted of serious crimes for not telling their sex partners they have HIV (not disclosing their status) before having unprotected vaginal or anal sex.

- The law is not clear about whether people with HIV must disclose their status before having sex using a condom or before having oral sex (without a condom).

For more information on HIV and the law, contact the Canadian HIV/AIDS Legal Network. It may be able to refer you to a lawyer but cannot provide you with legal advice.

www.aidslaw.ca  
info@aidslaw.ca  
416-595-1666

# You are better off knowing if you have HIV.

If you know you have HIV, you can get the treatment and care you need to stay healthy and avoid passing it on to others.

## If you think you may have been exposed to HIV, it is important to get tested.

- The only way to know if you have HIV is to get tested. The HIV test is a simple blood test.
- After HIV enters the body, it may take time before the test can detect the virus (this is known as the **window period**). Different HIV tests have different window periods.
- Don't wait. Speak to a health-care provider about getting tested for HIV as well as other STIs and hepatitis C.

## You can't tell whether you have been infected with HIV by how you feel.

- Some people have flu-like symptoms when they first get infected (fever, sore throat or swollen glands). But some people have no symptoms at all.
- You can have HIV and not know it.

## If you test positive:

- There have been significant advances in the care and treatment of HIV, and with the right treatment, you can stay healthy.
- To protect yourself and your partner(s), practise safer sex and do not share drug equipment.
- Get connected. Contact CATIE for more information on HIV services in your area.

**About one in every four Canadians with HIV does not know they have it. The only way to know for sure if you have HIV is to get tested.**

**An HIV test could save your life.**

## Contact Information:

### For more information on HIV, contact:

- a public health unit
- your local sexual health or family planning clinic
- your local AIDS organization
- an AIDS and sexual health hotline
- your doctor or primary healthcare provider
- a community health centre or, in Quebec, a CLSC

## Need more information and resources on HIV or hepatitis C?

Contact CATIE at:  
1-800-263-1638  
416-203-7122  
[www.catie.ca](http://www.catie.ca)  
[info@catie.ca](mailto:info@catie.ca)

CATIE accepts collect calls from Canadian prisons.

HIV & AIDS: Basic Facts, 2010. Based on a publication originally produced by the Canadian Public Health Association (CPHA).

Production of this document has been made possible through a financial contribution from the Public Health Agency of Canada (PHAC).

CATIE Ordering Centre Catalogue Number ATI-40223



## The Leprosy Mission Canada *Pete the Pig*



# How a Piggy Bank Saved a Child!

Complete lesson  
material designed for  
children between  
the ages of 5 and 12.

Ideal for

- ✻ Sunday Schools
- ✻ Children's Clubs
- ✻ Family Devotions



# How a Piggy Bank Saved a Child

The Leprosy Mission Canada models the love of Jesus as he reached out to those who suffered. With the touch of compassion, we reach out to the men, women and children who suffer the horrible effects and debilitating deformities of leprosy.

In the name of Jesus Christ we minister to the physical, mental, social and spiritual needs of men, women and children who have leprosy. We pray that we might share a little of the love of Jesus with them as we offer them the courage and dignity of a cure.

## An adventure in learning



100 Mural Street, Suite 100  
Richmond Hill, ON L4B 1J3  
Phone: 905-886-2885  
Fax: 905-886-2887

**Tel: 1-888-LEPROSY**  
**WWW.LEPROSY.CA**

A complete lesson that will teach your students about sharing, about compassion and about leprosy as a disease.

## And It's Free!

### Lesson material includes:

- teacher's guide for one class
- material for a 20-40 minute class ages 5-8 or 9-12
- student kits including a piggy bank for each child

Based on Bible stories from the Old and New Testament, this colourful material teaches the importance of sharing. Students will learn how even a little does so much. They will hear the true story of the very first piggy bank. They will learn about leprosy and how it can be cured.



Since a cure for leprosy was discovered in 1982 over 10 million people have been treated and healed. Yet about 1 person every 2 minutes is diagnosed with this frightening and debilitating disease. Many do not know where to turn and fear the loss of their homes and their families.

When your students go through the lesson, they learn about leprosy, sharing and compassion from a biblical standpoint.

When your students feed Pete the Pig, you help heal another patient. The average cost to cure one leprosy patient is about \$350.

When you use the lesson material and encourage your students to save their coins to help save a child who has leprosy, you can help real miracles happen.

Our prayer is to touch the life of a boy or girl, man or woman with the love of Jesus. Together we serve, helping to bring healing and hope to people who have been robbed of both.

## Order Form:

- Number of copies of Pete the Pig teacher's manual \_\_\_\_\_
- Number of *student kits* needed, for ages 5-8 including Pete the Pig banks \_\_\_\_\_
- Number of *student kits* needed, for ages 9-12 including Pete the Pig banks \_\_\_\_\_
- I would like more information on The Leprosy Mission Canada

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone #: \_\_\_\_\_

Fax: \_\_\_\_\_

E-mail: \_\_\_\_\_

## Your teaching kit includes:

☘ Bible Stories

☘ Games and Activities

☘ Real life stories

☘ a "Pete the Pig" bank for each child

# An adventure in learning

How a  
Piggy Bank  
Saved a  
Child

About 1 person every 2 minutes is diagnosed with the frightening and debilitating disease of leprosy. Many do not know where to turn and fear they will have to leave their homes and their families.

The Leprosy Mission Canada Sunday School material "An Adventure in learning" is designed for children ages 5-12. Including a "Pete The Pig" bank, children can learn the joy of giving!

When you feed Pete the Pig, you help cure a patient. The average cost to cure one leprosy patient is \$350.

Together we serve, helping to bring health and hope to people who have been robbed of both.



100 Mural Street, Suite 100 Richmond Hill, ON L4B 1J3  
Phone: 905-886-2885 Fax: 905-886-2887




**Tel: 1-888-LEPROSY**  
**WWW.LEPROSY.CA**

















# Pete the Pig


Meet Wilbur . He lived a long, long  ago in Kansas.

One day  and his mom and dad had a very special visitor come to their . His name was Mr. Danner  and he was a missionary with The Leprosy Mission.

All afternoon,  told stories about how children in countries like India, Africa and Asia suffered because of leprosy.


 listened very carefully. Soon he  his mom and dad promise  that they would help the community raise enough  to help 10 people who had leprosy. When  left 's  he gave him , to thank him for being such a good host.





That  when  went to , he thought about the boys and girls who had leprosy.

He thought about what  had said:






Children get sores on their , their  and their 's.




Children often have to move far away from their .







Then he thought about the stories  told about missionaries who built hospitals and schools for children with leprosy.

 thought about the  on the  beside his .










The next morning, when the  was just rising,  ran . He had the  clutched in his .





“Mom,” he called, “I know what to do with the   gave me! I am going to buy a .



So  and his dad went to town to buy a .  named his  Pete.  fed Pete corn and grain. Soon Pete the  was nice and fat.

One  ’s mom said, “I have almost enough  to send to . I just need a little more.”

 told her his ! If he sold Pete there would be just enough  to help 10 people who had leprosy.

So the  that  gave  were just the right amount to buy Pete and raise enough  to help a boy or girl with leprosy.

Soon  had a wonderful . He made banks that looked like Pete the  and gave them to children all over North America. Then he told them the story of .

Just like  you can fill your new piggy bank and send the  to The Leprosy Mission. You will help heal a little boy or girl who has leprosy!



# Pete the Pig

Who could ever believe that a pig could save a life?

It's true. Not only that – but this story is about how the very first piggy bank came into being.

In the early 1900's a young boy lived in Kansas. Around that time, Kansas was mostly ranches and farms. The people did not have a lot of money. They grew grain and raised pigs, chickens and cows.

They didn't have guests very often – especially not guests who could talk about their travels to exotic countries – like Mr. Danner could.

Wait a minute – I'm a little ahead of myself.

Wilbur – he's the boy who lived in Kansas – had never been to a big city. He'd never even been out of Kansas. So when he heard the stories that Mr. Danner told about China and India and Africa, he had to get out the big atlas.

Mr. Danner was a missionary. He spoke of his friends in China, Africa and India who helped men and women, boys and girls who had leprosy. Mr. Danner came to Wilbur's house because he was raising money for the people who suffered from leprosy.

All afternoon, Mr. Danner told Wilbur and his family stories of boys and girls who were forced to leave home because they had leprosy. He told them about mothers and fathers who had leprosy so badly that they couldn't work or take care of their children. He asked if they would be able to help.

Wilbur's mother and father wanted to help. They said they would talk to some of their friends and see if they could raise enough money to help ten people who had leprosy.

Wow! thought Wilbur. That was a lot of money.

Just before Mr. Danner left Wilbur's house, he pulled 3 shiny silver dollars out of his pocket.

“Here you go Wilbur.” he said as he flipped the coins to Wilbur. “Thanks for being such a wonderful host.”

When Wilbur went to bed that night he prayed that the children and people with leprosy would be safe. Before he fell asleep, he tried to think of what he could do with the silver dollars.

What do you think he could do?



The next morning he ran downstairs.

“Mom,” he called, “ I know what to do with my silver dollars! I’m going to buy a pig!”

Now you might think that’s kind of an odd thing for a boy to buy, but Wilbur knew that if he took good care of the pig, fed it lots of good food and clean water it would grow big and fat and he could sell it for a lot more money.

He thought of it as an investment.

His parents thought that was a pretty good idea, so his dad went with him to buy a small pig.

Wilbur named his pig “Pete.” Every morning before school and every afternoon before supper, he gave Wilbur a special mixture of corn and grain. Sometimes, on special days, Wilbur fed Pete an apple or scraps from the house.

Pete grew fat.

In the meantime, Wilbur’s mom was asking all of her friends and neighbours if they would help her raise enough money to help ten people who had leprosy. In the fall, she had raised enough money to help nine. She counted her money over and over again, as if she thought that by magic the extra money would appear.

Wilbur knew if he sold Pete, he would have enough money to add to the collection to help ten people.

Wow! Wilbur couldn’t believe it – the money Mr. Danner had given him had multiplied into enough so that he could help one person with leprosy.

Wilbur was pretty excited about his contribution! After all, he was just a kid – he still went to school!

Mr. Danner and other workers in The Leprosy Mission were excited about Wilbur and how his pig was able to help someone with leprosy. They decided they would challenge kids all over America to raise money. They made banks in the shape of a pig and gave them to boys and girls from coast to coast.

This was the very first piggy bank!

## And that’s how a piggy bank saved a child!

P.S. It’s still true. You can feed Pete the Pig and help a boy or girl who has leprosy!



## CHF *Background Information*



## Country Information

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For further information on Vietnam, please see the following resources:

- World Atlas Website [www.worldatlas.com](http://www.worldatlas.com) click on Asia and then Vietnam
- CIA Vietnam Profile [www.cia.gov](http://www.cia.gov) click on World Factbook and then choose Vietnam
- CIDA Vietnam Profile [www.acdi-cida.gc.ca/vietnam-e](http://www.acdi-cida.gc.ca/vietnam-e)
- Vietnam Government Website [www.chinhphu.vn](http://www.chinhphu.vn)
- CHF Vietnam Project Description [www.chf-partners.ca](http://www.chf-partners.ca) click on Our Projects, Asia, Vietnam

For further information on Ghana, please see the following resources:

- World Atlas Website [www.worldatlas.com](http://www.worldatlas.com) click on Africa and then Ghana
- CIA Ghana Profile [www.cia.gov](http://www.cia.gov) click on World Factbook and then choose Ghana from the dropdown menu
- CIDA Ghana Profile [www.acdi-cida.gc.ca/ghana-e](http://www.acdi-cida.gc.ca/ghana-e)
- Ghana Government Website [www.ghana.gov.gh/](http://www.ghana.gov.gh/)
- CHF Ghana Project Description [www.chf-partners.ca](http://www.chf-partners.ca) click on Our Projects, Africa, Ghana

For further information on countries in the Caribbean, please see the following resources:

- World Atlas Website [www.worldatlas.com](http://www.worldatlas.com) click on Caribbean
- CIA Profiles of various countries within the Caribbean [www.cia.gov](http://www.cia.gov) click on World Factbook and then choose a country from the dropdown menu
- CIDA Profiles of various countries within the Caribbean (select country name from map) [www.acdi-cida.gc.ca/Americas](http://www.acdi-cida.gc.ca/Americas)
- CHF Guyana Project Description [www.chf-partners.ca](http://www.chf-partners.ca) click on Our Projects, Americas, Guyana

For further information on Kenya, please see the following resources:

- World Atlas Website [www.worldatlas.com](http://www.worldatlas.com) click on Africa and then Kenya
- CIA Kenya Profile [www.cia.gov](http://www.cia.gov) click on World Factbook and then choose Kenya from the dropdown menu
- CIDA Kenya Profile [www.acdi-cida.gc.ca/kenya-e](http://www.acdi-cida.gc.ca/kenya-e)
- Kenya Government Website [www.kenya.go.ke/](http://www.kenya.go.ke/)
- CHF Kenya Project Description [www.chf-partners.ca](http://www.chf-partners.ca) click on Our Projects, Africa, Kenya

For further information on El Salvador, please see the following resources:

- World Atlas Website [www.worldatlas.com](http://www.worldatlas.com) click on Central America, El Salvador
- CIA El Salvador Profile [www.cia.gov](http://www.cia.gov) click on World Factbook and then choose El Salvador from the dropdown menu
- CIDA El Salvador Profile [www.acdi-cida.gc.ca/elsalvador-e](http://www.acdi-cida.gc.ca/elsalvador-e)

- El Salvador Government Website (in Spanish) [www.casapres.gob.sv/](http://www.casapres.gob.sv/)
- CHF El Salvador Project Description [www.chf-partners.ca](http://www.chf-partners.ca) click on Our Projects, Success Stories, Americas, El Salvador

For further information on India, please see the following resources:

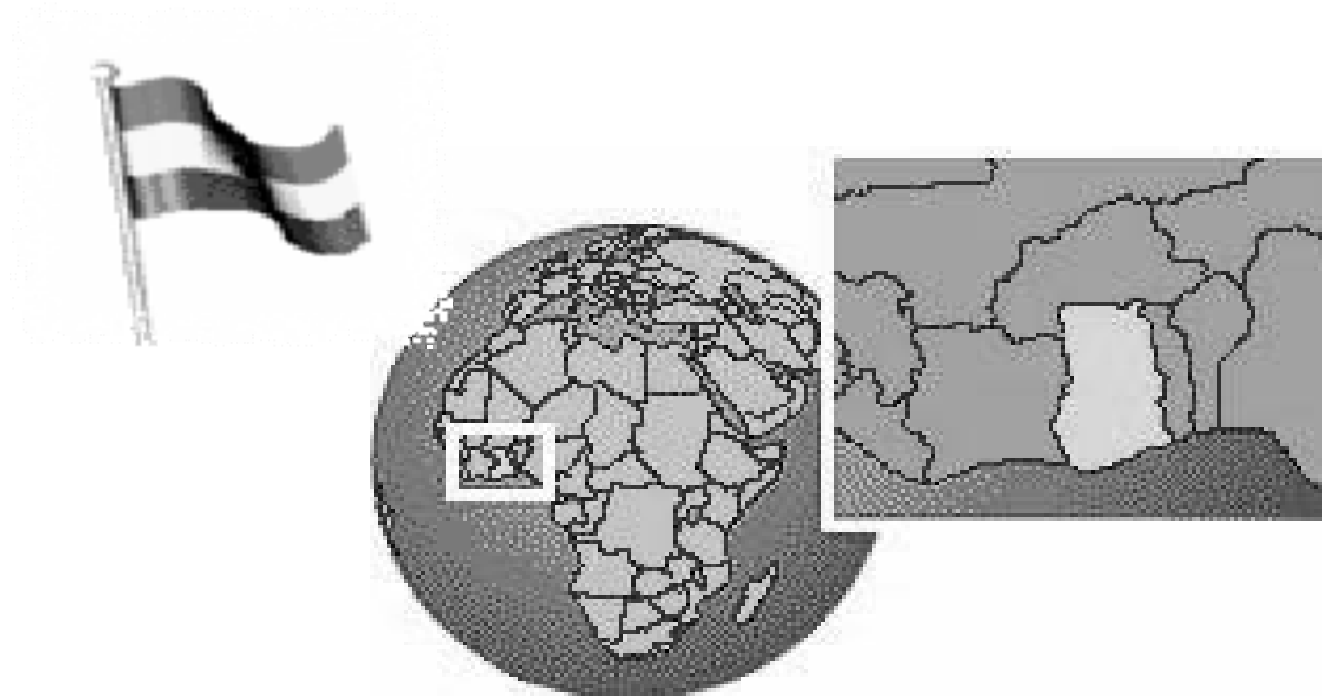
- World Atlas Website [www.worldatlas.com](http://www.worldatlas.com) click on Asia and then India
- CIA India Profile [www.cia.gov](http://www.cia.gov) click on World Factbook and then choose India from the dropdown menu
- CIDA India Profile [www.acdi-cida.gc.ca/india](http://www.acdi-cida.gc.ca/india)
- India Government Website <http://goidirectory.nic.in/>
- CHF India Project Description [www.chf-partners.ca](http://www.chf-partners.ca) click on Our Projects, Success Stories, Asia, India







# Maps of Ghana



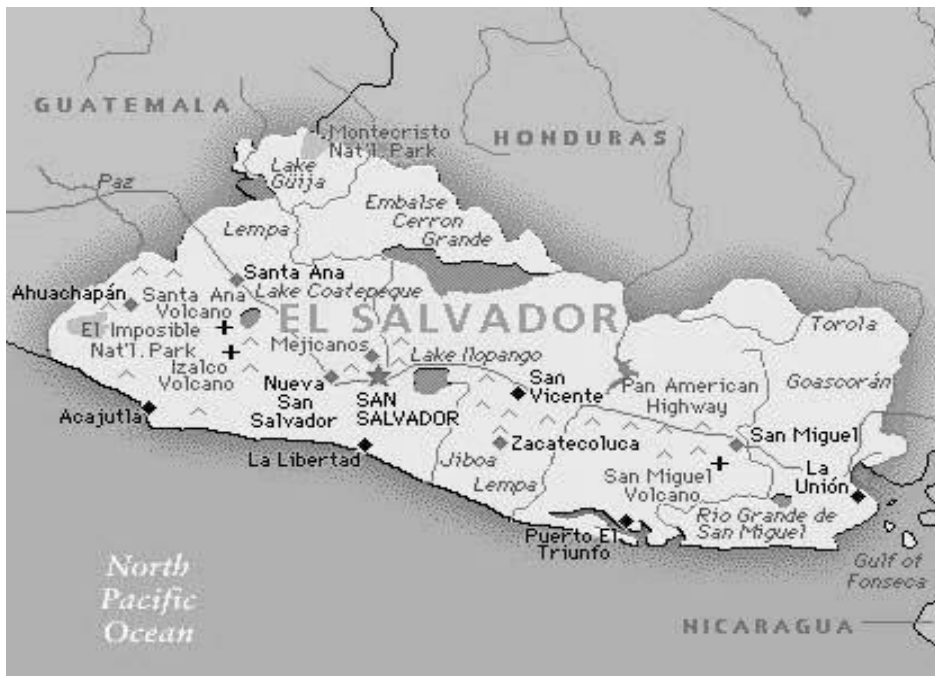
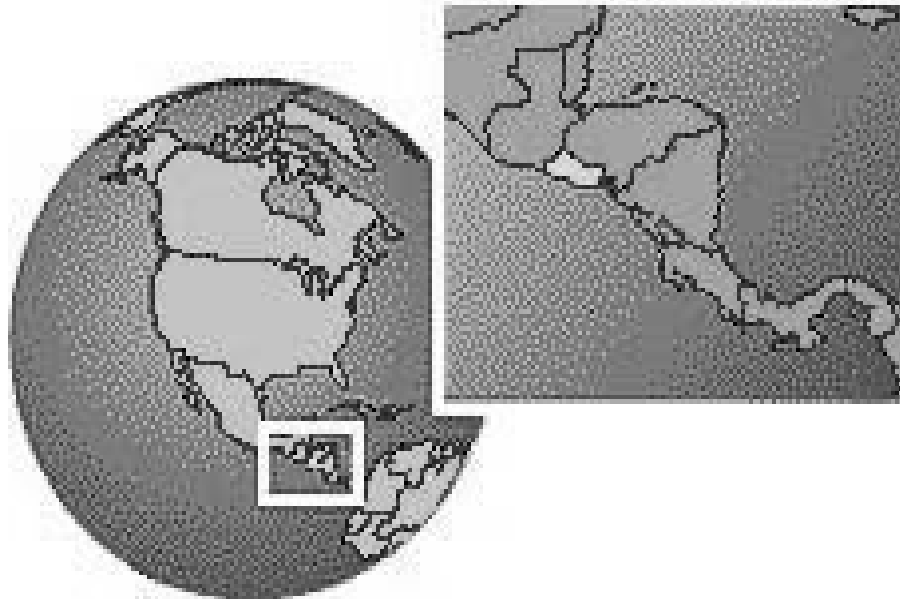


# Maps of Vietnam



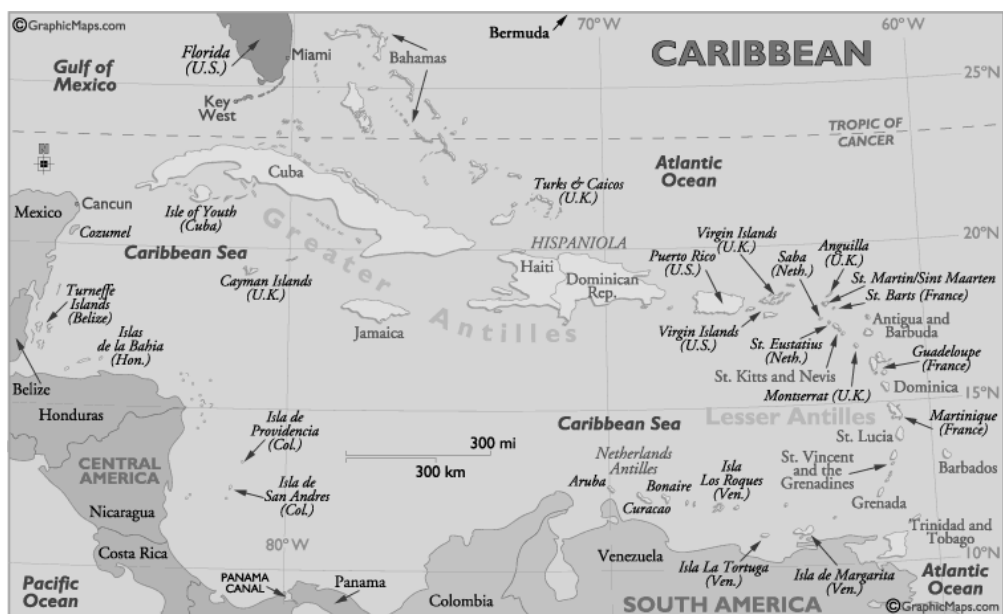
Source: <http://worldatlas.com/webimage/flags/countrys/asia/vietnam.htm> and <http://worldatlas.com/webimage/countrys/asia/vn.htm#facts> (Retrieved July 24, 2007)

# Maps of El Salvador



Edited from: [http://www.lonelyplanet.com/destinations/central\\_america/el\\_salvador/](http://www.lonelyplanet.com/destinations/central_america/el_salvador/)

# Maps of the Caribbean



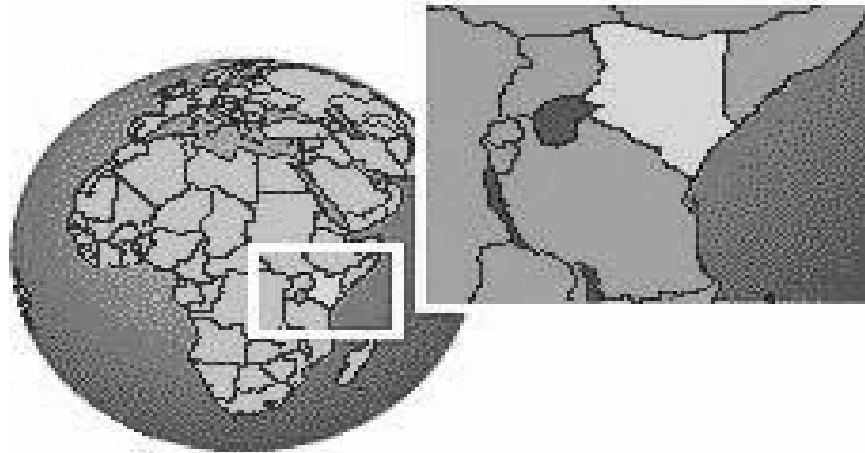
Source: [www.worldatlas.com](http://www.worldatlas.com)

# Maps of Zimbabwe

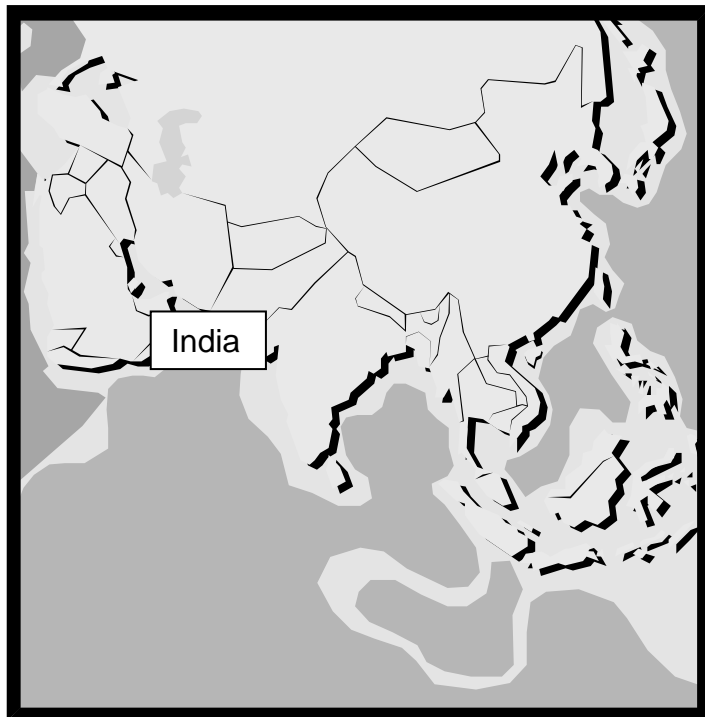


Source: [www.worldatlas.com/webimage/countrys/africa/lqcolor/zwcolor.htm](http://www.worldatlas.com/webimage/countrys/africa/lqcolor/zwcolor.htm) and [www.worldatlas.com/webimage/countrys/africa/printpage/africa.htm](http://www.worldatlas.com/webimage/countrys/africa/printpage/africa.htm) (Retrieved August 20 2007)

# Maps of Kenya

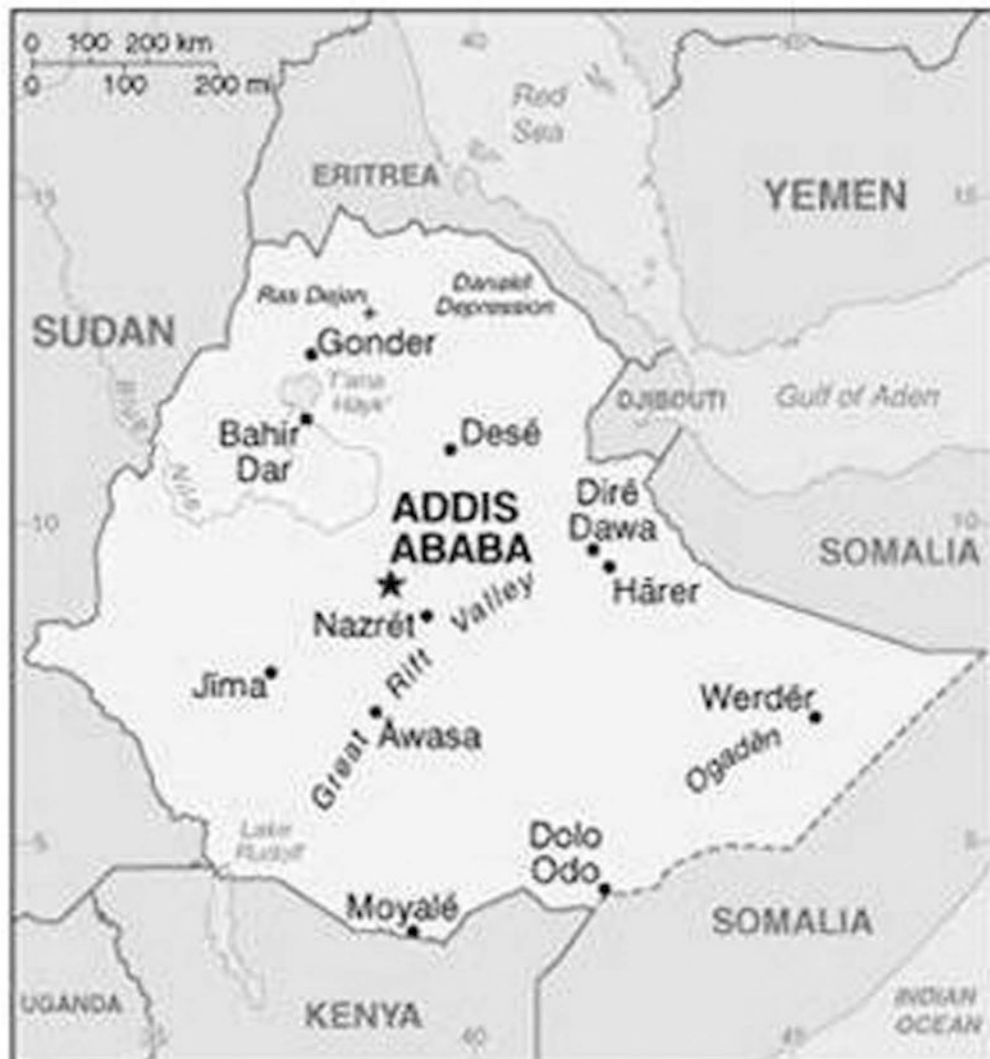


# Maps of India





## MAP OF ETHIOPIA



## Resources

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### Fiction

If The World Were A Village: A Book About the World's People, by David Smith, 2002

Somewhere Today: A Book of Peace, by Shelley Moore Thomas, 2002

Off to the Sweet Shores of Africa: And other talking drum rhymes, by Uzo Unobagha, 2000

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Gifts That Matter [www.giftsthatmatter.ca](http://www.giftsthatmatter.ca)

Canadian International Development Agency (See Teacher Zone) [www.acdi-cida.gc.ca](http://www.acdi-cida.gc.ca)

Global Education Network [www.global-ed.org](http://www.global-ed.org)

Introduction to Ghana [www.geographia.com/ghana/](http://www.geographia.com/ghana/)

Kente Cloth [www.nmafa.si.edu/exhibits/kente/design2.htm](http://www.nmafa.si.edu/exhibits/kente/design2.htm)

Water Resources Commission of Ghana [www.wrc-gh.org](http://www.wrc-gh.org)

BBC Ghana Profile

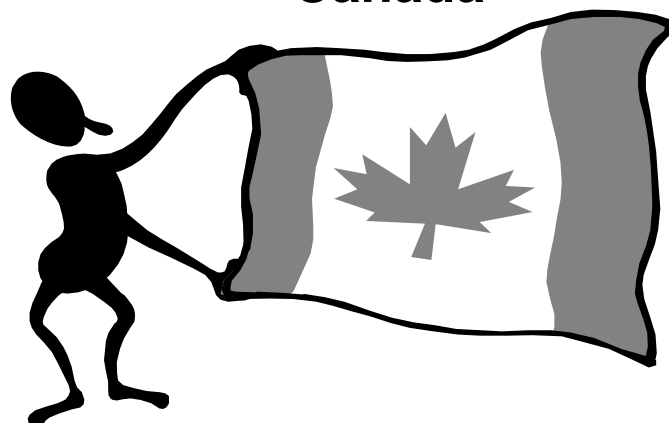
[http://news.bbc.co.uk/1/hi/world/africa/country\\_profiles/1023355.stm](http://news.bbc.co.uk/1/hi/world/africa/country_profiles/1023355.stm)

The Africa Guide Website [www.africaguide.com](http://www.africaguide.com)

## Ghana



## Canada



Ghana

## Canada

	Accra	Ottawa
<b>Capital</b>	Accra	Ottawa
<b>Area</b> (Thousands of km <sup>2</sup> )	239	9,985
<b>Population</b> (millions - 2007)	23.5	33.1
<b>Population Density</b> (per km <sup>2</sup> - 2007)	98	3
<b>Urban Population</b> (% - 2007)	49	81
<b>Ecological Footprint</b> (global hectares per person - 2003)	1.0	7.6
<b>Life Expectancy at birth</b> (Age)		
1970	49	73
2006	59	80
<b>Mortality rate under 5 years old</b> (per 1,000)		
1970	183	23
2006	120	6
<b>Adult Literacy</b> (% 1995-2004)		
Total	58	99
Men	66	99
Women	50	99
<b>Population using improved drinking water sources</b> (% - 2004)		
Total	75	100
Urban	88	100
Rural	64	99

Source: <http://www.acdi-cida.gc.ca/CIDAWEB/acdicida.nsf/prnEn/JUD-222104547-LH6> (Retrieved April 9, 2009)

## Interesting Facts about Ghana

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**Ghana** is in **Western Africa**, between Cote d'Ivoire and Togo and borders the Gulf of Guinea in the Atlantic Ocean. **Area:** 239,460 square kilometres.

The **Ghanaian flag** has three equal horizontal bands of red (top), yellow, and green with a large black five-pointed star centered in the yellow band. The red represents the blood of Africans in their struggle, the gold, the mineral wealth of the earth, and the green, the vegetation. The black star represents the people.

**National holiday:** Independence Day, March 6 (1957)

**Tropical climate:** 2 seasons - wet and dry. The dry, dusty, Harmattan winds occur from January to March and bring frequent droughts. High humidity and rains are from July through August.

**Landscape:** Mostly low plains with a plateau in the south-central area. The highest point is Mount Afadjato (880m).

**Waterways:** Main rivers are the Volta, Ankobra, and Tano Rivers. Lake Volta is the world's largest artificial lake.

**Natural resources:** gold, timber, industrial diamonds, bauxite, manganese, fish, rubber, hydropower petroleum, silver, salt and limestone.

**Agriculture products:** cocoa, shea nuts, rice, coffee, cassava (tapioca), peanuts, corn, timber and bananas.

**Population below poverty line:** 31.4%

**Ethnic groups:** There are many ethnic groups in Ghana including: Akan 45.3%, Mole-Dagbon 15.2%, Ewe 11.7%, Ga-Dangme 7.3%, Guan 4%, Gurma 3.6%, Grusi 2.6%, Mande-Busanga 1%, other tribes 1.4%, other 7.8% (2000 census)

**Languages:** English (official) Asante 14.8%, Ewe 12.7%, Fante 9.9%, Boron (Brong) 4.6%, Dagomba 4.3%, Dangme 4.3%, Dagarte (Dagaba) 3.7%, Akyem 3.4%, Ga 3.4%, Akuapem 2.9%, other 36.1% (includes English) (2000 census)

**Literacy (age 15 and over who can read and write – 2000 census):**

Total: 57.9%

Males: 66.4%

Female: 49.8%

**Religions:** Christian 68.8% (Pentecostal/Charismatic 24.1%, Protestant 18.6%, Catholic 15.1%, other 11%), Muslim 15.9%, traditional 8.5%, other 0.7%, none 6.1% (2000 census)

**Current environmental problems:**

Recurrent droughts in the north severely affects agricultural activities

Deforestation and soil erosion

Overgrazing

Threats to wildlife from poaching and habitat destruction

Water pollution: supplies of potable water are inadequate

**Cities:**

Accra is the capital city. Although it was once a major center of the gold and slave trade through four different empires, its tree-lined streets give it the feeling of a comfortable town. The Makola Market is a good place to enjoy a typical West African market.

Kumasi was once the capital of the Ashanti empire, and is still the cultural center of the Ashanti people. The historic city was destroyed almost a century ago, but the modern city has a good cultural center and museum as well as the modern palace of the Asantehene.

Craft Villages: In the region surrounding Kumasi are four settlements known as the craft villages. Their citizens have been the royal artisans for the Asantehene for generations.

Bonwire is the capital of the Kente cloth.

Ntonso has the Adinkra cloth.

Ahwiaa has carved figures, including Ghana's traditional fertility doll.

Kurofuforum specializes in brass casting.

**Mole National Park**: has such game as elephants, various species of antelope, a large and diverse bird population, monkeys and crocodiles, and a small number of lions. Visitors can drive or walk throughout the park at very reasonable costs.

**Coastal Forests:**

During the gold, ivory, and slave trade, many colonial forts were built along the coastline. The forts at Dixcove, Elmina, Cape Cove, and Apam are open to the public to remind people of the horrors of slavery.

Edited from: <https://www.cia.gov/library/publications/the-world-factbook/geos/gh.html> and <http://www.ghanaweb.com/>

## **Favourite Food of Ghana**

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**Fufu** – a mixture of cassava and yams or plantain which is boiled and then pounded into a sticky dumpling. The dumpling is boiled and served with soup or stew.

**Adua froi** - black bean stew which contains vegetables, meat or fish

**Groundnut stew** – (peanut stew) which contains vegetables, meat or fish

**Palm oil soup** - which contains vegetables, meat or fish

**Corn** – roasted or boiled on the cob. Kernels can also be ground into flour and made into kenkey and banku dumplings

**Kontumire** - a green leafy vegetable similar to spinach. It is mixed with palm oil to make a stew and served with slices of boiled plantain.

**Fried or boiled plantain** (a type of banana)

**Rice**

## **Favourite Recipes from Ghana**

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### **Hot Plantain Crisps** - a Snack or Appetizer

4 plantains (should be firm)

4 tsp lemon juice

1/4 tsp ground ginger

1/4 tsp cayenne pepper

Oil for frying

1. Cut plantain 1/2-inch thick.
2. Sprinkle lemon juice over the pieces, stirring to moisten.
3. In a separate bowl, combine the ginger and pepper.
4. Roll plantain pieces a few at a time in the spice mixture to coat surfaces.
5. Heat about 1/4 inch of oil in a heavy skillet until a test piece of plantain sputters, then transfer plantain slices to the skillet.
6. Fry until outsides are crisp and golden.
7. With a slotted spoon, remove plantains to paper towel. Serve hot.

### **Tatale (Ghanaian Plantain Cakes)** - a Snack or Appetizer

2 over-ripe medium plantains (black and soft)

1 small onion, finely chopped or grated

25 to 50 g (1 to 2 oz) self-raising flour

5 ml (1 tsp) palm oil

Optional: salt and hot pepper to taste

oil, for frying

1. Peel and mash the plantains well.
2. Put into a bowl and add enough of the flour to bind.
3. Add the onion, palm oil, salt and pepper to taste.

4. Mix well and leave to stand for 20 minutes.
5. Fry in spoonfuls in a little hot oil until golden brown.
6. Drain on paper towel and serve hot.

## **Fufu**

Note: Conventional West African fufu is made by boiling such starchy foods as cassava, yam, plantain or rice, then pounding them into a glutinous mass, usually in a giant, wooden mortar and pestle. This adaptation is not authentic, but is worth trying at least once with West African groundnut stews.

2 1/2 cups Bisquick  
 2 1/2 cups instant potato flakes  
 6 c. water

1. Bring 6 cups of water to a rapid boil in a large, heavy pot.
2. Combine the two ingredients and add to the water.
3. Stir constantly for 10-15 minutes. Use two people for best results: one to hold the pot while the other stirs vigorously with a thick wooden spoon. The mixture will become very thick and difficult to stir, but unless you are energetic, you'll get a lumpy mess.
4. When the fufu is ready (or you've stirred to the limits of your endurance!), dump about a cup of the mixture into a wet bowl and shake until it forms itself into a smooth ball.
5. Serve on a plate beside soup or stew.

## **Hkatenkwan (Groundnut Stew) - good served with Fufu, or dumpling**

1 chicken, cut into pieces  
 1-inch piece of ginger  
 1/2 of a whole onion  
 2 tbsp tomato paste  
 1 tbsp peanut oil or other cooking oil  
 1 cup onion, well chopped  
 1 cup tomatoes, chopped  
 2/3 cup peanut butter  
 2 tsp salt  
 2 hot chillies, crushed, or 1 tsp cayenne pepper  
 1 medium-size eggplant, peeled and cubed  
 Optional - 2 cups fresh or frozen okra

1. Boil chicken with ginger and the onion half, in 2 cups water.
2. In a separate large pot, fry tomato paste in the oil over low heat for about 5 minutes.
3. Add chopped onions and tomatoes to the paste, stirring occasionally until the onions are clear.

4. Remove the partially-cooked chicken pieces and put them, along with about half the broth, in the large pot.
5. Add the peanut butter, salt and peppers.
6. Cook for 5 minutes before stirring in the eggplant and okra.
7. Continue cooking until the chicken and vegetables are tender. Add more broth as needed to maintain a thick, stew consistency.

### **Jollof Rice**

2 1/2 to 3 lb chicken pieces  
 2 cans (16 oz each) stewed tomatoes  
 2 cups water  
 2 tsp salt  
 1/4 tsp pepper  
 1 cup uncooked regular rice  
 1/4 lb fully cooked smoked ham, cubed (3/4 cup)  
 1/4 tsp ground cinnamon  
 1/4 to 1/2 tsp ground red pepper (to taste)  
 3 cups coarsely shredded cabbage  
 8 oz green beans (fresh or 10 oz pkg frozen French-style green beans, thawed)  
 2 onions cut into 1/2-inch slices  
 1/2 tsp salt  
 Optional: a bunch of fresh thyme

1. Heat chicken, tomatoes (with liquid), water, 2 tsp salt and pepper to boiling in 5-quart Dutch oven
2. Reduce heat. Cover and simmer 30 minutes.
3. Remove chicken.
4. Stir in rice, ham, cinnamon and red pepper.
5. Add chicken, cabbage, green beans and onions. Sprinkle with 1/2 tsp salt and add thyme.
6. Heat to boiling
7. Reduce heat. Cover and simmer until thickest pieces of chicken are done, 20 to 30 minutes.

Edited from: [http://www.sas.upenn.edu/African\\_Studies/Miscellany/Recipes\\_from\\_12913.html](http://www.sas.upenn.edu/African_Studies/Miscellany/Recipes_from_12913.html)