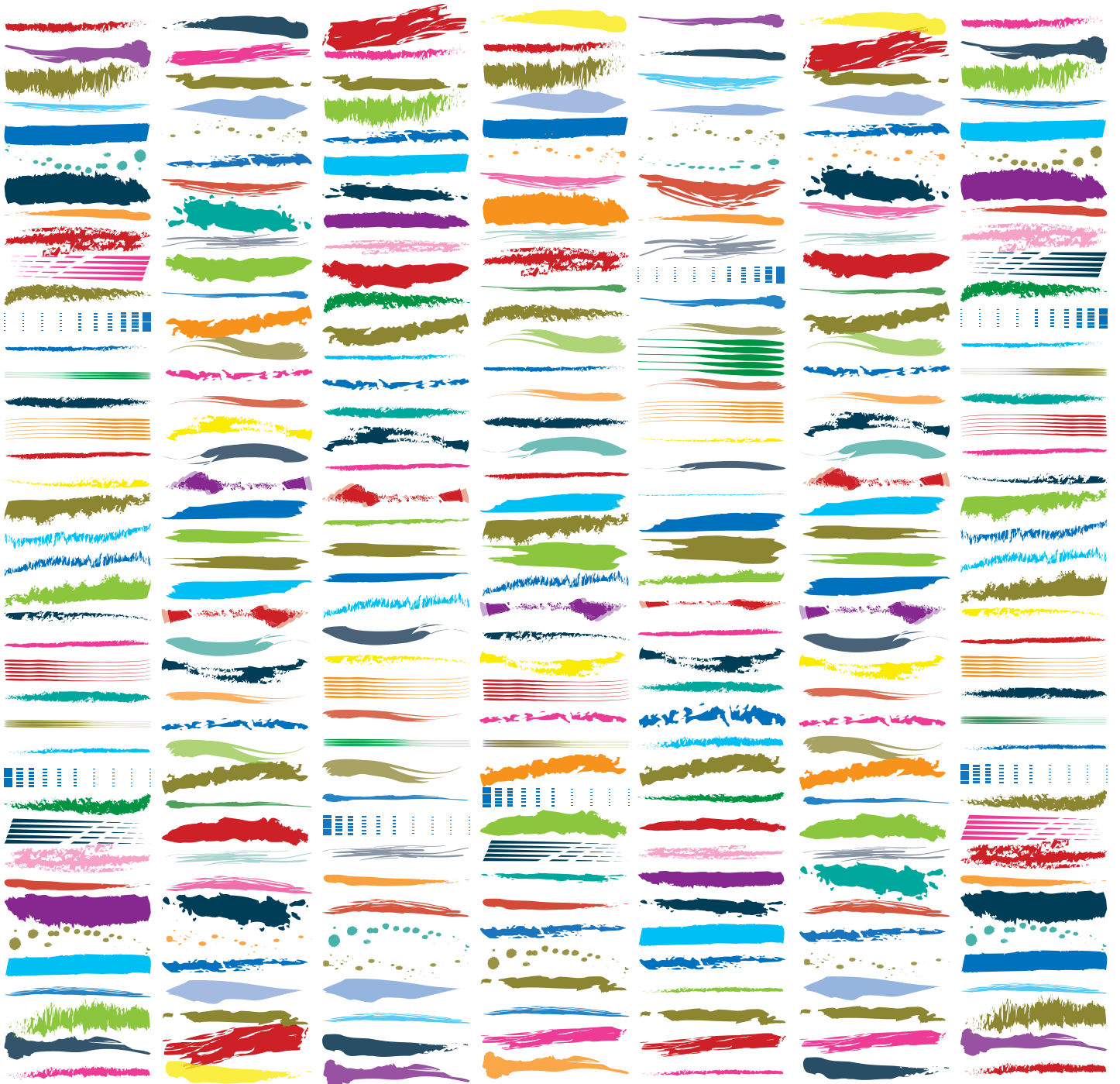




United Nations
Educational, Scientific and
Cultural Organization

Teaching Respect for All

IMPLEMENTATION GUIDE



Teaching Respect for All

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Executive summary

Teaching Respect for All (TRA) – The project

Teaching Respect for All is a joint UNESCO-United States of America-Brazil project launched in January 2012 to counteract discrimination both in and through education. Acknowledging that discrimination is on the rise worldwide, *Teaching Respect for All* promotes an educational response to counter discrimination and violence through strengthening the foundations of mutual tolerance and cultivating respect for all people, regardless of colour, gender, class, sexual orientation, national, ethnic, or religious orientation/identity. *Teaching Respect for All* has chosen to focus efforts on the formal and informal classroom, targeting learners of 8-16 years old, and aims to build curiosity, openness, critical thinking and understanding among youth learners, thus equipping them with the awareness, knowledge, and skills to cultivate respect and stop discrimination on all levels.

The project is founded on the universal values and core principles of human rights, while acknowledging each country has its own history and mechanism for addressing the issue of discrimination in education.

Teaching Respect for All and Human Rights Education (HRE)

The project benefits from the legal fundament and the conceptual clarity supported by HRE. Provisions for HRE, in particular within the school system, have been incorporated into several international instruments, including: the Universal Declaration on Human Rights; the Declaration on Race and Racial Prejudice; the Declaration of Principles on Tolerance; the Declaration on Fundamental Principles concerning the Contribution of the Mass Media to Strengthening Peace and International Understanding, to the Promotion of Human Rights and to Countering Racism, apartheid and incitement to war; the Universal Declaration on Cultural Diversity; the Convention against Discrimination in Education; the International Convention on the Elimination of All Forms of Racial Discrimination; the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms; the International Covenant on Economic, Social and Cultural Rights; the Convention on the Rights of the Child; the Convention on the Elimination of Discrimination Against Women, etc. The international community highlights a consensus that the education system plays a vital role in fostering respect, participation, equality and non-discrimination in our societies, and continues to renew its commitment to the promotion of human rights education, through adopting intergovernmental frameworks at the global level, such as the World Programme for Human Rights Education (2005 – ongoing).

In the school system HRE is an important component of the right to quality education, as it enables the education system to fulfil its fundamental aims of promoting the full development of the human personality and appreciation of human dignity, of strengthening respect for human rights and of delivering a quality education for all.

Overview of the *Implementation Guide*

This *Teaching Respect for All Implementation Guide* comprises a set of policy guidelines, questions for self-reflection, ideas and examples of learning activities to integrate *Teaching Respect for All* into all aspects of upper primary and lower secondary education, in an effort to counteract discrimination in and through education. It mainly targets policy makers, administrators/headteachers and formal and informal educators.

Ecosystem

This first part of the *Implementation Guide* intends to conceptualize Teaching Respect for All by:

- providing a framework of minimum conditions that make teaching respect for all a reality;
- overviewing discrimination in and through education;
- discussing international documents granting the right to a discrimination-free education;
- mapping concerned stakeholders;
- outlining educational approaches to fight all types of discrimination and teach respect for all.

Part 1 – Set of ‘key principles’ for policy makers

An overall set of key principles with suggestions for approaches and actions, indicating in particular:

- broad learning objectives and outcomes;
- key issues, content, learning areas and linkages with teaching subjects (e.g. history, geography, languages, mathematics, science, philosophy, etc.);
- possible ways of integrating the issues into teacher education, textbooks/materials, teaching approaches and methodology, learning environment (i.e. whole school approach);
- quality check list - a list of indicators for evaluation.

Part 2 – Set of ‘key principles’ for headteachers and NGO managers

A document for headteachers and education NGO managers, suggesting key areas of intervention with a list of possible actions/activities:

- adopting the whole school approach;
- acknowledging local biases;
- principles of anti-racism and discrimination;
- conceptualizing the whole school approach in terms of three core development areas;
- recognizing ways to build positive relationships;
- recognizing the partners;
- implementing operative goals (curriculum, teaching, learning).

Part 3 – Support materials for teaching and learning: guide for educators

This section provides educators with:

- methods of dealing with difficult topics such as racism and discrimination with learners;
- lesson plans (key concepts, learning objectives, topics and ideas);
- suggestions for learning activities (e.g. simulation, role play, games, discussion, etc.);
- suggestions for possible entry points and topics to link the issues of respect for all with particular teaching subjects (e.g. mathematics, science, history, etc.).

Part 4 – Support materials for engaging with children and youth

This section targets children and youth and provides them with:

- learning activities for self-reflection;
- suggestions for taking actions;
- a glossary.

Five pilot projects to test the *Implementation Guide*

Brazil, Côte d'Ivoire, Guatemala, Indonesia and Kenya participated in the pilot phase to introduce *Teaching Respect for All* into the education system using the *Implementation Guide*.

Each country designed its own project, taking into account priorities, needs and existing strengths.

Brazil focused on racial and ethnic equality and on the municipal education policies. Côte d'Ivoire chose to pay particular attention to people living with HIV, albinos and people with motor disabilities, and conducted the teaching materials review. Guatemala organized a national consultation and capacity building workshop targeting formal education teachers. Indonesia placed a high importance on media professionals as well as the community involvement in the diffusion of a culture of respect for all. Finally, Kenya used TRA to strengthen its continuous efforts in peace education and life skills programme, while introducing the dimension of non-discrimination.

For more information, please visit the project webpage at: www.unesco.org/respect4all

To learn more:

www.unesco.org/respect4all

Contact at UNESCO:

Division for Teaching, Learning and Content
Education Sector

UNESCO

7 Place de Fontenoy, 75352 Paris 07 SP, France

E-mail: respect4all@unesco.org

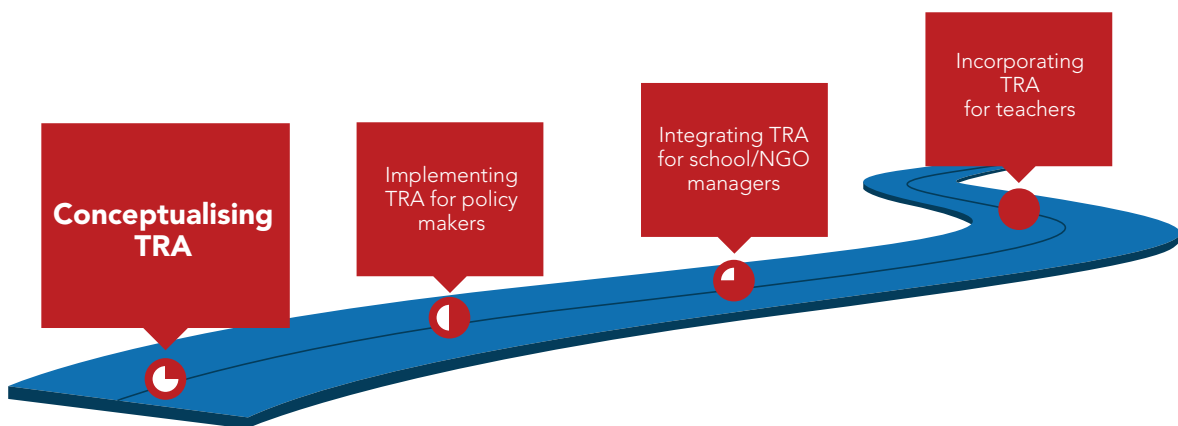


Teaching Respect for All Ecosystem

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Teaching Respect for All Ecosystem



Introduction

Education plays a critical role in contributing to counteracting discrimination and diffusing a culture of respect for all throughout society. Policy makers, administrators and educators are identified as key stakeholders in the *Teaching Respect for All* project. As education professionals, they have a critical role to play in the transformation process in and through education: equipping learners to embrace their fear of differences, increase compassion and empathy for others, and build multiple perspectives, while heightening their appreciation of every person in the world in which we live. Children and young people also have much to share with education professionals, such as their ideas and experiences on how to stop discrimination and promote mutual respect.

This *Implementation Guide* seeks to provide key stakeholders with the skills, background and knowledge to build respect, tolerance and critical thinking among learners. Apart from the policy guidelines and teaching support materials provided with the *Implementation Guide*, users are invited to analyse and confront their own bias that permeates their lives and society at large, and to increase their diversity knowledge (gender, ethnic, social, etc.). Discriminatory behaviour, ranging from slights to hate crimes, often begins with negative stereotypes and prejudices. The willingness to reflect upon one's own biases is an important step towards the deconstruction of negative stereotypes and prejudice.

Learners should be enabled to embrace their fear of differences, increase empathy for others and build multiple perspectives, all while heightening their respect and tolerance for others.

Fight against discrimination in and through education

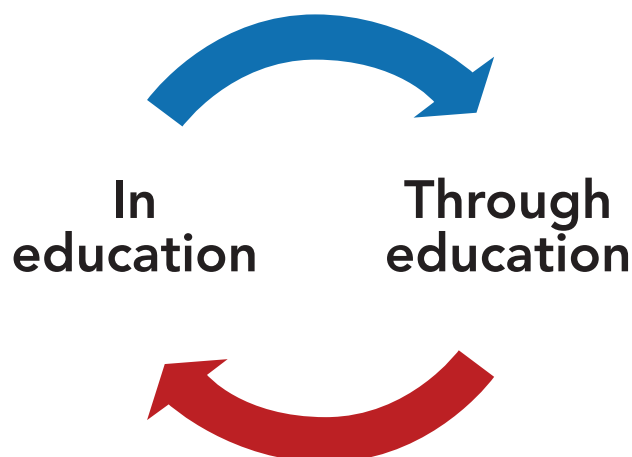
The *Teaching Respect for All Implementation Guide* accompanies all stakeholders in integrating notions of anti-discrimination in order to fight discrimination **IN** and **THROUGH** education.

Each country presents its own characteristics in terms of historical background, culture, social and political organization, and education system. It is therefore necessary to begin with the contextualization of the concept of respect for all.

Many countries have made a commitment to address the issues of discrimination in the education system to ensure the right to quality education for all, and have developed education programmes such as peace, human rights, life skills and prevention of youth violence, among others. There has been steady progress in Member States' development of constitutional, legal, policy and/or administrative frameworks, but there is a continuing gap between policy and practice.

The approaches and entry points for anti-discrimination may be different from one country to another, depending on the country's history, culture, etc. Moreover, the nature, practice and consequences of discrimination vary from one context to another. The motives for discrimination are complex and manifold.

In addition, each education system has a particular way of understanding and addressing discrimination. Accordingly, *Teaching Respect for All* is not intended to be imposed on or to replace an existing policy or legal/curricular framework, but to be integrated within the one which already exists. In line with local knowledge and culture, it is designed to introduce and develop an inclusive, tolerant, and respectful approach to working with learners within all educational settings. Thus, consider the local context and focus on the components that are most applicable and adapt recommendations to enhance effectiveness. Within the variety of recommendations, it is important to focus on balancing the two main components of *Teaching Respect for All*: *in* and *through* education.



In education refers to eliminating and counteracting discrimination that prevents pupils from attending school and learning. Barriers might come in the form of distance, finance, law, health, fear, or language. Barriers can be eliminated through examining and changing laws to make sure that access is granted, and all pupils are able to attend. This might involve providing transportation, language support, or financial support. Eliminating discrimination in education also involves guaranteeing that the curricula, textbooks, teaching methods, etc. are accessible to all, and do not discriminate in content against certain groups, cultures, histories or languages.

Through education refers to eliminating discriminatory attitudes and ideas by teaching critical thinking, tolerance, respect, human rights and multiculturalism so that learners become proactive in everyday situations. Exposing youth to new ideas, cultures, traditions, religions, worldviews, languages, etc. and to human rights as a frame of reference allows them to break down stereotypes, biases, discrimination and hatred. Through education, youth can learn about their fellow classmates and others around the world.

Road map through the *Teaching Respect for All Implementation Guide*

The *Teaching Respect for All Implementation Guide* is designed to accompany policy maker, administrators and educators to counteract discrimination in and through education. Children and young people are also an important stakeholder of promoting a culture of respect for all. The Implementation Guide is divided into five independent sections:

Ecosystem: Conceptualizing *Teaching Respect for All*

- Provides a framework of minimum conditions that make the *Teaching Respect for All* initiative a reality
- Overview of discrimination in the school setting
- Discussion of international documents granting the right to a discrimination-free education

Part 1: Guidelines for integrating *Teaching Respect for All* into schools

Set of 'key principles' for policy makers

- Guidelines for creating legislation to guarantee education free from discrimination
- Guidelines for curriculum development and teacher and adult training to counteract discrimination through education
- Guidelines for evaluating and assessing educational policy's ability to counteract discrimination in and through education

Part 2: Guidelines for integrating *Teaching Respect for All* into schools

Set of 'key principles' for headteachers and NGO managers

- Guidelines for implementing 'a whole school approach' to *Teaching Respect for All*
- Instructions for how to implement the '5 Stages of Change'

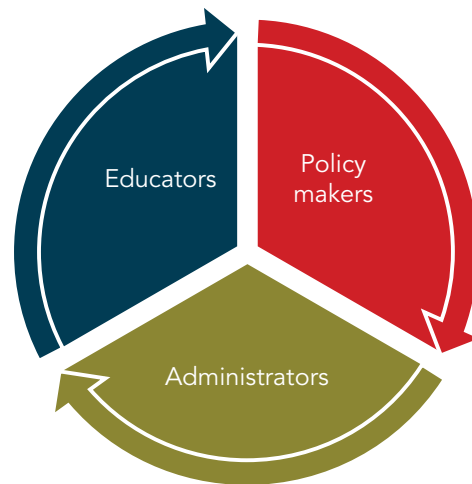
Part 3: Support materials for teaching and learning

Guide for teachers and educators

- Guidelines for creating a child-friendly classroom
- Methods for dealing with discrimination in the classroom
- Overview of where and how to integrate *Teaching Respect for All* into classroom activities

Part 4: Support materials for engaging with children and youth

- Learning activities for self-reflection
- Suggestions for taking actions
- A glossary



Through the course of the section, the following questions should be addressed:

Ecosystem

- What does discrimination look like?
- How can we counteract discrimination in and through education?
- Why is an educational setting the ideal place to teach anti-discrimination?
- In what ways can we use education to teach respect, tolerance and anti-discrimination?
- What is the ultimate aim that can be achieved through anti-discrimination?

Policy makers

- How can national laws counteract discrimination?
- What national and local policies need to be initiated to allow for *Teaching Respect for All* to take root?
- How can *Teaching Respect for All* be integrated into curricula?
- How can teachers be motivated to participate in change and integrate *Teaching Respect for All* into their classrooms?
- What leadership roles are necessary to support a shift to include *Teaching Respect for All* in the school structure?

Administrators

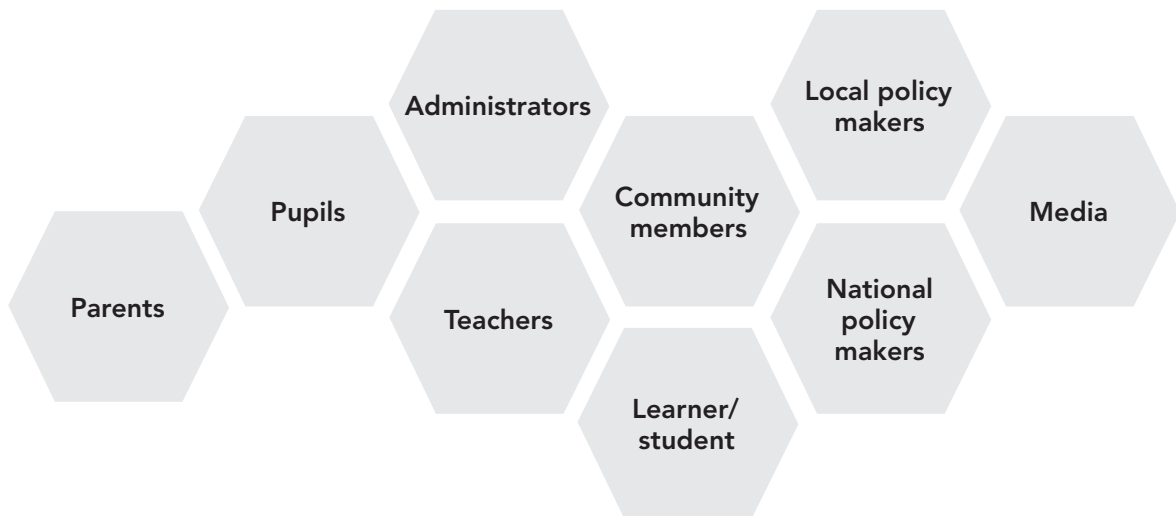
- What administrative changes need to be made to support a school-wide approach to *Teaching Respect for All*?
- What school-wide programmes need to be undertaken to support the integration of *Teaching Respect for All*?
- How can *Teaching Respect for All* be integrated into curriculum?
- How can teachers be motivated to participate in change and integrate *Teaching Respect for All* into their classrooms?
- What leadership roles are necessary to support a shift to include *Teaching Respect for All* in the school structure?
- How can *Teaching Respect for All* support adult/ community training?

Educators

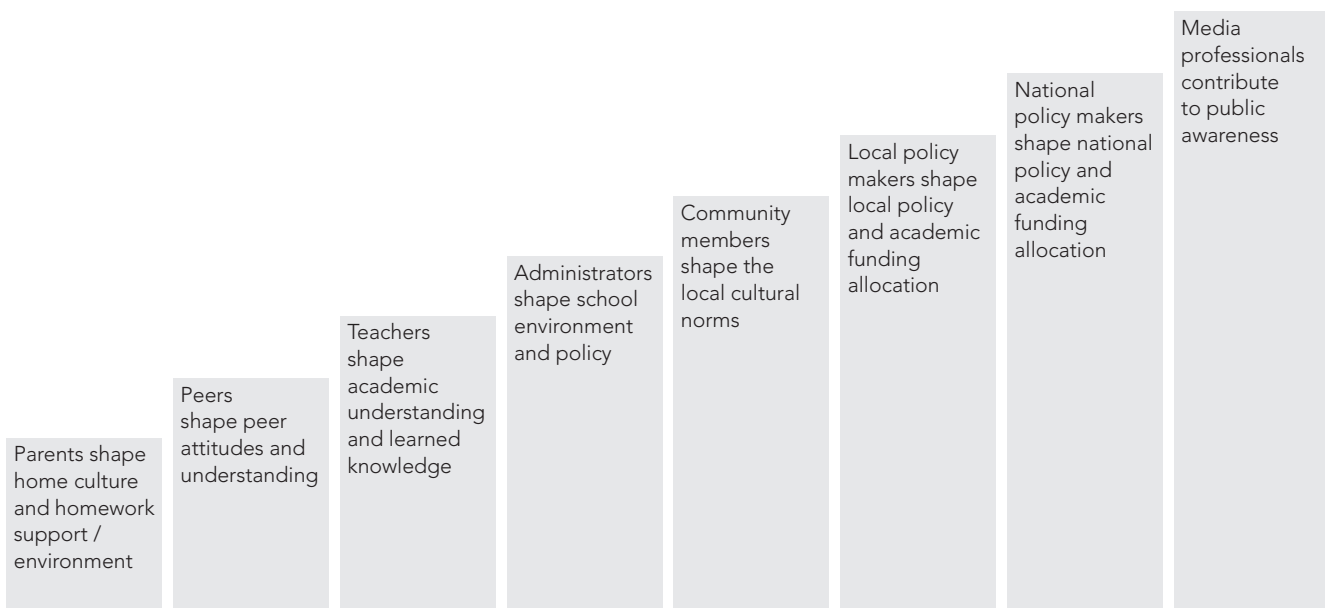
- How can *Teaching Respect for All* be integrated into the school curriculum?
- What is needed to create a *Teaching Respect for All* lesson plan?
- How can *Teaching Respect for All* be incorporated in all subjects and across school culture?
- How can difficult discussions and situations in the classroom be managed?
- How can students be empowered and motivated to confront discrimination, prejudice and bullying, and be engaged in positive dialogue and joint action?

Module 1: Concept to practice – Mapping of concerned stakeholders and their relationship to *Teaching Respect for All*

Incorporating *Teaching Respect for All* across an educational setting requires the inclusion of all stakeholders. Schooling is an inclusive process, with learning reflected and impacted by laws, policies, social constructs, teacher attitudes, curriculum, community attitudes, parental involvement, extracurricular activities, media, technology and much more. Thus, for the *Teaching Respect for All* message to truly permeate all aspects of education, the following stakeholders must be consulted and included in the process:



Each of the above stakeholders plays a unique role in shaping a child's education:



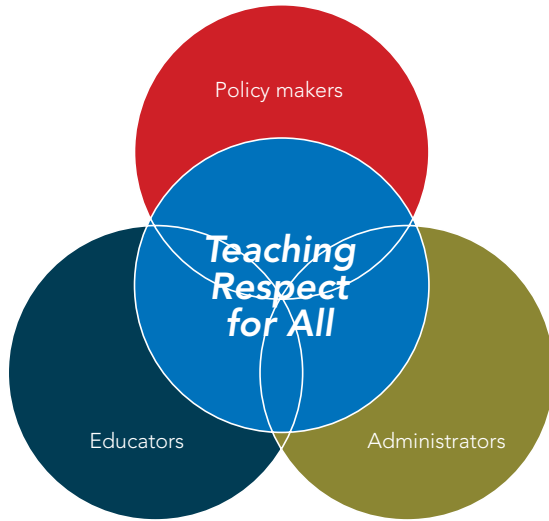
Not only does each of the stakeholders share an important role in shaping a child's education, they also share a responsibility in that education. International normative instruments and frameworks (discussed further in Module 2) provide for every child's right to a quality education - an education reflecting human rights values, encouraging participation and fostering a learning environment free from want and fear¹.

Thus, each stakeholder is also a duty-bearer and must question what role they play in providing for and guaranteeing each child's right to a discrimination-free education.

Every child has the right to an education free from discrimination.

| | |
|----------------|---|
| Pupils | Pupils are duty-bearers to learn as much as they can and to self-advocate for an education free from discrimination |
| Parents | Parents are duty-bearers to teach their children at early ages, provide support as they attend school and advocate for discrimination-free education for their child. |
| Peers | Peers are duty-bearers to ensure that their fellow classmates have access to discrimination-free education, and that they personally do not hinder their peers' education. |
| Educators | Educators are duty-bearers to ensure that all pupils learn in the classroom, understand the instruction and that it is relevant to each one. |
| Community | The community is a duty-bearer to support publicly the importance of education and the importance of a discrimination-free education through public support campaigns and by providing resources and infrastructure to eliminate barriers to education. |
| Administrators | Administrators are duty-bearers to ensure that laws are carried out in the school, that funds are properly allocated and that there is a bridge between the classroom and parents to support a discrimination-free education for all children. |
| Policy makers | Policy makers are duty-bearers to create legal framework to support a discrimination-free education and to allocate money to provide educational opportunities |
| Media | Media is a duty-bearer to increase public awareness. Media professionals have a particular responsibility in combatting negative stereotypes, fostering respect for diversity and promoting tolerance among the general public. |

¹ See *UN World Programme for Human Rights Education, 2005-ongoing*, (<http://unesdoc.unesco.org/images/0014/001478/147853e.pdf>).

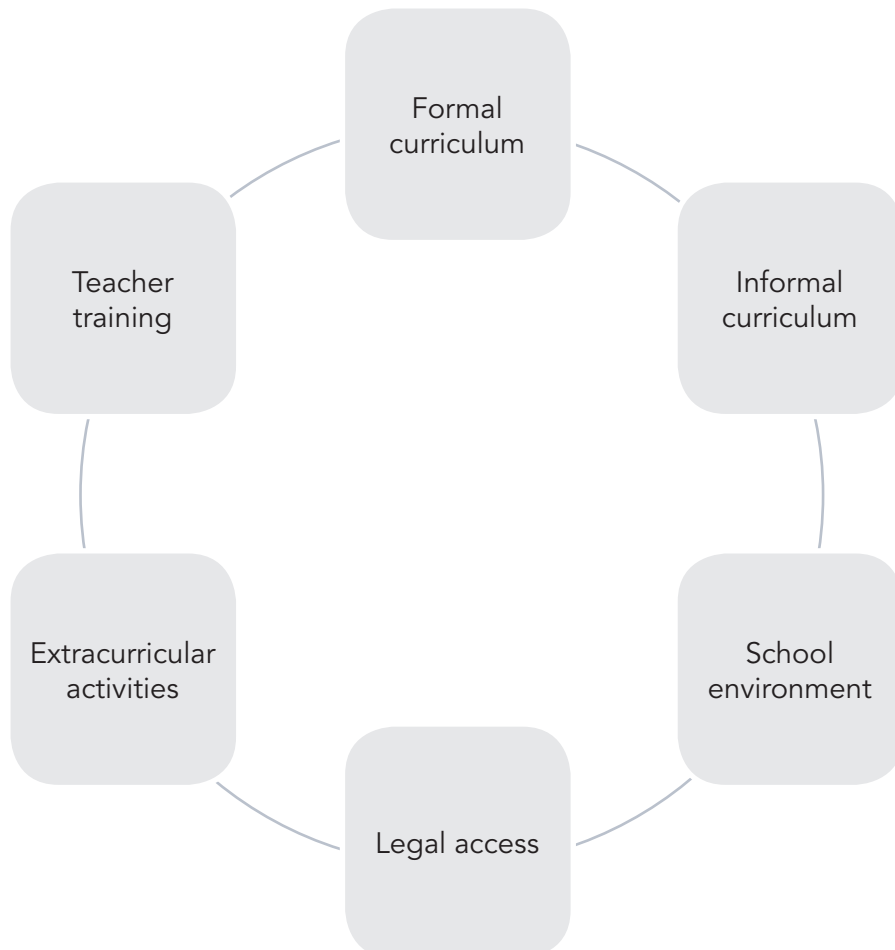


Creating a culture of anti-discrimination is a community-wide process. It is important to note that *Teaching Respect for All* values, though taught in and through education, should be reinforced by the participation of all stakeholders, in particular parents and the community actors.

This *Implementation Guide* is created to support both formal and informal education, and centralized and decentralized education. For simplicity, throughout this *Implementation Guide*, 'policy makers' refers to all individuals, whether at a local, district or national level, who create educational policy, curriculum guidelines, and manage public spending. 'Administrators' refers to school administrators, NGO managers, headteachers, and anyone who manages the educational experience of a particular institution. 'Teachers and educators' refers to any teacher, aid, non-profit employee, and educator who is responsible for face-to-face interactive

education with pupils. 'Schools' refers to any learning institution, both formal and informal. 'The classroom' refers to either the formal, informal or virtual space in which pupils learn. This *Implementation Guide* is created to target upper primary and lower secondary learners and is restricted as such.

Policy makers, administrators and educators do not always work together. However, their close collaboration is necessary in the case of integrating *Teaching Respect for All* into all aspects of school life, including but not limited to the following education components:



Policy makers

National and local policy makers contribute to the *Teaching Respect for All* initiative through laws and financial allocations. Legally, policy makers are duty-bearers for drafting laws to ensure the right to access education and that education is discrimination-free. To do this, the laws must not prohibit anyone from attending school, teachers must be trained, and curricula be written for inclusion. Financially, policy makers are responsible for ensuring that funds are allocated for educational programming, including free primary and affordable secondary education.

Administrators

Administrators/headteachers/NGO managers contribute to the *Teaching Respect for All* initiative by cultivating a safe and accepting school environment. Administrators oversee how laws and regulations are implemented within the school, initiate the school ethos, provide support for teachers, and are key influencers in the community.

Educators

Educators contribute to the *Teaching Respect for All* initiative by teaching to counteract discrimination in education. Teachers are the link between the written curriculum and what is presented to the learners. They create and manage the classroom environment and dictate how rules are followed and respected within the classroom.



Working collaboratively, policy makers, administrators and educators are able to implement the following key approaches necessary to successfully counteract discrimination:

- A whole school approach: a holistic approach where all aspects of the school environment work to ensure non-discrimination. This includes addressing how school policies, curricula, learning materials, teachers, pupils, students, administrators and communities can combat discrimination.
- Pupils and students should be recognized as equal and full members of society and encouraged to be involved in democratic processes and decision-making in their schools and communities.
- Recognising that teachers, administrators and support staff are also victims of discrimination. A whole school approach achieves this while also addressing how educational structures and school policies affect discrimination.
- A fundamental commitment to create an emancipatory culture of schooling that empowers all pupils and students. This includes practices that allow pupils and teachers to work together to acquire, analyse and produce social and self-knowledge.
- A non-alienating environment, where disadvantaged and non-traditional pupils and students actually 'fit in', and whose life experiences and motivations are understood and valued by their teachers.
- Valuing and extending skills and abilities of the targeted community, thus empowering rather than disempowering pupils and students. This includes validating diverse identities and experiences, which raises the status of disadvantaged and non-traditional pupils and students, and their chances of achieving success.
- Teaching and encouraging critical thinking. This includes questioning and analysing dominant narratives and teaching materials. Critical thinking helps learners recognize acts of injustice and prepares them to speak out and act against discrimination.
- Pupils and students may have multiple cultural, ethnic, and racial backgrounds, or understandings of their sexuality, which means that these forms intersect. These attributes are best understood as real aspects of their identities, and as attributes that may be open to change or new interpretations. Pupils and students have a right to self-identify with cultures, sexualities, 'races'², genders, or ethnicities in ways that feel authentic to them. The authenticity of one's identity should never be dismissed or seen as insignificant.
- Curricula should be shaped around such values as a culture of peace, human rights, tolerance and respect. These values should be recognized as universal but also be adapted and draw from local value systems, traditions, knowledge and culture.
- Curricula must dedicate time to sensitive issues, such as discussing stereotypes and recognising injustices. They must take a reality-based and relevant approach, which recognizes groups' histories of suffering and marginalization, and provides learners with the critical skills to react to discrimination.
- Curricula should fully incorporate education to fight racism, xenophobia and discrimination at every level, rather than teaching these lessons as separate subjects.
- Going beyond cognitive skills: curricula should equip learners to learn about the issues as well as empower them to act in response to racism and discrimination. Learners need to receive training in conflict resolution and in speaking out against social injustice.
- Teachers and educators need to be trained to deal sensitively with issues of diversity, to teach conflict resolution skills, to notice the seeds of discrimination and violence, and to understand the inherent power dynamics involved in reproducing discrimination.
- Teachers and educators who come from marginalized communities or contexts are more likely to be able to build empathy and understanding with learners who have the same struggles that these teachers and educators might have encountered. Nevertheless, they, the same as all teachers and educators, must be aware of the risks of reproducing discrimination patterns and therefore need to have training in this area.
- Multilingual education and mother tongue based education help linguistic minority pupils and students to achieve academic success and encourage the maintenance of their ethnic and indigenous groups.

² From the earliest years of its existence, UNESCO mobilized the scientific community, calling upon eminent specialists to draft scientific texts refuting racist theories. A series of historic statements were thus produced, helping to demonstrate the absurdity of racial prejudice: UNESCO, 1950, *Statement on Race*; UNESCO, 1951, *Statement on the Nature of Race and Race Differences*; UNESCO, 1964, *Statement on the Biological Aspects of Race*. The pinnacle of UNESCO's efforts was the *Declaration on Race and Racial Prejudice* adopted by the UNESCO General Conference at its 20th session in 1978. While UNESCO does not accept the idea of 'races' as there is but one human race, the notion of 'races' has been used throughout history as a basis of discrimination. Thus, this *Implementation Guide* will henceforth refer to the notion as 'racialized groups' in quotes.

Concept check: Mapping of concerned stakeholders and their relationship to *Teaching Respect for All*

Teaching Respect for All explains the roles of all stakeholders involved. By the end of this section, you should be better prepared to:

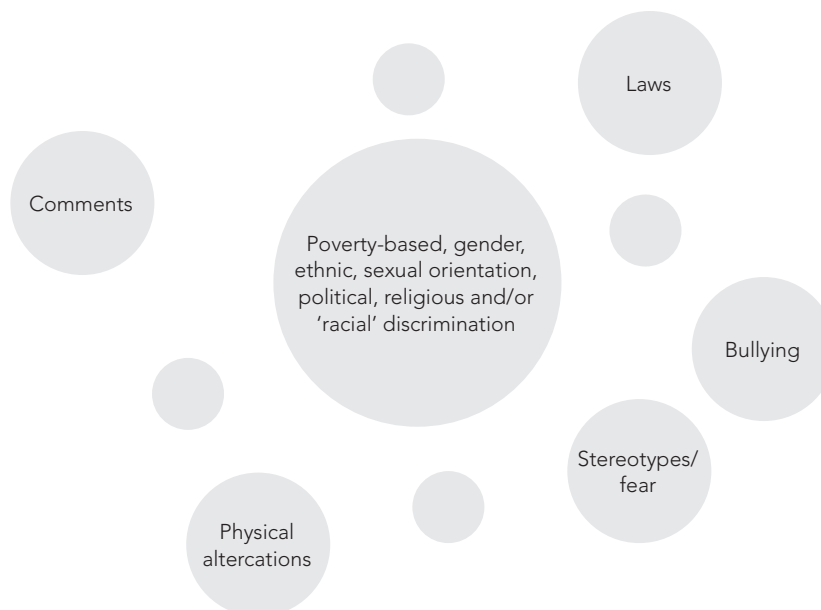
- ✓ explain who all concerned stakeholders are in the Teaching Respect for All initiative;
- ✓ explain the role of each duty-bearer in respect to realising an education free of discrimination;
- ✓ outline the duties of policy makers in relation to Teaching Respect for All;
- ✓ outline the duties of administrators in relation to Teaching Respect for All;
- ✓ outline the duties of educators in relation to Teaching Respect for All.

Module 2: Discrimination in and through education

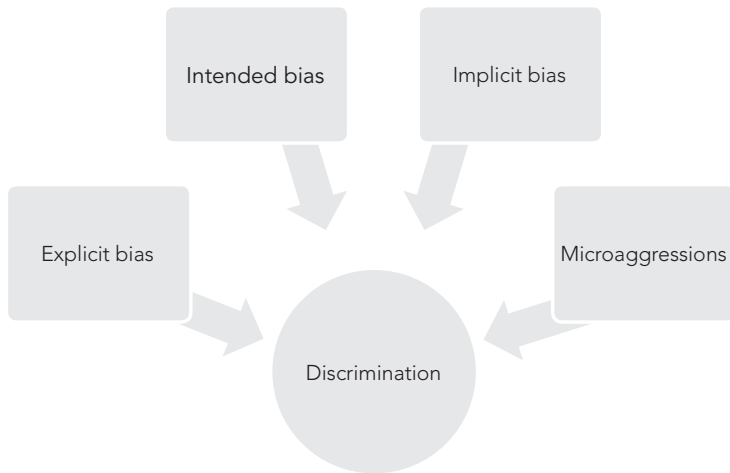
At its root, discrimination refers to treating people differently, typically negatively, because they belong to or identify with a particular group. Both motives and manifestations of discrimination vary widely.

Motives of discrimination differ. In some cases, discrimination can be based on 'racialized groups', ethnicity, gender, sexual orientation, political views, family economic level or religion. Not all forms of discrimination may be immediately apparent, particularly if the root of the prejudice is embedded in history or culture. Additionally, new forms of discrimination are developing as the world globalizes, people are migrating in higher numbers, and technology is bringing people closer. Discrimination can both be from a majority group placed upon a minority³ as well as from a minority group placed upon a majority group.

Manifestations of discrimination also take many forms. Discrimination can be overtly displayed through xenophobic comments, bullying, name-calling, segregation, and physical altercations. Discrimination can also be seen in targeted laws, which prevent certain groups from obtaining access to certain government programmes. Discrimination can be less apparent but still present in stereotypes, fears of others, unconscious reactions to certain groups or intentional avoidance of groups.

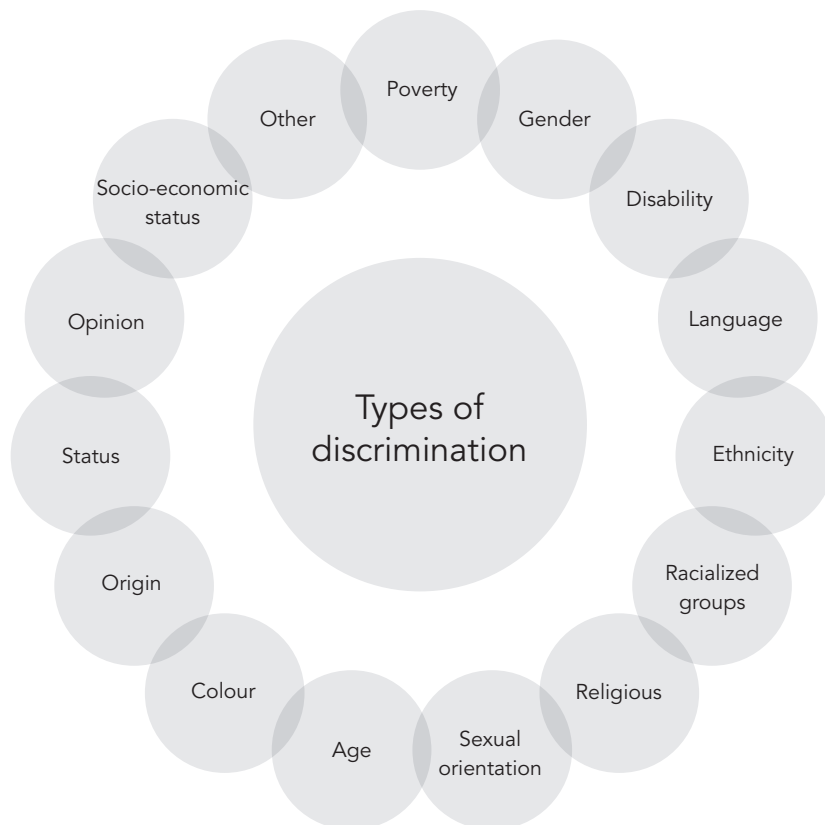


³ The *United Nations Minorities Declaration Article 1* refers to minorities as groups based on national or ethnic, cultural, religious and linguistic identity. However, there is no internationally agreed specific definition as to what groups constitute minorities. Factors to consider when discussing minority existence are shared ethnicity, language and/or religion. Additionally, individuals must identify themselves as members of the minority. (UNHR, 2013, *Minorities under international law* <http://www.ohchr.org/EN/Issues/Minorities/Pages/internationalaw.aspx>).



Both overt explicit bias and unintended implicit bias are manifestations of discrimination. While explicit bias and overt discrimination is very harmful, unintended, implicit and covert discrimination is often more difficult to identify and more difficult to address and counteract. It is also in the implicit bias that microaggressions⁴ manifest - the subtle acts of discrimination and bullying which can affect any marginalized group in their daily lives as well as academic progress.

This *Implementation Guide* focuses on some of the most common motives for discrimination. It is important to note that discrimination is not limited to the examples below. Reflect upon how the examples below translate in a relevant cultural context.



4 See D. W. Sue, 2010, *Microaggressions in everyday life: Race, gender, and sexual orientation*, Hoboken, NJ, Wiley.

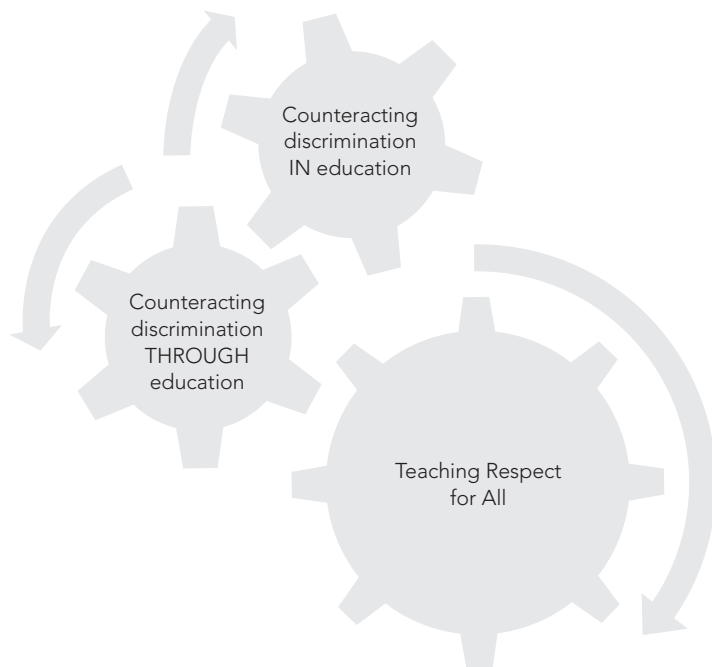
As discrimination is context-specific, it is impossible to make a list of all the reasons and judgements people use to discriminate. Reflect upon the local context when considering forms of discrimination in your area. Just because a root is not listed does not mean it is not discrimination.

While there are many forms of discrimination, some are so prevalent that they have their own labels such as racism and xenophobia. For the purposes of inclusiveness, this *Implementation Guide* and its various tools will refer to all forms of discrimination when discussing negative attitudes of one group to another.

UNESCO defines discrimination in education through the Convention Against Discrimination in Education (1960) as follows:

Article 1

1. For the purposes of this Convention, the term 'discrimination' includes any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education and in particular:
 - (a) of depriving any person or group of persons of access to education of any type or at any level;
 - (b) of limiting any person or group of persons to education of an inferior standard;
 - (c) subject to the provisions of Article 2 of this Convention, of establishing or maintaining separate educational systems or institutions for persons or groups of persons; or
 - (d) of inflicting on any person or group of persons conditions which are in-compatible with the dignity of man.
2. For the purposes of this Convention, the term 'education' refers to all types and levels of education, and includes access to education, the standard and quality of education, and the conditions under which it is given.⁵



Teaching Respect for All is equally concerned with counteracting all forms of discrimination *in* and *through* education. *In* education primarily refers to the process through law and policy of creating a discrimination-free education. *Through* education primarily refers to the results of all parties acquiring competencies and practising skills towards the building of a peaceful society.

In order to provide all with the necessary background, the following discussions explore important themes and content about the role of discrimination in school life:

⁵ See UNESCO, 1960, *Convention against Discrimination in Education*, (http://portal.unesco.org/en/ev.php-URL_ID=12949&URL_DO=DO_TOPIC&URL_SECTION=201.html).

Discussion 1: Obligation of government to provide non-discriminatory education

The right to education without discrimination has been strongly affirmed in international normative instruments for many years, including the following:

The Convention against Discrimination in Education

The Convention Against Discrimination in Education (1960) states that: [...] “any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education and in particular: a) Of depriving any person or group of persons of access to education of any type or at any level; b) Of limiting any person or group of persons to education of an inferior standard; c) Subject to the provisions of Article 2 of this Convention, of establishing or maintaining separate educational systems or institutions for persons or groups of persons; or d) Of inflicting on any person or group of persons conditions which are in-compatible with the dignity of man.”

The International Covenant on Economic, Social and Cultural Rights

The International Covenant on Economic, Social and Cultural Rights (1966) states that: “Education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.”

Convention on the Rights of the Child

The Convention on the Rights of the Child (1990) states that: “Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child’s or his or her parent’s or legal guardian’s race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.’ Rights include ‘the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular: (a) Make primary education compulsory and available free to all; (b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need; (c) Make higher education accessible to all on the basis of capacity by every appropriate means; (d) Make educational and vocational information and guidance available and accessible to all children; (e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.”

World Education Forum in Dakar, Senegal

The World Education Forum in Dakar, Senegal (2000) supported by the Universal Declaration of Human Rights and the Convention on the Rights of the Child, affirmed that: “All children, young people and adults have the human right to benefit from an education that will meet their basic learning needs in the best and fullest sense of the term, an education that includes learning to know, learning to do, learning to live together and learning to be. It is an education geared to applying each individual’s talents and potential, and developing learners’ personalities, so that they can improve their lives and transform their societies.”

As the prime duty-bearer of the right to education, the State has the obligation to **respect, protect** and **fulfil** that right:

- ❑ The obligation to respect requires State parties to avoid measures that hinder or prevent the enjoyment of the right to education.
- ❑ The obligation to protect requires State parties to take measures that prevent third parties from interfering with the enjoyment of the right to education.
- ❑ The obligation to fulfil (facilitate) requires States to take positive measures that enable and assist individuals and communities to enjoy the right to education.
- ❑ The obligation to fulfil (provide) the right to education. As a general rule, State parties are obliged to fulfil (provide) a specific right in the Covenant when an individual or group is unable, for reasons beyond their control, to realise the right themselves by the means at their disposal.

Reflect: The right to a discrimination-free education is clearly held by all. What am I doing to ensure the right to a discrimination-free education for all children?

Discussion 2: Formal and substantive discrimination in schools

Counteracting discrimination ‘in and through education’ can also further be broken down into two inter-related parts: formal discrimination and substantive discrimination.



Formal Discrimination is comprised of a series of barriers to educational access and achievement. Examples of formal discrimination include but are not limited to laws, school fees, gender policies, curricula focus, and language of instruction.

Substantive Discrimination is comprised of the informal barriers to educational achievement, such as classroom based discriminatory attitudes, community fears, and racial tensions. Substantive discrimination can both be conscious as well as unconscious. When addressing substantive discrimination, it is important to work to discover and acknowledge all types of biases. While conscious biases might be difficult to address, the unconscious are often harder as they must be acknowledged first.

Dealing with formal discrimination is much more straightforward. Laws and policies need to be examined and discriminatory issues upheld. However, due to substantive discrimination, these laws and policies might not always be enforced. Trainings and discussions as outlined in the following sections will provide suggestions for how to deal with substantive discrimination.

Reflect: As you continue through this conceptual framework and the following sections, make sure to consider addressing both formal and substantive discrimination.

Discussion 3: Breaking the patterns of discrimination

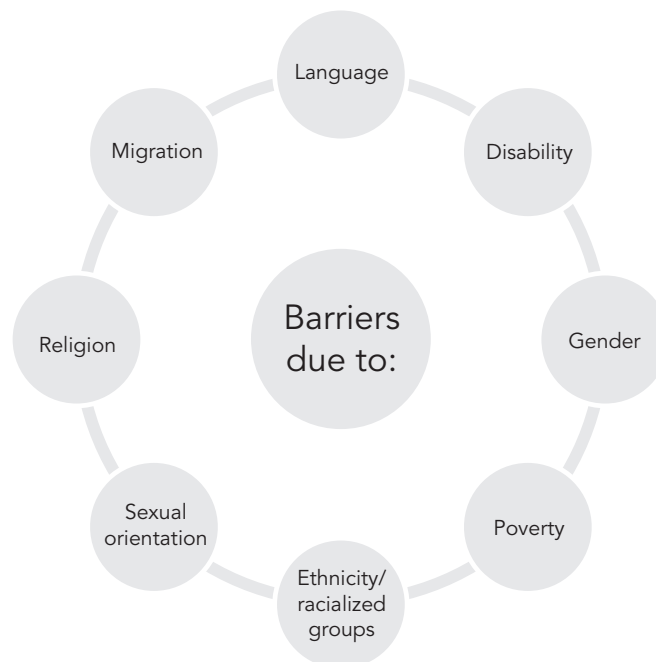
One needs to be aware of the tension within modern democracies, where the inclusive system for all is guaranteed, simultaneously supporting and promoting cultural diversity, pluralism of values and greater individual autonomy, without letting this become a justification of inequality or exclusion. The challenge is how to include those excluded and recover or reinvigorate equality for all, without imposing the culture of the dominant groups as the unique norms.

The nature and forms of discrimination and social exclusion have undergone changes over time and space. While they have become more fluid, practices of discrimination overwhelmingly exist in the social, economic, political and cultural spheres of every society, irrespective of the existence of legal safeguards and equal opportunity policies. One needs to reflect on the changing nature of discrimination and its different forms depending on the context.

Discrimination leads to increasing the degree of poverty, deprivation and alienation. Discrimination has complex and mutually overlapping dimensions: structural discrimination on one hand, including, for example, denial of civic and political rights, unequal treatment in economic entitlements, access to social services and job and education opportunities, and discrimination experienced by individuals in the private sphere of life on the other, in the form of humiliation or oppression.

Discussion 4: Barriers to school

Learner's abilities to learn and succeed in school can be greatly inhibited by racism, xenophobia and discrimination. Discrimination can prevent pupils and students from attending school, following classroom instruction, receiving support from teachers and/or parents or interacting on equal terms with their peers. However, various forms of discrimination do not just harm the pupil victim, but also impact on the development of human capital on a national level, reducing the overall productivity and health of the whole population.



To provide some insight into how discrimination of any kind can affect a pupil's ability to succeed in education, the following examples are provided, linking a cause of discrimination with the barriers and ultimate impact it might have. As with all examples, this list is neither complete nor exhaustive, but explores common barriers:

- a) **Barriers related to poverty.** Children from poor families may be at risk of being prevented from accessing school for many reasons, not least by an inability to meet the sometimes hidden costs of education: textbooks, uniform and exam fees, or the need for them to care for younger or needy siblings while parents work. Children whose parents received little schooling are themselves less likely to be educated. With no role models to fuel aspiration, pupils develop low expectations of the personal value of education for themselves. Child labour may be required to supplement the family income, leaving young people resigned to finding ways to satisfy their immediate survival needs. The ability to study may be restricted by malnutrition or illness, low self-esteem, inadequate facilities, or a lack of parental support, literacy, and understanding.
- b) **Barriers against gender.** A large percentage of out-of-school children are girls who are prevented from accessing a worthwhile education for a number of reasons. Some parents place little value on education beyond a basic level of literacy for their daughters. In some households, girls are seen to bring little long-

term benefit to the family, believing instead that a successful marriage is more important. Once in school or on their journey to school, girls may be fearful or may encounter sexual harassment or rape; inadequate and unsegregated toilet facilities can lead to further abuse and deter them from attending school while menstruating. Female teachers may be subject to the same problems of ill health and abuse, including bullying and discrimination from male members of staff; they may have fewer opportunities for promotion, which may lead to lack of commitment and erratic attendance. Within the same classroom, girls and boys can have very different teaching and learning experiences.⁶ Low expectation of girls' achievements held amongst teachers of both sexes and the girls themselves can lead learners to develop low self-esteem, reduced motivation, and underachievement. Boys suffer discrimination too, leading to difficulties in achieving the goals of gender parity (achieving equal participation of girls and boys in primary and secondary education) and gender equality (ensuring that educational equality exists between boys and girls). In some areas, the economic benefits of a boy's labour are perceived to outweigh the costs and time spent on an education.

- c) **Barriers against those who are disabled through birth, illness, or accident.** This form of discrimination is often influenced or caused directly or indirectly by poverty. Traditional cultural or religious views of parents, teachers and peers of what is often seen as the reduced ability or inability of disabled children to learn and eventually find employment can reduce school enrolment. Expectations of the long-term value of sponsoring a child with disabilities to attend school are sometimes low and if a child is enrolled, they often underachieve and eventually drop out. In the long-term this can result in few disabled teachers to provide inspirational role models for disabled pupils. Physical distance to school can discriminate against those who cannot walk unaided and many schools or resource classes (some residential) are ill-equipped in terms of access, lacking ramps, clean sleeping accommodation, or adapted toilets to meet the physical needs of some children. Teachers often receive insufficient training to understand the different ways in which pupils may be disabled, how to communicate with their pupils (sign language or braille) or how to differentiate the curriculum to meet diverse learning needs. Large classes and pedagogies typified by traditional and formal modes of teaching often fail to accommodate different learning or teaching styles, leaving some children unfairly labelled as low-achievers and having to repeat years. Problems exist particularly when achievement is measured by national examination success rates, which may in turn influence teachers' wages or the school budget. Within education policy, the goal for counteracting discrimination in education is based on inclusion of children with disabilities, though not necessarily integration of children with disabilities depending on what kinds of support are necessary and provided.
- d) **Barriers as a result of language difference.** Language constitutes an essential element in ethnic and cultural identity and therefore the language policy of a country, region or school has the potential to create power divisions. If a child is taught in his or her mother tongue in the early stages of education, it will do better. 'One reason that many linguistic and ethnic minority children perform poorly in school is that they are often taught in a language they struggle to understand. Around 221 million children speak a different language at home from the language of instruction in school',⁷ limiting their ability to develop strong foundations and confidence for later learning. Language differences may not be fully appreciated by teachers if pupils appear to speak the language of instruction. However, some cultures may use different sentence constructions so that the direct questioning techniques that are often used in school may result in hesitant or embarrassed responses, leading to inaccurate teacher assessment.⁸ Language policy in education raises complex issues and potential tensions between group identity on the one hand, and social and economic aspirations on the other. Consequently, some parents in many countries express a strong preference for their children to learn in the official language, principally because this is seen as a route to enhanced prospects for social mobility⁹.
- e) **Barriers based on ethnic groups.** Ethnicity is an important component of identity. However, in some areas where various ethnic groups do not get along, ethnicity has also been used to discriminate against individual groups and prevent them from attending schools or attending integrated schools. Restricted access to education and discrimination in employment leaves some groups facing high levels of youth poverty and unemployment. This adds to social tensions that can give rise to violent conflict. Without training and awareness, teachers themselves from different ethnic groups may not fully understand and appreciate

6 In M. J. Pigozzi, 2004, *The Ten Dimensions of Quality in Education, Training Tools for Curriculum Development*, UNESCO IBE.

7 In UNESCO, 2010, *Global monitoring report: Reaching the marginalized*, (<http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/ED/GMR/pdf/gmr2010/gmr2010-highlights.pdf>).

8 See L. de, Plevitz, 2007, *Systemic Racism: the hidden barrier to educational success for indigenous school students in Australian Journal of Education*. (http://www.acer.edu.au/documents/AJE_51-1_Plevitz_e.pdf).

9 In UNESCO, 2010, *Global monitoring report: Reaching the marginalized*, (<http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/ED/GMR/pdf/gmr2010/gmr2010-highlights.pdf>).

the importance of the traditions of other cultures. This can lead to a situation of reduced empathy and marginalization and assumptions about lack of parental commitment to education.¹⁰

For indigenous groups, education can become inaccessible due to language restrictions or the wider global views on which the curriculum is based. Indigenous groups have the right to an education in their mother tongue and this is critical for indigenous peoples' development with full respect for their culture and identity. Mother tongue educational instruction must be paired with a bilingual or multilingual education, however, so that indigenous groups still have access to information available to the rest of society. Curricular content can also be a barrier to indigenous groups if the curriculum is not organized in such a way as to enhance awareness about the cultural contribution of indigenous peoples to sustainable development.

- f) **Barriers based on religion.** Self-worth is of prime importance in determining the success of a person's ability to learn and to thrive. Religion is fundamental to an individual's background; therefore, to be ridiculed or abused for holding particular views, wearing traditional clothing or following particular practices is likely to reduce success within and beyond the education setting. Religious education can be biased and perpetuate stereotypical ideas about religious groups. Religious beliefs may include strong divisions between members of different castes and although these are no longer lawful in some countries, long-held traditional beliefs can perpetuate hidden but harmful discriminatory practices.
- g) **Barriers linked to international and internal migration.** Globalisation has sparked two trends in migration: it has opened borders to allow for the skilled international elite to move easily from country to country and it has caused a shift in global markets, causing many of the world's poor to migrate or immigrate for work. Children born to migrant parents can face a series of barriers to education. Laws and citizenship requirements can present barriers to accessing education. Once in school, migrant and immigrant children are often targets of xenophobic, racist, and poverty discrimination. Additionally, language differences might cause pupils to not understand instruction. Finally, poor migrant and immigrant children have often spent several months or years outside school, negatively impacting on their success and adaptation.

Migration resulting from war and famine causes movement and displacement as refugees cross borders in the hope of finding safe and secure standards of living; those leading nomadic lifestyles find it difficult to take part in education systems that demand stability. However, the peoples who constitute these movements are not always welcomed, and feelings of resentment and anger emerge if tolerance has never been inculcated. Children exposed to conflict may well be resentful and distrusting of other groups; therefore, it is essential to work to mitigate these feelings of misunderstanding and to cultivate respect for diversity.

- h) **Barriers based on sexual orientation.**¹¹ Lesbian, gay, bisexual and transgendered, (LGBT) young people face increased risks of bullying, discrimination and exclusion in learning environments around the globe. Bullying and discrimination has resulted in LGBT youth not attending school from fear, and being unable to focus in class. In addition to reduced attendance, discrimination and bullying in school can lead to low achievement, low self-esteem and suicide. Negative stereotyping has resulted in other youth being unwilling to work in groups with LGBT youth. Confusion can arise about sexuality, origins of sexual preferences and different types of sexual preferences, which continue to perpetuate stereotypes, misunderstandings and discrimination.

Reflect: As members of the education community, reflect back upon and consider these examples and other personal examples you might have as you strive to counteract the impact of discrimination 'in education'.

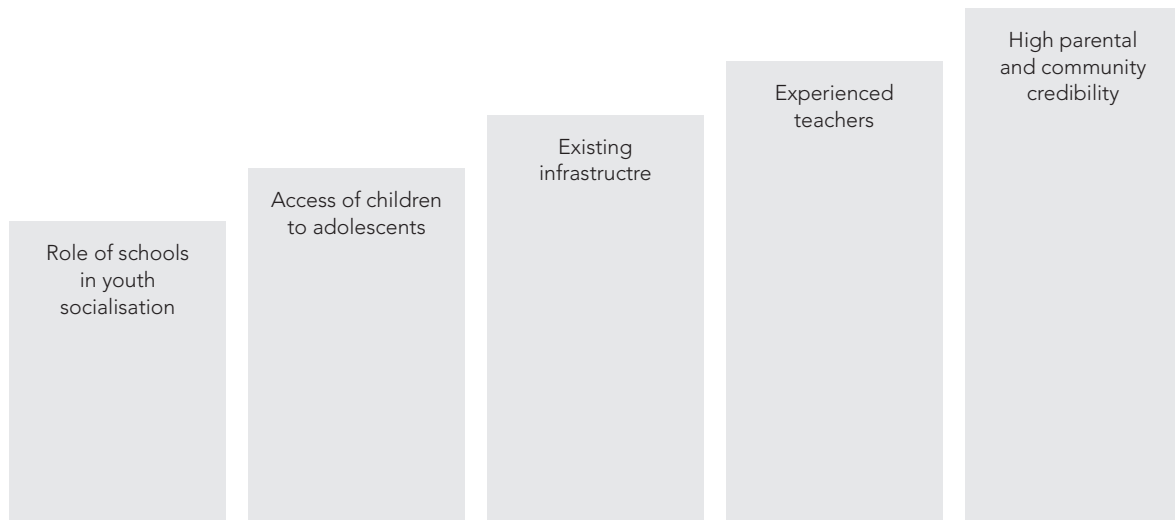
¹⁰ In L. de Plevitz, op. cit.

¹¹ In order to make definitions clear, UNESCO defines sex, gender and sexuality as follows: Sex describes the biological differences between men and women. Gender is a social and cultural construct, which distinguishes differences in the attributes of men and women, and accordingly refers to the roles and responsibilities of men and women. Gender-based roles and other attributes, therefore, change over time and vary with different cultural contexts. The concept of gender includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity). This concept is also useful in analyzing how commonly shared practices legitimize discrepancies between sexes. Sexuality is a fundamental aspect of human physiology. It encompasses sex, gender identities and roles, sexual orientation, and reproduction. Sexuality is experienced and expressed in various forms and manners, including thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships. Sexuality is not always experienced/expressed openly and in a direct manner. It is influenced by the interaction of physical, psychological, social, economic, political, cultural, ethical, legal, historical, religious and spiritual factors. UNESCO, 2009, *Promoting gender equality in education* (<http://unesdoc.unesco.org/images/0018/001864/186495E.pdf>).

Sexual orientation: A person's capacity for profound emotional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender. For example, gay men experience sexual attraction to and the capacity for an intimate relationship primarily with other men. Lesbian women experience sexual attraction and the capacity for an intimate relationship primarily with other women. Bisexual individuals are attracted to both men and women. UNESCO, 2012, *Good policy and practice in HIV and health education, Booklet 8, Education Sector responses to homophobic bullying* (<http://unesdoc.unesco.org/images/0021/002164/216493e.pdf>).

Discussion 5: Why school is the ideal place for promoting *Teaching Respect for All*

School is an ideal and appropriate place for the implementation of a respect-based, anti-discrimination education because of the following considerations:

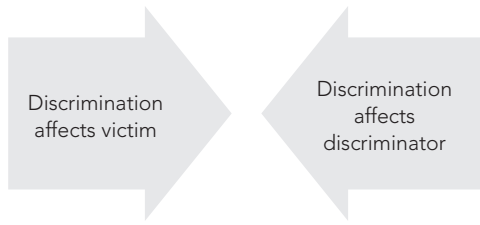


Reflect: As teachers and policy makers, you should consider these strengths as you plan a *Teaching Respect for All* agenda.

Discussion 6: Why discrimination in school is particularly bad

Discriminatory attitudes and behaviour have negative effects on a range of areas/people. They affect the victims of discrimination in a double-negative way: not only do these accompanying attitudes and behaviours violate the rights of the victims, they also impede their education and development. People, especially children who are systematically discouraged, marginalized and reviled, lose confidence and self-esteem, which in turn impacts on their motivation, psychological and physical health, as well as their ability to learn.





But there is also a negative effect on the ones who have these attitudes and act accordingly, especially if they are at a young age. The most fundamental educational objective is that education shall be directed to the full development of the human personality. This objective is much harder to achieve if one cannot or will not overcome one's discriminatory attitudes and behaviour. Discriminators are negatively impacted by their attitudes through carrying a false sense of reality, lack of

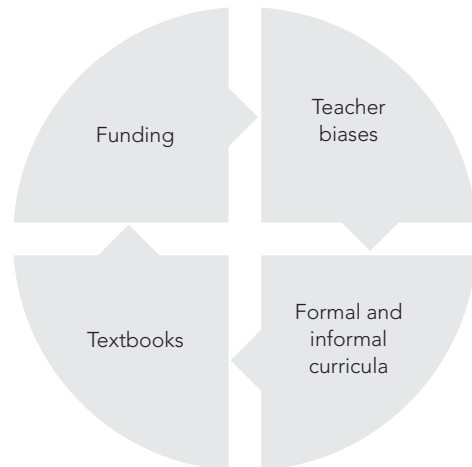
compassion and feelings of hate/mistrust. And that, of course, can reflect badly on society as a whole because these people are not (fully) able to participate effectively in a free society as enshrined in the right to education.

Reflect: As members of the education community, reflect back upon and consider these examples and other personal examples you might have as you strive to counteract the impact of discrimination 'in education'.

Discussion 7: Overview of key challenges in addressing discrimination of all kinds in schools

Despite the school being an ideal location for counteracting discrimination, there are many challenges to its implementation. Schools are a reflection of the community, and as such may embody the community biases through curricula, textbooks, testing, administrative procedures, teacher attitudes and beliefs, and funding structures. The following are some of the key challenges to anticipate when addressing discrimination in a school context. Consider and reflect on each and how it might be a challenge you will face:

- Biased teacher attitudes and behaviours. Teachers are not culturally, racially, or ethnically neutral. Even teachers with the best of intentions import their background and unconscious biases into the classroom and their teaching. Teachers may unconsciously or intentionally discriminate through negative remarks, jokes, choice of examples, or by favouring certain pupils. Teachers may also set different expectations for pupils depending on a series of discriminatory characteristics;
- Unrepresentative and discriminatory formal and informal curricula. 'Curricula' can mean a variety of things. For the purpose of this discussion, 'curricula' include both the narrow understanding of the syllabus, textbooks, and lesson plans as well as the wider notion of the school learning environment. Formal curricula content often reinforces cultural biases, particularly in the choices of history content matter and literature read. Formal curricula can also place emphasis on certainly learning styles and teaching methods, which unjustly favour certain groups and disadvantage others. Informal curricula, such as the differences in material resource availability between schools serving rich and poor pupils, re-enforce social discrimination;
- Unrepresentative and inaccurate textbooks. Textbooks and supporting learning material are a prime source for maintaining and re-enforcing discriminatory attitudes. Content, whether included or not, can impact bias development;
- Funding inequalities. Funding greatly affects the quality of the education which pupils receive.



Reflect: As educators and policy makers, you begin the process of implementing *Teaching Respect for All*, consider how each of these four key challenges expresses itself in your context and how you can work to understand and counteract the influence.

Discussion 8: Manifestations of discrimination in education

In every society there exist many forms of discrimination. Children will bring into the school attitudes, beliefs and behaviours they have learned from their families, their communities, and also the media, some of which may include negative attitudes towards some groups of children. For example, assumptions as to the superiority of boys, contempt for lower class or poor children, hatred of different religions, ethnic groups or cultures, or belief in the stupidity of children with disabilities.



Schools reflect their surroundings and tend to reinforce prejudicial portrayals of victims of discrimination. It is important to be aware of the fact that education is embedded in the existing values, but also helps create new values and attitudes.

Therefore, schools need to take a proactive role in promoting a culture of inclusion and respect for all; not only through the formal curriculum, but also through the way the school itself is run.



The principles of non-discrimination and respect for all must be reflected in the pupils' everyday life at school, which means they must permeate the ethos of the school, and the behaviour of teachers must be consistent with the rights about which they are teaching.

Reflect: As you move through the sections, continue to reflect back on the various types and styles of discrimination covered in these discussions. Remember that discriminatory behaviour and thoughts affect policy makers, administrators, teachers, parents and pupils alike.

Concept check: Discrimination in and through education

Discrimination is complex and can be an uncomfortable topic to address. Yet, *Teaching Respect for All* focuses on counteracting all forms of discrimination in and through the classroom. By the end of this section, you should be better prepared to counteract forms of discrimination by being able to:

- ✓ define discrimination;
- ✓ identify various types of discrimination;
- ✓ explain what counteracting discrimination through education means;

- ✓ explain what counteracting discrimination in education means;
- ✓ understand why discrimination needs to be addressed through and in education;
- ✓ explain the international policy grounding for the right to an education and the right to an education free of discrimination;
- ✓ identify and explain the difference between formal and substantive discrimination;
- ✓ identify various barriers to education which occur because of discrimination;
- ✓ explain why schools provide an ideal setting for teaching respect and counteracting discrimination;
- ✓ identify why discrimination in education is particularly harmful for pupil victims;
- ✓ identify why discrimination in education is particularly harmful for society at large;
- ✓ conceptualize some of the key challenges which might arise;
- ✓ point to examples of discrimination in education in your context.

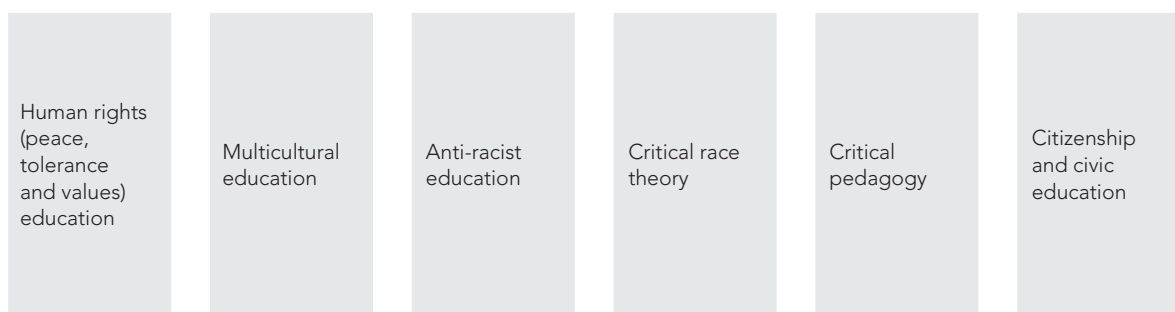
Module 3: Educational approaches to fight all types of discrimination and teach respect

As discussed in previous modules, discrimination manifests and represents itself differently in various cultures and environments. The biases which one country, city or school have to deal with are uniquely different from elsewhere. Additionally, *Teaching Respect for All* acknowledges that education is also practised differently in other cultures.

Thus, *Teaching Respect for All* does not promote a single typology or practice for all schools to use. Instead, *Teaching Respect for All* seeks to spark a discussion and debate by providing a series of typologies of pedagogical approaches and examples of approaches that have been implemented around the world to counteract all forms of discrimination.

This module is broken down into six different typologies and eight different approaches in dealing with *Teaching Respect for All*. While listed separately for clarity, you can most certainly use and draw from a combination of or part of various typologies and approaches, according to the specificities of the education systems and thematic focuses of your country.

3.1 Typologies to fighting racism, xenophobia, and discrimination



Typology 1: Human rights, peace, tolerance, and values education – education that focuses on instilling values that encourage understanding and respect for difference.

Human rights education has emerged as a method that takes a positive approach to the fight against discrimination. Human rights education strives to teach for social change by focusing on the rights granted to all humans. The focus of instruction is on understanding and drawing from human rights. A human rights education tends to draw on the specific human rights outlined in the Universal Declaration of Human Rights (1948).

Other similar approaches, which take a positive approach to acknowledging and embracing difference, are peace education, tolerance education and values education. Each approach has a slightly different core focus, but focuses overall on teaching a broad range of skills that learners need to live together peacefully and to respect each other's differences.

Peace education is focused on building a culture of peace, especially in areas of conflict. An important part of peace education is a stress on thinking, feeling and acting, which gives pupils peace in their individuality and respect for those unlike them.¹²

A culture of peace and non-violence goes to the heart of fundamental human rights: social justice, democracy, literacy, respect and dignity for all, international solidarity, respect and safeguard of all people's rights (indigenous, minorities, children, etc.), equality between men and women, cultural identity and diversity, the preservation of the natural environment, to name but some of the more obvious themes.

Educational action for promoting peace in a broad sense, including the fight against all types of discrimination and intolerance, concerns among others the content of education and training, educational resources and material, school life, initial and ongoing training for teachers, research, and ongoing training for young people and adults. A culture of peace must take root in the classroom from an early age. It must continue to be reflected in the curricula at secondary and tertiary levels. However, the skills for peace and non-violence can only be learned and perfected through practice. Active listening, dialogue, mediation, and cooperative learning are delicate skills to develop. This is education in the widest sense. It means providing learners with an understanding of and respect for universal values and rights. It requires participation at all levels - family, school, newsrooms, play grounds, the community, etc.

Tolerance education is concerned with teaching learners to contribute to building peace and tolerance in their schools and in their societies. Tolerance education specifically stresses the notion of instilling respect for diversity and understanding the 'other'.

Values education differs depending on the interpretation of values in each context. It is concerned with the development of attitudes, behaviours and human wellbeing. This approach asks what it means to be human and what values are necessary to flourish in human society.

Human Rights Education

- providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection;
- learning and teaching in a way that respects the rights of both teachers and learners;
- empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others.

Source: UNHRE, 2011, *United Nations Declaration on Human Rights Education and Training*, (<http://www2.ohchr.org/english/issues/education/training/UNDHREducationTraining.htm>).

Typology 2: Multicultural education – *education that raises awareness, celebrates diversity and responds to experiences of discriminated groups.*

Multicultural education generally emerged in the 1960s out of concerns that children of certain ethnic or racialized groups were suffering from discrimination in schools. Some advocates of multicultural education extend this concern to other dimensions, such as gender, sexuality, class, or ability, but typically multicultural education is focused on racialized groups and ethnicity.

¹² See Teaching Tolerance, 2012, *About Us*, (<http://www.tolerance.org/about>).

Multicultural education has three main components:

- focused on interventions, curricula, special programmes, teacher education and structural changes (such as funding, teacher training and administrative changes), to close achievement gaps between students and create an atmosphere for equal educational opportunities;
- prepares students for a diverse society by empowering them to contribute constructively to their world;
- strives to instil pride and respect for students' and teachers' various cultural, ethnic and racial heritages. This often involves revising a curriculum to include languages, lessons, histories, art and literature from a diverse range of ethnic, cultural and racial groups.

Typology 3: Anti-racist education – *education that focuses on the practices of racism and accords minorities an active role in fighting racism.*

Anti-racism is an educational approach that shares many of the core tenets of multicultural education, such as a focus on educational equity, preparing pupils for a diverse society and instilling pride and respect. Yet, there is a theoretical distinction between the two approaches. While multicultural education is generally said to 'celebrate the diversity of cultures within a society, anti-racism education goes beyond this approach to attempt to dismantle the institutional racism of a society.'¹³ Anti-racism then denotes an approach that looks at systems, practices and structures that reinforce racism in schools.¹⁴

Anti-racism education attempts to address the practices of 'racism' by:

- examining the ways schools are structured;
- analyzing the underlying assumptions of teachers, administrators and parents;
- attempting to craft curricula that look at 'racism' and discrimination as part of a system that must be restructured, rather than as a misperception that can be simply corrected.

Typology 4: Critical race theory – *education that focuses on deconstructing power relations, institutional structures and systematic barriers, and acknowledges 'racialized groups' as an analytical tool.*

Critical race theory works from a social justice paradigm that combats racism as a part of a larger goal of fighting all forms of subordination. Critical race theorists believe that 'racialized groups' and 'racism' are under-theorised, and propose that if 'racialized groups' are understood as an analytical tool, rather than a biological or social construction, it can be used to deepen the analysis of educational barriers for people of colour, as well as to illuminate how they can overcome these barriers.¹⁵

Counter storytelling is perhaps the most concrete example of how critical race theory can contextualise curricula. This method draws on the real-life experiences of people of colour and other minorities to include storytelling, family histories, biographies, parables and fables, in order to tell the histories of experiences that are not often told in formal school settings.¹⁶

Critical race theory has three main contributions:

- theorising about 'race' while also addressing the intersectionality of 'racism', classism, sexism and other forms of oppression;
- challenging eurocentric epistemologies and dominant ideologies such as meritocracy, objectivity, and neutrality;
- using counter storytelling as a methodological and pedagogical tool.

¹³ In G. McCullough and D. Crook, (eds.), 2008, *The Routledge International Encyclopedia of Education*, London.

¹⁴ See C. Kridel, (ed), 2010, *Encyclopaedia of Curriculum Studies*, London.

¹⁵ See J. A. Banks and C. A. M. Banks (eds), 2004, *Handbook of Research on Multicultural Education*, San Francisco, Jossey-Bass.

¹⁶ Idem.

Typology 5: Critical pedagogy – education that focuses on critical thinking, empowerment and social transformation.

Much like critical race theory, critical pedagogy relies on a social justice paradigm and attempts to deconstruct the institutional barriers to fighting discrimination.

Critical pedagogy expands on critical race theory's focus on 'racialized groups' to include gender, sexuality, class and ability. It looks at schools in their historical context as dominant social, cultural, and political institutions and recognizes how schooling reflects an asymmetrical distribution of power and resources.¹⁷

Critical pedagogy has four main aspects:

- a fundamental commitment to creating an emancipatory culture of schooling that empowers minority students;
- recognizing how traditional curricular programmes work against the interests of students who are most vulnerable in society by reproducing inequality;
- understanding that educational practices are created within historical contexts. Thus, students must understand how they are subjects of history and understand how they can be self-determined to create history;
- providing students and teachers with the space to achieve emancipation through educational practices that allow people to acquire, analyse and produce social and self-knowledge.

Typology 6: Citizenship and civic education – education that promotes an idea of 'learning to live together' as one community.

Citizenship and civic education is concerned with the development of active citizenship and civic competence. It conveys the unique meaning, obligations and virtues of citizenship in pupils' national, regional and local societies.¹⁸ It incorporates cultural, economic, political and social dimensions and attempts to instil values and dispositions appropriate to cultivating participatory citizens.

Citizenship education varies by region and country. Some nations, particularly those involved in political or ideological conflicts, might encourage nationalism and emphasise traditional culture. Others interpret citizenship education as moral or religious education, or as imparting democracy, patriotism or humanist values.¹⁹ And for other countries, citizenship education may mean accepting and understanding what it means to live in a diverse nation, and in this sense citizenship education may appear similar to multicultural or anti-racist education.

Citizenship education has two main components:

- develops notions of active citizenship and civic competence;
- incorporates cultural, economic, political and social dimensions, and attempts to instil values and dispositions appropriate to cultivating participatory citizens.

Overarching themes from typologies

Each of the above typologies provides some ideas on how to incorporate *Teaching Respect for All* into the classroom. However, these typologies will apply differently and some will be more or less applicable in varying settings. While each typology is slightly different, there are some underlying themes that unite all and should be considered:

- Teaching and encouraging critical thinking is key. This includes questioning and analysing received histories, dominant narratives and teaching materials. Critical thinking helps pupils recognize acts of injustice and prepares them to speak out against discrimination.

¹⁷ In C. Kridel, C. (ed), 2010, *Encyclopaedia of Curriculum Studies*, London.

¹⁸ Husén, T. and Postlethwaite, T.N. (eds). 1994. *The International Encyclopedia of Education*. New York, Pergamon.

¹⁹ Husén, T. and Postlethwaite, T.N. (eds). 1994. *The International Encyclopedia of Education*. New York, Pergamon.

- There must be a fundamental commitment to creating an emancipatory culture of schooling that empowers all students. This includes practices that allow pupils and teachers to work together to acquire, analyse and produce social and self-knowledge.
- Curricula should be shaped around values like human rights, tolerance and respect. These values should be recognized as universal (in the sense that all people are deserving of human rights), but should also be adapted to local contexts and draw from local traditions, knowledge, and culture.
- Curricula should see 'racialized groups', ethnicity, gender, culture and identity as social constructions that have real effects on the way pupils self-identify and experience society. Approaches to fighting discrimination and teaching respect should avoid reifying or seeing cultural identities or groups as static or fixed.
- There must be recognition of how educational programmes can work against the interests of pupils who are most vulnerable in society by reproducing inequality. In this sense, structural dimensions (such as curriculum design, administrative policies, teacher attitudes, funding inequalities and textbooks) must be addressed.
- Curricula and programmes should see all types of discrimination as part of systems and perceptions that must be restructured and contested, rather than as a misperception that can be simply corrected.

Reflect: Consider which aspects of the typologies you should draw from, either as policy maker, administrator or educator:

- Which typologies or ideas were new to you?
 - Which parts of/whole typologies have you seen used around you for teaching respect?
 - What role can you play in encouraging critical thinking?
 - How can you ensure that a culture of emancipation is built in schools?
 - How can you infuse human rights, tolerance and respect into the curriculum?
 - How can you make sure curricula challenge and talk about 'racialized groups', ethnicity, gender, culture and identity as social constructs?
 - What can you do to support all pupils?
 - What role do you play in restructuring and contesting the current curricula and associated academic programmes?
-

3.2 Approaches to fighting racism, xenophobia and discrimination of all kinds

There is not one simple approach to teaching respect and counteracting discrimination in and through schools. Internationally, countries, communities and schools have developed good approaches to dealing with the issue. The following is a series of approaches that governments, school districts and individual schools have used to bring respect and tolerance into the school. Please draw on these ideas for inspiration.

a) Decentralization

In many countries around the world, the process of decentralization has framed educational reform. Some countries have transferred authority and responsibility to local governments, while others have shifted to combined local and national jurisdiction, and others have given power directly to schools.

Decentralization has made broad changes to models of social cohesion and identity. These models, which were once projected into curricula by nation states, may now be directed by localities. This often allows for schools to inculcate a more flexible, diverse sense of identity that reflects the specific realities of their pupils. Yet, decentralization has also been shown to have unexpected negative effects in some contexts. For example, decentralization can mean that national benchmarks for education are neglected in order for schools to achieve their own interpretation of success.

Latin America can be seen as an example of how the shift to decentralization can increase possibilities for respect for diversity. A process of national standardisation in education had been the norm until the 1990s in Latin America, when recommendations by UNESCO and the Economic Commission for Latin America called for

decentralization. The recommendations also proposed changing policies from those promoting homogeneity and a normative identity to those supporting diversity.²⁰

The effects of decentralization in the Latin American case were found to be ambivalent in terms of equity. On the one hand, decentralization can bring increased efficiency, allow for greater participation and accountability, and encourage mechanisms for the disadvantaged and discriminated to voice their needs.²¹ On the other hand, decentralization can allow for basic inequalities as the state has diminished power to level the playing field for all pupils. Often, decentralization can erode the unifying and equalizing power of centralized systems because local communities differ substantially in terms of their capacities for controlling and supporting equity.²²

The positive effects of decentralization often depend on who has control of educational decisions. Single country analysis has found that school and community-based management of schools has proven more promising than sub-national control.²³ If educational inequity can be eliminated, decentralization remains one method for school systems to increase accountability and promote diverse identities and respect for diversity in schools.

Reflect: What role does decentralization play in my current context? What would decentralization mean in my context? Would it be helpful or harmful? Weigh the expected impacts.

b) Integrating teaching respect and fighting discrimination of all types into national and school curricula

Traditionally, educators have often distinguished between established school curricula and the world of diversity that pupils encounter within and beyond school.²⁴ In this sense, programmes to teach respect and fight discrimination are often seen as separate content that educators must add to existing curricula. For teachers with heavily burdened school curricula, teaching separate lessons and units about discrimination and respect may seem like an overwhelming task.

Experience has shown that successful curricula to teach respect and fight discrimination of all types are those that are integrated into every aspect of the existing curricula. This is for two main reasons. Firstly, it is not pragmatic for upper primary and secondary educators to think of teaching for respect and the fight against discrimination as separate entities. In upper primary and secondary schools in particular, the education process focuses on eclectic bodies of knowledge and skills, and specialization is nearly impossible for teachers.²⁵ Secondly, making the fight against discrimination and teaching respect into integral parts of the existing curriculum sends the message that these issues are essential. By teaching these concepts as separate subjects, pupils may believe that issues of injustice, intolerance, empowerment and critical thinking are not as important as learning the basics of education.

Some ideas for integrating education to fight discrimination and teach respect into existing curricula include:

- Applying mathematical skills like data analysis, problem solving, percentages, ratios, and probabilities to represent and explore diversity.²⁶
- Pupils should be critically engaged in history by proposing alternative solutions to social problems, and analysing the sources for these problems. Pupils should also think critically about historical narratives and the ways they can be used to reinforce stereotypes or inequalities. Practices like counter-storytelling encourage pupils to examine histories of marginalized groups to see how they tell an alternative history and interpretation of events and figures.
- Literature, music and the arts offer ample opportunity to learn about a diverse range of cultures, ethnicities and underrepresented groups.

20 See P. Attewell and K. Newman, 2010, *Growing gaps: Educational inequality around the world*, New York, Oxford University Press.

21 Idem.

22 Idem.

23 Idem.

24 See W. Pinar (ed.), 2003, *International Handbook of Curriculum Research*, New Jersey, Lawrence Erlbaum Associates Inc.

25 In D. Flinders and S. Thorton, 2004, *The Curriculum Studies Reader*, New York and London, Routledge Falmer.

26 Statistical analyses of minorities is a controversial topic in some countries, but has been recognized by many advocates as essential to the fight against discrimination. For a discussion of both sides of the controversy, see S. Walters, 2012, *Ethnicity, Race and Education*, London, Continuum.

- Sexual education should include learning about diverse families, including single parents, LGBT parents, and children who are not biologically related to either or both parents.
- Pupils should above all learn to think critically in all subjects, and learn how to question and analyse common perceptions and narratives.
- In all subjects, pupils must be taught to act against injustice and discrimination. This means empowering pupils to recognize discrimination, to speak out against it and to learn how to assist them in their cause.²⁷

Reflect: How integrated are concepts of respect and non-discrimination in my context? What are other/more ways to integrate ideas across the subject matters?

c) Teacher training for teaching respect and fighting discrimination of all types

Among the long list of pedagogical skills that teachers must acquire, it has become increasingly recognized that they must be equipped to teach respect in a diverse environment. In St. Cloud, Minnesota in the United States, the faculty of St. Cloud State University, a teaching university, wrote about their experiences integrating education to fight discrimination and teach respect into the curriculum for its teacher-training programme in elementary education.²⁸ Here is what the teachers and administrators found after going through this process:

- Teachers found that learning how to teach about diversity, respect, and non-discrimination was most effective when it was integrated throughout the teacher education programme, as opposed to being taught as a separate unit.
- Teaching for respect and non-discrimination should be included in the curriculum for teacher preparation in a way that empowers teachers rather than intimidates them and discourages them from attempting it;
- Constructivist learning approaches such as writing autobiographies proved effective with pupils in teacher education programmes because this empowered them while also demonstrating a model for teaching about discrimination and respect.
- The field experience in teacher education should include at least one experience teaching in a diverse setting. Immersion in a diverse community can be especially helpful for teachers who have only known homogenous environments.
- Culturally relevant teaching and situated pedagogies are extremely important. Teaching pedagogies that are tailored and specific to relevant 'racialized groups', ethnicities and cultures avoid generalities and sweeping statements.
- Using models of exemplary teachers who have successfully integrated antidiscrimination pedagogies into their teaching practice is effective and inspiring²⁹.

In addition to the findings from these teachers and administrators, other key methods include:

- Teaching educators to critique and question received and dominant histories, teaching materials and literature. They should be aware of places where learning materials reproduce stereotypes and teach pupils how to approach learning in a critical way.
- Teaching teachers to treat pupils as actors and citizens, and involve them in a democratic process of making decisions that affect their lives at schools and in their communities.
- Teaching teachers how to develop a reciprocal relationship with their pupils. This relationship is one in which teachers take the lead in guiding pupils through the difficult and complex topics of racism, xenophobia and discrimination of all types, and yet remain open to learning from their pupils, to listening to their experiences and acting as their advocates.³⁰

²⁷ For other examples from an American perspective see Irvine and Armento, 2001, *Culturally responsive teaching: Lesson planning for elementary and middle grades*, Boston, Magraw-Hill.

²⁸ In R. Mahalingam and C. McCarthy, 2000, *Multicultural curriculum: New directions for social theory, practice, and policy*, New York, Routledge.

²⁹ See R. Mahalingam and C. McCarthy, 2000, *Multicultural curriculum: New directions for social theory, practice, and policy*, New York, Routledge.

³⁰ This approach is also called 'transformative education'.

Reflect: Is discrimination addressed in teacher training? If so, how? Are there more efficient and helpful ways to integrate non-discrimination into teacher training?

d) An emphasis on reality, relevance, and representation in curricula

In order to effectively promote respect and fight discrimination of all types, curricula should emphasise reality, relevance and representation. Often curriculum designers have focused on promoting harmony at the expenses of the realities of ethnic, cultural, racial, and class conflict. Yet research has shown that schools are more effective in fighting discrimination when their curricula emphasise the reality of social conditions that have affected different groups.³¹ This means teaching about the injustices that certain groups have faced and the privileges other groups have profited from. By questioning and analysing historical narratives, and by examining painful histories, pupils should have a richer and more complex picture of dominant historical narratives and a greater understanding of the effects of discrimination.

Relevance is another attribute of successful curricula to teach respect and fight discrimination. Relevance means recognising and strengthening the skills pupils already possess and empowering them to rely on cultural or indigenous knowledge and ways of learning. Relevance also means teaching pupils skills they can use in their daily lives, such as conflict resolution and mediation. Pupils should be taught in styles that they can relate to, particularly pupils from immigrant communities, indigenous cultures, or other marginalized groups.

Creating representative curricula means that literature, scientific findings, historical narratives, values, and knowledge from minority and marginalized groups should be taught in schools. Curricula should reflect the diversity of cultures, languages, ethnicities, 'racialized groups', religions, sexualities and identities that are representative of the diversity that learners encounter in school and beyond.

Fiji has developed materials that are a good example of how reality, relevance and representation can be taught in upper primary and secondary schools. Intercultural exercises for schools in Fiji achieve representation when the material outlines the cultural norms of politeness in Indo-Fijian, Fijian, and Rotuman settings. The material addresses reality when it discusses stereotypes of these groups, and relevance when the lesson plans teach concrete skills for resolving conflict and listening.

Reflect: Is the curriculum in use grounded in reality, relevance and representation? Are there ways to increase discussions and acknowledgement of the reality around pupils through education? Are there ways to increase the relevance of school for pupils? Are there ways to increase how representative the curriculum is of all learners and society around them?

e) Supplementary multilingual education and indigenous education

Researchers have found that mother tongue-based language maintenance and multilingual education support mastery of the official language, while also building self-esteem, empowerment and a connection to cultural heritage. Language choices and proficiencies shaped pupils' sense of identity and belonging in both their ethnic communities and the wider society.

Language policies vary between countries and school systems. In regions where there is a multiplicity of languages, several of these languages may be taught in schools. In India, for example, a three-language policy in primary schools has been implemented since the early nineties.³² Other countries may adopt a bilingual or trilingual solution when several languages are generally represented equally, such as in Canada or Switzerland. Some nations use one language as an official language while encouraging groups, to varying degrees, to keep their languages as languages of instruction in schools or at local or community levels, such as in Russia, Cambodia, the Philippines, Thailand, and some African countries. Another option has been for countries to

³¹ In R. Mahalingam, and C. McCarthy, op. cit.

³² See Government of India, 2005, *National Curriculum Framework for school education – 2005 Background*, (<http://pib.nic.in/newsite/erelease.aspx?relid=9606>).

adopt an international language as the main language or a joint language such as in Singapore, Pakistan, and Bangladesh.³³

UNESCO promotes mother tongue language-based bilingual instruction in schools as a way for children to maintain their cultural and ethnic identities, and as an efficient pedagogical technique for advancing comprehension.³⁴ Research supports the idea that children often learn just as effectively, if not more, in multilingual or bilingual classrooms. Studies from the UK have shown that children in bilingual classrooms do as well as or better on standardized tests than English-learners in English only programmes.³⁵ Pupils also tend to do better in their second language when they have more instruction in their primary language.

Beyond success, multilingual learning also allows pupils to connect with their culture, ethnic group and place of origin. In a North American study, pupils who abandoned their mother tongue languages to overcome initial exclusion from North

American peer groups later felt excluded from their ethnic and cultural communities due to their inability to communicate in their mother tongue languages.³⁶ In this sense, language choices and proficiencies shaped pupils' sense of identity and belonging in both their ethnic communities and the wider North American society.

A key aspect of making multilingual learning effective is when governments recognize indigenous and minority languages at the national level. In Bolivia, for example, the government has required that all state officials learn an indigenous language. In addition, Bolivia's 2009 constitution gives official status to all thirty-six of the country's indigenous languages. According to one study: 'enrolment in Quechua and Aymara classes has increased since Evo Morales, who speaks some Aymara, took office in 2006.'³⁷ The Bolivian example shows that pupils understand multilingual education as significantly more useful when they know that the language they are learning will not be relegated to the status of cultural artefact, but will be part of the linguistic landscape for the nation.

Reflect: What is the language situation in my context? Are multiple languages spoken? How is multilingual identity dealt with in school? Should multiple languages be taught in school? If so, how?

f) Art education and technology for teaching respect and fighting discrimination of all types

Art education can be an effective and meaningful way to teach pupils about respect for other 'racialized groups', cultures and ethnicities. A goal in many art education programmes is to increase an individual's own artistic and cultural repertoire and to develop an appreciation of the wide range of visual arts, music, and literary arts.³⁸ When art education is done with an eye towards inclusive learning, it can encourage cross-cultural exchange. It can also be a method of sustaining cultural forms so that learners do not lose touch with their ethnic or cultural traditions.

Effective art education for diversity must be approached with a critical eye. It must be wary of reproducing stereotypes. In this sense, art education must be aware of the power of art to encourage pupils to think critically and question aesthetic and societal ideals.

Scotland has been one place where visual arts have been used to teach pupils about other cultures. Teachers received training in the artistic forms of Pakistan, Japan, and China and devised art programmes to teach pupils about these cultures. Teachers also found that this form of art education allowed pupils to learn about the concept of cultural identity and how it is connected to artistic expression.³⁹

Navajo pupils in the United States have also employed arts education as a way of connecting to their cultural traditions. A study from one Native American school found that education in Navajo crafts, visual arts, music

33 In C. Brock, and L. Pe Symaco, 2011, *Education in South-East Asia. Symposium Book*, UK.

34 UNESCO, 2011, *Enhancing Learning of Children From Diverse Backgrounds: Mother Tongue-Based Bilingual or Multilingual Education in the Early Years*, (<http://unesdoc.unesco.org/images/0021/002122/212270e.pdf>).

35 In W. Au, W, 2009, *Rethinking Multicultural Education*, Milwaukee, Rethinking Schools Press.

36 In C. Kridel, (ed.), 2010, *Encyclopaedia of Curriculum Studies*, London.

37 In M. Viatori, 2009., *One State, Many Nations: Indigenous Rights in Ecuador*, Santa Fe, SAR Press.

38 In H. Kauppinen and R. Diket, 1995, *Trends in Art Education from Diverse Cultures*, Virginia, National Arts Education Association.

39 In H. Kauppinen and R. Diket, 1995, *Trends in Art Education from Diverse Cultures*, Virginia, National Arts Education Association.

and storytelling had a multitude of positive effects for pupils.⁴⁰ Learning through the arts gave pupils a positive sense of Navajo identity and self-esteem. The arts also allowed pupils to appreciate different concepts of beauty, originality and authorship. Navajo artistic practices are based on repetition, cultural preservation and craftsmanship, as opposed to a Eurocentric idea of artistic originality and self-expression. The arts also allowed pupils to offer each other peer instruction and free time where pupils could express their independence through creative activities. Finally, for non-Native American teachers, teaching Navajo arts was a lesson in cultural difference. Teachers learned how to teach while adapting to Navajo culture, such as speaking in softer tones, adapting to different concepts of time management and asking open-ended questions.⁴¹

Reflect: Do I effectively employ art education to teach respect and against discrimination? If not, are there ways I could include art education within my context?

The use of technologies in teaching respect is a growing field. Pupils use websites, Facebook, Google +, Skype, Twitter, Tumblr and other forms of social media to connect to and learn about people from other cultural, ethnic and racial backgrounds. The internet is often used as a site for users to 'construct, reinforce, question and imagine national cultural practices in relation to both a global and local audience.'⁴²

Technology has a role to play in creating an inclusive national identity. A study from Malaysia found that the use of technology strengthened Malaysians' sense of nationhood, 'even through the process of building extra national relations.'⁴³ In this case, the traditional idea of national identity as connected to a stable ethnic or cultural origin was reformulated based on an idea of global citizenship, in which people identify with a nation but also understand this identity as adaptive, multicultural and connected to international forces.

Despite the positive effects of the internet and technology for intercultural education, they can also be powerful weapons for bullying and the dissemination of racist, xenophobic or discriminatory ideologies. Pupils should be taught media literacy skills in order to navigate mixed media messages and the internet. These include deconstructing and questioning advertisements, blogs, messages and videos. It also means that teachers, school librarians, and parents must support pupils in acquiring these skills so they can interpret and enquire into the validity and background assumptions of information on the internet.

Educators also have increased access to curricular ideas and techniques for teaching about and to diverse groups through technology. Not only does the internet allow teachers to learn about diverse groups, it also provides a space for them to connect to other teachers around the world to share successes and find solutions to challenges.⁴⁴

Reflect: How have I incorporated technology to counteract discrimination in and through education? What resources are available to utilise technology as a learning tool?

g) A whole school approach

A whole school approach to teaching respect and fighting discrimination is a holistic approach where all aspects of the school environment work together to ensure diversity and non-discrimination. A whole school approach means that 'the school's vision and policies, the quality of the curriculum and teaching, leadership and management, the school capacity to learn, culture (which encompasses the school ethos, norms, and rituals), pupil activities and collaboration with its wider community, all together contribute to the promotion and nurturance of tolerance within the school community.'⁴⁵ This approach necessitates that policies, teachers,

40 Idem.

41 Idem.

42 See W. Pinar(ed.), 2003, *International Handbook of Curriculum Research*, New Jersey, Lawrence Erlbaum Associates Inc.

43 See W. Pinar(ed.), 2003, *International Handbook of Curriculum Research*, New Jersey, Lawrence Erlbaum Associates Inc.

44 Some particularly useful sites with data on diversity, curriculum ideas and study plans are: <http://www.racismnoway.com.au/>; <http://www.facinghistory.org/>; <http://acceptpluralism.eu/Home.aspx>; <http://www.splcenter.org/what-we-do/teaching-tolerance>.

45 See Raihani, 2011, A Whole-school approach: A proposal for education for tolerance in Indonesia, in *Theory and Research in Education*.

school management, parents, pupils, school councils and governments work together to implement values and achieve goals.

Key aspects of a whole school approach for teaching respect and fighting discrimination include:

- ensuring that teachers and administrators endorse the values of anti-discrimination and respect for all;
- providing a curriculum that incorporates education for respect in every facet of learning;
- providing teacher education that can equip teachers to teach about tolerance and respect from a variety of cultural viewpoints;
- pupil activities that incorporate values and education to fight discrimination;
- involvement from the wider community.⁴⁶

Reflect: Are all stakeholders involved in creating an implementation strategy for and carrying out *Teaching Respect for All*? Does *Teaching Respect for All* touch all parts of school life, both the formal and informal?

In order to create more democratic spaces of education to teach respect and fight discrimination, a radical re-orientation of what counts as knowledge and how pupils access that knowledge needs to take place. The Citizen School Project in Porto Alegre, Brazil, provides an example of what can be called a 'democratization of access to knowledge'.

'Democratizing access to knowledge' means the relationship between pupils and teachers is reconfigured. Teachers and learners in the Citizen School Project are constructed as citizens who are together connecting the values and legacies of tolerance, respect for human diversity, and cultural pluralism in dialogical coexistence.⁴⁷ It also means that teaching goes beyond 'the mere episodic mentioning of the structural and cultural manifestations of class-, racial-, sexual- and gender-based oppression. It includes these themes as an essential part of the process of constructions of knowledge'.⁴⁸

Democratizing access to knowledge includes involving the community in curricular decisions. The Citizen School Project tries to resolve the disconnection between cultural and social frameworks of communities and schools by constructing educational thematic units that are socially relevant for the community. Through research that the teachers perform involving pupils, parents and the whole community, the interests of the community are listed. From these, the most relevant one is designated as the focal point for that educational unit.⁴⁹

Reflect: Is knowledge democratized in my context? In what ways could I strive to democratize language better?

Concept check: Educational approaches to fight all types of discrimination and teach respect

Through this module, you explored several typologies and approaches to better understand the inclusion of *Teaching Respect for All* into an academic setting. Policy makers, administrators and educators should use these concepts as ideas and inspiration as they build a *Teaching Respect for All* education.

By the end of this section, you should be able to:

- ✓ explain the example typologies ;
- ✓ draw on the example typologies to make a recommendation on a typology to implement in your own context;

46 See Raihani, 2011, A Whole-school approach: A proposal for education for tolerance in Indonesia, in *Theory and Research in Education*.

47 In S. Mitakidou, E. Tressou., B. B. Swadener and C. A. Grant, 2009, *Beyond Pedagogies of Exclusion in Diverse Childhood Contexts: Transnational Challenges*, New York, Palgrave Macmillan.

48 Idem.

49 Idem.

- ✓ use the six key underlying themes to build a typology approach to *Teaching Respect for All* in your context;
- ✓ consider various way to address teaching respect in the classroom;
- ✓ draw on the suggested approaches to fighting racism, xenophobia and discrimination of all kinds to provide recommendations of what can be done in your context.

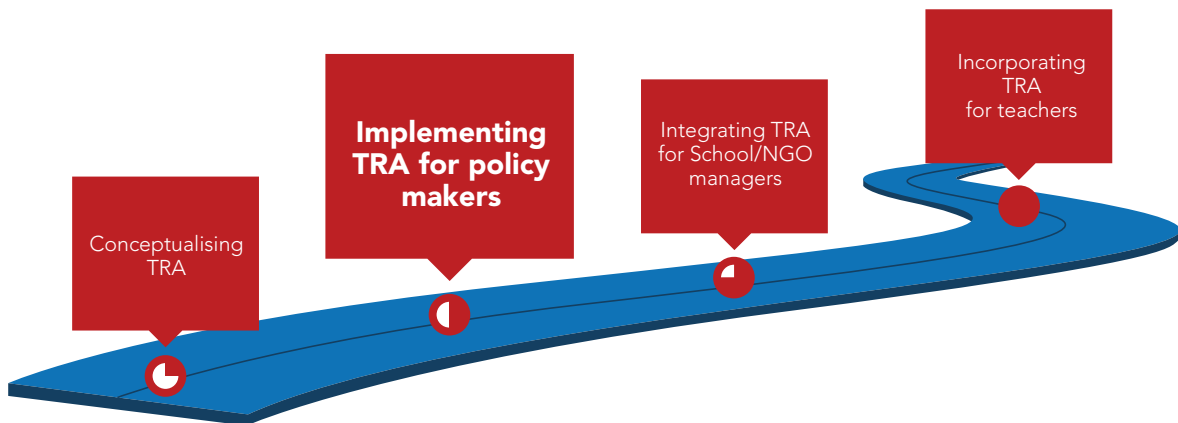


Part 1
Set of 'key principles'
for policy makers

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Part 1 – Set of ‘key principles’ for policy makers



Teaching Respect for All is particularly concerned with counteracting discrimination of all kinds in and through education. The former, ‘*in education*,’ is primarily directed at the education system, i.e. to provide discrimination-free education for all. The latter, ‘*through education*,’ is concerned with individual achievement, i.e. the acquisition and application of awareness, knowledge, skills and values for the sake of a peaceful society, in which individuals treat each other with respect. While the former is a precondition, the latter is concerned more with the results of the education process and outcomes. The education process is meant to be an interplay between curriculum, teaching, teaching methods, educators and the school/education environment. The outcomes are the acquisition of necessary competencies in order to contribute actively to the development of a more just, peaceful and inclusive society.

Policy makers play a key role both in counteracting discrimination *in* as well as *through* education. By employing a law-based human rights approach to preventing and fighting discriminatory attitudes and behaviour, policy makers are able to satisfy their international obligations as well as personal moral obligations to provide education while creating a more tolerant, respectful State. To achieve this outcome, education laws must provide the appropriate framework for curriculum development, mainstreaming principles, learning material development, teaching methodology development, and educator training programmes.

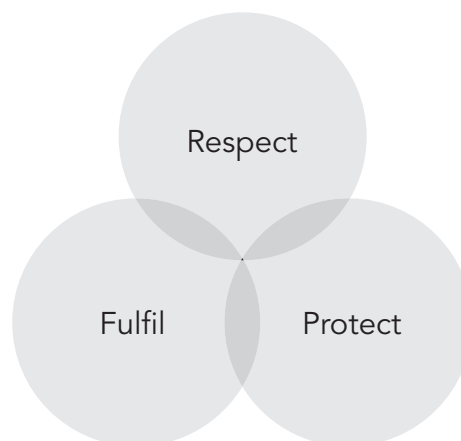


As the prime duty-bearer of the right to education, the State has the obligation to respect, protect and fulfil the right to education:

- **The obligation to respect** requires State parties to avoid measures that hinder or prevent the enjoyment of the right to education.
- **The obligation to protect** requires State parties to take measures that prevent third parties from interfering with the enjoyment of the right to education.
- **The obligation to fulfil** (facilitate) requires State parties to take positive measures that enable and assist individuals and communities to enjoy the right to education.

Thus, policy makers must establish laws to respect, protect and fulfil every child’s right to an education.

Internationally, there are diverse approaches towards the structure and institutionalisation of education policy, roughly distinguished in centralised and decentralised systems. Thus, scopes and shapes of curricula vary from State to State. However, there are some elements that are strongly encouraged in any setting as the ideal background for implementing *Teaching Respect for All*. The commitment to *Teaching Respect for All* should be supported at the highest level, ideally in the constitution, in order to state clearly why and how equality is valued. By drawing on a clearly stated commitment to equality, educational legislation can be built on principles of equality. Education policy-makers at their respective levels should also be competent and responsible for implementing *Teaching Respect for All* values. *Teaching Respect for All* values should, in principle, be taught across the whole curriculum. Finally, in order for holistic implementation to take place, all those involved, such as decision-makers in administration, headteachers, managers in non-formal education, and educators need to be accountable for respecting these values.



Learning objectives of Part 1

This section provides policy makers with the necessary skills to develop, implement and analyse a law-based human rights approach to education policy. In addition, this section shows how to apply this framework to concrete policy areas such as legislation, its implementation through curricula, educator training, teaching materials, the teaching environment, and last but not least the monitoring and evaluation of the framework, reinforced by the accountability of all players and stakeholders.

The section contains several tools which provide guidance on what programmes and policies should include and how to assess current and future programmes and policies. The first two tools provide an overview of international standards used to evaluate national and local programmes which focus on *Teaching Respect for All*. The following four tools are guides to various aspects of policy development. The final tool provides guidelines on how to evaluate current and future education models.

By the end of all the sections in this section, you will be able to:

- identify and explain the 4 As;
- identify international conventions, declarations and initiatives which outline the right to an education free from discrimination;
- discuss important aspects for inclusion in a national curriculum in order to counter discrimination;
- guide policy to create an effective and supportive educator training programme on the concepts of respect and anti-discrimination;
- guide policy to legislate on the creation of an inclusive school environment;
- indicate the advantages to extracurricular activities;
- assess how successfully education has integrated and taught the concept of anti-discrimination.

Tool 1: Development of *Teaching Respect for All* in light of the 4 As

The process of policy making must begin by examining what it means for education to be accessible to all and free from discrimination. Internationally, there are a series of parameters outlined in various international documents, declarations and conventions. A more detailed discussion of these can be found in the Ecosystem. The parameters for respecting, protecting and fulfilling the right to education can be summarized into four core elements, the '4 As': availability, accessibility, acceptability and adaptability.

| | |
|---------------|---|
| Availability | <ul style="list-style-type: none"> • permit the establishment of schools • ensure the availability of free and compulsory education • ensure that functioning educational institutions are available in sufficient quantity |
| Accessibility | <ul style="list-style-type: none"> • make education accessible to all, in law and fact, without discrimination on any of the prohibited grounds (such as racial group, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status) • ensure that education is within safe physical reach (either at a convenient geographic location or via modern technology) • ensure that it is affordable for all; ensure free access to primary (compulsory) education |
| Acceptability | <ul style="list-style-type: none"> • ensure that curricula and teaching methods are relevant, culturally appropriate and of good quality • take into account minority rights and the prohibition of corporal punishment |
| Adaptability | <ul style="list-style-type: none"> • ensure that education is able to adapt to the needs of changing societies and communities as well as to the individual needs of pupils within their diverse social and cultural settings • consider the best interests of the child as enshrined in the Convention on the Rights of the Child |

Availability embodies two different State obligations: on the one hand, education as a civil and political right requires the State to permit the establishment of schools, while on the other hand, education as a social, economic, and cultural right requires the State to ensure the availability of free and compulsory education. Moreover, functioning educational institutions have to be available in sufficient quantity within the jurisdiction of the State.

Reflect: Does my State permit the establishment of schools? Does my State ensure the availability of free and compulsory education? Does my State have enough educational institutions to meet demand? What should be changed to ensure availability?

Accessibility has three overlapping dimensions: firstly, education must be accessible to all, in law and fact, without discrimination on any of the prohibited grounds – racial group, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Secondly, education has to be within safe physical reach, either at a convenient geographic location or via modern technology (e.g. 'distance learning'). Thirdly, education has to be affordable for all. This dimension of economic accessibility is defined differently in relation to the different levels of education. The State is obliged to secure free access to primary (compulsory) education, whereas free secondary and higher education is required to be introduced progressively.

Reflect: Does my State make education accessible to all by law? Does my State make education accessible to all in fact? Does my State make sure that education is within safe physical reach of all? Does my State ensure that primary education is free of charge? Does my State make education affordable to all at various levels? What more can my State do to ensure accessibility?

Acceptability refers to the form and substance of education, requiring *inter alia* curricula and teaching methods that are relevant, culturally appropriate (to pupils and parents) and of good quality. Thus, acceptability will be the major concern in the context of *Teaching Respect for All*.

Reflect: Does my State ensure that curricula and teaching methods are relevant, culturally appropriate and of good quality for all? Does my State take into account minority rights? Does my State prohibit corporal punishment? Can my State do more to ensure acceptability?

Adaptability requires education to be flexible in order to be able to adapt to the needs of changing societies and communities as well as to the individual needs of pupils within their diverse social and cultural settings. Therefore, the educational system has to consider the best interests of the child as enshrined in the Convention on the Rights of the Child (CRC).

Reflect: Does my State ensure that education is adaptable to changing needs? Does my State consider the best interests of the child? Can my State do more to ensure adaptability?

Concept check: Development of *Teaching Respect for All* in light of the 4 As

This tool examines the meaning of the four core elements of the right to a discrimination-free education.

By the end of this section, you should be able to:

- recognise what makes education available to all;
- recognise what makes education accessible to all;
- recognise what makes education acceptable to all;
- recognise what makes education adaptable to all;
- identify ways in which education in your State could be more available to all;
- identify ways in which education in your State could be more accessible to all;
- identify ways in which education in your State could be more acceptable to all;
- identify ways in which education in your State could be more adaptable to all.

Tool 2: Recommendations for making teaching and learning innovative and effective

The following are recommendations for innovative and effective practices of teaching and learning when dealing with anti-discrimination and tolerance in education. They were identified as a part of UNESCO’s 2012 International Mapping of Existing Materials and Practices¹ and break down anti-discrimination interventions into three categories for review: content, methodology and usability. The baseline recommendations serve as a starting point to understanding what components should be found in an anti-discrimination intervention from the perspective of content, methodology and usability. The recommendations below provide a clear outline for discussing and developing national curricula, policies and laws.

¹ See UNESCO’s 2012 Mapping of Existing Materials and Practices in Cooperation with Universities and Research Centres, where existing materials and practices are mapped across a selection of a few countries of each continent. The study explores a collection of existing national curricula, policies, legal frameworks and strategies as well as a collection of innovative and effective practices of teaching and learning. The study then uses a series of criteria to evaluate each innovation, programme or legal policy. The criteria are listed here.

Table 1: Criteria

| | No. | Title | Explanation |
|-------------|-----|---|--|
| Content | 1 | Three dimensions of human rights education | Learning through and for human rights, that is not only knowledge of human rights, but also development of skills and attitudes, as well as the will to take action for one's own rights and the rights of others ² . |
| | 2 | Philosophical and legal understanding | Balance between philosophical (historical/political) and legal understanding of human rights, specifically of the human right to non-discrimination ³ . |
| | 3 | Theory and practice | Reciprocal relationship between theory and practice ⁴ . |
| | 4 | Sustainability | Sustainability of the learning experience (,when' dimension of human rights education) ⁵ . |
| | 5 | Healing | Promoting human rights in intra-personal and inter-personal relations ⁶ . |
| Methodology | 6 | Participative and cooperative learning | Methods enhance active participation and cooperative learning. They encourage collective efforts in clarifying concepts, analysing themes and doing the activities ⁷ . |
| | 7 | Dignity and self-development | Methods and approaches foster a sense of solidarity, creativity, dignity and self-esteem ⁸ . |
| | 8 | Appropriateness | Methods are appropriate to age, evolving capacities, language, cultures, learning styles, abilities and the needs of learners, or can be adapted accordingly ⁹ . |
| | 9 | Inclusiveness | Instructions and learning processes facilitate the inclusion of all students, especially those who may have a barrier to learning, who are in vulnerable situations or subject to discrimination. This criterion is of special importance when the practice focuses on these vulnerable groups or minorities ¹⁰ . |
| | 10 | Practical orientation | Methodologies provide students with opportunities to practise human rights education competencies in their educational environment and community, and are always in relation to the real-life experience in the specific cultural context ¹¹ . |
| | 11 | Experiential and testing | Involving the solicitation of learners' prior knowledge and challenging this knowledge ¹² . |
| | 12 | Dialectical | Requiring learners to compare their knowledge with those from sources ¹³ . |
| | 13 | Analytical | Learners think about why things are, how they came to be and how they can be changed ¹⁴ . |
| | 14 | Strategic thinking-oriented | Directing learner to set their own goals and to think of strategic ways of achieving them ¹⁵ . |
| | 15 | Goal and action-oriented | Allowing learners to plan and organise actions in relation to their goals ¹⁶ . |
| | 16 | Conformity with human rights values | Methods, instruments and materials are consistent with and conform to human rights and human rights values ¹⁷ . |
| | 17 | Influence of learners | Students are given the opportunity to propose and make choices that influence instruction and learning processes ¹⁸ . |
| | 18 | Originality | Unique approach specific to the human right(s) which the practice focuses on ¹⁹ . |
| | 19 | Innovative character | Methods of teaching are new; new practices, instruments and strategies are explored. |

2 Kirchsclaeger/Kirchsclaeger 2009: 28-29.

3 Kirchsclaeger/Kirchsclaeger 2009: 26-27.

4 Kirchsclaeger/Kirchsclaeger 2009: 32.

5 Compendium 2009: 10.

6 Tibbitts/Kirchsclaeger 2010:11.

7 OSCE/ODIHR 2012:22; Tibbitts/Kirchsclaeger 2010:11; Kirchsclaeger/Kirchsclaeger 2009: 31.

8 OSCE/ODIHR 2012:22.

9 OSCE/ODIHR 2012:22.

10 OSCE/ODIHR 2012:22; Compendium 2009: 10.

11 OSCE/ODIHR 2012:22; Kirchsclaeger/Kirchsclaeger 2009: 31

12 Tibbitts/Kirchsclaeger 2010:11.

13 Tibbitts/Kirchsclaeger 2010:11.

14 Tibbitts/Kirchsclaeger 2010:11.

15 Tibbitts/Kirchsclaeger 2010:11.

16 Tibbitts/Kirchsclaeger 2010:11.

17 Kirchsclaeger/Kirchsclaeger 2009: 32.

18 OSCE/ODIHR 2012:23.

19 Compendium 2009: 10.

| No. | Title | Explanation |
|-----|----------------------|--|
| 20 | Ease of use | Organised and detailed, providing background information and practical guidance for teachers ²⁰ . |
| 21 | Adaptability | The practice's methodologies can be adapted to different local and national contexts ²¹ . |
| 22 | Effectiveness | Evidence of direct achievement of the learning goals; assessment tools are provided ²² . |

Table 2: Indicators

| No. | Grade 1 | Grade 2 | Grade 3 | Grade 4 | Grade 5 | |
|---------|---------|---|--|--|---|--|
| Content | 1 | The practice is purely knowledge-based (learning of facts). | Only some of the dimensions of HRE are addressed, and these are not very well developed. | Only some of the dimensions of HRE are addressed, but these are well developed. | Knowledge and understanding, values, attitudes and skills are fostered to a certain degree. | Knowledge and understanding, values, attitudes and skills are developed to a high degree. |
| | 2 | Neither the legal nor the philosophical/historical/political understanding is fostered. | Only the legal or the philosophical/historical/political element is considered. | Either the legal or the philosophical/historical/political aspect is much stronger than the other one. | There is a balance between legal and philosophical/historical/political elements, but the links are not strong. | There are explicit links between national/international legal documents and philosophical/historical/political considerations. |
| | 3 | The topic is analysed from a purely theoretical point of view. | Practical or practical and theoretical elements are present to a certain degree, but they are not well linked. | Both practical and theoretical elements are present, but one of them is stronger than the other. | Both practical and theoretical elements are present and linked, but there is only a low degree of reciprocity. | There is a balance between the practical and theoretical two elements, and they are reciprocally explanatory. |
| | 4 | The practice is a one-off exercise. | The practice is a one-off exercise, but can be built upon. | The practice is a one-off exercise, but concrete suggestions for follow-up activities are provided. | The practice stretches over several months with different activities at regular intervals. | The practice is embedded in a broader curriculum. |
| | 5 | Learners' own behaviour is not addressed; learners are not encouraged to think about diversity. | Encourages learners to think about differences in general. | Activities implicitly foster understanding and respect for diversity. | Activities explicitly foster understanding and respect for diversity. | Encourages learners to think about their own attitudes towards diversity and their values. |
| No. | Grade 1 | Grade 2 | Grade 3 | Grade 4 | Grade 5 | |
| | 6 | Activities are exclusively individual. | Most activities are individual; results are discussed in the plenary. | Some activities are individual; some group or whole-class work is required. | There is extensive group and whole-class, as well as some individual work. | There is a good balance between individual, group and whole-class work; students are required to cooperate to achieve results. |
| | 7 | Methods and approaches do not foster a sense of solidarity, creativity, dignity or self-esteem. | A sense of solidarity, creativity, dignity or self-esteem is fostered to a certain degree. | A sense of solidarity, creativity, dignity and self-esteem is fostered to a certain degree. | A sense of solidarity, creativity, dignity and self-esteem is fostered to a high degree. | Specific activities help ensure that self-esteem and dignity are fostered. |

20 Compendium 2009: 10.

21 Compendium 2009: 10.

22 Compendium 2009: 10.

| No. | Grade 1 | Grade 2 | Grade 3 | Grade 4 | Grade 5 |
|-----|---|--|--|--|--|
| 7 | Methods and approaches do not foster a sense of solidarity, creativity, dignity or self-esteem. | A sense of solidarity, creativity, dignity or self-esteem is fostered to a certain degree. | A sense of solidarity, creativity, dignity and self-esteem is fostered to a certain degree. | A sense of solidarity, creativity, dignity and self-esteem is fostered to a high degree. | Specific activities help ensure that self-esteem and dignity are fostered. |
| 8 | Methods are not appropriate for the specified target group. | Methods are appropriate for the specified target group. | Methods are appropriate for the specified target group; adaptation is possible but requires considerable effort. | Methods can be easily adapted to suit other age groups, learning styles or special needs. | Alternative activities/ adaptations are suggested. |
| 9 | Inclusion is not considered. | Instructions and learning processes implicitly facilitate the inclusion of all students. | Inclusion is explicitly addressed. | Students belonging to the group on which the practice focuses are paid special attention. | Teacher's notes or a teacher's guide provides special guidance on inclusion. |
| 10 | There is no practical orientation. | There is some degree of practical orientation. | Methodologies and content are in relation to the real-life experience in the specific cultural context. | There are some general guidelines on practical application of human rights education competencies. | Human rights education competencies are applied at school and/or community level. |
| 11 | There is no reference to prior knowledge. | Prior knowledge and experiences are implicitly used as a base. | There is some explicit solicitation of prior knowledge and experiences. | There is extended explicit solicitation of prior knowledge and experiences. | There is solicitation of prior knowledge and experiences, and this knowledge is challenged. |
| 12 | There is no comparison of knowledge at all. | There is some element of comparison of knowledge. | There is comparison with fellow students. | There is comparison with independent sources. | There is comparison with fellow students and independent sources. |
| 13 | Things are taken as given (no analysis). | Some analysis of certain (often historical) individual events. | Analysis of certain elements. | Detailed analysis of certain elements. | Analysis is central to the approach. |
| 14 | No goals are defined and there is no room for development of goals. | Goals are pre-set and not discussed with students. | Goals are pre-set but discussed with students. | Goals are pre-set; learners are encouraged to think of strategic ways of achieving them. | Learners are encouraged to set their own goals and to think of strategic ways of achieving them. |
| 15 | Learners do not have any opportunity to plan or organise actions in relation to their goals. | There is some room for learners to develop some ideas for possible actions; however, this element is not explicit. | There are some suggestions for planning and organising actions. | The practice encourages learners to plan action in relation to their goals; actions are not implemented. | The practice encourages learners to plan and organise actions in relation to their goals. |
| 16 | Method and materials are not in conformity with human rights values. | Some elements of the method and materials are not in conformity with human rights values. | Materials are in conformity with human rights values; methods might risk leading to some students feeling singled out. | Method and materials are in conformity with human rights values. | A teacher's guide/ notes provide guidance on how to ensure that teaching practices are in conformity with human rights values. |
| 17 | Students have no influence on the learning process. | Students have limited influence on the learning process. | Students have some influence on the learning process. | Students have considerable influence on parts of the learning process. | Students have influence on the entire learning process. |

| No. | Grade 1 | Grade 2 | Grade 3 | Grade 4 | Grade 5 |
|-----|--|---|--|--|---|
| 18 | The approach is not specific to the subject. | Conventional approaches have been adapted to reflect the subject. | Some elements of the approach are specific to the subject. | Most elements are specific to the subject. | Unique approach specific to the human right(s) elements of the subject. |
| 19 | Only conventional methods are used. | Conventional methods are adapted. | Some new methods are used. | A variety of new methods are used. | A variety of very innovative methods are used. |

| No. | Grade 1 | Grade 2 | Grade 3 | Grade 4 | Grade 5 |
|-----|---|---|--|--|---|
| 20 | Not clearly structured; important details or pieces of information are missing. | Clearly structured; most necessary information is provided. | Clearly structured and detailed; some background information or worksheets are provided. | Clearly structured and detailed, background information and worksheets are provided. | Organised and detailed, background information, work sheets and practical guidance for teachers are provided. |
| 21 | Content and method are very difficult to adapt. | Content and method are difficult to adapt. | Content is difficult to adapt, but method can be used in different contexts. | Some adaptation is necessary. | Can be used in a variety of contexts. |
| 22 | There is no mention of assessment/evaluation. | Some instructions for assessment/evaluation are provided. | Detailed instructions for assessment/evaluation are provided. | Concrete assessment/evaluation tools are provided. | There is evidence that the method is effective; assessment tools for teachers are provided. |

Concept check: Recommendations for making teaching and learning innovative and effective

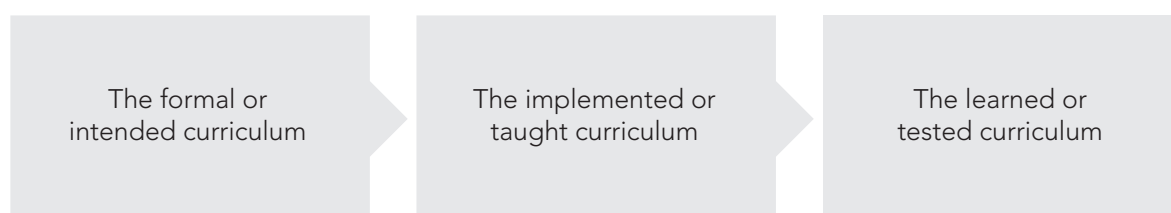
This tool provides benchmarks to use when examining your educational approach to teaching anti-discrimination.

By the end of this section, you should be able to:

- describe benchmarks with which to discuss content of national education plans;
- describe benchmarks with which to discuss methodology of national education plans;
- describe benchmarks with which to discuss usability of national education plans;
- describe how the information from the Mapping Study could be used.

Tool 3: Guide to national curriculum development/re-development

For the purposes of this section, ‘curricula’ will be defined as not only the ‘formal’ curricula focusing on the learning content, translated into textbooks and other written learning materials, but will also take into account the ‘intended, informal, or hidden’ curricula, including the desired learning experiences within the school environment not defined in official curricula, such as attitudes learned through peer interaction, stereotypes communicated in class discussion, and the culture understood in the asking and answering of questions. The actual curricular text and the informal curriculum can be further separated into three main types or stages²³:



²³ See International Bureau of Education (IBE), 2011, Addressing socio-cultural diversity through the curriculum. E-forum Discussion Paper (<http://www.ibe.unesco.org/en/communities/community-of-practice-cop/annual-e-forum.html>).

Part of developing a curriculum for *Teaching Respect for All* entails understanding and accepting the gaps between the formal or intended curriculum, the implemented or taught curriculum and the learned or tested curriculum. A good *Teaching Respect for All* curriculum will incorporate a hybrid to address the themes in all spheres.

In order to accomplish this, policy makers must consider and focus upon the following building blocks:

- Building Block 3.1: International suggestions and guidelines for curriculum development
- Building Block 3.2: Guiding questions for curriculum re-development
- Building Block 3.3: Creation of content to integrate into all subject matters
- Building Block 3.4: Inclusion of people who are unrepresented and discriminated against in national and school curricula
- Building Block 3.5: Adequacy of the (revised) curriculum
- Building Block 3.6 Curricular and policy shifts implemented by encouraging
- Building Block 3.7: Inclusion of 8 principles of anti-racism

Reflect: Within these building blocks, consider the following key policy questions:

1. What topics does the current curriculum address?
 2. Does the current curriculum explore concepts of intolerance, respect and anti-discrimination?
 3. In which subject areas are topics of tolerance, respect and anti-discrimination discussed?
 4. What is the added value of teaching tolerance and respect in various settings? What are the consequences of not teaching tolerance and respect in various settings?
 5. What is known about the accessibility of curricula to all?
 6. What is known about the availability of curricular materials to teach anti-discrimination?
-

Building block 3.1: International suggestions and guidelines for curricular development

Curricula should encompass all elements of human rights, freedom and equality in order to achieve the objectives of *Teaching Respect for All*:

- Knowledge and understanding, values, attitudes and skills should be developed to a high degree.
- There should be explicit links between national and international legal documents, and philosophical, historical and political considerations.
- There should be a balance between theoretical and practical elements which are mutually explanatory.
- The applied learning methods, programmes and activities should be embedded in a broader curriculum.
- Learners should be encouraged to think about their own attitudes towards diversity and their values.

Several international documents and conventions further elaborate what a curriculum in a respect-based 4 A's situation should/should not include:

- ICERD requires that all people have access to education and that 'race' cannot be used to counter this right.
- CRC requires that education be accessible to all, including free primary education.
- CEDAW requires a setting where no difference between curricula is made and stereotyped concepts of women and men will be eliminated.
- CRPD asks for the integration of disabled people into the mainstream education system.
- CRPD requires, in accordance with acceptability and adaptability of education, the use of braille and sign language. It particularly recommends the employment of respective teachers.
- Art 19 of ICCPR prohibits any propaganda for war, racist or nationalist hostility.

- ❑ Art 14 of DRIP states that indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
- ❑ Art 5 of CADE requires the potential for minorities to maintain their own education.
- ❑ The UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities states that maintaining language is key to maintaining cultural minority identity.

For more on UN documents and conventions see References.

The UNESCO documents CADE, Recommendation on Education for International Understanding and Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms 1974, and the Declaration on Race and Racial Prejudice 1978 provide further recommendations on education for peace:

- ❑ Education should be directed to further intellectual and emotional development in order to develop a sense of social responsibility and solidarity.
- ❑ Education should lead to observance of the principles of equality in everyday conduct.
- ❑ Education should help to develop qualities, aptitudes, and abilities which enable the individual to acquire a critical understanding of problems.
- ❑ Education should go beyond teaching in the classroom. It should be an active civil training which enables every person to learn how public institutions function, whether on a local, national, or even an international basis.
- ❑ It is recommended that education be interdisciplinary, with content aimed at problem-solving and adapted to the complexity of the issues involved.

Reflect: Does my State follow and observe these international standards and guidelines? If not, which standards are not followed and how could the State change its practices to observe them?

Building block 3.2: Guiding questions for curriculum re-development

The need for a curriculum integrating *Teaching Respect for All* themes and values may possibly require a curriculum reform process, as detailed earlier, with regard to the State’s obligations concerning the right to education. When developing or re-developing a curriculum, it is important to consider all contexts of curriculum: formal, intended or otherwise. The necessary key skills and attitudes for fighting discrimination and developing respect for all cannot be taught in an environment where those rights are constantly violated. Therefore, the school/learning environment has to be taken into consideration when (re-)designing a curriculum. Following the holistic approach, educator training, learning materials and methodology should be considered.

24 See Brazilian Government’s 2003 *Proposta de Plano Nacional de Implementação das Diretrizes Curriculares Nacionais da Educação das Relações Étnico-raciais e para o Ensino de História e Cultura Afro-Brasileira e Africana – Lei 10.639/2003* (Draft Implementation Plan regarding the Guidelines for National Curriculum for Teaching Ethno-Racial Relations and Afro-Brazilian and African History and Culture – Law 10.639/2003). (http://portal.mec.gov.br/index.php?option=com_content&view=article&id=13788%3Adiversidade-etnico-racial&catid=194%3Asecad-educacao-continuada&Itemid=913).

Example: Teaching ethno-racial relations in Brazil: Afro-Brazilian and African History and Culture

The Draft Plan²⁴ in Brazil is a good example of integrating *Teaching Respect for All* across education. The Plan addresses both institutionalised discrimination of minorities and the teaching of diversity education. It focuses on educator training and builds upon six strategic axes:

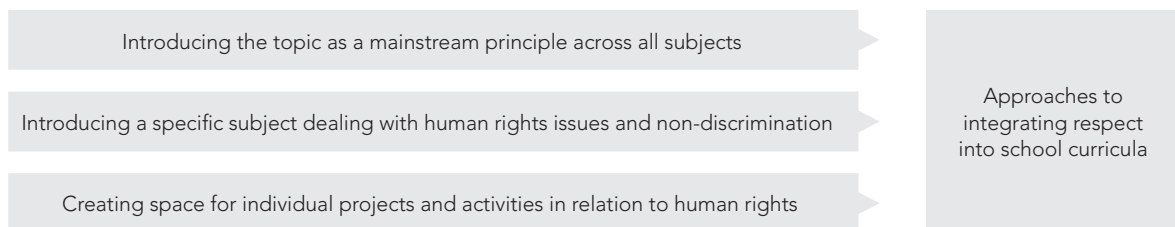
1. strengthening the legal framework;
2. a policy on training for managers and professionals in education;
3. a policy on educational materials;
4. democratic management and mechanisms for participation;
5. improving institutional conditions;
6. monitoring and evaluation.

Reflect: As a policy maker, when you begin to undertake the process of developing or re-developing a national curriculum, consider:

- Unrepresentative and discriminatory national and school curricula: do national and school curricula take into account literature, scientific findings, historical narratives, values and knowledge from minority and marginalised groups?
- Adequacy of the (revised) curriculum: is the (revised) curriculum adequate in order to comply with the State's obligations regarding the right to education?
- Limited effect of the (revised) curriculum: is (re-) developing a curriculum enough?
- What other measures have to be taken into account to achieve the desired outcome of the (revised) curriculum?

Building block 3.3: Creation of content to integrate into all subject areas

There are three main approaches for integrating respect into school curricula:



Ideally, all three approaches can be introduced and institutionalised in order to support each other. However, the mainstream approach towards integration will be emphasised as the most effective strategy. In order to mainstream integration, concepts of anti-discrimination education should be included across all subject areas and in all aspects of school life, not simply in one class or in specific projects.

It is most effective to mainstream TRA values principles in all subjects.

It is easier to incorporate elements of *Teaching Respect for All* in some subjects than others, but with creativity it is possible to provide examples across all subject matters. When teaching language and history, readings often involve questions of values, morals and human interaction, providing an ideal space to discuss and teach anti-discrimination. While maths and science do not immediately appear as subjects where concepts of human rights can be taught, educators can choose examples highlighting human rights concepts such as income levels when doing fractions and demographics in science class. All in all, there is no school subject where *Teaching Respect*

for All is inappropriate. Education policy makers should refer to these options when designing curricula, most importantly, when designing the competences which learners should achieve. It is also important to include the topics in assessment procedures.

Examples of where to incorporate concepts of respect and anti-discrimination can be found in Building block 3.7: Suggestions for possible entry points/topics to link to the issues of respect for all within particular teaching subjects.

Reflect: Is *Teaching Respect for All* already incorporated across subject areas? If not, for which subject areas should content be created?

Building block 3.4: Inclusion of people who are unrepresented and discriminated in national and school curricula

Neglecting to incorporate knowledge and practices of minority and marginalised groups in curricula has consequences for these pupils' experiences in the classroom. Emphasis should be put on the hidden curriculum, meaning the attitudes and behaviours children are acquiring in school beyond the academic subject matter. A curriculum that neglects minority and marginalised groups can also reinforce values and norms that reproduce discrimination and biases. If pupils learn these norms in school, even implicitly, they will often internalise these attitudes.

Therefore, knowledge and practices of minority and marginalised groups have to be taken into account when (re-)designing national and school curricula.

Example: The Manifesto on Values, Education and Democracy from South Africa

The Manifesto on Values, Education and Democracy (<http://www.education.gov.za/>) is based upon the work done by the Working Group on Values in Education, instigated by the Ministry of Education. In its report, the Working Group highlighted six qualities to be promoted actively by the education system: equity, tolerance, multilingualism, openness, accountability, and social honour.

The Manifesto analyses how the Constitution can be taught and lived in schools, as well as applied in programmes and policy-making at school and government level. Thus, it addresses young South Africans as well as all those engaged in education. It identifies ten fundamental values contained in the Constitution which have a relevance in education, among them social justice and equity, equality, non-racism, non-sexism and open society. Despite this list of pre-defined values, the Manifesto recognises the importance of discussion and debate as opposed to the imposition of pre-defined values.

The Manifesto suggests sixteen strategies for teaching democratic values:

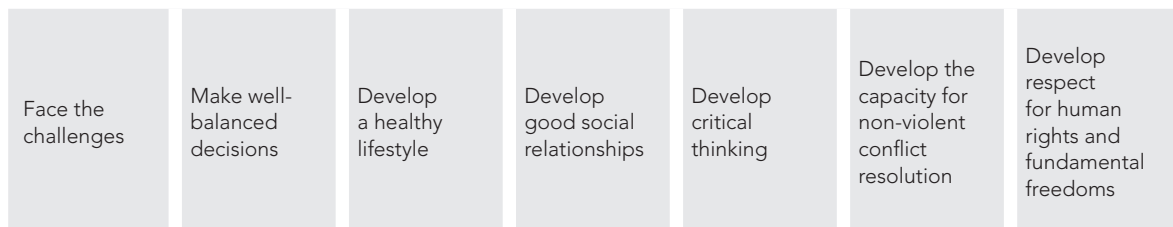
- nurturing a culture of communication and participation in schools;
- role-modelling: promoting commitment as well as competence among educators;
- ensuring that every South African is able to read, write, count and think;
- ensuring equal access to education;
- infusing the classroom with a culture of human rights;
- making arts and culture part of the curriculum;
- putting history back into the curriculum;
- introducing religious education into schools;
- making multilingualism happen;
- using sport to shape social bonds and nurture nation-building in schools;
- promoting anti-racism in schools;
- freeing the potential of girls as well as boys;
- dealing with HIV/AIDS and nurturing a culture of sexual and social responsibility;
- making schools safe places in which to learn and teach, and ensuring the rule of law in schools;
- ethics and the environment; and
- nurturing the new patriotism, or affirming common citizenship.

However, when addressing inclusion of underrepresented and disadvantaged populations, policy makers should be careful not to encourage a 'tourist approach'. Tourists visit and then leave. A tourist approach to the curriculum adds token faces, names and celebrations to the curriculum in a few predictable months of the year and does not return until the following year. This is a superficial approach to diversity and communicates insider and outsider status. Instead, curricula should work to promote the integration of knowledge of other people, places and perspectives into the everyday workings of the classroom throughout the year. Curricula should enforce the notion that everyone has similar biological needs, such as the need for food and shelter, but may satisfy these needs differently depending on culture, resources, politics, economics, language, geography, religion and custom.

Reflect: Do my State curricula include knowledge and practices of minority or marginalised groups? How could the curricula be more inclusive?

Building block 3.5: Adequacy of the (revised) curriculum

UNESCO acknowledges that a curriculum must enable every child to acquire the core academic competencies and basic cognitive skills, together with essential life skills, attitudes and behaviours that equip children to:



Reflect: Do my State curricula equip children to:

- face life challenges;
- make well-balanced decisions;
- develop a healthy lifestyle;
- develop good social relationships;
- develop critical thinking skills;
- develop the capacity for non-violent conflict resolution;
- develop respect for human rights and fundamental freedoms;
- promote respect for different cultures and values;
- promote respect for the natural environment.

How could my curricula focus more on building these nine competencies?

Building block 3.6: Curricular and policy shifts implemented by encouraging a whole school approach

The whole school approach acknowledges that learning cannot be restricted to a few classrooms or even simply to all classrooms, as the school context is a multiple set of learning environments and situations in which the broad curriculum framework of *Teaching Respect for All* takes place. Learning takes place through various social interactions amongst stakeholders. This can be seen through afterschool activities, parent interactions, peer-to-peer schoolyard conversations, educator to pupil, parent to pupil, community to school, etc. Therefore, the *Teaching Respect for All* approach should be incorporated into every policy, activity and interaction that takes place in the school or educational setting. Policymakers are encouraged to engage key stakeholders (administrators, local representatives, parents and educators) with strategies to (re)-develop educational policy and curricula as they align to *TRA* themes and values. Through these collaborations, the values of *TRA* can permeate not only the classroom, but the wider community.



Example: Australian Government’s Safe Schools Framework

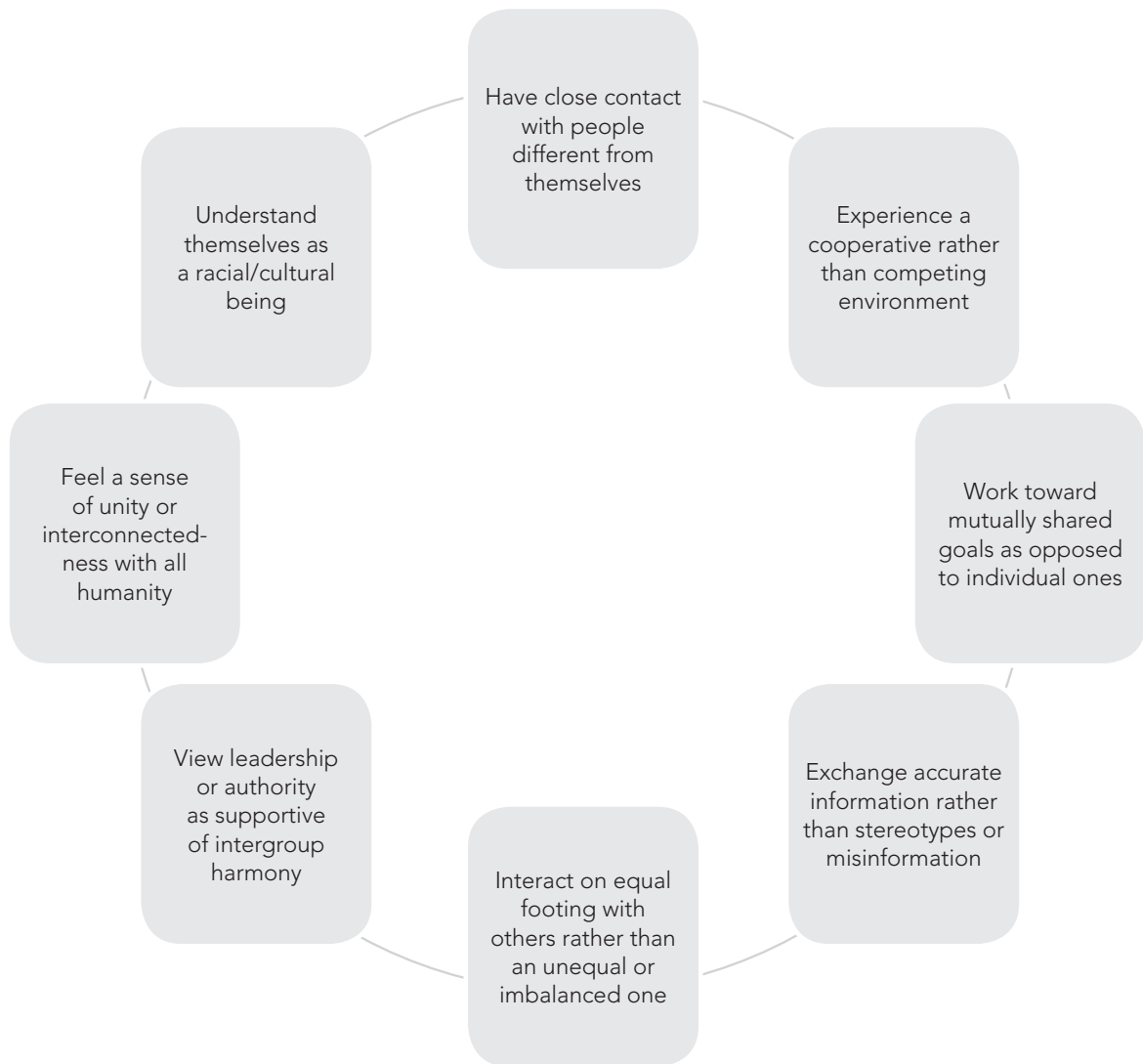
The Australian Government’s Safe Schools Framework²⁵ (<http://www.deewr.gov.au/Schooling/NationalSafeSchools/Pages/nationalsafeschoolsframework.aspx>) provides a useful example of a government resource available to support the creation of a safe school environment and the counteracting of biases. The Framework proposes an audit tool, which can be used by any individual education setting for self-evaluation with regard to establishing safe, supportive and respectful school communities, building respectful relationships and combating bullying. It targets all age groups and reaches out into the community, responding to new challenges such as cyber safety, cyber bullying and the use of weapons amongst young people.

Reflect: Who are the key stakeholders? How can the policy writing/revision process incorporate all stakeholders (parents, staff, community, pupils, etc.)? How can policy encourage a whole school approach to implementation?

²⁵ See Australian Government Ministerial Council for Education, 2013, Early Childhood Development and Youth Affairs in *National Safe Schools Framework* (<http://www.deewr.gov.au/Schooling/NationalSafeSchools/Pages/nationalsafeschoolsframework.aspx>).

Building block 3.7: Inclusion of 8 principles of anti-racism

The 8 principles of anti-racism²⁶ provide a guide for what activities should take place in the classroom and larger school or organizational context for pupils to learn to counteract discrimination through education:



Reflect: Do current State curricula provide opportunities for all principles of anti-racism to be addressed in the classroom and beyond?

Concept check: Guide to national curriculum development/re-development

This tool provided a series of considerations and guidelines for policy makers as they (re-)develop the national curriculum and associated policies.

By the end of this section, you should be able to:

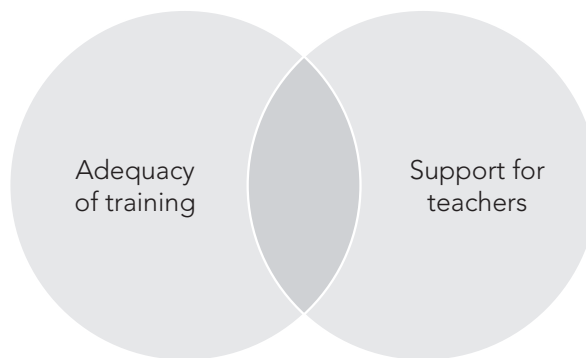
- ✓ identify important components to include in a formal written curriculum, which could entail a complex process of negotiation, deliberation and power interactions;
- ✓ identify important components for legislation regarding informal curriculum;
- ✓ pinpoint international guidelines for curricular (re-)development;

²⁶ In J.M. Jones,, S. D. Cochran, M. Fine, S. Gaertner, R. Mendoza-Denton, M. Shih and D. W. Sue, 2012, *Preventing Discrimination and Preventing Diversity*, American Psychological Association.

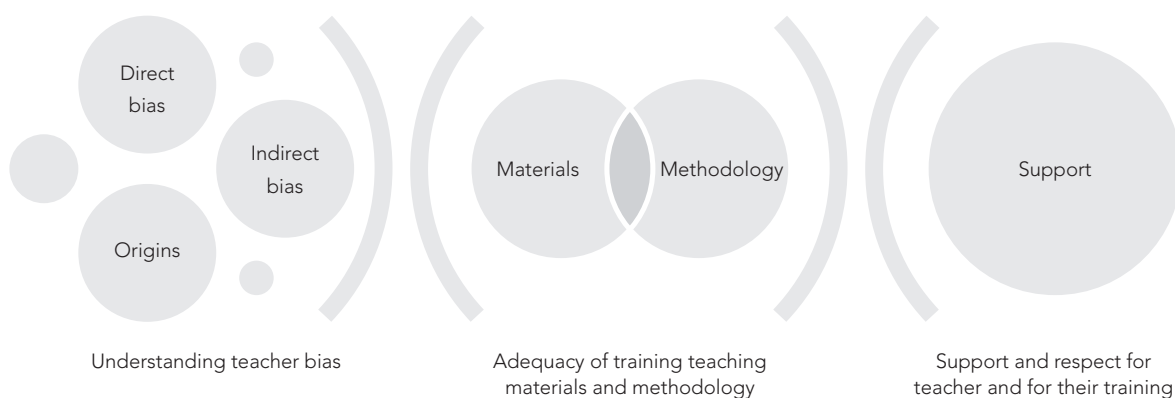
- ✓ draw upon guiding questions to understand where curricular (re-) development is needed;
- ✓ recognise why and how not to include unrepresented and disadvantaged people in national and school curricula;
- ✓ understand how to include notions of *Teaching Respect for All* across all subject areas;
- ✓ identify what skills pupils must learn through curriculum;
- ✓ develop a strategy for a whole school approach to both policy and curricular changes, as well as legislating for their implementation;
- ✓ identify the 8 principles of anti-racism and discuss how to teach them.

Tool 4: Guide to educator training and support

Educators are the connection between the policy, the curriculum and the pupils. From a policy perspective, ensuring that educators are both trained on any curriculum changes as well as trained on how to identify and deal with their own prejudices is vital. When discussing educator-training development, policy makers should consider the two main prerequisites for its effective implementation:



To better inform the development of educator training material, policymakers should first have a clear understanding of existing educator bias. Thus, Tool 4 focuses on the following three building blocks:



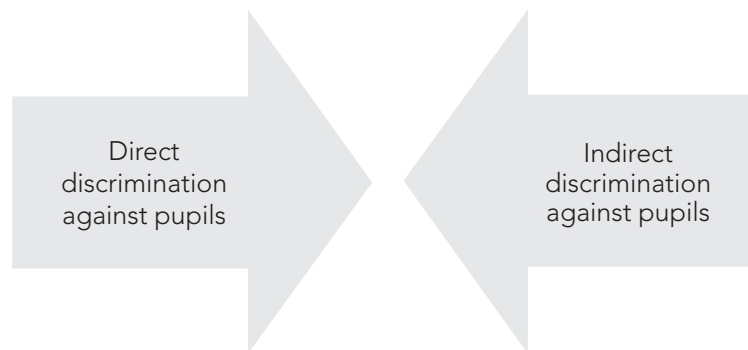
Within these building blocks, consider the following key policy questions:

1. Understanding educator bias:
 - Does a self-assessment tool for educators currently exist?
 - What is known about the present situation regarding the direct discrimination of pupils (i.e. by means of negative remarks, punishments, exclusion, or jokes) on the national level as well as at local schools?

- What is known about the present situation regarding indirect discrimination of pupils (including lower expectations) of (some) pupils on the national level as well as at local schools?
2. Adequacy of training: teaching materials and methodology
 - What is the relevance of educator training in the context of implementing a curriculum designed to fight racism and discrimination?
 - Which factors are important when designing educator training?
 - Is sufficient good-quality teaching material available? Is it periodically reviewed and amended?
 3. Support and respect for Educators and for their training
 - What provision is necessary to gain support for the (newly designed) educator training and for the participants?

Building block 4.1: Understanding educator biases

Teaching and learning are not culturally, 'racially', or ethnically neutral and therefore, even educators with the best intentions can import prejudices into the classroom. Educators are part of a wider society and as such can reflect biases unconsciously permeated through their own community. Identifying these biases can be difficult and thus, it is important to create space for self-assessment. Bias can occur in the following ways:



Direct discrimination: Educators may discriminate against pupils through negative remarks, punishments, exclusion or jokes.

Indirect discrimination: Even when overt discrimination on the part of educators is eliminated, hidden, or unacknowledged, discriminatory practices can remain. Educators may discriminate without realising it, by associating progress and civilisation with dominant forms of language or thought patterns, thus deeming minority groups' culture and language as 'uncivilised' or 'backward'. Indirect discrimination can also occur in the classroom through educators' low expectations of certain pupils or by offering less help, for example by holding dominant groups to higher standards while feeling that any progress made by minority or marginalised pupils is the best that can be expected.

The following may serve as a guideline to understanding educator bias:

Be aware

Being aware when preventing and fighting discrimination of the possibility that even teachers with the best intentions may inherit and express biased attitudes and behaviours that may reproduce or reinforce discrimination among students can be seen as the starting point.

Understand the bias

To gather a holistic picture of the situation, further assessment is needed. It is important to assess information to the extent possible about the present situation of direct and indirect discrimination of students through the attitudes and behaviours of teachers. The assessment should take place at a national as well as local level.

Analyse the bias

Possible sources for gaining information on teacher direct and indirect bias may be student complaints boards, school disciplinary boards or other institutions representing students. The media may also be a reference for information on how discrimination through teachers is perceived within the (local) population.

Reflect on the bias

The gathered information should be kept in mind when designing and implementing teacher training including training manuals, etc.

Reflect: Am I conscious of the bias that exists in my community? Do I understand the sources that might influence educator bias? What steps can be taken to better understand both direct and indirect educator bias?

Building block 4.2: Adequacy of training – teaching materials and methodology

Educator training courses need to include a rights-based approach designed to build capacities and competencies on issues such as:



Therefore, both initial and in-service training should be reviewed, and policy makers should develop a rolling programme to provide all educators with training on the rights-based framework.

The educator must understand the pupils' reaction to what is being taught, since teaching only has meaning and relevance if the pupil acquires its content. As a consequence, teachers need to be educated in line with these expectations. Therefore, flexible teaching-learning methods are necessary, moving away from long, theoretical, pre-service based educator training to continuous in-service educator development.

Furthermore, policy should allow time for educator training that provides the opportunity for educators, as well as school leaders, to discuss learning and teaching methods and possibilities for development by reflecting together on their practice.

An important issue in the facilitation of initial and continuous training is the availability of adequate teaching material, both for vocational educators and pupils' classroom education. This concerns material which deals explicitly with *Teaching Respect for All*, as well as textbooks for all subjects containing *Teaching Respect for All* content or attitudes.

Policy should elaborate on guidelines on the principle values to be respected in all subject textbooks. This should include the absence of:

- hatred;
- propaganda for war;
- degradation of groups;
- degradation of minorities;
- degradation of nations ;
- stereotyped texts and pictures.

A commission with independent experts in the relevant fields with an ethics background approving textbooks is good practice. This commission should also periodically revise textbooks in use.

Modern information technologies are advantageous, as material is widely available and can be easily accessed. On the other hand, it is difficult to check whether the material respects the above-mentioned guidelines.

Reflect: What policies are currently in place for both initial and continuous educator training? Are there enough appropriate resources to support both educator training and pupils' classroom education? What new materials would strengthen this process? How could a committee be formed to oversee and manage this process?

Building block 4.3: Support and respect for educators and for their training

It is indispensable to build in a system of ongoing support for educators through fortnightly or monthly meetings of educators in schools in the local community, for two main reasons:

1. **Educator network:** Regular educator training meetings provide a space and opportunity for educators to share ideas, challenges, strategies and solutions. Educators may also be encouraged to cooperate and collaborate with parents and civil society.
2. **Support network:** Regular educator training meetings also provide educators with motivation through incentives and ongoing professional development. Incentives improving educators' social status and their living conditions are necessary preconditions to professionalising the role of educators. Such incentives may include increasing salaries, providing better living quarters, providing home leave or increasing respect for their work.

Reflect: Does educator training happen regularly in my State in order to provide educators with the knowledge and support networks to succeed in their job? How could training policy provide more support for educators?

Guide to educator training and support

By the end of this section, you should be able to develop policy to address:

- Biased educator attitudes and behaviours by:
 - Assessing information about the present situation of direct discrimination against pupils (e.g. by negative remarks, punishments, exclusion, or jokes) on the national level as well as at local schools, as far as possible.
 - Assessing information about the present state of indirect discrimination of pupils (including lower expectations) of (some) pupils on the national level, as well as at local schools as far as possible.
 - Using that information when designing and implementing educator training programmes and associated materials.
- Adequacy of educator training and materials by:
 - Offering continuous in-service development for educators.
 - Providing opportunities for educators as well as school leaders to discuss learning and teaching methods, and possibilities for development.
 - Designing and introducing new teaching methods, which are:
 - interactive;
 - adapted to different age groups (children, youth and adults);
 - group-oriented;
 - project-oriented.
 - Not predominantly theoretical.
- Support and respect for educators and for their training by:
 - Providing educators with the opportunity to share ideas, challenges, strategies and solutions within a certain framework (e.g. by organising regular meetings at local community levels).
 - Encouraging educators to cooperate with parents and civil society.
 - Enhancing the motivation of educators by providing incentives, such as increasing salaries, providing better living quarters, providing home leave, or increasing respect for their work.

Tool 5: Guide to the school environment as a place of inclusion

The key skills for fighting discrimination and developing respect for all cannot be taught in an environment where those rights are constantly violated. Schools reflect their surroundings and tend to reinforce prejudiced portrayals of victims of discrimination. It is important to be aware of the fact that education is embedded in the existing values, but also helps create new values and attitudes.

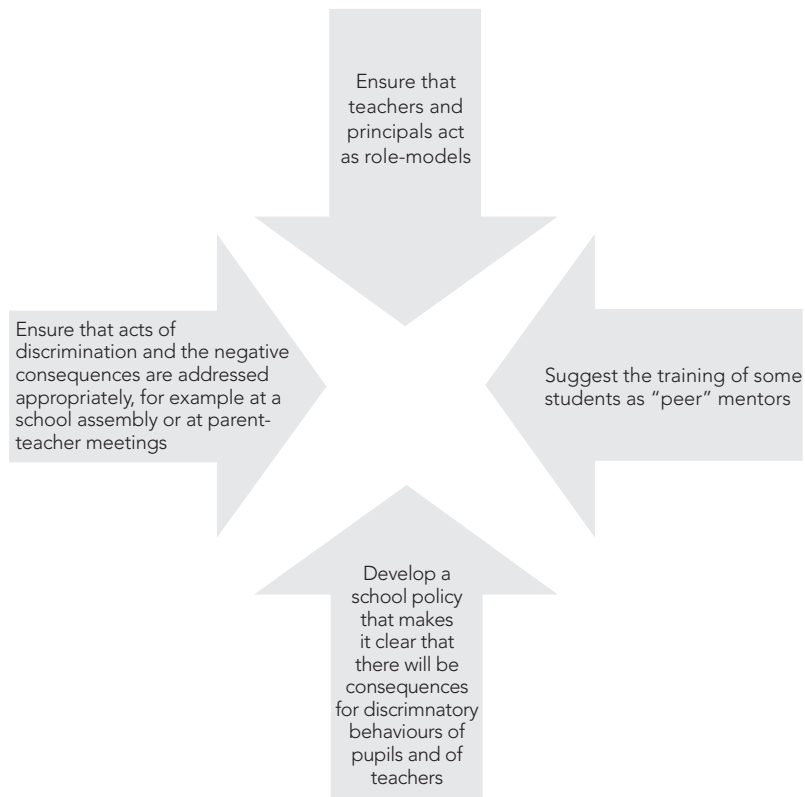
The principles of non-discrimination and respect for all must be reflected in the pupils’ everyday life at school, which means they must permeate the ethos of the school, and the behaviour of educators must be consistent with the rights about which they are teaching.

Key policy questions to be considered in this tool include:

- What are the guiding principles of the local schools?
- Are bullying, mobbing, or other discriminatory attitudes or practices an issue at local schools?

Schools need to take a proactive role in promoting a culture of inclusion and respect for all, not only through the formal curriculum but also through the way the school itself is run. The school has to be an environment free from discrimination. Thus, educators and principals should act as role models. Pupils should be trained to act as ‘peer’ mentors. Furthermore, school policy should make it clear that there will be consequences for discriminatory behaviours by pupils and by educators. Acts of discrimination and the negative consequences should not be kept quiet by either victim or bystander; they should be addressed appropriately, for example at a school assembly or at parent-educator meetings. Speaking out and addressing issues might be difficult, especially in the beginning, but it is necessary.

In order to ensure that schools take an active role in promoting tolerance and fighting discrimination, the following must occur:



Reflect: What policies work to ensure an environment of inclusion in schools? What more could policy do to ensure an environment of peace?

Guide to the school environment as a place of inclusion

By the end of this section, you should be able to:

- consider key policy questions with regard to creating an environment of inclusion in schools;
- draw from four strategies for creating inclusive school environments.

Tool 6: Guide to extracurricular activities

Extracurricular activities provide an important and meaningful channel for pupils to explore and solidify ideas of anti-discrimination, from concept to practice.

As you consider policy on extracurricular activities, important policy questions to consider might include:

- (Why) Is there a need for extra-curricular activities concerning the fight against discrimination, racism and intolerance (at school)?
- How should human rights, especially the right to non-discrimination, be integrated into and across everyday school subjects in order to maximise pupils' attention to and knowledge of the topic?

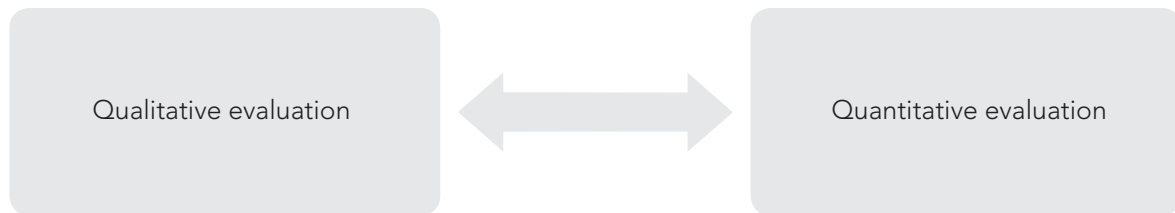
Extra-curricular activities are needed to attain effectively the goal of preventing and fighting discrimination, racism and intolerance. Pupils internalise learned topics longer and in a more detailed way when learning is supported through extra-curricular or club-based activities. Comprehension is enhanced through extra-curricular and club activities, because pupils are offered the possibility to use their knowledge and put it into practice.

Reflect: What policies encourage the creation of extra-curricular/club activities? Could more be done to promote such activities as an extension of school?

By the end of this section, you should be able to:

Identify why it is important to ensure that extra-curricular activities (regarding the prevention of and the fight against discrimination, racism and intolerance) are offered at schools, especially by guaranteeing financial support.

Tool 7: Assessing education – quality assurance



It has been shown that the right to education requires concrete achievement and quality. Therefore, proper implementation needs monitoring and evaluation. Quality standards of implementation and outcome, i.e. success of the education system for the learners, have to be introduced, applied and assured. Various frameworks and concrete systems for quality assurance in education have been proposed; some are already successfully applied. This tool explores and provides guidance on assessment of education strictly as it applies to the needs of *Teaching Respect for All*: building a respect-filled learning environment in which pupils learn through education to counteract discrimination. The use of both quantitative and qualitative indicators is important in this case.

Quantitative evaluation, using numbers-based data, can be used to focus on evaluating education in terms of implementation and fulfilment, whilst respecting, protecting and fulfilling the various provisions. Policy makers should keep track of data on the numbers of students attending school, accessibility, language of instruction, etc.

Analysing the qualitative dimensions of non-discrimination, inclusiveness, participation and accountability should be done through questionnaires, focus groups, observations etc., which can help policy makers understand substantive answers, feelings and subjective understanding.

In the context of *Teaching Respect for All*, the indicators of interest are those which show whether the education system, teaching and learning are aimed at the core objectives of the right to education, in addition to being appropriate and successful for the development of the individual skills necessary to achieve these objectives. The focus lies on preventing and eliminating discrimination on any grounds in and through education. This means that there will be some proposed indicators which give information about compliance of the education system with non-discrimination as a prerequisite of teaching respect. Furthermore, there will be proposed indicators on the implementation of respective curricula, i.e. teaching and accountability. The right to education is the anchor, because of its explicit objective to raise learners' awareness of human dignity and equality.

This tool breaks assessment down into three types of indicators for review:

Structural, procedural
and outcome indicators

- Governance framework assessment
- Educational policy and plan of action assessment
- Monitoring assessment

Availability, accessibility,
acceptability and
adaptability indicators

- Availability assessment
- Accessibility assessment
- Acceptability and adaptability assessment

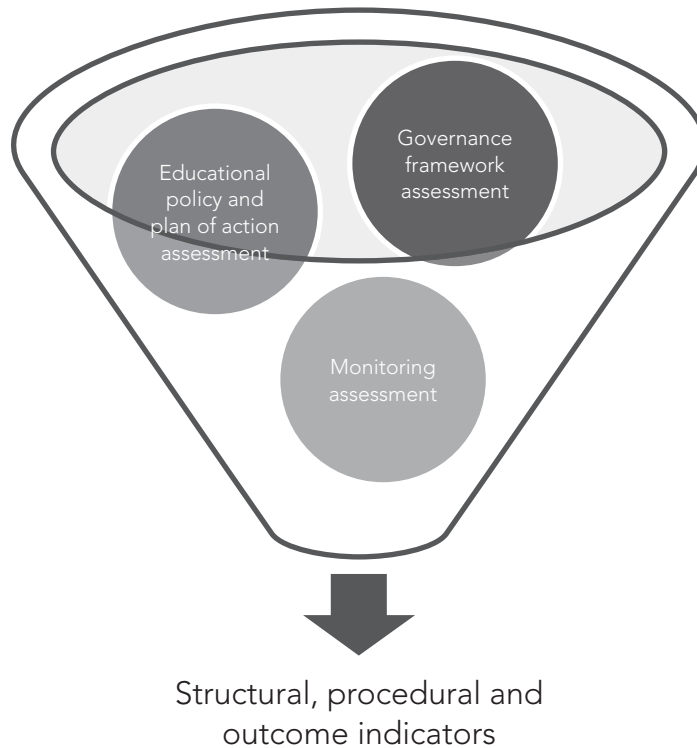
Accountability for quality
and impact indicators

- World Programme on Human Rights Education and the Plan of Action Assessment
- Accountability assessment

Each set of indicators is further broken down into assessments and assessment questions. Use assessment questions as guides to evaluate the educational system. Remember to return to evaluation periodically to track progress and continue to promote change.

Structural, procedural and outcome indicators

Counteracting discrimination in education begins with the law, national/local political policy, and the monitoring of educational inclusion. Policy makers must explore to which international protocols and conventions the State is party, as well as what is stated in domestic law. Furthermore, policy makers need to be aware of which procedures and programmes are presumed on a national and local level. Finally, policy makers must explore which systems are in place for continuously monitoring anti-discrimination in schools.



1. Is the State party to:

- the ICESCR (and its Optional Protocol)?
- the ICERD (and recognises the competence of CERD to receive complaints under Article 14 of ICERD)?
- the CEDAW (and its Optional Protocol)?
- the CRC?
- the CRPD (and its Optional Protocol)?
- the UNESCO Convention against Discrimination in Education?
- the Convention relating to the Status of Refugees?
- the Geneva Convention relative to the Treatment of Prisoners of War?
- the Geneva Convention relative to the Protection of Civilian Persons in Time of War?
- the ILO Minimum Age Convention?
- the ILO Worst Forms of Child Labour Convention?
- the ILO Indigenous and Tribal Peoples Convention?

1a. In Europe, is the State party to:

- protocol 1 to the European Convention on Human Rights?
- the (Revised) European Social Charter (including Article 17)?
- the Framework Convention for the Protection of National Minorities?
- the European Charter for Regional or Minority Languages?
- the European Convention on the Legal Status of Migrant Workers?
- the OSCE Helsinki Final Act?
- the Treaty of the European Union?

1b. In the Americas, is the State party to:

- the Charter of the Organization of American States?
- the American Convention on Human Rights?
- the Protocol of San Salvador?

1c. In Africa, Is the State party to:

- the African Charter on Human and Peoples' Rights?
- the protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa?
- the African Charter on the Rights and Welfare of the Child?

2. Does the Constitution protect the right to education?

3. Do domestic laws further protect the right to education in compliance with:

- Art 13 ICESCR?
- Art 28/29 CRC?
- Art 10 CEDAW?
- Art 5/7 ICERD, Art 24 ICRPD?

4. Do domestic laws forbid discrimination in education? On which grounds is such discrimination forbidden:

- age;
- gender;
- racial group;
- ethnicity;
- colour;
- origin;
- language;
- status;
- opinion;
- sexual orientation;
- disability;
- socio-economic status;
- minorities²⁷;
- other?

Educational policy and plan of action assessment

- Policy:
 - Has the State adopted a national educational policy?
 - Have regional or local governments adopted regional or local educational policies?
 - Do both ensure meaningful participation by learners, parents and civil society?
- Affordable (free) education:
 - Does the educational policy aim to achieve free and compulsory primary /secondary education for all?
 - Does the education policy aim to make education available, accessible, acceptable and adaptable without discrimination?
 - Is there a plan of action?
 - Has free and compulsory education been achieved?
 - Was civil society consulted when drafting the plan of action?
 - Which body is responsible for monitoring the plan of action?
- Out-of-school children:
 - Does the educational policy/action plan provide for the adoption of programmes for identifying children not at school, the encouragement of school attendance and the reduction of drop-out-rates?

²⁷ See <http://www.ohchr.org/EN/Issues/Minorities/Pages/internationallaw.aspx>.

- Financial government support:
 - What is the coverage of the plan of action, if any?
- Vulnerable groups:
 - Does it prioritize vulnerable groups:
 - girls;
 - low-income groups;
 - minorities;
 - specific regions;
 - rural areas;
 - working children;
 - disabled people;
 - migrants;
 - irregular migrants;
 - refugees;
 - internally displaced or other ‘internal migrants’;
 - prisoners;
 - child soldiers;
 - other?

Monitoring assessment

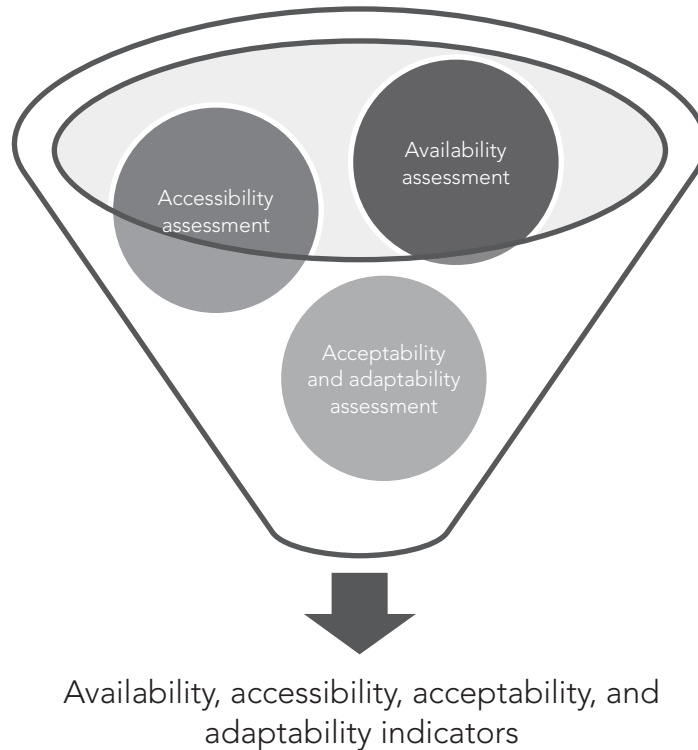
Who?

- Is there a general inspection system?
- Which body is responsible for monitoring education?
- Can civil society participate meaningfully in monitoring education?
- Are parents, educators and community leaders consulted in the monitoring process?
- At what intervals is the monitoring body reporting?
- Have indicators been created to monitor achievements?

How?

- Is the inspection system based on: visits, interviews, tests, other?
- Does the monitoring body examine: textbooks, teaching materials, school policies, other?
- Are reports made public?
- How can they be accessed?
 - What is the benchmark?
 - Does the monitoring body control whether minimum educational standards are met and whether education conforms with human rights standards?
 - What data is gathered?
 - Is data on education gathered regularly?
 - Which body coordinates the data gathering?
 - Is the data broken down into primary/secondary education level, gender, region, rural/urban, minority, income, other?
 - Is data further broken down into other relevant categories in order to address multiple discrimination?
 - Is the reliability of the data gathered verified by independent bodies?

Availability, accessibility, acceptability and adaptability indicators



In order to achieve the TRA objectives of enabling and empowering learners ‘to be, to do, and to live together’, education needs to be available and accessible for all, in addition to being acceptable to and adaptable for all. The following is a complementary compilation of the www.right-to-education.org list of indicators:

Availability assessment

It is obvious that *Teaching Respect for All* requires the general availability of education, facilities, staff, curricula, etc. For this reason, some key indicators on availability shall also be included in the monitoring and evaluation system of *Teaching Respect for All*.

- **Pupil/ (trained) educator ratio:** By primary/secondary schools and technical/vocational programmes.
Broken down by:
 - gender;
 - region;
 - rural/urban area;
 - minority;
 - income.
- **Equipment and condition of schools:** Percentage of schools with buildings reported in good condition, including:
 - an adequate number of well-appointed classrooms (sufficient blackboards, tables, desks, chairs and space per class);
 - an adequate number of sanitation facilities;
 - access to adequate clean drinking water;
 - access to adequate electricity;
 - access to adequate ventilation;
 - access to adequate light;
 - access to adequate fire exits ;
 - access to adequate first-aid kits;

- access to adequate medical assistance;
- access to adequate canteens;
- access to adequate recreational facilities;
- sufficient recreation space;
- other.

By primary/secondary schools and technical/vocational programmes; private schools, girls only schools. Broken down by:

- region;
 - rural/urban area;
 - minority.
- **Specific support (also acceptability/adaptability):** Percentage of schools providing individual support to children with (learning, behavioural, or social) difficulties. Broken down by:
 - gender;
 - region;
 - rural / urban area;
 - minority;
 - income.
 - **Teaching conditions:**
 - Do educators enjoy: labour rights, trade union rights and social security rights?
 - Average salary/national living wage.
 - Do educators enjoy academic freedom?
 - Has there been repression against educators?
 - Have educators/professors critical of the government been: removed from office, imprisoned, reported missing, reported dead?
 - Percentage of educators absent.
 - Percentage of educator attrition.
 - Reason for educator absenteeism or attrition:
 - material conditions;
 - administrative breakdowns (i.e. no salary);
 - health (including care for family members in the absence of any other social care structure);
 - other.

Broken down by:

- primary/secondary level;
- gender;
- region;
- rural/urban area;
- minority.

Accessibility assessment

Education needs to be accessible as a precondition for *Teaching Respect for All*. This encompasses physical and economic accessibility, in addition to non-discriminatory access to all forms of education. Along with direct access to education and education facilities, this specifically includes educational advancement and achievement. It is also necessary to reach out to children who are not (yet) or temporarily not participating in education. *Teaching Respect for All* must be an inclusive process.

- **Net enrolment ratio** for primary/secondary schools and technical/vocational programmes:

Broken down by:

- gender;
- region;
- rural/urban area;

- minority;
 - income.
- **Gross completion ratio** for primary/secondary schools and technical/vocational programmes:
 - Broken down by:
 - gender;
 - region;
 - rural/urban area;
 - minority;
 - income.
 - **Transition rate from primary to secondary school:**
 - Broken down by:
 - gender;
 - region;
 - rural/urban area;
 - minority;
 - income.
 - **Drop-out rates:**
 - Broken down by:
 - gender;
 - region;
 - rural/urban area;
 - minority;
 - income.
 - **Distance and safety** – Percentage of the population for whom the distance to school is: < 1 km, > 1 and <5km, and > 5 km:
 - Is the access to schools safe?
 - Is transportation provided?

Broken down by:

 - primary/secondary;
 - region;
 - rural/urban area;
 - minority;
 - income.
 - **Marginalised groups:**
 - Percentage of migrant, refugee, internally displaced, or other ‘internal migrant’ children enrolled in schools.
 - Have migrant, refugee, internally displaced, or other ‘internal migrant’ children attending school been expelled because they or their parents lost their residence permit?
 - Do migrant, refugee, internally displaced, or other ‘internal migrant’ children have to present documents stating their legal status to enrol in school?
 - Are measures taken to ensure that their status remains confidential if necessary?
 - Is education provided in retention centres/camps for migrant, refugee and internally displaced children?
 - Can children of seasonal migrants enrol in schools?
 - Is the right to education guaranteed to all, i.e. compulsory for all irrespective of their own or parents’ or legal representatives’ legal status (i.e. migrant, refugee, internally displaced, or other ‘internal migrant’ or irregular migrant children)?
 - **Girls:**
 - Percentage of girls enrolled in education.

- Percentage of female-only schools.
- Do families rely on girls for their subsistence?
- Are there campaigns to convince parents to send their girls to school?
- Are there measures to provide support to girls of low-income families? Is there valuable work for educated girls?
- Can educated women effectively participate in society?
- Is the State taking steps to identify girls currently not in education, to encourage their school attendance and to reduce their dropout rates?
- Are there programmes for women to continue their education?
- Is school safe for girls? Offences, sexual offences, injuries, etc.?
- Can girls return to school after giving birth?
- Are there special programmes to ensure educational achievement after pregnancy?

Broken down by:

- region;
- rural / urban area;
- income.

- **Minorities, culture and religion:**

- percentage of children receiving education in their own language;
- percentage of schools which provide specific accommodation for religious groups;
- percentage of schools which take into account dietary requirements relating to learners’ health, cultural, or individual needs;
- are there campaigns to inform parents about the importance of their children being educated?

- **Out-of-school children:**

- Is the State taking steps to identify out-of-school children, to encourage school attendance and to reduce dropout rates?
- Are parents given assistance to enrol their children?
- Are enrolment formalities reduced to a minimum?
- Are steps taken to ensure that previously out-of-school children remain in school?
- Are there measures in place to adapt education to their situation to prevent further dropouts?

Note: These indicators are important not only to evaluate the accessibility of education for girls, marginalised groups and members of minorities as such, but also for *Teaching Respect for All* in the sense of teaching respect for ‘the other’ without direct contact or without putting the ‘other’ aside with the more privileged.

Acceptability and adaptability assessment

A major focus within *Teaching Respect for All* is the acceptability of education. This means a learner-centred approach should be applied. They need to be enabled to develop their personality; they need to be enabled to participate fully in society; they need to be enabled to lead a decent life and so on. And, at the core, they need to be enabled to act in and for a peaceful society and interact with other religious and ethnic cultures, and last but not least, they need to be prevented as well as protected from offences on the ground of racial group, culture, religion, etc.

Adaptability is also dealt with in this section. By this is meant the adaptability to social diversity. The following indicators are a combination of indicators proposed by OHCHR, the Right to Education Project, the UNESCO Guidelines to intercultural - as well as inclusive - education, the UNESCO international coalition of cities against racism, the indicators developed by the ETC Graz within the frame of an evaluation study on the achievement of the goals of the UN World Programme on Human Rights Education, and the ODIHR Guidelines for Human Rights Education in Secondary Schools.

- **Skills, basic education:**

- literacy rate;
- numerical skills;
- problem solving skills;
- expression (oral and written);

- are there minimum educational standards applicable to all schools?

Broken down by:

- gender;
 - region;
 - rural/urban area;
 - minority.
- **Critical thinking:**
 - Does education aim to develop critical thinking?
 - Does it enable learners to make balanced decisions and to resolve conflicts in a non-violent matter?
 - Does it encourage children to express their views freely?
 - **Hatred and respect:**
 - Does the State take measures to combat hatred or racism at school?
 - Does education promote respect for other nations, racial, ethnic or religious groups and indigenous peoples, non-violence, the environment, other?
 - Is anti-racist/anti-discrimination education/intercultural education/ education for citizenship/human rights education included in school curricula?
 - Are human rights standards taught in a child-friendly way?
 - Are children taught that they are all equal?
 - Are schools helping children to increase their capacity to enjoy human rights?
 - **Textbooks:**
 - Are textbooks accurate, neutral and fair?
 - Do they speak in good terms of minority groups living in the State?
 - Do they speak in good terms of other States?
 - In case of past conflicts, do textbooks present enemy groups or States only in bad terms and the group or State to which children belong only in good terms?
 - What is the proportion of pictures of men/women in textbooks?
 - Is the representation of both sexes unbiased?
 - Are females portrayed as inferior and males as superior in textbooks?
 - Are there campaigns to combat stereotypes?
 - **Educators' training /skills:**
 - Which skills does the training aim to improve (besides knowledge of the subject to be taught)?
 - Does it include pedagogical skills, the ability to resolve conflicts, respect for the child's dignity, anti-racist/anti-discrimination education/intercultural education/education for citizenship/human rights education, gender equality, other?
 - Do educators have access to continual professional development throughout their career?
 - Are measures taken to permit training during service? Is it adapted to the educators' and learners' needs?
 - **Gender equality:**
 - Are measures taken to promote gender equality in education?

Broken down by:

 - primary/secondary level;
 - region;
 - rural/urban area.
 - **School safety:**
 - Do children often experience violence and sexual harassment at school?
 - Are there campaigns to combat abuse against children?
 - Are steps taken to rehabilitate abused children?

- **Pregnancy:**
 - Are girls commonly expelled from schools because of pregnancy?
 - Are there special programmes to help girls to continue their education after pregnancy?

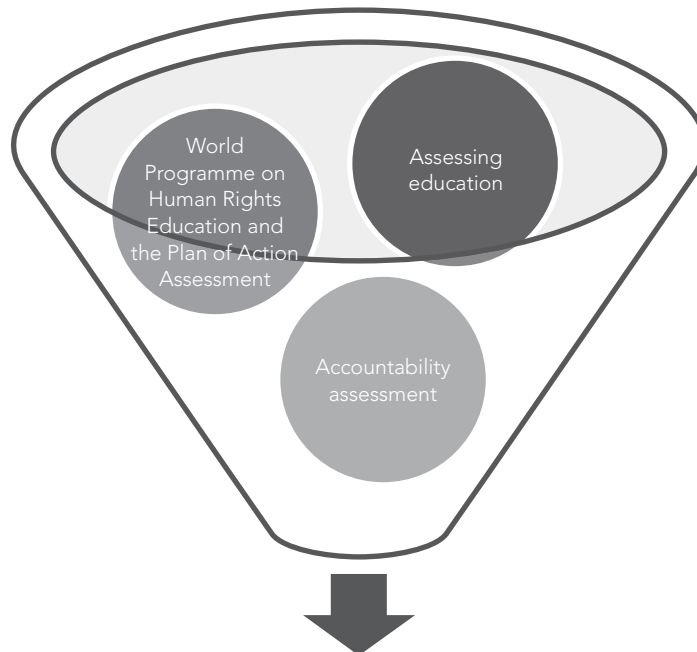
Broken down by:

 - age;
 - region;
 - rural/urban area;
 - minority.
- **Punishment:**
 - Is corporal punishment common practice?
 - Are other similar kinds of punishment taking place: bullying, public humiliation, other?
 - Are educators trained to respect children’s dignity?
- **Religious instruction/ethics:**
 - Does religious instruction mean: instruction in a particular religion, or instruction of the general history of religions and ethics (with a possible focus on that particular religion)?
 - Are exemptions granted from religious instruction?
 - Is there a choice between different religious (including moral) classes?
 - Do prayers or readings take place during or outside classes?
 - Can people be exempt from attending school on important religious days?
 - Can followers of another faith be exempt from school prayers, etc.?
 - Are they excluded from these events?
- **Minorities, teaching language:**
 - Percentage of minority schools per minority group;
 - Percentage of the population belonging to the minority group;
 - Percentage of educators belonging to minority groups;
 - Percentage of schools where children are taught in the official language(s);
 - Percentage of the population speaking the official language(s);
 - Percentage of schools where children are taught in both the official language(s) and minority languages;
 - Percentage of schools where children are taught only in the minority languages;
 - Recognition of minority languages?
 - Are school programmes sufficiently adapted to the needs of minorities?
 - Is education given in the language of the minority concerned?
 - Do schools provide specific accommodation for religious groups?
 - Do school programmes take into account the cultural particularities of indigenous people?
- **Minority inclusion:**
 - Is the State taking steps to encourage the identification of children belonging to minority groups not currently in education, in order to encourage their school attendance and to reduce their dropout rates?
- **Children with disabilities:**
 - Are reasonable adjustments made for children with disabilities in mainstream schools?
 - Percentage of educators in mainstream schools trained in appropriate forms of communication (braille, sign language, etc.)/ total number of educators.
 - Are subsidies available for parents of children with disabilities?
- **Is cultural identity of the learners respected:**
 - Does education build upon the diverse systems of knowledge and experiences of the learners?
 - Does education introduce the learners to an understanding and an appreciation of diverse cultural heritage?
 - Does education aim at to develop respect for the learners’ cultural identity, language and values?

- Are teaching methods culturally appropriate? Are learning techniques participatory and contextualised, and do they include activities resulting from collaboration with cultural institutions, study trips and visits to sites and monuments, and are they linked to the communities' social, cultural and economic needs?
- Are appropriate methods of assessment applied?
- **Cultural competencies:**
 - Does education provide learners with the knowledge, attitudes and skills necessary to achieve active and full participation in society? Does it aim to eliminate prejudices about culturally distinct population groups within a country? Does it involve various cultural systems through the presentation of knowledge from different cultural perspectives? Does it aim to help the learner understand the situation in which he or she is living, to express his or her needs, and to take part in activities in the social environment?
 - Does education employ appropriate teaching methods that promote the learners' active participation in the education process, integrate formal and non-formal, traditional and modern teaching methods, and promote an active learning environment?
 - Do learners acquire cultural skills, such as the ability to communicate or to cooperate with others?
- **Assessment:**
 - Does education apply appropriate assessment models for learning outcomes?
 - Does every learner acquire the capacity to communicate, express himself or herself, listen, and engage in dialogue in his or her mother tongue, the official, or national language(s)?
- **Educator preparation:**
 - Are educators aware of the role education ought to play in the struggle against racism and discrimination, and of a rights-based approach to education and learning?
 - Are educators trained to incorporate pupils from non-dominant cultures into the learning process?
 - Are educators equipped with the skills to take into account the heterogeneity of the learners?
 - Are educators trained to use appropriate assessment procedures?
- **Pupil comprehension:**
 - Does education provide all learners with the knowledge, attitudes and skills to enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations?
 - Does education provide all learners with a critical awareness of the struggle against racism and discrimination, and knowledge about cultural heritage through the teaching of history, geography, literature, languages, artistic and aesthetic disciplines, and scientific and technological subjects?
 - Does education provide all learners with a guide to understanding and respect for all peoples; their cultures, civilisations, values and ways of life; including domestic ethnic cultures and cultures of other nations?
 - Does education provide all learners with an understanding of the necessity for international solidarity and cooperation?
- **Collaborative learning:**
 - Is the acquisition of skills to communicate and co-operate beyond cultural barriers and to share and co-operate with others assured?
 - Is learning through direct contact and regular exchanges between pupils, educators and educators in other countries or cultural environments?
 - Is learning through the implementation of joint projects between establishments and institutions from different countries, with a view to solving common problems, and acquiring the skills for conflict resolution and mediation?

Accountability for quality and impact indicators

Accountability for the implementation of a *Teaching Respect for All* model of education is one of the most important policies to assess. Accountability ensures that all laws, policies, curricular changes, educator training, etc. are implemented and effective. Accountability also includes accountability for all parties’ understanding of a *Teaching Respect for All* education. The following is a quantitative look at pupil educator and administrative understandings of *Teaching Respect for All*, complemented by a highly quantitative checklist of accountability measures.



Accountability for quality and impact indicators

World Programme on Human Rights Education and the Plan of Action Assessment

The World Programme on Human Rights Education and the respective Plan of Action state the following objectives:

‘[...] human rights education can be defined as education, training and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and moulding of attitudes directed to:

- The strengthening of respect for human rights and fundamental freedoms.
- The full development of the human personality and the sense of its dignity.
- The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups.
- The enabling of all persons to participate effectively in a free and democratic society governed by the rule of law.
- The building and maintenance of peace.
- The promotion of people-centred sustainable development and social justice.’

Whether these objectives were met in reality can only be clarified by qualitative surveys interviewing learners, educators and headteachers. However, one will hardly find anyone to answer these questions in the form presented by the Plan of Action. Qualitative indicators on the factual knowledge, the awareness of human rights in relation to others, the awareness of human rights in relation to oneself, competencies for acting accordingly, and the learning environment are needed. The model aims at answering the following questions.

Learners

- **Knowledge:** What human rights are known? What do learners know about their content and scope? Are human rights discussed in school (curricular/extra-curricular, in which subjects, explicitly/implicitly)? Are human rights reflected in everyday school life?
- **Awareness:** Are learners aware of the meaning of human rights for everyday life? Do they have social competencies?
- **Learning environment:** Are human rights actively promoted and protected in school? Are learners encouraged to participate and express their thoughts?

1. Knowledge

- 1.1. Spontaneous knowledge (6 questions)
- 1.2. With the aid of some examples (2)
- 1.3. Are human rights universal? (1)
- 1.4. How was this knowledge acquired? (4)

2. The awareness of human rights in relation to others

- 2.1. Respect (6)
- 2.2. Equality (4 questions on opinions on equal access to all forms of education)
- 2.3. Freedom (8 questions on who is entitled to do what)

3. The awareness of human rights in relation to oneself

- 3.1. Respect for oneself (8)
- 3.2. Self-determination (8)

4. Skills and behaviour

- 4.1. Respect in dealing with others (12)
- 4.2. Solidarity with others (2)
- 4.3. Solidarity within classroom (2)
- 4.4. Behaviour in conflicts (4)
- 4.5. Is it a topic in class? (4)

5. Environment

- 5.1. 'Good practice'? (1)
- 5.2. Freedom of expression (6, are you allowed to voice your opinion, do you feel valued when doing so, etc.)
- 5.3. Are educators role models? (2)
- 5.4. Participation in school (decisions, teaching, etc.) (4)

Educators

Educators were asked for their understanding of human rights education and whether they find it important, then whether it is valued in education and teaching. They were asked for their understanding of the goals of human rights education. Are human rights protected and promoted in their school? Do they teach human rights/human rights contexts, which ones, in which subject etc.? Are human rights and the struggle against discrimination part of their professional training? How do they assess the achievements of human rights education? Which factors are important for a successful implementation of human rights education?

Administrator/Headteacher

Do they know about the World Programme on Human Rights Education? What do they think about human rights education in their schools? Do they actively support and encourage educators to teach human rights? Which factors are important for a successful implementation of human rights education? What measures do they take to implement human rights at school? Is their school safe?

Accountability assessment

Accountability regarding the fulfilment of the right to education and the elimination of discrimination has already been addressed in many ways, both implicitly and explicitly, in other assessments and sets of indicators. In this section, accountability will be expressed as a system involving the whole education sector, accompanied by reporting instruments aimed at authorities, the learners and the public. Laws and programmes are of the utmost importance, but they alone do not guarantee implementation and they do not guarantee that human rights and non-discrimination become a reality for the holders of those rights.

Accountability is understood in a very broad way. It includes institutions, authorities, headteachers, educators, parents, and pupils. No one can be left out of the fight against racism and discrimination in all its forms. It is both a bottom-up as well as a top-down approach, one ensuring the other. Accountability is necessary to ensure the fulfilment of the rights concerned. It is a precondition for the achievement of the *Teaching Respect for All* objectives.

The accountability mechanisms for *Teaching Respect for All* should be put in place at all levels: structural, institutional, school and individual.


Accountability mechanisms:

- The objectives of the right to education and the extent of anti-discrimination should be consistently and significantly reflected in national, regional and local laws. There shall be included provision to hold education policy makers and authorities accountable for the processes and outcomes.
- Monitoring bodies need to be installed and institutionalised. These bodies shall be responsible for monitoring fulfilment, deficiencies, acceptability and adaptability of anti-discrimination in education. Monitoring bodies need to be clearly mandated with these responsibilities.
- Independent complaint mechanisms against discrimination and infringements of the right to education need to be provided. These mechanisms need to be easily accessible by all, particularly by vulnerable and marginalised people.
- Appropriate educator training on the objectives of the right to education and the prevention and elimination of discrimination should be provided in pre-service and professional training programmes.
- A whole school approach is understood to be the most appropriate for the implementation of *Teaching Respect for All*. School authorities, headteachers, educators, parents, pupils, and representatives from civil society and the local economy shall be involved in the development of such a process, which will have clearly defined goals, including indicators for success.
- Schools need to report to the monitoring bodies on implementation and achievements. Monitoring bodies can visit schools and assess the situation. Monitoring reports need to be publicly available, providing that there is no infringement of specific individual rights.

Assessing education

By the end of this section, you should be able to:

- Conduct an assessment of your State’s governance framework.
- Conduct an assessment of your State’s educational policy and plan of action.
- Conduct an assessment of your State’s monitoring system.
- Conduct an assessment of the availability of education in your State.
- Conduct an assessment of the accessibility of education in your State.
- Conduct an assessment of the acceptability and adaptability of education in your State.
- Conduct an assessment of your State’s accountability measures with regard to how far pupils, educators and administrators understand a *Teaching Respect for All* education.
- Conduct an assessment of your State’s accountability measures with regard to *Teaching Respect for All* education.

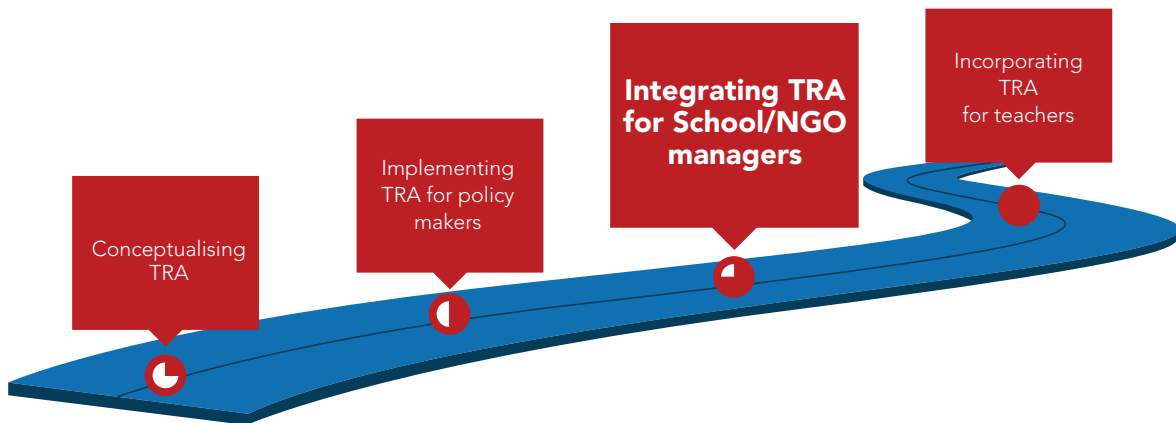


Part 2
Set of 'Key Principles'
for headteachers and
NGO managers

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Part 2 – Set of ‘Key Principles’ for headteachers and NGO managers



Building respect in and through education was described at the launch of UNESCO's *Teaching Respect for All* in January 2012 as 'essential for promoting a new humanitarianism for the twenty-first century'.¹ *Teaching Respect for All* aims to combat racism, xenophobia and discrimination, cultivate respect, establish curiosity, openness, critical thinking and understanding, and establish self-identity.

This headteacher's and manager's section forms part of a curriculum framework for anti-racism and tolerance and is designed primarily to be used by headteachers and NGO managers of formal and informal educational settings, focusing on the process of developing a whole school approach to embedding *Teaching Respect for All* within any school setting, however big or small. Even with few resources, *Teaching Respect for All* is an issue, which can and should be discussed. Teaching, and thus building respect for all, is a philosophy and practice designed to be developed throughout the curriculum, ethos, management and leadership of educational settings, so as to enhance the learning and lives of children and young people between the ages of 8 and 16 years. All children should have an equal opportunity to succeed in school.

Differences in culture and history, skills and personnel will influence the way in which settings within individual countries interpret and utilize this section. It is flexible in nature, enabling it to be adapted to reflect local needs. Each country has its own education system and its own interpretation of racism and discrimination reflecting its culture and diversity. Some schools will already have their own thriving programmes designed to raise awareness of human rights and encourage tolerance and respect. Others will want to take inspiration from this section and use it to revise or build a new system. Whatever the choice, the fundamental methodology of whole school planning for development remains generic, and this section is therefore applicable to any educational setting.

¹ Ms Irina Bokova, Director-General of UNESCO, speech at the launch of *Teaching Respect for All*.

Teaching Respect for All should be considered by every school; even those establishments that appear to show no outward signs of discrimination or issues of prejudice and lack of respect should not be complacent. Acts or incidents of racism or discriminatory actions, which are often considered harmless, may be constantly present as a hidden undercurrent. It was noted at the launch of the *Teaching Respect for All* project that 'a common but significant problem is the lack of visibility and awareness of their occurrence and harm, often due to a naturalisation or indoctrination of certain group prejudices'.

In developing contexts, where training and economic/material resources might be restricted, local, national and international NGOs with access to skills and funding may be well placed to take on an influential role in initiating and monitoring the principles of *Teaching Respect for All*. However, schools can only do so much, and success will be influenced by prevailing cultures. In countries, districts or neighbourhoods which are deeply divided by difference, moves towards developing the *Teaching Respect for All* project may benefit from being taken on board by clusters of schools or local authorities.

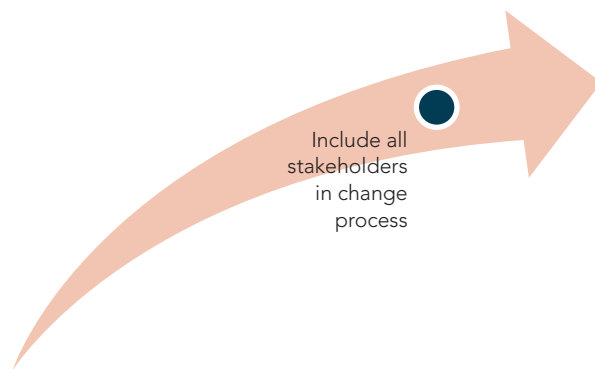
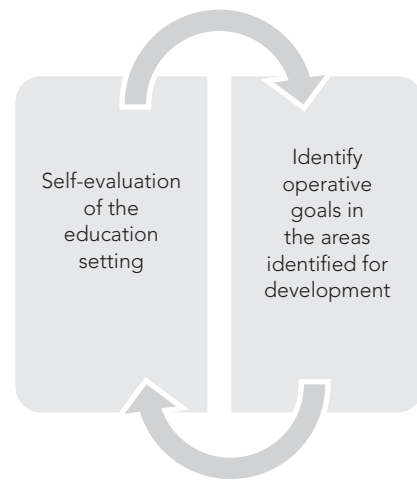
The practical work to begin defining ways to combat racism, xenophobia and discrimination within and around the school should be based on an assessment of where the school stands in relation to three mutually supportive core development areas: curriculum, teaching and learning; school ethos and climate; management and development.

As headteachers and NGO managers, you sit at a unique bridge point between policy and practice. Should initiatives be introduced too quickly, or be imposed by a government or local management group without sufficient consultation or explanation, the programme shift is likely to be ineffective. Thus, if *Teaching Respect for All* is to become part of the fabric of the school, it is essential that it be introduced in a transparent and democratic manner.

The success of *Teaching Respect for All* is dependent on the commitment of all stakeholders to an ethos based on fairness, diversity and interdependence.² It is essential to develop a shared vision through interaction and collaboration, firstly carrying out a self-evaluation of the education setting and secondly identifying operative goals in the areas identified for development.

In this way, reform packages suited to local needs can be put into practice.³ Without shared working, there is a danger of a gap opening up between the management that introduce the project and the teachers who play a major part in its successful implementation⁴. To impose change without consultation and shared decision-making will be to undermine the professionalism of the teachers and other members of staff, relegating their position to that of a technician who implements the judgement of others⁵.

Facilitating collaboration also means ensuring that all stakeholders are involved in continuous training and development in *Teaching Respect for All* to successfully incorporate it into the classroom, either by collaborating with national education authorities (if *Teaching Respect for All* is a country-wide policy), or individually if not. Local education authorities should take responsibility for providing programmes of professional development to develop *Teaching Respect for All* awareness. Local education authorities may also work closely with development partners and local NGOs familiar with possible tensions in their region, to deliver training to staff, community groups and parents across clusters of local schools.



- 2 In N. Lynagh and M. Potter, 2005, *Joined Up: Developing Good Relations in the School Community*, (<http://www.nicie.org/archive/Joined-Up.pdf>).
- 3 See D. Carter, D. and M. O'Neill, 1995 *International perspectives on educational reform and policy implementation*, London, Falmer Press.
- 4 In L. Stenhouse, 1975, *An introduction to Curriculum Research and Development*, London, Heinemann.
- 5 See A. V. Kelly, 2009, *The curriculum: theory and practice, 6th ed.*, Los Angeles, London, Sage.

As outlined above and elaborated below, the development process included in this section is dynamic and demands flexibility. It is empowering for all involved and as it creates a sense of accountability and shared commitment, it can achieve a more relevant education for young people.

Learning objectives of Part 2

This section focuses on the role which headteachers and NGO managers play in integrating *Teaching Respect for All* into the classroom. As the bridge between policy makers and teachers, administrators' key responsibility is to develop a whole school approach to include *Teaching Respect for All* theory into all aspects of education.

This section is broken down into several user-friendly tools and building blocks, each providing guidance on how to incorporate *Teaching Respect for All* into classroom life by first understanding the undertaking, then by carrying out self-evaluation of the education setting, and finally by identifying operative goals in the areas identified for development:

Understanding the undertaking

- Adopting a whole school approach
- Acknowledging local biases
- 8 principles of anti-racism
- Three core areas
- Positive relationships
- Recommendations

Self-evaluation of the education setting

- Developing and communicating a shared vision
- Evaluating the existing setting

Identifying operative goals in the areas identified for development

- Devising objectives
- Devising and implementing a development plan
- Assessing and evaluating progress
- Answering core development checklist questions

By the end of this toolbox, you should be able to:

- ✓ understand the necessary components to consider before beginning a discussion of integrating *Teaching Respect for All* with stakeholders;
- ✓ create an action plan and steps for how to discuss integrating *Teaching Respect for All* into their school;
- ✓ develop and communicate a shared vision for whole school integration of *Teaching Respect for All*;
- ✓ facilitate an evaluation of the current school setting in relation to the 3 core development areas;
- ✓ create shared objects for change;
- ✓ draft and implement a plan for integrating *Teaching Respect for All* into school life;
- ✓ assess progress towards integrating concepts of respect throughout the school and use those assessments to create new development objectives and plans.

Tool 1: Understanding the undertaking

The integration of *Teaching Respect for All* into any classroom situation is not an easy or quick undertaking. The objectives of school development may take several years of commitment to become embedded, and long-term strategies are needed for the implementation of reform.⁶ In post-conflict regions in particular this may be intergenerational,⁷ requiring determination, financial support, and redistribution of resources from state organizations, development partners and local NGOs. Projects introduced too quickly or without sufficient commitment are unlikely to become embedded and thus less likely to deliver a quality education. Of overall importance is the learning and success of the pupils, and this can only be brought about by the commitment to change by all. Every effort should be made to help it to work, as failure leads to disillusionment and wastes time and resources.

Vital to the incorporating of *Teaching Respect for All* is for all administrators managing this integration to completely understand the undertaking. Through proper leadership and guidance, all stakeholders can come together to undertake the process of systemic change.

Before even beginning to initiate change, administrators need to understand and commit to the following building blocks and foundation for *Teaching Respect for All*:

- Building block 1.1: Following a whole school approach
- Building block 1.2: Understanding and acknowledging local biases
- Building block 1.3: 8 principles of anti-racism
- Building block 1.4: Conceptualize the whole school approach in terms of the 3 core development areas
- Building block 1.5: Recognizing ways to build positive relationships
- Building block 1.6: Understand and plan to use recommendations for implementing *Teaching Respect for All*

⁶ See D. Carter, D. and M. O'Neill, 1995 *International perspectives on educational reform and policy implementation*, London, Falmer Press.

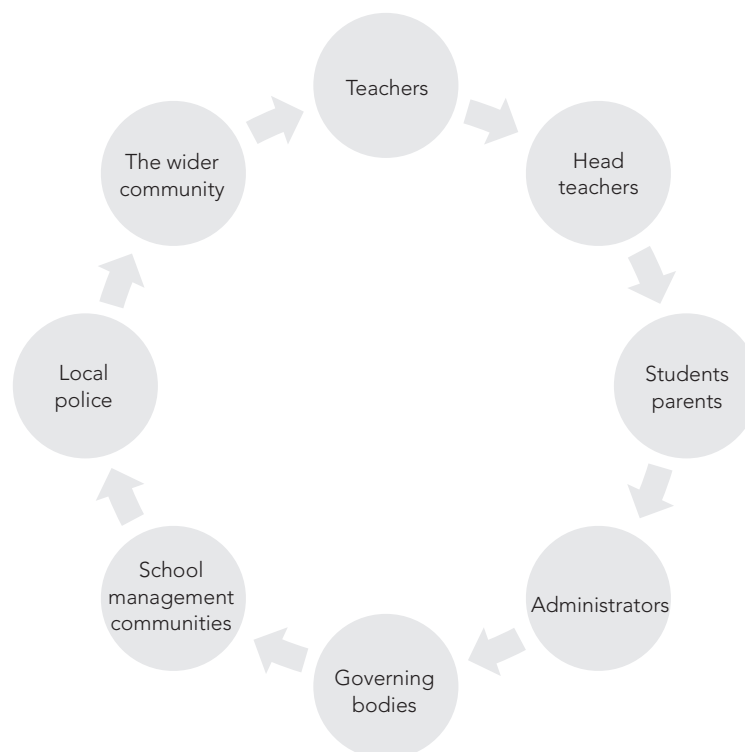
⁷ See S. Opatow, 1997, in J. M. Jones, S. D. Cochran, M. Fine, S. Gaertner, R. Mendoza-Denton, M. Shih, D. W. Sue, 2012, *Dual Pathways to a better America: Preventing Discrimination and Preventing Diversity*, American Psychological Association.

Building block 1.1: Following a whole school approach

The whole school approach acknowledges that learning cannot be restricted to a few classrooms or even simply to all classrooms, as the school context is a multiple set of learning environments and situations, in which the broad curriculum framework of *Teaching Respect for All* takes place. Learning takes place through interactions, discipline, afterschool activities, schoolyard conversations, etc. Thus, not only must strategies for teaching respect and combating all forms of racism, xenophobia, and discrimination be integrated throughout the entire school/organization system, but key stakeholders must be collaborators in the development and implementation process.

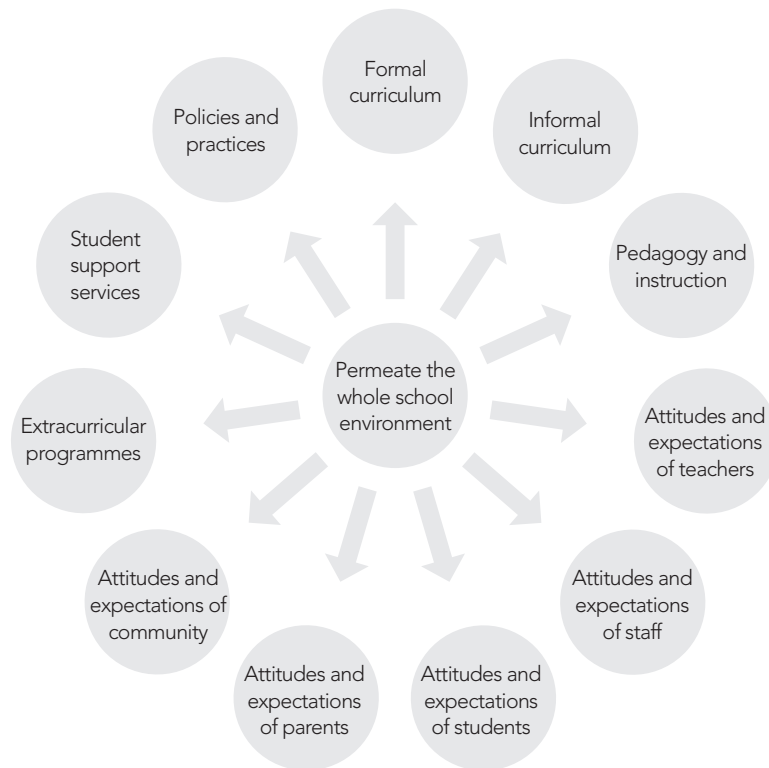


Include all stakeholders in the decision and implementation process: The whole school approach is based on the notion that ownership and buy-in leads to responsibility and commitment. With stakeholders as part of the process of developing how *Teaching Respect for All* will be integrated into the school and classroom, they are more likely to understand and implement the programme. Thus, a key principle for the effective integration of the *Teaching Respect for All* project is that all the stakeholders be involved in the change process through interaction and collaboration. Key stakeholders are the duty-bearers and include, but are not limited to: teachers, headteachers, pupils, parents, administrators, governing bodies, school management committees, local police, and the wider community.



Permeate the total school environment: The whole school/organization approach acknowledges that it is not enough for respect to be discussed in certain classes, but it must be a systemic school-wide mentality. This includes, but is not limited to, the formal and informal curriculum, pedagogy and instruction, attitudes and

expectations of teachers, staff, pupils, parents and community, extracurricular programmes, pupil support services, as well as policies and practices, such as disciplinary policies that guide decision-making.



The whole school approach recognizes that prejudice reduction cannot result from individual efforts but must be mainstreamed throughout each setting - it must be incorporated into every policy, activity and interaction that takes place in the school.

Reflect: Who are my stakeholders? How do I include my stakeholders in the decision and integration process? Am I including all aspects of school culture in this discussion? How do I make these changes systemic?

Building block 1.2: Understanding and acknowledging local biases

In order to address biases, there must be a clear understanding of the cause of discrimination. Each country, and perhaps even community, has an individual way of interpreting discrimination. Some biases might be very hard to identify as they are grounded in cultural understanding. Using tools described in the Ecosystem, explore what biases exist in your school and community.

Reflect: Are all biases being addressed? Which stakeholders have different biases and how do they present themselves? Do I have biases? Am I addressing them?

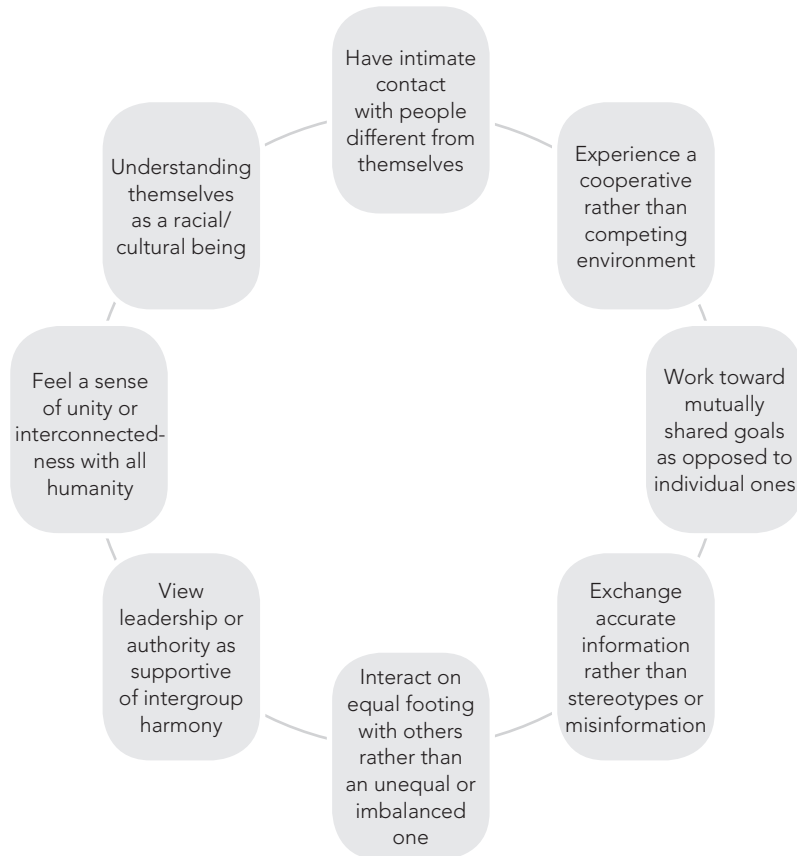
Building block 1.3: 8 principles of anti-racism

'Discrimination is complex, with ethnicity, religion, poverty, gender, disability and sexuality being intertwined. Consequently, merely providing opportunities to attend school will not suffice to eliminate discrimination or to universalise participation'⁸. Even if levels of attendance accurately reflect the demographic of the community and issues of discrimination appear not to arise, it is not enough simply to teach *about* issues of discrimination

8 UNESCO, 2002 *Global Monitoring Reports*.

within the closed environment of a classroom. The problem of discrimination and the building of respect must be addressed throughout the setting, with an overall aim of disseminating the philosophy of *Teaching Respect for All* to the unique circumstances of each place.

In order to support the integration of a whole school approach, headteachers/NGO managers should strive to incorporate the following 8 principles of anti-racism into all aspects of school life.⁹ In order to be effective they must coexist, allowing individuals and groups to:



Each of these 8 principles of anti-racism should guide what types of activities and initiatives are proposed.

Reflect: Are all principles of anti-racism being addressed in the proposed activities and curricular changes?

Example: Creating Respectful Learning Environments

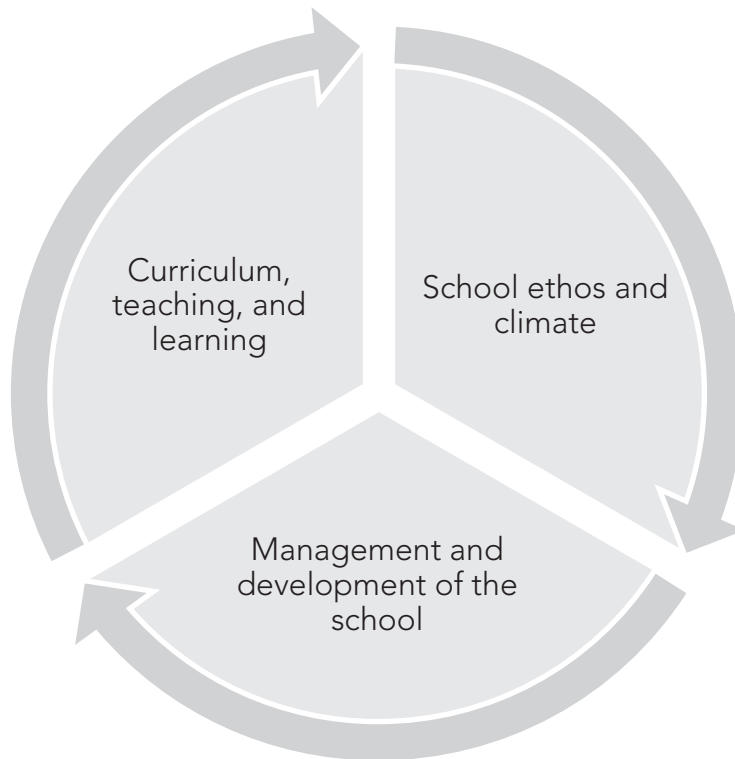
The 2012 UNESCO report, *A Place to Learn: Lessons from Research on Learning Environments*, examined the role of learning environments and their enabling conditions. Three case studies were examined: a government-sponsored study of the free primary education system in Kenya, the context and conditions for early childhood education in Spain, and an assessment of pupils' attitudes concerning learning environments in Singapore. Researchers found that enabling learning environments consisted of three main attributes: **effectiveness, connectedness, and cohesiveness**. These attributes were found to enhance health, safety and more equitable outcomes across a range of domains for inclusive learning.¹⁰

⁹ In J. M. Jones, S. D. Cochran, M. Fine, S. Gaertner, R. Mendoza-Denton, M. Shih, D. W. Sue, 2012, Preventing Discrimination and Preventing Diversity, American Psychological Association.

¹⁰ In UNESCO Institute of Statistics, 2012, *A place to learn*, (<http://unesdoc.unesco.org/images/0021/002154/215468e.pdf>).

Building block 1.4: Conceptualize the whole school approach in terms of the 3 core development areas

A whole school approach to *Teaching Respect for All* should permeate the 3 core development areas. The 3 core development areas divide the greater concept of school into three separate categories; each must be evaluated for and integrated into the culture of respect.



1. **Curriculum, teaching and learning.** At the heart of the learning process, the teaching, learning and the curriculum must provide a quality education that has at its core human rights values and principles. The principles and values of *Teaching Respect for All* must be mainstreamed within it. This area embodies not only textbooks and curriculum content, but also teaching and learning styles, pupil involvement, school policies, classroom discipline, learning outcomes and assessment, and non-formal/extracurricular activities.
2. **School ethos and climate.** A school's ethos dictates the 'feel' of a school to someone who walks in for the first time. The ethos is about relationships between everyone involved in the school and its wider community; the ethos influences the motivation, the confidence and the happiness of all who work and learn in the school. Relationships here are not solely about the official space that links pupils and staff and those in school with the wider community, but also embody peer learning, mediation, mentoring and online communities created by social networking. The ethos is also influenced by the hidden curriculum,¹¹ which embodies informal and interpersonal learning: the unofficial rules, routines and structures of schools through which pupils learn behaviours, values, beliefs and attitudes. All types of relationships between pupils, teachers, teachers and pupils, teachers and parents, headteacher and staff, and between the school and the community will impact on learning and life-chance outcomes.

An ethos has both hidden and overt characteristics, and represents the values and norms of the school and the behaviour and habits of those within it. It has been described as 'a shared dialogue on the core values of the school community and the daily practice, which tries to reflect these values'.¹² Ideally, the ethos of the school is owned by the whole school community.¹³ The ethos of a school, which has embraced *Teaching*

11 See L. Hamilton and B. Powell, 2007, Hidden Curriculum in G. Ritzer (ed), *Blackwell Encyclopedia of Sociology*.

12 In C. Furlong and L. Monahan, 2000, *School culture and ethos: Cracking the code*, Dublin, Marino Institute of Education.

13 See N. Lynagh and M. Potter, 2005, *Joined Up: Developing Good Relations in the School Community*, (<http://www.nicie.org/archive/Joined-Up.pdf>).

Respect for All, is one that ensures that the rights of children are acknowledged, respected and upheld within the school environment and the wider community, with regard to the way pupils are treated within school.

- 3. Management and development.** These two components represent essential and interacting aspects of the school community; management has the power to motivate, influence and guide the development of both the ethos and the curriculum towards a positive outcome. Management guides policy regulations, inner decision-making, power distribution, governance, responsibility sharing, public accountability, self-development schemes, planning, institutional evaluation and monitoring, communication, allocation of resources, ownership, and empowerment. However, responsibility for the success of TRA cannot rest solely with individual headteachers or managers, as they themselves will require the support of national and local education policy makers and development partners with local knowledge. It must not be assumed that those in charge will be free from bias and if change is to be widespread and sustainable, senior staff will also require training and space to regularly explore and discuss their beliefs with one another. Different forms of leadership style will also affect the school development process and impact significantly on the areas of curriculum, teaching, learning and the school ethos and climate.

Discrimination is multi-dimensional and contagious; therefore, the 3 core development areas are ideally addressed simultaneously and systematically in order to ensure consistency across the whole school, with all actors engaged in working towards the goals of *Teaching Respect for All*. However, in some settings with significant, deep-seated, and interacting forms of discrimination, in which the introduction and development of *Teaching Respect for All* curriculum guidelines is likely to be a complex and lengthy process, it may be decided to spend time in evaluating and addressing one core area, or simply part of a core area in the first stages; for example seating, relationships or staff/pupil interaction. The important point here is that whichever development area is chosen, however small, it should be taken on board by all within the school, maintaining a whole school approach.

Reflect: Which core development areas currently promote TRA values? How can you further strengthen integration of TRA concepts and values into all three areas?

Building block 1.5: Recognizing ways to build positive relationships

To fully embed *Teaching Respect for All*, a school must work to encourage the integration of positive relationships within every aspect of school life and its wider community. Below are five areas in which to build positive relationships:

Reflect: What specific activities can be implemented in each situation to draw on the various ways to build positive relationships? Could other areas of positive relationship building be drawn on to strengthen an initiative or activity?

Example: Difference Differently in Australia

An excellent example of country leadership is provided by the Difference Differently project established in Australia to promote tolerance and foster cultural understanding among teachers, children, parents and community groups.¹⁴ This provides online curriculum resources: videos, online forums, quizzes and interactive learning activities, geared to target those involved with pupils between 9 and 16 years.

¹⁴ Australian Government, 2012, *Difference Differently*, (<http://www.differencedifferently.edu.au>).

| | |
|---|--|
| Social skills | Students have the confidence to get on with others, they see good in others and can empathize with other points of view. Critical and creative thinking skills are developed within the curriculum and empower pupils to develop research and problem-solving skills as they learn to think differently. |
| Positive interactions | Confidence in personal identity and positive self-esteem are developed through teacher modelling, active learning, circle time and interactive games, encouraging students to take responsibility. Parental attitudes towards the work of the school are listened to, respected and acted upon. |
| Conflict resolution skill development | Children have the opportunity to attend school councils and child clubs, which have power to debate and influence change. Children are helped to develop the language and skills to voice and explain their feelings of injustice and to listen to and respect the views of others. |
| Tolerance for other cultures/practices | Issues of difference are confronted through the media, visits to new places and discussion. Children learn about other languages and cultures from listening to inspirational external speakers and researching into the lives of famous people engaged with raising human rights awareness. |
| Communication between school and life outside | Parents' meetings are set up and newsletters are sent home. Outreach work takes place directly or in partnership with local NGOs to encourage attendance and retention. |

Building block 1.6: Understand and plan to use recommendations for implementing *Teaching Respect for All*

There are many avenues and entry points to integrate *Teaching Respect for All* into the fibre of a school. The following are some suggested strategies and recommendations to be considered by management as you structure the integration process, and work through the change process.¹⁵



- 1. Clear introductions to the principles of *Teaching Respect for All* need to be conveyed in order to communicate and develop a shared vision and a whole school approach.** Evaluating what the school already has in place, what it is good at and formulating objectives for *Teaching Respect for All* to fill the gaps is more likely to be successful if management work with staff to develop and agree a shared vision and language for concepts such as inclusive, quality and rights-based education, rather than directing from above. If policy is imposed, there is the risk that those tasked with its implementation will become suspicious and apprehensive of the hard work and challenges involved in the new methods of working. If all players are involved and have ownership, they will be more likely to feel empowered and committed to the development process.
- 2. Planning and providing resources to all stakeholders through training.** Leaders can steer school development planning in the desired direction by making the goals clear and providing appropriate and

¹⁵ See D. Carter, D. and M. O'Neill, 1995 *International perspectives on educational reform and policy implementation*, London, Falmer Press.

adequate resources wherever possible. Time and training are prime resources if all those involved in the implementation process are to feel empowered to work towards change.

3. **Investing in continuous whole-staff development, including management, as there can be no curriculum change and improvement without staff development.** Teachers must be adequately prepared and supported in taking on new approaches, including being given sufficient time to review and understand modified teaching materials. Where training is scarce, collaborative working and making time for peer learning and support can be of great benefit.
4. **Assessing progress and being patient.** Recognize that change will take months or even years. Progress has to be monitored through discussion and observation but can be carried out in a non-threatening manner.
5. **Providing on-going assistance.** Good and respectful relationships are vital for school development to take place. Teachers must feel confident in asking for help and advice from colleagues. Group planning represents good use of human resources.
6. **Creating an atmosphere for change primarily through mutual respect between leadership and staff, pupils and community.** Open communication and teamwork is vital to the change process. Problems should be promptly dealt with in a manner that seems fair. The process of introducing *Teaching Respect for All* has to seem worthwhile, and a whole-school collaborative mission. Management should aim to make it a pleasurable and innovative experience.
7. **Using external consultants.** Consultants can provide expertise in development planning, as such skills might not be present in a traditional school.
8. **The principles of *Teaching Respect for All* are external to the school and therefore have to be shown to be worth the time and energy that will be needed from all involved.** Trained personnel from local education authorities and development partners, aware of local circumstances and possible tensions, must work to share and promote its value in all education settings.
9. **Recognition and rewarding of efforts.** Teachers should be rewarded for efforts to incorporate and grow the *Teaching Respect for All* initiative in the school. Rewards can be as simple as recognition or as large as vacation time or monetary support.
10. **Staff consensus is essential.** Self-evaluation is a dynamic process and can only be effective if all parties are committed to development.
11. **Inclusion of national stakeholders.** National education authorities and their local representatives should remain involved in the development process after it has been initiated, so as to step in with appropriate advice or resources when necessary.
12. **Focus on problem-based learning.** New understanding develops more effectively for both adults and children through active learning, co-operative learning within groups, use of real-life scenarios, and working with inspirational role models. Problem-based learning will encourage staff and community members and pupils to develop their critical thinking skills, to ask questions and consider others' points of view.¹⁶
13. **Institutionalization of *Teaching Respect for All*.** *Teaching Respect for All* should be institutionalized across the entire school setting, engrained in all aspects of school life, and permeating every subject and extra-curricular activity.

16 Arigatou Foundation, 2008 *Learning to Live Together: An Intercultural and Interfaith Programme for Ethics Education*, written in cooperation with UNESCO and UNICEF.

Reflect:

- How are TRA concepts currently being communicated to all stakeholders (teaching staff, parents etc.)? How can these concepts be clearly articulated?
- How are training and resources being provided to support new ideas and initiatives? How can staff input be involved in the process?
- Is there professional development in place for staff? Through what other avenues can educators receive the training necessary to have the confidence to carry out TRA in their work?
- Do current assessments exist to evaluate existing principles of TRA in your school(s)/network?
- How are you assessing progress and using these assessments to develop new recommendations, curriculum and change?
- Is there a short- and long-term strategy?
- Do all stakeholders feel supported and respected? What kind of environment needs to be created where educators and staff feel supported?
- Where can you bring in external consultants to strengthen the implementation plan?
- How can educators and staff be rewarded for participation?
- Do you have buy-in from all stakeholders on each change or initiative?
- How are you working with all stakeholders, including national and local authorities, to ensure their perspective is acknowledged in the development of an implementation plan?
- How can problem-based interactive learning be utilized?
- How can *Teaching Respect for All* be institutionalized across all subject matter and core development areas?

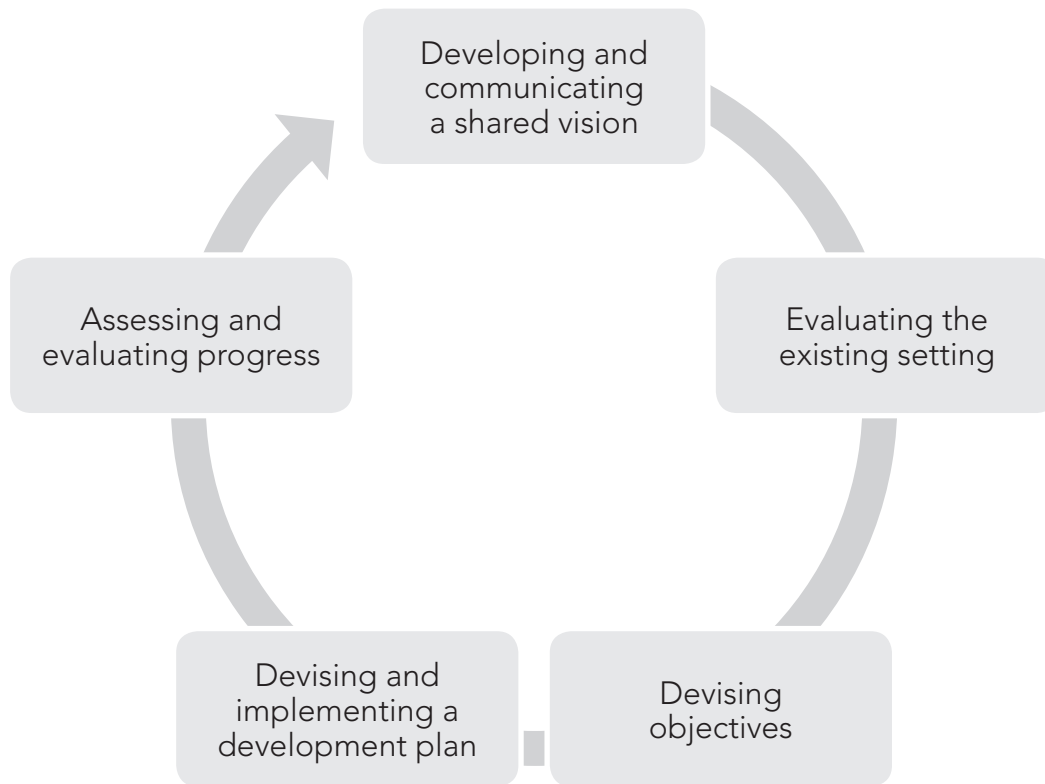
Concept check: Understanding the undertaking

This tool is designed to provide headteachers and NGO managers with background questions and concepts to help guide the process of integrating *Teaching Respect for All*. The first tool is broken down into six building blocks. By the end of this section, you should be able to:

- ✓ create a strategic plan to integrate a whole school approach to *Teaching Respect for All*. The plan should include consideration of all stakeholders who can support implementation of the strategy as well as influence all aspects of school life;
- ✓ identify local biases and have ideas of how to work with and overcome each on an administrative level so that pupil discussion can be supported;
- ✓ create a plan for how to structure all respect-based curricular and school changes in terms of the 8 principles of anti-racism;
- ✓ describe accurately the 3 core development areas and plan to evaluate the need for and promote change within each core area;
- ✓ create a plan for building positive relationships within the school and among other community stakeholders;
- ✓ create targets to incorporate all recommendations for implementation into future activity.

Tool 2: Five stages of change

The framework for integrating *Teaching Respect for All* into an existing curriculum progresses through the following five stages and is cyclic in nature:



The cyclical process of the development framework for *Teaching Respect for All* is a continuous and potentially empowering model, allowing all stakeholders to contribute, remain involved and inform future planning. It requires all stakeholders to contribute to the collective cause, playing a vital role in the examination and reassessment of progress against the original operative goals, identification of the strengths and weaknesses of the changes implemented, review of documentation, repeating questionnaires and observations. Implementing and sustaining *Teaching Respect for All* requires determination, time and patience from all, but the potential for positive outcomes is vast.

Each of the above stages is elaborated on throughout this tool. As you read, remember that the 5 stages are cyclical and not static. Thus, there should continue to be a flow through the stages and evaluation can lead to new objectives and re-evaluation.

Stage 1: Developing and communicating a shared vision



Stakeholders within schools in regions that have a history of centralized control, or hold traditional cultural values that discourage participation, may find that being able to speak about and influence development planning is an unfamiliar process. Sound and transparent governance within districts and school communities is important for the development of confidence and trust. History may significantly affect the ease of involvement of women, for instance, or those from certain castes, and active steps should be taken to consult and involve all in a sensitive yet encouraging manner. Additionally, in countries where the established curriculum is inherited from colonial rule or structured towards examinations, it may be hard to persuade teachers, pupils and parents that modified ways of teaching and learning can still produce positive results. It is important in the early stages to develop within stakeholders the confidence and commitment to take ownership of teaching, learning and school improvement within existing structures.¹⁷

Developing a shared vision is not always easy; there are likely to be differing opinions, beliefs and values within the stakeholders of a school and its community, and it is important to address these differences and agree on ways in which a set of common values that support *Teaching Respect for All* can be developed throughout the school.

Success at this stage will depend on the way in which the project is initially introduced and explained to all involved,¹⁸ the relationship and degree of trust between state education departments, management, staff and community, and the experience and background of teachers and other groups. Meetings to share and discuss the project should have a clear objective, should be arranged at a time that suits all players, and be time-bound. The meeting facilitator is key to success.

Criteria for the key facilitators:

- Have a good understanding of and empathy for the school or community context
- Be aware that they are in a powerful position
- Be trained to take on this role
- Maintain an open mind when listening to the opinions of others, making it clear that all are welcome to contribute and that participants will not be criticized
- Provide breaks as needed, especially while discussing controversial issues
- Clearly state the official or legal position of the country or district
- Make clear their personal views from the onset, also making time for others to put forward their own
- Make clear that an individual or committee should have overall responsibility for the project

¹⁷ UNESCO/Council of Europe, 2005, *Tool for Quality Assurance of Education for Democratic Citizenship*.

¹⁸ See A. V. Kelly, 2009, *The curriculum: theory and practice*, 6th ed., Los Angeles, London, Sage.

Stage 2: Evaluating the existing setting

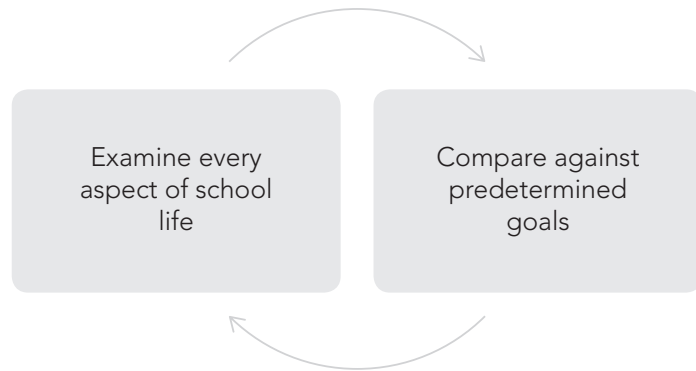
Self-evaluation is key to the school development process, which will lead to the integration of *Teaching Respect for All* within a school. The school development process evolves from the project’s successful introduction, the establishment of common ground, and collective exploration of questions such as:

- What are we hoping to achieve?
- What does a school look like that has effectively engaged with *Teaching Respect for All*?

Once these questions have been debated, those within the school community will be able to engage in self-evaluation with a clear focus, understanding the areas which need to be looked at in detail for evidence of weakness. Once a baseline has been established in terms of knowing and understanding the work of the school, the development process can begin to take place.

All schools should be aware of the forms of discrimination that characterize their locality. Self-evaluation requires an institution to critically examine every aspect of its life and to assess the information collected against predetermined goals. In this way, it can decide what it needs to do in order to achieve those goals. Teachers, headteachers and other stakeholders,

including pupils, parents, administrators, governing bodies, school management committees, local police and the wider community, are all responsible for school reform and should all be involved in the evaluation process.



Evaluation tables and guiding questions

The following tables provide indicators and questions to guide evaluation and discussion. The tables are created to explore the following two questions:

What are we good at? Using the indicators in Table 1 below, the school should firstly identify and debate the existing strengths within school activities and relationships that already contribute to *Teaching Respect for All*. Key to planning for the incorporation of *Teaching Respect for All* is assessing the strengths and ways of incorporating them into further development in order to reach the agreed long-term operative goals.

What have we already achieved? Where are we now? Secondly, in light of agreed strengths, the school should evaluate what has already been achieved in relation to *Teaching Respect for All*.

There are three tables to be used for evaluation, and they should be used chronologically as each builds on the last.

- **Table 1** provides indicators in the form of questions for each of the 3 core development areas. These questions are intended to enable you to assess your progress towards creating conditions that satisfy *Teaching Respect for All*.
- **Table 2** breaks down each quality indicator from Table 1 into sub-questions. In order to assess a school’s existing strengths and progress in putting *Teaching Respect for All* in place, it is necessary to consider these questions, adding more, or prioritizing some over others according to local, national or international conditions. You may choose to evaluate one area at a time in order to make the task more manageable. You should make the decision to focus on certain questions and indicators over others with all stakeholders.

Questions should be debated across the school over an agreed period of time and answers fed back to the individual or committee in charge of the project.

- **Table 3** is a guide to help you further consider the questions in Table 2. To help with this activity, examples are provided. Here, one question from each indicator is divided into sub-questions, to demonstrate the line of enquiry that may be taken in order to gather evidence. Once the questions in Table 2 have been answered, operative goals for each of the 3 core development areas can be defined. Suggestions are offered for sources of help and advice, which may help you in guiding the school towards achieving operative goals.

TABLE 1: Indicators

| | |
|---|--|
| <p>1. Curriculum teaching and learning</p> | <p>Indicator 1: Is there evidence of an adequate place for <i>Teaching Respect for All</i> in the school's goals, policies and curriculum plans?</p> <p>Indicator 2: Is there evidence of pupils and teachers acquiring understanding of <i>Teaching Respect for All</i> and applying its principles to everyday practice?</p> <p>Indicator 3: Are the design and practice of assessment within the school consistent with <i>Teaching Respect for All</i>?</p> |
| <p>2. School ethos and climate</p> | <p>Indicator 4: Does the school ethos adequately reflect <i>Teaching Respect for All</i> principles?</p> |
| <p>3. Management and development</p> | <p>Indicator 5: Is there evidence of an effective school leadership based on <i>Teaching Respect for All</i> principles?</p> <p>Indicator 6: Does the school have a development plan reflecting <i>Teaching Respect for All</i> principles?</p> |

TABLE 2: Sub-questions

| | |
|---|---|
| <p>1. Curriculum, teaching and learning</p> | |
| <p>Indicator 1 Is there evidence of an adequate place for <i>Teaching Respect for All</i> in the school's goals, policies and curriculum plans?</p> | <ul style="list-style-type: none"> • Is there a policy for <i>Teaching Respect for All</i>? • Are policies in place to address potential areas of discrimination and lack of respect: gender, language, disability and 'racist' incidents. • Are there policies for personal and social development, religious, and multicultural education? • Do all subject-based policies include opportunities for the principles of <i>Teaching Respect for All</i> to be promoted? • Is there a time frame for policy production? • Do policies reflect local needs? • Do 'hidden' fees reduce attendance? • Is there a scholarship system in place? • Do textbooks reflect the principles of <i>Teaching Respect for All</i>? • Are all staff aware of <i>Teaching Respect for All</i> principles? • Is there a coordinator/coordinating group for <i>Teaching Respect for All</i>? |
| <p>Indicator 2 Is there evidence of pupils and teachers acquiring understanding of <i>Teaching Respect for All</i> and applying its principles to everyday practice?</p> | <ul style="list-style-type: none"> • Are all staff committed to <i>Teaching Respect for All</i>? • Are all staff including references to <i>Teaching Respect for All</i> in everyday practice? • Do all staff have an adequate knowledge base to apply <i>Teaching Respect for All</i> principles to teaching? • Are teaching styles and practices conducive to the development of <i>Teaching Respect for All</i>? • Is teaching and learning differentiated to ensure all pupils are able to learn? |

Indicator 3 Are the design and practice of assessment within the school consonant with *Teaching Respect for All*?

- Are pupils involved in their assessment?
- Do pupils know what is expected of them?
- Are lesson objectives shared with pupils?
- Are results discussed with pupils and parents?
- Do pupils know how they can improve?
- Are assessment results fair and directly related to learning outcomes?
- Do all teachers assess against the same criteria?
- Are assessment results used for school development planning?

2. School ethos and climate

Indicator 4 Does the school ethos adequately reflect *Teaching Respect for All* principles?

- Is there an open line of communication (in local languages) between the school and all sectors of the wider community?
- Is training provided in the community to bring about widespread understanding of *Teaching Respect for All* principles?
- Do all within the school recognize, respond to, respect and celebrate diversity in everyday life?
- Does the school welcome children from all backgrounds?
- Do pupils attend school regularly and willingly?
- Are pupils happy and confident?
- Does the school represent a safe environment?
- Are parents confident in coming forward to enter into discussions with staff?
- Does the school have a system for conflict resolution?
- Is there a system for punishment or sanction?
- Are sanctions perceived as being fair?
- Are pupils/parents involved in decision-making?
- Are pupils confident in expressing their opinions?

3. Management and development

Indicator 5 Is there evidence of effective school leadership based on *Teaching Respect for All* principles?

- Is the headteacher/manager supported by LEA and school inspectors?
- Does the headteacher value and follow the principles of *Teaching Respect for All*?
- Is leadership and decision-making perceived as being fair and inclusive?
- Is leadership shared and delegated?
- Are management responsive to the needs of staff?
- Do all staff recognize the importance of their role in decision-making and school development?
- Are all staff supported and confident in their teaching and decision-making?
- Are incidents of discrimination dealt with fairly and effectively?

Indicator 6 Does the school have a sound development plan reflecting *Teaching Respect for All* principles?

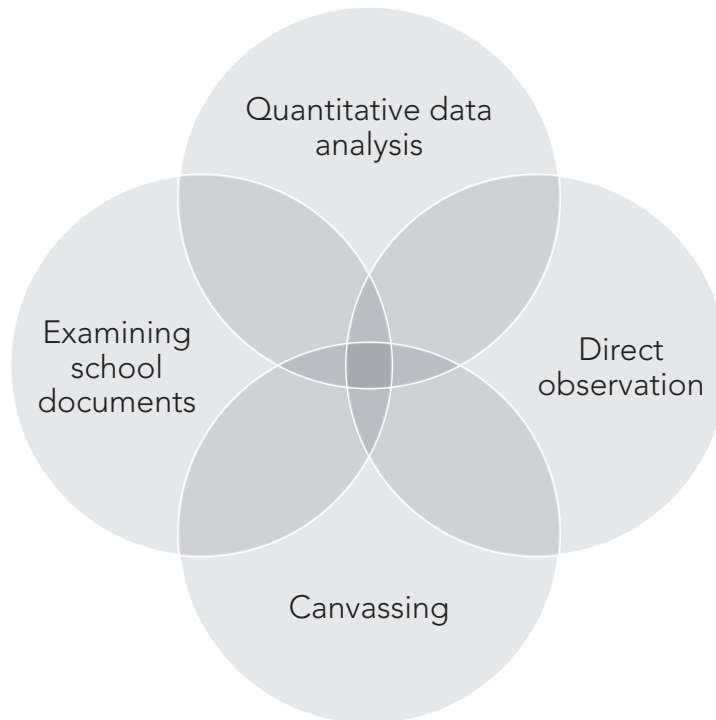
- Is there a school development plan?
- Does the school development plan reflect *Teaching Respect for All* principles?
- Is the school development plan supported by national and local principles of *Teaching Respect for All*?
- Are all members of staff involved in formulating the development plan?
- Is the development plan based on reliable pupil data?
- Are there opportunities for professional development at all levels of staffing?

TABLE 3: For further consideration

| Quality indicator | Sample question (from table 1) | What evidence is there? | Suggested methods for satisfying quality indicator |
|---|---|---|---|
| Indicator 1 Is there evidence of an adequate place for <i>Teaching Respect for All</i> in the school's goals, policies and curriculum plans? | Are up-to-date policies in place to address potential areas of discrimination and lack of respect: gender, language, disability and access, racist, sexual incidents? | <ul style="list-style-type: none"> • When were they written? • How often are they reviewed? • Is each teacher aware of the content? • Is implementation monitored? • Are they easily available for public scrutiny? • Is there a public complaints procedure? | <ul style="list-style-type: none"> • Is there policy advice from local authorities? • Can local specialist groups/NGOs provide advice? • Can meetings be held to share policies with the community? • Are pupils consulted? |
| Indicator 2 Is there evidence of pupil and teachers acquiring understanding of <i>Teaching Respect for All</i> and applying its principles to everyday practice? | Are staff including references to <i>Teaching Respect for All</i> in everyday practice? | <ul style="list-style-type: none"> • Do staff members talk to or talk <i>with</i> children? • Do staff ask pupils for their opinions? • Do children feel confident in asking for help? | <ul style="list-style-type: none"> • Staff training in conflict resolution. • Peer discussions amongst staff. • Role-play exercises. |
| Indicator 3 Is the design and practice of assessment within the school in agreement with the principles of <i>Teaching Respect for All</i> ? | Do pupils know what is expected of them? | <ul style="list-style-type: none"> • Do teachers share learning objectives with pupils for each lesson? • Are all pupils aware of what is expected of them for each lesson/week? • Are all children expected to achieve at the same level? | <ul style="list-style-type: none"> • Display/explain learning objectives for each session. • Ask why pupils think they are learning certain topics. |
| Indicator 4 Does the school ethos adequately reflect the <i>Teaching Respect for All</i> principles? | Are pupils/parents involved in decision-making? | <ul style="list-style-type: none"> • Are children asked for their opinions and are they acted upon? • Is there an effective school council? | <ul style="list-style-type: none"> • Set up child club/school council. • Hold open elections for membership. • Questionnaires or open meetings to canvass opinions. |
| Indicator 5 Is there evidence of effective school leadership based on the <i>Teaching Respect for All</i> principles? | Is leadership and decision-making perceived as being fair and inclusive? | <ul style="list-style-type: none"> • Do staff and pupils believe problems are dealt with effectively? • Are all members of staff involved in decision-making? | <ul style="list-style-type: none"> • Questionnaires to all staff which are evaluated independently from the education setting |
| Indicator 6 Does the school have a sound development plan reflecting the <i>Teaching Respect for All</i> principles? | Are all members of staff involved in formulating the development plan? | <ul style="list-style-type: none"> • Are all actors consulted as development planning takes place? • Is a draft plan shared and discussed with staff? | <ul style="list-style-type: none"> • Whole school planning meetings (according to size of school). |

Methodology for evaluation

In order to properly answer the above questions, you should draw on your experiences, facilitate stakeholders to share their opinions and collect information or data. The following methods of information gathering are provided for reference to assist the self-evaluation process. These are just suggestions. You should use methods and means applicable to you and your setting.



1. Quantitative data analysis

Enrolment records: A school cannot begin to understand whether or not it is discriminating in favour of particular groups if it is unaware of the pupils registered within the setting. In some developing contexts data may not be available from local or national sources. Therefore it will be valuable to begin to keep a register of attendees, even over a short period of time, as this can be used to inform those in charge not only who is but more importantly, who is not attending on a regular basis. Once this is known, steps can begin to be taken to address the situation.

Examination records: Examination results for individual children can be used to inform the school which groups are succeeding over the years and whether changes are taking place. For example, are there gender differences, are children with disabilities achieving, or is there evidence that migrant groups are low-achievers? The school should ask itself why examination results are higher or lower for different groups. Are pupils dropping out of school, or is their attendance dependent on having to repeat years of failure?

Attendance records: Attendance records for each class and year group should be analysed so as to understand who is coming to school, who attends erratically and who might have dropped out. Records over previous years should be studied as they may show significant changes.

Demographic records: Household surveys can be utilized to provide information on those families who live in the school catchment area, their ethnicity, religion, incidence of disability, number of siblings, etc. although accuracy of these depends on the individual or family's ability or willingness to disclose their details. This information can be used with caution and in conjunction with school records and local knowledge to examine whether the school is providing for those families.

2. Canvassing

In the process of introducing *Teaching Respect for All*, it is useful to find out what pupils/parents/staff think about different aspects of the school within each of the 3 core development areas. Questionnaires in local languages can be sent to members of staff, children, parents and others involved in the school community. Focus groups are a valuable means to orally canvass opinion of all actors, particularly if they cannot read or write in the language used, holding one-off or regular meetings for parents (encouraging both sexes) in accessible areas and at convenient times for those at work. Local community or religious groups or NGOs might be asked to help in reaching those who are sometimes reluctant to become involved.

3. Direct observation

Fellow teachers or the headteacher can carry out observation of teaching. It should be undertaken with clear objectives in mind, agreed between all parties. Evaluation should be positive and provided solely in line with these objectives. Opportunities could be provided for teachers to exchange classes or to shadow more experienced fellow teachers, with time provided afterwards for feedback. Individuals or groups of pupils can be observed over a period of time in order to track differences in engagement, responses, learning and behaviour.

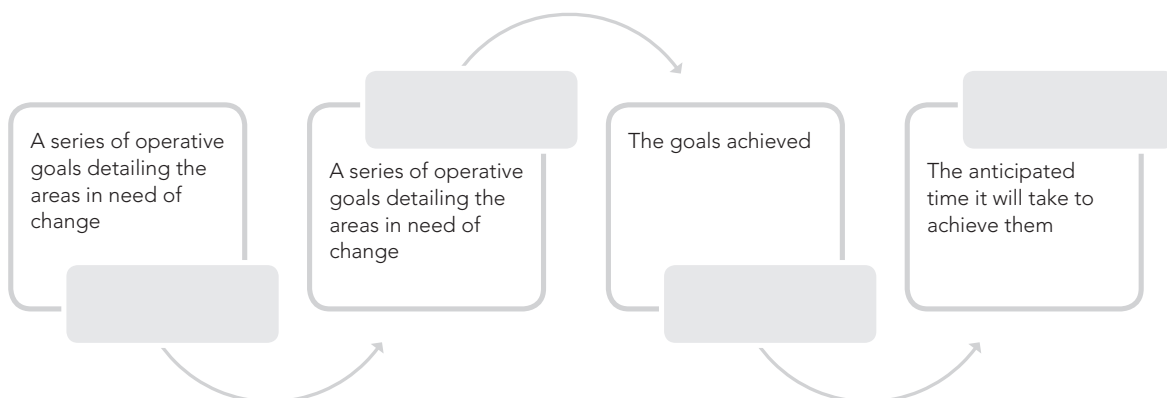
4. Examining school documents

Cross samples of pupils' exercise books will provide evidence of achievement, continuity and teacher feedback, enabling further understanding of progress within different pupil groups. Teachers' lesson plans will show degrees of awareness of children's individual needs and whether or not differentiation in teaching is taking place. Textbooks in all subjects should be analysed for evidence of discriminatory content (both text and illustrations), relevance to the context in which the child is learning, and degree of historical accuracy and fairness. Policies relating to individual subjects and wider school issues should be scrutinized to assess whether they show awareness of inclusion or opportunities for active learning (as opposed to the situation in which pupils are passive recipients of teacher-led instruction), group working, questioning and debate. An examination of minutes of meetings can provide a useful way of monitoring the content or attendance of staff or school management committee meetings.

Stage 3: Devising objectives

Once the self-evaluation questions have been asked, answers documented, and an assessment made of the current situation, the school as a team can begin to define the operative goals that are necessary to bring about successful implementation of *Teaching Respect for All*. For instance, if policies are found not to be in place for each curriculum area, or if the policies do not include ways of developing and promoting the values of *Teaching Respect for All* in terms of curriculum content or means of curriculum delivery, then this gap constitutes an area for future development and will become an operative goal.

The Development Plan will consist of:

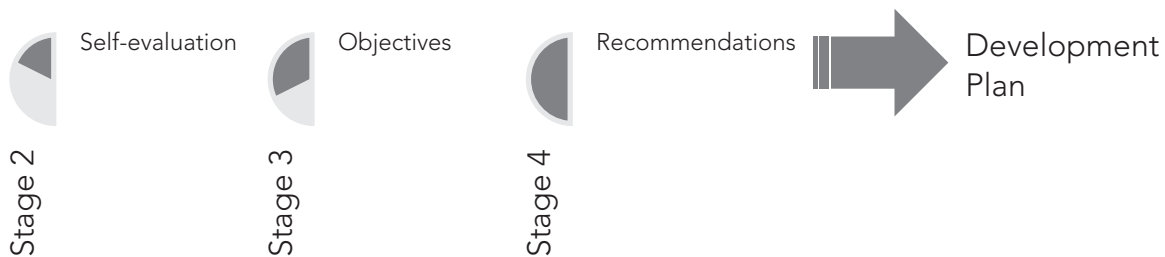


Stage 4: Devising and implementing a development plan

This stage suggests ways in which the principles of *Teaching Respect for All* can be woven into the 3 core development areas of an existing curriculum structure. In settings dominated by traditional pedagogical practices - whereby teachers deliver a set curriculum to passive learners - teacher training, including the provision of opportunities for teachers to observe and discuss real or digital examples of inclusive teaching practices, will be essential. Here, too, the modification of existing policies and the long-term development of critical thinking skills and debate are likely to be key. As sensitive issues of discrimination will be confronted at all stages of the change process, the role of the facilitator within meetings and discussion groups for teachers and community members, as outlined in Stage 1, is central to the success of whole school development. The facilitator of discussion groups must be mindful of feelings of anger, anxiety, fear, pride, guilt, avoidance, and denial.¹⁹

It is advised that the following recommendation sets are considered as plans to implement operative goals and are drawn up, as they will all have a degree of bearing on the success of the implementation of the development plan. Many goals are likely to take several years of collaborative development before they are fully achieved.

Drawing from your self-evaluation in Stage 2 and objectives from Stage 3, as a group, you should now use the recommendations in this Stage to devise a development plan. Recommendations are thus broken down by the 3 core development areas as well as some initial overarching recommendations.



Recommendation set 1: General recommendations on developing partnerships

External advice and support from specialists who have a good understanding of the local context will be essential throughout the introduction of the *Teaching Respect for All* Project. Monitored collaboration between the school and outside agencies is important both to enlist support and draw on the expertise of others in building capacity for *Teaching Respect for All*, without reproducing or contradicting messages or activities. Local NGOs, traditional leaders, religious groups, teachers' unions, development partners, and the private sector are all key to developing a homogenous approach to the principles, so long as they are all working to achieve the same overall objectives. It is important that the individual or group responsible for coordinating, monitoring and developing the project insists on regular updates on activity.

Example: UNICEF's Child Friendly Schools

UNICEF's Child Friendly Schools (<http://www.unicef.org/cfs/>) is an example of an external initiative, which has been developed in practical ways by international NGOs²⁰. Child-friendly schools are designed to develop inclusivity and children's rights, academic effectiveness, safety and protection, gender equality, and school/community linkages.

Civil society groups with particular concern and expertise in combating discrimination through developing respect and tolerance - the specific target areas of *Teaching Respect for All* - should be involved, as they have the capacity to broaden the range of involvement between and across communities.

¹⁹ In N. Lynagh and M. Potter, 2005, *Joined Up: Developing Good Relations in the School Community*, (<http://www.nicie.org/archive/Joined-Up.pdf>).

²⁰ UNICEF, 2012, *Child friendly schools* (http://www.unicef.org/lifeskills/index_7260.html#A%20Framework%20for%20Rights-Based,%20Child-Friendly).

Recommendation set 2: Implementing operative goals – curriculum, teaching and learning

The following are recommendations for various inputs into the first core area for development. Each of these inputs impacts the others, therefore all should be considered.



Educators. Teachers should ideally be recruited to reflect the demographic of the school. Teachers from indigenous groups will be most able to introduce and develop understanding of indigenous culture into a whole-school curriculum.

Teaching methods. Many schools throughout the world teach via traditional western-style pedagogy of the teacher leading from the front of the class, guided systematically by a textbook, which may provide the only source of information for both teacher and pupil. This method serves to satisfy the need to maximize school attendance figures (in that it can contain a large number of children in one setting) and teach all curriculum subjects necessary for examination purposes, although it does not guarantee learning or examination success. In addition, teaching as *instructing* can too easily teach passive learning habits in which pupils simply listen and copy, limiting their opportunities to explore and question beliefs, and interact with one another through mediated discussion in the safety of a structured environment. This traditional pedagogy makes few links between the pupil and the curriculum to be learned, frequently denying lived experiences and taking little account of individual difference.

Traditional teaching methods in which the teacher leads throughout each lesson have the capacity to sustain power relations and open the space for biased attitudes between learners, providing dangerous ground for the reinforcement of dominant and discriminatory behaviour, targeting differences in areas such as gender, caste and poverty. Schools must be aware that teachers may themselves hold prejudices towards certain groups of pupils. Teachers may model their teaching in the manner in which they themselves were taught, perhaps coming straight to the job after completing their own school education. This has the potential to reproduce long-held beliefs such as gender stereotyping.

Teachers should employ a problem-based learning methodology focusing on group activities and hands-on learning.

Training for the adoption of new methods in learning and teaching. In order for schools and teachers to effectively and confidently adapt their traditional ways of working, and for pupils to adapt their learning behaviour, there must be sufficient professional training opportunities for teachers, either from government or from external bodies who understand the context and existing knowledge base. Changes in approach demanded by the *Teaching Respect for All* project require State investment in widespread and systematic training at all levels of expertise, and will perhaps only fully evolve over generations. Staff development through facilitated discussion, non-threatening peer observation, and modelling of inclusive practice is vital in order to provide teachers with the confidence to successfully trial new and sometimes very unfamiliar methods of working.

Professional learning communities (PLC). PLCs^{21,22} can lead to improved pupil learning and social development, and enhance staff practice and morale. Collaborative working (to discuss planning, curriculum, and pedagogy) within PLCs between groups of staff members and managers at all levels across clusters of schools has been found to result in:

- shared values and vision; collective responsibility for pupils’ learning;
- reflective professional enquiry;
- collaborative focus on learning;
- group as well as individual professional learning;
- openness, networks, and partnerships;
- inclusive membership;
- mutual trust, respect and support.

Consequently, the introduction of PLCs is recommended to reinforce the process of *Teaching Respect for All* development, as collaborative working will provide a useful forum for essential racial dialogue. To be effective, PLCs must be endorsed and supported by leadership within each education setting and provide all groups with sufficient time and space for regular meetings to take place.

Example: The Experiential Learning Project across Asia

The Experiential Learning Project (ELP) to promote Learning to Live Together encouraged participatory learning and critical thinking within Asia.²³

Work took place within a school in Japan to bring deeper understanding between Japan and Korea, including exchange visits between the two countries and history teaching which took the viewpoint of each country. Active learning, in contrast to traditional pedagogy where pupils are passive learners, allowed teachers to encourage pupils to express, share and present their own ideas. This was found to encourage deeper understanding of other people.

In Indonesia, the ELP project was led by a researcher to raise awareness of prejudice by skin colour. Existing pupil bias was identified from the results of questionnaires, and then over a six-week period, lessons were delivered to raise awareness of prejudice and encouraged pupils to collect information about inspirational figures from all races. Self-reflection and open discussion were encouraged through a range of activities as pupils were asked for their opinions of people based solely on different skin colour, through an exploration of multi-cultural stories and through drawing. It was found that although pupils who took part in the project retained deep-seated prejudices, their bias towards favouring the appearance of white Europeans was reduced. It was observed that ‘pupils become aware that racism dehumanized and discriminated the victims, made people stupid and feel stupid, and caused anger, loneliness and distrust’. The project concluded that it is possible to modify entrenched feelings of prejudice through practical activities and discussion but that work to do this should take place over a longer period of time.

Differentiation. Differentiation is the process of modifying or adapting the curriculum according to the different ability levels of the pupils in one class and is the only teaching method that ensures all children can access the curriculum. It can be a challenge for teachers trained in traditional teaching methods (especially those with large classes) to ensure that the work being done in the classroom is relevant to the children and their contexts, that it respects their world and responds to their particular needs; however, to not do this is to open the way for them to lose interest and drop out. Differentiation of the learning process can take place through different methods of presentation, practice and performance, and different methods of assessment. It may be organised in a number of ways, depending on the experience of the teacher and their knowledge of the ability, background and interests of children in the class. Simple methods can be valuable, such as asking a range of questions that reach children at all levels of ability, building their confidence and helping them to feel involved.

21 See National College For School Leadership, 2006, *Creating and sustaining an effective professional learning community*, (<http://networkedlearning.ncsl.org.uk/knowledge-base/programme-leaflets/professional-learning-communities/professional-learning-communities-05-booklet2.pdf>).

22 In SEDL, 2012, SEDL, (<http://www.sedl.org/>).

23 UNESCO EIU Experiential Learning Programme, 2007, *Practical Research on Current Issues: Studies on Global Perspectives in Schools in Japan*.

Example: Differentiating for hearing in Australia

In the Northern Territory of Australia, indigenous children are significantly more likely than their non-indigenous peers to be affected with hearing disorders, affecting in turn their ability to acquire basic skills of numeracy and literacy. Despite the installation of hearing loops and microphones, indigenous pupils were still disproportionately unable to follow class instruction. Thus, it has become clear that training of teachers in more inclusive, visual teaching methods is necessary to increase pupil retention and learning.

Activities within all subject areas may sometimes be better suited to changed seating arrangements and group work, providing opportunities for teaching children according to different levels of ability, for encouraging them to collaborate over problem-solving tasks or enabling them to share ideas through discussion. In multi-grade classes, which accommodate children of different ages within one class, differentiation of activity is of particular importance, although also dividing children into groups of varying ages can enhance the development of social skills.

If children fall behind, opportunities are ideally provided for them to be taught within small-group or individual remedial teaching sessions. Links with parents to help them to become involved in their child's learning might be established, although it is important to consider whether there is time and space for children to undertake any study at home if the home is shared between several family members, many of whom have to work long hours to sustain a livelihood.

Curriculum content. 'When governments deliver education in ways that are seen to violate basic principles of fairness and equal opportunity, the ensuing resentment can inflame wider tensions. And when classrooms are used not to nurture young minds by teaching children to think critically in a spirit of tolerance and mutual understanding, but to poison those minds with prejudice, intolerance and a distorted view of history, they can become a breeding ground for violence'.²⁴

In order to integrate *Teaching Respect for All* into the curriculum, teachers should be helped to develop the confidence to incorporate active learning and critical thinking skills into their lessons. This can be done within an existing published curriculum by encouraging questioning and discussion and by considering the content in relation to the children's own experiences. New learning takes place most successfully when a pupil can connect it to something they already understand, thus local knowledge from local people provides an ideal starting point for branching out into wider curriculum development.

Example: Thinking Cards from Ireland

Thinking Cards for pupils of all ages (4-18) have been developed in Northern Ireland, UK, to promote the development of reflective and active thinking skills through small group work.²⁵ These follow the belief that for pupils to become skilful thinkers, they should be encouraged to talk about and reflect on their thinking. The Thinking Cards can be used in many learning situations and could be adapted for use in a wide range of contexts. They are organised into five categories:

1. Working with others
2. Thinking
3. Problem solving and decision-making
4. Self-management
5. Managing information and being creative.

The hidden/informal curriculum. The hidden or informal curriculum refers to the unofficial rules, routines and structures of schools through which pupils learn behaviours, values, beliefs and attitudes. Elements of an informal curriculum do not appear in schools' written goals, formal lesson plans, or learning objectives, although they may reflect culturally dominant social values and ideas about what schools should teach.²⁶ This is the space where pupils learn about beliefs, behaviour, attitudes and relationships between teachers, pupils and teachers, and between one another. It can be in tune with the school's philosophy, reinforcing a positive ethos, or it can be

²⁴ In UNESCO, 2011, *Global Monitoring Reports*.

²⁵ See North Ireland Curriculum, 2013, *Thinking skills and personal capabilities*, (<http://www.nicurriculum.org.uk/TSPC/>).

²⁶ See L. Hamilton and B. Powell, 2007, Hidden Curriculum in G. Ritzer (ed), *Blackwell Encyclopedia of Sociology*.

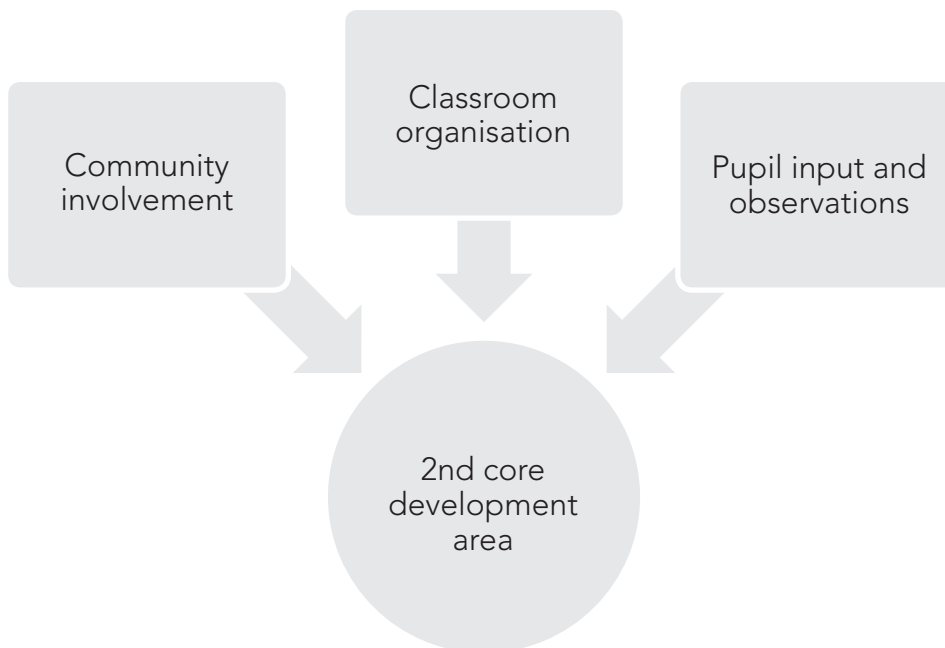
contradictory. It is here that microaggressions²⁷ - the subtle acts of discrimination and bullying which can affect any marginalized group and can undermine a school's development process - might be active. Listening to pupils, respecting their experiences and opinions, and devolving responsibility will help to ensure the informal curriculum does not become corrosive.

Policies. In many countries, districts and education settings throughout the world, policies to address discrimination may be in place, but are either out-dated or not followed. In some places, policies fail to reflect local needs or teachers are unaware of their existence. Policies should state the intention of the organization and be accessible to all stakeholders. A review of existing policies is part of the process in implementing *Teaching Respect for All*.

Textbooks. Textbooks can reinforce stereotypes and perpetuate discrimination. For example, language-teaching materials can surreptitiously provide misleading and simplistic interpretations of other cultures²⁸. When curriculum or textbook content explicitly or implicitly disparages some social groups, schools can inculcate intolerance and reinforce social divisions. While schools have the potential to provide a peaceful environment in which children learn and interact with each other, they can also play a role in normalizing violence, and in undermining attitudes conducive to peaceful conflict resolution'.²⁹

Recommendation set 3: Implementing operative goals – school ethos and climate

The following are recommendations for various inputs into the second core area for development. Each of these inputs impacts the others, therefore all should be considered.



Community involvement. Involving the community³⁰ in activities and projects to introduce and develop *Teaching Respect for All* will help to build understanding and links with those outside the school. Parents, local NGOs, community or religious groups, local police and the private sector should all be considered as development partners in this project. As part of the self-evaluation process it should have been decided whether or not the school system accommodates or discriminates against the cultural practices of those in its catchment area - and if so, an operative goal might be necessary in order to address this possible prejudice. For instance, in some regions it may be important for pupils to attend family funerals, but as in some indigenous cultures the funeral cannot take place until all family members have arrived, this can result in a pupil having to take a long period of absence.³¹

27 IN D. W. Sue, 2010a, *Microaggressions in everyday life: Race, gender, and sexual orientation*. Hoboken, NJ, and Sue, D. W., 2010b, *Microaggressions, marginality and oppression: An introduction*. inn D. W. Sue (ed.), *Microaggressions and marginality: Manifestation, dynamics, and impact* (pp. 3–22), Hoboken, NJ, Wiley.

28 See H. Starkey, 2007, *Language Education, Identities and Citizenship: Developing Cosmopolitan Perspectives in Language and Intercultural Communication no. 7, vol. 5*, pp 56–71, (<http://www.tandfonline.com/doi/pdf/10.2167/laic197.0>).

29 In UNESCO, 2010, *Global Monitoring Reports*.

30 In N. Lynagh and M. Potter, 2005, *Joined Up: Developing Good Relations in the School Community*, (<http://www.nicie.org/archive/Joined-Up.pdf>).

31 See P. Lorretta de P, 2007, *Systemic Racism: the hidden barrier to educational success for indigenous school students*, in *Australian Journal of Education* (http://www.acer.edu.au/documents/AJE_51-1_Plevitz_e.pdf).

Ideally, if children fall behind, opportunities are provided for them to be taught within small-group or individual remedial teaching sessions. Links with parents to help them to become involved in their child's learning might be established, although it is important to consider whether there is time and space for children to undertake any study at home if the home is shared between several family members, many of whom have to work long hours to sustain a livelihood

Classroom organization. Changes in classroom organization and seating can encourage the development of confidence in using critical thinking skills, which are vital to challenge entrenched racist views..

Pupil input and observations. Training pupils (15-16 years old) to be researchers within a school to help management learn more about classroom relationships between teachers and pupils, from a pupil perspective, can provide valuable information. In order to carry out this type of exercise, teachers must feel confident in their roles. In traditional pedagogy, pupils expect teachers to take the lead in decision-making and teachers feel it is their professional duty to do so. To deviate from these roles is to introduce feelings of risk, but also to open the classroom to mutual trust.

Circles

Working within a circle for example allows all members of a group to make eye contact with each other and reduces the hierarchical divisions, which can easily predominate within meetings and classrooms. It also encourages participation.

Object facilitated discussion

Sometimes discussion can be facilitated by the use of an object, which is passed from one to another, possession of which permits that person to speak. In settings where seating is permanently fixed in rows of benches, it may be easier for the teacher to initiate discussion and debate within small groups.

Circle time

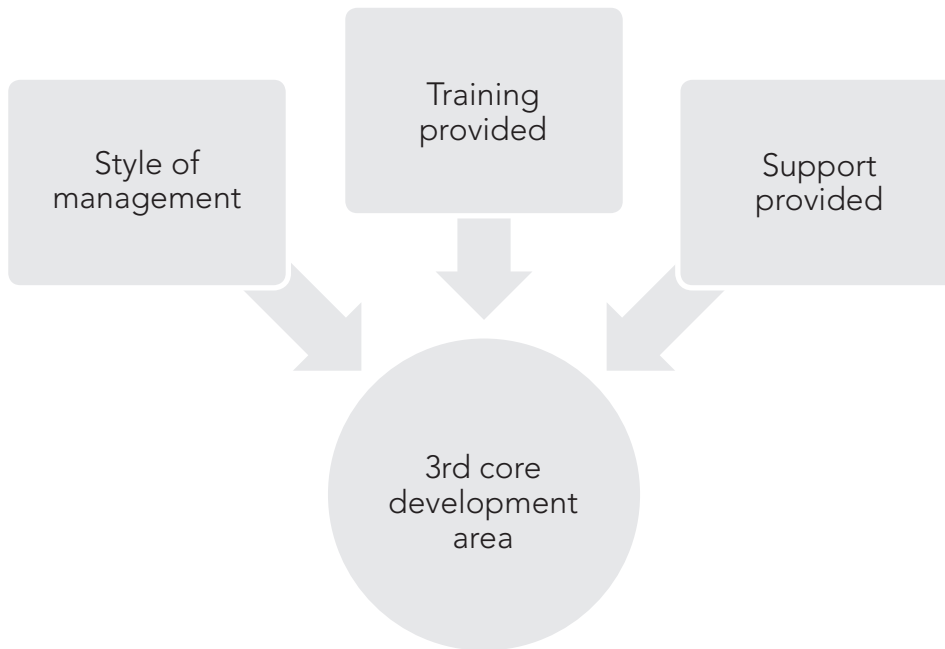
'Circle time' works most successfully when it is clearly structured with opening and closing activities around the main discussion so that participants become familiar and confident within the format. Teachers will initially need to be taught through modelling how to incorporate this into their teaching. Working within a circle provides a good way for exploring controversial issues and to discuss incidents of discrimination as they arise. Puppets, role-play, music and drama can encourage children to explore and speak about unfamiliar ideas. In order to develop conflict resolution skills, specific language for reconciliation has to be taught. If a curriculum emphasises the equal value of every human being, then ideas, which promote racism, should not be tolerated, although it is suggested that extremist ideas can only be influenced by making them the subject of intellectual discussion within a moderated environment.

Example: Including pupils in change

Teaching Respect for All seeks to help young people to deepen their understanding of the world and begin to influence decisions that affect them directly. Ultimately, this will help pupils to fight against discrimination and to build tolerance. The following are two examples of this in action:

- The People's Action Forum (PAF) is an NGO in Zambia aiming to encourage community participation through the participatory 'reflect' methodology of critical analysis. PAF works with women and children to develop community participation in school governance in non-threatening informal environments in which participants feel safe and can acquire life skills. Involving children in decision-making encourages parents and the community to become involved, but also highlights the traditional views on the relationship between adults and children.
- Children's clubs in Nepal appear to have reduced incidents of corporal punishment within schools. However, although outlawed by the Convention on the Rights of the Child, incidents had still been happening. Children learned skills to communicate and fight against this injustice.

Recommendation set 4: Implementing operative goals – management and leadership



As local, regional or national means of achieving operative goals are decided upon and put into place, the style of management will influence the degree to which members of staff and the wider school community are motivated to initiate and sustain change. Training and support for headteachers and managers in democratic leadership skills is crucial in order to help them to develop the skills to democratically and effectively balance both local and national needs with possible changes in pedagogical practice.

Stage 5: Assisting and evaluating progress

The success of Whole School Development for *Teaching Respect for All* will be measured by the changes that take place when judged in relation to the findings of the self-evaluation exercise and the specific operative goals.

Evaluation should consist of the following:

- Self-evaluation using the checklist provided in Tool 3.
- Self-evaluation compared to a realistic timetable with long-term and short-term goals for the achievement of objectives, which should be set out at the point at which *Teaching Respect for All* is introduced into the school community.
- External Evaluation done by inspectors. Inspectors should be trained in the principles behind *Teaching Respect for All* in order to offer each education setting constructive advice where necessary and to evaluate progress fairly against targets. The achievements of each setting should be judged in relation to its unique context rather than against national or international expectations that may be unrealistic. To reflect the mutual respect and community commitment promoted by *Teaching Respect for All*, it is important that representatives of all actors within the school community are involved in the inspection process.

Achievements will depend entirely on the unique setting and the specific needs identified from self-evaluation.

Throughout the evaluation process, collaboration between all stakeholders, external evaluators and internal facilitators is necessary. Collaborative evaluation will strengthen future progress and make the evaluation richer in quality.

Some of the broad changes resulting from successful achievement of the operative goals might be:

- A shift in pupil demographics
- Increased admission
- Retention
- Reduction in drop-out rates
- Improved and active pupil engagement
- Pupil and teacher satisfaction
- Confidence and motivation
- Parental empowerment and involvement
- Increased exam success and links with employment opportunities

Concept check: 5 stages of change

This tool is designed to provide headteachers and NGO managers with the skills necessary to oversee the implementation and evaluation of *Teaching Respect for All*.

By the end of this section, you should be able to:

- ✓ introduce concepts to *Teaching Respect for All* to all stakeholders;
- ✓ select facilitator(s) to oversee the development of a shared vision for implementing *Teaching Respect for All*;
- ✓ manage and organize conversations to evaluate where the school stands in relation to respect in the 3 core development areas;
- ✓ coordinate stakeholders to use the self-evaluation to devise objectives for what needs to happen in order to achieve a whole school approach to *Teaching Respect for All*;
- ✓ construct a plan for each of the 3 core development areas to incorporate *Teaching Respect for All* into the backbone of the school;
- ✓ lead a self-evaluation of progress towards *Teaching Respect for All*, based on UNESCO's Learning for Life initiative question checklist;
- ✓ hire, work with and learn from an external inspector's evaluation.

Tool 3: Checklist for evaluating progress in the 3 core development areas

Self-evaluation is not an easy task. In order to facilitate discussion, the following checklists have been adapted from the UNESCO Learning for Life initiative³², and provide a comprehensive list of questions, which can help evaluate progress within the 3 core development areas:

What do learning results indicate about developing knowledge and understanding of:

1. Human rights, including: child rights, women's rights, political & cultural rights, equal access to education for all (especially for marginalised groups), and humanitarian norms in times of conflict?

³² UNESCO Learning for Life, Checklist for the assessment of *Learning to Live Together* initiatives. Source: Compiled from Monitoring and Evaluation Framework for LTLT, a draft preliminary document of the joint GTZ and IBE initiative on developing a Monitoring and Evaluation Tool (M+E Tool) for Learning to Live Together (LTLT), in UNESCO/IBE Tools for Curriculum Development, Module 8, Activity 3. This set of questions builds on a number of evaluation instruments or research studies, including Birthistle's evaluation of the Social Civic and Political Education project in Northern Ireland (2001); Tibbitts and Torney-Purta's 1999 study *Citizenship education in Latin America: preparing for the future* (in particular, chapters IV and V); the OHCHR/UNESCO draft action plan for the first phase (2005-2007) of the *World Programme for Human Rights Education*, focusing on the primary and secondary school system; the tool for quality assurance of education for democratic citizenship in schools developed by the Centre for Educational Policy Studies and UNESCO project (2004 draft); and studies such as Sinclair (2004) *Learning to live together: building skills, values and attitudes for the twenty-first century*, and Tibbitts' *Literature review on outcomes of school-based programmes related to 'learning to live together'* (August 2004 draft) prepared by the International Bureau of Education. The framework also takes into consideration the literature on conflict sensitivity (International Alert 2004) and working in conflict zones (see Paffenholz 2005).

2. Knowledge of own and other cultures and lifestyles?
3. Minority issues?
4. Stereotyping and bias (including socialization, role of culture, formal education and media)?
5. Local, national, global citizenship, interdependence?
6. Conflict, peace and non-violence (including causes and consequences of armed conflict, conflict resolution, mediation, etc.)?
7. Causes and consequences of poverty?
8. Causes and consequences of environmental degradation?
9. Strategies for preservation and sustainable exploitation of natural resources?
10. Multiple identities?
11. Self and others?
12. Health behaviours affecting self and others?
13. Democratic processes (at school, local, national and international levels)?
14. Other?

What do learning results indicate about developing skills and competencies in:

15. Critical thinking and reflection?
16. Problem solving?
17. Communication?
18. Conflict management - negotiation – mediation?
19. Negotiation?
20. Ability to take on multiple perspectives?
21. Identifying bias?
22. 'Democratic' decision-making?
23. Participation - taking action?
24. Assertiveness - refusal skills?
25. Relationship competence?
26. Other?

What do learning results indicate about adopting and reinforcing the desired values and norms of:

27. Non-violence and peace?
28. Equality?
29. Social justice?
30. Non-discrimination?
31. Respect for life
32. Respect for health?
33. Respect for human dignity?
34. Respect for diversity?
35. Empathy and care?
36. Cooperation?
37. Solidarity?

- 38. Taking action?
- 39. Other?

What do the learning results indicate about the demonstration of attitudes and behaviours towards:

- 40. Reduced levels of violence and aggression in schools and communities?
- 41. Increased pupil participation in the life of the school?
- 42. Pro-active and responsible civic engagement at local, national or international levels?
- 43. Understanding and cooperation among different social/cultural groups in and out of school?
- 44. Promoting and defending human rights principles in and out of school?
- 45. Reduced levels of sexual harassment and transmission of diseases?
- 46. Other?

How learning results are evaluated:

- 47. How are learning outcomes assessed?
- 48. What methods are used?
- 49. Are non-traditional ways of assessment used?
- 50. Are they consistent with the learning goals and approaches of the programme (reflecting equality, transparency, fairness, etc.?)
- 51. Are the approaches varied?
- 52. Do they reinforce the multi-dimensional nature of this area of learning?
- 53. Does the assessment cater for diverse learning styles?
- 54. Is assessment continuous?
- 55. Is assessment related to the measurement of attitudinal and behavioural change?
- 56. Is assessment meant to foster overall pupil development?
- 57. Who conducts the evaluation?
- 58. Are pupils involved in developing assessment procedures?
- 59. Does the assessment seek to ascertain pupil perceptions of their learning and of the programme itself?
- 60. Are parents and community involved in assessment?
- 61. Are parents and community regularly informed of the outcomes of assessment?
- 62. Are teachers' reactions to the programme assessed?
- 63. Is evaluation used as an inclusive participatory learning tool?
- 64. Has the peace and conflict situation (conflict dynamics, root causes and peace issues) been assessed for the school, the community and the wider context?

Intended or unintended effects (outcomes and impact):

In addition to individual learning outcomes, projects may have intended and unintended impact on pupils, the school more generally, or the wider community. The following questions will help to determine this:

- 65. What has been the effect – impact of the programme among pupils?
- 66. What has been the impact of the programme on the overall school community? How is this assessed?
- 67. What has been the impact of the programme in/on families and the wider community? How is this assessed?
- 68. What has been the impact of the conflict situation on the programme (risks, problems)?

69. What has been the impact of the programme on the immediate and the wider conflict and peace environment?

To what extent the initiative is a) compatible with and b) endorsed by:

70. Broad political vision?
 71. Curriculum policy statements?
 72. Curriculum programme development team?
 73. National or state-level curriculum frameworks/guidelines?
 74. Syllabi for learning area or subjects?
 75. Teaching and learning resources (teacher manuals, textbooks, other learning materials)?
 76. Teacher education curricula?
 77. Training programmes for school principals and inspectors?
 78. National standards and assessment frameworks?
 79. Official examinations?
 80. Conflict and peace situation?
 81. Other?

What types of resources and materials have been developed or adapted?

82. Textbooks?
 83. Sourcebooks?
 84. Teaching guides?
 85. Videos?
 86. IT and multimedia?
 87. Photos, posters, and other visuals?
 88. Training materials?
 89. Storybooks?
 90. Other?

Is the material available in schools in appropriate quantities?

91. Are they of suitable quality, variety and relevance?
 92. Do they promote open discussion on essential issues?
 93. Do they promote participatory and experiential approaches?
 94. Do they model *Teaching Respect for All* skills, values and behaviours?
 95. What, if any, materials have been developed by teachers?

Have the materials been designed or reviewed in view of reducing/eliminating bias and stereotypes concerning:

96. Gender?
 97. Linguistic, religious, ethnic, caste, or other cultural minorities?
 98. Individuals with disabilities?
 99. Other disadvantaged groups?
 100. Is there coherence between curricular goals, content and teaching methods?

101. Are pupils aware of the goals and objectives of the programme?
102. Are the approaches varied and innovative, catering to the needs of different learning styles and capabilities?
103. Are the approaches skills-based? Learner-centred and participatory - providing for free expression, exploration, and discussion of issues, attitudes and beliefs? Focused on experiential and activity-based and cooperative learning?
104. Is there adequate balance between knowledge, skills and values teaching?
105. Are they actively linked to the concepts of learning in the home and community and lifelong learning?
106. Are they adapted to local contexts?
107. Are various interpretations/analyses of important topics allowed?
108. Are there opportunities for active pupil participation in both in-school and out-of-school activities and organizations?
109. Do the approaches seek to foster self-esteem, empathy, communication, cooperation, critical thinking and enquiry, decision-making, problem solving, assertiveness, conflict resolution?

Teacher profile and training:

110. Is the existing profile of teachers of this curricular area appropriate to handle the knowledge, skills and values being taught?
111. Does the recruitment reflect ethnic, religions, gender, language and other diversities?
112. Have teachers presently involved in the programme received training?
113. Apart from training, are other forms of support provided for teachers? Give details.
114. Is training provided for school principals, department heads, district/state /provincial education officers, in-service advisors, etc.?
115. Are steps being taken to include *Teaching Respect for All* in the training of all teachers?
116. What on-going professional development activities are there in this initiative for teachers and principals and how often?
117. Are there possibilities for teachers to share their learning and experiences with other teachers?

School ethos/culture (school climate):

118. Does the initiative aim at promoting principles of *Teaching Respect for All* as part of the basic ethos of the educational institution, in terms of school organization and management, attitudes and rules concerning pupils and teachers, human rights approaches, gender-sensitive approaches, extra-curricular activities, etc.?
119. Do classroom practices and school philosophy, management and organization more generally, support and facilitate the initiative? What evidence is there of this?
120. Does the school leadership actively support the programme and the principles of *Teaching Respect for All* more generally with respect to both staff and pupils?
121. Does the school leadership actively promote participation in the school management and teaching?

Out of school links and support:

122. Does the initiative seek to develop links with the community beyond the school: parents, families, civil society more generally? How is this done?
123. Are there mechanisms to make the initiative and its results known to the wider school community and the community outside of the school?
124. Are workshops in *Teaching Respect for All* offered to parents and other members of the wider community?
125. Are activities used to promote respect and tolerance transformation in the community?

Levels of institutional support:

- 126. What is the level of financial support? Is it adequate? What are the sources?
- 127. What support and management structures exist within the educational institution(s)?
- 128. What support and management structures exist outside the educational institution(s)?
- 129. How will you ensure the continuity of this initiative?

Concept check: Checklist for evaluating progress in the 3 core development areas

This tool provides headteachers and NGO managers with the categories and questions to be used in a self-evaluation of progress towards incorporating concepts of respect into the 3 core development areas.

By the end of this section, you should be able to: use the checklists and questions to conduct a self-evaluation of where the education system/school stands in relation to *Teaching Respect for All*.

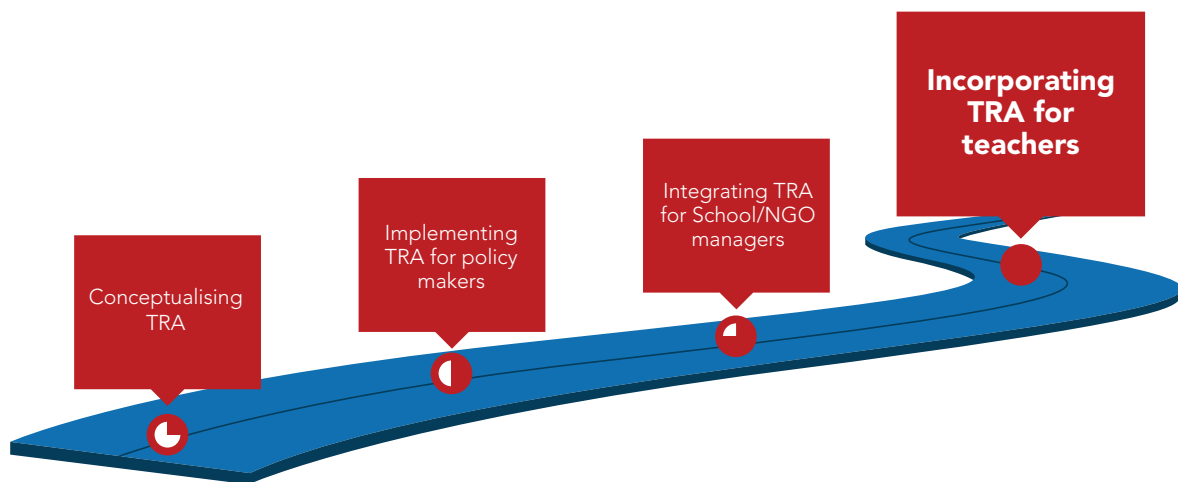


Part 3
Support materials
for teaching and learning:
guide for educators

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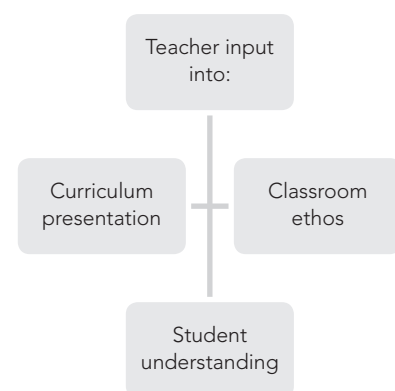
Part 3 – Support materials for teaching and learning: guide for educators



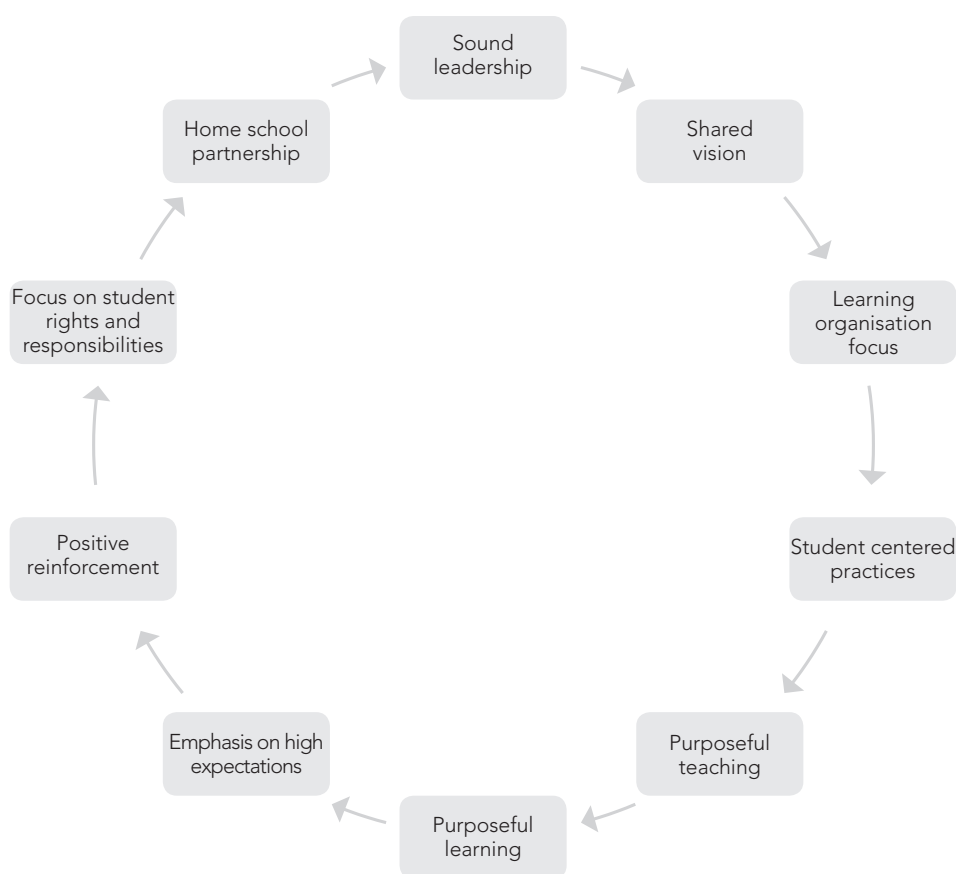
Education is critical to ending hate, discrimination and violence, and to developing a more peaceful and prosperous society. International instruments, commitments, organizations, initiatives and programmes have consistently reaffirmed the important role of education in creating the conditions that combat discrimination and hate. *Teaching Respect for All* sees educators as the cornerstone of the classroom and thus equipping educators with the tools to teach respect in schools as a key component of the initiative. Educators are the connection between policy, curriculum and pupils, transferring knowledge and communicating the carefully developed curriculum to the pupils. Educators, along with their pupils, can establish the ethos of the classroom together, setting the tone to facilitate difficult discussions resulting from discriminatory behaviour in schools.

However, teachers cannot do this alone. Support, guidance and training from management, teacher groups, parents, pupils and the larger community are necessary to make the integration of *Teaching Respect for All* successful and sustainable. Each can support teachers as they integrate anti-discrimination throughout the formal and informal curriculum, as well as educate teachers to overcome their own biases, learn about pupils' culture and integrate more diversity into the classroom.

In order for *Teaching Respect for All* to be truly integrated into a child-friendly classroom, teachers must learn to integrate diversity at all levels and create a safe, accessible and secure learning environment.



School effectiveness research focuses on creating an enabling school environment through transformation of the learning environment. The following key factors were identified as important to creating the conditions for inclusive teaching and learning in schools. These factors include:



Learning objectives of Part 3

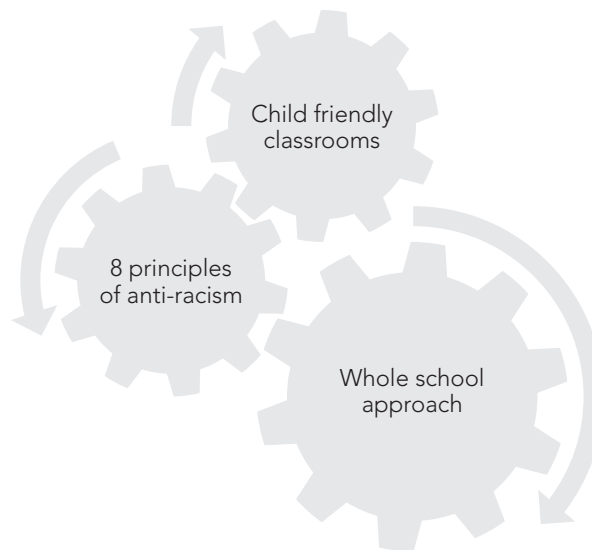
This section takes a holistic approach to the development of teacher and educator resources. This approach incorporates all aspects of the learning environment and considers them equally valid. Guidelines focus on attitudinal changes, curriculum and instruction, pedagogy and learning environment, school climate, and teacher professionalism. To set a context, emerging trends and related challenges are examined. These include a review of standard-setting normative instruments and frameworks that inform the role of education in combating discrimination. Challenges of addressing discrimination in schools involve the subtle nature of everyday discrimination and structural inequalities that are tightly connected to other forms of inequalities in society.

In order to accomplish this, the section is broken down into seven tools, each of which should expand the resources available to teachers/educators in implementing *Teaching Respect for All*. This section is intended to be used by teachers in formal school settings as well as educators in informal learning settings. For simplicity, this section refers to *teachers* or *educators* as umbrella terms for all teaching professionals, *classrooms* for all the various learning environments and *schools* as the greater learning structure.

By the end of this section, you should be able to:

- ✓ create a child-friendly classroom environment within a whole school approach to teaching tolerance and respect;
- ✓ conduct a self-analysis to identify your own biases and create a plan for how to overcome them in the classroom;
- ✓ draw on various methods in classroom management, curriculum implementation and teaching methodology to deal with difficult topics;
- ✓ explain the various types of discrimination in a pupil-centred manner;
- ✓ identify why and how to integrate parents into the *Teaching Respect for All* process.

Tool 1: Creating child-friendly schools and classrooms through a whole school approach

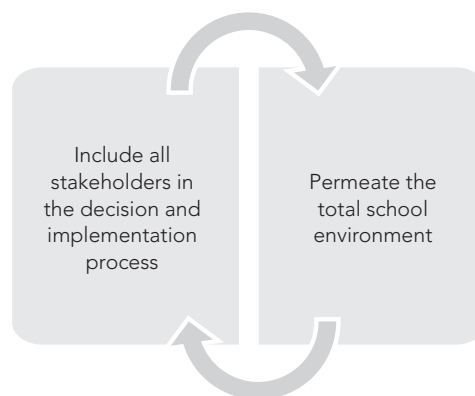


The starting place for developing respectful classrooms free from prejudice and discrimination is creating a school-wide environment where pupils feel safe and cared for¹. Each individual classroom, whether formal or informal, is part of a larger whole, and school consists of much more than just the classrooms and formal curricula. Thus, as teachers, when you begin to work towards developing a respect-based classroom, it is important to structure it within and in collaboration with a child-friendly whole school approach.

A child-friendly whole school approach is a mentality and model of operation which permeates all aspects of school/organization life and is comprised of three methodologies employed together.

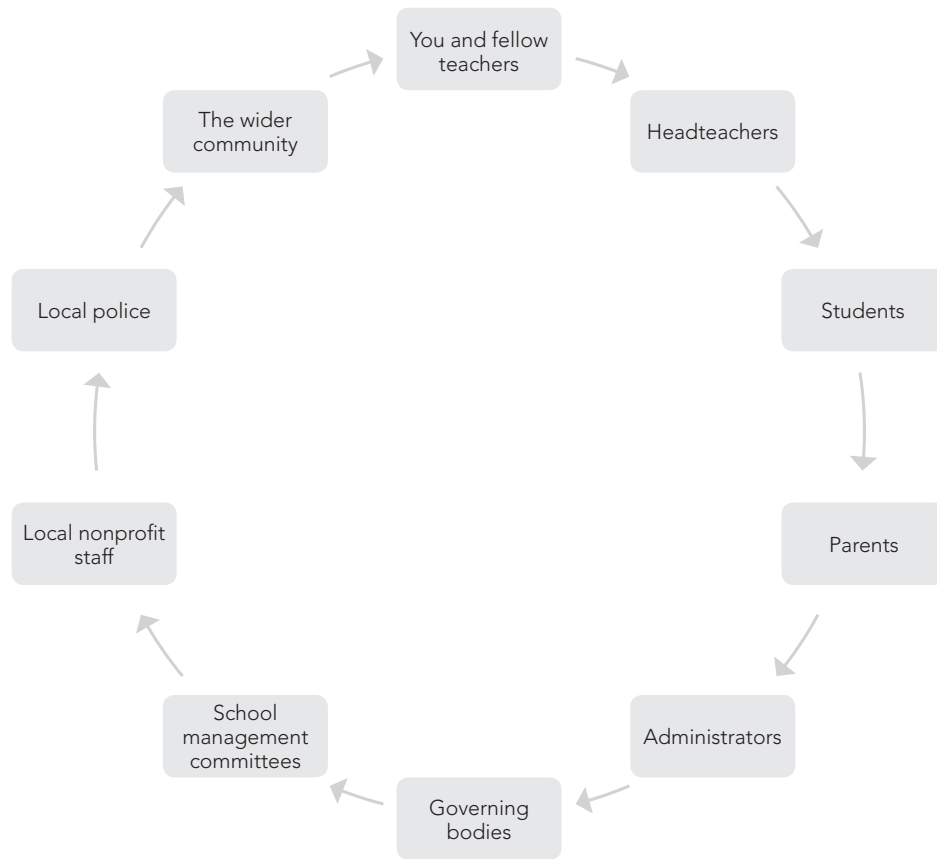
Methodology 1: whole school approach

The whole school approach acknowledges that learning cannot be restricted to a few classrooms or even simply to all classrooms, as the school context is a multiple set of learning environments and situations in which the broad curriculum framework of *Teaching Respect for All* takes place. Learning takes place through interactions, discipline, afterschool activities and schoolyard conversations, as well as in the formal classroom.



¹ See S. L. Wessler, 2003, Rebuilding classroom relationships – It's hard to learn when you're scared, in *Educational Leadership*, Vol. 61, No.1.

The whole school approach is a holistic approach which understands that in order to counteract discrimination throughout society and in school, *Teaching Respect for All* must be incorporated into all aspects of school life, and all stakeholders (including adults and parents) within the school must be involved and have a voice in the integration and implementation process. The two components flow into each other. Key stakeholders include, but are not limited to:



Parts of the school environment to consider might include:

- formal curricula;
- informal curricula;
- pedagogy and instruction;
- attitudes and expectations of teachers;
- attitudes and expectations of staff;
- attitudes and expectations of pupils;
- attitudes and expectations of parents;
- attitudes and expectations of community;
- extracurricular programmes;
- pupil support services;
- disciplinary policies;
- policies and practices.

The whole school approach recognizes that prejudice reduction cannot result from individual efforts, but must be mainstreamed throughout each setting – it must be incorporated into every policy, activity and interaction that takes place in the school.

Reflect: How can I include input from all stakeholders: administrators, peer educators, parents and pupils? How do I reinforce the values and elements of *Teaching Respect for All* outside the formal curriculum? How can I further integrate *Teaching Respect for All* into non-classroom school activities and functions?

Methodology 2: 8 principles of anti-racism

'Discrimination is complex, with ethnicity, religion, poverty, gender, disability, and sexuality being intertwined. Consequently, merely providing opportunities to attend school will not suffice to eliminate discrimination or to universalise participation'². Even if levels of attendance accurately reflect the demographic of the community and issues of discrimination appear not to arise, it is not enough simply to teach about issues of discrimination within the closed environment of a classroom. School and the classroom must be places that practise respect and challenge ideas of discrimination. By creating an environment and instructional system based on the 8 principles of anti-racism³, teachers can allow pupils to actively engage with these difficult concepts in a safe space, creating a respectful classroom. By creating an environment which fights to counteract discrimination in education, you as teachers are also providing opportunities for pupils to learn how to counteract discrimination through education.

In order to do this effectively, teachers must facilitate an environment in which individuals and groups are allowed to:



² In UNESCO, 2002, *Global Monitoring Reports*.

³ In J.M. Jones, S. D. Cochran, M. Fine, S. Gaertner, R. Mendoza-Denton, M. Shih and D. W. Sue, 2012, *Preventing Discrimination and Promoting Diversity*, American Psychological Association.

Reflect:

- Am I providing class-based opportunities through the formal curriculum and activities for pupils to explore 8 principles of anti-racism? If not, what resources do I need to do so?
- How can/do I create a culture of anti-racism by allowing opportunities for pupils to engage with 8 principles of anti-racism during informal classroom time, conversations and classroom rules?
- Am I providing opportunities for pupils to engage and interact with people different from themselves, either in class or through structured class exchanges/trips (virtual or physical)? If not, how can I do this?
- Am I creating a cooperative class environment? How could I further improve instruction to facilitate more cooperation amongst my pupils?
- How have I engaged my pupils to create goals and boundaries for a mutually respectful classroom environment? How do I ensure all voices are heard?
- Am I conscious of biases I may hold? Do I prevent the teaching and transmission of stereotypes and misinformation? How do I prevent myself from conveying stereotypes? How do I address stereotypes created and/or reinforced by my pupils?
- How should I create an environment of equality in the classroom? If not, what more could I do to promote the values of equality?
- Do my pupils find me supportive? How can I be more supportive of my pupils when dealing with issues of discrimination?
- Does diversity exist in my classroom? How can I (further) create diversity in the classroom to further establish unity of humanity?
- How can/do I allow for discussion of 'racialized groups', ethnicity etc., so as to allow pupils to understand their background, but not create an environment of discrimination?

Methodology 3: Child-friendly schools

Child-friendly schools are clean, safe, welcoming and non-discriminating environments for children to grow, learn and develop. This model is defined as a comprehensive set of school reforms that require systems-level interventions and systems-level thinking. The child-friendly concept is a part of a larger trend that places the rights and wellbeing of the child at the centre and therefore is an ideal framework to further support teaching tolerance and respect.

Child-friendly schools enable teachers, schools and communities to serve as safe and enabling places for children. They address children's needs in a comprehensive fashion, with a focus on quality that exceeds accountability and school-related measures. Schools that meet the characteristics of being child-friendly are rights-based and attend to the mental and physical wellbeing of children.

Child-friendly schools and classrooms focus on the total learning environment and experience for the child by considering the child when developing the following:

- curriculum;
- textbooks;
- teacher quality;
- physical facilities;
- teacher training;
- pupil voice;
- community/Parent participation;
- environmental concerns.

Child-friendly school models are meant to be adaptable to local circumstances rather than prescriptions for practice. The child-friendly concept has been implemented in different ways to meet local needs.

Reflect: Is your classroom a child-friendly classroom? How you can best incorporate the rights and wellbeing of your pupils through:

- your daily lessons;
- the structured curriculum;
- readings;
- class activities;
- the physical make-up of the classroom;
- community/parent participation;
- your own professional development?

Example: Nigeria's Child-Friendly Schools

Nigeria adopted the Child-Friendly School model in 2002 with the ambitious plan to develop 600 schools based on the Child-Friendly model. Through a UNICEF-Imo State Primary Education Board partnership, Nigerian primary schools have showed significant progress since 2002. Key to the success has been the active involvement of the Parent Teacher Association in school development and their focus on hygiene improvements in order to make the schools more welcoming and accessible to learners⁴.

Concept check: Creating child-friendly schools and classrooms through a whole school approach⁴

This tool is designed to provide teachers and other educators with three methodologies to consider and draw from in creating safe and supportive learning environments in which *Teaching Respect for All* can take root.

By the end of this section, you should be able to:

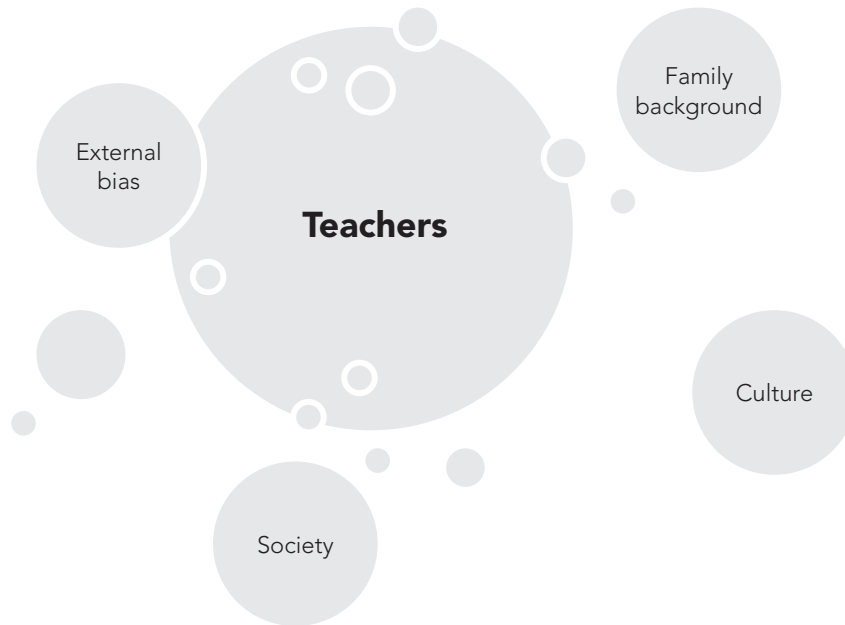
- ✓ conceptualize what a child-friendly whole school approach is and how it might be integrated into your school and classroom;
- ✓ identify ways you can contribute to and build a whole school approach as it relates to *Teaching Respect for All*;
- ✓ identify ways to incorporate the 8 principles of anti-racism into formal and informal classroom life;
- ✓ identify opportunities to place the rights and wellbeing of the pupil at the centre (child-friendly school).

⁴ In UNGEI, 2013, Nigeria Newslines (http://www.ungei.org/infobycountry/nigeria_321.html).

Tool 2: Self-reflection – Identifying one’s own biases

Educators are part of society at large and can transmit ideas and values from this community into the classroom both consciously and subconsciously. To combat discrimination, educators are encouraged to self-reflect and uncover these biases – after all, teachers are human.

Though human, educators have a moral and ethical responsibility to their pupils - a responsibility to treat pupils fairly and with respect, use appropriate methods and materials to teach them, hold high expectations of them, and make decisions regarding their wellbeing.



Pupils, parents, and the community depend on educators as guides to develop both personally and professionally. However, a teacher's responsibilities to their pupils can be compromised by prejudicial attitudes and hidden biases that may negatively affect their decision making, instruction and interactions with pupils. Researchers with Project Implicit, a collaboration of scholars at different universities, have found that implicit or unconscious bias is widespread⁵.

While educators are not alone in harbouring negative attitudes, they are in a position of authority with their pupils. Unconscious bias has been found to manifest itself in a number of negative ways in the classroom that impact achievement, self-esteem and reinforce stereotypes. For example, if a teacher feels negatively about children with special needs, that negativity may impact the quality of instruction these pupils receive. Adopting a colour-blind perspective - a perspective that one's group membership really does not matter, is often a cloak for appearing non-biased, and is the basis of a microaggression⁶. Minority pupils and other marginalized groups have an increased sensitivity to low expectations and a negative self-image. They may also experience anxiety about conforming to negative stereotypes levelled against their group. This is called 'stereotype threat'.

In a genuine effort to create a classroom in which discrimination is counteracted both through and in education, educators must confront their own biases and examine their external manifestation, especially as it is reflected upon their pupils. The following are recommendations for uncovering and eradicating hidden bias:

5 See N. Dasgupta, 2004, Implicit in-group favoritism, out-group favoritism, and their behavioral manifestations in *Social Justice Research*, No. 17, pp 143-169.
6 See D. Sue, 2010a, *Microaggressions in everyday life: Race, gender, and sexual orientation*, Hoboken, NJ, Wiley.



- Admission.** The first step to uncovering a hidden bias is to acknowledge it. Admitting that you may harbour prejudicial attitudes increases their visibility and reduces the fear that your bias may be discovered. The lack of awareness, or even minimal awareness, that your behaviour or feelings is rooted in bias and bigotry is insulting and invalidating to the pupil⁷. Admitting that you hold biased attitudes toward certain groups will save time and energy covering up or pretending that they do not exist, and can lead you to eliminate them. Admission is a first step.
- Recognition.** In order to acknowledge hidden bias, you must first recognize it. Do you assign attributes held by a few people to an entire group? Do you feel that certain pupils are lazy and inept because that is what has been projected through the media, or has been passed down through oral or written traditions? At the root of bias are stereotypes or broad generalizations or categories that assign negative attributes to entire groups. Some stereotypes are positive, but are still damaging. Feelings of fear or anxiety around certain individuals, groups and benign situations may be a sign that you are hiding something.
- Reflection.** Engage in regular self-reflection and self-examination. Reflection is important for similar reasons that studying history is important. We study the past to improve the present. Reflection can help uncover hidden bias and develop ways to reduce and eliminate unhealthy stereotypes and prejudice⁸. Rethinking a problem, dilemma, decision, lesson, or even the selection of instructional materials, is not only healthy for uncovering bias, but good practice toward eliminating it.
- Daily contemplation.** Set aside time each day to reflect on decision-making. Reflect on daily decision-making and choices. Hidden bias stays hidden because a teacher's day is very busy and there is much to do. Also it is uncomfortable to admit to something that is generally seen as socially unacceptable. During the course of a day you make many decisions. Some researchers estimate that teachers make hundreds of decisions a day that impact pupils. Whether large or small, decisions that teachers make regarding pupils have far-reaching consequences. There is a relationship between unconscious bias and explicit or outward acts of discrimination. Not responding appropriately to slurs or comments sends a message to pupils that you condone such behaviour.

⁷ See D. Sue, 2010a, *Microaggressions in everyday life: Race, gender, and sexual orientation*, Hoboken, NJ, Wiley.

⁸ See D. A. Schön, 1991, *The reflective turn: Case studies in and on educational practice*, New York, Teachers Press, Columbia University.

- **Questioning choices.** Look for alternative or competing explanations or choices. Reflection allows time to reconsider choices, decision, selections, options and motives. Simply put, reflection improves teaching and encourages self-examination. Why did I do that? Effective teachers reflect on the situation, study the problem and look for alternative or competing explanations, instead of relying on stereotypes and snap judgments. Reflection improves practice by helping you consider the many ways that you might have modified or differentiated your instruction.
- **Learning.** Develop friendly relationships with individuals, communities, groups that are different from you. Stereotypes are challenged as you expand your circle of friends and acquaintances. This is an excellent opportunity to promote respect inside the classroom as well as outside the classroom. Bias does not subside at the end of the work or school day. Bias travels with its host. Prejudice is known to be situational, meaning that some situations may evoke greater fear or discomfort than others, and are therefore met by a more biased or bigoted, or even violent response. Getting to know your pupils, their families and communities in settings outside of the classroom promotes positive avenues for dialogue and interaction⁹.

Concept check: Self-reflection and identifying one's own biases

This tool outlines six recommendations to support educators in uncovering and eradicating hidden bias.

By the end of this section, you should be able to:

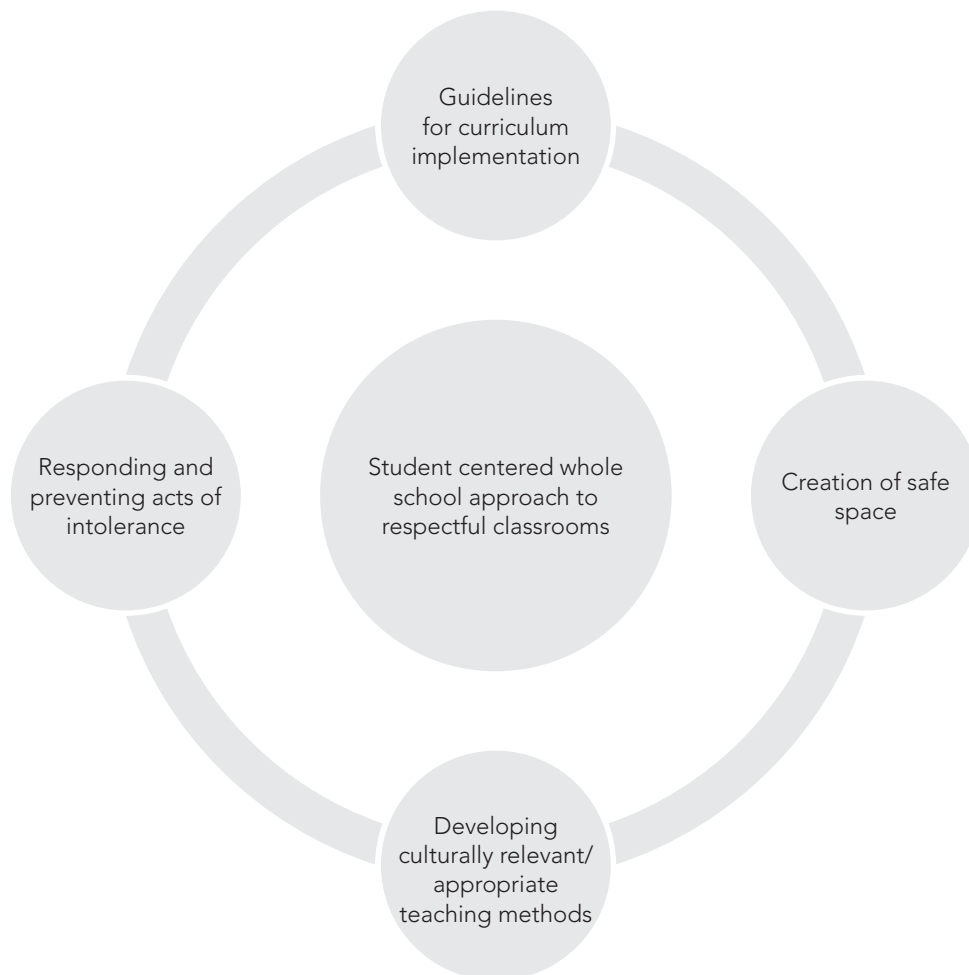
- ✓ become aware of personal biases;
- ✓ recognize that personal bias can be transferred into the classroom;
- ✓ consciously create time and space to reflect upon personal biases to avoid imparting them upon your pupils;
- ✓ develop a plan for counteracting your own biases.

9 In S. L. Wessler, 2003, Rebuilding classroom relationships – It's hard to learn when you're scared, in *Educational Leadership*, Vol 61, No. 1.

Tool 3: Methods of dealing with difficult topics related to discrimination of all kinds

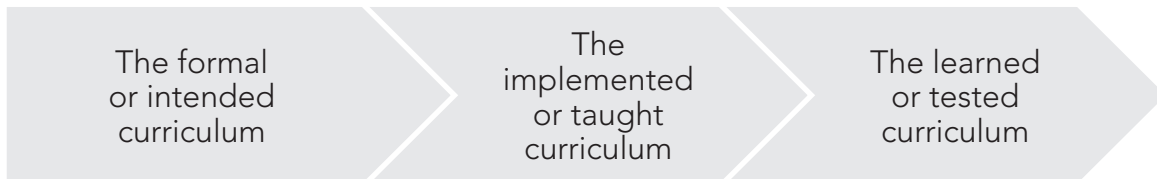
Teaching Respect for All directs all educators to address what can be perceived as the uncomfortable and challenging task of dealing with discrimination in the classroom. In some instances, the topic of discrimination will arise due to formal curricular prompting. In other cases, discrimination will enter the classroom as part of the informal curriculum or general interactions with pupils and the community at large. Equipping pupils with anti-discriminatory tools and resources in the classroom can positively influence their interactions outside this formal space.

This tool provides four methods to approach these difficult topics within an educational setting. Ideally, you will draw from each of these methods and use them in collaboration in order to provide your pupils with the richest learning environment:



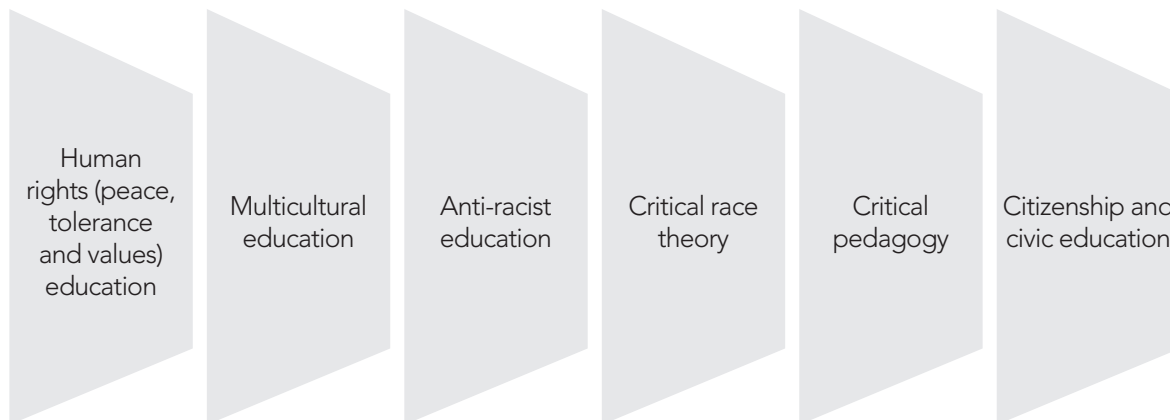
Method 1: Guidelines for curriculum implementation

'Curriculum' can be an elusive concept, referring to many different things. For the purposes of this method, we will define 'curriculum' to include the sum total of learning opportunities experienced by learners to attain certain intended or unintended educational goals. The sum total of experiences include the physical and social structure of the classroom, school relationships, role of the teacher, policies and practices, learning activities, assessments, textbooks, tools and other learning materials. In this way, 'curriculum' includes both the formal curriculum as well as the informal curriculum. Additionally, 'curriculum' can be further broken down into three main types or stages¹⁰:



Developing a curriculum for *Teaching Respect for All* entails understanding and accepting the gaps between the formal or intended curriculum, the implemented or taught curriculum and the learned or tested curriculum. A good *Teaching Respect for All* curriculum will incorporate a hybrid to address the themes in all spheres.

There are six typologies, as shared in Module 6 from the *Teaching Respect for All Ecosystem*:



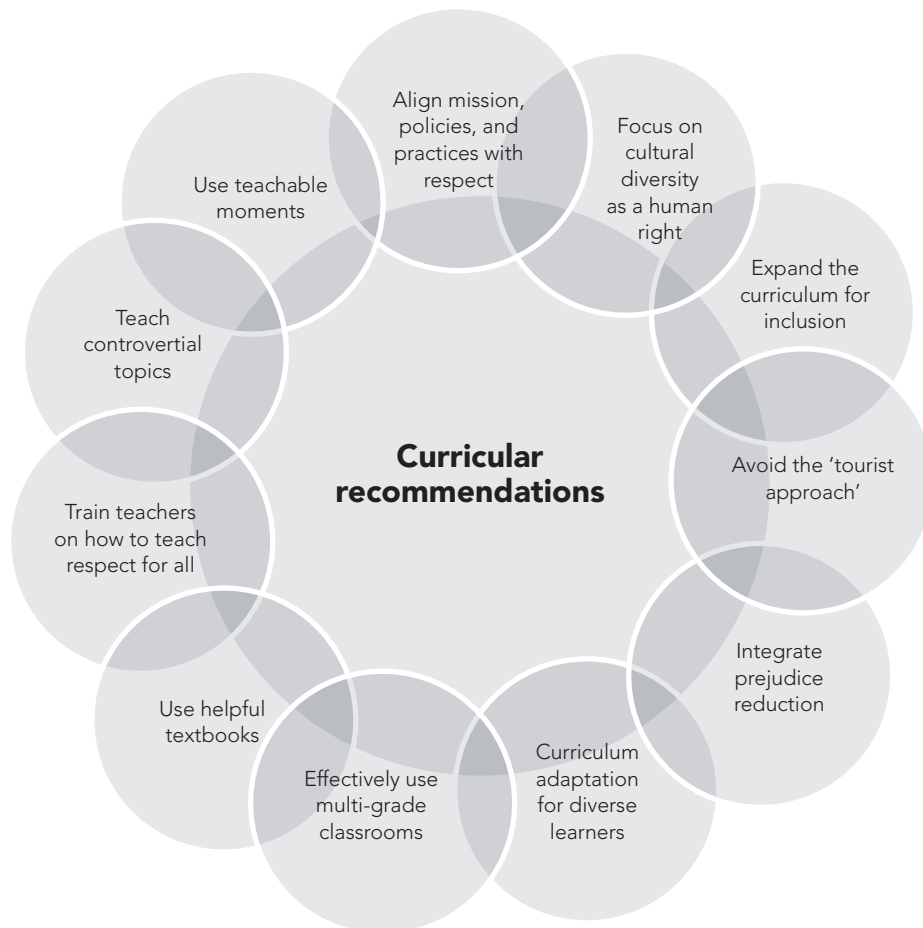
Each of these typologies suggests distinct ways of combating discrimination through and in education. Each of the typologies, though independent, also shares cross-cutting themes.

Drawing upon commonalities can support development of overarching recommendations for curriculum reform. Refer back to the Ecosystem for further elaboration of the six typologies and to draw additional suggestions and ideas.

A *Teaching Respect for All* approach to curriculum should meet the needs of all learners as defined along a number of dimensions, such as religious affiliation, ethnicity, language, gender, sexual orientation, age, class, special needs, or exceptionality, and modes of learning. The *Teaching Respect for All* approach should make the implicit curriculum evident and therefore more accountable. The curriculum should challenge stereotypes, curriculum priorities and accepted practices and seek to build a fair and just learning community¹¹. The following are a series of recommendations using various curricular tools to address difficult issues in discrimination.

¹⁰ See International Bureau of Education (IBE), 2011, *Addressing socio-cultural diversity through the curriculum*, E-forum 2011 Discussion Paper (<http://www.ibe.unesco.org/en/communities/community-of-practice-cop/annual-e-forum.html>).

¹¹ See K. S. Carroll, 2008, Building a Learning Community through Curriculum, *International Journal of Progressive Education*, Vol. 4(3), pp 53-73.



Recommendation 1: Align the policies and practices of your classroom and the school so that it places value on respecting human dignity and human rights

Founding documents for the school or organization should reference respect for human rights. It is important to incorporate a human rights focus into classroom rules and other guiding documents for everyday operation of the school or classroom, as they are important reference points for teachers, school officials and community members as they plan policy and carry out the work of their organizations, whether it is a school, community centre or youth centre. School policies, practices, rules and mission statements are addressed in a variety of ways, such as in the development of curricula, budgets and appeals. The curriculum goals for the school or organization, built on the founding documents, should therefore include language of respect.

Classroom rules should be developed using a human rights-based approach, such as ensuring that the class participate in the development of the rules. Classroom rules could be framed using human rights language. By allowing the pupils to participate in making the classroom rules, you are including them in a holistic approach to tolerance building.

Reflect: What are the governing values in my school? Do they address respect for human rights? How can I include these values to be mirrored into the classroom?

Recommendation 2: Focus on cultural diversity as a human right

Curricula should reflect the idea that cultural diversity can be supported as a human right. The Universal Declaration of Human Rights states:

- Art 1: All human beings are born free and equal in dignity and rights.
- Art 15: Everyone has the right to a nationality.

- Art 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.
- Art 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.
- Art 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.
- Art 21: Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- Art 23: Everyone, without any discrimination, has the right to equal pay for equal work.
- Art 25: Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- Art 27: Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Thus, curricula should prepare pupils to see diversity as a right. Curricula should re-direct discussion of discrimination into discussions of how the bases for these forms of discrimination run counter to the human right of being granted the right to religious association, to freedom of thought, to life without discrimination. Through this process, curricula will empower pupils to understand the rights afforded to them and their fellow peers.

Reflect: How can I re-direct negative discussions of discrimination to focus on the rights included in cultural diversity? How can I include concepts of the Universal Declaration of Human Rights into classroom activities?

Recommendation 3: Expand the curriculum for inclusion

Curricula should reflect a concept of diversity. Expand the curriculum in ways that strengthen the pupil's self-concept as well as individual and group identities, but also acknowledge other people, places and perspectives. The holidays, celebrations and stories of other cultures are excellent starting places to help children appreciate difference. All cultures have specific celebrations, rituals, ceremonies and stories that reinforce their values. Include celebrations from around the world such as Ramadan, *Omisoka*, Fiesta of Our Lady of Guadalupe, Hanukah, St. Lucia Day, Christmas, or even those that may differ in the neighbouring village or town. This is considered a first step toward a curriculum that is more 'anti-racist' and focused on prejudice reduction.

Reflect: Does my curriculum reflect a narrow scope of diversity? Does it embrace the life histories and stories of just a few peoples or many? How can I ensure multiple perspectives are included? In what areas can I broaden limited perspectives? What resources do I need?

Recommendation 4: Avoid the 'tourist approach' to curriculum

Tourists visit and then leave. A tourist approach to the curriculum adds token faces, names and celebrations to the curriculum in a few predictable months out of the year and doesn't return until the following year. This is a superficial approach to diversity and communicates insider and outsider status. Use a balanced approach that integrates knowledge of other people, places and perspectives in the everyday workings of the classroom throughout the year. Also, use a balanced approach when comparing similarities and differences. Everyone has similar biological needs, such as the need for food and shelter, but may satisfy these needs differently depending on culture, resources, politics, economics, language, geography, religion, and custom.

Reflect: Am I incorporating meaningful teaching material/content to reflect diversity? Do I showcase my knowledge of multiple perspectives that are important to all my pupils? Do any of my pupils feel alienated from the classroom because they do not relate to the curriculum? What curricular additions can I make to ensure that all pupils feel like natives in my class?

Recommendation 5: Integrate a prejudice reduction component

While the curriculum can provide opportunities for pupils to gain a positive self-concept as it relates to inclusivity, pupils should also be cognisant that prejudice, discrimination, unfairness and hate that is harmful, can escalate towards negative consequences. The curriculum should also provide pupils with knowledge and tools to protect their rights and the rights of others. The curriculum needs to give pupils an understanding that hate hurts and is harmful, not only to the victim, but also to families, communities and wider society. In addition, teachers must help equip pupils with the knowledge, skills and even the language to feel empowered to act in an appropriate manner, so as not to become a bystander.



Negative impacts

Reflect: How do I empower my pupils to gain a positive self-concept? Do my pupils comprehend the negative impacts of discrimination both for those subject to alienation as well as the wider community and society? Do my pupils have the skills to combat discrimination? How can I further empower them?

Recommendation 6: Modify and adapt the curriculum to meet the needs of diverse learners

While making modifications or changes to the content of curriculum may not be possible in some contexts, find opportunities to make small changes that might benefit pupils. Modification of the content or instruction can be simply made by asking critical thinking questions, providing positive examples of different ethnic, or 'racialized groups', inviting guest speakers from the community, extending the curriculum to encompass the special needs of the pupils, or by supporting instructions through pupils' mother tongue and indigenous languages. Resources are not limited and can also include technology-enabled curricula and virtual exchange opportunities. Slight modifications of the curriculum in some contexts may be difficult and require approval from a higher authority. Be creative with the modifications.

Reflect: What small changes can I make in my curriculum that can be implemented tomorrow? What resources can I draw upon to support the incorporation of material to meet my diversity needs? What questions might I ask each day to spark critical thinking among my pupils?

Recommendation 7: Use multi-grade classrooms effectively

Teaching in a classroom where there are combinations of learners from more than one grade can present challenges, but also opportunities for curriculum adaptation, teachable moments and conflict resolution. Multi-grade classrooms usually require a variety of curriculum materials and sometimes teaching the same topic at different levels. But multi-grade level settings may have few resources to work with. This provides an opportunity

for teachers to improvise by recruiting tutors, helpers, paraprofessionals and local experts from the home, village or other nearby communities. These people might serve as positive role models for pupils, especially for girls, if there are few female teachers in the school. Large multi-grade classrooms may engender much interaction and possible conflict. This creates many teachable moments that can be used to teach conflict resolution skills, and help parents, pupils and other teachers understand that multi-grade classrooms and schools are not inferior, and that pupils in these classrooms deserve fair treatment.

Reflect: If you work in a multi-grade classroom, how can you use the multi-grade aspect to strength your teaching of tolerance? What roles can older and younger pupils play in this process?

Recommendation 8: Choose textbooks that support teaching respect

Textbooks are overt symbols of the school curriculum and possess the power of the written word. One study reported that at least 80 to 95 per cent of class time was spent with textbooks and that teachers relied heavily on them for instructional decision-making. Children's literature, as well as textbooks, can offer opportunities for pupils to journey to faraway places, meet different peoples, and engage in exciting adventures without leaving the comfort and protection of their homes, villages, town, or urban centres. Textbooks and other print materials and digital media can support the teaching of controversial topics. Where there are few or no textbooks, storytelling and developing one's own textbook may substitute. But textbook materials can also be a double-edged sword, as they can reinforce or perpetuate stereotypes, limit perspective on a singular group's narrative or discredit a particular group of people. The following guidelines can help in selecting supportive books, media, and resources:

- Textbooks and children's literature should not stand alone; they should supplement other forms of child-centred materials and instruction, such as storytelling, playing games and singing.
- Teachers should be familiar with the book or media source before introducing it to the class.
- Check materials for bias. Books and other media should not reinforce stereotypes. Are males and females depicted in gender-stereotyped roles? Are images of people with special needs shown in a demeaning light? Who dominates the story line? Who is left out?
- Select books that have a special meaning to the histories and cultures and experiences of your pupils, but also of other ethnic or 'racialized groups'. Use books to extend the knowledge base of pupils.
- Expose pupils to more than one book and one perspective on a topic. If few books are available, ask for donations or materials from parents or the community so that the teacher and class can make their own books.
- Select reading materials and media that take an intentional anti-bias focus.
- Discover ways to use familiar stories and folktales to support fairness, tolerance and respect.
- Discuss the book. Help pupils make a connection to respect and anti-discrimination.
- Books can build bridges. Use books to facilitate dialogues about difficult subjects and make connections to the home and community.

Reflect: Who and what is represented in the textbooks and literature books used in class? How are these people and ideas presented? Are the books respectful and embracing of all cultures? Can all pupils identify at one point with the text? What additional materials, both formal textbooks and literary books, should I include to make the content more inclusive?

Recommendation 9: Educator professional development on TRA themes

Educators are an inherent part of the curriculum as they provide the link between what policy says should be taught and what pupils are presented with in the classroom. Thus, equipping educators with the knowledge and skills to impart influential content to their pupils is important to ensure educator confidence over mastery of material and to also ensure educators are in agreement with the values and themes of the content. Educators are encouraged to embrace controversial topics and to confront acts of discrimination. When discrimination is not confronted, it communicates the message that the behaviour is tolerated. Anti-discrimination education requires teachers to reflect on their own biases and receive professional development/training as needed. Anti-discrimination education also requires teachers to have a shared sense of professional values and a code

of conduct that encourages them to ask for help, if needed. Seeking advice from school officials, parents, community, elders and other teachers is helpful in determining the best course of action. This also allows educators to engage with various stakeholders in the community.

Reflect: Do my colleagues and I agree on shared definitions of respect and anti-discrimination? Am I confident in teaching themes and values reflective of TRA? What kind of training would I find helpful to teach a respect-based curriculum? What skills do I lack to enforce this type of approach? Where can I get this training?

Recommendation 10: Embracing controversial issues

It is becoming more difficult to avoid discussing controversial topics in the classroom. Increasingly, teachers and pupils have access to global media and world events, even if only through a mobile phone. Pupils today are more aware of current events than ever before. This awareness can be used as an opportunity to discuss controversial topics and can help pupils develop critical thinking and communication skills, as well as conflict resolution skills. It is important for pupils to understand how topics become controversial - whether it is due to competing interests, politics, economics, values, histories, perspectives, or realities. To avoid information silos that reinforce a singular opinion, especially on controversial topics, educators should look to provide multiple sources that reinforce understanding multiple perspectives. A simple entry point could be through engaging students in a media literacy curriculum, where understanding perspective is inherent to the subject matter. A media literacy curriculum tends to develop pupils' understanding of a 'point of view', often bring in various resources and examples to help students understand multiple perspectives. Examples can range from a diverse set of media (video, print, etc.) to a diverse set of authors (and possibly cultures) to increase student knowledge and broaden horizons. Curriculum standards in some countries even require controversial subjects to be taught; however, in some settings it may be best to talk to other teachers or school authorities before engaging in some controversial topics.

Reflect: Does your school/curriculum allow you to embrace controversial topics? Do I see value in confronting challenging issues in the classroom? What challenging topics would interest my students? What resources can I provide that build multiple perspectives and avoid reinforcement of information silos? How can you use debate and discussion to increase anti-discrimination?

Recommendation 11: Use teachable moments in the curriculum to model dialogue and teach controversial topics

Controversial subjects may arise spontaneously in the classroom. This offers a 'teachable moment' or an unplanned opening in the school day for both teacher and pupil to engage in open and honest dialogue. Teachable moments may occur outside the formal curriculum or they may occur within a planned curriculum. Teachable moments offer an excellent opportunity to teach controversial topics, while reinforcing empathy, respect and decision-making. Discussing controversial topics also models effective communication strategies to pupils.



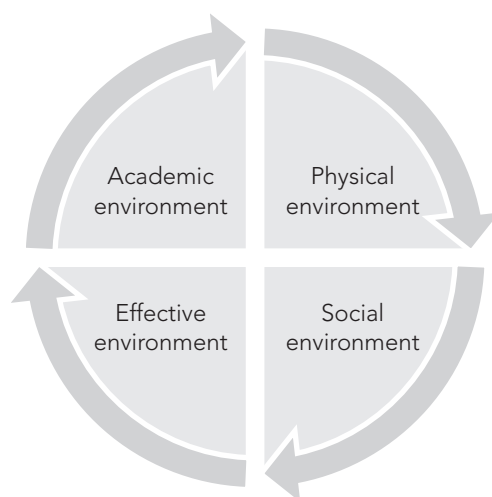
- Begin with setting ground rules for pupils. Invite the participation of pupils in developing the rules and consequences. An important rule to include is respecting all people's opinions by creating a safe space where all feel they can share their opinions.
- Discuss why or how the topic became controversial in the first place.
- Allow only bias-free language in the discussion of the topic.
- Disagreements should not be personalized. Emphasize that it is okay to disagree with ideas, but not dislike the people that hold them.
- Opinions should be accompanied by reasons or facts.

Reflect: How can I take advantage of teachable moments? What teachable moments can I anticipate in my lessons due to the content? How can I do more to embrace a teachable moment?

Method 2: Creation of safe space

Example: Second Regional Comparative and Explanatory Study, School Climate

School climate was found to be the strongest correlate impacting school achievement among Latin American pupils, according to the Second Regional Comparative and Explanatory Study (SERCE) conducted by UNESCO Regional Bureau for Education in Latin America in collaboration with the Caribbean UNESCO office¹². Segregation of pupils due to their socioeconomic status was ranked second, with school resource factors also cited as contributing to the achievement gaps noted among pupils. The findings were considered significant. The study examined over 200,000 pupils in Latin America and is hailed as one of the most important in the history of Latin America and the Caribbean. The report concluded that schools, teachers and administrators, which make up key aspects of the school climate, were the deciding factor most affecting pupil achievement. While socioeconomic factors were important, school-climate variables came out on top.



School climate is an integral component in determining pupil achievement. School climate is characterized by the shared assumptions, values, beliefs, norms, relationships, instructional practices and organizational structures of the school. School climate functions in an invisible manner, deeply imbedded in the inner workings of the school or organization. School climate is often articulated by how members feel about the organization. School climate is composed of:

These elements of school climate are overlapping and interconnected. They do not function alone. As demonstrated in the SERCE, school climate functions with other social demographic variables in impacting school performance.

¹² See Regional Bureau for Education in Latin America, June 2008, *Student achievement in Latin America and the Caribbean: Results of the Second Regional Comparative and Explanatory Study (SERCE)*, Santiago, Chile, OREALC/UNESCO.

There are many ways to create a supportive and nurturing school environment. Below are recommendations for how to encourage respect building in each of the four types of school environment:

Physical learning environments that encourage respect and contribute to a positive school climate limit overcrowding and function as safe and secure places for pupils to learn and grow. Limiting overcrowded classrooms may not always be possible in multi-grade settings or schools in impoverished rural areas. While the classroom may be large, it still can be well organized to involve pupils in self-study and cooperative group work, which reduces conflict.

The threat of violence of any kind is a violation of pupils' rights and will spoil even the physical surroundings. Pupils bullied or bothered by other pupils or teachers in schoolyards, halls, private facilities, such as bathrooms, lunchrooms, or playgrounds, should not be allowed. School grounds and facilities should be appropriately monitored.

Reflect: What can I do within my classroom to create a learning space that encourages respect? How can I emulate a safe space for students in my classroom? What actions can I take to promote a safe school climate outside my classroom?

Social learning environments that enhance dialogue, interaction and tolerance are ones where interaction is encouraged and self- or imposed segregation is discouraged. Harassment, name-calling and bullying are not ignored, but responded to in an appropriate manner. School staff, faculty, teachers, parents and pupils should have clear communication channels as well as mechanisms to resolve conflicts. Parent and community participation should be encouraged. Teachers and school staff can work with community officials to create opportunities where pupils and parents of different cultural backgrounds can come together to participate in leisure activities. In the same spirit, avenues should be developed for teachers, pupils, parents and community to play an active role in school activities.

Reflect: How do I encourage dialogue and interaction between all stakeholders in the community? How can I create opportunities for pupils to interact with parents? Parents with the school administration? Pupils with the school administration? What actions do I take in school to stop and to discourage harassment, name-calling, bullying and other forms of discrimination? How are clear communication channels fostered in my school?

Effective learning environments embrace diversity, foster a sense of community and fairness. A key element of school climate is characterized by trust, cooperation, respect and fairness. Rules and regulations should be applied fairly. When pupils or parents perceive that the majority group in the school does not have their best interests in mind and/or seeks to undermine their progress, morale and academic progress, achievement plummets. Teachers, school personnel, parents and community should feel appreciated and that they have a voice in school matters. Educators should refrain from using a deficit perspective - one that blames families and communities for pupils' academic achievement. Instead, identify opportunities for stakeholders to cross-communicate effectively.

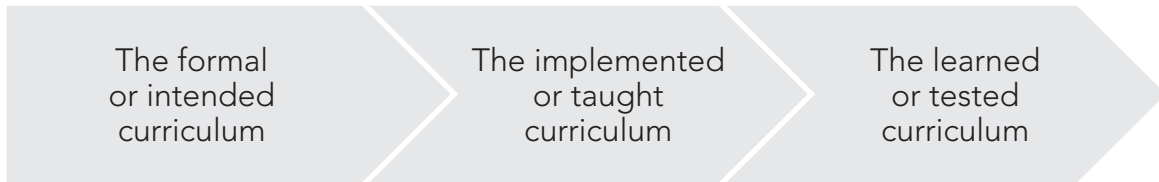
Reflect: Are rules applied fairly in my school and classroom? Do I view my pupils differently? How can I ensure that parents, community members and pupils feel appreciated and have a voice in school?

Academic learning environments that promote respect have high expectations for all pupils and create conditions for inclusiveness. High expectations are set for all pupils. Pupils are given equal access and opportunities to learn from well-trained teachers. Teachers vary their teaching methods and instructional materials so that all pupils and ways of knowing and learning are supported.

Reflect: Do I set high expectations for all pupils? Do I teach and test based on different learning styles? How can I be more inclusive?

Method 3: Developing culturally relevant teaching methods

To develop culturally relevant teaching methods, it is important to understand the nuances in curriculum development. As such, the curriculum can be broken down into three categories as follows:



Within this model, educators play a critical role in the second category of curriculum: the implemented or taught curriculum. In order to deliver the curriculum, the methods that a teacher uses encompass a range of skills, practices, strategies and philosophies about teaching and learning. Teachers may also adopt a variety of methods as they seek the most effective way to meet pupils' needs.

Teaching Respect for All does not promote one teaching methodology over another. It recognizes that the way in which teachers instruct may be defined and confined by cultural norms and policy. *Teaching Respect for All* does promote a differentiated approach to education, one that provides suggestions on how to make all teaching methods more culturally relevant and appropriate for promoting a respect-based, anti-discrimination educational setting.

Curriculum differentiation is defined as the process of modifying, adapting, or changing the curriculum and instruction in ways that enhances the diversity of learning styles, abilities, intelligences and ways of knowing.¹³



While pupils may face many obstacles in their homes, schools and communities, teachers are in the coveted position of being able to innovate when it comes to modifying their instruction. We associate innovation with technology, and not so much with teaching. Yet, differentiating the curriculum or instruction involves helping struggling learners to equally achieve at high levels. Learners might struggle due to a variety of reasons such as mental limitations, fear of discrimination, lack of knowledge in the language of instruction, or lack of parental support. When differentiating instruction, you must know your pupils, the reasons for their struggles and anticipate ways to facilitate their learning.

Guidelines for developing culturally relevant/appropriate teaching methods:

- Promote full participation
- Use culturally responsive methods
- Increase personal cultural competencies
- Evaluate and modify teaching materials
- Foster a culturally caring learning community
- Deliver instructions for understanding

13 See UNESCO, 2004, *Changing Teacher Practices, using curriculum differentiation to respond to students' diversity*, Paris, France.

- Make clear their personal views from the onset, also making time for others to put forward their own
- Respond to discrimination

Guideline 1: Educators have the responsibility to promote the full participation of all pupils and help create conditions that would lead to improving access to a positive and affirming learning environment

Teaching methods, curriculum and learning environments need to be closely aligned with the special educational needs of pupils. Pupils with special needs are likely to require more attention and have additional requirements than other pupils. Special needs might include language support, protection from discrimination, or extra educational support resulting from linguistic, social, or disability discrimination. The learning environment for these pupils should be positive and affirming. Teachers need professional development in the most effective ways to support children with special needs. Depending on the disability, inclusion in the classroom might not always be possible. In these cases, ensure that educational opportunities are still provided is important. However, it is also important to remember that pupils that do not have special needs benefit from interaction with pupils that do.

Reflect: What do I do to promote full participation in my class? How can I do more to support and include pupils with disabilities?

Guideline 2: Use culturally responsive teaching methods to teach respect and combat discrimination

There are four attributes to a culturally responsive teaching practice:

- (1) Increasing your own cultural competency skills and knowledge base;
- (2) Evaluating and adapting culturally appropriate teaching materials;
- (3) Fostering a culturally caring learning community;
- (4) Implementing instruction in a way that maximizes pupils' opportunities for understanding, while affirming who they are.¹⁴

Reflect: Am I aware of my limits of cultural competencies in teaching? What more could I do to increase cultural responsiveness

Guideline 3: Increasing personal cultural competency skills and knowledge base

Know who your pupils are, where they come from, and something about their hopes, dreams and fears. It may help to visit the communities and villages where they live and places they and their families frequent. Try to incorporate this information into the curriculum and your teaching methodologies. Invite families and community groups to meetings where they can get to know you, and you can get to know them. Introduce yourself by sharing the value you place on diversity and respect in the classroom. Invite ideas from families and communities on how they might participate in school and classroom activities.

Reflect: How well do I know my pupils? Do I have an expanded knowledge of the pupils in my classroom, including their history and background? How do the curriculum and the methods I use to deliver the curriculum maximize pupils' life chances, as well as the ability to protect their rights, while respecting the rights of others? What steps could I take to understand them and where they come from better?

¹⁴ See G. Gay, *Culturally responsive teaching: Theory, research, and practice*, in J. A. Banks (ed.), *Multicultural Education Series*, New York, Teachers College Press.

Guideline 4: Evaluate and modify teaching materials so that they are culturally appropriate and relevant to your context

Differentiating instruction can be accomplished by evaluating the strengths and weaknesses of teaching materials to determine what modifications may be needed. Adapt methods and materials as needed to increase their relevancy, quality and efficiency. Recognize the power that curriculum embodies. Curriculum has the power to convey information, as well as skew it. What is not included between the pages of a textbook or on a website can communicate just as much as what is included.¹⁵

Reflect: What is being communicated implicitly through the curriculum? What can you do to counteract the discrimination inadvertently being communicated?

Guideline 5: Foster a culturally caring learning community

A learning community is a group of people working toward a common goal. Use pupils' cultures, language, and background as a way to help them construct new knowledge that moves them closer to achieving that common goal. Use examples that are familiar within a language that affirms them. A coach of a sports team uses this strategy to build a strong team. This methodology is called cultural scaffolding. It is as appropriate for use in informal education settings as it is for formal education settings. Guiding questions for this strategy include: What are the capacities and vulnerabilities of my pupils? What are my capacities and vulnerabilities as a teacher? Are my choice of instructional methods and materials enhancing pupil learning?

Reflect: In what ways do I help pupils establish a common goal? What else could I do to foster a culturally caring classroom?

Guideline 6: Deliver instruction in a way that maximizes pupils' opportunities for understanding and tolerance, while affirming their unique identities

Consider whether your instruction and communication style makes learning easy and equally relevant to all pupils. If you are using cooperative learning activities or peer groups, have you considered how privilege and power within and among these groups may affect group dynamics and therefore participation? Try to equalize or dissipate power dynamics in the classroom by carefully selecting groups and monitoring group performance and feedback. Keep in mind that pupils often return to the same sets of power dynamics in the home and community after leaving school.¹⁶ Constructively involve parents and the community wherever possible.

Reflect: How do I deliver instruction to my pupils? Do my directions privilege certain pupils over others? How do I form groups for group work? In what ways can I work to equalize power dynamics among pupils?

Guideline 7: Respond promptly to acts of discrimination, harassment and bullying

Keep in mind that responding to acts of intolerance sends a clear message about respect for human dignity and human rights. Teachers who teach respect respond quickly and efficiently to acts of intolerance. It is very important to follow policies and procedures in submitting a complaint. If you are unsure of what to do, ask another teacher or a school authority figure. Schools as well as other informal education organizations are unable to respond appropriately to acts of discrimination if they are unaware of them. Pupil-initiated reporting mechanisms should also be available, and pupils should be aware of these mechanisms and how to use them. This enables pupils to be proactive in speaking up for their own rights and the rights of others.

¹⁵ See G. Gay, *Culturally responsive teaching: Theory, research, and practice*, in J. A. Banks (ed.), *Multicultural Education Series*, New York, Teachers College Press.

¹⁶ See G. Gay, *Culturally responsive teaching: Theory, research, and practice*, in J. A. Banks (ed.), *Multicultural Education Series*, New York, Teachers College Press.

Reflect: Do I respond to acts of discrimination quickly? Do I make it clear to my pupils that discrimination, harassment and bullying are not appropriate? How can I improve at responding to discrimination as it occurs?

Method 4: Responding to and preventing acts of intolerance

The response, or lack thereof, to acts of discrimination, intolerance, harassment and bullying communicates a tremendous amount. When discriminatory acts are responded to quickly, it is made clear that such acts are not appropriate. Quick action also helps establish a supportive environment. Conversely, inaction sends a message of acceptance for the discrimination and can build a culture of fear and intolerance in school.

The following are mechanisms you can enact and follow in your school or organization to help respond to and prevent acts of intolerance:

- Teacher response policy to acts of discrimination, harassment and bullying.
- Student-initiated reporting mechanisms should also be made available.
- Support the victim or intended target(s) of the act.
- While prevention is the best option, develop activities to promote healing, reconciliation and peace.
- Understanding how intolerance works, increases prevention.

Mechanism 1: Educator response policy to acts of discrimination, harassment and bullying

Educators must respond quickly and efficiently to acts of intolerance. They should follow policies and procedures in submitting a complaint to administration. If there are no clearly defined or written policies and procedures, schools should work to create one. Educators should also engage with parents immediately. Teachers should report acts of discrimination, as schools as well as other informal education organizations are unable to appropriately respond to acts of discrimination if they are unaware of them.

Reflect: Does my school have a policy for reporting discrimination? If not, how can I help create one?

Mechanism 2: Pupil-initiated reporting mechanisms should also be made available

Pupils should be aware of avenues for safe communication and how to use them effectively. This enables pupils to be proactive in speaking up for their own rights and the rights of others. Teachers should make sure that pupils are aware of avenues for safe communication.

Reflect: Do I make myself available as an avenue for pupils to discuss discrimination against them? Do my pupils know where to go to get support for discrimination and how to report it?

Mechanism 3: Support the individual/groups/intended target(s) of the act

The individual will need the support from teachers, counsellors, school officials and parents to counteract feelings of humiliation and shame. Bystanders need training on how to effectively intervene.

Reflect: What kind of support exists for unintended targets in my school? Do I make myself available as a support system? If not, how can I do a better job of this? Is there training I can seek to support me in this process?

Mechanism 4: While prevention is the best option, develop activities to promote healing, reconciliation and peace

Open shows of support and respect lessen the likelihood of vengeance and retaliation. Correct misinformation by, for example, displaying posters, signs, buttons and other artefacts with specific messages that denounce hate and showcase respect; organize a peaceful show of unity; role-play effective intervention strategies to a particular or hypothetical incident, or hold a class meeting and discuss a discrimination incident with your pupils. Most importantly, refrain from silence. Help pupils to develop alternatives to hate and discrimination by using incidents of discrimination as teachable moments.

Reflect: What activities have I developed and used to promote healing? What new activities can I develop to discuss and address issues that I can anticipate will occur?

Mechanism 5 : Need for understanding the mechanism of intolerance

Discrimination arises out of the belief that certain groups of people are superior to other groups. The belief that certain racialized or ethnic groups are not as good as others, or the belief that the indigenous populations of a country are inferior to immigrant settlers can create superiority beliefs. This superiority is often believed to be inherent and a justification for mistreatment; however, it is not a justification. In order to fight discrimination at its roots and respond meaningfully to it, one must understand the how and why of discrimination.

Reflect: Am I aware of the different forms of discrimination in a classroom? How can I become better educated on the discrimination present?

Concept check: Methods of dealing with difficult topics related to discrimination of all kinds

This tool explored different ways to counteract discrimination through curriculum, the creation of safe space, teaching methodology and through responses to acts of intolerance.

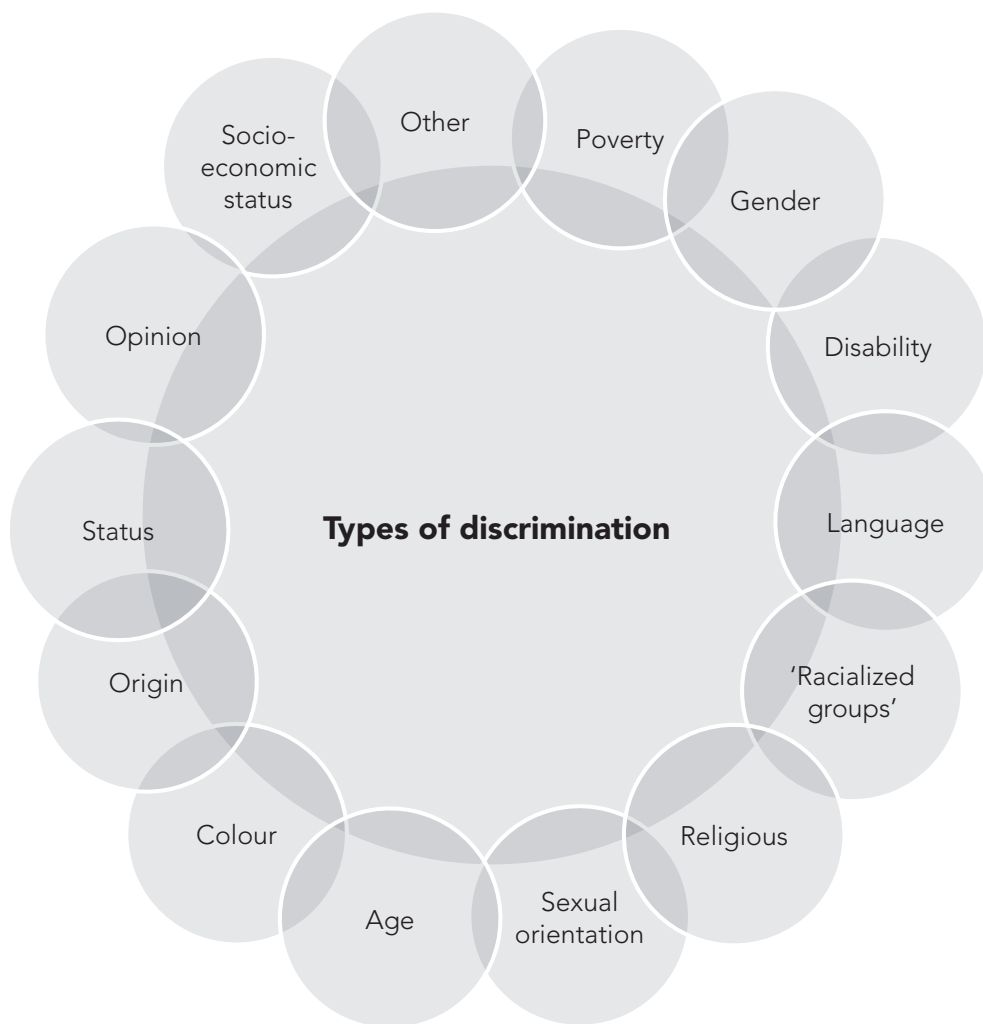
By the end of this section you should be able to:

- ✓ develop a strategy for how to expand and adapt curriculum to fit the needs of a diverse classroom and diverse learners;
- ✓ understand the importance of identifying diverse literature and textbooks which will support an inclusive learning environment;
- ✓ differentiate instruction to best support all learners;
- ✓ identify when and how to use teachable moments to counteract discrimination;
- ✓ create safe space within the classroom and school for respect and mutual understanding;
- ✓ identify ways and opportunities to implement various teaching methodologies to increase respect building in the classroom;
- ✓ recognize the importance of knowing your pupils' demographics to include background and history;
- ✓ identify how you should respond to acts of intolerance, should they occur, and where to report them;
- ✓ encourage pupils and support pupils to report and respond to acts of intolerance.

Tool 4: Clarifying the concepts – Types, motives and forms of discrimination

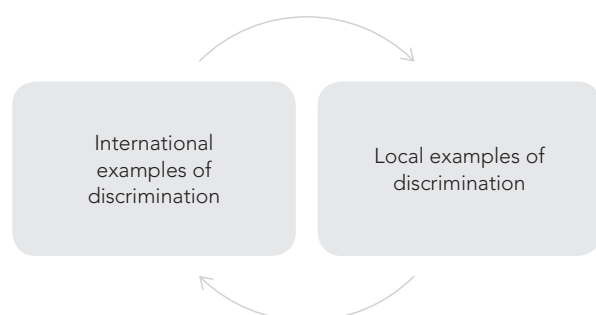
Discrimination can be a complex notion and as a result, can be complex to teach. *Teaching Respect for All* focuses on eliminating discrimination in and through education. While policy is one way to address discrimination in education, as previously discussed, safe classroom environments are equally as important to eliminate discrimination in education.

Tool 3, above, explored several methods of dealing with difficult topics, among which were the use of teachable moments, either created or spontaneous, as well as the encouragement of discussion on tolerance, discrimination, stereotyping and culture. Educators must also be equipped and confident to teach and discuss causes, themes and values that align with anti-discrimination.



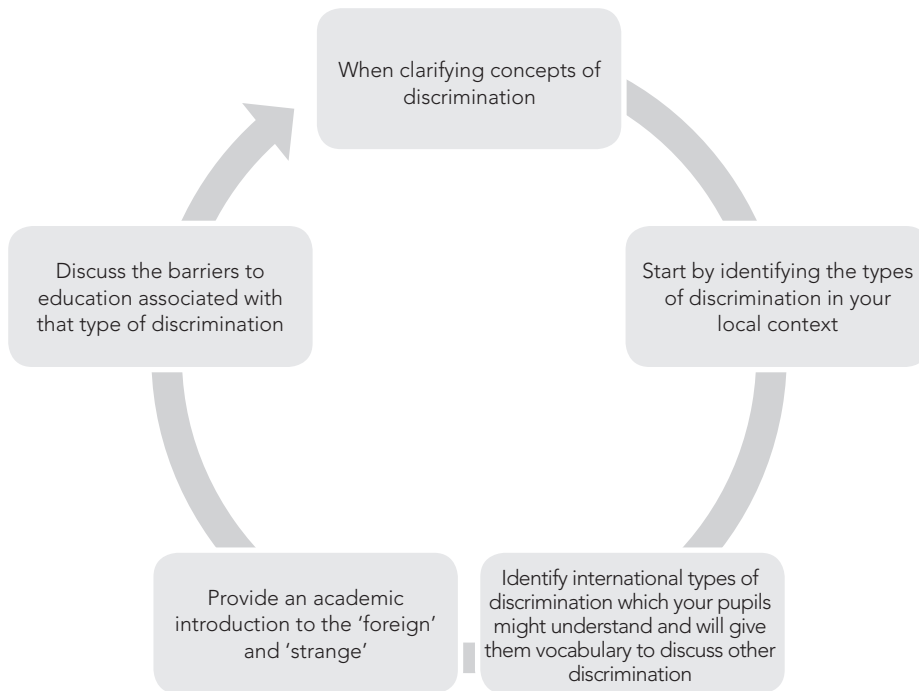
As a starting point, the Ecosystem identifies fourteen common forms of discrimination. Contextualize how discriminatory actions are manifested in your local community and draw parallel examples from other communities to showcase its universal challenges. It can be helpful to give language to understand very localized and sometimes culturally entrenched forms of discrimination. By understanding discrimination in a multitude of forms through a variety of situations, students can be well informed and readily identify when it occurs.

Reasons for discrimination are vast and can arise from fear of the unknown. Xenophobia, the fear of the foreign or strange, is thus at the root of most discrimination, bias and stereotypes. Using



education as a vehicle for pupils to explore the 'strange' and 'foreign', whether a different culture, language, gender, food, or daily activity, will allow the 'foreign' to no longer be 'unknown'. By identifying your pupils' 'foreign', you can create language for discussing, exploring and/or participating.

Part of understanding and exploring the 'foreign' as it relates to education is also understanding the educational barriers which come with the difference. It is important for teachers to explain and give voice to, for example, the challenges that pupils face who speak a different language at home, or the challenges which a girl faces in attending school during her menstruation.



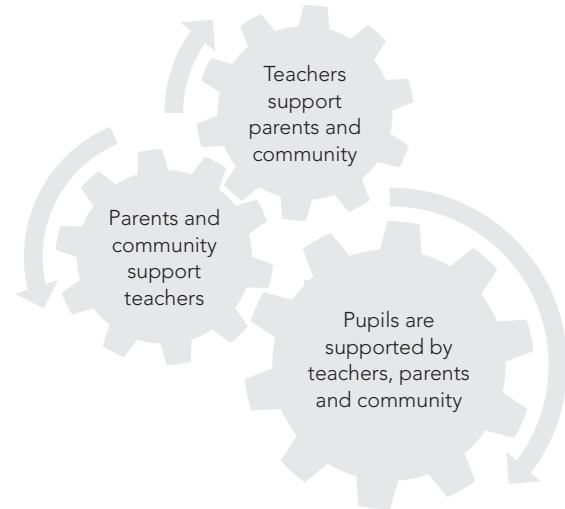
Concept check: Clarifying the concepts – Types, motives and forms of discrimination

By the end of this section, you should be able to:

- ✓ discuss local examples of discrimination with your pupils;
- ✓ draw from international examples of discrimination to create vocabulary for your pupils to discuss local discrimination.

Tool 5: Involving parents and community

Parents and the larger community are important stakeholders in the whole school approach to *Teaching Respect for All*. Schools and learning do not exist in isolation, but as part of a larger community initiative. Both formal and informal school settings must incorporate parents and community leaders in the respect-building process in order to create a systematic change for counteracting discrimination through and in education. Parents have positive contact and relations with the teacher and school are more likely reinforce lessons about respect and are more likely to cooperate when issues occur. In addition, parent and community support is needed because combatting discrimination and intolerance is a society-wide problem. Pupils will need to practise applying what they learned at home as well as in school. Parents also need to be informed about what their children are learning and to have opportunities to participate or even join a parent class that focuses on training parents and communities to combat intolerance.



When parents and community are involved in building a culture of tolerance, a cycle of support is established for building respect both in and through education for pupils.

Parents and community members support teachers. Parents serve as a vital connection to home and culture. Firstly, parents are able to continually support elements of *Teaching Respect for All* at home if they are included in the process. Secondly, parents can serve as an invaluable resource to teachers in a teacher's understanding of the culture in which pupils live. Thus, it can be helpful to invite parents to your classroom and ask them for help with teaching lessons about respect. Parents have real world experiences, skills and contacts that can be helpful. Thirdly, parents can share specific background on their child and together with a teacher, can discuss information about accommodation for special needs and the nature of religious accommodation.

Community members also provide an important link between the academic and the real world. It is helpful to invite someone from a group that has been traditionally excluded or discriminated against, such as an ethnic or religious minority, to serve as the outreach person for the school or to speak to the classroom.

Teachers support parents. Teachers can answer and ease parents' concerns. Teachers can also help parents locate community resources where they can learn more about combatting discrimination. By establishing a connection between the teacher and their resource knowledge and the parents, a well-informed plan can be initiated to support pupils with special needs, or victims of discrimination.

Pupils are supported by both parents and teachers. When parents, community members and teachers work together to create an environment of respect, pupils benefit by having a more inclusive education as well as receiving targeted support. Additionally, as both formal and informal educational programmes expand into the community, there are more opportunities for the development of club or service activities. Clubs or service projects could:

- foster dialogue about human rights and friendly relations among different groups;
- support a wide variety of civil society and initiatives;
- provide staff for people of different backgrounds to engage in fun activities together;
- expose pupils to other parts of town or different groups within the community;
- use technology to connect with other cultures and people internationally.

Concept check: Involving parents and community

By the end of this section, you should be able to:

- ✓ identify why and suggest how to involve parents in the school process;
- ✓ identify ways in which you can support parents to make the learning experience of their child more inclusive;

- ✓ understand why it is important for parents and teachers to work together to make sure that the educational environment is discrimination-free for pupils and accessible to all.

Tool 6: Key plans – Learning concepts, objectives, topics, entry points and ideas

Counteracting discrimination and teaching respect are context-dependent and *Teaching Respect for All* is intended to supplement and work alongside current school structures and design; *Teaching Respect for All* does not promote a single curriculum as such. Instead, *Teaching Respect for All* provides suggestions and examples for where and how to integrate *Teaching Respect for All* into the classroom:



Building block 6.1: Six educational typologies

The Ecosystem provided a broad overview of educational approaches to counteract discrimination and to teach respect. The following section outlines six typologies employed internationally by teachers and educators to counteract discrimination in and through schools. Each is distinct, but shares much in common with the other typologies.

Human rights (peace, tolerance and values) education

Education that focuses on instilling values that encourage understanding and respect for difference.

Multicultural education

Education that raises awareness, celebrates diversity and responds to experiences of discriminated groups.

Anti-racist education

Education that focuses on the practices of racism and accords minorities an active role in fighting racism.

Critical race theory

Education that focuses on deconstructing power relations, institutional structures and systematic barriers, and acknowledges race as an analytical tool.

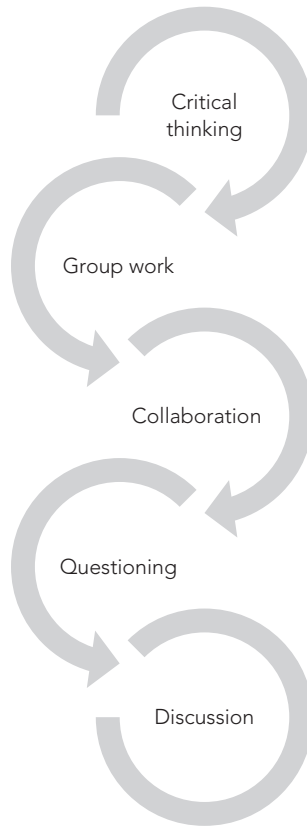
Critical pedagogy

Education that focuses on critical thinking, empowerment and social transformation.

Citizenship and civic education

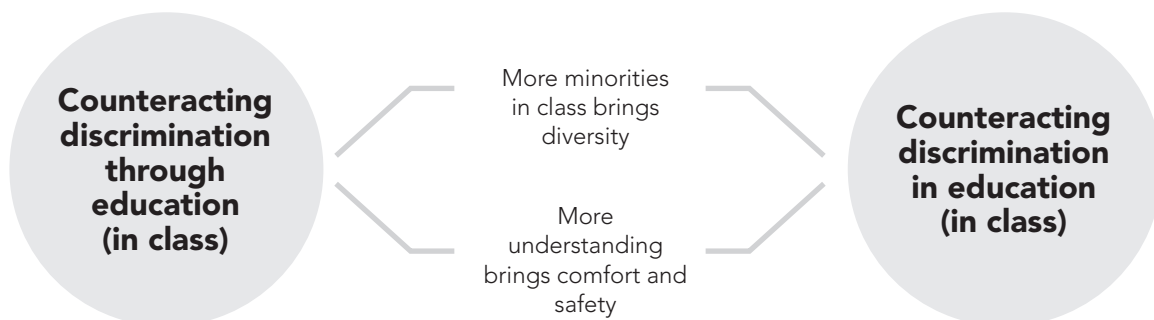
Education that promotes an idea of 'learning to live together' as one community.

Regardless of which typology(ies) you as a teacher choose to employ in your school and classroom, there are some underlying practices which should be used as a guide by all educators as they seek to include elements of *Teaching Respect for All* in their classrooms. In order to meet these ends, teachers should encourage:



Reflect: Do I encourage critical thinking, group work, collaboration, questioning and discussion? How can I do this more effectively?

Building block 6.2: Learning objectives



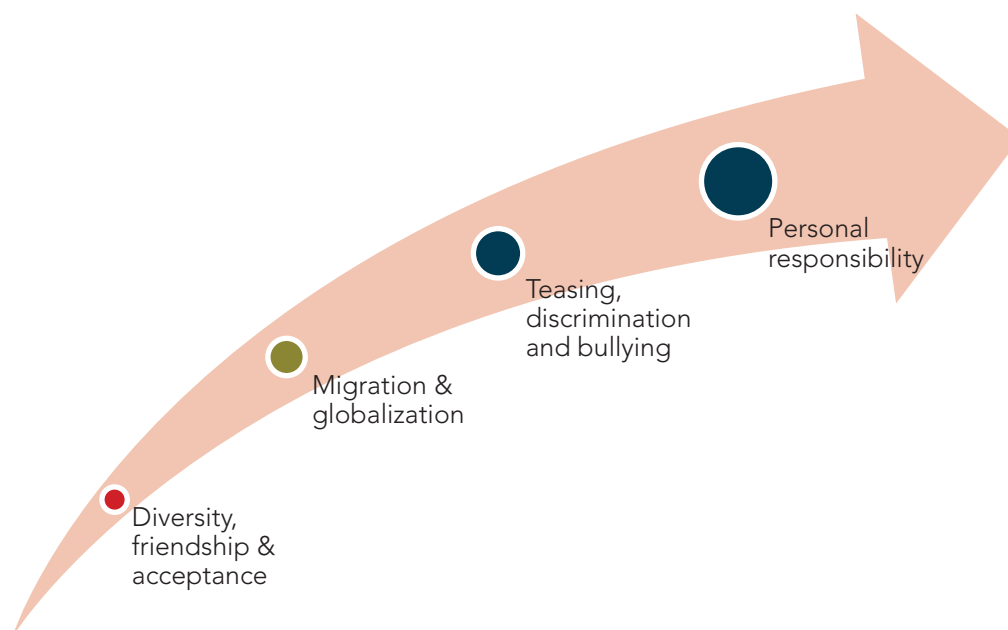
The process of counteracting discrimination through and in education is a feedback within the classroom. As pupils become more tolerant through learning, the classroom and school will become a more welcoming place for diverse pupils, thus further increasing opportunities to learn from and through diversity.

Certain key competencies should be the focus of learning:

| | |
|--|--|
| Interpersonal relationship skills | Pupils have the confidence to get on with others; they see good in others and can empathize with other points of view. Critical and creative thinking skills are developed within the curriculum and empower pupils to develop research and problem-solving skills as they learn to think differently. |
| Self-confidence & awareness | Confidence in personal identity and positive self-esteem are developed through teacher modelling, active learning, circle time and interactive games, encouraging pupils to take responsibility. Self-confidence also increases as students learn their background has value and can be valued. |
| Conflict-resolution skills development | Pupils are helped to develop the language and skills to voice and explain their feelings of injustice and to listen to and respect the views of others. Pupils have the opportunity to attend school councils, and to debate in class and clubs which have power to influence positive change. |
| Critical thinking | Stereotypes and negative attitudes develop out of ignorance. Pupils confronted with multi-culturalism and exposure to people with different backgrounds learn to question social stereotypes and norms. Through thought-based activities in class, readings, debate and discussion, pupils learn to think about the reality around them and question it. |
| Advocacy | Pupils acquire the skills to advocate for respect and fight against discrimination. Pupils who interact with others and learn to empathize with their struggles develop knowledge of social injustices. Through debates, class activities and community involvement, pupils learn to advocate for change. |

Reflect: What are my learning objectives? Can I make them more in line with *Teaching Respect for All*?

Building block 6.3: Activity examples



Teaching Respect for All encourages teachers, teacher teams and headteachers to work together with the given curriculum to integrate notions of respect building and anti-discrimination. Some example lessons, which could be used to explicitly explore key concepts, are found in the appendix. Themes covered in these lessons include: diversity, friendship and acceptance, migration and globalization, teasing, discrimination and bullying, and personal responsibility. General activities, which teachers should consider for upper-primary (ages 8-12) and lower-secondary (ages 13-16), are as follows:

Upper primary: ages 8 to 12

- Activism activities, such as starting a campaign to clean up the neighbourhood, writing a letter to the editor complaining of unfair practices at a local business, or picketing an organization that was dumping hazardous wastes near a school.
- Anti-bias education activities, such as organizing a no-name-calling day at school or discovering your hidden bias with tools like Project Implicit.
- Art and dance based activities that use choreography to express feelings and values related to tolerance.
- Cooperative learning activities that encourage collaboration and working together to solve problems.
- Critical literacy activities that enhance critical reading skills to analyse the curriculum and media for stereotypes and bias.
- Curriculum differentiation approaches that emphasize modifying or adapting the curriculum and instruction in ways that maximize pupil learning.
- Diaries that encourage reflection and self-assessment.
- Discussion-based activities that build skills for critical dialogues.
- Extracurricular activities typically bring diverse groups together on a level playing field, focused on achieving a common goal.
- Field trips to museums, cultural events, festivals, places of worship and heritage sites that enhance cultural exchange and knowledge.
- Interviewing activities that enhance listening and speaking skills, enabling stronger forms of communication and dialogue.
- Pen pal activities.
- Peer-to-peer activities and language exchange that encourage intergroup cooperation and play among children.

- Role-play activities allow pupils to exchange roles and viewpoints, while practising a more effective response to discrimination and bullying.
- Self-assessment activities that examine personal biases and stereotypes.
- Story-telling.
- Teachable moments provide windows of opportunity to engage in dialogue, self-reflection and empathy building.

Lower secondary: ages 13 to 16

- Anti-bias education activities, such as creating a cartoon, an advertisement or slogan that challenges stereotypes.
- Cooperative learning activities, such as working together in planning and developing mini-models of schools and cities that are child- and family- friendly and ecologically sustainable.
- Case studies that focus on all forms of human exceptionalities, ethnicity, gender, language, religion, sexual orientation, socio-economic classes, impact of discrimination, prejudices, stereotypes, and privilege.
- Create videos and other multimedia that focus on some aspect of discrimination.
- Curriculum differentiation approaches.
- Debate activities that encourage the consideration of issues from multiple perspectives.
- Discussion-based approaches and activities.
- Extracurricular activities.
- Field trips to museums, cultural events, festivals, places of worship and heritage sites that enhance cultural exchange.
- Global collaboration using social media tools.
- Interviewing activities that enhance listening and speaking skills, enabling stronger forms of communication.
- Media literacy activities that enable pupils to use critical literacy skills to analyse advertisements in order to discern how the media can maintain and perpetuate stereotypes.
- Movies that teach respect. These films include: *To Sir with Love* (1967), *Stand and Deliver* (1988), *The Ron Clark Story* (2006) and *Beyond the Blackboard* (previously called *Let them Shine*) 2011.
- Primary source activities enable pupils to have a deeper, more complex sense of the past, while helping them develop historical thinking skills that counter beliefs in present and historic inevitabilities.
- Role-play activities allow pupils to exchange roles and viewpoints, while practising a more effective response to discrimination.
- Self-assessment activities can be used to examine personal biases and stereotypes, such as Project Implicit. More information can be found here: <https://implicit.harvard.edu/implicit/>.
- Simulations, such as the blue eyes and brown simulation conducted by Jane Elliott. More information can be found here: <http://www.janeelliott.com/>
- Teachable moments that provide windows of opportunity to engage in dialogue, self-reflection and empathy building.

In addition, parental and community involvement is essential in combatting intolerance. Parents who have positive contact and relations with the teacher and school will be more likely to reinforce lessons about respect and are more likely to cooperate when issues occur. Parents also need to be informed about what their children are learning and have opportunities to participate, reinforce, or even join a parent class that focuses on training parents and communities to combat intolerance.

Recommendations for practice: parents and community involvement in combatting intolerance

- **Teachers need parents.** Invite parents to your classroom. Ask for help with teaching lessons about respect. Parents have real world experiences, skills and contacts that can help. Invite someone from a group that has been traditionally excluded or discriminated against, such as an ethnic or religious minority, to serve as the outreach person for the school or to speak to the classroom.
- **Parents need teachers.** Teachers can answer and ease parents' concerns. Teachers can also help parents locate community resources where they can learn more about combatting racism and discrimination.
- **Students need both (parents and teachers).** Children can participate in school, community or village service activities arranged by the teacher, parents or school. For example the CHILD project in Thailand

encouraged children to volunteer to clear roads and walkways in communities and to help the elderly keep their homes tidy. Often students would eat a meal with the elder who would tell stories about the history and traditions of the community. This intergenerational relationship encouraged respect and empathy for others. Teachers and students can engage in these activities as well as organizing them for aboriginal groups or traditionally excluded ethnic groups in the community.

- **Start a club or join a club!** Encourage the development of clubs to foster dialogue, human rights and friendly relations inside the school, as well as in the community. Clubs are a great school and community development tool to involve the participation of a wide variety of people. Clubs can form as grassroots groups that support a wide variety of civil society and initiatives. Clubs can form for a variety of purposes and are defined by their missions and membership. Clubs are fun and they can consist of groups of people from various backgrounds. With the aid of technology and social media, clubs can take on international members, unbridled by time or distance.
- **UNESCO developed 'Clubs for UNESCO'** that support UNESCO priorities for peace, cooperation and exchange. There are four types of Clubs for UNESCO: school clubs that consists of teachers and students; college and university clubs that consists of university faculty and students; cultural and public service clubs that consist of members of the community; and clubs that function on a permanent basis with paid personnel, but mostly open to the public, called Centres for UNESCO. The Clubs support the mission of UNESCO and have three main functions: training, dissemination of information and action.

Example: Amnesty International's Traveller's Month

Amnesty International UK created activity packs and teacher resources for how to teach about travelling people, Roma and gypsies (<http://www.amnesty.org.uk/content.asp?CategoryID=11645>) in celebration of Travelling People's Month (<http://grthm.natt.org.uk/404.php>). Lesson plans are developed to be included in the curricula of citizenship, personal and social education and related subjects used in England, Scotland, Wales and Northern Ireland. Through awareness building, NGO activities can successfully build and support classroom activities to counteract discrimination and teach about various ethnic groups.

Reflect: How can I draw from these lessons to incorporate more elements of *Teaching Respect for All* into my classroom?

Building block 6.4: Suggestions for possible entry points/topics to link to the issues of Respect for All with particular teaching subjects

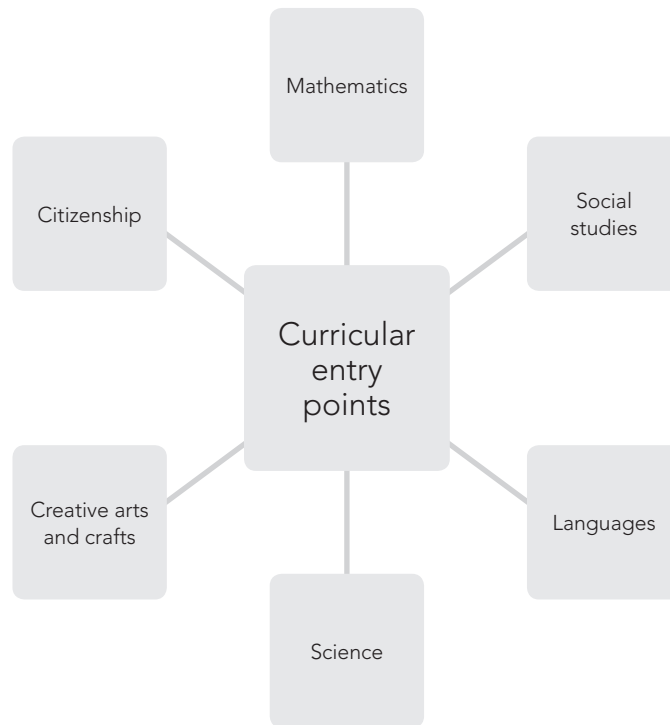
The following are three main approaches for how respect can be integrated into the taught school curriculum:

- Introduce a specific subject dealing with human rights issues and non-discrimination
- Introduce human rights issues and non-discrimination across all subjects
- Support individual and independent projects and activities in relation to human rights issues and non-discrimination

Ideally, all three approaches to teaching respect and non-discrimination will be implemented in a school. However, most effective and important is the integration of human rights and non-discrimination across all subjects. Supplementing with a specific class and/or individual/club projects is helpful.

This building block explores possible entry points for the infusion of concepts in *Teaching Respect for All* within upper primary and lower secondary education across all subjects. The suggested entry points are based on an in-depth analysis of curricula from around the world. However, they are just suggestions to be drawn upon as inspiration for teachers and educators to assist them in introducing concepts of Respect for All in the classroom and/or any other educational activities. Teachers and educators should reflect upon the curriculum in their current situation and look for/create entry points such as those described in this tool.

Entry points to teaching concepts of respect and counteracting discrimination can be in any subject. This tool will provide suggestions based upon age categories when appropriate for the following subject areas:



Reflect: Do I incorporate notions of anti-discrimination across all subject matter? How can I be more inclusive?

| Social studies | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the educator |
|--|--|--|--|
| 1) Keeping peace in our sub-county/division | <ul style="list-style-type: none"> • Child rights and child responsibility • Respect for parents, elders, teachers and other children • Keeping law and order • Respect for others | <p>This concept entails ways of:</p> <ul style="list-style-type: none"> • Observing rules and regulations • Respecting each other • Recognizing and respecting differences between people <p>It is envisioned that after a learner has gone through the concept then she/he will be able to respect other people and promote its values</p> | <ul style="list-style-type: none"> • Small group discussions • Role plays |
| 2) Customs in our sub-county/division | <ul style="list-style-type: none"> • Practices of different cultures | <p>This concept entails:</p> <ul style="list-style-type: none"> • Knowing the cultural practices and their importance • It promotes self-esteem, sense of belonging, moral values • Leads to e.g. instilling respect for people's cultural values and norms | <ul style="list-style-type: none"> • Whole class discussions • Think-pair-share • Use of guest speakers |

| Social studies | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the educator |
|---|--|--|---|
| 3) Gender and culture in our sub-county/division | <p>We could consider these sub-topics</p> <ul style="list-style-type: none"> • Child rights and classroom management/how to manage children and respect them • Child labour and respecting children • The stigma of HIV/AIDS • The gender perspective with regard to respect • Different cultures • The world's endangered humans – the Batwa in Uganda and others | <p>This concept entails:</p> <ul style="list-style-type: none"> • Helping learners to know who they are and to respect and recognize boys' and girls' roles in families and society | <ul style="list-style-type: none"> • Group discussions • Role plays • Drama |
| 4) Traditional customs, values, practices and their importance | <p>Exploring traditional values of some communities in Africa, Asia, South America and the Middle East</p> | <p>This concept entails:</p> <ul style="list-style-type: none"> • Identification of individual societal traditional custom, values and practices, • Learning to appreciate and respect his/her own and other people's customs | <ul style="list-style-type: none"> • Discovery approach • Group discussions • Research |
| 5) Traditional ways of encouraging forgiveness | <ul style="list-style-type: none"> • Different ways of forgiving | <p>This concept entails:</p> <ul style="list-style-type: none"> • Resolving differences without violence and asking for forgiveness; promotes respect | <ul style="list-style-type: none"> • Small group discussions • Drama and music |
| 6) Fair and unfair behaviour | <ul style="list-style-type: none"> • (Social) Behaviour | <p>This concept entails:</p> <ul style="list-style-type: none"> • Identifying causes and effects of unfairness and encouraging fairness; promotes respect | <ul style="list-style-type: none"> • Discussion • Group work |
| 7) Need to accept others as they are | <ul style="list-style-type: none"> • Accepting others | <p>This concept entails:</p> <ul style="list-style-type: none"> • Encourages appreciation and learning to live together | <ul style="list-style-type: none"> • Discovery • Snowballing • Music, dance and drama |
| 8) Our leaders in the district | <p>To be considered under Respect For All:</p> <ul style="list-style-type: none"> • World leaders and the need to respect them • The importance of leading and being led – and that this creates law and order and living peacefully • The importance of belonging to a clan/tribe/country/world and living in harmony | <p>This concept entails:</p> <ul style="list-style-type: none"> • Identifying different groups of leaders in their district and their local communities • Describing how leaders are chosen and the roles and qualities of good leaders • Learning to obey the law <p>This topic in itself promotes respect</p> | <ul style="list-style-type: none"> • Videos on world leaders and former leaders like Nelson Mandela, etc. • Group discussions |
| 9) History of the country | <ul style="list-style-type: none"> • Colonization • Independence • Self-determination • Democracy • Citizenship | <p>This concept entails:</p> <ul style="list-style-type: none"> • Identifying the national symbols • Learning about democracy; its meaning, importance and functions • Developing respect for other people's views/ideas and democracy in society • Developing an understanding of citizenship | <ul style="list-style-type: none"> • Different countries can be used as examples • Group discussions |

| Language | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|---|--|---|---|
| Age 8 | | | |
| 1) Livelihood in our sub-county/division | Occupation of people in our sub-county/division and importance | In the aspects of vocabulary and structures, learners are taught about people carrying out different occupations, hence the need to respect each occupation | <ul style="list-style-type: none"> • Group discussions • Role plays |
| 2) Keeping peace in our sub-county/division | <p>Living in peace with others - child rights, needs and their importance. Through structures, stories, rhymes and dialogues learners are taught to respect child rights needs and their importance</p> <p>Child responsibility – through the use of vocabulary, structures, storytelling and acting plays, learners are taught how to respect teachers, elders and others</p> | Learners are taught to respect one another and differences among people through the use of vocabulary, structures, conversation, stories and school rules | <ul style="list-style-type: none"> • Discussion • Discovery • Conversations • Stories |
| 3) Culture and gender in our sub-county/division | Customs and gender in our sub-county/division | <p>By use of vocabulary, structures, storytelling dialogues and picture composition on various customs, learners are taught Respect for All</p> <p>Learners are taught respect through vocabulary, structures, situational games, poems, stories and pictures</p> | <ul style="list-style-type: none"> • Storytelling • Dialogue • Picture Composition |
| Age 9 | | | |
| 4) Behaviour | Good behaviour | Learners are taught respect through vocabulary, grammar, and language structures | <ul style="list-style-type: none"> • Discussion • Group work |
| 5) Democracy | Through vocabulary, grammar, and language, structure democracy is taught | The teaching of democracy can be done through games and sports, music, dance and drama, and through elections | <ul style="list-style-type: none"> • Discussion • Group work • Games and drama |
| Age 10 | | | |
| 6) Travelling | Vocabulary, grammar and structure on travelling | Learners are taught respect through use of vocabulary, grammar and language structure | <ul style="list-style-type: none"> • Group discussions • Group work • Individual exercises |
| 7) Culture | Nationalities | Languages: learners are taught respect through vocabulary, grammar and language structures | <ul style="list-style-type: none"> • Discussions, • Individual exercises |
| 8) Peace and security | Vocabulary on peace and security and language structure | Vocabulary, grammar and language structure are used in teaching respect | <ul style="list-style-type: none"> • Group discussions • Individual exercises |
| 9) Banking | Vocabulary, grammar and structure on banking | Learners are taught respect for others during banking through the vocabulary, grammar and language structure | <ul style="list-style-type: none"> • Discussions |
| Age 11 | | | |
| 10) Safety on the road | Vocabulary, structure and grammar about safety on the road | Learners are taught respect for safe behaviour on the road through the use of vocabulary, language structure and grammar | <ul style="list-style-type: none"> • Discussions |
| 11) Debating | Grammar, structure and vocabulary on debating | Learners are taught respect through vocabulary, language structures and grammar to be able to argue out issues fluently and confidently | <ul style="list-style-type: none"> • Group discussions |

| Language | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|---------------------------------|--|--|---|
| 12) Family relationships | Vocabulary, structures and grammar on family and relationships | Through vocabulary, language structures and grammar, learners are taught Respect for All occupations | <ul style="list-style-type: none"> Group discussions |

Age 12

| | | | |
|--|---|--|---|
| 13) Letter writing | Formal letters | Through use of vocabulary, language structures and grammar, learners are taught Respect for All while they write formal letters | <ul style="list-style-type: none"> Discussions |
| 14) Rights, responsibilities and freedoms | Vocabulary on rights and responsibilities and freedom | <ul style="list-style-type: none"> Children's rights and responsibilities Animal needs and freedom: through the teaching of vocabulary, language structures and grammar, learners are able to have respect for others and also animals | <ul style="list-style-type: none"> Group discussions |

| Science | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|---|---|--|---|
| 1) Sanitation, infectious diseases, personal hygiene | <ul style="list-style-type: none"> Providing proper sanitation places – latrines, toilets Avoiding litter, human waste in public places and communal areas Using places of convenience properly Keeping the environment clean for use and enjoyment by everyone | Aspects of proper sanitation can promote respect for one another and in the long run for all. Will also prevent the spread of infectious diseases. Creates attitudes that take care of Respect for All. The fact that someone is conscious of how to prevent the transmission of disease indicates that they have respect for others. Equally, personal hygiene shows concern for oneself but also for others with whom one lives within the community; the fact that one will be conscious not to smell | <ul style="list-style-type: none"> Project work on keeping sanitary place clean. Field visits |
| 2) Life skills and foods and nutrition | <ul style="list-style-type: none"> Taboos associated with eating certain foods Good eating habits/healthy eating and keeping fit | Under this aspect, good eating habits are introduced in addition to respect for food and good table manners. This could include also respecting what other people eat. Often, people tend to look down upon others because of the foods that they eat This can be discouraged, and we respect the human race irrespective of what they eat | <ul style="list-style-type: none"> Use of a guest speaker Group discussions Role plays |
| 3) Life skills and working with others | <ul style="list-style-type: none"> Science at home and in the community Accidents and first aid The reproductive system Alcohol, smoking and drugs in society Energy resources in the environment and sewage system | Learners are introduced to using science in their everyday life and how they can use it meaningfully. For example, how chemistry works in cooking food; biotechnology and agricultural practices using organic manure to grow food | <ul style="list-style-type: none"> Project work Group discussions Field visits |

| Mathematics | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|--------------------------------|--|--|--|
| 1) Sets | <ul style="list-style-type: none"> The World as a set of people (globe);the continents as sub-sets; the oceans as sub-sets The union = one people; the flora and fauna and all that belongs to the world as one Values – appreciating one another, love and care for each other, respect and belonging – can be achieved through learning the above-mentioned topic | <p>When dealing with equal and equivalent sets of members under mathematics the concept of Respect can be introduced</p> <p>Learners can begin to appreciate that we are all equal and no one should regard himself or herself better than the other irrespective of gender, ethnicity, colour, or tribe</p> | <ul style="list-style-type: none"> Group discussions on sets and how they show equality. The union of sets should give a clear example of the world being one set and we all belong to it hence the need to treat each other with respect Give individual activities |
| 2) Measuring | <ul style="list-style-type: none"> Measuring distances within communities/neighbourhoods – creating the attitude of being one even if we do not live in the same homes or same communities. Measuring distance between two neighbours. Values – love for your neighbour even if you are separated by distance/colour/ethnicity/language/culture and other factors. | <p>This topic teaches measuring using non-standard measures. Teaches appreciating distances and that different people belong to different locations. One should value where they belong and where other people belong</p> | <ul style="list-style-type: none"> Group discussions on how measuring shows us to respect each other Field work and measuring distances between neighbours |
| 3) Operations of whole numbers | <ul style="list-style-type: none"> Sharing resources among communities - having empathy for a neighbour, identifying community resources and preserving them e.g. historical sites, environment, littering the environment etc. Division of whole | <p>Sharing equally gives Respect for All, since one is treated fairly when learning about division of whole numbers</p> <p>Appreciate that sharing is important and is a sign of love and care for one another, irrespective of colour, gender, ethnicity or location, hence the need to respect one another</p> | <ul style="list-style-type: none"> Use of the think-pair-share approach could be ideal here Field work on community resources Practical exercises on division |
| 4) Fractions | <ul style="list-style-type: none"> Sharing what is available Benefits of sharing resources both in the home and among communities Giving and caring for the needy | <p>Sharing in equal fractions and giving out something in a given ratio and proportion shows respect by avoiding unfair portions. The need to accept that we are many and that we have to share is in itself respect</p> | <ul style="list-style-type: none"> Discussion on fractions. Relating fractions to respect. |
| 5) Patterns and sequences | <ul style="list-style-type: none"> People as different patterns (the tall, short), the colour, the make (hair, eyes, nose and all physical features of people including the disabled) - different people belong to different places that determine how they are sequenced. They are people and we need to love them. | <p>This topic concerns appreciating nature within the mathematical context. Creation of people was done using different patterns and within different sequences according to continents</p> | <ul style="list-style-type: none"> Guiding group discussions on patterns Conducting class role-plays |
| 6) Money | <ul style="list-style-type: none"> Conversion of currencies - respect for different people and their currencies; characteristics of different currencies; respecting other countries' currencies and valuing them. | <p>This highlights the need to value and appreciate other people's currencies. Creating positive attitudes among learners will eventually enable them respect other people</p> | <ul style="list-style-type: none"> Guiding role plays and discussions |

| Mathematics | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|---|--|---|---|
| 7) Data handling Preserving information about different people – interpretation of data using and displaying graphs | <ul style="list-style-type: none"> • Different people and their locations. • Characteristics of different villages, the features of both the people and the flora and fauna, the languages and dialects spoken by people in the different locations. | When dealing with this topic, demographic information and set-ups of different places will be of importance to relate it to Respect For All | <ul style="list-style-type: none"> • Use of drama, role plays and songs will be required in addition to display of posters |
| 8) Process of starting a business | Sources of capital | This topic indicates how to solicit funds with respect from friends, banks and personal resources. The topic explains how one does business with customers, respecting them in order to keep them | <ul style="list-style-type: none"> • Group discussions • Discovery |
| 9) Introduction to taxes | Taxation | Obtaining money for government rightfully and with respect | <ul style="list-style-type: none"> • Role play |
| 10) Market survey | Conducting a market survey | This theme includes making a market survey guide, which considers Respect for All. It includes techniques of gathering information which encourages respect during data collection | <ul style="list-style-type: none"> • Role play |
| 11) Home management | Care and cleaning of surfaces and equipment | This topic encourages respect for our utensils, equipment and places where we are working. This promotes respect for workplace/ surfaces | <ul style="list-style-type: none"> • Demonstration • Discussion • Practice |
| 12) Costing and pricing | Pricings for different products | This topic encourages Respect for All as costing and pricing has to cater for the needs of consumers. Displaying, advertising and personal selling encourages Respect for All | <ul style="list-style-type: none"> • Role play |
| Creative arts and crafts | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
| 1) Our sub-county/ division | Drawing and painting different sceneries of Art | <ul style="list-style-type: none"> • Tracing and colouring cut out maps of sub-county/division • The learners must recognize and respect colours used by others and appreciate physical features in the sub-counties/divisions • Drawing simple story sequence about people and their activities. Labelling pictures of daily activities | <ul style="list-style-type: none"> • Drawing discussing • Displaying |

| Creative arts and crafts | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|--|--|---|---|
| 2) Livelihood in our sub-county/division | Weaving and decorating | <ul style="list-style-type: none"> Weaving baskets and bags. These are used in different ways and functions, respecting culture and age Making and decorating grass brooms and explaining who uses brooms, why and when. Respecting people's hygiene and cleanliness Shading patterns – creating beauty with respect and threads. Respect and working with other learners Printing with fingers, leaves, palms and threads. Respect and working with other learners | <ul style="list-style-type: none"> Drawing, painting Displaying |
| 3) Our environment in our sub-county/division | <ul style="list-style-type: none"> Collage and using soils Constructing using local materials | <ul style="list-style-type: none"> Making collage using soils and stones, depicting respect for environment as learners respect environment they respect those who live in it Constructing: using local materials to come up with constructed work without spoiling the environment, encourages respect for environment and people therein Weaving doormats, tablemats, wall mats, ropes, balls and bags. These are social items used in society. They are used with Respect for All and encourage harmony in living and working together Making ornaments from wild seeds: beads, bracelets and costumes. These encourage respect and promotion of culture and cultural values, thus Respect for All | <ul style="list-style-type: none"> Demonstrating Drawing And making collage Displaying Discussing Peer group review |
| 4) Environment and weather | <ul style="list-style-type: none"> Making items from used materials (waste/scrap materials). This promotes extraction of waste from materials and puts it into use/recycling Respecting the environment | <ul style="list-style-type: none"> While teaching this topic, practical aspects on how to handle the environment should be introduced Learners would come up with projects on this | <ul style="list-style-type: none"> Discovery Discussions |
| 5) Living things and animals | <ul style="list-style-type: none"> Threading beads to make necklaces, bracelets and earrings, using animal products like bones, hooves, skins to make cultural and beautiful items for decorating oneself and others Respect to culture to create beauty | Using the available natural resources to prepare decorative products artistically | <ul style="list-style-type: none"> Demonstration Discussions Practical work |

| Creative arts and crafts | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|--|---|--|--|
| 6) Living things: plants in our sub-county/division | <ul style="list-style-type: none"> • Colouring using improvised • Colours | <ul style="list-style-type: none"> • Colouring using improvised colours from plants • Emphasis is put on responsibility and cooperation as learners produce colours • Responsibility and cooperation encourages respect | <ul style="list-style-type: none"> • Discovery • Demonstration |
| 7) Living things: waste in our sub-county/division | <ul style="list-style-type: none"> • Waste materials | <ul style="list-style-type: none"> • Using waste materials to make useful items (waste management and recycling) • Respect for environment, encouraging responsibility, concern, care, patience, endurance, acceptance, and appreciation | <ul style="list-style-type: none"> • Demonstration |
| 8) Keeping peace in our sub-county/division | Making simple articles related to keeping peace | Learners are expected to make simple articles related to keeping peace, e.g. toy cars for police, envelopes used in communication | <ul style="list-style-type: none"> • Demonstration |
| 9) Culture and gender in our sub-county/division | Designing and making different articles | <ul style="list-style-type: none"> • Making decorations that respect culture and cultural function • Designing costumes with respect for culture and norms • Puppets and marionettes for dramatizing cultural functions and respect at cultural functions • Knitting items for cultural functions | <ul style="list-style-type: none"> • Demonstration |
| 10) Health in our sub-county/division | The meaning of health | Knitting articles for health and good homes for everybody to enjoy | <ul style="list-style-type: none"> • Demonstration |
| 11) Energy in our sub-county/division | Tie and dye | Making 'tie and dye' clothes for functions and different uses. This leads to the production of fabrics in relation to all/different cultures and customs | <ul style="list-style-type: none"> • Demonstration |
| 12) Using my environment | Making puppets | Learners produce puppets and marionettes that express actions and roles in society. These are used in development of self-expression and speech with respect to other people | <ul style="list-style-type: none"> • Demonstration |
| 13) Things we do | Making baskets | <ul style="list-style-type: none"> • The learners produce baskets for different uses, respecting and portraying different cultures • Drawing and painting people in action depicts people engaged in various activities, such as playing and cooking • Consideration is given to respect for one another and this should be portrayed in drawings | <ul style="list-style-type: none"> • Demonstration |
| 14) Making crochet articles | Making chair backs | Chair backs are made in order to create comfort to users of chairs. These are for functions at home or major ceremonies where people are treated with respect. Different chair backs connote respect for others | <ul style="list-style-type: none"> • Demonstration |

| Creative arts and crafts | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|---------------------------------------|---|---|---|
| 15) Food preparation | Preparing snacks and special dishes | Preparing food for consumption involves 'creating an appetite for those who are to eat the food' This encourages respect in food preparation and serving Meals for special functions promote respect | <ul style="list-style-type: none"> • Demonstration |
| 16) Fabric design/ decoration | Making decorated products | This theme points out how different fabrics are decorated. The use of the fabric clearly portrays respect in relation to dress code | <ul style="list-style-type: none"> • Demonstration • Practical work |
| 17) Printing | Making posters | This topic encourages the making of educational posters and the passing on of information which is not offensive and therefore Respect For All | <ul style="list-style-type: none"> • Do activity |
| 18) Drawing and painting | Drawing and painting abstract pictures | Such as a dream, God, Satan, heaven etc. The drawings/paintings encourage respect | <ul style="list-style-type: none"> • Do activity |
| 19) Designing and decorating articles | Making necklaces, anklets and wristlets | This topic supports Respect for All in terms of culture and jewellery and ornaments for the different cultures | <ul style="list-style-type: none"> • Do activity |

| Citizenship | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|--|--|--|---|
| 1) Citizenship | The meaning of citizenship | Understanding of characteristics; examples of communities and their differences | <ul style="list-style-type: none"> • Guiding field visits • Group discussions • Research in communities and report writing |
| 2) Communities and their characteristics | Needs and wants of communities and their differences | Learners should work in teams to identify what the communities in their localities require and compare this with the rest of the world | <ul style="list-style-type: none"> • Discovery • Group discussions • Research in the communities |
| 3) Features of different groups and communities they belong to | Types of rights and causes of conflict | Identifying features of different groups and communities and ways of avoiding conflict | <ul style="list-style-type: none"> • Group discussions • Discovery • Research |
| 4) Diverse groups and communities in the world | Democracy | Learning about the principles of democracy and its importance | <ul style="list-style-type: none"> • Demonstration |
| 5) Operation of the political and judicial systems in the world, and the work of governments | Judicial systems | The importance of democracy should be emphasized and exposed to everyone | <ul style="list-style-type: none"> • Group discussions |
| 6) The complexity of identities and diversity in groups and communities | Protection of certain rights and comparison with the rest of the world | Rights of people should be emphasized and how these ensure everyone's well-being | <ul style="list-style-type: none"> • Interactive videoconferencing |

| Citizenship | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|---|--|--|---|
| 7) The roles of citizens in a country | Different roles and their importance | Emphasizes the involvement of citizens in what concerns them | <ul style="list-style-type: none"> • Do activity |
| 8) The contribution of citizens in bringing about change in society through democratic processes | Exceptional performance | Rewarding exceptional performers and why it is important | <ul style="list-style-type: none"> • Do activity |
| 9) The impact and limitations of policies on communities | Examples of different policies of communities in the world | Policies and why they are important in guiding decisions in any situation | <ul style="list-style-type: none"> • Do activity |
| 10) Right to equal treatment (human dignity) | Freedom from discrimination | Emphasize the importance of the freedom from discrimination | <ul style="list-style-type: none"> • Do activity |
| 11) Plural communities | Multiculturalism; living together as mixed communities - examples from the world | How these communities are part of everyone else; whatever goes on there should be respected | <ul style="list-style-type: none"> • Virtual exchanges |
| 12) Prejudices | Handling of this sensitive aspect of life | Let learners understand how these do affect personalities | <ul style="list-style-type: none"> • Do activity |
| 13) Fragmented community | Communities | Communities and how they should continue to live together irrespective of where they are | <ul style="list-style-type: none"> • Do activity |
| 14) Equality | The importance of equality in promoting self-esteem | Learners should be made to appreciate equality; that they are all important and the same | <ul style="list-style-type: none"> • Do activity |
| 15) Different but equal | The concept of equality in all aspects, irrespective of colour | Why this terminology and its manifestation in communities | <ul style="list-style-type: none"> • Do activity |
| 16) Child rights and discrimination | Three Ps and their importance in handling child rights: <ul style="list-style-type: none"> • Provision • Protection • Participation | <ul style="list-style-type: none"> • Drawing upon stories, dialogues, historic incidents, experiences etc. and making links to country. • Constitutions and international human rights instruments such as the CRC | <ul style="list-style-type: none"> • Do activity |
| 17) Diverse cultures | <ul style="list-style-type: none"> • Recognizing commonalities and differences • Creating connections with others and cultivating mutual respect • Intercultural understanding learning continuum incorporates six interrelated organizing elements: recognizing, interacting, reflecting, empathy, respect and responsibility. | Ensure that learners understand the concept of diverse cultures and that the world is composed of many cultures; we should respect them | <ul style="list-style-type: none"> • Virtual exchange • Interactive videoconferencing |

| Citizenship | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|---|---|--|---|
| 18) Diversity | Divergent beliefs, religious beliefs | <ul style="list-style-type: none"> • Diversity, in whatever form, as a normal part of life and a characteristic of human existence • The significance and complexity of prejudice, identity, citizenship and belonging • People and their stories, perspectives, beliefs and worldviews, even when these differ from their own • Engaging with and respecting a diverse range of people in their lives, even when faced with challenges arising from that diversity • Communicating confidently in the context of diversity • The media, particularly in its portrayal of diversity | <ul style="list-style-type: none"> • Do activity |
| 19) Safe schools and communities | <ul style="list-style-type: none"> • Advocating for rights of gay, lesbian, bisexual, transgender and questioning youth (but this topic may not be accepted in some communities) – they should not be isolated. • Sexual minority and promotion of youth network. | <p>This topic is directly related to areas in the social studies topics and for countries where this kind of practice is acceptable, it can be considered for incorporation into the curriculum at this level, since it still advocates for concepts of human rights. They should not be discriminated against, but accepted as human beings with whom we live</p> <p>This topic could introduce the concepts of sexual minority and the development of positive attitudes towards living with them in harmony in given communities. Hearing the voices of the youth and allowing them to contribute to what concerns them and the communities where they live</p> | <ul style="list-style-type: none"> • Do activity |
| 20) Bullying | Anti-bullying and its effects on individuals and the community | Under this topic we should emphasize the negative effects of bullying and its consequences. Examples of what bullying is; that it is in itself an act of discrimination, since it violates one's human rights | <ul style="list-style-type: none"> • Do activity |
| 21) Straight education network | Straight talk and its benefits to individuals and communities | Pupils will learn to be open and to talk about what concerns their lives openly and with respect. This will be especially useful in circumstances where we are talking about those living with the stigma of HIV and AIDS and that they should not be discriminated against; they need to be loved and provided for like any other people in our societies | <ul style="list-style-type: none"> • Do activity |

| Citizenship | Suggested sub-topics that can be taught under Respect For All | How to handle it | Suggestions for the teacher |
|--|--|---|---|
| 22) Equity and inclusion | Its benefits to communities | Here we need to show how, when dealing with others, we should ensure that they are handled equally. There is nobody who is better than another and everyone should be included without segregation | <ul style="list-style-type: none"> • Do activity |
| 23) Harassment of individuals | Its consequences and how to protect the harassed | Examples to explore, including that of female harassment, could be useful when handling this topic | <ul style="list-style-type: none"> • Do activity |
| 24) Schools as safe and accepting places for everybody to learn | Schools as places that should be kept safe | Schools are a collection of different individuals/children and they should be kept safe through the promotion of Respect for All. Often, these provisions are neglected, especially in developing countries | <ul style="list-style-type: none"> • Do activity |
| 25) The concept of a school and its environment | Different kinds of schools | Provide the basic necessities and ensure that whoever comes to school enjoys schooling and feels protected | <ul style="list-style-type: none"> • Do activity |
| 26) Human rights: violence across the world and its effects | Examples of different states on how they handle human rights | Under this topic we could share aspects of non-observance of human rights issues and how this impacts the attitudes and general wellbeing of the people who are affected. Examples of where this is happening could be given and also where the practices are being revisited, in order to show that it affects globalization and has serious consequences | <ul style="list-style-type: none"> • Do activity |
| 27) Tolerance and learning to live together | Importance of tolerance and examples of good/harmonious living | Under this topic, learners will appreciate that they need to tolerate one another, and that every human being is unique and should be treated as such; we are all important and need to be given the chance to live peacefully. Patience and other life skills could be introduced here to help learners understand this topic with particular reference to Respect for All | <ul style="list-style-type: none"> • Do activity |
| 28) The human race and why we should preserve it | | This topic could be introduced with reference to certain tribes that are threatened with extinction across the world | <ul style="list-style-type: none"> • Do activity |

Concept check: Key plans – Learning concepts, objectives, topics, entry points and ideas

This tool provided guidance through four sections on what should be taught to include anti-discrimination and respect into the classroom.

By the end of this section, you should be able to:

- ✓ create a strategy for typologies to use for integrating *Teaching Respect for All*;
- ✓ identify competencies which need to be taught in order to increase tolerance;
- ✓ point to sample lessons from which ideas can be gained for teaching respect;
- ✓ list key themes which should be covered in anti-discrimination training;
- ✓ brainstorm entry points for mathematics;
- ✓ brainstorm entry points for social studies;
- ✓ brainstorm entry points for language;
- ✓ brainstorm entry points for integrated science;
- ✓ brainstorm entry points for creative arts and crafts;
- ✓ brainstorm entry points for citizenship;
- ✓ brainstorm ideas to include parents and the larger community in order to reinforce values of inclusion and respect.

Tool 7: Teacher training and professional development overview

Teachers are an important factor in the fight against discrimination and intolerance. Teachers are critical in the development of a positive school climate, which is another important variable impacting pupils' well-being and success in school.

The act of teaching is arguably the strongest school-level determinant of pupil achievement.¹⁷ While other factors in the learning environment, such as the curriculum, textbooks and school facilities are important, their usefulness is limited without an effective teacher. Teaching is a profession.

The key standard-setting document for international best practice regarding the work of teachers is outlined in the 1966 ILO/UNESCO Recommendation Concerning the Status of Teachers. This standard-bearer document describes the work of teachers as a profession that carries with it certain ethical responsibilities for the welfare of pupils in their charge.

The following guidelines set forth recommendations for teacher training and professional development for teachers, so that they are better prepared to teach respect and combat intolerance:

- Teachers and other educators need appropriate training and education at every level of their practice that aims at strengthening their respect and understanding of human rights, but the need is highest for continuous high-quality professional development.
- Teachers need increased awareness of how to advocate for themselves so that they can receive appropriate training and resources.
- Teachers need to understand the vital role of education in the fight against intolerance and discrimination.
- Teachers need cultural competency training that familiarizes them with the cultural backgrounds of the pupils they teach.
- Teachers need training in how to reflect daily on their practice. That training needs to begin during their pre-service university training and continue throughout their in-service practice.
- Teachers need training in how to differentiate instruction - that is, how to modify curriculum and instruction to better serve the needs of marginalized children and special needs children.
- Teachers need more effective communication skills, including the ability to function in more than one language.

¹⁷ See J. Schwille, M. Deibebe and J. Schubert, 2007, *Global perspectives on teacher learning: improving policy and practice*, Paris, France, UNESCO.

- Teachers need help in integrating a rights-based approach into their instruction.
- Teachers need help in recognizing the impact of prejudice and discrimination on the teaching and learning process.
- Teachers need help in recognizing how minority group children, their families and communities see and experience the world. Teachers need interpersonal skills to develop and sustain professional caring relationships with diverse pupils.¹⁸
- Teachers need training in media and information literacy. Teachers and pupils live in a media-rich world. Teachers should have skills to be able to integrate media and information literacy in ways that enhance life skills and civic participation of pupils. Teachers need to be aware of how the images and messages of media have the power to shape how we see ourselves and the world. The 2011 *UNESCO Media and Information Curriculum for Teachers* suggests that teachers use media and technology in support of their professional development needs.
- Teachers need training in how to use local community resources for learning, such as museums, libraries, community centres, parks, theatres, historical battle grounds, communal gardens, places of worship, local shops and small businesses, and homes of parents as potential places of learning. This also encourages home-school-community partnerships.
- Explore unconventional avenues for continuous professional development for teachers.

Many organizations and studies have concluded that continuous professional development for teachers need not always take place in university-based traditional programmes, and should be geared toward the realities of teaching in various contexts. Teachers in multi-grade or large classrooms need specialized training in multi-grade pedagogy. Short in-service courses might be organized for teachers in rural areas during the summer. Where possible, professional development might take place through radio and television programmes. Videos that can be accessed through mobile phones might be utilized for professional development. Teacher training materials might also be posted on a website that teachers can access through mobile phones. Correspondence courses delivered through the mail or a courier may also help teachers continue to develop their skills.

Concept check: Teacher training and professional development overview

This tool provided suggestions and guidelines for what teacher professional development needs to encompass.

By the end of this section, you should be able to:

- ✓ pinpoint exactly what skills teachers need to acquire in professional development to support a respect based, anti-discrimination structure;
- ✓ explain why continuous professional development is important;
- ✓ provide structure with regard to what content should be covered in a professional development programme.

18 See L. Darling-Hammond, 2010, *America's commitment to equity will determine our future*, Phi Delta Kappan, no. 91(4), p.8.



Appendix 1:
Anti-discrimination
activities for upper primary
(ages 8-12)

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Appendix 1: Anti-discrimination activities for upper primary (ages 8-12)

The following activities are a series of suggestions and ideas which educators can draw from to target specific anti-discrimination, tolerance and respect-based activities in the class. *Teaching Respect for All* advocates first and foremost the integration of anti-discrimination, tolerance and respect across all subjects, but also supports the supplemental inclusion of specific activities. The following are these supplemental activities.

Stop calling me names!

Key concepts: Teasing and bullying

Ages 8-12

Learning objectives:

For students to:

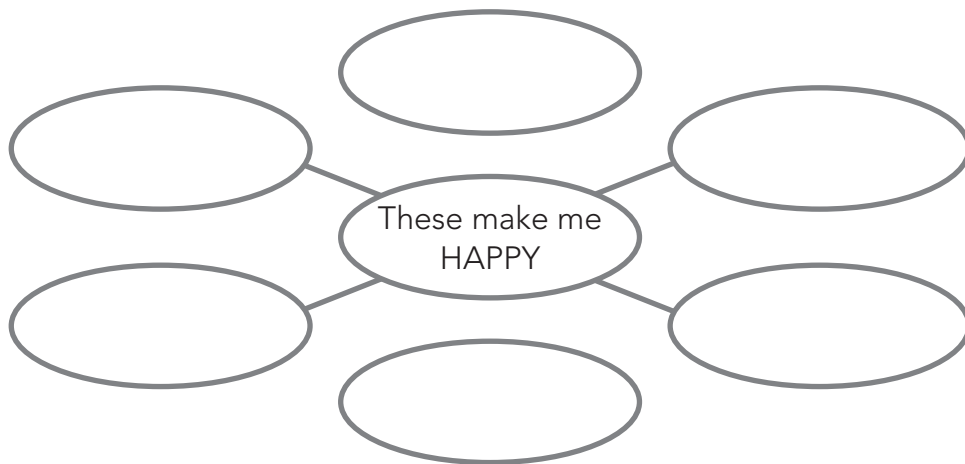
- define, compare and contrast teasing and bullying;
- reflect on how bullies and their victims may feel;
- become aware of strategies to stop bullying.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. **Play this game:** Ask students to stand up and face another child. So now they are in pairs looking at each other. Explain: You are going to be each other's mirror. What one does, the 'mirror' has to copy. Take turns being the 'mirror'. You can pull faces. You can move your arms and legs, but you cannot touch your 'mirror image'. You cannot talk.
2. **Ask the class:** Think about what makes you happy, and write your answer in the empty bubbles. Show your cluster to another child and compare the things that make you happy.



3. **Read the text in the boxes below.** Then, instruct the students to answer the questions/follow the instructions provided to express their response.

Sometimes children call each other names to tease each other. That is, if your name is Rocío or Fatih, they won't call you by that name. Instead, they will invent a name they think is fun.

- Have you been called names? Have you called other kids names? Have you heard others call someone names? Share your answers with another child and if you are called upon, share them with the group.

Sometimes, this name is about what you may look like or what you have done. You may think it fun and laugh about it. Very often, being called names hurts. The name-callers often want you to feel bad. It may be the way they say it. Sometimes they sneer when they say that name. The child who is called nasty names feels upset and hurt.

- Think of nasty names children have called you or someone else. Write them down and show your writing to another child. When you have finished, cross out the invented names and write down the real names instead. Use your nicest possible handwriting for the real names.
- What can a child do when being called names hurts? Think about this. Then share your answers with another child. After that, be prepared to share them with the group.

*Children often trick each other for fun. They play practical jokes on each other. At times, these jokes involve lying or misleading someone. In the end, the jokers expect everyone to laugh. They feel proud of making others laugh. Sometimes everyone has fun except the one who was tricked. This child may feel very upset and may even cry. Nasty jokers may laugh even more when they see their victim cry. They may call him or her a wimp. This is unkind, and it must not be done. This nasty behaviour is called **bullying**.*

- Can you recall any tricks or practical jokes? Share that joke with another child. Discuss how you think the target of the joke felt. What makes you think that?

Sometimes, older or bigger kids may hurt younger or smaller children. These bigger children may pinch, kick or push the smaller ones repeatedly. They may scare them. They may damage their belongings, such as their snack or their pen. Then they laugh at the smaller children's misery. This is wicked. This is also bullying. As a rule, such things happen when parents or teachers are not around.

- Why do you think bigger children hurt smaller ones only when grown-ups are not around? What do you think about such children that hurt others and hide it from grown-ups?

4. **Read the text below aloud.** Then facilitate a discussion about what teasing and bullying are. Remind the students to also keep in mind what you have read above.

Teasing is what you do when you play with your friends and say or do silly things together. Your parents or other grown-ups may also tease you. This does not feel bad. This makes everyone laugh and have fun. If it so happens that someone's feelings are hurt, those who hurt them will apologize. Such hurtful things will never be done again. The intention is to avoid hurting. If the action is hurtful, we call it bullying.

Bullying is done by a person or people who intend to make you feel bad. These people are called bullies. In general, bullies hurt someone who they judge to be weaker. They do it when grown-ups cannot see or hear them. Bullying involves hurtful name-calling done repeatedly; calling members of your family or group ugly names; making you feel frightened; damaging or taking away your things; causing you to get injured; making you look bad; blaming you repeatedly for things going wrong. Bullying is wrong because the child who is bullied is not relaxed and cannot focus on learning.

5. **Ask the students to individually draw a picture of a child who is being bullied.** Pay attention to the expression on his/her face and to his/her posture. Share the pictures as a group.
6. **Next distribute the handout below** and ask the students to tick the boxes below under 'teasing' or 'bullying' or '?' (meaning 'I am not sure') to mark what you think the action is. Ask them when they have finished to compare their table to another child's and discuss where you have marked differently. Ask them and their partners to discuss in detail the actions that any of you marked '?' and try to reach an agreement. Explain that you may have to speculate, such as 'If ... , then it is ...'

| Action | Teasing | Bullying | ? |
|---|---------|----------|---|
| Calling you 'lazybones' or 'sleeping beauty' when you get up late | | | |
| Pinching your arm as you pass by them | | | |
| Sticking chewing gum into your hair | | | |
| Pretending to have forgotten about your birthday and then giving you a surprise party | | | |
| Causing you to trip and fall by secretly placing a banana skin near your desk | | | |
| Knocking your food out of your hand | | | |
| Preventing you from taking part in a game | | | |
| Daring you to do something dangerous and leaving you to cope on your own | | | |
| Blaming you for something you did not do | | | |
| Tickling you to cause you to let go of something they want | | | |

7. **Facilitate a discussion** around: What do you think a child could do to stop being bullied? Below are a few ideas. Can you think of any more?

- Look the bullies in the eye silently to send the message, 'You cannot scare me';
- Face the bullies and tell them firmly, 'Stop it';
- Talk to a friend about what has happened;
- Talk to the parents about what has happened;
- Talk to the teacher about what has happened.

Remind students: A child who is bullied should not hide it or pretend to ignore what is going on. That is what the bullies rely on. If bullies are not able to scare you, they won't have 'fun'. If they don't have 'fun', they will give up bullying you. You still have to tell grown-ups about what has happened, because the bullies may pick another child to hurt.

Children who are bullies often have been bullied themselves. Children can learn how to stop being bullies. They can learn to find other ways of having good fun. Good fun is the kind of fun that makes everyone happy. Take, for instance, team games. There is a lot of excitement in them and everyone can have a good time.

With all the children in your group, make a plan to regularly play team games. Take turns suggesting what to play. Periodically, change the composition of the teams so that each child gets to be on the same team with every other child.

Assessments:

Students will write about the negative impacts of bullying in an essay/draw the negative impacts.

Modifications:

Use pictures if children are too young to write.

Home connection:

Students should ask a family member about bullying and how they have dealt with it, either as the subject, as a bystander or as the one being bullied.

Teacher reflection:

Reflect on how bullying plays a part in your class and how you can work to stop it.

She wants to play football

Key concepts: Stereotyping and gender stereotyping

Ages 8-12

Learning objectives:

For students to:

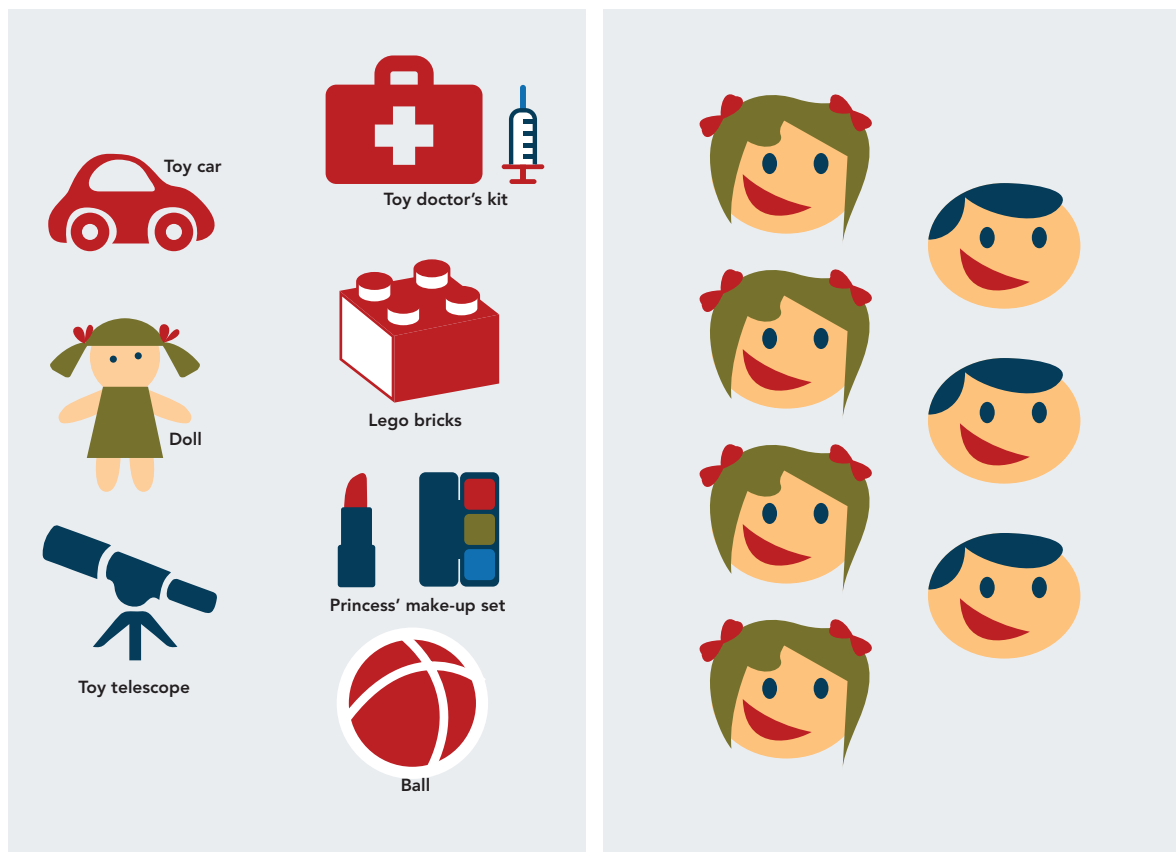
- become aware of gender stereotypes;
- reflect on their own perception of gender;
- learn how to challenge biases.

Materials:

- picture handout;
- pencil/pen;
- handouts for each student.

Procedure:

1. **Ask students to match the pictures.** Draw a line to connect each toy in the pictures on the left to a child in the pictures on the right. Decide on the best match taking into account how likely it is that the child would play with the toy.



Instruct the students to: share your work with a partner. Explain to your partner how you have decided who the best matching child is for each toy. For which of the toys was it more difficult to decide on the matching child? Why?

2. Only for girls? Only for boys? **Facilitate a class discussion** around answers to the questions below. Ask students to provide examples to illustrate what they mean, and discuss the ways in which girls and boys are different.
- Are there colours *only for boys* or *only for girls*?
 - Are there games *only for boys* or *only for girls*?
 - Are there books *only for boys* or *only for girls*?
 - Are there cartoons/movies *only for boys* or *only for girls*?
 - Are there hobbies *only for boys* or *only for girls*?
 - Are there things that *only boys* or *only girls* collect?
 - Is there housework *only for boys* or *only for girls*?
 - Are there sports *only for boys* or *only for girls*?
3. **Read the text below** and ask students to answer the questions in pairs.

I'll be ten years old soon and I want to take up football. I told my family about my intention.

'I don't understand why you want to play football, Anna', my mother said.

My grandmother added,

'Girls on high-school football teams are an oddity, but, by all means, why not try?'

I got a feeling she was pulling my leg. Whatever is an oddity? I'll have to look it up. It could be related to the 'odd one out', I suspect.

My father gave me his funniest look and said, 'You must be joking, sweetheart.'

My brother gave me his broadest grin and said, 'You must be joking, sis!'

It is so hard to be a girl!

- Why do you think Anna's mother doesn't understand Anna's wish to play football? How would you respond to a girl wanting to take up football?
 - Have you experienced situations that are similar to Anna's? Please describe them. How did you feel?
 - Is it hard to be a girl? Why? Is it hard to be a boy? Why?
4. **Ask the class:**
- a. Besides being 'for boys' or 'for girls', what other reasons might make a sport a good choice for different children?
 - b. How do people get their ideas about what boys and girls are supposed to do or like?
5. **Read the explanation** in the box below.

*Some people think that all members of a certain group most probably have a particular shared feature. We call this a **stereotype**. These people do not actually know enough about an individual and they state or think something about him or her in the absence of enough information about them. For example, such people may think that since you are a girl, you cannot run as fast as your brother, so you cannot be as good at football as him. This is a **gender stereotype**. A gender stereotype refers to girls and boys, or women and men.*

In football, like in many other games, it is not only the player's speed that counts. In fact, many girls run faster than boys. With the right amount of training, both girls and boys can be good at any sport.

6. **Ask the class to think about stereotypes** related to boys and girls. In pairs and then as a class, answer the follow questions. Ask the pairs to fill in the boxes below with their answers.

- How are boys and girls supposed to behave?
- How are they supposed to look?
- How are they supposed to think?
- How are they supposed to feel?

| | |
|---------------|----------------|
| <h2>Boys</h2> | <h2>Girls</h2> |
|---------------|----------------|

Now imagine that girls and boys in your group decide to switch roles. That means that boys and girls will act 'out of their box'. Discuss your ideas with your group mates. Role-play 'out of the box' boys and girls. How did it feel to act 'like a girl/ boy'?

Assessments:

Students should make a banner together breaking down gender stereotyping.

Modifications:

Use pictures if children are too young to write.

Home connection:

Students should to ask a parent about gender stereotypes they have fallen victim to and how they felt about it.

Teacher reflection:

Reflect on how gender stereotyping presents itself in your classroom. Do you gender stereotype? How can you do a better job of using stereotyping as a teachable empowering moment?

What language are they speaking?

Key concepts: Respect, disrespect, discrimination and unfair treatment

Ages 8-12

Learning objectives:

For students to:

- reflect on language barriers;
- analyse situations of discrimination on the grounds of language and ethnicity.

Materials:

- handouts for each student;
- pencil/pen;
- drawing materials.

Procedure:

1. **Facilitate a discussion** using the following questions: Have you ever been in a group of children whose language you didn't understand? If yes, how did you feel? If no, how do you think you would feel if you were in such a group?
2. **Explain:** This is the story of a little girl. Her family often moved. She often changed schools. How do you think that made her feel? What new things did she have to get used to?

Read the story aloud:

When I was little, my parents and I moved to a new town. We left my grandparents behind. That made me very sad. I loved them very much.

On the first day in school in the new town, I was lost. I couldn't understand a word of what the children were saying. I went to the teacher to tell her 'I don't understand the other children!' And then I was totally lost: I didn't understand the teacher either.

The children were looking at me as if I was from another planet. When they heard my name, they burst out laughing. I felt very, very bad. I could feel how my face was turning red. The teacher was kind to me, but I could not tell her how I was feeling. On that first day, I learned to say 'good morning' and 'locker'.

I don't remember when or how I learned the rest of the words. It wasn't long before I could speak like the others. I started saying my name in a way to make it sound less strange to my new friends. I tried to hide it from them that I could speak another language.

Soon I moved to a new school in the same town. I could speak the language very well by then. No-one knew I was different.

Seven years later my parents told me that we were moving again. We were in the car on the way to the new town, when I plucked up courage to ask my parents: 'What language are they speaking there?'

3. Ask the students to **individually prepare a drawing** to illustrate the little girl's first day in the school where she did not understand the language they were speaking. Then ask them to share their drawing with a partner.

4. Ask the class to **form pairs** to answer the following questions. Once the group has had some time to discuss as a group, open the discussion to the whole class:
- How did the girl feel in the group of children whose language she didn't understand?
 - Why do you think the children burst out laughing when they heard her name?
 - How do you think she was feeling on the way to the new town?
 - Imagine that starting from tomorrow you had to speak a new language. How would your life change? What would you not be able to do?
 - How would you receive the girl in the story if she came to your school? What questions would you ask her? How would you make her feel respected in your group? How would you make sure you got her name right?
 - Finish the girl's story adding what you imagine her experience in the new town may have been. Prepare a picture to show the little girl's encounter with her new classmates.
5. **Ask the students with the previous partner to read the explanation in the box below.** Together they should finish the sentence below the box to say what discrimination means to them.

The little girl in the story above was **treated unfairly** and **with disrespect** by the other children who laughed at her. Sometimes, people who are different are treated unfairly or without **respect**.

Sometimes people who are different are not allowed to do things.

Sometimes people who are different are not allowed to have things.

If these people are forbidden to do or have things because of who they are, we say they are **discriminated against**.

Discrimination is an evil thing. All people should have equal rights to do and possess things. No one should be discriminated against. Everyone should be treated with **respect**.

Discrimination is

6. Next, ask the pairs to **decide whether the following are examples of discrimination or not.** Discuss the answers as a full class.

| | The situation | Is this discrimination? | | |
|---|---|-------------------------|----|-------|
| | | Yes | No | Maybe |
| 1 | The children gave me funny looks and laughed at my clothes. They avoided me. | | | |
| 2 | We are not allowed to study in our home language. We are taught in a different language at school. | | | |
| 3 | We talk in our home language at break time. The teacher tells us to stop speaking that language. | | | |
| 4 | I want to go to the school where my friends go. My parents won't allow it. | | | |
| 5 | 'Go away! You are not one of us! This is our court!' the children told me when I wanted to play basketball with them. | | | |

7. Ask the class to **close their eyes** and imagine that they are going to go to a new school where they have no friends yet. What would they like the children in their new school to do to make them feel safe and accepted?
- Ask the group to open their eyes and list the things they can think of individually. Then ask the students to share their lists with the group.
 - Next, ask them to now imagine that their first week of school in the new place is over. Ask them to write an e-mail to a friend in their old school telling him or her about their first week in the new school.

Assessments:

Students must learn at least five words in a new language of their choice, perhaps one that is spoken by a new student in your school or classroom. Explain they may get help from their parents or you, or the internet. Tell them they must be prepared to teach the class the new words they have learnt. Cut out images from newspapers/magazines or make drawings that illustrate these words.

Modifications:

Use pictures if children are too young to write.

Home connection:

Students should to ask their parents about other languages they might speak and why.

Teacher reflection:

Reflect on the experience of new students who are not comfortable in the classroom language or dialect. What can you do to make them feel more welcome?

Holidays

Key concepts: Religious holiday, religious group, Buddhism, Christianity, Hinduism, Islam, Judaism, and the Convention on the Rights of the Child

Ages 8-12

Learning objectives:

For students to:

- analyse the concept of holidays;
- learn about some religious holidays;
- reflect on the meaning of freedom of thought.

Materials:

- handouts;
- pencil/pen;
- extra drawing or writing paper;
- posters and art materials.

Procedure:

1. Ask students to think about the best holiday they have ever had and to fill in the table below with words to describe it in as many details as possible. After all students have had a chance to fill in the table ask one student at a time to share their table and ask the class to guess the holiday.

| Sounds | Sights | Smells | Tastes | Feelings |
|--------|--------|--------|--------|----------|
| | | | | |
| | | | | |
| | | | | |
| | | | | |

2. Ask students to **form groups** of three or four and make up a list of all the holidays or festivals they can think of. Write down the following information for each one:

- What is celebrated (i.e. what is the reason for the celebration)?
- When it is celebrated (i.e. what time of the year, what season)?
- How it is celebrated (i.e. what do people do to mark this special day)?

Share all findings as a class.

3. Ask each group to discuss their favourite holidays. Then ask the groups to share with the class. Which is the most often mentioned holiday or festival? Are there any that are common to more than one group?
4. Ask the class to form and work in pairs. Instruct the class: interview your partner to find out details about their favourite holiday. Then write a couple of paragraphs or prepare a picture about the holiday your partner looks forward to most.

Below is an example of what a student wrote about her favourite holiday. Read it as an example if necessary.

My favourite holiday is celebrated in spring. This is a religious holiday. It is customary for boys to 'sprinkle' girls. Boys come to our place, say a short poem and put a few drops of perfume into our hair. Boys 'sprinkle' girls like gardeners water flowers in the garden so that girls live long and stay beautiful. I love that.

What I don't like is that this holiday is not always celebrated by all communities in our town on the same day. Because of that, sometimes some boys forget to 'sprinkle' me, too.

5. Explain that **religious holidays** vary depending on the religion. There are many religions in the world. Some people belong to a **religious group**. Others do not follow any organized form of religion.

In the boxes below, there are descriptions of some important religious holidays. Which religious group celebrates which holiday? Ask students to choose from the following words to label the boxes: Buddhism, Christianity, Hinduism, Islam, Judaism. Review as a class.

| | |
|--|--|
| <p>Diwali, the Festival of Lights, is celebrated between mid-October and mid-December. During this holiday, lamps are lit to symbolize the triumph of good over evil. It is celebrated in families by family members performing traditional activities together in their homes.</p> | |
| <p>Hannukah represents a victory of religious freedom. It is the Festival of Lights. It is marked by the kindling of lights using a special candle holder. Fried foods like potato pancakes and doughnuts are traditional treats.</p> | |
| <p>Eid-ul-Fitr is the first day after Ramadan. This festival marks the breaking of the fast at the end of Ramadan. It lasts for three days. This is a time for family and friends to get together. People celebrate with good food and presents for children, and by giving to charity.</p> | |
| <p>Christmas is celebrated on 25 December or on 7 January. It is the commemoration of the birth of Jesus Christ. On this occasion, people decorate Christmas trees. They often make gifts to each other and sing traditional songs.</p> | |
| <p>Vesak is the festival that celebrates the birth, enlightenment and death of the Buddha. Vesak is on the first full moon day in May. In a leap year, however, the festival is held in June.</p> | |

6. Explain: **The Convention on the Rights of the Child states** all children have the right to 'freedom of thought, conscience and religion'. This means that you are free to think and believe in what you wish, that you are free to be part of a religion or not. Your parents or carers should guide you in finding out what you believe in. Different

children may believe in different things. At different times in their life, people may believe in different things. Facilitate a discussion with the class about everyone's understanding of this right.

Assessments:

In small groups of three or four, students should make a poster to convey the message of the **Convention on the Rights of the Child** to the children and adults in the school and community. Allow students to use a diversity of materials to prepare the poster, such as seeds, leaves, twigs, cloth, string, wool, newspaper clippings, plastic cups, etc.

Modifications:

Use pictures if children are too young to write.

Home connection:

Students should discuss with a family member what role religion plays in the family and for them personally.

Teacher reflection:

Reflect on what role religion has played for you personally. Does religion play a part in your teaching? Are you able to support religious or non-religious students so they are not victims of discrimination?

Play with me

Key concepts: Ability, disability, disabled, children with different abilities

Ages 8-12

Learning objectives:

For students to:

- define disability;
- compare different abilities;
- reflect on ways in which children with different abilities can interact positively with each other.

Materials:

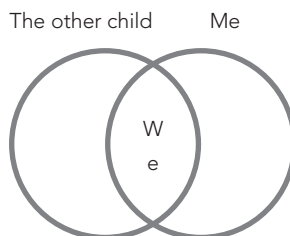
- handouts;
- pens/pencils;
- scrap paper for writing/drawing;
- can/can't cards.

Procedure:

1. **Play this game** in groups of four. Distribute one 'can' card and one 'cannot' card to the students. The cards should be marked as follows:
 - a blind child can...
 - a blind child cannot...
 - a deaf child can...
 - a deaf child cannot...
 - a child who uses a wheelchair can...
 - a child who uses a wheelchair cannot...
 - a child who speaks with difficulty can...
 - a child who speaks with difficulty cannot...

Ask students to take turns to read/listen to the sentence beginnings and finish the sentences on their cards in as many ways as possible. Then, ask each student to prepare a picture to represent what one of the four listed children can do.

2. Ask students **to share their picture and discuss** it with other students. Ask students to explain what the child they represented would have difficulty doing. Ask them to give examples to illustrate what they mean.
3. Draw two circles that overlap, as shown below, and ask the students to do the same. Ask each student to think of the child they drew. In the circle on the left, write what that child can do and they personally cannot. In the circle on the right, write what they can do and the other child cannot. In the overlapping part, write what they both can do.



4. Ask all the students to **stand up and form a group** with all the other students who choose the same child to depict. Then ask each group to internally compare ideas, and discuss similarities and differences in their individual answers to the circles activity.
5. Read the text in the box below. Then ask the students in their small groups to answer the questions and follow the instructions.

Do you know, or are you, a child who:

- Has difficulty seeing? or
- Has difficulty hearing? or
- Has difficulty moving around? or
- Has difficulty speaking or getting people to understand what s/he needs? or
- Finds it hard to keep up in school or do homework?

A child who has these difficulties is **a child with a disability**. Children who have **disabilities** face some challenges. But children with disabilities also have abilities, talents and interests. They may not have the same opportunities as children without disabilities.

All children can play and enjoy playing. Children with disabilities may sometimes feel different or lonely and may not have as much fun as children without disabilities. Some children may look or act differently. For this reason, some children may avoid them or not include them in games. Sometimes, some children are left out because the other children do not know how to involve them in their activities or games. But all children can learn how to interact and play with each other. Games, toys and the space can be adjusted to include all children of different abilities in classroom activities. Wise and mature children can ask the teacher how they might involve all children in their activities.

- Have you ever played in a group of children with different abilities? What game did you play together?

6. **True or false.** Read the situations described below to the class. Ask the students to work in pairs and discuss each situation. They should tick the appropriate column (True, False or I am not sure) to reflect what they think about the situations. Tell them: If you are not sure about some of the situations, explain what makes you hesitate.

| Situation | True | False | I am not sure |
|--|------|-------|---------------|
| I use a wheelchair. I cannot play with the other children because I cannot move around quickly enough. | | | |
| Grace is blind. She cannot run and play volleyball with me. | | | |
| There are very few games for children with different abilities to play together. | | | |
| Children with disabilities have no fun playing with children without disabilities. | | | |
| Zaynidin cannot hear well. I can only play with him if he looks at my lips. | | | |
| I am afraid to play with children with disabilities. They might be easily injured. | | | |

Assessments:

Ask the class to split into groups of four and prepare an art piece that represents a group of children with different abilities playing, and having fun together. Perhaps ask the class to organize an exhibition of the artwork in the hallway or for parents.

Modifications:

Use pictures if children are too young to write.

Home connection:

Students should ask a family member if they ever had to work with someone or were friends with someone with a disability. Students should find out what their family member did to support the person with disabilities.

Teacher reflection:

Reflect on how you include/could include students with disabilities. What activity adjustments would help a student fully participate?

Would you like to see my home?

Key concepts: Homeless children and child labour

Ages 8-12

Learning objectives:

For students to:

- define child labour;
- define homelessness;
- describe what life is like for homeless children and children who have to work to support themselves;
- reflect on children's rights.

Materials:

- handouts;
- pens/pencils;
- scrap paper for writing/drawing;
- drawing materials.

Procedure:

1. **Facilitate a discussion** using the following guiding questions: Think of a time when you really wanted something and you could not get it. How did you feel? What did you do? Draw the thing(s) you wanted to have and could not get. Share your drawing, and tell your group about your memory.
2. **Read the story** in the box below to the class. Ask the students to pay attention as you read and to imagine the place where the child lives and spends her time during the day.

I live in the basement of an old factory building. I used to live there with my grandfather. Now I live with my doll. We have a bed, a fireplace and a table. There is steam coming from the pipes. The steam keeps us warm in winter.

One day, my grandfather disappeared in the marketplace. I have not seen him since. I miss him very much. He was saving money for me to go to school. He was going to buy me a notebook, a pencil and an eraser.

My grandfather often told me how he had found me. I was lying near the big dustbins under the bridge. He was walking by looking for things to take back home. He would collect them in his big sack. I was a precious thing to find. He carried me home in his arms.

Later, grandfather found the doll in the same place. He gave me the doll to take care of. The doll has a bad arm. I have a bad leg. We go well together.

Now I sell flowers for the master. There are many children there with me. First, early in the morning, we wrap the flowers. Then we go out in the streets. We yell, 'Sir, Madam, buy a flower'. If we don't sell any flowers, the master gets very angry. He hits the children who don't give him any money in the evening. He doesn't give them food either.

I give my doll to the other children to hold when they are upset. Everyone loves my doll. I have put a nice ribbon in her hair. I take good care of her clothes. One day, a little girl in a big nice car admired my doll. She said, 'She is very beautiful.' I gave her a flower.

I often walk by the school. When I have time, I stop and watch the children. They look happy as they play together. One day, I will be playing with them. Grandpa would be proud of me.

3. Ask the students to **fold a large piece of paper** in two, and then in three so that one gets six rectangles. Label the rectangles as shown below in bold capital letters. Hang up a poster or write on the board the questions below. Then ask the students to do the tasks as indicated in each rectangle. When they have finished, ask each person to find a partner and share their boxes.

| | |
|--|--|
| <p>TITLE Find a good title for the story.</p> | <p>3 IDEAS Write three ideas that came to you as you were hearing the story.</p> |
| <p>FAVOURITE PART Write a couple of sentences to retell your favourite part of the story.</p> | <p>QUESTIONS Ask the child in the story two or three questions about her life.</p> |
| <p>IN COMMON Find at least one thing you have in common with the child in the story.</p> | <p>PICTURE Draw a picture to represent a scene in the story. Write a good caption for your drawing.</p> |

4. Now ask students **to draw or paint their ideal home**. Label the different parts of the home. Ask students to pair up with another child and share their pictures. Discuss and compare ideal homes. What are the similarities? What are the differences?
5. Ask students to now **form groups of three or four**, read the information below, and then answer the questions together.

*Many, many children, millions around the world, do not have a home. They spend their time in the streets. They find shelter in unhealthy places. They sleep on the ground. They have no toys. They have no change of clothes. They do not go to school. When they get sick, they do not see a doctor. They have very, very little to eat. They sometimes play. Most of the time, they are unhappy. They are **homeless children**.*

*Many, many children, millions around the world, are forced to work. Some work long hours. They do hard, dangerous work. They do not go to school. They have little or no time to play. Most of them do not have enough food. Many of them have no family to take care of them. They have to work even when they are sick. Most of the time, they are very sad. When children are forced to work, we call that **child labour**. Not all the work that children do is called child labour. When you help your parents, friends or relatives with household chores appropriate for your age, that is not child labour.*

- What is daily life like for a homeless child?
 - Think of the things you do every day. Think of what you enjoy doing. Talk about what working children miss out on.
6. Facilitate a discussion around the *Convention on the Rights of the Child*, explaining that all children should have equal rights. It is unfair that some children are denied their rights. Which rights are denied to homeless children and to children who work?
 - Children who work to support themselves or who are homeless often do not come to school. This is not fair. Every child should go to school and get good education. Discuss as a class what could be done to help all children to come to school.

Assessments:

Students should write an essay or draw a picture about the feelings associated with homelessness.

Modifications:

Use pictures if children are too young to write.

Home connection:

Students should discuss with a family member what it means for children to have rights.

Teacher reflection:

Some of your students might be close to homelessness or live in very poor conditions. Reflect on what you know about your students' socio-economic levels. In what ways are home living conditions impacting their ability to learn? Can you as the teacher do anything to support them more?

We had to leave ...

Key Concepts: Migrants, immigrants and refugees

Ages 8-12

Learning objectives:

For students to:

- define and exemplify concepts related to migrants and refugees;
- reflect on the lives of children whose families migrate or live in refugee camps;
- be able to prepare to advocate for children's right to decent living conditions.

Materials:

- handouts;
- pens/pencils;
- scrap paper for writing/drawing.

Procedure:

1. Ask the class to close their eyes and think about a time when you had to separate from someone very dear or leave a place you really liked. Why was that? Can you remember how that made you feel? Ask them to open their eyes, find a partner and discuss together.
2. In the story below, a family was forced to leave their village. Read the story below to the class and ask them to listen to the story. Plan to draw one of the scenes described.

I cannot say my name. My parents said I mustn't. If I do, wicked people may come after us. If they catch us, they will punish us for leaving.

We left the village at night. It was pitch dark. Father said that was a good sign. He also said life would be much better after we crossed the jungle. We would be in another country then.

We walked through the jungle all night. Three men were leading. They looked frightening. Father had paid them to lead us. There were about twenty-five of us walking together. Two were smaller than me. I will be nine in June.

We walked in silence. Bamboo sticks slapped my face. I was thirsty. I could not see where I was stepping. I often stumbled. But I did not complain. I feared snakes. But I wanted to be brave. I did not want to embarrass my parents. I walked behind my father and mother walked behind me. Father carried a bulky sack. I wished he would carry me. Then I could lean my head on his shoulder and sleep. Mother carried a big bundle of clothes on her back. That was all we were allowed to take from our home.

As we walked, I was thinking of my dog. I was not allowed to take my dog. 'Out of the question', the men said. 'It would bark and give us all away.' My heart broke. I would have cried, but I did not want father to get angry. I hugged my dog and whispered to him that I would be back. I touched his warm nose, and he licked my face. His velvety brown eyes looked sad. He sat in front of the hut, his ears pricked up. I looked back and waved. He wagged his tail, but he did not follow us. He knew he mustn't. When our life was really good, I promised myself that I would be back and take him to our new village.

3. Ask the students to prepare their drawing. When the class has finished, ask everyone to share their picture with the group and explain it.
4. Ask the class to form groups of three and together imagine that the child who told the above story will be attending your school. Ask each group to:
 - list 4-5 questions you would like to ask this child. Share your questions with your group;
 - what difficulties, if any, do you think this child may face in your school? What makes you think that?
5. Ask students to listen carefully to the explanations in the boxes as you read and discuss the answers to the questions below in their small groups of 3.

Immigrants are people who settle down and live in a country other than the country where they were born.

Migrants are people who migrate. **To migrate** means to move from one region or country to another region or country.

- What do you think can make people move from one place to another?
- If a child from an immigrant family comes to your school or community, what difficulties might this child face?
- How could you help a child from an immigrant family feel at home? How could you help this child do his or her best in your school?
- How could you make this child a friend? Why would you do that?

Migrant workers are people who move to another region or country to work. Many of them leave their families behind. Migrant workers generally send money to their families at home to help them live. They are separated from their family for long periods of time, sometimes for years. Some of them migrate seasonally doing low-paid jobs in agriculture.

- Do you know any children whose parent(s) went to work in another region/ country? Sometimes they have to live with grandparents or other relatives. How do you think they feel about their parents when they are away?
- Imagine that you have a classmate in school whose parents have gone to look for work away from home. What difficulties do you think this child may face? How could you help this child to be cheerful and do his/her best at school?

Sometimes migrants leave their country in secret so that the authorities do not know. They flee the country to escape harsh or unjust living conditions and oppression by the authorities. Sometimes they run away to avoid being caught in a war. These people are called **refugees**. They take refuge in another region/country where life is safer and better.

Because they travel in secret, refugees often face many dangers.

In the new country, refugees often live in **refugee camps**. Life in refugee camps is not always pleasant or safe. People may live in tents or small huts. Clean water and food may be scarce. There may be no electricity. People in the new country may not always be kind or welcoming.

- Describe/represent by means of art work (e.g. a theatrical sketch, a pantomime) a day in a refugee camp as experienced by a child.

Assessments:

Students should write a letter or prepare a speech to deliver to a very important person about how your country should do more to help refugees. The speech/letter should talk about how hard it is to be a refugee.

Modifications:

Use pictures if children are too young to write.

Home connection:

Students should ask a family member if they have ever met a refugee. Students should ask the family member to talk about the experience.

Teacher reflection:

Reflect on the difficulty refugees might have in adapting to a new school. Reflect how you can be more accommodating to a new refugee.

The things we share

Key Concepts: Community agreements and Respect for All

Ages 8-12

Learning objectives:

For students to:

- examine in depth the concept of Respect for All;
- negotiate and draft a set of ground rules/a community agreement;
- design and implement actions to promote the value of Respect for All.

Materials:

- handouts;
- pens/pencils;
- scrap paper for writing/drawing.

Procedure:

1. Provide the following directions to the class: Ask students to write down one-word answers to each of the following questions. Then ask them to make groups of three. As a group, they should draw a flower together. In the middle, write the things everyone shares, on the petals write the things that make each person different.
 - What do you like to learn?
 - What do you like to do in your free time?
 - What is your favourite food?
 - What colour do you like best?
 - What makes you cry?
 - What makes you happy?
 - What object would you absolutely take with you on a long journey around the world?
 - When is the best time for vacation?
 - What is the number one quality that you appreciate in a friend?
 - What is your favourite word?
 - Where would you like to go on holiday?
 - What do you want to do when you grow up?
 - What are you afraid of?
 - What is your favourite animal?
 - Who is the person you respect most?
2. Put the flowers out on the walls of the room and let the students walk about to look at the flowers drawn by the other groups.
3. Ask students to silently remember a time when another child hurt them. What did the child do or say? Why do you think they did or said that?

Then, ask the students to silently remember a time when they may have hurt another child. Ask them, what did you do or say? Why did you do or say that? How do you feel about that now?

Now, ask everyone to find a partner and list all the things that people do to hurt each other. After a few minutes, share the lists with the whole class.

4. Explain that having a **community agreement** or **ground rules** on what we should do and what we should not do when we are together may help us avoid being hurt or hurting others. Ask students to start from the list they wrote for the last activity and write down what students in your school community should do and should not do to make sure that you can all learn and play together happily.
 - Then, ask the students to make the list into a formal list of 'dos' and 'don'ts' that everyone should consider accepting and observing during the learning activities and at break time.

- As a class, share the lists and negotiate each item in the list if needed. Display your agreed list on the wall for everyone to see. Refer to the list as often as needed. If you feel that your list should have new entries or that some entries are not useful, revise it. Aim to have a final community agreement within a couple of months or so.
5. As a class make a *Respect for All* alphabet. You have an example below. Some of the words are less often used, so you may want to ask students to look them up.

Provide time for the students to illustrate your alphabet to make it more attractive. Look for new words for your *Respect for All* alphabet in newspapers, dictionaries, etc.

| Our Respect For All Alphabet | | | | Agreement | Brotherhood |
|------------------------------|----------|-----------|-------------|------------|-------------|
| Consensus | Dignity | Entertain | Friendly | Gentle | Heart |
| Impartial | Jovial | Kind | Loving | Marvellous | Neighbour |
| Olympics | Peaceful | Quorum | Respect | Smile | Tender |
| United | Victory | Wonderful | “X-Cellent” | Young | Zeal |

6. Ask the students what would happen if all the children in your school observe the community agreement or ground rules that you have? Promote the value of Respect for All in your school community. Send your ‘Respect for All’ message out clearly.

Here are some ideas for what you could do. Discuss the ideas as a class and settle on one or two to try.

- Set up a drop-box where students who feel they have been treated disrespectfully may drop in their complaints.
- Set up a student council in your school. Include students who are as diverse as possible, so that everyone feels represented. Decide on the council’s role in promoting Respect for All to members of your school community and beyond.
- Organize a campaign to make people aware of the importance of treating everyone with respect.
- Organize a ‘Respect for All’ art exhibition. You can include photographs, drawings, posters, etc.
- Organize a ‘Respect for All’ festival, where you can have sections for singers, poets, dancers, etc.

Assessments:

Students should write sentences using the words in your alphabet to illustrate respectful, friendly behaviour.

For example:

- We have an *agreement* to take turns playing on the swing.
- They negotiated until they reached *consensus*.

Modifications:

Use pictures if children are too young to write.

Home connection:

Students should discuss with their family the idea of mutual ‘rules’ of behaviour and suggest making family rules.

Teacher reflection:

Reflect on the rules which the class made. How can you make sure these rules are enforced?

Experiencing a cooperative rather than competing environment

Key concepts: Respect and moral challenges

Ages 8-12

Learning objectives:

For students to:

- reflect on an incident involving respect;
- describe how it feels to treat someone respectfully and how it feels to be disrespected.

Materials:

- pencils;
- paper;
- crayons.

Procedure:

1. Ask students what 'respect' means.
2. Ask students to use a technique called KWL. Draw three columns on a sheet of paper or in their journals. If no paper is available, draw three columns on the blackboard or even on the ground if the columns can be made visible and stable in the outdoors. In the 'K' column ask students to list everything they know about respect. Students may work in small groups to do this. This enables the teacher to see what students already know or think they know about respectful behaviour.

| K What I know about respect | W What I want to learn about respect | L What I have learned about respect |
|--------------------------------|---|--|
| | | |

3. Students can stop and share their lists in the 'R' column or they can move on to the 'W' column. In the 'W' column, students list everything they want to learn about respect.
4. Students can stop and share their lists in the 'K' column if they have not already done so and the 'W' column. Future lessons can be designed around what students indicated they wanted to know about respect. This increases motivation for future learning.
5. Explain to the students that the 'L' column stands for what they have learned about respect and can be completed after participating in the lesson or during the lesson. The teacher can use the 'L' column to assess what students have learned.
6. Next, ask each student to write down an incident when he or she saw someone else behave respectfully toward another person, or even an animal. Students can also work in pairs or small groups as they write down an incident of respect. Then ask them to write down a time when they were respectful to someone else or to an animal, a small child or grandparent. If no paper is available, students can work in groups or pairs to relay their stories orally to each other.
7. Ask students to share their stories with the class. Hold a discussion about how the respectful behaviour felt when it was performed or when it was observed. Ask students to refer back to their KWL charts to compare

their feelings now with their prior responses on the KWL chart. Refer back to the KWL chart for teachable moments to remind students what they learned about respect

8. As a follow-up, ask students to write down or discuss a time when someone was disrespectful to them personally and how they felt.

Assessments:

Students will be able to describe their feelings associated with respect in a written essay.

Modifications:

Use pictures if children are too young to write.

Home connection:

Students should ask a family member about a time they respected or disrespected someone.

Teacher reflection:

Reflect on what role respect plays in your classroom. How can you increase respect within the classroom?

Rules for respect

Key concepts: Rules, fairness and democratic decision-making

Ages 8-12

Learning objectives:

For students to:

- examine the concept of rules by discussing rules at home and in their communities;
- use critical thinking and writing skills to create a set of rules for the classroom.

Materials:

- pencils;
- paper;
- crayons;
- copy of the Universal Declaration of Human Rights: the child-friendly version (optional). Can be located at http://www.eycb.coe.int/compasito/chapter_6/pdf/1.pdf.

Procedure:

Sit in a circle and ask students to help develop a set of rules for their class. Start by exploring the concept of rules. Ask questions that provoke critical thinking.

Discussion Questions:

- Where do you follow rules?
- Do you follow rules at home, in your place of worship, at the community youth centre, when you go to market?
- What rules do you have at home?
- Are the rules at home different from those at other places?
- Does everyone have to follow rules? Why or why not?
- What happens if you break a rule?
- Why are rules important?

1. The importance of rules is to help people get along with each other, accomplish tasks, solve problems, respect each other's rights and keep people safe. Then, discuss: What behaviours would we like to see in the classroom so that students are respectful of one another? Make this a leisurely discussion, so that everyone has a chance to participate and make a good, long list.
2. Ask students to take notes at the board or on a big tablet. Then discuss what might be our rules for this classroom. Discuss each carefully. Discuss what kind of behaviours we do not want to see in the classroom. Then discuss what should be done when someone does not obey the rules.
3. For younger students: Make a visible distinction between an accident in the classroom and purposeful misbehaviour and discuss with the students so they understand the difference (younger children do not see a difference). Most interesting of all is the discussion of punishment for disobeying the rules.
4. Is there a behaviour management system in place in the classroom or throughout the school? What do students think of it? This is the point at which you the teacher may need to institute a positive behaviour management system of random rewards. When there is a pleasant greeting, take time off to read a chapter of a special book the children enjoy. Or take a nature walk, or make a special trip to the school library. Try to pay more attention to positive behaviour than to negative behaviour and positive behaviour will increase in the classroom. Vote on the list of rules that the class developed.

Assessments:

Teacher observation of students participating in developing the rules.

Modifications:

- Use pictures if children are too young to write.
- Students share what they learned about rules with a classmate. Students write about what they learned about rules in their reflection journals. Use the child-friendly version of the Universal Declaration of Human Rights (UNDHR) and have students compare their classroom rules with the UNDHR.

Home connection:

Students should share the class rules with their parent(s).

Teacher reflection:

Reflect if you are playing by the rules. How can you better follow class rules?

Appreciate our differences

Key concepts: Diversity, culture and appreciation of differences

Ages 8-12

Learning objectives:

For students to:

- examine the concept of diversity by locating their countries of origin on a map;
- identify one fact about their country;
- learn the terminology for talking about difference.

Materials:

- map;
- pencils;
- paper;
- crayons;
- pins.

Procedure:

1. Explain: in our classroom we are a whole world of different people. Our families belong to different ethnic groups, different nationalities and races, and come from different countries. Some of our families may have always lived here and if that is the case, you are part of the indigenous people of the area.
2. As a class, list all the countries that students' families, even students' grandparents, come from, if that information is known. In this discussion, please ask students to define 'ethnic group' and 'diversity'. Give examples of 'different countries' and 'different states'.
3. Remind students that if they are not sure of their country of origin, they will have an opportunity to ask their families. Help students locate those places on a map and mark each country with a pin. Help children to find one fact about their countries of origin and share with the class.
4. Make careful provisions for students who are adopted or cannot find their origins. If that is the case, where students are currently living can be pinpointed on the map. Ask the class to reflect on the fact that there are some people who cannot find out where their ancestors came from. Who might these people be? Please reflect on the people who might be able to say, 'My people were always here'. Who are they? How do people become displaced from their homelands? Study and discuss an example of these people.

Assessments:

In their journals, students should write the name of their country of origin, list one fact they learned and draw a picture of their country of origin, if known.

Modifications:

- Use pictures if children are too young to write.
- Students could work in groups and use Google Earth or some other computer application to explore information about their countries of origin. If technology is not available, students can be encouraged to ask their families for information of their countries of origin.

Home connection:

Students should ask their parents and relatives where they or their relatives originated from.

Teacher reflection:

Reflect on how children feel in your classroom that were either refugees, or did not know or appreciate or care for their country of origin? What can you do to make this lesson more applicable to them?

Interconnectedness with all humanity

Key concepts: Discrimination, diversity, race

Ages 8-12

Learning objectives:

For students to:

- develop a deeper understanding and appreciation for diversity and difference as well as similarities;
- examine the complexities of diversity through art.

Materials:

- paints;
- brushes;
- crayons (optional).

Procedure:

1. Begin with the question whether all trees have the same colours or size of leaves.
2. Take a nature walk near the school or in the community or near a farm or garden or around a city block and observe the variations of colours and form in nature.
3. Discuss with the students as you walk the beautiful differences between the trees. How each tree has special qualities. Also discuss that while each tree is unique, that all of the trees are trees and share some similarities. Talk about the structure of trees that makes them similar – leaves, stem, trunk. Discuss with the class how all the trees make a collection or a forest.
4. Upon return to the classroom, use paints or crayons to mix colours to come up with a group chart or pie chart display of all the colours of skin of all of us (teacher included) in the classroom. If everyone in the class is relatively the same colour, a group chart of hair colours or eye colours or height can be substituted to show how we are different, but still all alike. If no paints or crayons are available, collect the different leaves on the trees or the different flowers or plants that are safe to touch and bring back to the classroom to make a collage. How many colours or types did you come up with? We all have different colours of skin and hair and eyes.
5. Remind the students while we are all unique, we share a lot in common.

Assessments:

Students should make a mural painting or drawing on a big sheet of paper that shows the classroom working together or playing together. In the painting or drawing, show all the different hair colours and skin colours and eye colours of all of the students.

Modifications:

Let children use disposable cameras to take pictures of the diversity of their natural world.

Home connection:

Students should speak to their parent(s) about the diversity in their home and together develop a family scrap-book that shows the diversity of family, focusing on eye and hair colour. Also ask the students to point out how the family looks similar and share a lot of qualities.

Teacher reflection:

Reflect on how else you can use nature to teach about sustainability and diversity.



Appendix 2:
Anti-discrimination activities
for lower secondary
(ages 13-16)

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Appendix 2: Anti-discrimination activities for lower secondary (ages 13-16)

The following activities are a series of suggestions and ideas which educators can draw from to target specific anti-discrimination, tolerance and respect-based activities in the class. *Teaching Respect for All* advocates first and foremost to integrate anti-discrimination, tolerance and respect across all subjects, but also supports the supplemental inclusion of specific activities as well. The following are these supplemental activities.

Belittle me no more

Key concepts: Bullying, mobbing, gang activities, cyber-bullying and harassment

Ages 13-16

Learning objectives:

For students to:

- reflect on different forms of bullying and their impact on individuals;
- be prepared to take action against bullying as individuals and as a group.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Ask the students: What does the title of this unit suggest to you? Have you ever been the target of repeated mockery or attempts at intimidation? Do you know anyone who has? What was the reason? Turn to another student and share your answers. Facilitate a discussion around these questions.
2. Instruct the students: As you read the diary page below, picture 'them' and prepare to describe what they look like, what they act like, how many people there are.

School today was horrible. It's been the worst day since we came here.

Break time was bearable. They came up to me whispering the usual things like 'wimp', 'your father hates you – he'll never come back' and 'your mother's a bitch'. There was no pinching, no hitting. I was over halfway through my sandwich when they knocked it out of my hand. I was quite full by then.

In the last class, I tried praying. I forced myself to think nice thoughts. I prayed that I could sneak out of the playground before they spotted me. That Daddy would turn up and walk me home in safety. Perhaps buy a cone of ice cream for me. No, no, that's asking for too much. I could even picture their faces – smiling kindly this time as they greeted my father.

I missed the teacher's instructions again. I thought if only I could get through the day, I'd face the teacher tomorrow.

When the lessons were over, I packed hurriedly. I walked quickly down the corridor along the wall. I was out of the building. I stopped at the top of the stairs. I remembered my prayer. I looked around in case Daddy had come. And then I saw them. Leaning against the wall, as if casually. Laughing loudly, mimicking the French teacher.

My mind frantically searched for ways of avoiding them. How do I get out of the playground without being seen? I wished I could turn invisible. I froze. I just stood there. Go back? They would come after me. The corridors would soon be empty. Keep standing here? The caretaker would come to lock the gate and send me home. Walk around the back of the building? That's an open invitation to kicking and pinching.

I decided to keep walking. Slowly, one step at a time. Looking down. Bracing myself for what would come. Carefully descending the stairs. I would face them when I got there, I resolved.

3. Ask the students to think about the diary page they just read and answer the following questions verbally with a partner:
 - What do you imagine 'they' look like? Describe 'them'.
 - What do you think the gang's reason could be for tormenting the narrator?
4. Read the explanation below aloud to the class and ask each group to return to the diary page above to identify words or sentences that indicate that the narrator was the victim of mobbing.

Situations and actions like those described in the text above are not uncommon. They can occur in school, but also at the workplace or in the neighbourhood, even in the family. A group of people may focus on a person and start rumours about him or her, launch innuendos, engage in scheming to intimidate, discredit and isolate the victim, while consistently and unfairly blaming him or her for something. This is called **bullying** or **mobbing**. Mobbing is bullying exerted by a group. Generally, there is a ringleader or a 'chief bully' who is the main schemer, the designer of the plot. Victims of mobbing are not necessarily picked for reasons that pertain to their gender, ethnicity, social status, religion, etc. They are the target of general **harassment** rather than sexism or racism or xenophobia.

Cyber-bullying refers to the use of information and communication technologies for the purpose of bullying.

Many of us have witnessed bullying or mobbing, either as a bystander, or as a victim or as the bully/one of the gang. Bullying and mobbing are condemnable because they affect people's integrity, sense of respect, responsibility and fairness, and they prevent individuals from productively participating in the community.

5. Explain that the diary entry stops before we find out what made that day horrible. Ask the students to imagine what happened when the narrator encountered the gang. Ask the class to form groups of 4-5 people and together to create a play to describe the scene. After some time to play, ask each group to perform in front of the class.
6. Now ask the class to imagine that they are one of the narrator's parents and their child comes home with dirty and torn clothes, covered in bruises. In this scenario, imagine that the child does not want to talk about what happened. In groups of 2-3 ask the students to role-play what the conversation might look like.
7. Facilitate a discussion using the following questions: How can one recognize a gang that engages in mobbing? How can one recognize a victim of mobbing or bullying? Recall situations or incidents where (you suspect) you witnessed mobbing or bullying. What made you think/suspect that? What did you do? What might you have done that you didn't do?
8. As a whole class, facilitate a discussion to identify areas in your school or around it where students may feel unsafe because of bullying or mobbing (in the school yard, in the gym, behind the school building, etc.). List the types of bullying/mobbing (verbal, physical) that could occur and the times when they may occur. Think of effective strategies to increase the security of these places and write them down.

Assessments:

Ask students to imagine they are a classmate of the narrator of the text: You have just realized what has been going on and how your classmate has been victimized. Think of action you can take in the school to stop the mobbing. Think of ways to:

- Stop your classmate being victimized: What would you say to him/her? Who else would you talk to? What would you say to them? How would you reassure your classmate that what s/he shares with you will be kept confidential?
- Prevent such situations from ever occurring in your school again: Who would you need to have on board in order to prevent bullying or mobbing from occurring in your school? How would you approach them? What would you recommend should be done?

Students should write out their recommendation in the form of a proposal.

Modifications:

None.

Home connection:

Students should talk about bullying and mobbing with their peers and adults. They should ask parents, teachers or other adults about their experiences, either as a bystander, a bully or a victim. The following day in class, ask if any students have a story to share.

Teacher reflection:

Reflect on what role bullying plays in your class and how you work to prevent it, both through formal curriculum and also through your actions. What other actions could you take?

Hide and seek

Key concepts: Gender, sexual orientation, discrimination on grounds of sexual orientation and coming out

Ages 13-16

Learning objectives:

For students to:

- define concepts related to sexual orientation;
- make connections between sexuality and discrimination;
- reflect on the effects of discrimination based on sexual orientation;
- be prepared to advocate for people's right to respect and dignity, regardless of their sexual orientation.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Facilitate a discussion around the question: What does the title 'Hide and Seek' make you think of?
2. Ask students to read the text below and make a note of the words/phrases they do not understand.

My sister is dead

'Our lives begin to end the day we become silent about things that matter' (Martin Luther King Jr.)

My sister Adabelle is dead. She was barely 24. She was a lesbian. She was brutally murdered on her way home from a meeting two nights ago. Her attackers repeatedly raped, beat and stabbed her before dumping her body in a drainage ditch. No arrests have been made. The police have not even started investigating her murder yet, and I believe they may not ever really. The criminals are likely to go unpunished.

It is obvious that my sister was targeted because of her sexual orientation and her work. She was an activist for the rights of lesbian, gay, bisexual, transgender and intersexual (LGBTI) people.

My sister was a sweet, loving, well-educated young woman. I remember how hard it was for Adabelle to tell me and our parents that she was a lesbian. She knew that coming out might be dangerous, but she wanted to live genuinely. She did not want to hide who she was. She believed that all people have the right to be respected, whatever their sexual orientation or sexual identity.

It is sad, but in my country, particularly in the rural areas and townships, LGBTI people are accustomed to being insulted and threatened. They are so used to verbal abuse that they fail to recognize that verbal disrespect is a form of violence that may escalate. For example, in the last five years, I have heard of at least ten cases of rape followed by murder of a lesbian woman. These incidences of assault and murder of lesbian women have also occurred in the wider context of persistent levels of violence against women in general. It is no wonder my mother is afraid that they are going to come and kill me, too.

3. Below are explanations, based on definitions provided by the American Psychological Association for some of the words in the text above. Read the definitions to the class and ask them in a group of four to discuss. Ask each group to prepare a concept map to represent sexual orientations.

Discrimination on grounds of sexual orientation includes being treated differently because of one's sexual orientation, or because of people's judgments about one's sexual orientation, or because one is associated with an individual of a certain sexual orientation.

Sexual orientation refers to the general attraction a person feels towards individuals of a different sex or the same sex or both. There are three predominant sexual orientations: towards the same sex (**homosexuality**), towards the opposite sex (**heterosexuality**) or towards both sexes (**bisexuality**). A person's sexual orientation may change over time.

Lesbian refers to a homosexual woman. **Gay** refers to a homosexual man. One does not necessarily need to have had sexual experiences with same sex people in order to identify oneself as homosexual.

Gender identity refers to one's sense of being male, female or transgender.

Gender expression refers to the way in which one manifests one's gender identity through behaviour, clothing, hairstyles, voice or other characteristics.

Transgender is a term which describes people whose gender identity, gender expression or behaviour does not confirm to that typically associated with the sex to which they were assigned at birth.

Intersexual is a term used to refer to a variety of conditions an individual is born with, having sexual anatomy not in keeping with the typical definitions of female or male.

Coming out is a term related to the process of self-acceptance, which may be a difficult and long process. A person builds his/her identity as a lesbian, gay, bisexual or transgender person by keeping it to him/herself at first; later on s/he may reveal publicly his/her sexual orientation or gender identity.

4. Ask each group of four to read *My sister is dead* again, this time aloud as a group. Then ask each group to discuss and answer the questions below.
 - How do you think Adabelle's sister felt? What makes you think so?
 - What reason(s) do you think the police may have for not investigating Adabelle's murder immediately?
 - What do you think is the purpose of Adabelle's sister writing this text?
 - Does sexual orientation apply to every person?
5. Facilitate a discussion using the following guiding questions: Have you or a person you know experienced discrimination based on sexual orientation? Why do you believe that has happened? What did you do in that discriminatory situation? Try to recall movies you have seen or stories you have read or heard about related to discrimination based on sexual orientation or incidents related to sexual orientation. Describe what happened, who did what, and whether or not anybody took action against discrimination.
6. Ask the class to think of a joint action which they can take against discrimination based on sexual orientation. As discrimination on grounds of sexual orientation might occur in many situations, including in school, at the workplace or in the street, facilitate the class to develop a guide for school students on how to handle different sexual orientations in the school. Here are some tips:
 - Students may need to have a look at the school's rules and regulations. Are there any rules that refer to equal treatment or countering discrimination against students in general? If yes, what do they state?
 - Think of actions to counter discrimination based on sexual orientation. What should students do if they perceive they are experiencing discrimination or harassment because of their sexual orientation? What should students in your school do if they notice discriminatory actions or behaviour, or situations of sexual harassment?
 - How can students support their colleagues in coming out?

Assessments:

Each student should write an email to Adabelle's sister expressing support and discussing why discrimination is so bad.

Modifications:

None.

Home connection:

If students feel comfortable, they should have a conversation with a family member about homosexuality and struggles which homosexuals have in coming out.

Teacher reflection:

Coming out is a very hard process for many individuals. Reflect on how you can use the classroom to make the acceptance of homosexuality more universal and support students who might either be coming out or supporting a family member/friend in the process.

I understand that language

Key concepts: Ethnic groups, minority language, ethnic violence and reconciliation

Ages 13-16

Learning objectives:

For students to:

- define and exemplify the key concepts related to ethnic violence;
- reflect on the way ethnic violence influences people's lives;
- design a project to promote ethnic reconciliation among young people.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Ask students to form groups of 3-4 students, and answer the question: In how many languages can you greet someone, and in how many can you say 'please' and 'thank you'? Ask the group to make a list of all the words or phrases they can come up with and name the languages used. Once done, make a class-wide list.

| Language | Greeting phrase(s) | Please | Thank you |
|----------|--------------------|--------|-----------|
| | | | |

2. Put the following question to the class and facilitate a discussion: A student in his first year of high school, not very interested in studying foreign languages, asked his teacher: 'Why do we have to study foreign languages?' If you had been the teacher, how would you have answered him?
3. Ask the students to individually read the text below, inspired by a real-life situation, and to think of who the students in the morning shift and the ones in the afternoon shift could have been. Facilitate a discussion around if this incident could have happened in your country/region.

It all started when the morning shift was leaving the school, and we were going in. It was early afternoon, on a beautifully sunny day in October. There were girls and boys lingering all over in the playground, chatting and getting into small groups to walk away together.

The kids who attend the morning shift in school are not like us. They are taught in their language, and we are taught in ours. They live in a different neighbourhood and we never hang out together. We avoid their clubs, and they never come to ours. Our parents don't shop in the same stores and they don't go to the same churches.

Normally, there is a one-hour break between the morning and the afternoon shifts in school so we don't mix, but this time my friend and I wanted to finish a project and decided to meet up early.

A group of boys was heading out of the yard, and I suggested to my friend that we should wait at the gate until they were out. One of them must have heard us. We were speaking our language. He stopped short, and came straight up to us.

'I understand that language! How dare you use those dirty words?' he yelled in his language, as he moved his fist threateningly close to my jaw. I noticed the veins in his well-worked hands.

My heart was pounding. By this time, there was a ring of onlookers closing in. I did not want to fight. I had promised Mum I never would.

'I understand the language you used' I said, speaking their language with a slight accent, not fearless of their reaction. 'I understand that you may not like us. But I do not want to fight. I think our folks have fought each other enough. My father died in one of those fights.'

I don't know what memories may have crossed the other kids' minds, but they all looked down. Then they walked away. Seeing them leave in silence, I knew what our next project should be.

4. Ask the students to first answer the questions below on their own and then to turn to a partner and share answers. Finally discuss with all learners.
 - Why do you think the boy's mother wanted him to promise that he would never get in a fight?
 - What reason might the boy have had to fear the reaction of the students in the morning shift?
 - What do you think about the narrator's behaviour? What would you have done in that situation?
 - What is your opinion about the practice in the school above, which has different shifts for the students who speak different languages?
5. Present the students with the definitions below, discuss what these mean in your context and ask students to find examples for each category in your country or region.

Ethnic groups are culturally and geographically defined groups. Members of an ethnic group share the same language and cultural practices, and sometimes the same physical appearance and religion.

Minority languages are languages spoken by ethnic minorities of a country. The term is often used to distinguish these languages from the country's official language.

Ethnic violence is violent action directed against an ethnic group or individuals belonging to that group.

6. Explain that people may fear other people from a different ethnic group, especially if, during a long history, there have been conflicts between their groups.

Reconciliation between or among ethnic groups that have been through conflict is not easy. However, it is up to each individual to grow out of the resentment they may feel against members of the other groups. Peaceful, positive contacts among members of the different groups are an essential ingredient of the reconciliation process. Understanding and accepting cultural differences depend on such direct encounters.

- Ask the students, what **ethnic reconciliation** initiatives have they heard about/witnessed?
7. Ask the students to form groups of four and imagine: If you were the boy in the story above, what project would your next one be? As a group, share your thoughts to develop your project idea. Prepare to present the project to the other groups answering the following questions:
 - What difficult situation does your project address?
 - What would you like to achieve through your project?
 - What activities do you think will best serve your purpose?
 - Who will you involve in your project?
 - What materials, if any, do you need to do the activities?
 - How will you know whether your project has been successful?

Assessments:

Students should write a reflection on ethnic discrimination in their country/community/area.

Modifications:

None

Home connection:

Students should discuss with parents what role ethnic discrimination has played in their lives and the community around them. The option should be offered for students to share their conversation with the class if they so choose.

Teacher reflection:

Reflect on the different ethnic groups in your class. How does ethnicity play a role in students working together? Is there ethnic discrimination in your class? How can you work to mitigate ethnic discrimination?

I wish for ... I pray for ...

Key concepts: Values, role models, religious persons, morality and dilemmas

Ages 13-16

Learning objectives:

For students to:

- reflect on values and how to make significant decisions in life;
- apply their understanding of values to solve a problem;
- create art work to express values they cherish.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Post/write the following questions on the board. Ask students to silently reflect on them for a few minutes and then find a partner to discuss their answers:
 - What do you value most in life?
 - What are your guiding principles? How have they changed over time?
 - Do you have a role model? What things have you learned from that person?
 - Who plays the most important part in your education?
 - Who has the most important say in what concerns your future?
 - What wish would you like to see fulfilled in the future?
2. Ask the students to imagine they came across the following message on a forum posted by a mother who chose to seek advice not from other parents, but from teenagers like her son. Read it aloud as a class and ask students try to find a solution to her problem.

My 15 year-old son is hanging out with a boy whose parents are churchgoers. I have nothing against people going to church. Everyone is free to do whatever they like. I am free to believe that there is no deity watching over us and that there is no afterlife. Others are free to believe otherwise.

But I am a parent and I believe parents have to do what is best for their children. My son has now started to talk about things like divine law, purity of soul, sin and afterlife. He wants to join the church. I can see how he is starting to put his destiny in the hands of some unseen force that is more powerful than his own will.

I brought him up to stand on his own two feet, to rely on his strength to make it through life, to do what is right. I taught him that laws are made by people so that they can live in society. I tried to teach him fairness and reason.

What I hear from him now is completely beyond reason. He believes in things without proof. I have a moral obligation to protect my son from indoctrination. I am afraid that he will be taken over by a group of people who use people's ignorance and fear of death to suit their hidden interests. I am afraid that my son will end up believing things that will be of no help to him in life.

When I think of religion, I think of people giving money to a church, people asking for help because they are not strong enough to solve their problems, people who want to believe they will live forever. I am not an ignorant person. I have read about many religions and I can appreciate the moral teachings in all of them, but religion is not the only source of morality.

I am aware that it is my son's friendship with that boy that is the key factor in his transformation, not to use the word indoctrination. I have seen parents lose their children to all sorts of external influences: some to criminal gangs, some to obscure sects, some to drugs. All parents blame themselves for not having prevented these things from happening. They are now living with this question tormenting them, 'Why did I not do something before it was too late?' I don't want to reach the point where I have to ask myself the same question.

But it's not easy. As long as my son is hanging out with that boy, he cannot escape the influence of those ideas. If I forbid him to hang out with his friend, I'll turn my son against me. He will hate me for ruining what he thinks is the most beautiful friendship he's ever known. I want what's best for him. What should I do?

If you think I should talk to him about my concerns, know that I already have. Everything I wrote here I have told him already. He says that he can feel things that my mind cannot understand. How can anyone trust feelings more than reason?

Dear children my son's age, maybe you understand what I don't. Write to me and tell me what you think a mother should do when faced with such a dilemma.

3. Ask students to form groups of three and discuss the following questions:
 - What arguments in the mother's message do you agree with? What arguments do you find unconvincing?
 - What would you advise the son to do? Follow his wish to become a religious person or listen to his mother?
4. Then post the following questions and in their small groups, ask students to discuss:
 - To what extent do you think parents should make decisions for their teenage children?
 - Consider the issues below. Discuss them, providing examples from your own experience with your parents.
 - a) parents should have no say in this issue/teenagers should decide on their own;
 - b) parents should be involved in deciding on this issue;
 - c) parents should decide on their own/teenagers should have no say in this issue:
 - what school to attend;
 - friends to go out with;
 - things to do outside school;
 - where to spend holidays;
 - what books to read;
 - what movies to watch;
 - what sports to practice;
 - what clothes to wear;
 - how much pocket money to have;
 - religious beliefs;
 - how much time to spend on leisure activities.

Once all groups have finished discussing, ask each group to share the overall ideas with the whole class.

Assessments:

Students should write back a letter to the boy's mother, giving their own advice.

Modifications:

None

Home connection:

Students should discuss with their parents what role they each see each other playing in making discussions concerning the student.

Teacher reflection:

Reflect on the fact that some students have involved parents and others have not. How can you use classroom instruction to open communication between parent and child?

Be my friend

Key concepts: Disability, differently abled persons and quality relationships

Ages 13-16

Learning objectives:

For students to:

- reflect on relations among people with different abilities;
- reflect on how prejudices influence our behaviour and relationships;
- prepare to sensitize others and advocate for the rights of people with disabilities.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Facilitate a class discussion using the following questions: What does the title of this unit suggest to you? Is there anyone you would like to make friends with, but they do not seem to be interested in your friendship?
2. Ask students to think of a person who is differently abled than them. Ask students to first silently answer the questions below and then find a partner to discuss their thoughts:
 - Can you identify some similarities and some differences between yourself and the differently abled person you thought about?
 - What has been the most remarkable event that you and differently abled people have been involved in together?
3. Read two schoolmates' instant messaging in the box below aloud as a class by asking for two volunteers. Then, ask students in groups of two to answer the questions below the box:

ZeeBlade: yo – what's up?
 HCl: party Saturday?
 ZeeBlade: sure, what occasion?
 HCl: B-Day
 ZeeBlade: ho-ho-ho – getting old? who's coming?
 HCl: wait & C
 ZeeBlade: whoever minus the 2 weirdos, I hope
 HCl: no worries
 ZeeBlade: yeah ... I dunno what's wrong with them, man
 HCl: whatever it is, it's very wrong
 ZeeBlade: how did they get to be in our school in the first place?
 HCl: beats me
 ZeeBlade: you saw the big one come up to me?
 HCl: would've scared me – what did she want?
 ZeeBlade: wanted to say smth, took her ages, never got it
 HCl: disturbed
 ZeeBlade: zombie
 HCl: forget her
 ZeeBlade: cool – gonna be a great party

- What do you think 'the 2 weirdos' look like? How do you think they behave?
- Why do you think these two students were in the same school/class as HCl and ZeeBlade?
- How do you think the party planners felt about the two different students? Why do you think that?
- How do you think HCl and ZeeBlade would have felt if the students they discussed had seen their messaging?

- How do you think the two disabled students would have felt if they had found out about the party planners' discussion?
 - How do you feel about HCl and ZeeBlade?
4. Ask a student to read the contents of the box below aloud and then ask the students with their partner to answer the questions below the box.

*In many countries, **students with disabilities** are included in regular schools. Some disabilities are easy to recognize as they are visible (like being blind, or using a wheelchair), while others are invisible (like having autism or difficulties with reading). These limited abilities are expressed in different behaviours. In school, sometimes these behaviours are misunderstood and hinder positive relations among students. If students are not prepared and informed about each other's abilities and difficulties, situations similar to the one described in the party planners' conversation may occur.*

Remember that disabilities are just a social construct separating people of differences. All people have different abilities, some are just more pronounced than others.

Even though students with different abilities are present in the classroom activities, some can easily become isolated and excluded from leisure activities – such as spending time with their classmates during break time, participating in different events outside the school, etc. Implicitly, these students may have difficulty building friendships. Therefore, inclusive classrooms and shared leisure activities are important, because in these settings students get to know each other better and form quality relationships.

Quality relationships between students of all abilities do not simply emerge by having students together in the same space. Some students need assistance to fit into certain settings and activities. They may need someone to facilitate their involvement. Without support, some students may miss the opportunity to know each other well.

- What are some things that you are particularly good at/bad at?
- How have these disabilities restricted you?
- How would you feel if your disabilities were major, restricting your ability to walk, or talk or hear?
- Why may some students be isolated or excluded from leisure activities? Think about the answer, then turn to a partner and discuss.
- Can you think of a social event that your classmates or buddies did not invite you to participate in? Why was that? How did you feel? What did you do?
- Imagine you are a classmate of the characters in the message exchange in Activity no. 3 above. You have realized what has been going on and how some of your classmates are isolated and excluded from fun activities. Think of action you can take in your class to involve all your classmates in a variety of activities. Consider the following: Who would you approach and how? What would you say to them?

Assessments:

Students should choose one of the activities below and complete the activity. Share their project with the class:

- Choose one disability that may not be visible and which you would like to learn more about. Research the topic and write a short summarizing report. Present your report and discuss it in your group.
- Research the history of movements in support of rights of people with disabilities. Share your findings with your group.
- Monitor the press to find reports on incidents where the rights of people with disabilities were violated. Share your findings with your group.
- Plan and run a campaign in your school to promote sensitivity towards students/people with disabilities. Create posters and hang them around your school. You may invite speakers with disabilities to come and give a talk about their school experiences. Who would you need to have on board for a successful campaign?

Modifications:

None

Home connection:

Students should discuss disability with a family member. Ask a family member what skills/tasks they are not good at like reading, public speaking or basketball. Ask how this lack of skills has impacted the family member and what they have done to overcome this setback.

Teacher reflection:

Reflect on the activities which go on in your class and school. Which activities might be hard for a student with disabilities? Brainstorm ways to include these students more effectively.

It's unfair!

Key concepts: Friendship, poverty, discrimination and resilience

Ages 8-12

Learning objectives:

For students to:

- analyse the meaning of friendship;
- reflect on how prejudices related to social status influence our choice of friends;
- clarify the concepts of child labour and resilience;
- apply their understanding of the concept of resilience.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Ask students to form a group of four and answer the following questions:
 - How do you choose your friends?
 - What things are important for you when you choose a friend?

Ask each student to cross out all the things that don't matter to them in a friendship and circle the ones that do. Add to the list as necessary... Students should share the list with their small group.

| I want my friend to ... | | |
|---------------------------|---|--|
| be funny | spend time with me and not with other friends | look like me |
| have nice parents | help me when I need it | lie for me if that will keep me out of trouble |
| do crazy things with me | tell me everything about their life | look cool |
| have lots of pocket money | be honest | be liked by my parents |

2. Facilitate a discussion around the questions: Do you ever argue with adults in your family? If you do, what do you argue about?

Ask a student to volunteer to read the following story. Students should focus on finding out why a mother got angry with her children.

A woman takes her children to play with her friend's children. Seeing that they have visitors, the children bring a huge box of toys into the living room and they all start playing together. The two mothers go into the kitchen to make some tea. They chat and laugh and gossip and the time flies so fast that they don't even notice that the children have left the house.

At one point the woman looks outside the window and sees the children playing with some children across the street. 'Look how easily kids make new friends! They sure seem to be having a great time with those kids outside' she says to her friend. The other woman looks up, dashes out of the house and angrily brings the children back into the house saying 'How many times do I have to tell you not to play with those kids across the street?'

'Why didn't you let them finish the ball game?' the visitor asks in surprise. Her friend points to the house across the street and says 'That woman is a disgrace. You should see how dirty her house is and how dirty her children are. Just take a look at the clothes she hung out on the line. Can you see the dirty spots on those shirts and towels?'

The woman walks up to the window and says 'The clothes look clean to me, but there are some stains on your window.'

3. Ask the students to think about the story and discuss in their small groups:
- Why do you think the children went outside to play?
 - Do you think the children will avoid playing with the children across the street from now on? Why? Why not?
 - Should socio-economic levels play a role in who your friends are?
 - What would you do if your parents didn't allow you to play or hang out with some children? Discuss the benefits and the risks of taking one of these courses of action. Can you agree on the best thing to do? You may suggest something else.

| Course of action | Benefits | Risks |
|--|----------|-------|
| Play/hang out with them in secret | | |
| Stop seeing them | | |
| Explain to your parents what you like about them | | |
| Ask for advice from other friends | | |
| Ask for advice from other adults | | |

4. As a class, read the message below from a young teenager:

When I was born, my parents were well-off. We lived in a big house and my parents got me whatever I wanted. For the first ten years of my life, I felt safe and happy.

One night, my Mum woke me up and took me into the forest. She was shaking. I asked where Dad was, but she didn't say a word.

My life has completely changed since. My Mum and I have lived in a small room for the last three years. My Mum is working for a family who live in a big house, much like the one we used to have. She gets home very late at night. If I lose my Mum too, I don't want to live any more.

- What may have caused the change in the life of this family?
- What would you say/write back to the author of the above message in encouragement?

Assessments:

Students should write a reflection on what role socio-economics has played in who their friends are.

Modifications:

None

Home connection:

Students should discuss with a family member what role socio-economic levels have played in who the family is friends with. Students should ask their family member if this reality is okay with them.

Teacher reflection:

Reflect on the different socio-economic levels in your class. What role are they implicitly playing in which students are friends and/or work together on school projects? In what ways could you work to address any discrimination occurring either consciously or unconsciously in class?

Where are you going?

Key concepts: Child soldiers and war

Ages 8-12

Learning objectives:

For students to:

- reflect on how families and children in particular are affected by war;
- design ways to take a stand against armed conflicts.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Facilitate a discussion around the following questions: Think about an older relative with whom you like to be, and share your thoughts. What makes this person good to be with? If that relative was taken away from you, how would you feel?
2. Read the following story aloud to the class. Ask students to focus on examples that show a close relationship between Jay and his Aunt.

he rebels had captured the town. Shops and homes were looted. There was no food or medicine. The people were afraid that they would be harmed.

12-year-old Jay sat at the window watching boys his age in the street. They had joined the rebels. They were carrying rice and other food. Some had TVs, VCRs and other things.

Jay said, 'Look Aunty, those children are taking away a lot of things. I could...'

'Don't even think about that!' she interrupted. 'Those are other people's things, Jay. They harassed people. They are looting their homes.'

'But if anyone tries it here, I will join too,' Jay said, staring at the boys.

'No, no, Jay. You will not join them. They are taking drugs and doing horrible things. Those children will never be normal again.'

'Aunty, I can't allow them to take our things. I will join the rebels to protect us.' Jay got up sharply.

'You will not join them,' Aunty said, glaring at him.

That evening, Jay came home victoriously with a palm cabbage and some palm nuts.

'Where have you been, Jay?' Aunty asked worriedly, looking at the food.

'Aunty, we don't have to starve because of their guns.'

'I know it is hard. Your father won't go out since they beat him. I don't want them to hurt you too.'

'Aunty, nobody can mess with me!' Jay stormed out, slamming the door after him.

T'Jay, you will not join them,' Aunty repeated in a determined voice.

Three weeks later, Jay woke up early to get firewood for cooking and water for the washing. He left his aunty washing clothes under the plum tree. Jay had hardly left when the rebel leader entered the yard.

'Hello, Old Ma,' he said looking around. Jay's aunty did not reply. 'We know that you don't like us. We are here to liberate you people, but you don't appreciate it.'

Aunty looked at him and his gun over his shoulder. Then she looked at the 10-year-old boy at his side.

'Liberate me?' she replied in an angry voice. 'You are confused, young man. I was free before you came. Now, you are liberating me of my food and everything I have. Our children are becoming adults overnight and using drugs. The schools are closed. People are afraid and hungry.'

'Shut up, you old witch! Small soldier, take her away,' the leader said, commanding the boy beside him.

An hour later, Jay returned. He heard footsteps nearing the back door and he called out 'Aunty, Aunty, do you know...' But it was not his Aunty.

His father stood in the door with a sad face. He said, 'They took your Aunty away.'

Jay did not say a word. He passed him and entered the house. Then he hurried out with a backpack and a cutlass.

'Where are you going, Jay?' his father asked.

'Where you are afraid to go,' Jay replied angrily, and he left without looking back.

[This is a true story that happened in 1992. Jay has been missing since.]

3. Ask each student to work individually and fill in the chart by first recording 3-4 events from the text in the left-hand column of the table below. In the right hand column, record reflections on how Jay and his Aunty may have felt.

| Event from text | Reflection |
|-----------------|------------|
| | |

4. Ask the students to form groups of 3 or 4 students and work together to answer/discuss:
- Share events and reflections from the chart.
 - Review the reasons why Jay wanted to join the rebels.
 - Review the reasons why Aunty did not want Jay to join the rebels.
 - Think, discuss and write down/prepare to list the reasons why Jay should or should not have left home the way he did.
 - What difficulties would Jay face in school?
 - What would you feel about Jay being your classmate?

Ask all groups to share their thoughts with the class.

5. Read the box below aloud to the class and then ask each small group to answer the following questions:

*In some places around the world, there is still war. Children are innocent victims of wars. Sometimes, boys and girls as young as 8 years old are forced to fight in wars or otherwise take part in war-related activities. These are called **child soldiers**. Sometimes they are used by armed groups to do evil things for them. In some places, children are organized into special groups or brigades. These brigades are given special names, such as Small Boys Unit or Wild Geese.*

Children may join such brigades out of fear for their own lives. Some are seeking revenge. Some think it is a way to get things they want very much.

Many of the children are drugged so that they are more easily influenced. Some child soldiers are made to follow rituals based on superstitions, which are supposed to protect them in combat, but which involve harming innocent people.

- Do you know about places where people fight in wars?
- What do you think are some reasons why children become soldiers?

- How do you think these children’s families feel about them being child soldiers? What do you think child soldiers grow up to be like?
6. Ask the class what they as a group can do to stop wars. Facilitate a discussion and then prompt the students to take action.

Here are some ideas:

- Organize a campaign to make people aware that there should be no war.
- Draw or paint posters to send your anti-war message.

Get informed so that you sound convincing when you speak out against war. Search for information about children who are victims of wars, or children who are part of armed forces. You will find a lot of relevant information on the UNICEF website at www.unicef.org.

Post messages of solidarity and encouragement on the internet/social media for children who are in war zones.

Assessments:

Students should write a letter to Jay. They should imagine what his everyday life is like now. They should send him their thoughts about war. Ask him questions about his life in connection with war.

Modifications:

None

Home connection:

Students should ask their parents about war. If parents have lived through a war, students should ask what that experience was like. If the student and parent feel comfortable, invite the parent into the class to talk about the experience.

Teacher reflection:

Reflect on whether any of your students have experienced war or were child soldiers. What can you do in class to support these students as they deal with their past?

Stand by me

Key concepts: Bystander, empathy and exclusion

Ages 13-16

Learning objectives:

For students to:

- define the term 'bystander';
- examine the implications of being a bystander;
- respond effectively to bullying, name-calling and other acts of discrimination;
- develop empathy for others.

Materials:

- pencils;
- paper.

Procedure:

1. Appropriately responding to name-calling, bullying and other acts of discrimination can be a difficult task for adults, let alone for students. Children and youth need safe places to practise effective responses and interventions to bullying, name-calling and other acts of discrimination. They need immediate constructive feedback while role-playing, with an opportunity to share their feelings afterward. Role-playing is an excellent tool to help students understand the implications of bystander behaviour. The concepts of empathy, bystander and exclusion will be introduced.
2. Begin the lesson close to home. Draw on students' lives and personal experiences as sources of motivation and interest, but also as a way to scaffold new learning. This is referred to as constructivism. Ask students to recall a time when someone made fun of them, pushed them around, insulted them, called them an insulting name, or excluded them in some demeaning way. Students may be reluctant to share such humiliating episodes in the presence of their peers or teacher.
3. Students can share their experiences in several ways or in a combination of ways to model sharing painful experiences.
4. The teacher can model expected behaviour and share a personal experience. This has many benefits for students. It humanizes the teacher and gives permission to students that it is okay to talk about these experiences. The teacher is an authority figure to most students this age and by sharing such an experience, universalizes it. This step is highly recommended, as the teacher can demonstrate what language is appropriate to use in sharing an act of discrimination or intolerance.
5. After reflecting on a time when they were bullied or mistreated, students can share their ideas, either by storytelling or by writing ideas in a journal. Journal writing is a way of organizing one's thoughts and coming terms with them before sharing with the teacher or class.
6. After reflecting, ask students to volunteer to share their incident. Remind them to refrain from using bad language or gestures in case it may be offensive.

Discussion Questions:

Who played what role? How did these roles impact all involved?

How did this make the person feel that was victimized?

Discuss what empathy is and how it can be constructive.

How might things have turned out, if someone had intervened?

Whose responsibility was it to intervene?

What interventions were possible and by whom?

Draw parallels to positive acts of prevention and intervention.

Was there a time that you intervened on someone's behalf and made a difference? What did you do?

7. In cooperative learning groups, let students create simple and short role plays featuring an act of name-calling, bullying or intolerance, such as excluding someone from a group, putting someone down, name-calling, or telling a racist, sexist or homophobic joke.
8. Set the ground rules, such as no inappropriate language should be allowed. Let them summarize the main actors and parts and practise in small supervised groups. Remind students of the seriousness of the role-play, and not to take the re-enactment lightly; but to also remember that it is a re-enactment for learning purposes.

Assessments:

Students should write an essay identifying areas of intervention, prevention and empathy building in their reflection journals, or on paper as an essay.

Modifications:

- After the initial role-play, hold a discussion to identify more effective intervention strategies. Then carefully re-enact the incident, but this time in a more effective manner by modelling a range of more effective responses and choices by all actors.
- Students can also write stories, inventing characters that do the right thing.
- Young students can role-play using puppets that they can make from socks and paper bags, and a number of other handmade items.
- Multi-grade classrooms: Let students in different grade levels participate in the role-plays of different grades, such as an older student picking on a younger student.

Home connection:

Students should share what they wrote in their journals with their parents or families.

Teacher reflection:

Reflect on what role you play as a bystander in class. Do you exhibit bystander behaviour in your classroom? Do you consistently and effectively respond when hearing/seeing children being demeaned or put down or called insulting names?

That is the rule

Key concepts: Rules, fairness and democratic decision-making

Ages 8-12

Learning objectives:

For students to:

- examine the concept of rules and rule-making by developing a set of classroom rules and appropriate consequences for each rule;
- evaluate rules for clarity, appropriateness and fairness.

Materials:

- paper;
- pencil.

Procedure:

1. Begin the discussion by exploring the concept of rules with students. Ask critically thinking questions like:
 - Where do you follow rules?
 - Do you follow rules at home, in your place of worship, at the community youth centre, when you go to market?
 - What rules do you have at home? Are the rules at home different from those at other places?
 - Does everyone have to follow rules? Why or why not?
 - What happens if you break a rule? Why are rules important?
 - Emphasize that the importance of rules is to help people get along with each other, accomplish tasks, solve problems, respect each other's rights and keep people safe.
2. Put students into groups of 3-5, depending on the size of the class, to discuss what behaviours they would like to see in the classroom, so that students are respectful of one another. Each group will draw up a list of three classroom rules and their consequences if the rules are broken. A note-taker will write the list.
3. Each group will share their list of rules and consequences, as well as how they deliberated and decided on their list of rules. The entire class comes together to discuss and decide on the final list. Ask questions like: Are the rules clear? Can the rule be stated in a more positive way? Are the consequences proportional to the rule itself? Vote on the list of rules that the class developed.

Assessments:

Students should write about what they learned about rules and the rule-making process in their reflection journals.

Modifications:

Share the rule-making process with the whole school.

Home connection:

Students should share with family members the rules the class developed at school. Ask for feedback on the rules. If family members have any good suggestions to add/discuss, allow students to bring these points up in the following class.

Teacher reflection:

Reflect on how well you follow the rules and enforce them. What more could you do to follow the rules?

Why stand by?

Key concepts: Bystander, empathy, stereotypes and media literacy

Ages 8-12

Learning objectives:

For students to:

- examine the role of being a bystander and the moral implications for their own actions;
- respond effectively to bullying, name-calling and other acts of intolerance and discrimination;
- become empowered to take responsibility for their own actions.

Materials:

- pencils;
- paper;
- a computer and access to the internet (optional).

Procedure:

Youth need safe spaces to practise effective responses to acts of discrimination. They need immediate constructive feedback while role-playing, with an opportunity to share their feelings afterward. Role-playing is an excellent tool to help students understand the implications of their choices, and that your choices can have consequences that can be far-reaching and unintended. Another important understanding is that events and conditions are not inevitable—they are created as much through actions and ideologies as they are through inactions.

1. Begin the lesson by sharing an incident or time when you were discriminated against or mistreated. This has many benefits for students. It humanizes the teacher and gives permission to students that it is okay to talk about these experiences. The teacher is an authority figure and by sharing such an experience, universalizes it. In addition, the teacher can demonstrate how to share these incidents appropriately.
2. Then place students in groups of 3-5 and ask them to share an incident when they were discriminated against. Perhaps someone made fun of their clothes, hair, families, religion, where they live or insulted them or excluded them in some demeaning way. The teacher can model expected behaviour and share a personal experience.
3. Students either select one of their own experiences to create a role-play around or they can create their own. Set the ground rules, such as no inappropriate language. Remind students of the seriousness of the role-play, and not to take the re-enactment lightly; but to also remember that it is a re-enactment for learning purposes.
4. Each group will stage their role-play, perhaps over a period of several days. After each role-play, hold a discussion to identify what actually happened. After the discussion, re-enact the incident, but this time in a more effective manner by modelling a range of more effective responses and choices by all actors.
5. The following are sample discussion questions:
 - Which is an act of discrimination? When someone refuses to share their lunch with me, or when someone takes my lunch? What is the appropriate action in each case?
 - What are rights and what are duties?
 - When should you tell, not get involved, or stand up for yourself?
 - Who do I tell? When should a trusted adult be informed and who constitutes a trusted adult?
 - Is it ever appropriate to just walk away and ignore what happened?
 - What are the most effective intervention strategies in my case?
 - How might the reporting of the incident by a third party like the teacher, or my parents, or even the media, change or impact how the information is perceived, understood and ultimately dealt with? Infuse components of media literacy here.

Assessments:

Students should write an article for a print-based media source such as a newspaper or magazine, or write a piece for a social media source about discrimination.

Modifications:

Extend the role-play scenario with media literacy. Ask students to act as news reporters from the local media. Their role is to collect information in order to develop a news or radio story about the incident. Discuss the role of objectivity.

- Ask how information sources are evaluated and the role of credible information sources.
- What sources are likely to be more or less credible in reference to the incident role-played?
- Which sources are likely to be more objective? Which might be harbouring hidden motives or bias?
- How might the meaning of the incident shift or change if it becomes a part of the blogosphere or social media?
- Invite a journalist from the community to the classroom.

Home connection:

Students should have a discussion with a family member about discrimination and being a bystander.

Teacher reflection:

Reflect on how you could use social media and print news to increase learning in the classroom.

The *Teaching Respect for All* book club

Key concepts: Critical literacy, respect and intergenerational/cross-cultural dialogue

Ages 8-12

Learning objectives:

For students to:

- develop a shared sense of respect and belonging to a group;
- enhance their critical literacy and critical thinking skills;
- expand their listening and communication skills while making reading a social experience;
- experience others, as well as literature, in new ways;
- reflect upon respect and human rights.

Materials:

Books

Procedure

Overview: Clubs are fun, collaborative, and can support the aims of the *Teaching Respect for All* (TRA) project. Teachers, community members and parents will join together in creating an on-going collaborative book club to further the aims of teaching respect and combatting discrimination. This supports a school-community and home partnership. The school can provide space for the book club to meet.

Book clubs will operate in a decentralized manner. Some book clubs may operate totally or partially online. Other book clubs may meet face-to-face and have a social media presence. Books can be provided by the school or the local community library. Community members may also offer support in providing books. Parents can provide snacks for the book club members when they meet. Books are selected by members with only one criterion, that they support the work of the TRA project.

The TRA Book Club has three main functions:

- The first is to create avenues and safe spaces for dialogue and discussion of books that focus on topics of respect, human rights and human dignity;
- The second is to promote positive interaction among diverse book club members. Members should be drawn from the school, community and home. Book club members should be intergenerational and come from all walks of life, backgrounds, races, religions and sexes, brought together by two things: a love of good books and a respect for human rights;
- The third is to promote literacy as a life skill necessary for the protection and the realization of human rights.

While book clubs can set their own structure, the following structure is suggested for the highest levels of participation. Books are selected by the equal participation of all members. Each book club may have the following alternating roles or suggest additional roles or eliminate roles:

- **Group leader and co-leader** (central contacts for communication and responsible for organizing the group)
- **Discussion directors** (help direct discussion).
- **Website editor** (if the book club decides to have web or social media presence).

Figure 1.1. TRA Book Club membership list

Title of book _____

Author of book _____

Name of members _____ Roles _____

Timeline

Figure 1.2 TRA Book Club Schedule

| Date and place of meetings | Chapter(s) or page(s) read | Comments |
|----------------------------|----------------------------|----------|
| | | |

Assessments:

At the completion of each book that is read and discussed, group leaders are responsible for holding a discussion with members on how well the group functioned and what needs to be improved, and if roles need to be switched.

Modifications:

Book clubs can widen their reach by developing a discussion forum through social media or some other web-enhanced technology, if available. If books are not readily available, perhaps storytelling or handmade books, or information printed from the internet can be substituted.

Home connection:

Invite parents to be members of the book club. Encourage potential members; inform them that they can listen to books as well as read them, and can access them by a digital device, if they prefer. Develop partnerships with libraries and parents to find ways to share books to reduce cost.

Teacher reflection:

Reflect on what role you, as teacher, can play in the student book club.

Story time

Key concepts: Storytelling family, culture, privilege, immigration

Ages 13-16

Learning objectives:

For students to:

- develop interviewing and listening skills;
- use their families' histories, stories and perspectives to better understand their past;
- examine the cultural transmission of values, beliefs and ideas;
- collect information to weave into a family history narrative.

Materials:

- pencil;
- paper.

Procedure:

Explain: The focus of this activity is to reflect upon culture and how it is transmitted, its role in shaping who we are and how we see and experience the world. To begin, I want you to think deeply about a family story. The story might be an immigration story, or a story of struggle and resilience. The story, however, must be particular to you, your family, or your ancestors, or a loved one. Family is used in the broadest sense for this activity. Think about someone you can interview in connection with the story of immigration. After you determine who you want to interview, and what you might want to talk about, develop a set of interview questions and then interview your family member or loved one. You may want to talk to several members of your family.

If you cannot identify an initial topic as a starting place, bear in mind that there is an immigration story in almost every family. The story may have been lost as it was for some African Americans due to slavery. That is, almost every family came from somewhere, struggled to succeed, and managed to survive. During the course of their lives, they tell stories that help them understand it all- stories that make meaning of their lives.

The immigrant story can also be your story, or that of your parents or grandparents or great-grandparents. Perhaps you could speak to a grandparent or a family member who can provide you with information about your ancestors and what they did, or perhaps the stories they told about what they did and why they did it.

The story can be about moving somewhere, or from somewhere to here. Did you or your family or your grandparents' family move to a new place within the country? That is also an immigrant story.

Are there stories in your family about how family members survived a war, made it through a famine, built a business, lost a farm due to discrimination, or survived a really tough time? That is also a family story worth telling.

You might interview your grandmother or another relative or someone you know who has an interesting story of a family struggle. If there is nothing of interest to you in your family, you may interview an elder you know to find out about their family or immigrant story. Please write several pages about what you learned about your family and what makes them unique. You might also discover many commonalities or shared aspects of culture and experience.

The focus is not whether the family story is true or not. But, rather, is it true for your family? This is a personal story and an opportunity to discover more about your family's culture, values and worldview - which you partly share.

Assessments:

The assessment is the final report. Tell students they should consider these guiding questions as you develop your interview questions and compose your essay:

- What enabled my family to succeed or to fail?
- What role did race/ethnicity/gender/language/ability/age play in my family stories?
- What role did poverty or privilege play in these stories?

Modifications:

Develop a family tree using pictures, and by encouraging or helping family members to write captions for pictures.

Home connection:

Students should share their story with family members. Ask for their feedback.

Teacher reflection:

Reflect on what your own story is. How have your family stories impacted your role as a teacher?

The badge

Key concepts: Ethnic/racial/cultural discrimination

Ages 13-16

Learning objectives:

For students to:

- develop empathy for the excluded;
- experience the pain and frustration of ethnic and linguistic discrimination;
- reflect on the value of one's ethnicity and insider and outsider status;
- brainstorm ways to be more inclusive, tolerant and fair.

Materials:

- badges;
- pen;
- paper.

Procedure:

1. Develop two sets of differently shaped badges. One set of badges will be circles representing one ethnic group and the other set triangles representing another ethnic group. If there are multiple ethnic groups represented in the class, make additional badges such as rectangles, squares and octagons.
2. Students will attach the badge representing their ethnic group to their clothes. Tell them they are going to learn about geometric shapes today. Do not tell them that some geometric shapes will be more valued than others.
3. Begin the class day like any other, except that the students wearing circles and squares have to sit in the back of the class.
4. Engage in a pleasant conversation with lots of eye contact and pleasant smiles with the triangles and the rectangles. Give mean looks to the circles and squares reminding them to sit still, stop talking and get to work. Ignore their requests to talk, get a drink of water, ask a question, or use the facilities for any reason.
5. Ask the triangles and the rectangles if they would like to use the restroom, get a drink of water or have a snack.
6. Use terms, words and examples that are more familiar to the triangles and the rectangles.
7. Ask a triangle to tell a circle to be quiet and get back to work.
8. After the first 30 minutes, ask students to switch their geometrically shaped badges. Circles get to be triangles and squares get to be rectangles.
9. Repeat the pleasant conversation and demeanour with the new triangles and rectangles, while ignoring and sending mean looks to the frustrated circles and squares.
10. Stop the exercise after 30 minutes and ask the students to take off their badges and come and sit in a circle.
11. Facilitate a discussion using the following questions:
 - Is there something different about today? What do you think is going on?
 - How did it feel to have a round or square badge?
 - How did it feel to have a triangle for a badge or rectangular shaped badge?
 - If you were wearing a round badge, did you want a triangular shaped badge? What could you have done to get a rectangular shaped badge?
 - Was it fair that you were treated meanly simply because of the shape of your badge?
 - What does it mean to be excluded? Who was doing the excluding and why?
 - Who are the circles and squares in our society? Who are most or least vulnerable to being excluded and why?
 - Is it fair that minority ethnic groups that do not speak the dominant language are mistreated?

Assessments:

Students should write a reflection on how to treat people who are different more inclusively.

Modifications:

If badges are not available, use eye or hair colour as the dividing factor.

Home connection:

Students should share what they discussed in class with their parents and ask for their reaction.

Teacher reflection:

Reflect on whether you privilege certain students over others without intending to. How can you better balance expectations in class?



Appendix 3: Anti-discrimination activities for adults

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Appendix 3: Anti-discrimination activities for adults

The following activities are a series of suggestions and ideas which trainers can draw from to target specific anti-discrimination, tolerance and respect-based activities when working with educators, teachers, adults or community members. The following activities mirror many of the concepts in the children's activities and are intended to provide a background for adults supporting the children's education to also understand the notions underlying *Teaching Respect for All*. These activities could be used as part of in-service training, a community explanation of *Teaching Respect for All* or a parent training session.

My dignity

Key concepts: Dignity, domestic abuse, domestic violence, abuse

Age: adults/ parents

Learning objectives:

For participants to:

- produce an original definition of dignity;
- reflect on the meaning of the concept of dignity;
- discuss ways of coping with abuse;
- reflect on how parents could act to help develop a sense of dignity in their children.

Materials:

- handouts;
- chalk/blackboard and writing tools;
- paper;
- pencil/pen.

Procedure:

1. Ask the group to consider the following quote: 'Dignity does not consist in possessing honours, but in the consciousness that we deserve them.' (Aristotle, Greek philosopher).
2. Ask the group to think independently about what the word 'dignity' means. Ask everyone to think of a person whose behaviour they consider dignified.
3. Ask everyone to find a partner and write down their definition of 'dignity' and share the qualities they admire in the person they thought of.
4. Ask everyone to come together as a group and share their definitions.
5. Come up with a group definition.
6. Now ask everyone to return to sitting with their partner and discuss the question: 'In what circumstances would you feel that your own dignity has been undermined?'
7. Once everyone has had time to share with their partner, facilitate a group discussion.
8. Explain: The following text is fictional. However, you will find very many similar cases in reality.
9. Ask the group to focus on identifying the victim-abuser-rescuer triangle and the starting point of the control game as you read the story aloud.

A young woman got a job as an estate agent at a newly founded company. She liked the job and she was really good at it. Her employer admired her personal and professional qualities and often expressed his admiration in conversations. They were both single, but the woman was engaged in a long-term relationship, which she described as stable, although it had never been a really passionate relationship. She had no intention of ending the relationship, nor was she looking for adventure.

She enjoyed having lunch with her boss, as he was charming and made her feel very special by openly expressing his admiration for her. He saw in her the embodiment of perfection on earth, and he said he was jealous of the lucky guy who lived with her and who was unable to appreciate the value of what he had.

It wasn't long before the boss proposed marriage to her. Now she had to make a choice. The more she thought about it, the more things got confused in her mind. There was no fair solution because whatever decision she made, she was going to hurt someone's feelings. She felt guilty. In the end she chose to go for the passionate and charming man and soon became his wife.

A few months later she got the first slap from him. He apologized and promised it would never happen again. A year later she was a housewife. He wanted her to stay at home and take care of their son. He apologized more and more often for the frequent verbal and physical injuries he was inflicting upon her. Every time he hurt her, he promised it had been the last time. He said he loved her so much, but she was the one who made him go out of his mind. At one point, the woman started wondering if she was insane.

When she tried to talk about it to her parents, they reminded her that she had made the decision to marry that man, so now she had to put up with the situation. Grown-ups should take responsibility for their decisions and not expect others to fix the mistakes they have made.

One day she met a complete stranger, who was so impressed with her life story that he immediately offered to give her and her child shelter and protection. A month later he gave her the first slap.

10. Review as a class the victim-abuser-rescuer triangle.
11. Now ask everyone to form groups of three. Ask them to answer the following questions based on their understanding of the above case study and on their own life experience.:
 - What do you think about the characters and the events in the story in terms of success and morality? Analyse the characters and the events.
 - Are there winners and losers in this story? Explain your answer.
 - Are there any moral and immoral decisions made? Explain what makes you think so.
 - Is it possible that there is no perfectly moral decision? How is that possible? Give examples.
12. Facilitate a discussion with the whole group once each group has finished.
13. Now read or ask a participant to read the explanations in the box below and ask the small groups of three to answer the following questions.

Domestic abuse occurs when one person in an intimate relationship or marriage tries to gain and maintain control over the other person through various means, such as intimidation, threats, creating a feeling of guilt or shame. Domestic abuse that includes physical violence is called **domestic violence**.

In their need to dominate, abusers use various tactics for manipulation. The following are examples of what domestic abusers do:

They persuade you that you are unable to make decisions;
 They tell you what to do and what not to do;
 They call you names;
 They put you down in public;
 They cut you off from your friends;
 They prevent you from participating in social activities;
 They threaten to hurt you, as well as people dear to you or your pet;
 They may threaten to commit suicide;
 They blame you for outbursts of violence.

Questions:

- Can you think of any other manipulation tactics employed by abusers?
 - Think about how these abusers' victims feel and behave. What effect do their manipulative actions have upon the victims?
14. Facilitate a group discussion around these questions.
 15. Now as a whole group, list specific examples of abuse other than domestic. For example, think of harassment at the workplace. Prepare to discuss in your learners' group.
 16. As a large group, facilitate a discussion and list suggestions for individuals who want to escape abuse.
 17. Explain that psychologists point out that children whose parents are domineering or abusive are likely to grow into adults who will either mimic the controlling, aggressive behaviour of the parent, or become victims

as a result of low self-esteem developed during childhood. Ask everyone to find a partner and pass out a copy of the table below. In the table below, ask the partners to:

- Add to the list of mistakes parents sometimes make (column 1).
- Give advice to parents so that they help develop a sense of dignity in their children, who grow to be individuals in control of their own lives, who will neither manipulate nor be manipulated (column 2).

| Common mistakes parents make | Advice for parents |
|--|---|
| <ul style="list-style-type: none"> • Impose decisions on your children, saying: ‘You must do as I say because I say so’. | <p>Take time to explain the reasons for your decision to your children.</p> |
| <ul style="list-style-type: none"> • Deciding for your children, when they would be capable of making a decision. | <p>Discuss with your children the reasons and consequences of their decisions, and help them take responsibility for their actions.</p> |
| <ul style="list-style-type: none"> • Hide facts from children or pretend something did not happen. | <p>Be open with your children. Present facts to them in terms that they can understand rather than hide them or pretend they did not happen.</p> |
| <p>Your turn...</p> | <p>Your turn...</p> |

18. Discuss the chart together as a group.

19. Facilitate a closing circle by asking everyone to share something new that they have learned about abuse.

How is my gender relevant?

Key concepts: Gender, discrimination on grounds of gender, ethical considerations

Age: adults/parents

Learning objectives:

For participants to reflect on their gender biases and on individuals' right to decide on their identity.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Facilitate a group discussion: In what ways do men and women differ? In what ways are they similar? All in all, are women and men mostly different or mostly similar?
2. Hand out a paper with the box below printed on it. Explain that the paper contains information on a case that has raised controversy in the world of sports. Ask everyone to find a partner, read the case study, identify the facts related to the issue and draw your own conclusion. Answer the following questions:
 - What is the issue?
 - In your opinion, who has the right to say what a person's gender is: doctors, the person in question, the authorities? Explain your choice.
 - Do you think gender can be 'both... and...' or rather that it must be 'either... or...'?

An uncommon issue caught the attention of the world of sport and the media during the 12th World Athletics Championship, held in Berlin on 15-23 August 2009. Top South African athlete Caster Semenya, winner of the women's gold medal in the 800m, had her gender questioned after winning a race in which she beat the silver medal winner by over 2 seconds, and also improved her personal best by over 8 seconds. She was made to undergo tests under the threat of losing her medal.

The International Association of Athletics Federation advised her to have surgery as her condition may entail health risks.

Caster was reported to say she saw it as a joke, and was not upset. She was ready to proudly accept herself as God made her. She did not want to discuss taking the medical tests to establish her gender.

Caster Semenya was made to undergo 11 months of medical testing to establish whether she is a woman or a man. She has so far chosen not to discuss the results of the tests in public. Nonetheless, newspapers have reported that she was found to have both female and male sexual characteristics.

Newspapers have reported that Leonard Chuene, president of Athletics South Africa, Caster Semenya's team, apologized for hiding the fact that the 18-year old athlete was undergoing medical examinations related to her gender. Chuene explained that the reason he had lied was to protect Caster's privacy. He was quoted as saying: 'Show me someone who has not lied to protect a child'.

3. Facilitate a group discussion on the questions and the article. Should Caster be allowed to compete?
4. Review the list of discussion topics below. Choose the most appropriate for your group and facilitate a group discussion on the subject(s).
 - Mentally challenged people should not be allowed to have children.
 - Marriage should be between two spouses, not between two genders.
 - Gender and sex may differ. A person born with male sex organs may feel like a woman, and a person born with female sex organs may feel like a man. People have a right to choose their gender.
 - Women perform better in some jobs, while men perform better in other jobs.

- Men are just as able to look after children as women are.
5. Tell the group that you as a team are going to do a group research project. Ask everyone to find a partner. For the next class/training session, they are to present a case study of gender-related discrimination in your country and prepare to facilitate a discussion around the issue. Tell the participants to consider the following when researching and developing their presentation:
- the victim(s) of the discriminatory situation;
 - social norms and legislation;
 - ethical considerations;
 - cultural and religious implications.
6. Conclude the session by facilitating a discussion around the following: What does it take to reduce or eliminate gender discrimination in your country? Discuss and decide as a group what you could do to make a contribution to a non-biased world. If applicable, make a group plan of action.

The labyrinth of languages

Key concepts: Cultural identity, ethnic community, multilingual, xenophobia

Age: adults/parents

Learning objectives:

For participants to:

- reflect on the preservation of ethnic identity and integration in a multicultural community;
- create original definitions of ethnicity.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Ask the group as a whole whether anyone is bi-/multi-lingual. Ask multi-lingual speakers to share what it is like to grow up speaking multiple languages. If no one is bi-/multi-lingual, ask the group what they think it would feel like to grow up speaking more than one language.
2. Explain that the following text is a confession of a person who has a cultural identity issue. Read the text aloud.

I was born to an ethnically mixed family. In the first three years of my life I spoke my mother's language. The political situation was such that we had to move to a new town. At that point, my mother decided that it was better for the whole family that we all spoke my father's language, which is the majority language in our country. My mother kept shushing me every time I tried to say something in my first language. At home, as well as in public. It made no sense to me, but I was hoping that I would grow to understand. I did, but I am still confused about what ethnic group I belong to. Sometimes I feel an outcast in both.

Nelson Mandela said, 'If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart'. I suddenly remembered how I used to create confusion in my friends' minds when I confessed to them that I think in one language and feel in another.

I now realize that breaking with the language that speaks to our hearts can be as dangerous to us humans as cutting deep into the roots is to a tree.

3. Ask the group to think about the situation described above and answer the questions below with a partner.
 - The father's opinion is absent. What do you think the father thought? What makes you think that?
 - In what circumstances do you think the narrator understood the mother's decision?
 - If you are multilingual, do you think/feel/dream in different languages?
 - Have you experienced being talked to so that words go to your head, versus being talked to so that words go to your heart?
4. Once every group has had a chance to discuss, facilitate a group discussion on the above questions.
5. Ask everyone to find a new partner and discuss the following questions:
 - What languages are spoken in your country? What is the status of the different languages?
 - What public policies are there for minority languages? Think of where in the public domain one can use a language other than the official language of the country. How has this situation changed over time?
6. Read the information below to the class and ask them to answer the following question with the new partner: If you were involved in a programme aiming to preserve languages in danger of extinction, how would you sensitize people to the issue? How would you argue the case for preserving languages?

The phenomenon of language loss occurs when a language has no more speakers as they die out or shift to another language. Languages are currently disappearing at an accelerated rate as a result of globalization and the influence of the economically powerful languages. Speakers of endangered languages will switch to languages that increase economic opportunities for them. The result is a loss of cultural identity and a break with tradition.

The number of languages spoken in the world today is estimated to be around 7,000. It is true that a quarter of them have fewer than 1,000 speakers, and UNESCO has identified 2,500 to be at risk of extinction.

7. Now read following text aloud to the class. It reports on a real situation. Once you have finish reading, ask everyone to discuss the following questions with their partner.

In an attempt to preserve their minority language and ethnic identity, a group of educated people issued a manifesto addressing members of their group. The manifesto appeals to teachers, parents and youth, encouraging them to make use of their legal right to education in their language. To the youth, the manifesto launches the appeal to 'remove all foreigners' from their lives, as foreign friends may easily turn into a foreign lover, and later a foreign spouse. To the parents, it sends the message not to allow their children to decide for themselves which school to attend and what friends to make. Mixed marriages, the manifesto points out, lead to children who will not speak the minority group's language, and thus the group and its cultural heritage will die out.

- If you were a member of that ethnic community, a parent or a youth, what would you do?
 - **Xenophobia** is defined as intense fear or dislike of foreigners. How would you judge the manifesto referred to above in terms of human rights and Respect for All?
 - What are the most effective ways of preserving your ethnic identity, while at the same time integrating into a multicultural community?
8. Facilitate a discussion with the larger group on the questions once individual groups have had some time to discuss.
9. If time allows, or there is follow-up training, provide the following assignment to be completed in pairs for next time. If time does not allow, facilitate a short discussion based on the questions:

'We speak many languages, but are we of many races. Or are we one human race?'

According to UNESCO's *Declaration on Race and Racial Prejudice*, 'all human beings belong to a single species and are descended from a common stock'.

Carry out a small research project to identify as many interpretations of the concepts of 'race' and 'ethnicity' as possible. What is your definition of these terms? In what contexts do you use the terms? Do a survey in your group or in your community to investigate people's understandings. Include written sources of information in your search, such as official documents issued by the government, documents produced by international organizations, etc.

Faiths

Key concepts: Faith, tolerance, intolerance, oppressive regime, Respect for All

Ages: adults/parents

Learning objectives:

For participants to:

- analyse the meaning of faith;
- reflect on spiritual life in an oppressive regime and on tolerant behaviour;
- create an original definition of tolerance.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Facilitate a group discussion around the following questions:
 - What does the word 'faith' mean to you?
 - What do these words mean to you: 'fanatic', 'dogmatic', 'bigot'? How would you connect them to faith?
 - Have you encountered cases of injustice based on restricting a person's right to a faith, religion or other?
2. Read the following story aloud to the group:

My great-grandfather was a Greek Catholic priest. In 1948, it was decided that the Greek Catholic religion was no longer needed in our country, so all Greek Catholic priests had to convert to Orthodoxy. Some refused and were imprisoned, some died, some obeyed. My great-grandfather was no hero. He converted.

Greek Catholic religion is legal again in my country, but my great-grandfather is not with us. He died with a heavy heart for having betrayed his beliefs.

3. Ask everyone to think about the above account and answer the following questions with a partner:
 - Are you aware of similar cases in the history of your country/elsewhere in the world where religions were declared illegal? If so, what happened to the promoters of those religions?
 - When faced with an **oppressive regime**, people choose either to comply or to resist oppression. How far would you go to resist? What might ultimately make you give in? What major compromises have you had to make in your life?
4. Facilitate a group discussion about the questions and focus on what individuals think they would personally do.
5. There is an old Cherokee story known as 'The Tale of Two Wolves'. Cherokees are an American Indian group. Before reading the story to the group, facilitate a discussion: Based on the few facts you know about the story, what do you anticipate it will be about?

An old Cherokee tells his grandson that inside him there is a terrible fight going on. The fight is between two wolves. One is evil and it represents hate, anger, arrogance, intolerance and superiority. The other is good; it represents joy, peace, love, tolerance, understanding, humility, kindness, empathy, generosity and compassion. Then the old man adds,

'This same fight is going on inside you, and inside every other person, too.' The grandson listens thoughtfully, and asks 'Which wolf will win?'

- Ask everyone to answer the question themselves before you read the old man's reply.

*The old man replies simply,
'The one you feed'.*

6. Ask everyone to reflect on the old Cherokee's story and discuss the questions below with a new partner:
 - How do you feed the evil wolf?
 - How do you feed the good wolf?
 - Of those listed below, what and who do you feel responsible for? In what ways does your responsibility show?
 - Yourself.
 - Your family.
 - Your community.
 - Your country.
 - The world.
 - The future of humankind.
7. Discuss the question of the evil and the good wolf with the whole group.
8. Now ask the group what they think the word **tolerance** means. Does being tolerant include accepting **intolerance**? How tolerant are you personally?

Ask the group to reflect: Tolerance is equated by many with indifference. Their argument is that we have a moral obligation to defend what we believe in. Consequently, accepting contrary views without opposing them in the name of tolerance is a sign of weakness or indifference. Facilitate a discussion around the following talking points:

- Can you find an example to illustrate that tolerance can be taken for indifference?
- Can you find arguments to prove that tolerance does not mean indifference? Share examples from your direct and/or indirect experience to support your arguments.
- Some people say that for a true believer in a religion, tolerance is not possible. Others believe that tolerance is in our human nature, a consequence of humanity. Where do you stand on the imaginary line between these two opposing statements? What helped you decide where to position yourself?

For a true believer
in a religion,
tolerance is not
possible.



Tolerance is in our
human nature, a
consequence of
humanity.

9. Do a group art project to illustrate the concept of tolerance and Respect for All. Decide on the form of art you may want to use, possibly something that will be visible to a larger community after the training. You may choose a form of performing arts or visual art.

Take me as I am

Key concepts: Disability, discrimination on grounds of disability, barriers to employment, inclusive workplace, diversity policy

Ages: adults/parents

Learning objectives:

For participants to:

- reflect on how discrimination affects people's access to the labour market;
- reflect on common misconceptions about people with disabilities;
- identify ways to make a workplace inclusive.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Ask everyone to think quietly to themselves about a successful job interview, with a positive outcome. Ask everyone what exactly made them successful? Ask everyone to list some qualities and skills that they have and that they think contributed to the positive outcome of the interview. Ask them to find a partner and share.
2. Now ask everyone to think of a situation when their qualities and skills were not appreciated, e.g. at their workplace, in their family, etc. Ask everyone to find a new partner and share how it made them feel and what they did.
3. Read the diary entry in the box below aloud to the group. As you do so, ask everyone to identify the phrases or sentences that show the person's struggle. Once you have finished reading, ask everyone to find a new partner and share their phrases as well as answer the questions below:

25 June 2012

I have had the third job interview today. It went pretty much like the previous one. Everything seems to be ok up to the point when they ask about the one year break in my CV. Maybe I should write clearly that I was undergoing treatment for cancer... everything changes in the interview right after this part. This time at least they did not try so hard to show their empathy ... The one who asked most of the questions looked aside. Of course, they wanted to hear about my work experience, my skills and all the rest... but I felt it was only out of some grain of respect for the ex-cancer victim that they asked all those questions instead of wrapping up the interview immediately. I think it did not really matter that I had the skills and the qualifications needed for that job. I'm really disappointed, I don't know what to do... I am so sick and tired of staying at home, doing nothing. I often wonder why I made all that effort to be cured... So that nowadays I can sit around waiting for yet another rejection, invariably polite, informing me that 'after careful consideration, regretfully, this time we will not be able to offer you a job'.

- What impression did the diary entry make on you? Share your answer with another learner.
 - How do you think the diary writer felt during and after the interview?
 - What course of action would you recommend to the person? Why?
4. Read aloud the explanation about discrimination on grounds of disability below, and ask everyone to discuss answers the questions below with their partner.

A person may have a disability if he or she has a physical or mental condition that substantially limits a major life activity (such as moving around, seeing, hearing, talking or learning), or if he or she has a history of a disability (such as cancer that is in remission). Two people can have the same disability and still be very different; along with limitations, people with disabilities have abilities, strengths, talents and interests.

Historically, people with disabilities have been viewed with a variety of emotions including pity, ridicule, fear, suspicion, etc. Until quite recently, they have been excluded almost completely from employment and community life. Human culture is still full of 'disablist' language and imagery that feed the traditional fears and prejudices surrounding people with disabilities.

Discrimination means treating some people differently from others. Discrimination on the grounds of disability also occurs in the labour market. It may happen when an employer treats a qualified applicant with a disability or an employee unfavourably because of the person's disability or history of disability.

Law prohibits discrimination when it comes to any aspect of employment, including hiring, firing, pay, job assignments, promotions, training, etc. In many countries, people with disabilities work in all industries, in many different roles and at every level. They make significant contributions to their company or institution. However, many working-age people with disabilities still encounter barriers to employment. There are a number of reasons why this happens, but discrimination, and especially the reluctance of employers to recruit people with disabilities, heads the list.

In many countries, laws and regulations have been formulated to support the employment of people with disabilities (such as the quota system). Companies and institutions have put into place diversity policies and are committed to creating a workplace that is fair and inclusive, and reflects the diversity of the working population.

- Have you read, heard of or experienced situations of discrimination on the grounds of disability? What do you think explains the reluctance of employers in general to recruit people with disabilities? What might they be afraid of?
 - People with disabilities are not less productive or reliable than people without disabilities. Research shows, contrary to popular misconception, that people with disabilities stay in one job for longer (are more loyal), have less time off than their colleagues and have fewer workplace accidents. Can you think of other popular misconceptions about the working life of people with disabilities?
5. Ask everyone to form groups of four and consider the situation of a person with disability searching for a job. List the benefits of employment for the person with disability, for yourself as his/her colleague and for the institution/company that employs this person. After each group has had a chance to discuss, facilitate an open discussion with all the groups together.
 6. Creating a diverse, flexible workplace makes an institution/company more attractive to a range of people, including people with diverse ethnic backgrounds, single parents, workers of all ages, etc. Ask everyone in their groups of four to discuss:
 - How do you envisage this workplace?
 - How would you feel working there?
 - Prepare a design or some form of visual representation to share your thoughts and feelings.

Facilitate a presentation and discussion of each group's visual. Focus on discussing similarities and differences between the ideas.

7. Now ask each group of four to imagine that they are an employer and have heard of the benefits of the diversity policy and want to create an all-inclusive, diverse workplace. Ask them to imagine one. Ask a group to explain and develop a concept for how they might employ a person who uses a wheelchair. For example, they may need to make some adaptations in the working environment, or simply need to be flexible about how things are done. Ask them to consider:
 - What will you start with?
 - Who will you collaborate with?
 - What will it cost?

Ask each group to present their answers to the larger group and discuss everyone's reactions.

Are you travelling 1st, 2nd or 3r class?

Key concepts: Social equity, poverty, hunger, undernourished, food price, global crisis, developing countries

Ages: adults/parents

Learning objectives:

For participants to:

- reflect on social inequities;
- reflect on the causes and consequences of poverty;
- identify solutions to reducing polarization in society.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Facilitate a discussion about the title of the training session. Ask everyone what people think it means and why.
2. Write the following two quotes on the board so everyone can read them. Ask everyone to find a partner, choose one of the quotes and then answer the questions below:

'An imbalance between rich and poor is the oldest and most fatal ailment of all republics'. (Plutarch, Greek historian)

'The test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little'. (Franklin D. Roosevelt, US president)

- List ways in which you think or know how societies around the world have tried to reduce the imbalance between the rich and the poor.
- Where is humankind in terms of social equity in the twenty-first century?

Facilitate a group discussion about both quotes once partners have had a chance to discuss.

3. Read aloud the following blog entry, and facilitate a group discussion around it.

Today I looked into social inequity. I read some articles and watched some documentaries. I learnt about opinions expressed by political and economic analysts, sociologists, etc.

As information was piling up in my head, I had an overwhelming feeling of sadness, up to the point where I could not go on reading. I had been reading about the Dalits, the 'untouchables'. Killing, raping, teachers sprinkling cow urine on low-caste students. I looked for success stories and solidarity movements, people who get involved and I found many. There was even an article about a Dalit who got to be a millionaire. He is wealthy. In his heart he feels he is still a Dalit.

The constitution of the country where most Dalits live officially banned untouchability in 1950. It didn't bring about real change, so in 1989 the government decided to pass The Prevention of Atrocities Act. The word 'atrocities' is enough to make one understand the kind of discrimination these people are subjected to. As the human rights movement emerges among Dalits, violence is escalating.

My sadness is caused by a feeling of empathy I have with all suffering. I understand that there are religious and economic reasons for this situation. In the name of tradition and culture, discrimination is perpetuated despite legislation banning it.

There are some questions troubling my mind.

Are we to let the people involved work out their problem? If we're not part of that society, we cannot truly understand that culture, or that religion. Maybe we should not interfere. We should solve our own issues before we look at other people's.

But if we do nothing, then maybe nothing will change. I want to do something because I want to see things change. I just don't know what to do. Can anyone share what they have done?

4. Appeals such as those shown below appear everywhere in the media.

| | | |
|-------------------|-----------------------|----------------|
| End hunger! | Educate all children! | Feed the poor! |
| Change the world! | Volunteer to help! | Support them! |

Governments, NGOs, corporations, institutions and individuals are all involved in eradicating poverty, in making the world a better place. Facilitate a group discussion using the following talking points:

- What is the current situation in the world?
- Try to estimate the number of people affected by hunger worldwide before you read the text below to find out some facts.

5. Read the following text aloud to the group.

The Food and Agriculture Organization (FAO) of the United Nations provides information about the number of people who go hungry in the world.

The exact number of undernourished people is not known. FAO hunger statistics go back to the period from 1969-1971 (see chart below). After some successes in reducing world hunger, the situation worsened gradually between 1997 and 2009, with a significant spike in the estimated number of hungry people in 2009, following the financial and economic crisis.

According to FAO, global hunger has been declining in the last couple of years, but it is still at an unacceptably high level. 925 million people make up 13.6 % of the estimated world population of 6.8 billion in 2010. Nearly all of the undernourished are in developing countries.

6. Before the session, find information about the number of undernourished people in your country at different times in the last 50 years and share what you found with the group. You can use the website of the Food and Agriculture Organization of the United Nations (www.fao.org). If you have difficulty locating information, you may choose to direct your questions to FAO-statistics@fao.org.

Ask everyone to form groups of four and discuss the following aspects that influence the number of hungry people in your country:

- Changes of agriculture in recent years, the role of your government and possibly of international agencies in these changes.
- The impact of the global crisis on your country's economy.
- Current food prices and recent or envisaged changes in food prices.

Once small groups have had a chance to talk, facilitate a group discussion about hunger in your country.

7. Some say that charity perpetuates poverty. They argue that charity takes away the initiative from the poor. Facilitate a discussion with the whole group on where they stand in this issue. You can use the chart below to structure the conversation. Ask for a volunteer to fill out the chart on the board or flipchart paper for all to see.

| YES | <i>Does charity perpetuate poverty?</i> | NO |
|--------------------------|---|--------------------------|
| Arguments - - - | | Arguments - - - |

Tough choice

Key concepts: Immigration, immigrant, persecution, cultural heritage, national identity, genocide, xenophobia, diversity

Ages: adults/parents

Learning objectives:

For participants to:

- reflect on reasons for and consequences of migration;
- reflect on the situation of migrants;
- identify ways of solving conflicts that migration may lead to.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Ask everyone to imagine that they had to make a choice: Stay in your country, where you risked persecution, or move to another country. Ask everyone to reflect silently on the questions below. Then lead a group discussion, using the questions as a guide.
 - What would you choose to do? Why?
 - What country would you choose to emigrate to? Why? How would you expect to be treated there?
 - Would you try to preserve your cultural identity, or take on the cultural values of your adoptive country?
2. The text below presents a common answer to the question ‘How do you feel about living with immigrants in your country?’ Ask everyone to write out their answer to the question individually in two-three paragraphs before you read the story aloud to the group.

I don't understand why people don't stay in the country where they were born. Why do they settle down in other countries and then, instead of integrating and adapting to local customs and habits, they choose to bring their countries with them? Their customs and habits, their language, the smell of their food, their religion, their way of thinking invades our world. They ask to be granted the right to preserve their identity. Why don't they preserve it by staying in their countries?

We are accused of xenophobia when we make a point of this. They have the right to speak out, but we are expected to be tolerant. Nobody talks about our national identity being threatened. They take our jobs, they seduce our daughters, they pervert our values.

I think nobody should be allowed to leave the country where they were born. Nations have destinies just like individuals have destinies. If a nation's destiny is to suffer from war, dictatorship or persecution, no individual should be allowed to choose to escape that destiny.

Ask everyone to find a partner and discuss the below questions:

- What do you think are this person's reasons for vehemently opposing immigration?
- Do you agree with the opinion that national identity is threatened by the presence of immigrants? Give reasons and examples to support your view.

After the small groups have had a chance to talk, facilitate a group discussion about the story and the questions they answered.

3. Read the following aloud to the group. Once done, ask everyone to return to their partner to answer the questions below.

We are all part of one race. No matter what language we speak, no matter what we look like, we all laugh and cry in the same way, we love and fear in the same way, we share the same desire to find happiness. The sooner we realize that the differences between us are like colours in a rainbow, the more integrated we will feel in the world.

Imagine a world where we all looked alike: we have the same preferences, we think the same thoughts. What would be left for us to discover? We learn things from each other because into these encounters we bring our personalities, our cultural heritage and our curiosity to learn about and from others.

When we feel superior to other people, when we reject them as intruders to our world, it's like some colours trying to rub out other colours in a rainbow. Can you imagine how dull a one-colour rainbow would be?

I think we are enriched by diversity. It makes me happy to know that we can provide a haven to others.

- How do you find this position compared to the first one?
- If you were asked to state your position on the issue, would you argue in favour or against your country accepting immigrants? What new thoughts and arguments do you have now after reading both texts above?

Facilitate a discussion with the whole group comparing the two stories.

4. Ask the group to consider why they think people choose to emigrate. List reasons together as a group. If internet is available, ask everyone to search the site Amnesty International (<http://www.amnesty.org/en/refugees-and-migrants>) and compare what they find with the list created by the class. Some countries have decided to send immigrants back to their native countries. Ask the group if they were a political leader, what would make them make such a decision?
5. Read the information in the boxes below. Ask everyone to find a new partner and answer the questions that follow.

Xenophobia is fear and hatred of foreigners, of people from other countries or other ethnic groups. It can lead to violence against individuals or groups that are perceived as foreign.

There is also a cultural dimension of xenophobia, such as fear and hatred of foreign loan words, which can result in policies of so-called cultural or linguistic purification.

*'[...] **genocide** means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:*

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.'

(Convention on the Prevention and Punishment of the Crime of Genocide, 1948)

- Find examples in history of xenophobia raised to the level of state policy. What was the outcome of those state policies?
 - Does your country have a history of xenophobia-ignited conflicts? Present a case to your group and discuss the consequences of those conflicts.
6. Facilitate a group discussion using the follow questions as a guide:
 - What is your vision of the future?
 - Are you optimistic or pessimistic about our chances of outgrowing xenophobia?
 - How do you see your role in creating a peaceful world?

- Are you indifferent, or feeling too unimportant to make a contribution, or actively involved?
7. Conclude by displaying the following quotes and asking everyone one at a time to respond to one of them.
- ‘Things are the way they are. We have to take the world as it is. Trying to change the world is like trying to make a day last longer than 24 hours. It’s useless to worry about it.’
 - ‘Though it makes me sad to see injustice around me, I am aware that I am just one person. What can I do to change the world? I am feeling too unimportant to make a difference. I wish I had a say, but I don’t.’
 - ‘We can definitely work together and improve things. First we must get informed, then we make a plan, and then we carry out the plan. Life would make no sense if we didn’t work to make it better.’

Respect for All

Key concepts: Society, bias, prejudice, conflict, social integration, guiding principles, values

Ages: adults/parents

Learning objectives:

For participants to:

- define social integration in their own words;
- reflect on their attitude towards society;
- identify consequences of people's behaviour in society;
- prepare to engage in actions that promote Respect For All.

Materials:

- handouts for each student;
- pencils/pens;
- scrap paper for writing/drawing.

Procedure:

1. Ask everyone to take a few minutes to answer the questions below. Then ask everyone to find a partner and discuss their answers.
 - How well do you fit into society? Are you *indifferent*, *proactive*, *a rebel*, *a conformist*, *a moralist* or something else? Which of the above words best describes you?
 - Is there anything that you would like to change about yourself? If so, what are those things?
2. Pass out the chart below to every pair. Ask them to fill in one of the words (*indifferent*, *proactive*, *a rebel*, *a conformist*, *a moralist*) next to the descriptions below. Write the matching word in the column marked 'In brief'. Once all groups have finished, share the answers and facilitate a discussion about which person the group thinks feels better integrated in society.

| Description | In brief |
|---|----------|
| Some people have the attitude that society is unfair, and resent it. They never learn anything contrary to their beliefs. They never question their own conduct. | |
| Some people take the world for what it is. They have no illusions about living in a perfect world, but they know that complaining, fighting and running away from problems or just theorizing about them are of no use unless positive action is taken. | |
| Some people have lofty principles, which they feel are too high for the ordinary world, so they prefer a devotional life serving principles. | |
| Some people can't be bothered to care about anything, not even about the world they live in. They are in a state of ignorance, but at least they don't worry about it. | |
| Some people want to integrate and they make sacrifices and compromises to live in society. Discipline and conformity are key words for them. | |

3. Ask everyone to turn to a new partner and describe a person they know who is very well integrated in society. Ask them to define social integration.
4. Next, facilitate a discussion around the question: What may cause conflicts in society?
5. Read aloud the six statements below:
 - ‘The only way society can prosper is by eradicating political opposition.’
 - ‘People with no religion are people with no morality.’
 - ‘In my time youth respected the elderly.’
 - ‘They don’t understand us because old people can’t keep up with the world. They’re useless.’
 - ‘We have a right to decide what’s best for you because you were born to this family and family tradition must be respected. You may think you know better, but you don’t. You cannot.’
 - ‘In society, like in nature, only the fittest survive.’

Divide the class into six groups and assign one of the statements to each group. Ask each group to draw the people they imagine saying these words. Consider their age, profession, gender, physical appearance, etc. Once they have finished, ask them to discuss the questions below. All groups should present their drawings and a summary of their discussion to the larger group.

 - Who do you think might feel offended by the statement assigned to your group? Why?
6. Getting into conflict with people whose ideas are biased often leads to no positive result. A prejudiced way of thinking is accompanied by a strong emotional attachment to the idea. When a person tries to disprove the idea, or point to the flaw in judgement, they risk causing difficult feelings for the interlocutor. The remark may be taken personally, and when people lose their temper, they will be unable to think objectively. Facilitate a discussion around the question: What do you think is the best way of dealing with people who are prejudiced?
7. Show the three answers below that people gave to the question ‘How do you behave in relation to people whose opinions you find biased?’ Ask everyone to return to their groups and discuss the advantages and disadvantages of taking the courses of action the three people describe.
 - ‘I avoid conversations with such people. I know there’s no use trying to persuade them that their thinking is flawed and counterproductive. It is not my duty to educate other people.’
 - ‘I can’t help it. I know it’s useless, but I just can’t stop myself. I have to tell them that they are wrong. The problem is I always end up angry when I interact with square-headed people and they remain stuck in their ignorance. I waste a lot of energy and get no result.’
 - ‘I tell them what my opinion is, but I make sure I start by telling them that I respect their right to think as they please. Then I give explanations if they are willing to hear them. If not, that’s it. I move on.’
8. Facilitate a group discussion to close once small groups have had a chance to discuss.



Part 4
Support materials
for engaging with
children and youth

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Part 4 – Support materials for engaging with children and youth

Hello boys and girls from across the world!

Are you between 8-16 years old? Then, this chapter is for you!

This chapter will help you:

- **Think** about the importance of respecting every person in the world and being treated respectfully.
- **Learn** more about discrimination, why people discriminate against others and how.
- **Develop ideas** about what you and other children and young people around the world can do to stop discrimination.

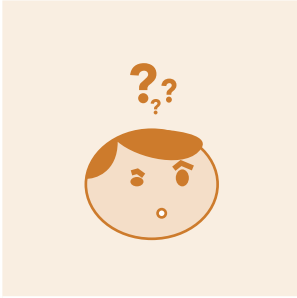
You can read this chapter on your own or with your friends, classmates, brothers and sisters. You can also read it with grown-ups (for example an older brother or sister, your parents or guardians or your teacher). They can help you if you have any questions or do not understand something.

Discrimination is a serious subject and thinking about it is not always comfortable. There are activities and games in this chapter that will make it easier and more fun to learn about respect and discrimination. The most important messages are highlighted in a text box so that you can easily recognise and remember them.

As you will also see, sometimes a page has a dotted line. This indicates that the content or activity that follows might be a bit more difficult to understand, so it is probably more suitable for those of you who are older (12-16yrs).

That doesn't mean that if you are younger you can't do the activity or read the text: it only means that you might prefer to work with someone else! Have a go anyway. Challenge yourself and if you don't understand something ask a friend or a grown-up to help.

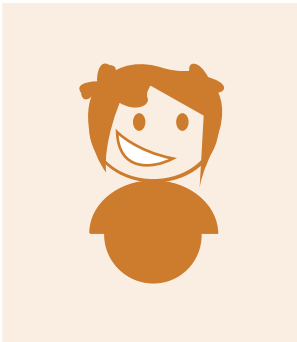
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Questions to make you think



Look up in the Glossary



Activity you can do by yourself



Group activity

Take now your first step on the pathway towards
RESPECT FOR ALL!

Who am I? My identity...

"This is me"



- My name is...
- I am from...
- My mother tongue is...
- In my free time I really enjoy doing
- My favourite food is...
- I feel happy when...
- I feel sad when...
- The person I admire the most is...
- Other things about me...

Draw or stick a picture of yourself

Do this activity in a small group. Each person should write their answers on a different piece of paper. Once you finish, share your answers and try to group together the ones that are similar.



What do you see? (You may notice that some of you share the same characteristics or hobbies whilst being different in other ways

What are the characteristics that you like but do not share with someone else from the group?

Every person in the world is unique...

Your physical characteristics, the things you like and do not like, your hopes and dreams represent who you are, your **identity**.

Many other things also contribute to making you who you are: for example, your family, the country you are from, the religion you practice, your own views on matters.

You should be proud of your own identity because it is part of who you are!

Did you know that...

- There is nobody in this world who is exactly the same as somebody else? Even identical twins, who look the same can have different hobbies or interests.
- Every human being has a thumb, but each of us has a different fingerprint?

Now think of your classmates or other members of your community. You may be of the same nationality and religion **but** have different interests, dress differently or even eat different kinds of food. Even your best friend, with whom you share much in common, is different from you in some ways.

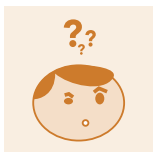
In fact, **no matter how much you have in common with others, you will always be different.** This is what makes each person unique.



Can you think of other people in your school or neighbourhood with whom you share something similar but who are also different from you in other ways at the same time?

It is also important to remember that **people who live from different cultural backgrounds also have similarities.**

For example, football is the most popular sport in the world. People from different parts of the world, who may support different teams and sing their team songs in different languages, still share a passion for the sport.



Also, people from countries which are very far apart and have different cultures may speak the same language. Take the case of Spanish, the third most spoke language in the world. *Can you find out in how many countries it is spoken and where these countries are on a map?*

Can you think of other examples similar to the ones listed above?

- Learn more about yourself, about others and about the world we live in.
- You will find out that all human beings are similar and different in some ways to each other. This happens in nature too.
- Being different is a precious thing because we can learn from each other and always discover new things. This is called diversity. Imagine how it would be, if everyone wore the same clothes, ate the same food, did the same job!
- Therefore, differences are something to celebrate, not something to be afraid of or to dislike.

How can you understand and learn from diversity? Here are some ideas:

- In a group: each of you collects 5 used materials that can be easily found at home or in the community. These materials should represent 5 aspects of your identity. Let each member of the group guess what characteristics those materials represent.
- Organise an event where everyone represents his/her own country or community with a traditional food, dance or music. Invite other children in your school or members of your community to participate in the event and get involved.
- Learn about cultural practices of different communities living in your country. Make posters to illustrate them and share what you have learnt with your classmates, friends and adults.

What other ways can you think of to explore and celebrate differences (or diversities)?

May 21st: World Day for Cultural Diversity

In 2002 the United Nations established May 21st as the *“World Day for Cultural Diversity for Dialogue and Development”*.

On this day people across the world are encouraged to:

- learn more about different cultures
- share information and experiences about their cultures, religion and traditions
- understand the importance of protecting all cultures

To celebrate this day, join with your friends the campaign *“Do One Thing for Diversity and Inclusion”* and take concrete action to support diversity. Examples of simple things you can do to celebrate World Day for Cultural Diversity are:

- Invite a family or people in the neighbourhood from another culture or religion to share a meal with you and talk about each other’s values and traditions.
- Watch a movie or read a book from another country or religion than your own. Discuss with you friend or family about the new things you have discovered.
- Visit a place of worship different than yours and participate in the celebration.
- Learn about traditional celebrations from other cultures
- Explore music of a different culture.
- Research and learn about the great thinkers, scientists, writers and artists of other cultures than yours and discuss what you find with your friends and family.
- Visit an art exhibit or a museum dedicated to other cultures.

Despite their differences, people should learn to understand and respect each other and live together. Different identities can live together and enrich the culture of a place. This is called multiculturalism.

If you have access to the Internet, you can find more information and ideas on the [UNESCO Culture Web Portal](#) and on the [UN World Day for Cultural Diversity](#) web pages.

...But we all have the same rights!

From the moment you were born there is something very important that you cannot see but that you have simply because you are a person: **your rights!**

Every person in this world has the same rights as you have: whether he/she is rich or poor, a boy or girl, whatever language he/she speaks, or what country he/she is from, or religion he/she practices, or ethnic group he/she belongs to, or whether he/she has a disability or not. There are NO exceptions.

- Nobody should ever take these rights away from you.
- You should not take away these rights from anybody.
- All countries should have laws that protect your rights.



The 1948 **Universal Declaration of Human Right** (UDHR) and the 1989 **UN Convention on the Rights of the Child** (CRC) are the two most important documents that spell out what the rights of all people and children of the world are.

Country leaders who have signed these documents have made a promise to protect these rights with laws and put the laws into practice. Not only leaders but also every person should be responsible to respect and protect these rights. You included!

Activity: Link each right to the corresponding responsibility

Children have the right to practise their own culture, religion and language

You have the responsibility to listen to what other children are saying

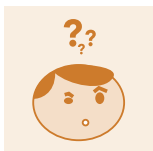
Children have the right to express their opinions

You have the responsibility not to hurt others with your actions and words

Children have the right to be protected from any form of harm

You are responsible for accepting people's identities

Unfortunately, too often people, especially children are denied their rights. In some countries for example girls are not allowed to go to school and are forced to get married very young; children are recruited into the army and sent out into battle;



*In what other ways can children's rights get taken away?
Can you think of other examples?*

Have you ever thought that...

Sometimes certain people have different needs that have to be accounted for so that they are able to enjoy the same right as others.

For example, a child refugee might need extra support in school because he/she finds it difficult to understand the language. Children with disabilities sometimes need specific programmes at school which allow them to learn at their own pace.



Activity: "In somebody else's shoes"

Choose a game that you can play with another friend or a group of friends.

- Try to play it being blindfolded.
- How did you find playing the game without seeing?
- What did you find more difficult about being blindfolded?
- What did you do to help yourself?

Our ideas about others



Activity: On a piece of paper draw a doctor, a nurse, a farmer, a school teacher and a police person.

First, ask to the group: *What do the drawings have in common? In what ways are they different?* (Notice how everyone has drawn the same person but in different ways).

Then try to think why you drew each person in that particular way: for example, is it because this is what you see in your community? Or is it because that is how they are portrayed in books?...



When we meet, talk and do things with people we form ideas about how people are. We also form ideas about people based on something we have read in a newspaper or a book, something we might have seen on television or something we have heard from a friend or family member.

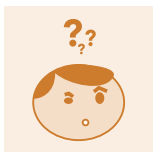


If such ideas are attached like a label to all people who share something in common (like speaking the same language, being from the same country, having the same skin colour or being male or female) they are called **stereotypes**.

Creating stereotypes is natural as it helps us understand people better. However...

- Because they do not take into account each person's characteristics they are NOT always TRUE. As we found out earlier, everyone is unique and has something in common with other people. So no individual or group can be exactly alike in the way that stereotypes tell us they are.
- If the labels we give to certain groups of people are negative or unkind then they are wrong and hurtful.

For example: we often think that certain activities or jobs are for boys only or girls only; such as "football is a boys' sport"; "house work is for girls". These are called **gender stereotypes**.



Do you agree or disagree with these ideas? Why?

What other examples of stereotypes do you know?

Creating stereotypes can lead us to form very strong **OPINIONS** about people. So, for example, we think certain groups (usually the ones we belong to) are superior or better than others. When we form or express our views based on negative stereotypes and we judge people belonging to a certain group according to them, this is called **being prejudiced**.



Having prejudice is wrong and very dangerous because it can lead us to treat people in an unkind and unfair way. A clear example is the way people with different skin colours have been treated by others in the past. Some are still treated differently today.

Does this happen in your community or did it happen in the past? Why do you think some people are unkind or treat differently those of a different skin colour?



The “Stereotype and Prejudice” game:

Stick a piece of paper on your forehead with the name of a country (you must not know what this name is). Your friends will describe how the people from that particular country are (physical characteristics, what jobs they do...) without naming the country. Your aim is to guess the name of the country.

Reflect: What stereotypes or prejudice are shared by your group? Can you identify them? Why do you think you have them?

- Stereotypes and prejudices are often not true because they are based on our own very limited knowledge or experiences with others.
- If we behave towards others according to shared stereotypes and prejudices we sometimes hurt people's feelings and also take away the right of everyone to have an identity and to be treated in the same way as others.
- Get to know someone better before expressing a strong opinion about him or her. You might find out that you have many things in common, or that the person is different from how you first portrayed him or her.

Respect for All

Something you should always remember is to treat the people you know and strangers, even if they are different from you, in the same way you would like to be treated. There is a word that expresses this idea well and it is **respect**.

It makes us feel good, happy and confident when others respect who we are, what we think and what we do. So, it is important that you do the same to others too!

- Can you think of a time when someone has done something nice to you?
- What did she or he do to you?
- How did you feel?

Sometimes people do not behave respectfully towards others because their actions are driven by stereotypes and prejudices.



Activity: Connect the following examples to the option you think they represent

Respectful behaviour

- Children welcome a new classmate who is from a different country.
- A child with disability is excluded from games.
- A child who has just come from a different country is isolated because he or she cannot understand the language spoken.
- A brother is helping his sister with the house chores.

Non-respectful behaviour

- Children help a classmate with some learning difficulties catching up by doing homework with him after school.
- Some children are laughing at a boy who is wearing old and torn clothes.



Can you think of a time when you or a friend has been treated unfairly or disrespectfully by someone or a group of people?

Why do you think the person or the group acted like that?

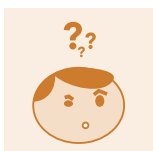
How did you or your friend feel?

It is not always easy to be who you are and do what you think is right.

Sometimes we do or say certain things because our friends do so or because your family or community expects you to do so. And if we refuse, we risk being left out of the group or being told off.

For example, your classmates might tell you to refuse to do homework with another classmate who comes from a different country. They might tell you it's ok to laugh at someone who is not wearing expensive clothes.

- Being part of a group is also an important part of who you are (for example a clan, ethnic group or sport club). It makes you feel that you are accepted and safe.
- BUT it is important to say "NO!" if you think that what your friends or community is doing is wrong. You will see in the last part of this chapter what you can do to stop these things from happening.



Have you ever been forced by your friends to do or say something you didn't want to?

What did you do?

How did you feel?

What is discrimination?

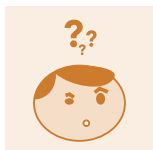
When you or others treat someone without respect on the basis of a set of ideas (stereotypes) or opinions (prejudices) that are not true, it is called **discrimination**.



World leaders have set up a group of experts, called “*The Human Rights Committee*” to make sure that everyone’s human rights are respected in the world. The Committee says that we discriminate against others if we:

“Distinguish between people, exclude people, limit their freedom or prefer some people over others because of one or more of the following reasons:

- They are boys or girls
- Their skin is of a different colour
- They speak a different language
- They follow a different religion
- They have one or more disabilities
- They are ill
- They are infected and/or affected by HIV & AIDS
- They are attracted to people of the same sex
- Their parents have low-paid jobs
- They have different opinions
- They live in poor areas or outside the city



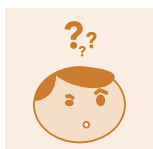
Do you think that it is ok to treat people differently because of the above reasons? Why? Why not?

- Discrimination affects boys, girls, women, men and the elderly from any culture, religion all over the world. It can happen at home, in school, in the work place and in many other places. Whether people are poor or rich; well educated or not, everybody can be discriminated against.
- When we discriminated against others we violate their human rights.

Sometimes you can clearly see that some people are discriminated against by others. But in many cases discrimination is HIDDEN and difficult to spot.

For example, very often children and young people are discriminated against simply because of their age: grown-ups might think that they know what is best for them because they believe that children and young people are not capable of making good decisions. So they do not listen to their opinions seriously.

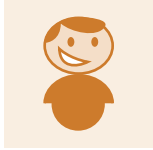
In some situations it is the majority group that considers itself better or superior and thus discriminates against the minority group. In other situations, it is the minority group that discriminates against the majority group.



Read the examples below. Can you recognize in which case a minority group is being discriminated against by the majority group and in which case the majority group is being discriminated against by a minority group?

- “You need to speak our language because you are in our land”.
- “You did not go to the best school so you cannot be part of our group”.

Can you think of other examples?



What forms of discrimination do you see around you?

Home

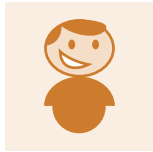
School

Local community

Country

Highlight with the same colour the forms of discrimination that are the same. *Can you tell which one is the most common across the environments?*

Examples of discrimination



Activity: Read the following scenario and try to answer the questions below. If you are in a group find a new positive ending and act out the story.



"School today was horrible. It's been the worst day since I arrived here. I was sitting by myself having lunch. The same group of boys and girls passed by me and whispered "you are dumb" and "your clothes are old and torn". A girl pushed me and my food fell on the floor. Suddenly all the people near me started staring at me and burst into laughter". I run to the toilet and locked myself in".

- How did the child feel? How would you feel if that happened to you?
- Can you think why he was discriminated against?
- Why do you think that group picked on that child?
- In what other way could the boy have reacted?
- What would you do if that happened to you?
- How should the group have behaved towards someone who felt new and alone in a new place?

Situations and actions like those describe in the text above are very common.



When a group of people targets one person and repeatedly says bad and untrue things, teases, threatens, isolates or physically harms him/her, it is called **bullying**.

Generally, there is a "chief bully" who is responsible for planning actions against the victim (person who is bullied). The victim is usually someone who is new, shy or different in some way to the rest of the group.

An increasing number of people worldwide use mobile phones and the Internet to communicate between each other. This is a great thing because it means that we don't have to travel long distances to talk to someone and we can always get in touch with someone if we need something.

However, because people cannot be seen when they say things on text messages, emails or online social networks, they sometimes say very nasty things to others. This may upset those who they are talking to and make them feel horrible about themselves. This is another form of bullying, called "Cyberbullying".

Cyberbullies might do this for different reasons: for example because they are themselves being bullied in real life and they are seeking revenge; they are angry; or they think it is funny.

- Children and young people who are bullied feel hurt, sad, excluded, isolated, lonely or angry. Sometimes they think that they are not worth anything and that maybe they deserve to be treated that way.
- Bullying is a form of DISCRIMINATION and it is NEVER ok.
- Remember what you have learnt, everyone has the right to be treated with respect.

Game: "What would you do?"

A new girl has joined your sport club. She doesn't speak much. Her name sounds strange; you have never heard it before. She is the only one wearing a long dress and a veil. The coach divides your team into small groups. You should pass the ball to each other to warm up. You start and you pass it to your best friend who passes it

along to another good friend. The girl hasn't touched the ball yet. You hear someone saying: "why is she here with us, she should stay with her people", "she cannot play dressed that way, is she mad?". A girl kicks the ball really hard so that the quiet girl trips over and ...**what would you do?**

1. You pretend that nothing happened

2. You say: "Hey guys, this is enough"

3. You laugh – it is funny to watch

But you think what they did was not fair

I never get involved in somebody else's

I am proud of speaking up

I shouldn't have intervened. I am afraid that they may pick on me

It is normal that some children play jokes on those who are different

Now I feel sorry for what I did...

and then what would you do...? (check your answer on page 290)

I keep any thought to myself and do not do or say anything

I believe she doesn't have the same rights as I do

I will tell the coach about it, he must say something to them

I will ask her if she wants to come and practice at my house

She seems fine so I won't bother doing anything

I go to her and apologize

I won't do anything unless they do it to me

Next time it happens I'd better be quiet

I would like to say something but I am too scared to go against the bullies

Speak out against discrimination...

Based on what you have learnt about your right to be treated with respect, if you are a victim of discrimination or you see someone being discriminated against remember:

Be brave and say "NO". It is not an easy thing to do but you have to try and put a stop to discrimination or you will keep being hurt.

Don't keep it to yourself, even if you may feel ashamed that some children pick on you and you just want to hide away from everybody.

Whether you are feeling down, hurt or angry it is always good to talk to someone such a friend, your brother, sister or an adult that you trust. You will feel much better afterwards, like you had dropped a heavy bag off your shoulders!

No matter what, being discriminated against is NEVER OK.

Don't listen to people who say you deserve to be treated badly. It is never your fault if you are being discriminated against.



And do you know another good thing about speaking out?

Others will follow you! Either because they have been discriminated against, are currently being discriminated against, or agree with you that discrimination is never ok.

...And take action to stop discrimination

Even if the problem seems too big for you, remember, there is a lot that you and other children can do to stop discrimination and prevent it from happening. First of all, find friends and form a group: doing things together is easier, better and more fun than doing them by yourself!

Then, follow the steps below to plan your action:

1

Think of the type of discrimination that you experience and/or observe (you can use the exercise at page 278)

2

Do some **research about it**: where; when and why it happens? What have other people done to address the same problem?

3

Think properly about what **you would like to achieve or change**. For example, do you want to let people know about some discriminatory behaviors happening in your school? Or do you want to report a case of discrimination to the head teacher or local authorities?

4

Start planning an activity or a series of activities. Here are some ideas:

- Write and perform a **play**
- Make **posters or a video**
- Organize an **evening** to celebrate people or children of different origins living in your community
- Celebrate an International Day (check the calendar at page 285)
- Write an **article** for the school magazine or local newspaper
- With the help of an adult that you trust and some friends form an **respect for all committee** to take actions to stop discrimination and promote a culture of respect in your community

5

Do it! And when you have finished the activity, discuss what went well and what you could make better next time.

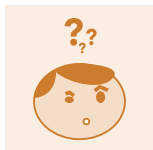
Get inspired

Important people and events in the fight against discrimination and for a culture of respect

Many people took action to defend everyone's right to be treated equally and respectfully. Sometimes they began alone and had many obstacles to face but they ended up making big changes.

Look below to find out about some key events in the fight against discrimination and learn about some of the people who greatly contributed to combating discrimination in the world.

- 1893. New Zealand. The first country to give women the right to vote.
- 1906-1948. India. Mahatma Gandhi fights for the freedom and equal treatment of all Indian people. Quote: "Be the change you want to be in the world"
- 1948. Universal Declaration of Human Rights
- 1955. In the USA Rosa Parks sparks the civil right movement by refusing to give up her seat on the bus to a white person because she was black.
- 1963. USA. Martin Luther King leads a march to Washington against racial discrimination in America. Quote: "I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin, but by the content of their character."
- 1969. UN Convention on the Elimination of All Forms of Racial Discrimination entered into force.
- 1970. The first LGBT (lesbian-gay-bisexual-transgender) Pride Parade is held in New York.
- 1978. UNESCO adopted the Declaration on Race and Racial Prejudice. It states that "All human beings belong to a single species and are descended from a common stock. They are born equal in dignity and rights and all form an integral part of humanity".
- 1979. Sweden (North Europe) bans corporal punishment of children.
- 1979. UN Convention on the Elimination of All Forms of Discrimination against Women.
- 1981. UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.
- 1989. Convention on the Rights of the Child
- 1994. Nelson Mandela is the first black President of South Africa. This marks the end of the racial system, called "Apartheid". Quote: "For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others."
- 2006. UN Convention on the Rights of Persons with Disabilities
- 2007. Declaration on the Rights of Indigenous Peoples
- 2013. Malala Yousafzai, young child rights activist from Pakistan, speaks up for the right of education of all children in front of a special UN Youth Assembly. Quote: "I raise my voice not so that I can shout, but so that those without a voice can be heard"



Do you know anyone in your country that did something to stop discrimination?

Who is this person? What did she or he do and why?

What do you think about it?

Now that you've learnt about respect for all, are you ready to take the next step?

Raise your voice and take action to stop discrimination and spread Respect for All!

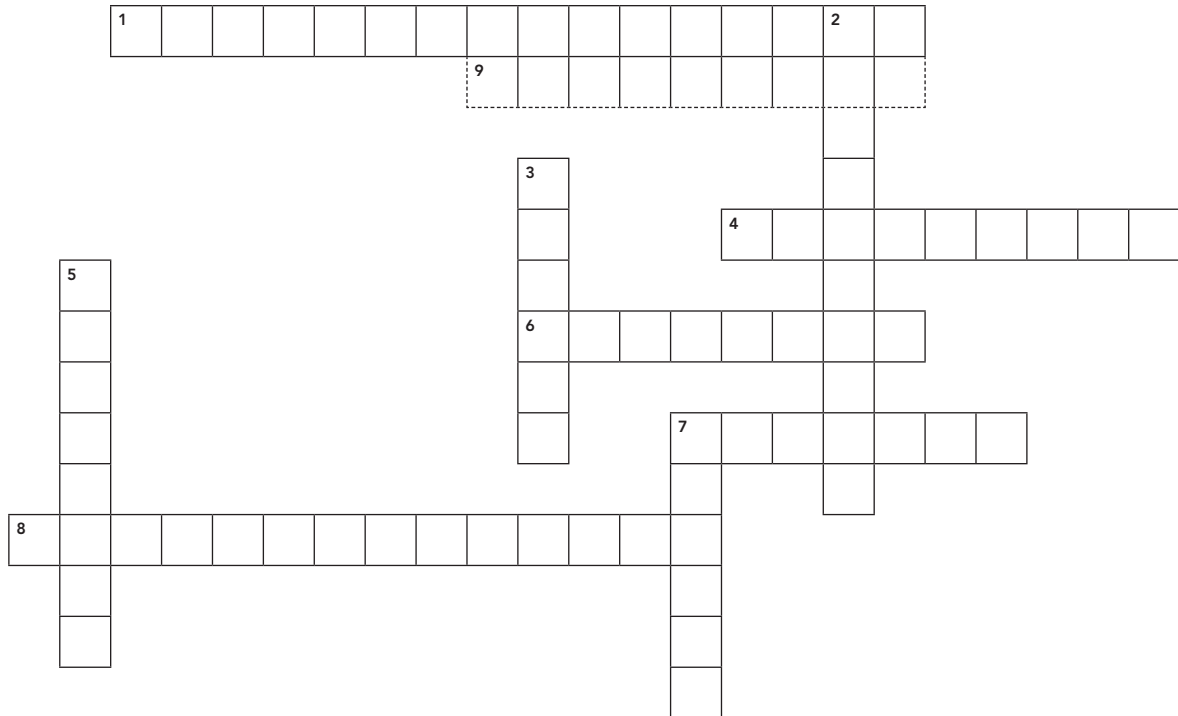
Appendix 1 – Calendar of international days

International Days are specific dates celebrated each year when people across the world are encouraged to do activities and reflect upon a specific issue.

Look at the calendar below and make notes of the International Days relevant to the theme of discrimination and respect. **Why don't you pick one and organize an activity around it with your friends?**

| | | |
|--|---|---|
| <p>January</p> <p>2: International Day of Commemoration in Memory of the Victims of the Holocaust</p> | <p>February</p> <p>21: International Mother Language Day</p> | <p>March</p> <p>1: Zero Discrimination Day</p> <p>8: International Women's Day</p> <p>21: International Day for the Elimination of Racial Discrimination</p> <p>25: International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade</p> |
| <p>April</p> <p>6: International Day of Sport for Development and Peace</p> | <p>May</p> <p>21: World Day for Cultural Diversity for Dialogue and Development</p> | <p>June</p> <p>12: World Day Against Child Labour</p> <p>20: World Refugee Day</p> |
| <p>July</p> <p>18: Nelson Mandela International Day</p> <p>30: International Day of Friendship</p> | <p>August</p> <p>9: International Day of the World's Indigenous Peoples</p> <p>12: International Youth Day</p> <p>23: International Day for the Remembrance of the Slave Trade and its Abolition</p> | <p>September</p> <p>8: International Literacy Day</p> <p>21: International Day of Peace</p> |
| <p>October</p> <p>2: International Day of Non-Violence</p> <p>5: World Teachers' Day</p> <p>11: International Day of the Girl Child</p> <p>15: International Day of Rural Women</p> | <p>November</p> <p>16: International Day for Tolerance</p> <p>20: Universal Children's Day</p> <p>25: International Day for the Elimination of Violence against Women</p> | <p>December</p> <p>1: World AIDS Day</p> <p>2: International Day for the Abolition of Slavery</p> <p>3: International Day of Persons with Disabilities</p> <p>10: Human Rights Day</p> <p>18: International Migrants Day</p> <p>20: International Human Solidarity Day</p> |

Appendix 2 – Crosswords to test your knowledge (solution on page 296)



Across

1. The case of several different cultures existing peacefully and equally together in a single country
4. A strong opinion that shows preference or dislike towards an individual or a group without a reasonable explanation
6. It represents who you are and what makes you unique
7. Another word that means "appreciation" for every person in the world
8. Treating people differently because of their sex, origins, language, opinions, religion, disability or economic status
9. A word that refers to something that can exist in different forms or kinds

Down

2. A general idea about people based on some shared characteristics
3. A type of discrimination towards someone because of the colour of his or her skin
5. Targeting one person and repeatedly saying bad and untrue things, teasing, threatening or isolating him/her
7. Something that you are entitled to and nobody can take away from you

Appendix 3 – The Respect for All glossary

Bullying: When a person or a group of people repeatedly hurts or make someone feel bad. These people are called bullies. In general, bullies hurt someone whom they judge to be weaker or different. Bullying often involves repeated name-calling; frightening; damaging or taking away possessions; causing physical harm and falsely blaming someone for things going wrong. Bullying is a form of discrimination.

Convention: An agreement between countries to follow the same set of principles about a specific topic. When a country signs and ratifies (see 'ratification') a convention, it is bound by law to implement these principles and to change or introduce policies to support these principles.

Convention on the Rights of the Child (CRC): It spells out the basic human rights of all the children of the world. It was adopted by the United Nations (see 'United Nations') General Assembly in 1989. Every year, a group of experts come together as "the Committee on the Rights of the Child" to review the status of children's rights in all States.

Cyberbullying: A form of bullying characterised by the fact that bullies use the Internet (mainly Social Networks, such as Facebook) and mobile phones to hurt and upset people's feelings.

Declaration: A declaration is a document that sets out standards that are agreed upon during an international meeting or conference. Declarations have a strong influence on policies; but, governments are not bound by law to implement these standards.

Discrimination: Discrimination is the exclusion or unfair treatment of one particular person or group of people based on sex, gender, religion, nationality, ethnicity (culture), 'race', or other personal traits. Victims of discriminations are prevented from enjoying the same rights and opportunities as other people. Discriminating is against a basic principle of human rights: that all people are equal in dignity and entitled to the same fundamental rights.

Human Rights Committee: A group of 18 human rights experts that meets three times a year at the UN Headquarters in New York or Geneva. The committee reviews the reports submitted by UN Member States about how human rights are being implemented. It also highlights progresses and challenges and makes recommendations.

Multiculturalism: The idea that several different cultures can co-exist peacefully and equitably in a single country. Multiculturalism encourages people to appreciate ethnic diversity in a society and to learn from the contributions of those of diverse ethnic backgrounds.

Prejudice: Prejudice means favouring or disliking an individual or group without a reasonable or logical explanation. It is generally due to a wrong belief and stereotypes (see definition) linked to ethnicity, sex, religion, etc.

Racism: a form of discrimination that is based on the belief that certain group of people is by birth and nature superior to others. People who are victim of racism are treated in an unfair way and sometimes in a violent way. In 60s, UNESCO worked with a group of experts with different specialities. They emphasized that race is not so much a biological phenomenon as a 'social myth' and demonstrated that racist theories and racial prejudice are without foundation. UNESCO adopted in 1978 the Declaration on Race and Racial Prejudice.

Ratification: the process by which governments approve a convention and become legally bound to do their best to enforce the convention they have signed.

Refugee: Someone who was forced to flee his or her own country to a foreign country because of war, religious or political reasons.

Respect: A feeling of understanding and appreciation for all human being and creatures in the world.

Stereotype: A generalized and over-simplified idea about people based on one or a specific set of characteristics. Stereotypes are usually untrue and often lead to prejudice (see definition) and discrimination. A stereotype that refers to girls, boys, men or women is called **gender stereotype**.

Tolerance: It means being willing to accept feelings, habits, or beliefs that are different from your own and which you may not agree with.

United Nations (UN): The UN is an International Organization (based in New York, USA), which was established in 1945 in response to the horrible crimes committed during the Second World War. Today, it is formed by representatives of 193 countries. The UN plays a key role in keeping peace throughout the world and helping

governments work together to improve the lives of people across the world. Countries that form part of the UN are called 'Member States' and take decisions through the United Nations General Assembly, which is very similar to a world parliament. Sometimes these decisions are included into Declarations or Conventions.

United Nations Educational, Scientific and Cultural Organization (UNESCO): UNESCO is an International Organization (based in Paris, France), which was established on 16 November 1945. Its Constitution stipulates that "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." UNESCO promotes dialogue and cooperation among civilizations, cultures and peoples, based upon Respect for All.

Universal Declaration of Human Rights (UDHR): Adopted by the United Nations General Assembly on December 10th 1948, it is the only Declaration that has been signed by all Member States of the United Nations. It sets out the fundamental rights of all human being: to be free, equal, to live, to feel safe, to rest, to think and believe in what you want.

Appendix 4 – Online resources for children and young people

Websites:

UNESCO *Teaching Respect for All* Youth Forum – An online forum to share your ideas and experiences.

UNESCO Associated Schools – Transatlantic Slave Trade education project (TST) – An online platform for exchange among schools with learning materials.

Youth of Voice (UNICEF) – An online discussion on how the rights of every child should be protected.

Let's Fight Racism! (UN) – A website to share ideas for combating racism.

United Nations Cyberschoolbus – Here you can find a lot of information and educational materials about global issues and the United Nations.

Download below a simplified version of some UN Declarations and Conventions:

The Universal Declaration of Human Rights (1948).

The International Convention on the Elimination of All Forms of Racial Discrimination (1969).

The UNESCO Declaration on Race and Racial Prejudice (1978).

The UN Convention on the Elimination of All Forms of Discrimination against Women (1979).

The UN Convention on the Right of the Child (1989) in 58 Languages.

The Convention on the Rights of Persons with Disabilities (2006).

The UN Declaration on the Rights of Indigenous People (2007).

Other child-friendly resources are available to download at: http://www.unicef.org/rightsite/484_540.htm

Useful resources

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UN Documents

The following are UN and UN partner agency documents which provide a good reference for exploring international commitments to anti-discrimination, education free from discrimination and the right to an education.

Normative instruments, frameworks, action plans:

- Universal Declaration of Human Rights. 1948. <https://www.un.org/en/documents/udhr/>
- Convention against Discrimination in Education. 1960. http://www.unesco.org/education/information/nfsunesco/pdf/DISCRIM_E.PDF
- International Covenant on the Elimination of All Forms of Racial Discrimination. 1965. <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CERD.aspx>
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- International Covenant on Civil and Political Rights. 1966. <http://treaties.un.org/doc/Publication/UNTS/Volume%20999/volume-999-I-14668-English.pdf>
- UNESCO Recommendation on Education for International Understanding and Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms. 1974. http://www.unesco.org/education/nfsunesco/pdf/Peace_e.pdf
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- Convention on the Elimination of All Forms of Discrimination against Women. 1979. <http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm>
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- UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities. 1992. <http://www.un.org/documents/ga/res/47/a47r135.htm>
- UN Decade for Human Rights Education. 1995-2004. <http://www.hrea.org/decade/> & [http://www.unhchr.ch/huridocda/huridoca.nsf/\(Symbol\)/A.51.506.Add.1.En?OpenDocument](http://www.unhchr.ch/huridocda/huridoca.nsf/(Symbol)/A.51.506.Add.1.En?OpenDocument)
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- The Convention on the Rights of Persons with Disabilities. 2006. <http://www.ohchr.org/EN/HRBodies/CRPD/Pages/ConventionRightsPersonsWithDisabilities.aspx>
- World Programme for Human Rights Education (Phase I and II). 1st Phase Plan of Action. 2006. <http://unesdoc.unesco.org/images/0014/001478/147853e.pdf> 2nd Phase Plan of Action. 2012. <http://unesdoc.unesco.org/images/0021/002173/217350e.pdf>
- United Nations Declaration on the Rights of Indigenous Peoples. 2007. http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf
- A Human Rights Based Approach to Education for All. UNICEF & UNESCO. 2007. <http://unesdoc.unesco.org/images/0015/001548/154861E.pdf>
- UN Declaration on Human Rights Education and Training. 2011. http://www.hrea.org/resource.php?base_id=1323&language_id=1
- OHCHR/UNESCO Human Rights Education in Primary and Secondary School Systems: A Self-assessment Guide for Governments. 2012. <http://www.ohchr.org/Documents/Publications/SelfAssessmentGuideforGovernments.pdf>

Teaching Respect for All

Deeply concerned by the rise of racism, xenophobia, intolerance and violence, UNESCO considers education as key to strengthening the foundations of tolerance, promoting learning to live together, and cultivating respect for all people regardless of colour, gender or descent, as well as of national, ethnic or religious identity.

This *Teaching Respect for All Implementation Guide* comprises a set of policy guidelines, questions for self-reflection, ideas and examples of learning activities to integrate *Teaching Respect for All* into all aspects of upper primary and lower secondary education in an effort to counteract discrimination in and through education. It mainly targets policy makers, administrators/headteachers and formal and non-formal educators. The *Implementation Guide* also includes support materials for engaging with children and youth. The material aims to provide all concerned stakeholders with the skills, background and knowledge to build respect, tolerance and critical thinking among learners.

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