

HONING HUMAN RIGHTS IN THE L₂ CLASSROOM: PEDAGOGICAL POSSIBILITIES USING FILMS

**A Project Report submitted to the
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DECLARATION

I hereby declare that this Project entitled *Honing Human Rights In The L₂ Classroom : Pedagogical Possibilities Using Films* is a bona fide work carried out by me towards the partial fulfilment of the requirements for the UGC sponsored Refresher Course in English for University / College teachers conducted at the UGC - Academic Staff College, University of Kerala, Kariavattom Campus , Thiruvananthapuram from 9th to 30th April 2007.

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Abstract

Developing an understanding about Human Rights Documents, and an awareness of Human Rights institutions and mechanisms of protection have become especially significant in the 21st century. Several classroom strategies have hitherto been employed to practice and experience Human Rights behaviour. Usually topics on Human Rights is introduced through printed materials such as text books. Given the fact that, the present generation of learners are more accustomed to watching films to reading, this project attempts to tap film clippings and sessions in the English classroom to introduce students to Human Rights issues. It is hoped that such a strategy would make the transaction part of Human Rights Education both interesting and effective.

Chapter 1

Introduction

Since the adoption of the Universal Declaration of Human Rights, the General Assembly of the United Nations has called on Member States and all segments of society to disseminate this fundamental document and educate people about its content. Strategies for infusing Human Rights Education in many states has included :

- The revision of curricula and textbooks;
- The development of educational materials;
- Pre-service and in-service training for teachers to include training on Human Rights and Human Rights education methodologies;
- The organization of extracurricular activities, in educational institutions and reaching out to the family and the community;

This project will attempt to identify ways of transacting Human Rights Education through the use of select film clippings in the English classroom.

Significance of the Study

Human Rights and fundamental freedom allow us to develop fully and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and other

needs. The denial of Human Rights and fundamental freedom is not only an individual and personal tragedy, but also creates conditions of social and political unrest, sowing the seeds of violence and conflict within and between societies and nations. Under Graduate students are in an age group in which they will be consciously or unconsciously exploring several facets of the issues related to Human Rights. In fact many of them will be particularly interested in knowing about their rights and its different dimensions. Hence Human Rights Education is a significant area for study.

Revisions of Curriculum at the Under Graduate level have not resulted in the teaching of Human Rights as a compulsory paper especially for BSc or BCom students. Topics related to Human Rights are invariably included in the General English text books prescribed for study but, the present generation of learners are in the habit of watching films and they prefer watching films to reading. Hence the introduction of Human Rights topics in the English text books rarely turns out to be a fruitful teaching encounter. In this study it is proposed that the use of film clippings in the English classroom can make transaction of the topics on Human Rights Education both effective and interesting.

Objectives of the Study

1. Familiarizing learners with select topics on Human Rights
2. Identifying pedagogical possibilities for English and Human Rights using film clippings.

Methodology

Had this been a topic for research it could have begun with a working hypothesis stating: *Teaching Human Rights using film clippings in the English Classroom is more effective than teaching using Printed Texts*. But this project does not strictly follow a research methodology involving sampling, analysis and interpretation of results. It is more or less in the form of materials production with transacting Human Rights education in the English Language classroom as its aim. Hence the procedure involved will include the following steps:

1. Preparing a short review of related literature
2. Preparing a detailed write up on Human Rights Education
3. Compiling both original version and simplified version of the Universal Declaration of Human Rights for reference by the teacher
4. Identifying films for teaching Human Rights and English
5. Identifying and editing film clippings related to Human Rights topics
6. Preparing a gist of the film clipping
7. Identifying and relating the film clippings to the articles of the Universal Declaration of Human Rights
8. Identifying suitable language tasks to imbibe Human Rights issues identified in the selected film clippings

Chapter 2

Review of Related Literature

A. Popular Pedagogical Techniques for Human Rights Education

Several pedagogical techniques have been employed by teachers for infusing Human Rights Education . Perhaps the three most commonly used techniques are Role play, Brain Storming and Discussions.¹

(a) Role Play

Briefly, a role-play is like a little drama played out before the class. It is largely improvised. Having set the scene with the basic ideas, the teacher will want to allow time for those chosen to take part to think about what they will say (individually or in groups), or the teacher can proceed at once to enact it. This can be done as a *story* (with a narrator, and key characters) or as a *situation* (where the key characters interact, making up dialogue on the spot-perhaps with the help of the teacher and therest of the class).

(b)Brainstorming

The purpose of this activity is to think about something, and write down everything that is suggested, no matter how improbable. There are three basic rules; explaining the topic; accepting any suggestion at all that comes to mind; and refraining from making any criticism while this is going on. Even when students say they have finished, they should be encouraged to think further and explore to the limit of their imagination.

(C) Discussion

Many techniques exist for stimulating meaningful discussion in pairs, small groups or the whole class. To create an environment of trust and respect, students might develop their own “rules for discussion”. Discussions can be structured in a variety of effective ways. Some topics are appropriate to a formal debate, panel or “*Fish Bowl*” format (i.e. a small group discusses while the rest of the class listens and later makes comments and ask questions).²

(D) Story telling

In addition to the above three strategies the centuries old technique of story telling is in vogue even today. One notable example is the compassionate rebel stories from *The Compassionate Rebel: Energized by Anger, Motivated by Love* by Burt Berlowe, Rebecca Janke and Julie Peshorn.³

B. Films for Teaching

Films can serve as powerful pedagogical forces. They can shape the social imagination of students in terms of how they view themselves, others and the larger society. What film does better than any other medium is to re-create atmosphere and give a fuller sense of actuality. It deepens enjoyment, stimulates our imagination and translates words into images.

To quote J.D. Willis, “The use of video or film ... more effectively than any other medium , pushes back the walls of the classroom and shifts the focus of the lesson to the world outside...”⁴ Many writers have stressed how segments of film and other video material can be utilized in the language classroom . Stoller has advocated the use of film as linguistic models for skills development.⁵ Natusch advocates the use of fragments of film to teach language functions.⁶ Writes Peter Voller and Steven Widdows , “Films are texts. They tell stories. They have characters. They contain messages. They can be used in the classroom just like any other text, but their visual dimension makes them richer than most other text types. They are full of unspoken contextual clues, which allow learners even at elementary levels to watch them and then carry out useful language-developing tasks.”⁷

Writes Lenny Bouman ,“Video , integrated into your lesson or syllabus, will most certainly provide you and your class with a unique and enjoyable learning experience, provided the material is used constructively with a wide variety of learner- centred activities...”⁸ Using film clipping for teaching Human Rights Education in the light of the studies conducted is likely to be a fruitful endeavour . In fact for those given to using printed texts and employing tasks based on the printed text alone, the use of film clippings will throw open a variety of ways for language teaching and also help learners to imbibe the importance of Human Rights.

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Chapter 3

Human Rights Education¹

What are Human Rights?

Human Rights are commonly understood as being those rights which are inherent to the human being. The concept of Human Rights acknowledges that every single human being is entitled to enjoy his or her Human Rights without distinction as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Human rights are legally guaranteed by *Human Rights law*, protecting individuals and groups against actions that interfere with fundamental freedoms and human dignity. They are expressed in treaties, customary international law, bodies of principles and other sources of law. Human Rights law places an obligation on States to act in a particular way and prohibits States from engaging in specified activities. However, the law does not establish Human Rights. Human Rights are inherent entitlements which come to every person as a consequence of being human. Treaties and other sources of law generally serve to *protect* formally the rights of individuals and groups against actions or abandonment of actions by Governments which interfere with the enjoyment of their Human Rights. The following are some of the most important characteristics of Human Rights:

- Human Rights are founded on *respect for the dignity and worth of each person*;
- Human Rights are *universal*, meaning that they are applied equally and without discrimination to all people;
- Human Rights are *inalienable*, in that no one can have his or her human rights taken away; they can be limited in specific situations (for example, the right to liberty can be restricted if a person is found guilty of a crime by a court of law);
- Human Rights are *indivisible, interrelated and interdependent*, for the reason that it is insufficient to respect some Human Rights and not others. In practice, the violation of one right will often affect respect for several other rights. All Human Rights should therefore be seen as having equal importance and of being equally essential to respect for the dignity and worth of every person.

The development of the Human Rights framework²

The history of Human Rights has been shaped by all major world events and by the struggle for dignity, freedom and equality everywhere. Yet it was only with the establishment of the United Nations that Human Rights finally achieved formal, universal recognition.

The turmoil and atrocities of the Second World War and the growing struggle of colonial nations for independence prompted the countries of the world to create a forum to deal with some of the war's consequences and, in particular, to prevent the recurrence of such appalling events. This forum was the United Nations. When the United Nations was founded in 1945, it reaffirmed the faith in Human Rights of all the peoples taking part. Human Rights were cited in the founding Charter as central to their concerns and have remained so ever since. One of the first major achievements of the newly formed United Nations was the Universal Declaration of Human Rights (UDHR), adopted by the United Nations General Assembly on 10 December 1948. This powerful instrument continues to exert an enormous impact on people's lives all over the world. It was the first time in history that a document considered to have universal value was adopted by an international organization. It was also the first time that Human Rights and fundamental freedoms were set forth in such detail.

Content for Human Rights Education³

The history of Human Rights tells a detailed story of efforts made to define the basic dignity and worth of the human being and his or her most fundamental entitlements. These efforts continue to this day. The teacher will want to include an account of this history as an essential part of Human Rights teaching, and it can be made progressively more sophisticated as students mature. The fight for civil and political rights, the campaign to abolish slavery, the struggle for economic and social justice, the achievement of the Universal

Declaration of Human Rights and the two subsequent Covenants, and all the conventions and declarations that followed, especially the Convention on the Rights of the Child – all these topics provide a basic legal and normative framework. .

Introducing Human Rights in the classroom

Teaching can begin with introduction of the idea that all Human Rights are interdependent, part of a complementary framework. For example, the learner's right to participate in government is directly affected by his/her right to express himself/herself, to form associations, to get an education. Even to obtain the Human Rights could require going back to the beginning and teaching confidence and tolerance first. Trust exercises, can be used with any group. It helps to establish a good classroom climate, which is crucial for Human Rights education. These activities can be repeated to settle students into activities that require group cooperation. They can also foster the human capacity for sympathy, which is fragile and contingent but nonetheless real, and confirm the fact that no person is more of a human being than another and no person is less.

Implicit in the write up above is the idea that teaching *about* Human Rights is not enough. The teacher will want to begin, and never to finish, teaching *for* Human Rights. Topics could include life, justice, freedom, equality and the destructive character of deprivation, suffering and pain – and then these could be used to work out what they truly think and feel about a

wide range of real-world issues. The focus of Human Rights education is not just outward on external issues and events but also inward on personal values, attitudes and behaviour. To affect behaviour and inspire a sense of responsibility, Human Rights education should make use of participatory methodologies that emphasize independent research, analysis and critical thinking.

Ten Principles for Human Rights Education⁴

What ever the setting; the classroom or community center, common principles inform the methods used to teach Human Rights. These ten principles are the anchor sheet on which Human Rights education is based.

The principles listed below should be followed in all aspects of Human Rights education:

1. Provide open-minded examination of Human Rights issues and concerns with ample opportunities for participants to arrive at positions different from those of the presenter.
2. Avoid too much focus on Human Rights abuses. Emphasize Human Rights as a positive value system and a standard to which every one is entitled.
3. Include an international/ global dimension to the Human Rights topic being discussed- how it manifests itself at home and abroad.
4. Connect every issue or topic to relevant articles of the Universal Declaration of Human Rights. Make this connection explicit rather than implicit or assumed. Keep in mind that linking every issue with the Universal Declaration of Human Rights is important.

5. Emphasize on the belief that the individual can make a difference and substantiate with examples who have done so in the course of time.
6. Include an action dimension that provides participants with opportunities to act on their beliefs and understandings. These actions should address problems both at home and elsewhere around the globe.
7. Be responsive to concerns related to cultural diversity. Methods and activities should reflect a variety of perspectives such as gender, race, religion, and cultural and national tradition.
8. Keep lecturing to a minimum. Use participatory methods for learning such as discussion, role-playing, debates, games and case studies.
9. Keep both content, learning process and the class environment in mind. It is difficult to engage participants in examining issues related to Human Rights and justice if the learning environment does not demonstrate respect for justice and human dignity.
10. Connect people's lived experiences directly to abstract concepts dealt with in Human Rights education and legal documents.

Strategies and Methods for Human Rights Education ⁵

One of the most essential aspects of Human Rights is its promotion through education. Numerous strategies, methods, techniques and approaches are available to deal with Human Rights in the global context. It is wise to provide a range of strategies to the teacher because to rely exclusively on any one strategy is to limit the range of experiences for students

in which they will be living. Moreover, if one wants to be an effective teacher, one has to vary the approach from day to day. Interest in Human Rights topics can be maintained if change in instructional strategy is frequent and meaningful. No one strategy or method of teaching is appropriate for all content or for all students. The list of strategies in addition to the ones mentioned in the introduction include simulation, case studies, inquiry, investigative approach, learning centre, conflict resolution, value clarification, value analysis, independent research, interviewing, cooperative learning, field trips and guest speakers. Numerous factors are considered in selecting an appropriate teaching strategy for Human Rights in the global context. Such factors include: instructional objectives, the curriculum content, the learner ability and background, the class environment, availability of time, the nature of strategy, teacher competencies, complexity of strategy and availability of time. In Human Rights education, film shows, slides, projectors etc can be used as teaching aids.

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Chapter 4

Pedagogical Possibilities

This chapter will mention the rationale for choosing each film and the reason for making use of a particular film clipping. It will also explore in detail the strategies to be employed for teaching Human Rights in the English classroom using the selected film clipping .

Film # 1: Ben Hur

The film which won several Oscars, is often considered a classic. The film is set at a time when the Roman empire had extended as far as Jerusalem. We get plenty of images of the lives of Roman slaves , about galley ships, and of course the life style of the commanders of the Roman army. It becomes an excellent source for providing historical information.

Film Clip : A Roman naval vessel with galley slaves is under attack.. The slaves are chained and have to row the ship at speeds dictated by Roman soldiers.

Relation to Human Rights:

Article 4 of the Universal Declaration of Human Rights

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

Article 9 of the Universal Declaration of Human Rights

“No one shall be subjected to arbitrary arrest, detention or exile”

Proposed Pedagogic Strategy

A. English

**Questions to elicit responses:*

1. What kind of problems will we face when we have to travel below the deck in a ship?
2. Suppose a married man is chained and made to work forcibly. What trauma is he likely to face?

Writing task:

*Suppose you were a galley slave ...but later released. Prepare a short account of your life in the galley ship to be included in your *Memoirs*

B. Human Rights:

Skit:

* Prepare a skit on the life of galley slaves. Act it out.

Discussion:

*Identify through discussion, ways of bringing to justice, an African ship illegally transporting labourers to a foreign country seized recently in the Arabian Sea by the Indian Coast Guard.

Film # 2 : Brave Heart

An Oscar winning film which won the hearts of the people of Scotland who had to fight many battles against the rulers of England. It is a historical film that tells the story of one man's opposition against the cunning and tyrannical nobles who favoured the king of England. The film provides plenty of information about social life in Britain, Scotland and Ireland in ancient times.

Film Clipping : The soldiers of the King of England has come to collect from the people of Edinburgh what is due to them. An outrageous rule of law already exists, whereby when any Scottish maiden marries the soldiers of the King of England will have sexual rights over her on the day of her marriage . The law is aimed at "breeding the Scots out of Scotland". In this clipping a soldier assaults and molests a Scottish maiden .

Relation to Human Rights:

Article 7 of the Universal Declaration of Human Rights:

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

Proposed Pedagogic Strategy:**A. English**** Questions to elicit responses:*

1. Do you think what the soldiers did is right as per the then existing law?
2. What so you think should the people of Scotland do against the outrageous law?

Writing task:

1. Suppose a modern day victim is your friend . Prepare slogans and write ups for Placards to be used for a Protest March to the Office of the Women’s Commission .
2. Imagine you are a just ruler . Prepare a letter of apology to the victim citing the stringent steps you have taken to punish the erring soldiers.

B. Human Rights

Individual task:

*Identify in the film clipping the rules relating to individual rights that have been violated.

Discussion:

*Identify ways of fighting against the violation of Human Rights identified in the individual task given above.

Film # 3 : Mangal Pandey

This film in Hindi with plenty of dialogues in English has characters both Indian and British. Hence it is fairly easy to comprehend . It is about the Sepoy Mutiny or the First War of Indian Independence. The film has excellent cinematography. The film also gives learners of English an idea about the life style of the British in India .

Film Clip: Governor General Lord Canning's party. A servant accidentally spills wine on a lady guest. He is mercilessly beaten up by an officer of the British army.

Relation to Human Rights :

Article 5 of the Universal Declaration of Human Rights; “ None shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment”

Proposed Pedagogic Strategy

A. English

** Questions to elicit responses*

1. Why exactly did the officer beat up the servant?
2. Why didn't the people who were present stop the officer ?

Writing Tasks:

1. Prepare a letter of complaint about the incident to the Queen of England.
2. Suppose you witnessed the whole event. Write a report about this incident to be published in a national newspaper.

B. Human Rights

Brain storming:

* Suppose you are a witness ...how will you respond?

Discussion:

* Suggest ways of getting the erring officer punished

Role Play:

* Role play the scene ...but conclude with a Gandhian style of protest...

‘Sathyagraha’

Chapter 5

Conclusion

Teaching Human Rights Education is no easy task. There are several reasons for this. It could vary from the lack of serious interest in academics by a majority of students studying for the Under Graduate courses especially BSc and BCom to the already built in value system which prefers to 'keep off' from issues that bring people into conflict and lead a selfish life of ones own with no real concern for the plight of fellow human beings. But, for educationists the need to develop proper values and attitudes regarding Human Rights in students is something that deserves profound and immediate attention.

Anything uninteresting, while teaching, is likely to receive poor attention. Films we know have a great potential to capture the attention of learners. Integrating Human Rights Education and English Language Education using film clippings is perhaps one way of making the transaction of Human Rights Education interesting and effective.

However before adopting the strategy explored in this project, it is worth conducting detailed research on the area to find out whether using film clippings will work well with students from different socio- cultural backgrounds. It is also worth finding out the issues related to the infrastructure facilities in institutions and the attitude of teachers to using technological aids for transacting Human Rights Education.

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Appendix

The Universal Declaration of Human Rights (1948)

PLAIN LANGUAGE VERSION

ORIGINAL TEXT

Article 1

When children are born, they are free and each should be treated in the same way. They have reason and conscience and should act towards one another in a friendly manner.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone can claim the following rights, despite

- a different sex
- a different skin colour
- speaking a different language
- thinking different things
- believing in another religion
- owning more or less
- being born in another social group
- coming from another country.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, 'sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

It also makes no difference whether the country you live in is independent or not.

Article 3

You have the right to live, and to live in freedom and safety.

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

Article 4

Nobody has the right to treat you as his or her slave and you should not make anyone your slave.

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

Article 5

Nobody has the right to torture you.

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

Article 6

You should be legally protected in the same way everywhere, and like everyone else.

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

Article 7

The law is the same for everyone; it should be applied in the same way to all.

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

Article 8

You should be able to ask for legal help when the rights your country grants you are not respected.

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

Article 9

Nobody has the right to put you in prison, to keep you there, or to send you away from your country unjustly, or without a good reasons.

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

Article 10

If you must go on trial this should be done in public. The people who try you should not let themselves be influenced by others.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

You should be considered innocent until it can be proved that you are guilty. If you are accused of a crime, you should always have the right to defend yourself. Nobody has the right to condemn you and punish you for something you have not done.

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

You have the right to ask to be protected if someone tries to harm your good name, enter your house, open your letters, or bother you or your family without a good reasons.

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

Article 13

You have the right to come and go as you wish within your country. You have the right to leave your country to go to another one; and you should be able to return to your country if you want.

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country including his own, and to return to his country.

Article 14

If someone hurts you, you have the right to go to another country and ask it to protect you.

1. Everyone has the right to seek and enjoy in other countries asylum from persecution.

You lose this right if you have killed someone and if you, yourself, do not respect what is written here.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

You have the right to belong to a country and nobody can prevent you, without a good

1. Everyone has the right to a nationality.

reason, from belonging to another country is you wish.

Article 16

As soon as a person is legally entitled, he or she has the right to marry and have a family. In doing this, neither the colour of your skin, the country you come from nor your religion should be impediments. Men and women have the same rights when they are married and also when they are separated. Nobody should force a person to marry. The government of your country should protect your family and its members.

Article 17

You have the right to own things and nobody has the right to take these from you without a good reason.

Article 18

You have the right to profess your religion freely, to change it, and to practise it either on your own or with other people.

Article 19

You have the right to think what you want, to say what you like, and nobody should forbid you from doing so.

You should be able to share your ideas also with people from any other country.

Article 20

You have the right to organize peaceful meetings or to take part in meetings in a peaceful way. It is wrong to force someone to belong to a group.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

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.

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.

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

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

Article 21

You have the right to take part in your country's political affairs either by belonging to the government yourself or by choosing politicians who have the same ideas as you.

Governments should be voted for regularly and voting should be secret. You should get a vote and all votes should be equal. You also have the same right to join the public service as anyone else.

Article 22

The society in which you live should help you to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to you and to all the men and women in your country.

Article 23

You have the right to work, to be free to choose your work, to get a salary which allows you to live and support your family. If a man and a woman do the same work, they should get the same pay. All people who work have the right to join together to defend their interests.

Article 24

Each work day should not be too long, since everyone has the right to rest and should be able to take regular paid holidays.

Article 25

You have the right to have whatever you need so that you and your family: do not fall ill; go hungry; have clothes and a house; and are helped if you are out of work if you are ill, if

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

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

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

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

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Every one who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

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

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including foods, clothing, housing and medical care and necessary social services, and the

you are old, if your wife or husband is dead, or if you do not earn a living for any other reason you cannot help.

The mother who is going to have a baby, and her baby should get special help. All children have the same rights, whether or not the mother is married.

Article 26

You have the right to go to school and everyone should go to school. Primary schooling should be free. You should be able to learn a profession or continue your studies as far as you wish. At school, you should be able to develop all your talents and you should be taught to get on with others, whatever their race, religion or the country they come from. Your parents have the right to choose how and what you will be taught at school.

Article 27

You have the right to share in your community's arts and sciences, and any good they do. Your works as an artist, a writer, or a scientist should be protected, and you should be able to benefit from them.

Article 28

So that your rights will be respected, there must be an "order" which can protect them. This "order" should be local and worldwide.

Article 29

You have duties towards the community within which your personality can only fully develop. The law should guarantee Human Rights. It should allow everyone to respect others and to

right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

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

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for Human Rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

be respected.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

In all parts of the world, no society, no human being, should take it upon her or himself to act in such a way as to destroy the rights which you have just been reading about.

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