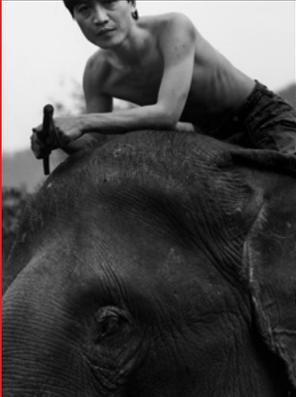
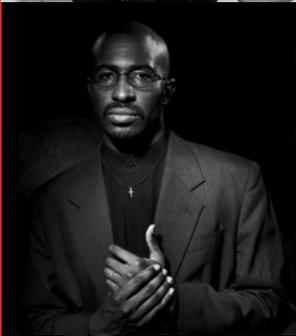




# SPEAK TRUTH TO POWER

A TOOLKIT FOR ACTION TO CREATE CHANGE IN THE CLASSROOM AND BEYOND



**ROBERT F. KENNEDY HUMAN RIGHTS**

Based on the book by **KERRY KENNEDY**  
Photography by **EDDIE ADAMS** and  
**ARCHITECTS OF PEACE**  
Containing excerpts from the play *Speak Truth To Power: Voices from Beyond the Dark*  
by **ARIEL DORFMAN**  
**ROBERT F. KENNEDY HUMAN RIGHTS**

“EVERYTHING WE SHUT OUR EYES TO, EVERYTHING WE RUN AWAY FROM, EVERYTHING WE DENY, DENIGRATE OR DESPISE, SERVES TO DEFEAT US IN THE END. WHAT SEEMS NASTY, PAINFUL, EVIL, CAN BECOME A SOURCE OF BEAUTY, JOY, AND STRENGTH, IF FACED WITH AN OPEN MIND.” **RIGOBERTA MENCHÚ** “THE MOST POTENT WEAPON IN THE HANDS OF THE OPPRESSOR IS THE MIND OF THE OPPRESSED.” **STEVE BIKO** “PEACE, IN THE SENSE OF THE ABSENCE OF WAR, IS OF LITTLE VALUE TO SOMEONE WHO IS DYING OF HUNGER OR COLD. IT WILL NOT REMOVE THE PAIN OF TORTURE INFLICTED ON A PRISONER OF CONSCIENCE. PEACE CAN ONLY LAST WHERE HUMAN RIGHTS ARE RESPECTED, WHERE THE PEOPLE ARE FED, AND WHERE INDIVIDUALS AND NATIONS ARE FREE.” **HIS HOLINESS THE DALAI LAMA** “IF YOU ARE NEUTRAL IN SITUATIONS OF INJUSTICE, YOU HAVE CHOSEN THE SIDE OF THE OPPRESSOR. IF AN ELEPHANT HAS ITS FOOT ON THE TAIL OF A MOUSE AND YOU SAY THAT YOU ARE NEUTRAL, THE MOUSE WILL NOT APPRECIATE YOUR NEUTRALITY.” **DESMOND TUTU** “I THINK TO MYSELF, 'WHAT AM I DOING?' I DON'T GAIN ANYTHING FOR MYSELF AND I CAN'T SEEM TO DO ANYTHING TO LESSEN THE SUFFERING....AT THE SAME TIME, IF I TURN MY BACK AND WALK AWAY, THERE WOULD BE NO ONE TO ADDRESS THE ISSUE.” **KA HSAW WA** “IT IS FROM NUMBERLESS DIVERSE ACTS OF COURAGE AND BELIEF THAT HUMAN HISTORY IS SHAPED. EACH TIME A MAN STANDS UP FOR AN IDEAL, OR ACTS TO IMPROVE THE LOT OF OTHERS, OR STRIKES OUT AGAINST INJUSTICE, HE SENDS FORTH A TINY RIPPLE OF HOPE, AND CROSSING EACH OTHER FROM A MILLION DIFFERENT CENTERS OF ENERGY AND DARING, THOSE RIPPLES BUILD A CURRENT THAT CAN SWEEP DOWN THE MIGHTIEST WALLS OF OPPRESSION AND RESISTANCE.” **ROBERT F. KENNEDY**

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## THE PROJECT: **SPEAK TRUTH TO POWER**

Speak Truth To Power is a global initiative that uses the experiences of courageous defenders from around the world to educate students and others about human rights and urge them to take action. Issues range from slavery and environmental activism to religious self-determination and political participation.

Speak Truth To Power began as a book written by Kerry Kennedy (since translated into six languages) and has been adapted into a dramatic production by Ariel Dorfman. The portraits of the human rights defenders by the late Pulitzer Prize-winning photographer Eddie Adams featured in the book have been made into an exhibition that has toured more than twenty five cities in the United States after its debut at the Corcoran Gallery of Art in Washington, D.C. It is now displayed on four continents.

The Speak Truth To Power human rights education curriculum has been disseminated to millions of students in Africa, Asia, Europe, and North America.

Hosted by President Bill Clinton, the play, *Speak Truth To Power: Voices from Beyond the Dark*, premiered at the Kennedy Center in 2000. A one-hour video was broadcast on PBS as part of its Great Performances Series. Many of our greatest actors have performed in the play, including: Alec Baldwin, Glenn Close, John Malkovich, Sean Penn, Vanessa Redgrave, Martin Sheen, and Meryl Streep. The play has been produced across the United States and performed by major actors in capitals around the world. Notable was a performance in Doha, Qatar, transmitted live on the Arab news network Al Jazeera and read by ten of the most celebrated actors and singers of the Arab world. It has also been performed by school children, college students, local heroes, and even prisoners. In 2014, at the European Union in Brussels, several Members of the European Parliament, including Martin Schulz, President of the European Parliament, performed the play.

Speak Truth To Power encourages governments, NGOs, major foundations, and individuals to support human rights, and brings much-needed attention to continuing abuses. But perhaps its most lasting effect will be to demonstrate the capacity of each individual to create change.

## KERRY KENNEDY

Mother of Cara, Mariah and Michaela, who have attended New York City public schools, Kerry Kennedy is the author of the *New York Times* best seller *Being Catholic Now: Prominent Americans Talk About Change in the Church and the Quest for Meaning*. Ms. Kennedy started working in the field of human rights in 1981 when she investigated abuses committed by U.S. immigration officials against refugees from El Salvador. Since then, she has devoted her life to pursuing justice, promoting and protecting basic rights, and preserving the rule of law. She established Robert F. Kennedy Human Rights in 1988. She has led more than 40 human rights delegations across the globe. Ms. Kennedy is chair of the Amnesty International USA Leadership Council and president of Robert F. Kennedy Human Rights. She is the author of *Speak Truth To Power: Human Rights Defenders Who Are Changing Our World*.



Kerry Kennedy, ©1998 Jane Silk

Open these pages to a world of courage and hope, where students learn about social justice principles and how and where they are grounded in international and domestic law. Beyond theory, students are provided with a tool kit for action, so they, too, can create change in the classroom, community, country, and our shared world. Our aim is for every student who uses this material to abandon the role of bystander and, instead, join today's heroes as a human rights defender.

In a world where there is a common lament that there are no more heroes, too often cynicism and despair are perceived as evidence of the death of moral courage. That perception is wrong. People of great valor and heart, committed to noble purpose, with long records of personal sacrifice, walk among us in every country of the world. I spent two years traveling the globe to interview fifty-one individuals from nearly forty countries and five continents. In these pages, and in the play by Ariel Dorfman, you will find people whose lives are filled with extraordinary feats of bravery. I've listened to them speak about the quality and nature of courage, and in their stories I found hope and inspiration, a vision of a better world.

For many of these heroes, their understanding of the abrogation of human rights has been profoundly shaped by their personal experiences: of death threats, imprisonment, and in some cases, bodily harm. However, this is not, by any measure, a compilation of victims. Rather, courage, with its affirmation of possibility and change, is what defines them, singly and together. Each spoke to me with compelling eloquence of the causes to which they have devoted their lives, and for which they are willing to sacrifice them—from freedom of expression to the rule of law; from environmental defense to eradicating bonded labor; from access to capital to the right to due process; from women's rights to religious liberty. As the Mandelas, Gandhis, and Maathais of their countries, these leaders hold in common an inspiring record of accomplishment and a profound capacity to ignite change.

The defenders' own voices provoke fundamental questions: Why do people who face imprisonment, torture, and death continue to pursue their work when the chance of success is so remote and the personal consequences so grave? Why did they become involved? What keeps them going? From where do they derive their strength and inspiration? How do they overcome fear? How do they measure success? Out of the answers emerges a sympathetic and strength-giving portrait of

the power of personal resolve in the face of injustice. These voices are, most of all, a call to action, much needed because human rights violations often occur by cover of night, in remote and dark places. For many who suffer, isolation is their worst enemy, and exposure of atrocities their only hope. We must bring the international spotlight to violations and broaden the community of those who know and care about those who suffer. This alone may well stop a disappearance, cancel a torture session, or even, some day, save a life. Included with each story is a resource guide of contact information for the defenders and their organizations in the hope that you, the reader, will take action, send a donation, ask for more information, get involved. The more that voices are raised in protest, the greater the likelihood of change.

I grew up in the Judeo-Christian tradition—we painted our prophets on ceilings and sealed our saints in stained glass. But here on earth, people like these and countless other defenders are living, breathing human beings. Their determination, valor, and commitment in the face of overwhelming danger challenge each of us to take up the torch for a more decent society. Today we are blessed by the presence of certain people who are gifts from God. They are teachers who show us not how to be saints, but how to be fully human.

Onward,  
Kerry Kennedy  
President  
Robert F. Kennedy Human Rights

## ABOUT THIS CURRICULUM

This curriculum introduces general human rights issues through the stories of remarkable people working in the field, and urges students to become personally involved in the protection of human rights.

Human rights violations are defined by international law. It is important that students have a clear idea about what is a human rights violation under the rule of law.

So what does Speak Truth To Power mean? Does it mean speaking truth to those in power or does it mean that speaking truth has power? The answer depends on how you and your students engage with this curriculum and what actions you take as a result. In reality, when truth is informed by sound learning, it has power. Likewise, those who are informed understand their obligation to speak truth to those in power.

This curriculum provides an overview of human rights and social justice issues in the United States and around the world. The Toolkit for Action, will give your students and the broader public the resources they need to address issues at the local, national and global levels.

## TIPS FOR TEACHERS

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### UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 26: 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.

Teaching human rights is a fundamental and necessary part of learning for all people. Human rights education is multi-disciplinary in nature and aligns with many concepts and objectives in both national and state educational requirements. In this resource, teachers will find lessons that fall within social studies and language arts. In addition, components such as the timeline, defender narratives and the play can be integrated into the creative arts, geography and statistics, to name a few additional subject areas.

While the learning objectives are clear, it is also important to recognize that Speak Truth To Power and human rights education emphasize a pedagogy that encourages both theory and practice. The lessons are framed to provide opportunities for students to submit their own ideas and make their own judgments about the world around them. The focus on practice is also addressed in relation to taking action and becoming a defender.

### HUMAN RIGHTS EDUCATION FRAMEWORK

Human rights education (HRE) is most successful if the following areas of the educational system are in place.

#### THE LEARNING ENVIRONMENT

HRE strives toward an environment in which human rights are practiced and lived in the daily life of the whole school community. In addition to cognitive learning, HRE includes social and emotional development for students and teachers.

#### TEACHING AND LEARNING

HRE requires a holistic approach to teaching and learning that reflects human rights values. Curriculum content and objectives are human rights-based, methodologies are democratic and participatory, and all materials and textbooks are consistent with human rights values.

#### EDUCATION AND PROFESSIONAL DEVELOPMENT

(pre- and in-service education/training)

Education and professional development must foster educators' knowledge about, commitment to and motivation for human rights.

#### POLICY IMPLEMENTATION

Effectiveness is contingent upon a consistent implementation strategy that includes budgeting, coordination, coherence, monitoring and accountability.

## EDUCATION POLICIES

Advancing legislation that includes human rights in plans of action, curricula, pre- and in-service education, training, assessment and accountability will provide the political grounding for a human rights-based educational system.

## DEVELOPMENTAL FRAMEWORK

Human Rights Education seeks to improve a student's understanding, attitude and behavior toward human rights.

## ELEMENTARY LEVEL THROUGH HIGHER EDUCATION

In pre-kindergarten through Grade 3, human rights learning focuses on respect for self, parents, teachers and others. In Grades 4–6 the focus moves to social responsibility, citizenship, and distinguishing wants and needs from rights. For Grades 7 and 8, the focus shifts to introducing and enhancing specific human rights. At the high school and higher education levels, the focus expands to include human rights as universal standards, integration of human rights into personal awareness, and behavior.

## GENERAL OVERVIEW

### ENHANCE KNOWLEDGE

- Explore the development of protected human rights from historical to present-day declarations, conventions, as well as covenants and the continuing evolution of human rights knowledge, various challenges to the full enjoyment of human rights, and the factors that contribute to human rights abuse.
- Develop critical understanding of real-life situations, questioning the barriers and structures that prevent the full enjoyment of rights and freedoms.

### CHANGE ATTITUDES

- Reflect on values such as justice, equality and fairness.
- Move toward an understanding among and between different groups.
- Recognize the struggles of fellow human beings seeking to meet basic needs and respond to human rights violations.

### CHANGE BEHAVIORS

- Inspire people to integrate human rights principles into their individual lives and social institutions.
- Challenge and enable people to demand, support and defend human rights as a means for sustainable social change.

## INTEGRATING HUMAN RIGHTS INTO YOUR CURRICULUM AND METHODOLOGIES

Speak Truth To Power advances human rights learning through personal narratives, through the spoken word, through image and through lessons and activities. This section provides examples of how educators can integrate Speak Truth To Power into their teaching as a complement to the lessons provided. In addition, this section presents a range of methodologies that teachers may use, independent of the included lesson plans.

### SAMPLE LESSONS AND ACTIVITIES

The STTP education guide includes lessons, activities and discussion questions for each defender. To design your own lessons, consider the following: How does the issue or concept align with learning standards? What do your students know about the issue? Is it relevant to them and easily understood? Have you prepared your students to engage with this topic? Have you thought through your follow-up plans?

### METHODOLOGIES

Human rights learning uses participatory and interactive approaches to engage students. To determine the best methodology for your students, consider the content and how a certain approach might frame the issue. Will a role-play on child labor provide a lens for your students or will it allow them so much distance that the impact is lost? You know your students, and as your understanding of and comfort with more difficult issues develops, your ability to utilize a range of methodologies will become richer and more meaningful for both you and your students.

Many human rights issues are difficult to understand and far removed from most students' daily lives. The lines between exposing and shocking, developing empathy and sympathy, and creating real opportunities to take action or promoting more symbolic events are tricky. Speak Truth To Power will work with you through a variety of media to support this important work.

### TEACHING METHODS

Before starting any class activity, establish ground rules to which all your students contribute and agree.

#### ROLE-PLAY:

A role-play is a mini-drama performed by the students. Improvisation brings circumstances and events to life. Role-playing improves participants' understanding of a situation and encourage empathy.

#### TIPS:

- Allow students to stop the action when they have questions or want to change the direction of the role-play.
- Leave plenty of time at the end of the role-play to review and reinforce the purpose of the activity and the learning objectives.

- Leave time for reflection.
- If the role-play did not work as planned, ask the students how it could have been improved or changed.
- Because role-plays imitate real-life situations or events, they may raise questions for which there are no simple answers. Be comfortable with that and work with the students to find their own understanding and answers.
- Understand and respect the feelings and social structure of your class and use role-plays with a high level of sensitivity.

#### **BRAINSTORMING:**

Brainstorming encourages creativity and generates many ideas quickly. It can be used for solving problems or answering questions.

#### **TIPS:**

- Decide on a specific issue you want to address and frame it as a question.
- Ask students to contribute ideas—they can do this individually, in pairs or in small groups prior to reporting to the whole group.
- Allow for a free flow of ideas; ask students not to censor their ideas.
- Welcome all ideas, but discourage students from repeating ideas already mentioned or commenting on others' ideas until the end.
- Everyone should contribute, but allow students to contribute when they are ready, not in a structured form.
- Ask for clarity if necessary.
- Write down all new ideas and; stop when ideas are running out.

#### **QUESTIONING:**

In developing ways to explore and understand human rights issues, design questions that are open-ended and encourage participation and analysis.

#### **TIPS:**

- Scaffold your questions in order to move your students from lower- to higher-level thinking and analysis. This method helps your students build confidence and gradually increase their understanding of complex issues.
- Useful question types: hypothetical, speculative, encouraging/supporting, opinion-seeking, probing, clarifying/summarizing, and consensus-building.

#### **DRAWING:**

Drawing develops observation skills and imagination, and builds empathy for people in the picture. Drawings are useful when teaching human rights because the work can be exhibited in the classroom and school as a base for reflection and further discussion of human rights values and issues.

#### **TIP:**

Art is personal and should be respected and honored as such.

#### **PICTURES AND PHOTOGRAPHS:**

Pictures and photographs can be useful for teaching students that while we may be looking at the same thing, we see or understand it differently.

#### **TIP:**

Pictures and photographs capture a moment in history. Students should think about the role of photojournalists in reporting and documenting human rights issues.

#### **MEDIA:**

The media is an essential component of a democratic society. However, particularly with the Internet, the distinction between objective reporting and opinion should be emphasized.

#### **INTERVIEWS:**

Student interviews provide a first-hand and personal research and learning opportunity. The interview process also provides an opportunity to share what the students are learning with the school and surrounding community.

#### **TIP:**

Spend time with each student and his or her questions. Depending on the issue and the interviewee, use the time to teach not only about the question-forming process but also issues of sensitivity, relevance, and handling personal information responsibly.

#### **WORD ASSOCIATION:**

Word association is a great way to introduce a topic and gauge your students' understanding. Use the end of the lesson to find out how much the students learned.

#### **TIP:**

Create a word list that spans the scope of the issue studied.

#### **RE-PRESENTING INFORMATION:**

One of the best ways to understand and internalize information is to take it in and then present it in a different format. For example, after a unit on child labor, challenge students to determine the best way to educate others about the issue.

#### **TIPS:**

- Work with students to identify a primary source of information related to the issue.
- Provide students with a range of methods to introduce and/or educate others about the issue. Encourage students to create non-traditional approaches.
- Allow students space to bring in new information, along with justification of its importance.

*Additional methods: projects, small group discussion and class discussions.*

## DIFFERENTIATING INSTRUCTION

Teachers should consider the following strategies when adapting instruction for diverse learners:

### STUDENTS WITH DISABILITIES

- When beginning the lesson, ask frequent questions and provide clarifying statements.
- Use concept maps and graphics. Consider how these can be modified.
- Assign students to work in heterogeneous groups, using cooperative learning when appropriate.
- The student's Individualized Education Program (IEP) will provide information on the need for specific modifications.
- Create scaffold reading with supports for decoding and vocabulary.
- Provide alternate means (written, oral and visual).
- Evaluate the accessibility of electronic devices
- (computer, LCD panels) and other alternate means for note taking.
- Break down instructional units into smaller steps.
- Teach students strategies for learning new materials: taking notes, making a chart, asking questions, making an outline, re-reading, and highlighting key words or concepts.

### ENGLISH LANGUAGE LEARNERS

- Identify vocabulary words that students may find difficult and pre-teach these words in context. Write simple, brief definitions.
- Use visuals and graphic organizers to represent the main idea.
- Summarize text using controlled vocabulary and simplified sentence structures.
- Provide the opportunity for students to work with English-proficient speakers. Arrange the classroom for small-group and paired learning.
- Use think-alouds to help students understand the step-by-step thinking process for finding solutions.

## USING FILM IN THE CLASSROOM

Films are an excellent educational supplement. However, many of your students are not used to using films as class texts. Below are some suggestions to get your students to think critically about films and to start engaging in class discussions.

- View the film before showing it to your class. You should know if the clip uses language or images that will require pre-viewing prep with your students and/or their parents.
- Let your students know that they should use the film as they would any other class reading. Two points seem to help:
  - 1** Nothing in film is there by chance or accident: EVERYTHING in the film was chosen for a specific effect, even the smallest, seemingly insignificant prop. Film is a language, complete with its own s"grammar."
  - 2** Camera angles, lighting, mise-en-scene, shot-reverse-shot (SRS), framing, composition, editing, pans, tracking shots, fade-ins, space, dissolves, and many more elements constitute a film's grammar. This visual narration creates meaning for viewers in a fashion similar to written conventions.
- Next, provide students with a set of questions or tailor the selected lesson to the film to start the discussion. Remember to consider what your desired response is to the film.
- After your class discussion of the film, summarize the lesson's main points. This is often necessary because students can have trouble integrating films into course material. Films can be a very effective learning device, but teachers must consider how they will integrate the film's material. Films should supplement class, not substitute for it.

## FURTHER LEARNING:

### TIMELINE

The timeline included in this resource highlights key events, moments or advancements of human rights treaties. To extend your students' understanding of a specific issue, social movement, or regional or international body, have your students research that topic and then place it on the human rights timeline.

Discussion questions related to the timeline and extended learning:

- 1** What was familiar to you? What was new? What surprised you?
- 2** What do you think was left off the timeline and why?
- 3** What did you notice about the evolution of human rights, as laid out in the timeline?
- 4** When was the issue you are researching first mentioned?
- 5** When do you think the issue should have been mentioned? Why?
- 6** What does the future of human rights look like? What treaties or events would you like to see happen in the next 10 years?



## CHRONOLOGY OF HUMAN RIGHTS

### **C. 2100 B.C.**

In Iraq, the Code of Hammurabi, the first written legal code, vows to "make justice reign in the kingdom, to destroy the wicked and violent, to enlighten the country and promote the good of the people."

### **C. 570 B.C.**

The Charter of Cyrus is drawn up by King Cyrus the Great of Persia (now Iran) for the people of his kingdom, recognizing rights to liberty, security, freedom of movement, the right to own property, and some economic and social rights.

### **1215**

Bowing to populist pressure, King John of England signs the Magna Carta, which establishes limits on arbitrary power and rights to due process.

### **1648**

The Treaty of Westphalia, Germany, an early international legal treaty, establishes equality of rights between Catholics and Protestants.

# WHAT ARE HUMAN RIGHTS?

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Human rights are the rights a person has simply because she or he is a human being. Human rights are held by all persons equally, universally, and forever. Human rights are inalienable: you cannot lose these rights any more than you can cease being a human being. Human rights are indivisible: you cannot be denied a right because it is “less important” or “non-essential.” Human rights are interdependent: all human rights are part of a complementary framework. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.

Another definition of human rights is those basic standards without which people cannot live with dignity. To violate someone’s human rights is to treat that person as though she or he were not a human being. To advocate human rights is to demand that the human dignity of all people be respected. In claiming these human rights, everyone also accepts the responsibility not to infringe on the rights of others and to support those whose rights are abused or denied.

Human rights are both inspirational and practical. Human rights principles hold up the vision of a free, just, and peaceful world and set minimum standards for how individuals and institutions everywhere should treat people. Human rights also empower people with a framework for action when those minimum standards are not met, for people still have human rights, even if the laws or those in power do not recognize or protect them.

We experience our human rights every day when we worship according to our beliefs, or choose not to worship at all; when we debate and criticize government policies; when we join a trade union; or when we travel to other parts of the country or overseas. Although we usually take these actions for granted, people both here in America and in other countries do not enjoy all these liberties equally. Human rights violations occur when a parent abuses a child; when a family is homeless; when a school provides inadequate education; when women are paid less than men; or when one person steals from another. Human rights are an everyday issue.

## ABREVIATED VERSION OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

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<b>Article 1:</b> Right to Equality	<b>Article 16:</b> Right to Marriage and Family
<b>Article 2:</b> Freedom from Discrimination	<b>Article 17:</b> Right to Own Property
<b>Article 3:</b> Right to Life, Liberty, and Personal Security	<b>Article 18:</b> Freedom of Belief and Religion
<b>Article 4:</b> Freedom from Slavery	<b>Article 19:</b> Freedom of Opinion and Information
<b>Article 5:</b> Freedom from Torture and Degrading	<b>Article 20:</b> Right of Peaceful Assembly and Association
<b>Article 6:</b> Treatment Right to Recognition as a Person before	<b>Article 21:</b> Right to Participate in Government and in Free Elections
<b>Article 7:</b> the Law Right to Equality before the Law Right to	<b>Article 22:</b> Right to Social Security
<b>Article 8:</b> Remedy by Competent Tribunal	<b>Article 23:</b> Right to Desirable Work and to Join Trade Unions
<b>Article 9:</b> Freedom from Arbitrary Arrest and Exile	<b>Article 24:</b> Right to Rest and Leisure
<b>Article 10:</b> Right to Fair Public Hearing	<b>Article 25:</b> Right to Adequate Living Standard
<b>Article 11:</b> Right to be Considered Innocent until Proven Guilty	<b>Article 26:</b> Right to Education
<b>Article 12:</b> Freedom from Interference with Privacy, Family, Home, and Correspondence	<b>Article 27:</b> Right to Participate in the Cultural Life of Community
<b>Article 13:</b> Right to Free Movement in and out of the Country	<b>Article 28:</b> Right to a Social Order that Articulates this Document
<b>Article 14:</b> Right to Asylum in other Countries from Persecution	<b>Article 29:</b> Right to Fulfill Community Duties Essential to Free and Full Development
<b>Article 15:</b> Right to a Nationality and the Freedom to Change It	<b>Article 30:</b> Freedom from State or Personal Interference in the above Rights

**1679**

The Habeas Corpus Act in Britain gives anyone who is detained the right to a fair trial within a certain amount of time.

**1689**

Britain’s Bill of Rights upholds the supremacy of Parliament over the King, and provides freedom of speech, the right to bail, freedom from torture, free elections, and trials by jury.

**1776**

The Declaration of Independence declares, “all men are created equal” and establishes North America’s independence from the British Empire.

**1789**

The French Declaration of the Rights of Man and Citizens is established when the French monarchy is overthrown by its people.

# UNIVERSAL DECLARATION OF HUMAN RIGHTS

## SIMPLIFIED VERSION

### ARTICLE 1

All human beings are born free and equal. You are worth the same, and have the same rights as anyone else. You are born with the ability to think and to know right from wrong, and should act toward others in a spirit of friendliness.

### ARTICLE 2

Everyone should have all the rights and freedoms in this statement, no matter what race, sex, or color he or she may be. It shouldn't matter where you were born, what language you speak, what religion you are, what political opinions you have, or whether you're rich or poor. Everyone should have all the rights in this statement.

### ARTICLE 3

Everyone has the right to live, to be free, and to feel safe.

### ARTICLE 4

No one should be held in slavery for any reason. The buying and selling of human beings should be prevented at all times.

### ARTICLE 5

No one shall be put through torture, or any other treatment or punishment that is cruel, or that makes him or her feel less than human.

### ARTICLE 6

Everyone has the right to be accepted everywhere as a person, according to law.

### ARTICLE 7

You have the right to be treated equally by the law, and to have the same protection under the law as anyone else. Everyone should be protected from being treated in ways that go against this document, and from having anyone cause others to go against the rights in this document.

### ARTICLE 8

If your rights under the law are violated, you should have the right to fair and skillful judges who will see that justice is done.

### ARTICLE 9

No one shall be arrested, held in jail, or thrown and kept out of her or his own country for no good reason.

### ARTICLE 10

You have the same right as anyone else to a fair and public hearing by courts that will be open-minded and free to make their own decisions if you are ever accused of breaking the law, or if you have to go to court for some other reason.

### ARTICLE 11

- 1 If you are blamed for a crime, you have the right to be thought of as innocent until you are proven guilty, according to the law, in a fair and public trial in which you have the basic things you need to defend yourself.
- 2 No one shall be punished for anything that was not illegal when it happened. Nor can anyone be given a greater punishment than the one that applied when the crime was committed.

### ARTICLE 12

No one has the right to butt in to your privacy, home, or mail, or attack your honesty and self-respect for no good reason. Everyone has the right to have the law protect him or her against all such meddling or attacks.

### ARTICLE 13

- 1 Within any country you have the right to go and live where you want.
- 2 You have the right to leave any country, including your own, and return to it when you want.

### ARTICLE 14

- 1 Everyone has the right to seek shelter from harassment in another country.
- 2 This right does not apply when the person has done something against the law that has nothing to do with politics, or when she or he has done something that goes against the principles of the United Nations.

### ARTICLE 15

- 1 You have a right to a nationality.
- 2 No one shall be denied her or his nationality or the right to change her or his nationality.

### ARTICLE 16

- 1 Grown men and women have the right to marry and start a family, without anyone trying to stop them or make it hard because of their race, country, or religion. Both partners have equal rights in getting married, while married, and if and when they decide to end the marriage.
- 2 A marriage shall take place only with the agreement of the couple.
- 3 The family is the basic part of society, and should be protected.

### ARTICLE 17

- 1 Everyone has the right to have belongings that they can keep alone, or share with other people.
- 2 No one has the right to take your things away from you for no good reason.

### ARTICLE 18

You have the right to believe the things you want to believe, to have ideas about right and wrong, and to believe in any religion you want. This includes the right to change your religion if you want, and to practice it without anybody interfering.

#### 1791

The American Bill of Rights and Constitution list basic civil and political rights of citizens, including freedom of speech and rule of law.

#### 1864

The Convention for the Amelioration of the Condition of Armies in the Field (First Geneva Convention), an international treaty of the International Committee of the Red Cross, protects war wounded and sick, and gives immunity to hospital staff and the Red Cross.

#### 1899-1907

The Hague Conventions are drafted, establishing international humanitarian laws for the treatment of civilians, prisoners of war, and war wounded.

#### 1919

The Treaty of Versailles establishes both the League of Nations and the International Labor Organization to improve working conditions and promote social justice.

**ARTICLE 19**

You have the right to tell people how you feel about things without being told that you have to keep quiet. You have the right to read news, and watch or listen to broadcasts or listen to the radio without someone trying to stop you, no matter where you live. Finally, you have the right to print your opinions in a newspaper or magazine, and send them anywhere without anyone stopping you.

**ARTICLE 20**

- 1 You have the right to gather peacefully with people, and to be with anyone you want.
- 2 No one can force you to join or belong to any group.

**ARTICLE 21**

- 1 You have the right to be part of your government by being in it, or choosing the people who are in fair elections.
- 2 Everyone has the right to serve her or his country in some way.
- 3 The first job of any government is to do what its people want it to do. This means you have the right to have elections every so often, in which each person's vote counts the same, and everyone's vote is his or her own business.

**ARTICLE 22**

Every person on this planet has the right to have her or his basic needs met, and should have whatever it takes to live with pride, and become the person he or she wants to be. Every country or group of countries should do everything possible to make this happen.

**ARTICLE 23**

- 1 You have the right to work and to choose your job, to have fair and safe working conditions, and to be protected against not having work.

- 2 You have the right to the same pay as anyone else who does the same work, without anyone playing favorites.
- 3 You have the right to decent pay so that you and your family can get by with pride. That means that if you don't get paid enough to do that, you should get other kinds of help.
- 4 You have the right to form or be part of a union that will serve and protect your interests.

**ARTICLE 24**

Everyone has the right to rest and relaxation, which includes limiting the number of hours he or she has to work, and allowing for holidays with pay once in a while.

**ARTICLE 25**

You have the right to have what you need to live a decent life, including food, clothes, a home, and medical care for you and your family. You have the right to help if you're sick or unable to work, if you're older or a widow or widower, or if you're in any other kind of situation that keeps you from working through no fault of your own.

**ARTICLE 26**

- 1 Everyone has the right to an education. It should be free, and should be required for all, at least in the early years. Later education for jobs and college has to be available for anyone who wants it and is able to do it.
- 2 Education should help people become the best they can be. It should teach them to respect and understand each other, and to be kind to everyone, no matter who they are or where they are from. Education should help promote the activities of the United Nations in an effort to create a peaceful world.

**ARTICLE 27**

- 1 You have the right to join in and be part of the world of art, music, and books. You have the right to enjoy the arts, and to share in the advantages that come from new discoveries in the sciences.
- 2 You have the right to get the credit and any profit that comes from something that you have written, made, or discovered.

**ARTICLE 28**

All people have the right to a world in which their rights and freedoms, such as the ones in this statement, are respected and made to happen.

**ARTICLE 29**

- 1 You have a responsibility to the place you live and the people around you—we all do. Only by watching out for each other can we each become our individual best.
- 2 In order for all people to be free, there have to be laws and limits that respect everyone's rights, meet our sense of right and wrong, and keep the peace in a world in which everyone plays an active part.
- 3 Nobody should use her or his freedom to go against what the United Nations is all about.

**ARTICLE 30**

Nothing in this statement that says anybody has the right to do anything that could weaken or take away these rights.

**1941**

The Allies proclaim "four freedoms" as their objective: freedom of speech and worship, and freedom from want and from fear. The Allies repeat that commitment in the 1941 Atlantic Charter.

**1942**

UN War Crimes Commission establishes international war crimes trials in Nuremberg and Tokyo after World War II.

**1945**

UN Charter sets forth United Nations' goals, functions, and responsibilities.

**1947**

The partition of India displaces up to 12.5 million people in the former British Indian Empire, with estimates of loss of life varying from several hundred thousand to a million.

**1948**

Chinese Laogai (forced labor camps) system built. An estimated 50 million have been sent to *laogai* camps.

## A SHORT HISTORY OF HUMAN RIGHTS

The belief that everyone, by virtue of his or her humanity, is entitled to certain human rights is fairly new. The roots of this belief however, lie in earlier traditions and teachings of many cultures. It took the catalyst of World War II to propel human rights onto the global stage and into the global conscience.

Throughout much of history, people acquired rights and responsibilities through their membership in a group—a family, indigenous nation, religion, class, community, or state. Most societies have had traditions similar to the “golden rule” of “Do unto others as you would have them do unto you.” The Hindu Vedas, the Babylonian Code of Hammurabi, the Bible, the Qur’an (Koran), and the Analects of Confucius are five of the oldest written sources that address questions of people’s duties, rights, and responsibilities. In addition, the Inca and Aztec codes of conduct and justice and an Iroquois Constitution were Native American sources that existed well before the creation of the U.S. Constitution in the eighteenth century. In fact, all societies, whether in oral or written tradition, have had systems of propriety and justice as well as ways of tending to the health and welfare of their members.

### PRECURSORS OF TWENTIETH CENTURY HUMAN RIGHTS DOCUMENTS

Documents asserting individual rights, such as the Magna Carta (1215), the English Bill of Rights (1689), the French Declaration on the Rights of Man and Citizens (1789), and the United States Constitution and Bill of Rights (1791), are the written antecedents to many of today’s human rights documents. Yet many of these documents, when originally translated into policy, excluded women, people of color, and members of certain social, religious, economic, and political groups. Nevertheless, oppressed people throughout the world have drawn on the principles these documents express, in order to support revolutions that assert the right to self-determination or to protect individual rights.

Contemporary international human rights law and the establishment of the United Nations (UN) have important historical antecedents. Efforts in the nineteenth century to prohibit the slave trade and to limit the horrors of war are prime examples. In 1919, countries established the International Labor Organization (ILO) to oversee treaties protecting workers with respect to their rights, including their health and safety. Concern over the protection of certain minority groups was raised by the League of Nations at the end of the First World War. However, this organization for international peace and cooperation, created by the victorious European allies, never achieved its goals. The League floundered because the United States refused to join and because the League failed to prevent Japan’s invasion of China and Manchuria (1931) and Italy’s attack on Ethiopia (1935). It finally died with the onset of World War II (1939).

### THE BIRTH OF THE UNITED NATIONS

The idea of human rights emerged stronger after World War II. The extermination by Nazi Germany of more than six million Jews, Sinti and Romani (gypsies), homosexuals, and persons with disabilities horrified the world. Trials were held in Nuremberg and Tokyo after World War II, and officials from the defeated countries were punished for committing war crimes, “crimes against peace,” and “crimes against humanity.”

Governments then committed themselves to establishing the United Nations, with the primary goal of bolstering international peace and preventing conflict. People wanted to ensure that never again would anyone be unjustly denied life, freedom, food, shelter, or nationality. The essence of these emerging human rights principles was captured in President Franklin Delano Roosevelt’s 1941 State of the Union Address when he spoke of a world founded on four essential freedoms: freedom of speech and religion and freedom from want and fear. The calls came from across the globe for human rights standards to protect citizens from abuses by their governments, standards against which nations could be held accountable for the treatment of those living within their borders. These voices played a critical role in the establishment of the United Nations Charter in 1945—the initial document of the UN, which set forth its goals, functions, and responsibilities.

### THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

Member states of the United Nations pledged to promote respect for the human rights of all. To advance this goal, the UN established a Commission on Human Rights and charged it with the task of drafting a document spelling out the meaning of the fundamental rights and freedoms proclaimed in the Charter. The Commission, guided by Eleanor Roosevelt’s forceful leadership, captured the world’s attention. On December 10, 1948, the Universal Declaration of Human Rights (UDHR) was adopted by the fifty-six members of the United Nations. The vote was unanimous, although eight nations chose to abstain.

The UDHR, commonly referred to as the International Magna Carta, extended the revolution in international law ushered in by the United Nations Charter—namely, that how a government treats its own citizens was now a matter of legitimate international concern, and not simply a domestic issue. It claims that all rights are interdependent and indivisible. Its preamble eloquently asserts: “Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world.”

The influence of the UDHR has been substantial. Its principles have been incorporated into the constitutions of most of the more than 185 nations now in the UN. Although a declaration is not a legally binding document, the Universal Declaration has achieved the status of customary international law because people regard it “as a common standard of achievement for all people and all nations.”

#### 1948

Apartheid system of legal racial segregation enforced in South Africa.

#### 1960

Last of the Soviet Gulags close, but political dissidents continue to be imprisoned until the Gorbachev era.

#### 1966

The International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights are ratified by the United Nations. Along with the UDHR, they complete the International Bill of Human Rights.

#### 1969

Adoption of the American Convention on Human Rights in San José, Costa Rica, which incorporates human rights standards for Latin American countries.

#### 1971

Widespread violation of human rights in East Pakistan (now Bangladesh) where an estimated 200,000 to 3 million civilians are killed and millions flee to India.

## THE HUMAN RIGHTS COVENANTS

With the goal of establishing mechanisms for enforcing the UDHR, the UN Commission on Human Rights proceeded to draft two treaties in 1966: the International Covenant on Civil and Political Rights (ICCPR) and its optional Protocol, and the International Covenant on Economic, Social and Cultural Rights (ICESCR). Together with the Universal Declaration, they are commonly referred to as the International Bill of Human Rights.

The ICCPR focuses on such issues as the right to life, freedom of speech, religion, and voting. The ICESCR focuses on such issues as food, education, health, and shelter. Both covenants trumpet the extension of rights to all persons and prohibit discrimination.

As of 2010, more than 160 nations have ratified these covenants.

## SUBSEQUENT HUMAN RIGHTS DOCUMENTS

In addition to the covenants in the International Bill of Human Rights, the United Nations has adopted more than twenty principal treaties which further elaborate human rights. These include conventions to prevent and prohibit specific abuses like torture and genocide, and to protect especially vulnerable populations, such as refugees (Convention Relating to the Status of Refugees, 1950), women (Convention on the Elimination of All Forms of Discrimination against Women, 1979), and children (Convention on the Rights of the Child, 1989).

In Europe, the Americas, and Africa, regional documents for the protection and promotion of human rights extend the International Bill of Human Rights. For example, African states have created their own Charter of Human and People's Rights (1981), and Muslim states have created the Cairo Declaration on Human Rights in Islam (1990). The dramatic changes in Eastern Europe, Africa, and Latin America in the last twenty years have powerfully demonstrated a surge in demand for respect of human rights. Popular movements in China, Korea, and other Asian nations reveal a similar commitment to these principles.

## THE ROLE OF NON-GOVERNMENTAL ORGANIZATIONS

Across the globe, champions of human rights have most often been citizens, not government officials. In particular, non-governmental organizations (NGOs) have played an important role in focusing the international community's attention on human rights issues. For example, NGO activities surrounding the 1995 United Nations Fourth World Conference on Women in Beijing, China, drew unprecedented attention to serious violations of the rights of women. NGOs such as Amnesty International, Anti-Slavery International, the International Commission of Jurists, the International Working Group on Indigenous Affairs, Human Rights Watch, Robert F. Kennedy Center Human Rights, Physicians for Human Rights, Human Rights First, the Laogai Research Foundation, and the Foundation for

Human Rights monitor the actions of governments and pressure them to act according to human rights principles.

Government officials who understand the human rights framework can also effect far-reaching change for freedom. Many world leaders, such as Abraham Lincoln, Ellen Johnson-Sirleaf, Michelle Bachelet Jeria, and Jimmy Carter, have taken strong stands for human rights. In other countries, leaders like Nelson Mandela, Mahatma Gandhi, Dag Hammarskjöld, Graça Machel, Wangari Maathai, and Vaclav Havel have brought about great changes under the banner of human rights.

## THE EVOLUTION OF HUMAN RIGHTS LAW

Since 1948, the UDHR has served as the foundation for twenty major human rights conventions. Many human rights conventions have entered into force; some are still in the process of ratification. Others, such as a convention on the rights of indigenous peoples and a convention on environmental rights, are presently being drafted. As the needs of certain groups of people are recognized and defined, and as world events point to the need for awareness and action on specific human rights issues, international human rights law continually evolves in response. The ultimate goal is to protect and promote the basic human rights of every person, everywhere.

Although much progress has been made to protect human rights worldwide, the disturbing reality is that people who have killed, tortured, and raped on a massive scale are still likely to escape punishment.

Eleanor Roosevelt, New York, 1949,



### 1973

The Chilean dictator Augusto Pinochet carries out a military takeover that initiates massive disappearances, illegal detentions, torture and extrajudicial killings.

### 1975-1979

More than a million Cambodians are executed in the "killing fields" by Pol Pot's Khmer Rouge regime.

### 1979

The International Convention on the Elimination of All Forms of Discrimination Against Women is ratified by the United Nations.

### 1981

The Africa Charter of Human and People's Rights is unanimously approved.



Signing of the United Nations Charter, San Francisco, California

After years of intense preparation, governments met in 1998 in Rome, Italy, to adopt the statute establishing a permanent International Criminal Court (ICC). In 2002, sixty states ratified the Rome Statute to officially implement the Court's function to prosecute the gravest global crimes. As of 2009, the Statute has been ratified by 109 states.

The ICC is a permanent judicial tribunal with a global jurisdiction to try individuals for the worst crimes in the world—genocide, crimes against humanity, and war crimes.

### MODERN HUMAN RIGHTS MOVEMENT

The adoption of the UDHR in 1948 is thought to be the beginning of the modern human rights movement. The modern human rights movement has seen profound social changes: the women's rights movement gained more equality for women, such as the right to vote. Anti-apartheid movements in South Africa and across the world demonstrated the significance of "transnational activism," which helped create democratic governance based on self-determination and equality.

Human rights is an idea whose time has come. The Universal Declaration of Human Rights is a call to freedom and justice for people throughout the world. Every day, governments that violate the rights of their citizens are challenged and called to task. Every day, human beings worldwide mobilize and confront injustice and inhumanity. Like drops of water falling on a rock, they wear down the forces of oppression and move the world closer to achieving the principles expressed in the Universal Declaration of Human Rights.

Source: Adapted from David Shiman, *Teaching Human Rights* (Denver: Center for Teaching International Relations Publications, University of Denver, 1993).

#### 1984

International Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment is ratified by the United Nations.

#### 1989

Tiananmen Square Massacre in China follows weeks of peaceful protests calling for political reform. Government troops fire on unarmed protesters, killing thousands.

#### 1989

International Convention of the Rights of the Child is ratified by the United Nations.

#### 1990s

Peace accords are signed in Central America, ending decades of killings and enforced disappearances in El Salvador, Nicaragua and Guatemala.



## BECOME A DEFENDER

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Everyone can become a defender, whether you have one day or an entire academic year. Following are a few examples of how you can support students in their efforts to be defenders.

### TIPS:

Have a strategy:

- Identify the problem to be addressed.
- Research the problem: Why is this a problem, what solutions have been tried (some of this will have been covered in the lesson)?
- What change is required?
- Define actions steps and specific target audiences—who can make the change happen?
- How can the group involve other supporters?
- How will the impact of the group's efforts be measured?

### 1 DAY:

If you have one day to take action, select an action that is simple and focused, such as writing letters or organizing an information day in your school.

### 1 WEEK:

If you have a week to take action, focus on an event or program that builds over the week from awareness to action.

### FOR EXAMPLE:

- Organize a week for effecting change. Over the course of the week, begin by educating your target community on the issue and then provide a series of actions people can take.

### 1 SEMESTER:

If you have a term to take action, build a program that integrates your classroom learning with a comprehensive, multi-layered project. Consider designing a human rights-based service learning project.

**1991**

Burmese democracy activist Aung San Suu Kyi receives Nobel Peace Prize. She remains under house arrest despite repeated calls from the international community for her release.

**1993**

International Criminal Tribunal for the former Yugoslavia is established.

**1994**

An estimated 800,000 Tutsis and moderate Hutus are killed in Rwandan genocide.

**1994**

Apartheid system of racial segregation is dismantled in South Africa.

**1994**

November International Criminal Tribunal for Rwanda is established.

Robert Kennedy meets a local man in Soweto, Johannesburg, South Africa, 8 June 1966. Photographer unknown. In the Robert F. Kennedy Photograph Collection.



**1995**

The Fourth World Conference on Women is held in Beijing, China. Participants agree on a five-year action plan to enhance the social, economic, and political empowerment of women, improve their health, advance their education, and promote their marital and sexual rights.

**1995**

Srebrenica massacre. More than 8,000 Bosnian men and boys are killed in largest mass murder in Europe since World War II.

**1998**

The Rome Statute, signed by 120 countries in 1998, entered into force on July 1, 2002, establishing the legal basis for the International Criminal Court (ICC). The ICC has jurisdiction over the most serious crimes which concern the international community, such as genocide, crimes against humanity, and war crimes.

**1998-2008**

Estimated 5.4 million people die in a decade of war in the Democratic Republic of Congo.

“NO ONE IS BORN HATING ANOTHER PERSON BECAUSE OF THE COLOUR OF HIS SKIN, OR HIS BACKGROUND, OR HIS RELIGION. PEOPLE MUST LEARN TO HATE, AND IF THEY CAN LEARN TO HATE, THEY CAN BE TAUGHT TO LOVE, FOR LOVE COMES MORE NATURALLY TO THE HUMAN HEART THAN ITS OPPOSITE.”

NELSON MANDELA

**2001**

The World Conference against Racism. Representatives of every UN member country meet in Durban, South Africa, to address issues of minority and indigenous rights, human trafficking, migration, and discrimination. The Durban Declaration lays out a plan of action to implement the goals of the conference.

**2004**

Africa Court on Human and Peoples' Rights is established.

**2007**

Ellen Johnson-Sirleaf of Liberia is elected Africa's first female president.

**2008**

The 60th anniversary of the Universal Declaration of Human Rights.

**2009**

The International Criminal Court charges Omar Hassan Al-Bashir, president of Sudan, with atrocities in Darfur.

# MALALA YOUSAFZAI

“SOME PEOPLE ONLY ASK OTHERS TO DO SOMETHING. I BELIEVE THAT, WHY SHOULD I WAIT FOR SOMEONE ELSE? WHY DON'T I TAKE A STEP AND MOVE FORWARD?”

Malala Yousafzai is a student and education activist from the town of Mingora in the Swat District of Pakistan's northwestern Khyber Pakhtunkhwa province. She is known for her activism for rights to education and for women, especially in the Swat Valley, where the Taliban had at times banned girls from attending school. In early 2009, at the age of 11–12, Malala wrote a blog under a pseudonym for the British Broadcasting Company (BBC) detailing her life under Taliban rule, their attempts to take control of the valley, and her views on promoting education for girls in the Swat Valley. The following summer, a New York Times documentary was made about her life as the Pakistani military intervened in the region, culminating in the Second Battle of Swat. Malala rose in prominence, giving interviews in print and on television, and was nominated for the International Children's Peace Prize by South African activist and Speak Truth to Power human rights defender Desmond Tutu. In October of 2009, the Taliban's attempt to assassinate Malala left her in critical condition, sparking a national and international outpouring of support. The United Nations Special Envoy for Global Education, Gordon Brown, launched a petition in her name, using the slogan “I am Malala”, demanding that all children worldwide be in school by the end of 2015 – a petition which helped lead to the ratification of Pakistan's first Right to Education Bill. Malala was the winner of Pakistan's first National Youth Peace Prize. On July 12, 2013, to celebrate her 16th birthday and Malala Day – a day declared by UN officials, Malala gave her first public speech since the shooting, highlighting the necessity of universal education at the United Nations Headquarters in New York. Malala was awarded the Nobel Peace Prize on December 10, 2014, for her struggle against the suppression of children and young people, and for the right of all children to education.



Olivia Harris/Corbis

REMARKS BY MALALA YOUSAFZI: YOUTH TAKEOVER (“MALALA DAY”) AT THE UNITED NATIONS JULY 12, 2013

In the name of God, The Most Beneficent, The Most Merciful. Honorable UN Secretary General Mr. Ban Ki-moon, respected President General Assembly Vuk Jeremic, Honorable UN Envoy for Global Education Mr. Gordon Brown, respected elders and my dear brothers and sisters; today it is an honor for me to be speaking again after a long time. Being here with such honorable people is a great moment in my life.

I don't know where to begin my speech. I don't know what people would be expecting me to say. But first of all, thank you to God for whom we all are equal and thank you to every person who has prayed for my fast recovery and a new life. I cannot believe how much love people have shown me. I have received thousands of good wish cards and gifts from all over the world. Thank you to all of them. Thank you to the children whose innocent words encouraged me. Thank you to my elders whose prayers strengthened me. I would like to thank my nurses, doctors and all of the staff of the hospitals in Pakistan and the UK and the UAE government who have helped me get better and recover my strength.

I fully support Mr. Ban Ki-moon, the Secretary-General in his Global Education First Initiative and the work of the UN Special Envoy, Mr. Gordon Brown. And I thank them both for the leadership they continue to give. They continue to inspire all of us to action.

Dear brothers and sisters, do remember one thing. Malala Day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights. There are hundreds of human rights activists and social workers who are not only speaking for human rights, but who are struggling to achieve their goals of education, peace and equality. Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them. So here I stand.... one girl among many.

I speak—not for myself, but for all girls and boys. I raise up my voice—not so that I can shout, but so that those without a voice can be heard. Those who have fought for their rights: Their right to live in peace. Their right to be treated with dignity. Their right to equality of opportunity. Their right to be educated. Dear friends, on the 9th of October 2012, the Taliban shot me on the left side of my forehead. They shot my friends too. They thought that the bullets would silence us. But they failed. And then, out of that silence came thousands of voices. The terrorists thought that they would change our aims and stop our ambitions, but nothing changed in my life except this: weakness, fear and hopelessness died. Strength, power and courage was born. I am the same Malala. My ambitions are the same. My hopes are the same. My dreams are the same.

Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorists group. I am here to speak up for the right of education of every child. I want education for the sons and the daughters of all the extremists, especially the Taliban.

I do not even hate the Talib who shot me. Even if there is a gun in my hand and he stands in front of me, I would not shoot him. This is the compassion that I have learnt from Muhammad—the prophet of mercy, Jesus Christ and Lord Buddha. This is the legacy of change that I have inherited from Martin Luther King, Nelson Mandela and Muhammad Ali Jinnah. This is the philosophy of non-violence that I have learnt from Gandhi Jee, Bacha Khan and Mother Teresa. And this is the forgiveness that I have learnt from my mother and father. This is what my soul is telling me, be peaceful and love everyone.

Dear sisters and brothers, we realize the importance of light when we see darkness. We realize the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realized the importance of pens and books when we saw the guns. The wise saying, “The pen is mightier than sword” was true. The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. And that is why they killed 14 innocent medical students in the recent attack in Quetta. And that is why they killed many female teachers and polio workers in Khyber Pukhtoonkhwa and FATA. That is why they are blasting schools every day. Because they were and they are afraid of change, afraid of the equality that we will bring into our society.

I remember that there was a boy in our school who was asked by a journalist, “Why are the Taliban against education?” He answered very simply. By pointing to his book he said, “A Talib doesn’t know what is written inside this book.” They think that God is a tiny, little conservative being who would send girls to hell just because of going to school.

The terrorists are misusing the name of Islam and Pashtun society for their own personal benefits. Pakistan is a peace-loving, democratic country. Pashtuns want education for their daughters and sons, and Islam is a religion of peace, humanity and brotherhood. Islam says that it is not only each child’s right to get education, rather it is their duty and responsibility.

Honorable Secretary General, peace is necessary for education. In many parts of the world—especially Pakistan and Afghanistan, terrorism, wars and conflicts stop children to go to their schools. We are really tired of these wars. Women and children are suffering in many parts of the world in many ways. In India, innocent and poor children are victims of child labor. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by the hurdles of extremism for decades. Young girls have to do domestic child labor and are forced to get married at an early age. Poverty, ignorance, injustice, racism and the deprivation of basic rights are the main problems faced by both men and women.

Dear fellows, today I am focusing on women’s rights and girls’ education because they are suffering the most. There was a time when women social activists asked men to stand up for their rights. But, this time, we will do it by ourselves. I am not telling men to step away from speaking for women’s rights; rather I am focusing on women to be independent to fight for themselves. Dear sisters and brothers, now it’s time to speak up.

So today, we call upon the world leaders to change their strategic policies in favor of peace and prosperity. We call upon the world leaders that all the peace deals must protect women and children’s rights. A deal that goes against the dignity of women and their rights is unacceptable. We call upon all governments to ensure free compulsory education for every child all over the world. We call upon all governments to fight against terrorism and violence, to protect children from brutality and harm. We call upon the developed nations to support the expansion of educational opportunities for girls in the developing world. We call upon all communities to be tolerant—to reject prejudice based on cast, creed, sect, religion or gender, to ensure freedom and equality for women so that they can flourish. We cannot all succeed when half of us are held back. We call upon our sisters around the world to be brave—to embrace the strength within themselves and realize their full potential.

Dear brothers and sisters, we want schools and education for every child’s bright future. We will continue our journey to our destination of peace and education for everyone. No one can stop us. We will speak for our rights and we will bring change through our voice. We must believe in the power and the strength of our words. Our words can change the world because we are all together, united for the cause of education. And if we want to achieve our goal, then let us empower ourselves with the weapon of knowledge and let us shield ourselves with unity and togetherness.

Dear brothers and sisters, we must not forget that millions of people are suffering from poverty, injustice and ignorance. We must not forget that millions of children are out of school. We must not forget that our sisters and brothers are waiting for a bright peaceful future. So let us wage a global struggle against illiteracy, poverty and terrorism and let us pick up our books and pens. They are our most powerful weapons. One child, one teacher, one pen and one book can change the world. Education is the only solution. Education First.

# SPEAKING UP FOR THE RIGHT TO EDUCATION – I AM MALALA MALALA YOUSAFZAI

GRADE LEVEL: 7–12  
HUMAN RIGHTS ISSUES: FREEDOM FROM DISCRIMINATION, FREEDOM OF THOUGHT AND SPEECH, RIGHT TO EDUCATION

## UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 3:** Right to Life, Liberty and Security of Person
- **Article 5:** Freedom from Degrading Treatment and Punishment
- **Article 7:** Freedom from Discrimination
- **Article 19:** Right to Freedom and Expression
- **Article 26:** Right to Education

## GUIDING QUESTIONS:

- What are the obstacles that have an impact on girls' education and barriers that keep girls from attending school?
- What can be done to lessen these barriers?
- What is the impact of a girls' education on a family/ community?
- How has Malala used her voice to stand up for her rights and the rights of others?

## OBJECTIVES:

By the end of the lesson, students will be able to:

- Discuss the importance of education and the importance of equal access to education.
- Identify the reasons that girls face barriers and discrimination in educational access.
- Describe the impact of a girl's education on the global community.
- Discuss ways they can speak for others in the same way as Malala.

## STUDENT SKILLS:

- Collecting Data and Statistics
- Written Expression
- Using knowledge from oral, written and on-line resources
- Building background knowledge

## CONCEPTS:

- **Global Poverty**
- **Courage**
- **Right to Education**
- **Compassion**
- **Peace**
- **Humanity**
- **Brotherhood**
- **Discrimination**
- **Pacifist**

## VOCABULARY:

- **Taliban**
- **Advocacy**
- **Nobel Peace Prize**
- **Iman**
- **Swat Valley**
- **Pakistan**
- **United Nations**
- **Bravery**
- **FATA**
- **Pashtun**
- **Islam**

## COMMON CORE STANDARDS:

- CCSS.Math.Content.HSS.IC.A.1
- CCSS.Math.Content.HSS.IC.A.2
- CCSS.Math.Content.HSS.IC.B.3
- CCSS.Math.Content.HSS.IC.B.4
- CCSS.Math.Content.HSS.IC.B.5
- CCSS.Math.Content.HSS.IC.B.6

## MATERIALS:

- Diane Sawyer's full interview on ABC: [abcnews.go.com/International/exclusive-malala-yousafzai-continues-fight-education-year/story?id=20547267](http://abcnews.go.com/International/exclusive-malala-yousafzai-continues-fight-education-year/story?id=20547267)
- Or Full CNN interview with CNN's Christiane Amanpour: [amanpour.blogs.cnn.com/2013/10/21/full-interview-malala-yousafzai/](http://amanpour.blogs.cnn.com/2013/10/21/full-interview-malala-yousafzai/)
- Malala's speech to the UN on her 16th birthday video: [www.cnn.com/2013/07/12/world/united-nations-malala/index.html](http://www.cnn.com/2013/07/12/world/united-nations-malala/index.html)  
Transcript: [ibnlive.in.com/news/full-text-of-malala-yousafzais-speech-at-united-nations/406812-2.html](http://ibnlive.in.com/news/full-text-of-malala-yousafzais-speech-at-united-nations/406812-2.html)
- Statistic sheet from "Girl Rising": [girlrising.pearsonfoundation.org/downloads/GR\\_Curriculum\\_Resources\\_STATISTICS.pdf?pdf=GR\\_Curriculum\\_Resources\\_STATISTICS](http://girlrising.pearsonfoundation.org/downloads/GR_Curriculum_Resources_STATISTICS.pdf?pdf=GR_Curriculum_Resources_STATISTICS)
- World Bank statistics sheet: [siteresources.worldbank.org/EXTEDSTATS/Resources/3232763-1197312825215/EdStatsNewsletter22.pdf](http://siteresources.worldbank.org/EXTEDSTATS/Resources/3232763-1197312825215/EdStatsNewsletter22.pdf)
- The video "The Simple Case for Investing in Girls": <http://girlsvoices.girleffect.org/why-girls/#&panel1-1>

**TIME:** 80–160 minutes depending on length of video shown

## STUDENT ACTIVITIES

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### ANTICIPATORY SET:

- In small groups ask students to:
  - Identify future career or college interests.
  - List the education needed to achieve their future goals.
- Have students come back together as a group and ask one member from each group to list the answers. Be sure to stress that even if a student is not college-bound the necessity for a high school diploma in today's society.
- Ask students what would have happened if they were never able to attend school, if they were unable to read or write? What if they were forced to leave school after elementary school? How would their ability to achieve their goals have changed?

### ACTIVITY 1:

- Introduce the statistic that there are 32 million fewer girls than boys in primary school. Education First: An Initiative of the United Nations Secretary General, 2012.
- Hang blank poster paper around the room. Have students walk around to brainstorm reasons for the above statistic. Bring the class back together and write down the commonalities among groups.
- Show the video from The Girl Effect – “The Simple Case for Investing in Girls” or hand out the fact sheet from Girl Rising. Write down the reasons for girls’ absences shown in the video. <http://girlsvoices.girleffect.org/why-girls/#&panel1-1> Have students see how many reasons that they brainstormed were in this video. Discuss what it would be like to be a girl who was one of the statistics. Remind them of their hopes and dreams.

### ACTIVITY 2:

- Remind students about the previous discussion about girls’ education.
- Distribute or show page 3 of the World Bank Statistics of girls out of school: [siteresources.worldbank.org/EXTEDSTATS/Resources/3232763-1197312825215/EdStatsNewsletter22.pdf](http://siteresources.worldbank.org/EXTEDSTATS/Resources/3232763-1197312825215/EdStatsNewsletter22.pdf)
- Have students locate these areas on the map.
- Tell students there is a young human rights defender who is trying to change those statistics. Show either the 20/20 interview or CNN interview with Malala.
- Engage the students in a discussion with the following questions:
  - What does it mean to have courage?
  - How is Malala an example of bravery and courage?

### ACTIVITY 3:

- Show the video of Malala’s address to the United Nations or have the students read the transcript. [www.cnn.com/2013/07/12/world/united-nations-malala/index.html](http://www.cnn.com/2013/07/12/world/united-nations-malala/index.html)
- Discuss their reactions to the speech:
  - Malala talks about many different concepts including: compassion, brotherhood, non-violence, peace and equality.
- Ask the students to spend some time journaling about how she expresses these concepts in her speech (students may need to have the transcript next to them for this activity).
- Have students either discuss or write about how she connects her philosophy with that of great peacemakers and advocates of non-violence.

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by ‘ratifying’ them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

### THE CONVENTION ON THE RIGHTS OF THE CHILD (CRC)

- **Article 2:** Right to be free from discrimination
- **Article 13:** Freedom of expression
- **Article 14:** Freedom of thought, conscience and religion
- **Article 28:** Right to education

### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR)

### INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (ICESCR)

### CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (CEDAW)

For more information, visit the Office of the High Commissioner for Human Rights’ website: [www.ohchr.org](http://www.ohchr.org)

## BECOME A DEFENDER

- Review what you had discussed about Malala’s speech.
  - Write the following quote from her speech on the board:
    - “I speak- not for myself, but for all girls and boys, I raise up my voice-not so that I can shout, but so that those without a voice can be heard.”
  - Discuss with the students:
    - What does it mean to be an advocate or defender?
    - How does Malala exemplify what it means to be a defender?
    - What does that quote mean to you?
    - How can you raise your voice for those without a voice?
    - What can you do to become a defender?
  - Have the students form Action Groups of 3-5 members.
  - Ask each Action Group to identify a school, community, national and international issue they feel passionate about. Have each group write their issues on flip chart paper under the different headings: School, Community, National, International.
  - Have each group select one issue they will work on over the course of a specific time period leading up to a School-Wide Day of Action.
- Students should consider the following in developing their action plans:
    1. What is the end goal? Do you want to educate your community about an issue? Do you want to change a law or policy? Do you want to publically support a human rights defender like Malala?
    2. Who do you need to work with or influence to help you achieve your goal? A politician, journalist, other students, community members, school administrators?
    3. How can you reach that person or those people? What is the action your group will take? (ie. create a public service announcement, a video, write a letter to the local newspaper, organize a letter writing campaign, bring in a speaker, etc.)
    4. What materials or resources will you need to take action?
    5. Take Action!

## ADDITIONAL RESOURCES

### **The Malala Fund**

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

An organization dedicated to empowering girls through education

### **Yousafzai, Malala and Lamb, Christian.**

*I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban.*

Little, Brown & Company. N.Y. 2013.

Malala's autobiography

### **Washington Post Review**

[www.washingtonpost.com/opinions/book-review-i-am-malala-by-malala-yousafzai/2013/10/11/530ba90a-329a-11e3-9c68-1cf643210300\\_story.html](http://www.washingtonpost.com/opinions/book-review-i-am-malala-by-malala-yousafzai/2013/10/11/530ba90a-329a-11e3-9c68-1cf643210300_story.html)

A review of Malala's autobiography

### **"Malala Inspires Advocacy Curriculum at George Washington University"**

[www.huffingtonpost.com/2013/10/21/malala-george-washington-university\\_n\\_4135546.html](http://www.huffingtonpost.com/2013/10/21/malala-george-washington-university_n_4135546.html)

An article about GW's creation of multimedia curriculum tools to accompany Malala's book

### **"Diary of a Pakistani Schoolgirl"**

[news.bbc.co.uk/2/hi/south\\_asia/7834402.stm](http://news.bbc.co.uk/2/hi/south_asia/7834402.stm)

The writings that first got Malala national and international attention

### **"My Conversations with Malala Yousafzai"**

[www.csmonitor.com/World/Global-News/2012/1011/My-conversations-with-Malala-Yousafzai-the-girl-who-stood-up-to-the-Taliban-video](http://www.csmonitor.com/World/Global-News/2012/1011/My-conversations-with-Malala-Yousafzai-the-girl-who-stood-up-to-the-Taliban-video)

An account of the day of the assassination attempt

### **"A Heroic Return"**

[www.timeforkids.com/news/heroic-return/85451](http://www.timeforkids.com/news/heroic-return/85451)

An article about Malala's return to school after being attacked

### **Shining Hope for Communities**

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

An organization transforming the face of urban poverty in Kenya through free education

### **Girl Rising**

[www.girlrising.com](http://www.girlrising.com)

A movie about girls around the world fighting for the right to an education

### **Mind the Gap**

[www.uis.unesco.org/Education/Pages/mind-the-gap.aspx?SPSLanguage=EN](http://www.uis.unesco.org/Education/Pages/mind-the-gap.aspx?SPSLanguage=EN)

An online game about gender differences in education

### **UN Global First Education Initiative**

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

A five-year initiative to accelerate progress towards the Education for All goals and the education-related Millennium Development goals

### **Clinton Foundation No Ceilings**

[www.clintonfoundation.org/our-work/no-ceilings-full-participation-project](http://www.clintonfoundation.org/our-work/no-ceilings-full-participation-project)

An effort led by Hillary Rodham Clinton at the Clinton Foundation to bring together partner organizations to evaluate and share the progress women and girls have made in the 20 years since the UN Fourth World Conference on Women in Beijing

### **Malala's Nobel Peace Price Lecture**

[www.nobelprize.org/nobel\\_prizes/peace/laureates/2014/yousafzai-lecture.html](http://www.nobelprize.org/nobel_prizes/peace/laureates/2014/yousafzai-lecture.html)

Given December 10, 2014 at the Oslo City Hall, Norway

“WE MUST RECOGNIZE THE FULL HUMAN EQUALITY OF ALL OUR PEOPLE-BEFORE GOD, BEFORE THE LAW, AND IN THE COUNCILS OF GOVERNMENT. WE MUST DO THIS, NOT BECAUSE IT IS ECONOMICALLY ADVANTAGEOUS-ALTHOUGH IT IS; NOT BECAUSE THE LAWS OF GOD AND MAN COMMAND IT-ALTHOUGH THEY DO COMMAND IT; NOT BECAUSE PEOPLE IN OTHER LANDS WISH IT SO. **WE MUST DO IT FOR THE SINGLE AND FUNDAMENTAL REASON THAT IT IS THE RIGHT THING TO DO.**”

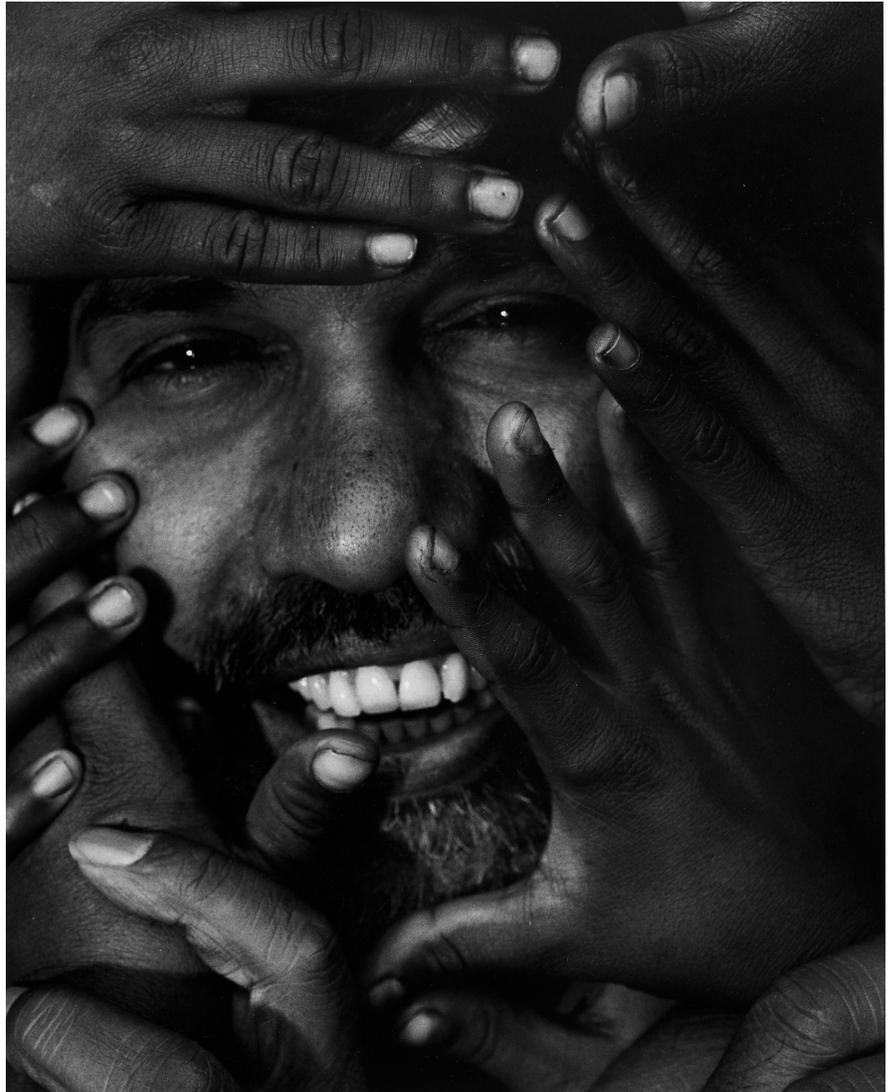
# KAILASH SATYARTHI

“SMALL CHILDREN OF SIX, SEVEN YEARS AND OLDER ARE FORCED TO WORK FOURTEEN HOURS A DAY, WITHOUT BREAKS OR A DAY OF REST. IF THEY CRY FOR THEIR PARENTS, THEY ARE BEATEN SEVERELY, SOMETIMES HANGED UPSIDE-DOWN FROM THE TREES AND EVEN BRANDED OR BURNED WITH CIGARETTES.”

Kailash Satyarthi is India's lodestar for the abolition of child labor. Since 1980, he has led the rescue of more than 75,000 bonded and child slaves in India and developed a successful model for their education and rehabilitation. Satyarthi has emancipated thousands of children from bonded labor, a form of slavery in which a desperate family typically borrows needed funds from a lender (sums as little as \$35) and is forced to hand over a child as surety until the funds can be repaid. But often the money can never be repaid—and the child is sold and resold to different masters. Bonded laborers work in the diamond, stonecutting, manufacturing, and other industries. They are especially prevalent in the carpet export business, where they hand-knot rugs for the American and other markets. Satyarthi rescues children and women from enslavement in the overcrowded, filthy and isolated factories where conditions are deplorable, with inhuman hours, unsafe workplaces, rampant torture, and sexual assault. Satyarthi has faced false charges and constant death threats for his work. The death threats are taken seriously—two of Satyarthi's colleagues have been murdered. He has been recognized around the world for his work in abolishing child labor. Satyarthi organized and led two great marches across India to raise awareness about child labor. On the global stage, he has been the architect of the single largest civil society network for the most exploited children, the “Global March Against Child Labor,” active in more than 140 countries.

Kailash Satyarthi received the 1995 Robert F. Kennedy Human Rights Award and the 2002 Raoul Wallenberg Human Rights Award. The U.S. State Department's 2007 Trafficking in Persons Report has named him a “Hero Acting to End Modern-Day Slavery.”

In 2014, Kailash won the Nobel Peace Prize for his struggle against the suppression of children and young people and for the right of all children to education.



Kailash Satyarthi, ©2000 Eddie Adams

INTERVIEW TAKEN FROM KERRY KENNEDY'S BOOK SPEAK TRUTH TO POWER, 2000

Kailash Satyarthi is India's lodestar for the abolition of child labor. Since 1980, he has led the rescue of more than 75,000 bonded and child slaves in India and developed a successful model for their education and rehabilitation. Satyarthi has emancipated thousands of children from bonded labor, a form of slavery in which a desperate family typically borrows needed funds from a lender (sums as little as \$35) and is forced to hand over a child as surety until the funds can be repaid. But often the money can never be repaid—and the child is sold and resold to different masters. Bonded laborers work in the diamond, stonecutting, manufacturing, and other industries. They are especially prevalent in the carpet export business, where they hand-knot rugs for the American and other markets. Satyarthi rescues children and women from enslavement in the overcrowded, filthy and isolated factories where conditions are deplorable. Satyarthi has faced false charges and constant death threats for his work. The death threats are taken seriously—two of Satyarthi's colleagues have been murdered. He has been recognized around the world for his work in abolishing child labor. Satyarthi organized and led two great marches across India to raise awareness about child labor. On the global stage, he has been the architect of the single largest civil society network for the most exploited children, the “Global March Against Child

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Interview taken from Kerry Kennedy’s book *Speak Truth To Power*, 2000

Bonded labor is a form of modern-day slavery, where ordinary people lose the most basic freedom of movement, the freedom of choice. They are forced to work long hours with little rest. Over five million children are born into such slavery. Their parents or grandparents may have borrowed a petty sum from a local landlord and consequently generations and generations have to work for the same master. They are prisoners—forbidden to leave. Another five million children are sent to work when their parents receive a token advance and this small amount is used to justify unending years of hardship.

The conditions of bonded labor are completely inhuman. Small children of six, seven years and older are forced to work fourteen hours a day, without breaks or a day of rest. If they cry for their parents, they are beaten severely, sometimes hanged upside-down from the trees and even branded or burned with cigarettes. They are often kept half-fed because the employers feel that if they are fed properly, then they will be sleepy and slow in their work. In many cases they are not even permitted to talk to each other or laugh out loud because it makes the work less efficient. It is real medieval slavery.

We believe that no other form of human rights violation can be worse than this. This is the most shameful defeat of Indian law, our country’s constitution and the United Nations Charter. Our most effective armor in this situation is to educate the masses and to create concern and awareness against this social evil. In addition, we attempt to identify areas where child slavery is common. We conduct secret raids to free these children and return them to their families. Follow-up on their education and rehabilitation is an equally vital step in the whole process.

We lobby different sectors of society, parliamentarians, religious groups, trade unions, and others, who we believe could influence the situation. We have about a hundred full-time and part-time associates in our group. But we have also formed a network of over 470 non-governmental organizations in India and other South Asian countries.

For us, working with enslaved children has never been an easy task. It very often involves quite traumatic situations. These children have been in bondage ever since the time they can remember. Liberty for them is an unfamiliar word. They don’t know what it is like to be “free.” For us, the foremost challenge is to return to them their lost childhood. It is not as simple as it might sound—we really have to work hard at it. For instance, one of the children we’ve freed was a fourteen-year-old boy, Nageshwar, who was found branded

with red-hot iron rods. Coincidentally, at that time, an official from the RFK Center for Human Rights was in India and she came across the boy in New Delhi. The trauma Nageshwar went through had made him lose his speech. He was even unable to explain his condition. It was only later through other children that we came to know about what had happened to him. We really have to work hard to reach such children.

As you may be well aware, marches and walks have been an integral part of our Indian tradition. Mahatma Gandhi marched several times to educate the people (and also to learn something himself!). Keeping in view their strong impact, especially when it comes to mass mobilization, marches have always occupied a prominent place in our overall strategy to combat child slavery. Marching doesn’t mean that we are trying to impose anything. Our demonstrations have about 200 to 250 marchers, half of whom are children—children who have been freed from bondage and slavery. They act as living examples of the dire need to educate people about both the negative impact of the bonded labor system and the positive impact of their newly gained freedom. The other marchers are representatives from human rights organizations, trade unions, and social organizations who join in solidarity. We go to different villages every day, and conduct public meetings, street theater, cultural activities, and press conferences to put across our message to the people.

Two years ago we welcomed the prime minister’s promise to act against child labor, if not against bonded labor. We were hoping for some positive results, some impetus to reforms. But even after all this time, no action has taken place. It is very unfortunate. The pronouncement initially created some fear in the minds of employers, but now it is going to prove counterproductive to reform.

People by now realized it was nothing more than a political gimmick and that there was no real will behind it. The employees are a varied lot. When a child is bonded to a street restaurant, the employer is usually an ordinary person of some remote village or town. But when children are employed in carpet weaving, or the glass industry or the brassware industry, the employers are “big” people. They generate a lot of foreign exchange through exports and are always considered favorably by the government.

Despite this, I am not in favor of a total boycott or blanket ban on the export of Indian carpets. Instead I have suggested that consumers buy only those carpets that are guaranteed made without child labor. Consumer education is a must to generate demand for such carpets. We believe that if more and more consumers pressed this issue, more and more employers would be compelled to free child workers and replace them with adults. It is unfortunate that in the last few years in India, Pakistan, and Nepal, the numbers of children in servitude have gone up, paralleling the growth in exports. For instance, today in India we have about 300,000 children in the carpet industry alone with the export market of over U.S. \$600 million a year. Ten or fifteen years ago, the number of children was somewhere between 75,000 to 100,000 and at that time the exports were not for more than U.S. \$100 million. The direct relation between these two is clearly evident.

This fact compelled us to launch a consumer campaign abroad. Health and environment have been the prime concerns among the consumers in the West—in Germany, in the U.S. But the issue of children was never linked with this consumer consciousness. People thought of environment and animal rights, but they never thought about children. But in the last couple years, I am proud that the child labor issue has gained momentum and has become one of the big campaigns in the world. What began with awareness and publicity has now expanded to issues of compliance.

We have recommended the establishment of an independent and professional, internationally credible body to inspect, monitor, and finally certify carpets and other products have been made without child labor. We formed the Rugmark Foundation as an independent body with non-governmental organizations like UNICEF. They appoint field inspectors, and give all carpets a quote number that gives the details of the production history of the carpet. The labels are woven in the backside of the carpet, and nobody can remove or replace them. This is a significant step in ending this exploitation.

But even this task of educating Western consumers is not so easy. It does involve its share of risks. For example, a German TV film company, after initial research, exposed the employment of children in the carpet export industry. The story was of an importer in Germany, IKEA, who had announced that they would deal only with child-labor-free goods. So reporters started investigating. They came to my office and ashram and interviewed me. Their interview was of a very general nature but when the film was shown later it mentioned Sheena Export in detail, which resulted in the cancellation of a big order from IKEA. Sheena Export, one of the biggest players in the field, became notorious, which affected their exports to other countries, including the United States, which was worth U.S. \$200 million a year. The company is politically very powerful (one of the brothers is the transport minister in the state of Haryana) and so they decided to fight back.

I know that the entire carpet industry, or the majority of it,

opposes me. They believe I am their enemy; they just want to eliminate me. They wanted to take me to Haryana, the state known for the worst human rights violations, fake encounters, illegal custody, and killings of people in jail and in police stations. I was arrested on June 1. They wanted to arrest me legally, but they never informed the Delhi police, which is required under Indian law. Because the police came from another state and had no jurisdiction, they couldn't legally arrest me in my home in Delhi. But they tried. I was able to make phone calls and consult a few people on this, and finally I told them that they could not arrest me. The Haryana police did not pay any attention and threatened to break in. They took out their pistols. As you can imagine, their presence had created terror in the whole neighborhood. I was finally arrested and later released on bail. It was not the first time, though it was the first that such a big plot was cooked up against me. At times in the past I have faced such threats. Two of my colleagues have also been killed.

I think of it all as a test. This is a moral examination that one has to pass. If you decide to stand up against such social evils, you have to be fully prepared—not just physically or mentally, but also spiritually. One has to pull oneself together for the supreme sacrifice—and people have done so in the past. Robert F. Kennedy did, Mahatma Gandhi, Indira Gandhi, John Kennedy—the list can go on endlessly. Resistance—it is there always, we only have to prepare ourselves for it. We will have to face it, sooner or later. It is the history of humanity, after all.

# CHILD LABOR

## KAILASH SATYARTHI

LESSON GRADE LEVEL: 6–8  
HUMAN RIGHTS ISSUES: CHILDREN’S RIGHTS AND CHILD LABOR

### UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 4:** Freedom from Slavery
- **Article 23:** Right to Desirable Work and to Join Trade Unions
- **Article 24:** Right to Rest and Leisure
- **Article 25:** Right to Adequate Living Standard
- **Article 26:** Right to an Education

**TIME REQUIREMENT:** 120 minutes

### GUIDING QUESTIONS:

- Why does child labor exist?
- How can I make a difference in ending child labor?
- What examples of child labor can I find closest to my community?

### OBJECTIVES:

After this lesson, students will be able to:

- Understand the causes and conditions of child labor in South Asia (rug-making industry), Ecuador (banana industry) and the United States (migrant farm workers).
- Explain how Kailash Satyarthi fights against child labor in South Asia.
- Understand how RugMark and Fair Trade advocate for fair labor practices.
- Determine the causes of child labor and what can be done to prevent it.
- Research one area or industry where child labor is prevalent and prepare an action to address it.
- Create an action plan to fight child labor.

### MATERIALS:

- A banana
- Student journals
- Article on child labor on the banana plantations of Ecuador:  
<http://www.hrw.org/news/2002/04/30/widespread-labor-abuse-banana-plantations-ecuador>
- Video Clips of Kailash Satyarthi:  
[https://www.google.com/search?q=kailash&gws\\_rd=ssl#tbn=vid&q=kailash+satyarthi](https://www.google.com/search?q=kailash&gws_rd=ssl#tbn=vid&q=kailash+satyarthi)
- Kailash Satyarthi interview from *Speak Truth To Power* and student handouts:  
[www.rfkhumanrights.org](http://www.rfkhumanrights.org) / Click on Speak Truth to Power / Click on “Defenders” tab
- Stolen Childhoods resource: <http://www.stolenchildhoods.org/mt/index.php>
- Migrant children: [http://www.stolenchildhoods.org/mt/archives/videostories/texas\\_fields/index.php](http://www.stolenchildhoods.org/mt/archives/videostories/texas_fields/index.php)
- Dateline NBC’s “*America Now: Children of the Harvest*,” July 19, 2010. Parts 4–6 are the best. [http://www.msnbc.msn.com/id/38312193/ns/dateline\\_nbc/](http://www.msnbc.msn.com/id/38312193/ns/dateline_nbc/)

### COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-LITERACY.RH.6-8.1
- CCSS.ELA-LITERACY.RH.6-8.2
- CCSS.ELA-LITERACY.RH.6-8.4
- CCSS.ELA-LITERACY.RH.6-8.9
- CCSS.ELA-LITERACY.WHST.6-8.7
- CCSS.ELA-LITERACY.WHST.6-8.9

### VOCABULARY:

- **Bonded labor**
- **Parliamentarians**
- **Mass mobilization**
- **Prominent**
- **Solidarity**
- **Boycott**
- **Fair trade**
- **Migrant worker**
- **South Asian Coalition on Child Servitude**
- **Advocacy**
- **Emancipate**
- **Caste system**
- **Untouchables**

### CONCEPTS:

- **Bonded labor**
- **Child slavery**
- **Migrant labor**
- **Human dignity**
- **Courage**

### TECHNOLOGY REQUIRED:

- Computer, projection equipment for online videos, DVD player for videos

## STUDENT ACTIVITIES

### ANTICIPATORY SET:

- Show a banana to students.
  - Ask: “What do you see?”
  - Instruct students to describe what they see in their journals.
- Ask students to share their responses with a partner.
- Ask one or two students to share. Note if the students described what they saw on the banana, but did not describe where the banana came from or who is behind the banana industry, “How did this banana get to the grocery store?” Allow about five minutes for students to respond.

### ACTIVITY 1:

Have students sit in a circle.

- Give students Handout #1, “Questions from a Worker Who Reads”.
- Ask students to read it silently.
- Then read it aloud to them.
- Ask the following questions:
  - What literary device does the poet use over and over? (Allusion). Do you recognize any of the allusions?
  - Why does the poet use this device in particular? (He wants the reader to think about important historical events and figures who were made possible by an army of nameless, mostly exploited workers.)
  - What is this poem about? What is the author’s purpose/point?
  - Is there anything you don’t understand?
  - What does the poet mean by the question, “Who paid the piper?” What does this mean for us?
- For Grade 6 students:
  - Hand students the article “Tainted Harvest”  
<http://www.refworld.org/docid/45cc342f2.html>
  - Read the section of the article called “Child Workers”.

**TEACHER TIP:** This article would also be useful in 7<sup>th</sup> or 8<sup>th</sup> grade for second-language learners and students with disabilities.

- For students in Grades 7 and 8, or gifted and talented students in Grade 6:
  - Hand students the Human Rights Watch Article  
<http://www.hrw.org/news/2002/04/30/widespread-labor-abuse-banana-plantations-ecuador>
- Instruct students to read the article with a partner.
  - Instruct students to answer the questions, finding text support for the answers by underlining the info/answer in the article and writing the question’s # next to it.
  - Have students complete the interdisciplinary worksheet “Human Rights Watch Report.”

### ACTIVITY 2:

- Show students the following clips with Kailash Satyarthi:
  - Video from World Vision Australia:  
<http://www.YouTube.com/watch?v=EJXfiLoTEXQ&feature=related>
  - YouTube clip from the Global March for Education on child labor in India:  
[http://www.YouTube.com/watch?v=0bpl\\_Eqa4g8&NR=1](http://www.YouTube.com/watch?v=0bpl_Eqa4g8&NR=1)
  - Purchased video, *Stolen Childhoods*, segment on Child Labor in the carpet industry and the rescue and rehabilitation programs Kailash Satyarthi runs.
- Instruct students to read the *Speak Truth To Power* interview with Kailash Satyarthi: [www.rfkhumanrights.org/](http://www.rfkhumanrights.org/) **Click on Speak Truth to Power / Click on “Defenders” tab**
- Instruct students to answer the questions found on the worksheet “Meet the Defenders: Kailash Satyarthi.”
- Engage students in a classroom discussion using these discussion questions:
  - Are children who work in carpet factories in South Asia slaves? Why or why not?
  - Why are these children sold into slavery?
  - Why do you think factories like this still exist in India even though child labor is illegal there?
  - How does the RugMark Foundation help fight child labor?
  - What can we do as Americans to defend child laborers in South Asia?

### ACTIVITY 3:

- Show students the following videos on child labor in the United States agricultural industry:
  - The segment in *Stolen Childhoods* on the onion pickers is good:  
[http://www.stolenchildhoods.org/mt/archives/videostories/texas\\_fields/index.php](http://www.stolenchildhoods.org/mt/archives/videostories/texas_fields/index.php)
  - AFT produced a video, *Lost Futures*:  
<http://www.ourownbackyard.org/>
  - Dateline NBC’s “America Now: Children of the Harvest,” July 19, 2010. Parts 4–6 are the best.  
[http://www.msnbc.msn.com/id/38312193/ns/dateline\\_nbc/](http://www.msnbc.msn.com/id/38312193/ns/dateline_nbc/)
- Engage students in a class discussion using the following questions:
  - Why does child labor occur in the United States?
  - What can we do to prevent this?
  - Who is in charge?
  - Why are these laws so unfair?
  - What can be done about them?

#### ACTIVITY 4:

- Ask students to respond to the following quotation and ask them to think of how it applies to some of the stories or articles they have read throughout these lessons.

*“Never doubt that a small group of dedicated people can change the world. Indeed, it is the only thing that ever has.”*

–Margaret Mead

- After discussing the responses to the quotation, do one or more of the following activities:
  - Show students *Fair Trade: The Story* by TransFair: <https://vimeo.com/7037138>
  - They could also see Green America’s website, What is Fair Trade? [www.greenamericatoday.org/programs/fairtrade/whattoknow/index.cfm](http://www.greenamericatoday.org/programs/fairtrade/whattoknow/index.cfm)
  - Show students the GoodWeave label [www.rugmark.org](http://www.rugmark.org) so they know which carpets are guaranteed to be produced without child labor.
  - Bring in fair trade chocolate, coffee and/or bananas to show students the label.

- **TEACHER TIP:** Students could play the Banana Split Fair trade game: <http://www.cafod.org.uk/curation/search?SearchText=Banana+Split&SearchButton=>

#### DISCUSSION QUESTIONS:

- How does fair trade help fight the problem of child labor? How does it help workers and the environment? (certification means no child labor was used in production, parents are paid a living wage so children do not need to work, profits are invested in the community for education, health care, etc.)
- What products can you find in your grocery store that are fair trade? (coffee, chocolate, sometimes bananas)
- Fair trade organic bananas cost about 99 cents a pound, vs. about 69 cents for regular bananas. Would you be willing to pay the extra cost? Why or why not?
- How can we get our grocery stores to get more fair trade products? (ask manager, etc).

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by ‘ratifying’ them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

#### THE CONVENTION ON THE RIGHTS OF THE CHILD (CRC):

- **Article 19:** Right to protection from all forms of physical or mental violence
- **Article 27:** Right to standard of living adequate for child’s development
- **Article 28:** Right to education
- **Article 32:** Right to protection from economic exploitation

#### CONVENTION NO. 138 ON THE MINIMUM AGE FOR ADMISSION TO EMPLOYMENT

#### CONVENTION NO. 182 ON THE WORST FORMS OF CHILD LABOUR

#### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR)

#### INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (ICESCR)

For more information, visit the Office of the High Commissioner for Human Rights’ website: [www.ohchr.org](http://www.ohchr.org)

## BECOME A DEFENDER

Instruct students to choose one of the following to become defenders of human rights:

- Write a letter to your U.S. senator or representative to ask them to sponsor HR 5117, Education for All Act of 2010: <http://thomas.loc.gov/cgi-bin/query/z?c111:H.R.5117>
- Write a detailed letter of opinion or inquiry to someone connected with these issues, for example, the labor secretary, agriculture secretary, the CEOs of supermarkets, Dole, Chiquita, or other corporations, or to a carpet retailer. In this letter, you can both make a strong point and back it up with evidence from class and your own research, or you can raise important questions. Remember to cite at least two sources in your letter. You must use proper business letter format and include the address of the person to whom you are writing.
- Speak to the manager of your local grocery store or coffee shop and ask him or her to sell fair trade products. Explain why this is important.
- Write a poem to share about child labor, and send it to your local newspaper, or state representative, or member of Congress. You may also be able to publish your poem on the web. Make sure you include information from at least two sources. Your poem should be at least 20 lines.
- Create a poster which teaches the issue to other students. You must use at least two sources, Write the info IN YOUR OWN WORDS (no plagiarizing), LARGE enough to be read from a distance, and have graphics to illustrate your points. Display your poster prominently in your school.
- Write a story to share with the class as an illustrated children's book. You may use PowerPoint to do this, but it will be printed out in book format. You may work on this with a partner.
- Create a PowerPoint presentation to teach others about what you have learned. E-mail a copy to a government official or executive in the carpet or banana industry who has the power to make a change.
- Write a letter to the editor of your local newspaper about the problem of child labor and what readers can do about it. You may want to encourage readers to support the Education for All Act.
- Produce a song or video. (You would need to accompany this with a paragraph explaining and defending your point of view.) You can write new lyrics to an existing song. You will have to sing your song or show your video to the class. You may work on this with a partner.

### EXPANDING OPPORTUNITIES:

- Visit [www.freethechildren.com/we](http://www.freethechildren.com/we) Create an action plan to raise funds for the Adopt a Village Campaign or the Brick by Brick campaign to build a school in a developing country.
- Read “The Circuit” by Francisco Jimenez, a short story told through the voice of a migrant worker child, written by a former migrant worker.
- Visit The Fair Food Project to see the current state of farm workers in this country and what is being done to make their lives better: <http://www.fairfoodproject.org/main/>.
- Visit AFT's site on child labor in the United States for an excellent overview of the history, state, and past and current legislation regarding child labor on America's farms: <http://www.ourownbackyard.org/>
- Show students a video of how some American middle school students were moved to action to become Human Rights defenders by Iqbal's story.
- Local Heroes: Students of Broad Meadows Middle School. Watch segment (chapter 4 of AFT's DVD—Child Labor Resources) about the visit of Iqbal Masih to a school in Quincy, MA, and how the students were moved to action. Another great student-made video about this is Freedom Hero: Iqbal Masih: <http://www.YouTube.com/watch?v=tOD6K18wq8A&feature=related>
- See suggestions for current legislation and actions students can do on AFT website: <http://www.ourownbackyard.org/what.shtml>
- AFT: In Our Own Backyard
- Part III: What Can Be Done?
  - This section is intended to provide alternatives that address the problem of American child farm workers. These alternatives include amending existing laws, improving enforcement of those laws, and expanding services for child farm workers. The options presented, however, are by no means comprehensive. As you review them, consider which are most feasible and most desirable, then try to develop your own strategies.
  - The final step in a public policy project is one you will need to take on your own—deciding exactly what policy should be recommended. As you review the alternatives in this section and develop your own ideas, try to make a list of the objectives, costs (or disadvantages), benefits (or advantages), and practicality of each. When your list is complete, review it in order to help you decide which specific policy to recommend. In making your recommendation, keep in mind the need not only to defend your choice, but also to say why it is more important to pursue than the other options being considered.
  - Video Introduction
  - **Motivation, Education and Training:**  
An excerpt from the video *Stolen Childhoods* that highlights one program for serving child farm workers  
<http://www.ourownbackyard.org/education.shtml>

## BECOME A DEFENDER (CONTINUED)

- **What Kids Can Do:**  
A brief list of actions students can take to address child labor presented in the film *Lost Futures* <http://www.ourownbackyard.org/kids.shtml>
- How should the problem be addressed in U.S. laws?
- **Recommendations:**  
Additional limitations on child labor proposed in a National Institute for Occupational Safety and Health report
- **Child Labor Coalition Recommendations:**  
How one non-governmental organization suggests U.S. law should change
- **H.R. 2870: Youth Worker Protection Act:**  
Text of a bill considered by Congress to reform U.S. child labor laws
- **H.R. 3564: Children's Act for Responsible Employment (CARE Act):**  
Text of a bill recently introduced to the House of Representatives that would change child labor laws
- **Summary of the Children's Act for Responsible Employment (CARE Act):**  
Summary and explanation of how the CARE Act could change U.S. law
- What services should be offered to support child farm workers?
- **Motivation, Education and Training:**  
Description of an organization that provides education and job training to migrant workers in four states
- **Migrant Education Grants:**  
of migrant workers and examples of resulting state programs
- **Conexiones community outreach program:**  
Description of a program designed to teach technology and communications skills to children of migrant workers
- What can citizens do directly?
- **Ending Child Labor:**  
Strategies for ending child labor, such as unionism, universal education and universal minimum standards
- **Student Farmworker Alliance:**  
Student organization that works to improve conditions for farm workers
- **Consumers Movement:**  
How consumers have united to bring about change in working conditions over time

## ADDITIONAL RESOURCES

### **Video: Stolen Childhoods (2005) Galen Films:**

<http://www.stolenchildhoods.org/mt/archives/videostories>

Documentary on global child labor, segments on the rug workers and Kailash Satyarthi. Many excellent clips are available online if you cannot purchase the film. The Nightline segment is excellent.

### **Stolen Childhoods Teacher Resource Guide:**

[http://www.stolenchildhoods.org/mt/archives/2006/03/view\\_the\\_guide.php](http://www.stolenchildhoods.org/mt/archives/2006/03/view_the_guide.php)

There is also an online Teacher Resource Guide with excellent resources for further research.

### **Stolen Childhoods Trailer:**

<http://stolenchildhoods.org/mt/archives/videostories/trailer/index.php>

<http://www.YouTube.com/watch?v=v9biF7ha3yk&NR=1>

Model student poem

### **Brick Stacking:**

<http://artsyprints.wordpress.com/2007/12/23/childrens-human-rights-poetry-brick-stacking/>



“SOME SEE THE WORLD AS IT  
IS TODAY AND ASK, WHY. I  
SEE THE WORLD AS IT COULD  
BE AND **ASK, WHY NOT.**”

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ROBERT F. KENNEDY

# MARINA PISKLAKOVA

“A WOMAN CALLED THE HOT LINE AND SAID HER HUSBAND PLANNED TO KILL HER. I CALLED THE POLICE BUT THE OFFICER IMMEDIATELY CALLED THE HUSBAND, SAYING, ‘LOOK , IF YOU DO IT, DO IT QUIETLY.’ AND I REALIZED THERE WAS NO HOPE.”

Marina Pisklakova is Russia’s leading women’s rights activist. She studied aeronautical engineering in Moscow, and while conducting research at the Russian Academy of Sciences, was startled to discover that family violence had reached epidemic proportions. Because of her efforts, Russian officials started tracking domestic abuse and estimate that, in a single year, close to 15,000 women were killed and 50,000 were hospitalized, while only one-third to one-fifth of all battered women received medical assistance. With no legislation outlawing the abuse, there were no enforcement mechanisms, support groups, or protective agencies for victims. In July 1993, Pisklakova founded a hot line for women in distress, later expanding her work to establish the first women’s crisis center in the country. She lobbied for legislation banning abuse, and worked with an openly hostile law enforcement establishment to bring aid to victims and prosecution to criminals. She began a media campaign to expose the violence against women and to educate women about their rights, and regularly appears on radio and television promoting respect for women’s rights. Today her organization ANNA (also known as the National Center for the Prevention of Violence) operates a network of 170 crisis centers across Russia and the former Soviet Union. She is now active not only in combating the scourge of violence against women, but also in the trafficking of women and children. In 2004 she received the Human Rights Global Leadership Award. Pisklakova’s efforts have saved countless lives, at great risk to her own.



Marina Pisklakova, ©2000 Eddle Adams

INTERVIEW TAKEN FROM KERRY KENNEDY’S BOOK SPEAK TRUTH TO POWER, 2000

When I started the first domestic violence hot line in Russia in 1993 (we named it ANNA, Association No to Violence), I was alone, answering calls four hours a day, every day, for six months. I was counseling people in person the other four hours. I couldn’t say no; there were so many women. I had no training, no distance, no boundaries. But at the same time, I don’t know how I could have done anything differently.

Without realizing what I was embarking upon, I began this work while a researcher at the Institute for Socio-Economic Studies of the Population within the Russian Academy of Sciences. While coordinating a national survey on women’s issues, one day I received a survey response I did not know how to classify. It described a woman’s pain and suffering at the hands of her husband. I showed it to some colleagues and one of them told me, “You have just read a case of domestic violence.” I had never heard this term before. It was not something even recognized in our post-Soviet society, much less discussed. I decided I needed to learn more about this mysterious phenomenon.

Shortly thereafter, I encountered the mother of one of my son’s classmates in front of the school. Half of her face was severely bruised. She wouldn’t tell me what had happened. One evening a few days later, she called me. Her story shocked me. When her husband was wearing a suit and the button fell off, and it was not fixed quickly, he took a shoe and slapped his wife in the face. For two weeks she couldn’t go out. She was really distressed, and hurt—physically and emotionally hurt—because half her face was black and blue. I asked her, “Why don’t you just leave him?” A very typical question. And she said, “Where would I go?” I said, “Divorce him. Get another apartment.” She said, “I depend on him completely.” And in this exchange, I saw everything: the way the abuser was consolidating control, decreasing self-confidence, and diminishing self-esteem. I also heard her story of how he would come home and go to the kitchen, touch the floor with his finger, and, if there was the slightest dirt, ask sneeringly, “What did you do all day?” The floors in Russian kitchens always have some

dirt, especially if you have kids at home who are running around—the kitchen is often the center of family life in our small apartments. For outsiders, scenes such as I have just described might seem ridiculous, but I was to soon discover that they were commonplace. For this woman, our conversation was an opportunity to communicate with someone who didn't judge her, who didn't say, "What did you do wrong?" I didn't realize that I had actually started counseling her. But I did realize from her story that from psychological violence comes physical violence.

So I started thinking that I should help her; I should refer her to somebody. And then I realized that there was nowhere to go. I cannot tell you my feelings. I really felt hopeless and helpless. In Russia there is a saying, "He beats you, that means he loves you." I now knew the meaning of that saying. I asked myself, "What can you do about a cultural attitude?" But I knew what I had to do. I started the hot line. One cold January day, a woman called in and I started talking with her. After a few minutes, she stopped, saying, "I am not going to talk to you on the phone. I need to see you." So I said, "Okay," and when she came in, her first tearful words were, "I'm afraid my husband is going to kill me and nobody will know." She told me her story. Her husband was very nice until she told him she was pregnant. At that point, everything turned upside down. He became very controlling. She was vulnerable and dependent: "I was terrified; his face was not happy. It was like he'd won. As though he was thinking, 'It's my turn. Now I can do whatever I want to you.'" The danger was real.

My first reaction was, "Oh, my God, what am I going to do now?" I knew the police would do nothing. But I called the police in her district anyway. The officer seemed nice, but then he immediately called the husband and said to him, "What is your wife doing? And why is she going around talking about family matters? Look, if you do it, do it quietly." I realized how hopeless the problem really was for her. Her problem became mine. I could not walk away. I called a woman I knew who was a retired lawyer and said, "I don't have any money and this woman doesn't have any money. But she needs help. She needs a divorce and a place to live." In Moscow, housing is a big problem. When this woman married her husband, she traded her apartment to his family and now his brother lived there. So she had nowhere to go. She was trapped. Her story got worse. When their first baby was nine months old, her husband tried to kill her. "I don't know how I survived," she told me. The lawyer and I helped her file for divorce. That's when the husband told her, "I will kill you and nobody will know. And I will just say to everybody that you ran off with another man and left your baby." I started calling her every morning just to make sure that she was alive. For three months, the lawyer counseled us at each stage and helped us develop a plan.

In the midst of all of this, the situation took a scary turn. The woman called and said: "They know everything we are talking about!" Her mother-in-law worked at the phone company and we quickly figured out that she was listening to her calls. I said, "You know, maybe it's better. Let them hear about all the support that you have outside." So we started pretending we had done more

than we actually had. On the next phone call, I started saying, "Okay, so this police officer is not helpful, but there are lots of other police I am going to talk to about it and your lawyer will, too. So don't worry." The next time she came to see me, and she said, "They became much more careful after we started talking that way." Eventually her husband left their apartment, partly because the lawyer told us how to get him out, and partly because he and his family realized that she was educated about her rights now. Ultimately, they got a divorce. Her father-in-law came to see her and said, "You have won, take the divorce, and take back the apartment; you will never see my son again."

Soon after this success, a friend of hers in a similar situation started legal proceedings against her own ex-husband and also got her apartment back. I was elated, and for the first time, encouraged! Even in Russian society, where there were few legal precedents, a woman who is willing to do so can stand up for her rights and win. But these stories are just a small fraction of the thousands we continue to hear day after day. Unfortunately, most of the women who call us do not know their rights, nor do they know that they do not have to accept the unacceptable.

There have been some bad moments along the way. One time I picked up the phone and a male voice started saying, "What is this number?" I was cautious since it was not common for a man to call our hot line like that. I responded with "Well, what number did you dial?" And he said, "I found this phone number in the notes of my wife and I am just checking—what is it?" I told him, "Why don't you ask your wife? Why are you calling?" And at first he tried to be calm and polite, saying, "Look, I'd just like you to tell me what it is." And I said, "If you don't trust your wife, it's your problem. I am not going to tell you what it is and I am not asking your name. If you introduce yourself maybe we can talk." And then he started being really aggressive and verbally abusive and he said, "I know who you are. I know your name. I know where you are located. I know where you live. And I am going to come there with some guys and kill you." My husband was there with me at the time and saw I was really scared, though I said to the man on the phone, "I am not afraid of you," and just hung up. I still don't know whose husband it was. He never came. Another time, my phone at home rang late at night and a man said, "If you don't stop, you'd better watch out for your son." This really scared me. I moved my son to my parents' home for a few months. That was tough for a mother to do.

There are different estimations of domestic violence in Russia. Some say now that 30 to 40 percent of families have experienced it. In 1995, in the aftermath of the Beijing Women's Conference, the first reliable statistics were published in Russia indicating that 14,500 women a year had been killed by their husbands. But even today, the police do not keep such statistics, yet their official estimates are that perhaps 12,000 women per year are killed in Russia from domestic violence. Some recognition of the dimensions of this problem is finally surfacing.

Under Russian law, however, only domestic violence that results either in injuries causing the person to be out of work for at least two years, or in murder, can be considered a crime. There are no

other laws addressing domestic violence in spite of years of effort to have such laws enacted by the Duma. But, in my work and in our fledgling women's movement, we have on our own expanded the functional definition of domestic violence to include marital rape, sexual violence in the marriage or partnership, psychological violence, isolation, and economic control. This latter area has become perhaps one of the most insidious and hidden forms of domestic violence because women comprise 60 percent of the unemployed population—and the salary of a woman is about 60 percent of a man's for the same work.

A friend started working with me in January 1994, and by that summer we had trained our first group of women who began to work with us as telephone counselors. In 1995, I started going to other cities in Russia putting on training sessions for other women's groups that were starting to emerge and who wanted to start hot lines or crisis centers. Next, we started developing programs to provide psychological and legal counseling for the victims of domestic violence.

By 1997, we had also started a new program to train lawyers in how to handle domestic abuse cases. Under present Russian law, the provocation of violence is a defense which can be argued in court to decrease punishment. This is perhaps the most cruel form of psychological abuse, because it all happens in the courtroom right in front of the victim. She is made to look responsible. The victim is blamed openly by the perpetrator. Regrettably, there are still many judges who will readily accept the notion that she was in some way responsible, and let the perpetrator avoid being held accountable for his actions. The final trauma has been inflicted.

At the start of the new millennium, we have over forty women's crisis centers operating throughout Russia and have recently formed the Russian Association of Women's Crisis Centers, which is officially registered with and recognized by the Russian government. I am honored to have been elected as its first president.

My parents have been incredibly supportive of my work. My father, a retired military officer, once said to me, "In Soviet times you would have been a dissident, right?" And my reply to him was, "Probably, because the Soviets maintained the myth of the ideal—where domestic violence couldn't exist, officially." The attitude during Soviet times was that if you are a battered wife, then you had failed as a woman and as a wife. It was the woman's responsibility in our society to create a family atmosphere. It was up to her to maintain the ideal. That's why women came to me who had been brutalized for twenty-six years. I was the first person they could turn to openly, and confide something they had to hide within themselves throughout their life. This is still true to a great extent today.

I am not an extraordinary person. Any woman in my position would do the same. I feel, however, that I am really lucky because I was at the beginning of something new, a great development in Russia, a new attitude. Now, everybody is talking about domestic violence. And many are doing something about it.

# DOMESTIC VIOLENCE

## MARINA PISKLAKOVA

LESSON GRADE LEVEL: 9–12  
HUMAN RIGHTS ISSUES: WOMEN’S RIGHTS, FREEDOM FROM VIOLENCE, INDIVIDUAL INTEGRITY

### UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 3:** Right to Life, Liberty, and Personal Security
- **Article 5:** Freedom from Torture and Degrading Treatment

**TIME REQUIREMENT:** 80 minutes

### TEACHER TIP:

Domestic violence is a difficult subject to address because it is often hidden and is often a cause of shame for the victim and those close to the victim. In preparing to teach this subject, alert school counselors and make sure to have available the names and contact details of community programs that support individuals affected by domestic violence. It is also important to explain what domestic violence is: any of a series of behaviors used by one person in a relationship to control the other. Partners may be married or not married; heterosexual, gay, or lesbian; living together, separated or dating.

### WHAT KINDS OF BEHAVIORS CAN BE CONSIDERED DOMESTIC VIOLENCE?

If your partner:

- Intentionally insults or embarrasses you
- Controls any of your actions, including who you see or talk to or where you go
- Tells you that you are a bad parent or threatens to take away or hurt your children
- Prevents you from seeing loved ones, like your friends and family
- Physically assaults you in any way
- Takes your possessions or money and withholds it from you
- Intimidates you with weapons
- Destroys your possessions or threatens to kill your pets
- Attempts to scare you
- Threatens to do physical harm to themselves or to you
- Prevents you from going to work or school

### GUIDING QUESTIONS:

- What does it mean to be safe?
- Where does one expect to be safe?
- Why did the authors of the Universal Declaration of Human Rights use the language “Personal Security”?
- What is the definition of “domestic violence”?
- Why does domestic violence occur?
- Where does domestic violence occur?

### OBJECTIVES

After this lesson students will be able to:

- Define and understand the term “gender-based violence.”
- Examine and analyze the facts and figures related to domestic violence.
- Know who Marina Pisklakova is and the critical importance of her work for survivors of violence.

### COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-Literacy.RH.9-10.2
- CCSS.ELA-Literacy.RH.9-10.4
- CCSS.ELA-Literacy.RH.11-12.2
- CCSS.ELA-Literacy.WHST.9-10.5
- CCSS.ELA-Literacy.WHST.9-10.7
- CCSS.ELA-Literacy.WHST.9-10.9
- CCSS.ELA-Literacy.WHST.11-12.5
- CCSS.ELA-Literacy.WHST.11-12.7
- CCSS.ELA-Literacy.WHST.11-12.9

### VOCABULARY:

- **Gender-based violence**
- **Personal security**
- **Domestic violence**
- **Prevention**
- **Relationship**
- **Dissident**

### CONCEPTS:

- **Empathy**
- **Identity**
- **Justice**
- **Power**
- **Decision-making**
- **Civic values**
- **Human rights**

### TECHNOLOGY REQUIRED:

- Internet access

### MATERIALS:

- Universal Declaration of Human Rights <http://www.un.org/en/documents/udhr/index.shtml>
- Domestic Violence <http://www.domesticviolence.org/>
- Domestic violence facts and figures <http://www.ncadv.org/learn/statistics>
- Marina Pisklakova's Speak Truth to Power interview [www.rfkhumanrights.org](http://www.rfkhumanrights.org/) / click on "Speak Truth to Power" / click on "Defenders" tab

## STUDENT ACTIVITIES

### ANTICIPATORY SET:

- Instruct students to read Article 3 of the Universal Declaration of Human Rights.
- Instruct students to read the definition of domestic violence and the facts and figures.
- After reading, instruct students to rephrase Article 3 based on their understanding of domestic violence.
- Ask students to report orally to class via teacher-facilitated discussion.

### ACTIVITY 1:

- Distribute to the class the interview with Marina Pisklakova from the *Speak Truth To Power* website.  
[www.RFKHumanRights.org](http://www.RFKHumanRights.org) / click on Speak Truth to Power / click on “Defenders” tab
- Ask students the following questions:
  - Why did Marina Pisklakova begin her work to end domestic violence in Russia?
  - What are some characteristics of domestic violence that are similar from case to case?
  - What is Marina’s functioning definition of domestic violence?
  - What is a dissident? Why would Marina’s father call her a dissident?
  - Describe how Marina has helped Russian women.

### ACTIVITY 2:

- Conduct a community mapping exercise to learn about where a survivor of domestic violence can get help and support in your community. Include health care providers, law enforcement, community non-profits, and the justice system.
- After the mapping project is complete, pair students off and have them select one organization to interview.
- Prior to conducting the interview, the class, as a whole, should develop at least 10 questions to ask each organization. A common set of questions will enable the class to create a report on the community’s capacity to assist victims of domestic violence.
- Once the interviews are complete, students should work in groups of four to review their interview responses and draft a common document.
- After the groups have met, convene the full class to draft one document outlining the similar and different ways in which community organization fulfills its mission to assist victims of domestic violence.
- Students may share this document with the organizations.
- As a result of this activity students could develop an action plan to change some aspect of their community safety net, or an acknowledgement to their city or town for doing a good job.

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by ‘ratifying’ them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS

- **Article 3:** equal rights for men and women
- **Article 6:** right to life and to not be arbitrarily deprived of it
- **Article 7:** right to be free from torture and Cruel, Inhuman or degrading treatment (CIDT)
- **Article 17:** protection of privacy and from unlawful attacks on honor and reputation

### INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS

### CONVENTION AGAINST TORTURE AND OTHER CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT

### CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN

For more information, visit the Office of the High Commissioner for Human Rights’ website: [www.ohchr.org](http://www.ohchr.org)

## BECOME A DEFENDER

- Host a Personal Safety Day. Include speakers and presenters from some of the community organizations you learned about in your community mapping exercise. Make available a self-defense class.
- Invite a speaker to address the issues of dating violence, cyber bullying and/or stalking, and discuss what you can do if someone you know is a victim or perpetrator.
- Set up a table at a popular neighborhood site and provide information about domestic violence, organizations working to stop it and opportunities for individuals to take action.
- Have a petition-signing in support of both U.S. and International laws to protect women and to stop violence against women and girls.
- Research to see if your city recognizes domestic violence as a civil right. If it does not, what can you do?

Everyone can become a defender, whether you have one day or an entire academic year.

Following are a few examples of how you can support students in their efforts to be defenders.

### TIPS:

- Have a strategy: Identify the problem to be addressed.
- Research the problem: Why is this a problem, what solutions have been tried (some of this will have been covered in the lesson)?
- What change is required?
- Define actions steps and specific target audiences—who can make the change happen?
- How can the group involve other supporters?
- How will the impact of the group's efforts be measured?

**1 DAY:** If you have one day to take action, select an action that is simple and focused, such as writing letters or organizing an information day in your school.

**1 WEEK:** If you have a week to take action, focus on an event or program that builds over the week from awareness to action.

### FOR EXAMPLE:

Organize a week for effecting change. Over the course of the week, begin by educating your target community on the issue and then provide a series of actions people can take.

**1 SEMESTER:** If you have a term to take action, build a program that integrates your classroom learning with a comprehensive, multi-layered project. Consider designing a human rights-based service learning project.

## ADDITIONAL RESOURCES

### WHO World Health Organization

[www.who.int](http://www.who.int)

WHO publishes periodic reports on gender discrimination and domestic violence. This site is a good source for statistics and other health and development information.

### UN Women

[www.unwomen.org/en](http://www.unwomen.org/en)

UN Women features information about gender equality and women's empowerment on an international level.

### UNFPA United Nations Population Fund

<http://www.unfpa.org/public/>

The UNFPA is an international development agency that works to promote every individual's right to health and equal opportunities. It focuses on population data to develop policies and programs that reduce poverty and promote overall health and well-being.

### National Coalition Against Domestic Violence

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

NCADV is an American-based non-profit that organizes women and their allies to end violence against women and children on a national level by addressing perpetuating conditions that condone this kind of violence.

### UNICEF report on domestic violence

<http://www.unicef-irc.org/publications/pdf/digest6e.pdf>

This report from UNICEF covers domestic violence from numerous angles. It addresses the current scope and magnitude through statistics, while also examining the causes and consequences. The UNICEF report also addresses the obligations of the state and suggests strategies and interventions.

### National Domestic Violence Hotline

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

A website built around the National Domestic Violence Hotline that raises awareness of domestic violence and provides services to victims, survivors and their families.

“THE FUTURE DOES NOT BELONG TO THOSE WHO ARE CONTENT WITH TODAY, APATHETIC TOWARD COMMON PROBLEMS AND THEIR FELLOW MAN ALIKE, TIMID AND FEARFUL IN THE FACE OF BOLD PROJECTS AND NEW IDEAS. RATHER, IT WILL BELONG TO THOSE WHO CAN BLEND PASSION, REASON AND COURAGE IN A PERSONAL COMMITMENT TO THE GREAT ENTERPRISES AND IDEALS OF AMERICAN SOCIETY.”

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ROBERT F. KENNEDY

# ARCHBISHOP DESMOND TUTU

“WE HAVE A GOD WHO DOESN’T SAY, ‘AH . . . GOT YOU!’ NO. GOD SAYS, ‘GET UP.’ AND GOD DUSTS US OFF AND GOD SAYS, ‘TRY AGAIN.’”

Archbishop Desmond Tutu’s work confronting the bigotry and violence of South Africa’s apartheid system won him the Nobel Peace Prize in 1984. Born in 1931 in Klerksdorf, he graduated from the University of South Africa in 1954 and was ordained as a priest in 1960. He studied and taught in England and South Africa, and in 1975 he was appointed dean of St. Mary’s Cathedral in Johannesburg, the first black South African to hold that position. In 1978 he became the first black general secretary of the South African Council of Churches. Outspoken against the evils of apartheid, he was vilified by friend and foe, press and politicians, yet through his extraordinary patriotism and commitment to humanity, his vision, and ultimately, his faith, he persevered. After South Africa’s first democratic, non-racial elections in 1994, effectively ending eighty years of white minority rule, the new parliament created the Truth and Reconciliation Commission, appointing Tutu as its head to lead his country in an agonizing and unwavering confrontation of the brutality of the past. His faith in the Almighty is exemplified by his belief in the Word made flesh; that the battle for the triumph of good will be won or lost, not by prayers alone, but by actions taken to confront evil here on earth.

Today Archbishop Tutu chairs “the Elders” a group of prominent world leaders who contribute their integrity and moral stature to deal with some of the world’s most pressing issues. Other members include Kofi Annan, Mary Robinson, Aung San Suu Kyi, and fellow *Speak Truth To Power* defender Muhammad Yunus.



Archbishop Desmond Tutu, ©2000 Eddie Adams

INTERVIEW TAKEN FROM KERRY KENNEDY’S BOOK *SPEAK TRUTH TO POWER*, 2000

There’s a high level of unemployment in South Africa that helps fuel a serious level of crime. These things feed off one another because the crime then tends to make foreign investors nervous. And there aren’t enough investors to make a significant impact on the economy so the ghastly legacies of apartheid—deficits in housing, in education, and health—can be truly addressed.

If you were to put it picturesquely, you would say this man and this woman lived in a shack before April 1994. And now, four years down the line, the same man and woman still live in a shack. One could say that democracy has not made a difference in material existence, but that’s being superficial.

There are changes of many kinds. Things have changed significantly for the government, despite the restrictions on resources. The miracle of 1994 still exists and continues despite all of these limiting factors that contribute to instability. They are providing free health care for children up to the age of six and for expectant mothers. They are providing free school meals and education through elementary school. But the most important change is something that people who have never lived under repression can never quite understand—what it means to be free. I am free.

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How do I describe that to you who have always been free? I can now walk tall with straight shoulders, and have this sense of pride because my dignity, which had been trodden underfoot for so long, has been restored. I have a president I love—who is admired by the whole world. I now live in a country whose representatives do not have to skulk around the international community. We are accepted internationally, in sports, etcetera. So some things have changed very dramatically, and other things have not changed.

When I became archbishop in 1986, it was an offense for me to go and live in Bishopscourt, the official residence of the Anglican archbishop of Cape Town. Now we live in a village that used to be white, and nobody turns a head. It's as if this is something we have done all our lives. Schools used to be segregated rigidly, according to race. Now the schools are mixed. Yes, whites tend to be able to afford private schools. But government schools, which in the past were segregated, have been desegregated. Now you see a school population reflecting the demography of our country.

I was an advocate for sanctions and as a result, most of the white community regarded me as the man they most loved to hate. They would say, "Sanctions are going to hurt blacks." Yet South Africa was prosperous largely on the basis of cheap labor, using the iniquitous migratory labor system, where black men lived in single-sex hostels for eleven months of the year. Even my constituents were ambivalent about me. And so you had graffiti like: "I was an Anglican until I put Tu and Tu together." Some were really quite funny, like "God loves Tutu" adding, "The gods must be crazy." If looks could kill, they murdered me many times over. When I got on a plane in Johannesburg, or a train in Cape Town, the looks that I got were enough to curdle milk.

I received death threats, but that was not unexpected. If you choose to be in the struggle, you are likely to be a target. There are casualties in a struggle. Of course, it isn't nice to have threats and things of that sort. But it is par for the course.

When they threatened my children, that really upset me, that really got my goat. If somebody is intent on threatening me, that's okay. But they didn't have a modicum of decency. They could hear it wasn't me, it wasn't my wife, it was only a child on the telephone. They could have either dropped the telephone, or said, "Can you call your father, or call your mother?" But they didn't.

One threat came from a group called the "White Commando." They said that either I left the country by a certain date, or they were going to dispense with me. We told the police, who showed a sense of humor. One said, "Archbishop, why don't you do us a favor and stay in bed that day?"

I think my family would have felt that they were disloyal if they pressured me to change. I asked Leah, my wife, once, "Would you like me to keep quiet?" I have never been more wonderfully affirmed than when she said, "We would much rather be unhappy with you on Robben Island (the South African island prison where black political prisoners were jailed), than have you unhappy thinking you were free (in the sense that I had been disloyal to what I believed was God's calling to me)." Anything else would have tasted like ashes. It would have been living a lie. There is no

reason to live like that. I suppose I could have been maybe part of a struggle in a less prominent position. But God took me, as they say, "by the scruff of the neck," like Jeremiah, who for me is a very attractive character because he complained: "God, you cheated me. You said I was going to be a prophet. And all you made me do is speak words of doom and judgment and criticism against the people I love very much. And yet if I try not to speak the words that you want me to speak, they are like a fire in my breast, and I can't hold them in."

Now you can't believe it's the same country. The pleasures of conforming are very, very great. Now it's almost the opposite. I mean on the street, they stop to shake hands and talk. When we found out that I had cancer, I was getting cards from the most unlikely quarters. At least on one occasion a white woman wanted to carry my bags and her family gave up their seats for me. It's a change, yes, it's almost like we are in a different country.

Our country knew that it had very limited options. We could not have gone the way of the Nuremberg trial option because we didn't have clear winners and losers. We could have gone the route of the blanket amnesty and say wipe the slate clean. We didn't go either way. We didn't go the way of revenge, but we went the way of individual amnesty, giving freedom for truth, with people applying for forgiveness in an open session, so that the world and those most closely involved would know what had happened. We were looking particularly to the fact that the process of transition is a very fragile, brittle one. We were saying we want stability, but it must be based on truth, to bring about closure as quickly as possible.

We should not be scared with being confrontational, of facing people with the wrong that they have done. Forgiving doesn't mean turning yourself into a doormat for people to wipe their boots on. Our Lord was very forgiving. But he faced up to those he thought were self-righteous, who were behaving in a ghastly fashion, and called them "a generation of vipers."

Forgiveness doesn't mean pretending things aren't as they really are. Forgiveness is the recognition that a ghastliness has happened. And forgiveness doesn't mean trying to paper over the cracks, which is what people do when they say, "Let bygones be bygones." Because they will not. They have an incredible capacity for always returning to haunt you. Forgiveness means that the wronged and the culprits of those wrongs acknowledge that something happened. And there is necessarily a measure of confrontation. People sometimes think that you shouldn't be abrasive. But sometimes you have to be to make someone acknowledge that they have done something wrong. Then once the culprit says, "I am sorry," the wronged person is under obligation, certainly if he or she is a Christian, to forgive. And forgiving means actually giving the opportunity of a new beginning.

It's like someone sitting in a dank room. It's musty. The windows are closed. The curtains are drawn. But outside the sun is shining. There is fresh air. Forgiveness is like opening the curtains, opening the window, letting the light and the air into the person's life that was like that dank room, and giving them the chance to make this new beginning. You and I as Christians have such a wonderful faith,

because it is a faith of ever-new beginnings. We have a God who doesn't say, "Ah...Got you!" No, God says, "Get up." And God dusts us off and God says, "Try again."

In one instance, I was preaching in a posh church of some of the elite in the white Afrikaner community, a Dutch Reformed church, and I was probably the first black person to have done so.

I spoke about some of the things we had uncovered in the Truth and Reconciliation Commission. For instance, the previous government had had a chemical and a biological warfare program which was not just defensive, and had been looking for germs that would target only black people. They wanted to poison Nelson Mandela so that he didn't survive too long after he was released from prison. One of the ministers in the church came and joined me in the pulpit, and broke down, saying he had been a military chaplain for thirty years and didn't know these things. He hoped he'd be forgiven and I embraced him. There are others who have been less than forthright, but generally you have had people say, "We are sorry." Most of our people are ready to forgive.

There are those who are not ready to forgive, like the family of Steve Biko. That demonstrates that we are dealing with something that is not facile. It is not cheap. It is not easy. To be reconciled is not easy. And they make us so very aware of that.

One of the extraordinary things is how many of those who have suffered most grievously have been ready to forgive—people who you thought might be consumed by bitterness, by a lust for revenge. A massacre occurred in which soldiers had opened fire on a demonstration by the ANC (African National Congress), and about twenty people were killed and many wounded. We had a hearing chock-a-block full with people who had lost loved ones, or been injured. Four officers came up, one white and three black. The white said: "We gave the orders for the soldiers to open fire"—in this room, where the tension could be cut with a knife, it was so palpable. Then he turned to the audience and said, "Please, forgive us. And please receive these, my colleagues, back into the community." And that very angry audience broke out into quite deafening applause. It was an incredible moment. I said, "Let's keep quiet, because we are in the presence of something holy."

# RECONCILIATION

## ARCHBISHOP DESMOND TUTU

LESSON GRADE 9-12  
HUMAN RIGHTS ISSUE: JUSTICE

### UNIVERSAL DECLARATION OF HUMAN RIGHTS:

**Article 6:** Right to Recognition as a Person before the Law

**Article 7:** Right to Equality before the Law

**Article 8:** Right to Remedy by a Competent Tribunal

### GUIDING QUESTIONS:

- What approaches are used to resolve conflict?
- What needs to be in place for reconciliation to be successful?

**TIME REQUIREMENT:** 80 minutes

### OBJECTIVES:

After this lesson, students will be able to:

- Know who Archbishop Desmond Tutu is
- and why he is a Nobel Prize recipient and human rights defender.
- Distinguish between different approaches to achieving justice and resolving conflict.
- Advance peaceful means to conflict resolution.

### COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-LITERACY.RH.6-8.2
- CCSS.ELA-LITERACY.RH.6-8.4
- CCSS.ELA-LITERACY.WHST.6-8.7
- CCSS.ELA-LITERACY.WHST.6-8.9

### VOCABULARY:

- Reconciliation
- Apartheid
- Afrikaner
- Patriotism
- Restorative justice
- Repression
- Post-conflict
- Revenge
- Genocide
- Amnesty
- African National Congress

### CONCEPTS:

- Justice
- Human rights
- Individual Responsibility

### TECHNOLOGY REQUIRED::

Internet Access

### TEACHER TIP:

- Students should have an introductory to at least one case of internal conflict, political or ethnic.
- This lesson should be taught after students have studied the post World War II works and global issues.

### MATERIALS:

- Interview with Desmond Tutu from *Speak Truth To Power* [www.rfkhumanrights.org](http://www.rfkhumanrights.org) / click on **Speak Truth to Power** / click on “Defenders” tab
- Desmond Tutu: Hope in Troubled Times <http://www.YouTube.com/watch?v=ILCdwJj37iw>
- Desmond Tutu: Truth and Reconciliation: <http://blogs.nysut.org/sttp/2010/11/06/video-desmond-tutu/>

## STUDENT ACTIVITIES

### ANTICIPATORY SET:

- Ask students to read the interview with Archbishop Tutu from *Speak Truth To Power* and view “Desmond Tutu: Truth and Reconciliation”: <http://blogs.nysut.org/sttp/defenders/desmond-tutu/> and <http://blogs.nysut.org/sttp/2010/11/06/video-desmond-tutu/>. In this lesson, students will gain a greater understanding of ways to resolve conflict.
- After reading the interview and viewing the video, conduct a class discussion based on these questions:

#### Interview:

- How does Archbishop Desmond Tutu define forgiveness?
- What examples of forgiveness does he write about?

#### Video:

- What are the three ways the archbishop gives as examples on how to deal with post-conflict reconciliation? Give your interpretation of each example.
- What did Archbishop Tutu mean when he said, “The past refuses to lie down quietly,” with regard to reconciliation after apartheid was outlawed?

### ACTIVITY 1:

#### Carousel Activity:

- Write the following words on flip chart paper and post them on the classroom walls: Punishment, Revenge, Reconciliation, and Retribution.
- Ask the students to write their “first thoughts” about each word.
- After they have completed responding to each word, ask the students to write one word or statement under the appropriate word.
- Break students into four groups and distribute one word per group. Have each group discuss and present the collective thinking about the word they were given.
- As a class, discuss the responses and decide which approach will bring about the best resolution.

### ACTIVITY 2:

Give students the following quotations and discuss their meaning:

*“Until we can forgive, we will never be free.”—Nelson Mandela (anti-apartheid activist, former president of South Africa)*  
*“If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner.”—Nelson Mandela*  
*“Reconciliation is to understand both sides; to go to one side and describe the suffering being endured by the other side, and then go to the other side and endure the suffering being endured by the first side.”—Thích Nhat Hanh (Vietnamese monk and activist)*

- Divide students into two groups for a debate. Allow time for students to discuss their strategies for the debate and to write talking points.
- One side should argue that reconciliation is necessary.
- One side should argue against reconciliation.
- After the debate, discuss how neither side of the debate has to exclude the other.
- Reconciliation includes justice.
- Use this quote:  
*“Reconciliation should be accompanied by justice, otherwise it will not last. While we all hope for peace, it shouldn’t be peace at any cost but peace based on principle, on justice.”—Corazon Aquino (former president of the Philippines; first female president in Asia)*
- Point out continuing problems in countries or for groups which have not reconciled.
- Have students try to think of other countries in which reconciliation has succeeded or failed.
- Students should pick a divided country/region and write a paragraph of forgiveness from the perspective of each side to the other.

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by ‘ratifying’ them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

### CONVENTION ON THE ELIMINATION OF RACIAL DISCRIMINATION (CERD)

- **Article 3:** Prevention, Prohibition and Eradication of Apartheid and Racial Segregation
- **Article 5:** Elimination of Racial Discrimination
- **Article 6:** Protection and Remedies against Racial Discrimination

### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR)

### INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (ICESCR)

For more information, visit the Office of the High Commissioner for Human Rights’ website: [www.ohchr.org](http://www.ohchr.org)

## BECOME A DEFENDER

- Watch the video clip Desmond Tutu: Hope in Troubled Times: <https://www.youtube.com/watch?v=ILCdwJj37iw>. While Archbishop Tutu is widely known for his role in the Truth and Reconciliation hearings in South Africa, he is a passionate believer that each and every person can make a difference.
- Start a peer mediation program in your school. If there is already one, become involved.
- Create materials such as posters and brochures to use in a teach-in at your school, community center, faith-based group, or civic group. The materials should specify a global conflict (including the USA) and attempts to reconcile the parties' differences. Consider how these local groups could assist in helping the global organizations.
- Draft a play using a global conflict that is in negotiations for reconciliation. Use information from the archbishop's interview and videos, as well as knowledge of social studies to write a convincing argument for reconciliation.

## ADDITIONAL RESOURCES

### **Conflict Transformation and Reconciliation in Rwanda:**

<http://www.peacemakers.ca/research/Africa/RwandaPeaceLinks.html>

This website lists organizations working on peacebuilding in Rwanda. This list consists of both government and civil society organizations and is largely edited by its readership.

### **Race and Reconciliation:**

<http://www.mott.org/ourissues/Race%20and%20Reconciliation.aspx>

The Charles Stewart Mott Foundation funds organizations that work in South Africa and the Western Balkans to overcome legacies of violent ethnic or racial conflicts.

### **The Fellowship of Reconciliation:**

<http://forusa.org/>

The Fellowship of Reconciliation, with a history of almost a hundred years of work for peace, justice and non-violence, focuses the power of compassionate action by individuals throughout the world to their work for reconciliation.

### **EurasiaNet.org:**

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

EurasiaNet.org provides information and analysis about political, economic, environmental and social developments in the countries of Central Asia and the Caucasus, as well as in Russia, Turkey, and Southwest Asia.

### **The International Institute for Democracy and Electoral Assistance**

Assistance (International IDEA):

<http://www.idea.int/conflict/sr/>

The International Institute for Democracy and Electoral Assistance (International IDEA) focuses on supporting stronger democratic institutions and processes, and more sustainable, effective and legitimate democracy. .

“THE FUTURE IS NOT A GIFT: IT IS AN  
ACHIEVEMENT. EVERY GENERATION HELPS  
MAKE ITS OWN FUTURE. THIS IS THE  
ESSENTIAL CHALLENGE OF THE PRESENT.”

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ROBERT F. KENNEDY

# ANONYMOUS

“WE ARE HELPING THE PEOPLE. THE PROBLEM IS THAT THE GOVERNMENT DOESN'T WANT THIS TYPE OF HELP. IT IS CERTAINLY TO THE GOVERNMENT'S BENEFIT THAT PEOPLE DON'T KNOW MUCH ABOUT LAWS BECAUSE THEN PEOPLE WILL NOT DEMAND ANY RIGHTS. THIS IS ONE REASON WHY IT WOULD BE DIFFICULT FOR ME TO REVEAL MY NAME.”

In 2000, Freedom House, an organization based in Washington, D.C., described the dire state of repression in Sudan, so perilous for human rights that it was the only place in the world where we were asked not to reveal the identity of the defender: “The Sudanese government and its agents are bombing, burning, and raiding southern villages, enslaving thousands of women and children, kidnapping and forcibly converting Christian boys, by sending them to the front as cannon fodder, annihilating entire villages or relocating them into concentration camps called ‘peace villages,’ while preventing food from reaching starving villages. Individual Christians, including clergy, continue to be imprisoned, flogged, tortured, assassinated, and even crucified for their faith.”

Sudan gained independence from Britain in 1956. Thirty years later, Islamic extremists based in Khartoum seized control of the democratically elected government, launching a holy war against their own Christian citizens in the south. This war led to the deaths of 1.9 million people and the displacement of 5 million more. The reign of terror reached far beyond the Christian community, to every person, animist and Muslim alike, who was suspected of failing to adhere to the government's arbitrary code of conduct. Against all odds, and under threat of certain brutal torture and death, the human rights defender we call Anonymous spread the word of liberty, offering Sudanese compatriots a path to a better future.

The civil war between the North and the South officially ended with the signing of the 2005 peace agreement, while, at the same time, a bitter war between the government and rebel factions in Sudan's westernmost province, Darfur, was being fought. In 2011, The Republic of South Sudan became an independent country.



Anonymous, ©2000 Eddie Adams

INTERVIEW TAKEN FROM KERRY KENNEDY'S BOOK SPEAK TRUTH TO POWER, 2000

When I lost my job in 1989 along with ten thousand others. I became involved in human rights because of the political situation in Sudan. The government wanted to ensure that those not affiliated with the official agenda were marginalized. I felt that we who were lucky and who had an education needed to help those with the greatest need: People who lost their basic rights and who were arrested on a nearly daily basis. We were able to extend our activities in refugee areas and around some parts of the country.

We began by raising public awareness of the negative effects of the government policy of organized mass marriages. These marriages were one of the crucial points in the political agenda. The idea was to encourage marriage to promote an image of “a good Muslim,” and to discourage promiscuity and sexual dissidence. The government organizes festivals and calls people to register their names. They gather over five hundred couples at a time, by bribing them with fifteen thousand Sudanese pounds and sometimes a piece of land. Given the poor state of the economy, people are encouraged to get involved in these marriages, accepting the idea that their daughter will marry a person who has married three or four times in the past, as long as it relieves them of the responsibility of having a daughter.

So these young girls marry, become pregnant, and then after collecting the money and the land, their husbands run away. In the end the women are left alone with a child to raise. They go to the Sharia courts in the hope of gaining maintenance fees from their husbands, but this rarely works.

Instead, as Sudan PANA (the Pan African News Agency) reported on February 1, 2000, courts in Sudan have divorced some twenty-five thousand husbands in absentia in the past three years. In such cases, the law gives the defendant a month's

notice to appear before the court, after a divorce advertisement is published in a newspaper. If the ultimatum expires and the husband does not comply, the court will automatically divorce the wife “in his absence.”

We monitor human rights violations like these, we discuss existing laws with women’s groups to raise awareness, and we network among different groups to mobilize against these laws. Furthermore, we train young people to provide legal aid for the increasing number of displaced communities.

The vast majority of families in squatter communities are headed by women. The husbands are usually soldiers or unemployed men, so the women are forced to work. The easiest way to get money is to go in the streets and become a street vendor—selling tea or brewing the local alcohol, which is a traditional women’s practice in the south and west. However, the women are not aware that they are working illegally. They are subsequently arrested by the popular police force who search their houses, confiscate their belongings, and destroy their dwellings. Worse, the women can be lashed and fined £150,000 or more. One of our tasks has been to find some income-generating activities for these women. We go to courts on the behalf of the women arrested. And through networking developed with different organizations we started collecting money to pay the fines, a sum that was constantly increasing, as the fines were revenue sources for the government.

We are helping the people, especially women, to become more aware of their rights as human beings and as Sudanese, no matter what their ethnic group or religion is. The problem is, the government doesn’t want this type of help. It is certainly to the government’s benefit that people don’t know much about the laws, because then people will not demand any rights. This is one reason why it would be difficult for me to reveal my name. Those whom the government suspects of working on human rights are arrested, often tortured in ghost houses (which are unknown detention centers) or, if one is lucky, put in prison for an undetermined period of time. Just recently we had a journalist arrested who was kept in jail for a short while, comparatively—only two months. But he was tortured: both knees broken and his feet burned. The police didn’t want to release him because they were afraid that his family would object. They kept him until his feet healed, just a week ago. There are so many incidents of this sort, as well as disappearances.

People frequently disappear or are arrested, and the security people come the next day and say they died of “natural” causes. A well-known physician, the late Dr. Ali Fadl, arrested early in 1992, was tortured and developed a brain abscess. He died soon after. The death certificate indicated that he had cerebral malaria. His father was not allowed to take the body or even see it, and the burial was done by security forces. This is only one of many cases.

As a consequence of the war, all the young people in our country, after taking university entrance exams, are drafted and sent to jihad. They are given less than a month training—not nearly enough—handed weapons, and sent to the front. A group of forcibly conscribed boys escaped from a camp north of Khartoum last year. When the guards found out, they started shooting at

them. The boys ran to the river but some did not know how to swim. More than fifteen were shot dead. This incident became public knowledge when the bodies floated along the Nile. Until that time the government denied it, claiming that the kids had attempted to escape, that they had gotten on a boat which had sunk, and that they had drowned as a consequence. But that was not true. They actually shot these poor boys while they were trying to swim or hide in the river.

The best way to stop these abuses is for people to be aware of their rights. Over the past few years about seventeen NGOs working in women’s rights have been formed. Women are forming cooperatives, developing income-generating projects, and the good thing is that these women are coming together independently of their ethnicity, religion, and race. This activity is even having an effect among Sudanese women outside the country. What is going on today seems to transcend political affiliation, and while it is slow, it is very encouraging.

Women have a particularly difficult situation in Sudan. First of all, the government issued a series of laws that restricted fundamental women’s rights. Any woman who is traveling must submit her visa application to the Women’s Committee at the Ministry of Interior. This committee makes sure that the woman in question has a male guardian to accompany her, and that she has the consent of her husband. Second, a strict dress code dictates that every woman must cover her head and her hair completely, and wear a long dress covering her ankles. Employed women cannot hope to attain senior posts. There is a very well-known incident in the police department, where two women reached the level of commander and were subsequently asked to resign. The government also changed family law to encourage polygamy and to give men more freedom, including making it easier for them to obtain a divorce. According to Islam, women are supposed to have access to divorce just as easily as men do. In practice, it is extremely difficult for a woman to ask for divorce while a man can proceed with no explanations whatsoever.

Under the new family law, a man can declare *nashiz* (violation of marital duties) when a woman does not obey. The husband is then allowed to place his unruly wife in an obedience home. He can refuse to divorce claiming that she, for example, goes out without his permission. This is considered sufficient justification. The government has also imposed a series of new inheritance laws that are also discriminatory to women. These new moral codes have terrible implications for society. Even if you, a woman, are just walking with a man, you have to prove that this man is your brother, or your husband, or uncle.

If a woman is walking in the street without a veil, she can be arrested and lashed by the popular defense police. The same rules apply even if the women are pregnant, which is why there are so many stories of women aborting while being lashed. On buses, women have to sit in the last two rows in the back. It has been really difficult for women.

My father was a doctor. He worked in different parts of Sudan. He loved his patients. In one of the regions where he worked he was

called *abu fanous*, “the man with the lantern,” because he would do his rounds examining his patients in their homes, in their huts. My mother worked with different groups; Girl Guides, first aid, charity as well as church groups. Our home was always a busy home. We always had somebody who was coming for treatment, or giving birth in our house. My parents taught us how to love our people, however simple, or poor. We felt attached to them, and my parents loved our family. My grandfather was a farmer and we still feel very attached to our extended family. I think my love of family made me love Sudan and regard all the Sudanese as my own family. I feel very much tied to my country. And I always had the feeling that I have to do something for my people, the same way my parents did and the way my father did for his patients. This atmosphere contributed to my taking on the work that I do today.

All over the country, the level of poverty is astonishing, especially among the displaced. Young people are willing to leave the country at any cost, so there is also a terrible brain drain happening. In some of the faculties, 70 percent of the students are girls because the boys avoid the university, since they are forced to go to jihad beforehand. Even now, there aren't many young men around, only girls, and many girls marry old men and foreigners, partly because most of the young men are away and partly because girls want to leave the country at any cost, even if it means marrying a foreigner of whom they know very little.

People are forced to keeping quiet . One man who works in a bank told me that every employee in his office has two others watching him. Not necessarily government agents, but paid informers. Everyone is aware that the government takes advantage of the overwhelming poverty and pays people to spy on others. Youngsters are encouraged to spy on their own families, and are kept on a payroll of one of the security forces. The international community could help this situation by exposing these human rights violations. What is happening could be reported through CNN and BBC. It is not food aid for famine that is important, but media, newspapers and television coverage. That would make a difference. It would put pressure on the government, which is the cause of this deteriorating situation in human rights.

Because of this war we lost one and a half million lives and we are expecting more conflict. The south is a tragedy, but equally all the west, the north, everywhere. The country is really collapsing; the health system, education, everything. Yet at the end of the day, it is not the government who decides—it's the people. Since 1993, I have noted a new mood in the civil society. All Sudanese, and especially women, are becoming more aware of the importance of forming alliances, of trying to improve their lives, and trying to change what is going on. These special groups can do a lot for change. Ultimately, I don't think that the government will greatly alter in the coming five to ten years. But through this network that we are developing, and through the confidence and the hope of all human rights activists, change will come. I don't think I will witness this, but if you start moving things, there will be an effect.

Courage means a lot of things to me: it means commitment, it

means hope. It means thinking first of others. It means a strong belief in human rights, a strong belief in the power of the people, and it means turning our backs on the power of the rulers. Courage will bring change to us in Sudan.

# GIVING VOICE TO THE VOICELESS ANONYMOUS

LESSON GRADE LEVEL: 6–12  
HUMAN RIGHTS ISSUES: POLITICAL FREEDOM,  
WOMEN’S RIGHTS, WATER AND FOOD

## UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 1:** Right to Equality
- **Article 21** Right to Participate in Government and Free Elections

## TIME REQUIREMENT FOR THE LESSON:

- Minimum of 40 minutes;  
maximum of 120 minutes

## GUIDING QUESTIONS:

- How can students bring awareness to others on the issue of violations of human rights in Sudan?
- How can students become defenders of human rights?

## OBJECTIVES:

After this lesson, students will be able to:

- Connect the study of human rights in the past to the defender named Anonymous.
- Understand the dire condition of human rights in Sudan.
- Become aware of how ordinary citizens and students have made a difference fighting those abuses.
- Become human rights defenders.

## COMMON CORE LEARNING STANDARDS:

- CCSS.ELA- LITERACY.RH.6-8.1
- CCSS.ELA- LITERACY.RH.6-8.7
- CCSS.ELA-LITERACY.WHST.6-8.9
- CCSS.ELA-LITERACY.RH.9-10.1
- CCSS.ELA-LITERACY.RH.9-10.7
- CCSS.ELA-LITERACY.WHST.9-10.8
- CCSS.ELA-LITERACY.RH.11-12.1
- CCSS.ELA-LITERACY.RH.11-12.7
- CCSS.ELA-LITERACY.WHST.11-12.9
- CCSS.ELA-LITERACY.RH.11-12.1
- CCSS.ELA-LITERACY.RH.11-12.7
- CCSS.ELA-LITERACY.WHST.11-12.9

## VOCABULARY:

- **Defender**
- **Anonymous**
- **Human rights**
- **Sudan**
- **Omar al-Bashir**
- **Genocide**

## CONCEPTS:

- **Human rights**
- **Global citizenship**
- **Justice**
- **Government**
- **Power**
- **Individual responsibility**

## TECHNOLOGY REQUIRED:

- An LCD projector
- Computer lab or laptop cart with Internet access

## MATERIALS NEEDED FOR THE LESSON:

- Excerpt from the profile of Anonymous in *Speak Truth To Power* [www.RFKHumanRights.Org](http://www.RFKHumanRights.Org) /Click on *Speak Truth To Power* / Click on “Defenders” tab
- History Channel’s America: The Story of Us—Harriet Tubman  
<http://www.history.com/topics/black-history/harriet-tubman/videos/harriet-tubman-and-the-underground-railroad>
- Map of the Sudan:  
[http://www.nationsonline.org/maps/sudan\\_map.jpg](http://www.nationsonline.org/maps/sudan_map.jpg)
- Women in South Sudan:  
<https://www.youtube.com/watch?v=Xtku-BWLaCA>
- The “Lost Boys” Refugees of Sudan:  
[https://www.youtube.com/watch?v=JV2UoY\\_3iSY&list=PL4RkB9j5pO\\_47QGw4l3x-TEyHL9vB1tzo&index=5](https://www.youtube.com/watch?v=JV2UoY_3iSY&list=PL4RkB9j5pO_47QGw4l3x-TEyHL9vB1tzo&index=5)
- Acid Attacks on Sudanese Women:  
<https://www.youtube.com/watch?v=flqyYAIR7Og>
- Sudanese Women Jailed for Wearing Pants:  
<https://www.youtube.com/watch?v=-bM4RmHw6z8>
- Genocide in the Darfur region of Sudan:  
[https://www.youtube.com/watch?v=m8\\_\\_o6mzsX0](https://www.youtube.com/watch?v=m8__o6mzsX0)
- Biographical sketch of President al-Bashir:  
<http://www.britannica.com/EBchecked/topic/54890/Omar-Hassan-Ahmad-al-Bashir>

## TEACHER TIPS

- It is highly recommended that the following lesson be used immediately after the study of one of these historical figures: Fredrick Douglass, Harriet Tubman, Mahatma Gandhi or Nelson Mandela. Doing so provides the vital historical context that makes the study of a current defender even more relevant.
- To protect his or her safety, this defender’s *Speak Truth To Power* profile makes it intentionally unclear whether he or she are a woman or man, reinforced by the black hood.

## STUDENT ACTIVITIES

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### ANTICIPATORY SET:

- After the study of one or more of the historical human rights figures mentioned in the Teacher Tips, show the profile of Harriet Tubman from the History Channel's *America: The Story of Us*: <http://www.history.com/topics/black-history/harriet-tubman/videos/harriet-tubman-and-the-underground-railroad>

### DISCUSSION QUESTIONS:

- After a class viewing of the excerpt, conduct a discussion using the following:
  - What made Harriet Tubman so powerful?
  - How can she be a role model for us today?
  - Where might she be working for human freedom in our time?

### ACTIVITY 1:

- Suggest to the students that, if she were alive, Tubman might be working Sudan. Show the image of the defender Anonymous, as pictured on the cover of *Speak Truth To Power*. Begin a class discussion by asking students if this defender is in some way a modern day Harriet Tubman.
- Show a map of the Sudan: [http://www.nationsonline.org/maps/sudan\\_map.jpg](http://www.nationsonline.org/maps/sudan_map.jpg). Inform the class that this is where the defender Anonymous lives and writes about the struggles in the Sudan.
- Assign the students to read an excerpt on Anonymous, as taken from an interview with Kerry Kennedy in *Speak Truth To Power*: [www.RFKHumanRights.Org](http://www.RFKHumanRights.Org) / Click on *Speak Truth To Power* / Click on “Defenders” tab.
- Show students a photo of Omar al-Bashir, President of Sudan: <http://www.bbc.co.uk/news/world-africa-16010445>. Read to the students the biographical sketch of President al-Bashir: <http://www.britannica.com/EBchecked/topic/54890/Omar-Hassan-Ahmad-al-Bashir>.
- Either in a computer lab or with a few computers spread throughout the classroom as learning stations, assign students to the computers.
- Have the links to the websites available on the computers.
- Instruct the students to watch several short videos on the issues that Anonymous described about human rights in Sudan.

**TEACHER TIP:** You can choose to show all or some of the videos:

- Women in South Sudan
- The “Lost Boys” Refugees of Sudan
- Acid Attacks on Sudanese Women
- Sudanese Women Jailed for Wearing Pants
- Genocide in the Darfur region of Sudan

### DISCUSSION QUESTIONS:

- Ask for student reactions to the video. End the discussion with the following questions:
  - What would Harriet Tubman do to address these situations?
  - How does helping Sudan help the cause of freedom around the world?
  - How does being anonymous help the defender?
  - Why do other defenders choose to be open about their identities?
  - Have you ever helped someone without taking credit? If so, how did you feel?
  - Have you helped someone who didn't thank you? If so, how did you feel?
  - What does humility mean?
  - Can someone be anonymous and still speak truth to power?
  - Are most human rights defenders anonymous? Well known? In between?
  - Celebrities like Mia Farrow, George Clooney, Don Cheadle and others have taken up the cause of Sudan. How does celebrity help the cause?

### EXPANDING OPPORTUNITIES:

- For a short homework assignment, students can write a letter to Anonymous describing what they have learned about Sudan.
- For a longer project, students can write poems, or create posters, brochures or websites on Sudan or Anonymous.
- Have a fundraiser for Sudan at your school. Examples are a spaghetti dinner, car wash, loose change drive, or battle of the bands. Make posters and advertise that proceeds will go toward helping the people of Sudan. Make sure that students have information available to participants on human rights violations in Sudan.
- Create a Facebook page on the issue of defending human rights in Sudan and/or Darfur.
- Plan a Fast-a-thon, Day of Silence, or Walking for Pledges event that attracts awareness to this cause.
- Talk with your church, mosque, or synagogue about how they can become involved as well. Be prepared with steps on how to become actively engaged in defending human rights through the organizations you have studied in this lesson.

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by ‘ratifying’ them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

### CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN

- **Article 5:** Obligations to modify social and cultural practices that cause prejudices against women
- **Article 15:** Obligation on the State to ensure equality before law for women and men

### INTERNATIONAL HUMAN RIGHTS TREATIES

#### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS

#### INTERNATIONAL CONVENTION FOR THE PROTECTION OF ALL PERSONS FROM ENFORCED DISAPPEARANCE

#### CONVENTION AGAINST TORTURE AND OTHER CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT

For more information, visit the Office of the High Commissioner for Human Rights’ website: [www.ohchr.org](http://www.ohchr.org)

## BECOME A DEFENDER

- Have a fundraiser for Sudan at your school. Examples are a spaghetti dinner, car wash, loose change drive, or battle of the bands. Make posters and advertise that proceeds will go toward helping the people of Sudan. Make sure that students have information available to participants on human rights violations in Sudan.
- Create a Facebook page on the issue of defending human rights in Sudan and/or Darfur.
- Plan a Fast-a-thon, Day of Silence, or Walking for Pledges event that attracts awareness to this cause.
- Talk with your church, mosque, or synagogue about how they can become involved as well. Be prepared with steps on how to become actively engaged in defending human rights through the organizations you have studied in this lesson.
- The *Speak Truth To Power* defender Anonymous chose to risk his or her life by speaking up for human rights in Sudan. The following websites provide examples of students from a variety of backgrounds who have also reached out to make that country a better place:
  - How would you become active in one of these organizations?
    - Help Darfur Now  
[www.helpdarfurnow.org](http://www.helpdarfurnow.org)
    - Students for Sudan  
<https://www.facebook.com/StudentsForStudentsSouthSudan>
    - Springville Students for Human Rights  
[www.springvillegi.org/webpages/humanrights/](http://www.springvillegi.org/webpages/humanrights/)
    - Save Darfur  
[www.savedarfur.org](http://www.savedarfur.org)
    - Stand Now  
[www.standnow.org](http://www.standnow.org)
    - Darfur Dream Team  
[www.darfurdreamteam.org/](http://www.darfurdreamteam.org/)

## ADDITIONAL RESOURCES

### **My Sister's Keeper:**

[www.mskeeper.org/site/](http://www.mskeeper.org/site/)

My Sister's Keeper is a women-led humanitarian organization that works to assist, protect and advocate for the women of southern Sudan.

### **Women for Women International:**

<http://www.womenforwomen.org>

Women for Women International works to ensure that women are healthy, sustain an income, are decision-makers, and have strong social networks and safety nets, so that they are in a strong position to advocate for their rights.

### **The Enough Project:**

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

The Enough Project is helping to build a permanent constituency to prevent genocide and crimes against humanity.

### **UN Women**

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

UN Women is the United Nations Entity for Gender Equality and the Empowerment of Women, bringing together resources and mandates for greater impact.

### **Camp Darfur**

<http://www.iactivism.org/our-work/campdarfur/>

Camp Darfur is an interactive awareness and educational event that brings attention to the ongoing genocide in Darfur, Sudan, and gives individuals the opportunity to discover their ability and power to make a difference.

### **Darfur Women Action Group**

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

The core priority for Darfur Women Action Group lies in advancing human rights and supporting Darfuri to meet the challenges of the 21st Century by supporting women NGOs at the grassroots and national level in the US and on the ground in Darfur, building their capacity to lead desirable change, and providing opportunities for the international community to hear directly from those most affected by the conflict.

### **Darfur is Dying Interactive Game**

[www.darfurisdying.com/](http://www.darfurisdying.com/)

Darfur is Dying is a web-based video game that provides a window into the experience of the 2.5 million refugees in the Darfur region of Sudan. It is designed to raise awareness of the genocide taking place in Darfur and empower students to help stop the crisis.

“THE FUTURE IS NOT A GIFT: IT IS AN  
ACHIEVEMENT. EVERY GENERATION HELPS  
MAKE ITS OWN FUTURE. THIS IS THE  
ESSENTIAL CHALLENGE OF THE PRESENT.”

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ROBERT F. KENNEDY

# RIGOBERTA MENCHÚ TUM

“I WAS A MILITANT WOMAN IN THE CAUSE OF JUSTICE . AND FOR TWELVE YEARS I DID NOT HAVE A HOME OF MY OWN OR A FAMILY.”

Rigoberta Menchú Tum is a heroine to Maya Indians in Guatemala and indigenous peoples throughout the world. Born into an impoverished family in 1959, the daughter of an active member of the CUC (Committee of Campesinos [Agricultural Workers]), she joined the union in 1979, despite the fact that several members of her family had been persecuted for their membership. In the early 1980s, the Guatemalan military launched a “scorched earth campaign,” burning over four hundred Maya villages to the ground, massacring hundreds of children, women, and the infirm; and brutally torturing and murdering anyone suspected of dissenting from the policy of repression. The military killed up to two hundred thousand people, mostly Maya Indians, and forced one million people into exile. Menchú’s mother and brother were kidnapped and killed, and her father burned alive. While the Guatemalan army marched against its people, the rest of the world remained almost completely silent. In 1983, Menchú published her autobiography, an account of the Guatemalan conflict. *I, Rigoberta Menchú* was translated into twelve languages, and was an influential factor in changing world opinion about support for the military. Fifteen years later, discrepancies were found about certain details of the work, but there is no dispute regarding its essential truth and the massive suffering of Guatemala’s indigenous peoples at the hands of the hemisphere’s most brutal military government. In 1992, Rigoberta Menchú Tum won the Nobel Peace Prize for her work. Menchú has been forced into exile, three times for her advocacy within Guatemala, and despite the threats, she continues her work today on human rights, indigenous rights, women’s rights, and development. In 1993 she was named as a UNESCO Goodwill Ambassador. She has been active in trying to attain justice for the genocide of Guatemala even pursuing claims today in Spanish courts due to the legacy of impunity in her home country.



Rigoberta Menchú Tum ©Eddie Adams

INTERVIEW TAKEN FROM KERRY KENNEDY’S BOOK *SPEAK TRUTH TO POWER*, 2000

Struggles for the rights of poor people, for dignity, for human life, seem to be very, very dark tunnels, but one should always try, in that struggle, to find some light and some hope. The most important thing to have is a great quantity

of positive feelings and thoughts. Even though one can easily be pessimistic, I always attempt to look for the highest values that human beings could possibly have. We have to invent hope all over again. One day, sadly, I said to myself with great conviction: the death of my parents can never be recuperated. Their lives cannot be brought back. And what can also never, never be recuperated is the violation of their dignity as human beings. Nothing will ever convince me that anything could happen to pay back that debt.

Now, I don’t think this realization is a personal matter; rather, it is a social question. It’s a question of a society, of history, of all memory. Those of us who are victims are the ones that decide what pardons are going to take place, and under what sort of conditions. We, who have survived the crimes, are the ones who should have the last words, not those observing. I respect the opinions of those who say that a decree or an accord or a religious philosophy is enough to pardon others, but I really would like, much more than that, to hear the voice of the victims. And at this moment, the victims are really not listened to.

An amnesty is invented by two actors in a war. It’s hardly the idea of the victims, or of the society. Two armed groups who have been combating each other decide that it is best for each to pardon the other. This is the whole vulgar reality that the struggle for human rights has to go through at this moment.

An agreement with real dialogue would bring war to an end as soon as possible. But I never could accept that two sides that have committed horrendous atrocities could simply pardon themselves. What the amnesties do is simply forget and obliterate, with one simple signature, all the violations of human rights that have taken place. Many of these abuses continue in the lives of the victims, in the orphans of that conflict. So even though there are amnesties in countries such as Argentina, Chile, El Salvador, and Guatemala, I can see that people do not forget the human rights violations that they have suffered, and they continue to live them. These are things that are not going to be forgotten.

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A real reconciliation has to be based on the search for truth. We who are the victims of these abuses have a right to the truth. Finding the truth is not enough. What we also have to find is justice. And the ways, the processes, and the means by which this justice can be accomplished are through law and through the courts, through procedures that are legal.

This is why I now have a legal case in Guatemala against the military. We have a lot of corrupt judges, we know about bribery and threats. The military does not want to set a precedent for real justice, so they bribe the entire legal system. One of these days that system will become more fair. But we have to give time to the system of justice to improve.

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**I DON'T THINK THIS REALIZATION IS A PERSONAL MATTER;  
RATHER, IT IS A SOCIAL QUESTION. IT'S A QUESTION OF  
A SOCIETY, OF HISTORY, OF ALL MEMORY.**

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Living in a country of such violence, of such a history of blood, no one, no one would want to bring a child into this world. I was a militant woman in the cause of justice. And for twelve years I did not have a home of my own or a family. I lived in refugee camps when I could. I lived in the homes of nuns in Mexico. I left behind many, many bags in many different countries, in many different buildings. Under those circumstances, what would I have done with a child? I was involved in all kinds of risks, and thought that maybe I would have to sacrifice my life for my people. When one says that, you understand, it is not just a slogan, but a real-life experience. I exposed myself to the most difficult kinds of situations.

I met my husband in 1992. When I met him, I really didn't think that it was going to be a longstanding relationship. How could it, when I was always going from one place to another, almost like a vagabond? My husband's family, in particular, helped me a great deal in stabilizing my life. It only happened because my future in-laws were really very persistent and just insisted—all the time—that we get married, even if it was only a civil wedding. They were worried about what the family, what the society, what the community, what everybody else would think, if we weren't married. For me, it didn't have any particular importance.

For me stability began with another wish: it was very important to find, once again, my sister Ana. She was the youngest of the family. She had decided that she was going to live with me, but I didn't have a home where she could live. I began to actually have the desire to have a home, a desire that coincided with the time when I was awarded the Nobel Peace Prize. Many friends, people who gave me counseling thought that it would be better for me, too. After all, you can't have a Nobel Prize winner wandering around the world semi-clandestinely!

I give thanks to Mexico—to the people of Mexico, and at that time, to the authorities, the officials of Mexico City—who offered me that sense of stability in a very short period of time. The office of the mayor gave me a house, and in that house we were able to construct for ourselves, once again, a very normal life. We were once again a family. I'd left Guatemala in 1981, but though I'd

returned in 1988, I was detained, so I was forced to leave again. After that I would come and go in and out of Guatemala, but I could never stay for very long. Finally, in 1994, we went back, officially.

Home is important to me for another reason. I have two children now—one who I lost. It just changes around your life completely when you have a child, doesn't it? You can't be just moving around the world in any way that you want anymore. So you live life according to the circumstances that you are in. I can't say, though, that I ever had the intention of living my life, or any part of my life, quite the way in which I lived it! Things just happened. Suddenly I was caught up in the situation. And I tried to overcome it, with a lot of good will and not a whole lot of introspection. Now my son lives with my family, with my sister and my nephews; there are seven children in the house. There are two twins, two years old, a daughter of my sister-in-law, and four children who don't have a father. But we live in a large family, and that gives my son a great deal of satisfaction. He has a community every day.

My youngest son, whose name was Tzunun, which means hummingbird, was part of a very, very difficult pregnancy. It was risky from the very first day. It required a tremendous desire to be a mother, to carry it through, and I had decided to have this child. All my work, all my activities had to be stopped. Still, so sadly, he lived only three days. But when he died I thought that he had lived with me for many, many years. I talked to him, I understood him, we thought he could perceive things around him.

During this time, I was always thinking about the world and listening to the news and trying to find out what was going on. And when you really listen it has a very, very big impact on you. Because when you are going around to conferences and talking to people and people are applauding you, you really don't fully realize what a terrible situation that women and children are in. But being at home, in your own four walls, and knowing what is happening in the world, you really feel very limited in what you are doing and what you can do. My child gave me time to sit back and to think about the condition of women, and children, and children who don't have parents, and children who are abused by their parents. My situation, my condition as a mother is a great, great privilege: not just some kind of decree, or law, or desire, but something that, fundamentally, has transformed my life.

There have been a lot of successes in my life. And when you have success, it helps you to want to continue the struggle. You are not alone, for it's not true that it is only pain that motivates people to continue struggling to make their convictions a reality. The love of many other people, the support that one has from other people, and above all, the understanding of other people, has a lot to do with it. It's when one realizes that there are a lot of other people in the world that think the way you do, that you feel you are engaged in a larger undertaking. Every night when I go to sleep, I say a prayer that more people, more allies will support the world's struggles. That's the most important thing. That would be so good.

# INDIGENOUS PEOPLES' RIGHTS

## RIGOBERTA MENCHÚ TUM

LESSON GRADE LEVEL: 9–12  
HUMAN RIGHTS ISSUES: LEGAL PROTECTION;  
DISCRIMINATION; TORTURE; GENOCIDE; PROPERTY;  
FREE EXPRESSION

### UNIVERSAL DECLARATION OF HUMAN RIGHTS:

**Article 1:** Right to Equality

**Article 3:** Right to Life, Liberty, and Personal Security

**Article 7:** Right to Equality before the Law

**Article 9:** Freedom from Arbitrary Arrest and Exile

**Article 15:** Right to a Nationality and the Freedom to Change it

**Article 17:** Right to Own Property

**Article 19:** Freedom of Opinion and Information

### TIME REQUIREMENT:

205 Minutes

### GUIDING QUESTIONS:

- What are the rights and responsibilities of citizens in a democracy?
- What factors influence people's perspectives?
- What were the key events in Rigoberta Menchú's experiences?
- How were human rights violated in Guatemala?
- How did Rigoberta Menchú's Nobel Prize affect the world's view of the incidents in Guatemala?

### OBJECTIVES:

After this lesson, students will be able to:

- Describe the key events in Rigoberta Menchú's experiences.
- Analyze the causes and effects of the decisions Rigoberta Menchú made as she became a defender.
- Explain the meaning of specific human rights and provide examples of human rights violations in Guatemala in the 1980s.
- Explain what it means to be an indigenous person.
- Evaluate text and write critiques from two perspectives.

### MATERIALS

- Copies of newspaper article for activity 3  
<http://www.argentinaindependent.com/tag/spanish-embassy/>
- Rigoberta's Nobel Acceptance Speech:  
[http://www.nobelprize.org/nobel\\_prizes/peace/laureates/1992/](http://www.nobelprize.org/nobel_prizes/peace/laureates/1992/)
- Copies of the UDHR: <http://www.un.org/en/documents/udhr/>

### COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-LITERACY.RH.11-12.1
- CCSS.ELA-LITERACY.RH.11-12.3
- CCSS.ELA-LITERACY.RH.11-12.8

### VOCABULARY:

- Indigenous
- Discrimination
- Marginalized
- Repression
- Oppression
- Condemned
- Exile
- Inhospitable
- Emancipation
- Embassy
- Red Cross
- Amnesty International

### CONCEPTS:

- Human Rights
- Social Justice
- Power in society

### TECHNOLOGY REQUIRED:

- Internet
- LCD projector to show video clip
- Student activities

## STUDENT ACTIVITIES

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### ANTICIPATORY SET:

Students will briefly respond to prompts in their notebooks:

- Describe a time you or someone close to you has been a victim of unfair treatment.
- What are three words to describe how this experience made you feel?
- How did you respond to this treatment? (e.g., yell, fight, talk with a friend or adult, stay quiet)

### ACTIVITY 1:

- Watch a video clip of film trailer for *When the Mountains Tremble* (available on TeacherTube and YouTube). This clip briefly introduces a situation in Guatemala when thousands of people were victims of unfair treatment and how Rigoberta Menchú chose to respond.
- Students will read the biography of Rigoberta Menchú Tum (<http://www.peacejam.org/laureates.aspx?laurID=10>) and answer the six questions below:
  - What were the major events in Rigoberta Menchú's early life?
  - How do you think these experiences made her feel?
  - What did these feelings motivate her to do? How did she stand up to violence and injustice?
  - What was she putting at risk when she made these choices?
  - What did she accomplish with her choices?
  - What were the negative consequences of her choices?
- Class discussion and debriefing about questions 1-6 and their personal connections from the warm up.
- Students write their responses to questions 7 and 8, in class or as homework.
  - What would motivate you to take the kinds of risks and suffer the negative consequences she did? Choose one situation that would affect you or someone close to you and choose one issue that would affect a bigger group of people whom you aren't personally connected to.
  - In light of your personal reflection, what type of person do you think Rigoberta Menchú Tum is? What is most important for someone to know about her?

### ACTIVITY 2:

- Students will respond to the following question: What rights do you think all people deserve?
- The teacher will divide the class into small groups.
- Students will work with their small group to read quotations from Rigoberta Menchú Tum's Nobel acceptance speech, match them with UDHRs, and write explanations of how each quotation represents a universal human right or a violation of a universal human right.
- The teacher will lead a class discussion about the groups' explanations of quotations and human rights.

### ACTIVITY 3:

- Students will read an American newspaper account of a peasant protest in Guatemala City in 1980.  
<http://www.argentinaindependent.com/tag/spanish-embassy/>
- Students will write a critique of this article from two perspectives.
  - How do you think a Guatemalan Maya peasant, like Rigoberta Menchú Tum, would respond to this newspaper account of the 1980 peasants' protests? What would he or she think is most and least accurate about the article? Write at least one sentence that this person would want to add to the article.
  - How do you think a Guatemalan government official, like the president or an army general, would respond to this newspaper account of the 1980 peasant protests? What would he or she think is most and least accurate about the article? Write at least one sentence that this person would want to add to the article.
- Teacher will lead a class discussion in which students share the responses they wrote.

### CULMINATING ACTIVITY:

- Students will create a collage representing the basic human rights addressed in this lesson.
- After completing their collage, students will write a response to the following question:
  - Based on the images you chose for your collage, why was a government able to violate these basic human rights?

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by ‘ratifying’ them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR)

- **Article 2:** Right to be free from Discrimination
- **Article 7:** Prohibition of Torture or Cruel, Inhuman, or Degrading Treatment or Punishment
- **Article 14:** Right to Equality before the Courts and Tribunals and to a Fair Trial
- **Article 19:** Right to Freedom of Expression and Opinion

### CONVENTION AGAINST TORTURE AND OTHER CRUEL, INHUMAN AND DEGRADING TREATMENT OR PUNISHMENT (CAT)

### INTERNATIONAL CONVENTION ON THE ELIMINATION OF ALL FORMS OF RACIAL DISCRIMINATION (CERD)

*For more information, visit the Office of the High Commissioner for Human Rights’ website: [www.ohchr.org](http://www.ohchr.org)*

## BECOME A DEFENDER

Students will design and carry out a campaign to make the student body aware of issues that may affect their peers. Students may create fliers, posters, buttons, etc. Topics may include the following:

- **Homelessness**
- **Poverty**
- **Undocumented individuals**
- **Bullying**
- **Abuse (mental and physical)**

After researching the issues that affect their local community, students may participate in the following activities:

- Volunteer in a homeless shelter
- Create a “drive” at their school for clothing, food, toiletries, or school supplies for the homeless

### EXPANDING OPPORTUNITIES

- Find a local defender: Explore their community and find an organization or individual who is a defender for their community. Students will interview these individuals for an oral history and nominate their “defender” for a Nobel Peace Prize.
- Students will identify a conflict happening around the world. They will analyze the role and the potential leverage the U.S. government (and/or corporations) plays in the conflict. Students will conduct an awareness campaign about the conflict (e.g., write letters, make phone calls, etc.) to U.S. Congressional leaders.
- The DREAM Act enables children of undocumented parents to be eligible for scholarship funding. Students will research and learn about the DREAM Act, educate their peers about provisions of the DREAM Act, and participate in an advocacy campaign to build support for national legislation.

## ADDITIONAL RESOURCES

### **Peace Jam:**

[www.peacejam.org/laureates.aspx?laurID=10](http://www.peacejam.org/laureates.aspx?laurID=10)

Peace Jam is an organization that brings young people together with Nobel Peace Laureates to tackle challenging issues facing the planet. Peace Jam addresses a broad range of issues, from basic needs, such as access to water, to basic rights, such as human security. Peace Jam online provides a short bio of Rigoberta Menchú Tum's early life and achievements, as well as a video interview of Tum and the Global Call to Action.

### **About.com Website:**

[latinamericanhistory.about.com/od/historyofcentralamerica/p/menchu.htm](http://latinamericanhistory.about.com/od/historyofcentralamerica/p/menchu.htm)

About.com is divided into topic sites, which are grouped into channels and cover diverse subjects and issues. The content is written by a network of writers, referred to as Guides, who have experience in the subjects they write about. Latinamericanhistory.about.com provides a brief bio of Rigoberta Menchú Tum's life and continuing legacy.

### **American Indian Heritage Foundation:**

[www.indians.org/welker/menchu2.htm](http://www.indians.org/welker/menchu2.htm)

This website is ideal for searching and reading the bibliographies and foundations of many leaders and defenders of American Indian communities.

### **YouTube:**

<https://www.youtube.com/watch?v=yvnUEup1hC4>

1992 Nobel Peace Prize winner Rigoberta Menchú Tum discusses her inspiring life as well as the human condition at The Human Forum Conference. Check out [www.anhglobal.org](http://www.anhglobal.org) for more information. Part One of Two.

### **“A Voice for Indigenous People”:**

<https://www.youtube.com/watch?v=daMONiBBnwc>

Rigoberta Menchú Tum is a Nobel Peace Prize laureate, indigenous woman and survivor of genocide in Guatemala. She seeks the observance of a code of ethics for an era of peace as her contribution to humanity. This YouTube video gives a brief overview of issues facing the indigenous population in Guatemala and provides a solid contextual basis for understanding the importance of Tum's work.

### **Historical Clarification Commission:**

[http://www.aaas.org/sites/default/files/migrate/uploads/mos\\_en.pdf](http://www.aaas.org/sites/default/files/migrate/uploads/mos_en.pdf)

The Historical Clarification Commission, ordered in 1994 by the Oslo Accords, investigated the numerous human rights violations committed during the Civil War period in Central America. The final report, though substantial (in length as well as content), provides a solid context for the work of Rigoberta Menchú Tum.

### **Santa Clara University Ethics Center:**

<http://www.scu.edu/ethics/architects-of-peace/Menchu/lesson.html>

The SCU EC is one of the leading research centers on ethical issues in American life. Search “Rigoberta Menchú Tum” to find bios and articles on Guatemala, as well as on Tum's life and work. SCU EC online also has an original essay on the meaning of peace by Tum at [www.scu.edu/ethics/architects-of-peace/Menchu/essay.html](http://www.scu.edu/ethics/architects-of-peace/Menchu/essay.html)

“...IT SHOULD BE CLEAR THAT, IF ONE  
MAN’S RIGHTS ARE DENIED, THE RIGHTS  
OF ALL ARE IN DANGER—THAT IF ONE  
MAN IS DENIED EQUAL PROTECTION OF  
THE LAW, WE CANNOT BE SURE THAT WE  
WILL ENJOY FREEDOM OF SPEECH OR ANY  
OTHER OF OUR FUNDAMENTAL RIGHTS.”

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ROBERT F. KENNEDY, CHICAGO, ILLINOIS, JUNE 21, 1961

## JAMIE NABOZNY

Jamie Nabozny grew up in Ashland, Wisconsin, a small town located on the south shore of Lake Superior. By the time Jamie was in middle school, he found himself the target of physical violence and degrading acts by classmates. When Jamie turned to school officials for help, he was told to expect abuse for his sexuality and to stop “acting so gay.”

As the attacks continued and school staff looked on with indifference, Jamie lost hope and moved to Minneapolis. Free at last from much of the verbal and physical violence that had dominated his young life, Nabozny realized that he was not alone. Similar acts of abuse were happening to students across the country. Jamie decided to take a stand for his rights and the rights of his fellow students. In 1995, he took legal action against his middle school where he had been so badly beaten by his classmates that he required abdominal surgery to undo the damage.

Although his first attempt at legal action was unsuccessful, his case drew the attention of Lambda Legal, a civil-rights oriented law firm. With their help, Jamie took his case to a federal appeals court for a second trial. His new trial issued the first judicial opinion in American history to find a public school accountable for allowing anti-gay abuse, and the school officials liable for Jamie’s injuries. This landmark decision entitled students across the United States to a safe educational experience, regardless of their sexual identity.

Today Jamie travels the country speaking to students and teachers about the dangers of bullying and how they can stop it in their schools and communities. Jamie’s story has been turned into a short documentary “Bullied” produced by The Southern Poverty Law Center in 2011.



Jamie Nabozny © TK

“AND THIS LAST FALL WAS A TURNING POINT, I DON’T THINK JUST FOR THE GLBT MOVEMENT BUT FOR THE BULLYING MOVEMENT. BECAUSE PEOPLE STARTED SAYING, ‘IF KIDS ARE KILLING THEMSELVES BECAUSE OF WHAT’S HAPPENING IN SCHOOLS WE NEED TO DO SOMETHING ABOUT THAT. IF KIDS ARE KILLING THEMSELVES BECAUSE OF OUR SOCIETY’S ATTITUDES TOWARDS THEM AND WHETHER OR NOT THEY SHOULD EXIST, WE NEED TO DO SOMETHING ABOUT THAT.’”

I'd like to start with telling you a little bit of what happened to me when I was in school. The harassment started when I was in seventh grade, and it started with verbal harassment as it often does. Kids were calling me 'fag' and 'queer', and why they targeted me I don't know, but they did. I wasn't interested in girls, I wasn't interested in sports, and so for a variety of reasons I was singled out and targeted. I also happened to be gay, and so the harassment started. I went into the student handbook and looked up harassment and found out what steps I was supposed to take to address the harassment and that involved telling the guidance counselor who directed me to the principal of the school. And in the very beginning the principal said things to me like, 'I'll take care of it', 'I'll deal with it' and nothing changed, the harassment continued.

Until one day in seventh grade I was in a bathroom with my brother and some kids actually ended up pushing us into the stalls and punching us. And I thought, "Okay, now that it's turned violent the principal has to do something." So I went into her office and told her what happened, and she said to me, "Jaime, if you're going to be so openly gay, these kinds of things are going to happen to you." And I was shocked, I left school and was suspended for leaving school without permission. I went home and told my parents and my parents demanded a meeting with these kids and their parents. There were two of the kids, one of the moms came, my mom, my dad, me, my brother and the principal of the middle school. And at that meeting we talked about what had happened. The principal of the middle school actually said, "Mr. and Mrs. Nabozny, boys are going to be boys, and if your son is going to be openly gay he has to expect this kind of stuff." Well as you can imagine, that sent a green light to those kids that it was okay to continue to harass me. And from that episode, the harassment continued to escalate. I attempted to kill myself, was put into an adolescent psych ward and then was returned back to the middle school in the eighth grade.

Partially through my eighth grade year I was in a science classroom, and sitting next to two of the boys who were my biggest harassers and they started groping me and grabbing me and pushed me to the ground and pretended like they were raping me in front of the entire class. The teacher was out of the classroom I got up, my shirt was ripped, I was crying, I ran to the principal's office, expecting, surely she's going to do something now, it's a sexual thing and I know there's a lot of rules about sexual harassment and what you're not supposed to do in school. And she just looked at me and shook her head and said, "Jaime, if you don't have an appointment than I don't have anything to say to you." I left school, and went home and I attempted to kill myself again. I then went back to Ashland and started my freshman year in high school. And my parents tried to assure me that things would be different, the kids who were harassing me were now freshman, and the older kids wouldn't know who I was. Well, in my third week of school I was pushed into a urinal and urinated on. And when I went to tell them at the office I actually didn't even get to see the

principal. The secretary called the principal and I was told to go home and change my clothes, and nothing was done about what happened to me. I quickly realized that I needed to figure out some survival mechanisms to get me through school.

And basically a lot of times I thought I had went numb between my ninth grade year and the last incident that happened to me, because I really didn't show my emotions at school. I'll tell you I showed them at home, I would go home and lock myself in my room and cry, and my parents were at the end of their ropes, trying to figure out what to do and trying to help me.

So in my eleventh grade year, I had found a place to hide in the morning before school started, and that particular day I didn't hide well enough. Some kids found me, and I was sitting cross-legged on the floor and one of them kicked the books out of my hands, and said, "Get up and fight faggot." And when I went to pick the books up, he started to kick me, and he continued to kick me and kick me until the lights in the library went on which meant that the librarian was there and at that point they took off. I had to be taken to the hospital; I had to have emergency abdominal surgery for internal bruising and bleeding. My spleen had ruptured and I had a tear in my stomach. And I knew I wasn't ever going to be safe at school and I knew I had to leave Ashland. I ended up running away to Minneapolis-St. Paul which was the only place I knew gay people existed, and figured I would be safe there. I got down there and quickly realized that there's not a lot that I could do when you're seventeen to survive on the streets, or at least not things that I was willing to do and so I called home and told my parents, "you know how bad it is for me at school, just let me live here and go back to school and be safe." And my mom said it was the hardest thing that she ever had to do, was to let me go. I was only seventeen and I had just turned seventeen at that point.

And so while I was in Minneapolis I ended up going to what was, at the time, the Gay and Lesbian Community Action Council, and I ended up meeting with their Crime Victims Advocate who happened to be a lawyer and she told me that what happened to me was wrong and it was illegal and I needed to sue my school. And I went home and I called my parents and I told them about this crazy lesbian lawyer at the Community Action Council, and her crazy ideas about suing the school. And my mom was silent for a second and I could tell she had tears in her eyes, and she said, "Jaime, you need to do this, too many kids are suffering out there. And you have the ability to stand up and fight back." And she said, "Somebody needs to say this is wrong."

And so I went back to the crazy lesbian lawyer and I said, alright, I'll do it. We ended up finding a lawyer locally; the case was initially thrown out by a federal judge and at that point Lambda Legal stepped in and took over the case and joined up with Skadden Arps, which for any of you who know, it's one of the largest law firms in the world, and it was one of their partners in the Chicago firm who was my lead attorney. And not only did he take my case, but he came out as a gay, HIV positive man to his entire firm. And he said this is the case that he wanted to be remembered for, not all of the other cases that he had done. And so, just

amazing people that were working on my team.

So we won a verdict against the three principals, and not the school district and a lot of people wanted to know, why didn't they find the school district guilty? Well Wisconsin has had a law on the books since the early 1980's that said discrimination against students based on their sexual orientation was wrong. The school had a policy, and as a district, the building and the laws were there to protect me, but the people who were in charge of making sure those laws and policies were followed through on didn't do their jobs. And ultimately I think it was the best possible outcome for the case because what this holds is that school administrators now have a personal responsibility to protect students from harassment and if they do not they can be individually be sued, much like a doctor for malpractice. I've always said I don't care why people do the right thing; they just need to do the right thing. And if it means they're afraid of losing their house or their life savings, then hey, they'll protect kids and that's what needs to happen.

The case sent a message across the country that it was not okay to allow GLBT kids to be harassed and bullied in schools. And one of the things that I think sent that message loud and clear was that there was a settlement reached for \$900,000. I think the message was loud and clear that if you're going to discriminate against GLBT kids then you're going to pay the price. And I naively believed that things would change overnight. And fast-forward fifteen years. This last fall, as you saw on the news there were a lot of suicides and specifically gay suicides because of anti-gay bullying and abuse that kids were suffering. And one of the things that I think is important to realize isn't that suicides and anti-gay bullying isn't on the rise, it's just that someone started paying attention last fall. And I think it's a really important clarification to make. This has been happening for a very long time. And so I started thinking about the fact that I wanted to go back out and talk about this issue, I wanted to tell my story, I wanted to talk about bullying again.

I think there are three main things that need to happen. The first thing is prevention. If you prevent something in the first place, then you don't have to deal with it. It's a pretty simple concept that seems to be forgotten over and over in this country, however, it's going to be something that we are going to have to look at and look at seriously. And some things that I think need to happen in prevention: it needs to start early. It needs to start in grade school and earlier. We need to teach children the skill of empathy; our culture doesn't do a good job of teaching the skill, and unfortunately parents don't seem to be doing a good job of teaching the skill and the reality is that there have been studies done that say you can teach empathy.

We need a comprehensive approach to bullying. What I mean by that is we need to address all the people involved in bullying, we need to train staff, we need to get the victims help so they don't internalize the messages that they hear, we need to help the bullies

to understand why they're bullying and make sure that they don't end up living a life of crime, of domestic abuse, all the things that end up happening when we don't address the issue of bullying.

I realize that there's a lot of work to be done, but I'll tell you what I'm hopeful about. We are at a turning point, and this last fall with all the media coverage that was happening, I compare that to, in a lot of ways, what happened at the turn of the Civil Rights Movement when people started getting involved and caring. And what was it? It was media coverage, for the first time they were putting on the TV's pictures of people being hosed down in the streets, beaten in the streets, and America started to care, because I believe America does have a big heart, they just need to see something to get involved. And this last fall was a turning point, I don't think just for the GLBT movement but for the bullying movement. Because people started saying, "If kids are killing themselves because of what's happening in schools we need to do something about that. If kids are killing themselves because of our society's attitudes towards them and whether or not they should exist, we need to do something about that." And so, as much as I'm here to tell you there's a huge problem in this country, I'm also here to tell you that there is hope, and I know that things are changing, and things will continue to change, but it's going to take work and it's going to take all of us.

# BULLYING: LANGUAGE, LITERATURE AND LIFE

## JAMIE NABOZNY

LESSON GRADE LEVEL: 7–12  
HUMAN RIGHTS ISSUE: STANDARD OF LIVING, EDUCATION, FREEDOM  
FROM PERSECUTION, FREEDOM FROM DISCRIMINATION

### UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 2:** Freedom from Discrimination
- **Article 3:** Right to Life, Liberty, Personal Freedom
- **Article 5:** Freedom from Torture and Degrading Treatment
- **Article 25:** Right to an Adequate Standard of Living
- **Article 26:** Right to an Education

### GUIDING QUESTIONS:

- What does it mean to be a bully, victim, bystander and defender?
- How does language usage contribute to our understanding of bullying, our tolerance of bullying, our comfort at stepping in to stop bullying or being a by-stander?
- How has the depiction of bullying changed throughout the years?
- What can we learn from historical portrayals of bullying?

### TIME REQUIREMENT:

210 Minutes

### OBJECTIVES:

After this lesson, students will be able to:

- Interpret language as a factor in perpetuating or preventing bullying.
- Identify attitude and behaviors that are consistent with bullies, victims, by-standers, and defenders.
- Understand the impact of one person standing up to and speaking out against bullying.
- Examine, through a literary lens, factors that contribute to bullying behavior.
- Develop an understanding of personal language use as a tool to stand up to bullying.

### COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-LITERACY.RH.6-8.1
- CCSS.ELA-LITERACY.RH.9-10.1
- CCSS.ELA-LITERACY.RH.11-12.1
- CCSS.ELA-LITERACY.RH.6-8.4
- CCSS.ELA-LITERACY.RH.9-10.4
- CCSS.ELA-LITERACY.RH.6-8.6
- CCSS.ELA-LITERACY.RH.9-10.6
- CCSS.ELA-LITERACY.RH.11-12.6
- CCSS.ELA-LITERACY.RH.6-8.8
- CCSS.ELA-LITERACY.RH.9-10.8
- CCSS.ELA-LITERACY.WHST.11-12.8

### MATERIALS:

- Text pulled from required reading list
- Student handouts:  
[www.rfkhumanrights.org](http://www.rfkhumanrights.org) / click on **Speak Truth to Power** / click on **“Defenders”** tab

### VOCABULARY:

- **Passive**
- **Aggression**
- **Bystander**
- **Brave**
- **Harass**
- **Harassment**
- **Insecurity**
- **Coward**
- **Panic**
- **Respect**
- **Scared**
- **Shun**
- **Rumors**
- **Target**
- **Tease**
- **Trust**
- **Victim**
- **Wronged**
- **Intimidate**

### CONCEPTS:

- **Empathy**
- **Fairness**
- **Justice**
- **Values**
- **Cultural Norms**
- **Systemic Change**

### TECHNOLOGY REQUIRED:

- Internet

## STUDENT ACTIVITIES

### ANTICIPATORY SET:

- 1 Write the word *Bullying* on the board. Ask the students to come up and write the first thing that comes to their minds when they read that term.
- 2 After the board is filled with the students' responses, ask the students to explain their responses.
- 3 Ask the students the following questions:
  - o What is bullying?
  - o Who does bullying impact?
  - o What does bullying look like?
  - o What roles play out in a bullying situation?
- 4 Identify commonalities and differences among the responses and group emerging themes.
- 5 Present to the students the vocabulary associated with bullying and handout #1.
- 6 Ask the students to identify commonalities and differences among the vocabulary and issues raised in the handout and the class discussion on bullying.
- 7 Based on both discussions, have the class formulate a definition of bullying. Keep this definition posted in the classroom.
- 8 Present the students with handout #2.
- 9 Ask the students to write one thought about the statistics. Share with class and save for use during the culminating activity "write the next chapter."

### ACTIVITY 1:

- 1 Provide the students with a selection of readings from course-required textbooks. Choose from books that represent a range of genres and from books that were written in an earlier time period, the classics.
- 2 Have the students select 4 to 5 readings from the list provided.
- 3 Individually, have students explain how the text portrays bullying. This can be from the perspective of the bully, the victim, the bystander and the defender. Ask the students to capture attitudes, behaviors, language use, means of communicating, and actions.

- 4 In small groups, have the students share their interpretations of the texts. Ask the students to look for similarities and differences in their reading and interpretations, ask the students to share the comparisons.

### ACTIVITY 2:

Follow the same steps as Activity 1 however this time, select readings from contemporary books.

### ACTIVITY 3:

- 1 In small groups, have the students select one scene, that depicts bullying, from the text they have studied and reviewed.
- 2 Ask the students to share how they would change the scene to an anti-bullying scene. Students can act out the scene, they can use spoken word, or any means they feel will best allow them to demonstrate how they would change the scene.

### CUMULATIVE ACTIVITY:

- Compare responses to bullying as portrayed in the selected readings from both the earlier and more contemporary texts. Highlight the commonalities and differences.
- Reflect back on the definition of bullying from the anticipatory set. Drawing on what the students have learned about language use, words and bullying from a literary perspective, and using the class definition of bullying, have the students create "the next chapter" on bullying.
- How would they like to see bullying change, how would they portray bullying in their own language, in their school, through their own means of communication – art, poetry, drama, spoken word, blog.
- Present the final pieces as part of an anti-bullying program or day at the school.

### EXTENSION ACTIVITY:

- Have the students compare language use that portrays an aspect of bullying in novels with language used with cyber bullying.

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by 'ratifying' them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

### THE CONVENTION ON THE RIGHTS OF THE CHILD (CRC):

- **Article 2:** Freedom from Discrimination
- **Article 6:** Right to Life
- **Article 7:** Freedom from Torture, Cruel, Inhuman and Degrading Treatment
- **Article 26:** Equal Protection of the Laws

### INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (ICESCR)

### CONVENTION ON THE RIGHTS OF THE CHILD (CRC)

### CONVENTION AGAINST TORTURE AND OTHER CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT (CAT)

For more information, visit the Office of the High Commissioner for Human Rights' website: [www.ohchr.org](http://www.ohchr.org)

## BECOME A DEFENDER

- 1 Map your schools efforts to stop bullying through the following efforts: programs, safe spaces, reporting and support. Include both school-based and cyber bullying in your mapping exercise.
  - Create a map that shows the impact of the anti-bullying programs, that highlights safe spaces for students, that provides an overview of how a student reports cases of bullying and support systems for both the bully and the bullied.
  - From what is learned from the mapping exercise, work with teachers, staff and parents to further the efforts to stop bullying in your school. Examples of what you can do include:
    - i. **Have each student write and sign an anti-bullying pledge (include school-based and cyber bullying). The pledges can be displayed at varying places around the schools as a reminder of the communities commitment to a bully-free school.**
    - ii. **Create a handout to include whom you should go to and whom you should contact if you are bullied or see a bullying incident. This should include teachers, administrators, 911, state department of education, if the bullying is based on race, call the U.S Department of Education Office of Civil Rights. Include this information in the student handbook and make it visible around the school.**
    - iii. **Make sure hotlines and other safety network numbers are visible and available to all students**
  - Share your work with the wider community. In particular, consider hosting a family and/or a community anti-bullying night. Highlight the role that parents, other family members and community members can play in creating a safer place for all children. Have all participants write and sign an anti-bullying pledge.
- 2 Write “the next chapter” on bullying for your social media sites and to share with the *Speak Truth To Power* program. The “next chapter” can include anti-bullying posts on your social media sites, taking an active role in stopping bullying in your school, and sharing your work with the wider community.
  - In writing “the next chapter” advance inclusive and community enhancing language.

## ADDITIONAL RESOURCES

### **Jamie Nabozny:**

[http://www.jamienabozny.com/Home\\_Page.html](http://www.jamienabozny.com/Home_Page.html)

This website serves as the center for Jamie's work against bullying. Through this site, you can read testimonials, find out more about his current activities and even contact him for a possible visit to your school or town.

### **RFK Bullying Prevention**

[bullying.rfkcenter.org](http://bullying.rfkcenter.org)

A project of *Speak Truth to Power*, RFK Bullying Prevention aims to provide research-based information and resources to create safe environments that prevent bullying and other negative behaviors.

### **Anti-bullying activist encourages students to take a stand:**

<http://www.cantonrep.com/news/x789275026/Anti-bullying-activist-encourages-student-to-take-a-stand>

An article recounting Jamie Nabozny's visit with the students of McKinley High School with great student reactions to his presentation.

### **Not In Our Town: Light in the Darkness:**

<http://www.pbs.org/programs/not-in-our-town/>

Not In Our Town: Light in the Darkness is a one-hour documentary about a town coming together to take action after anti-immigrant violence devastates the community. In 2008, a series of attacks against Latino residents of Patchogue, New York culminate with the murder of Marcelo Lucero, an Ecuadorian immigrant who had lived in the Long Island village for 13 years.

### **Patchogue Plus Three: A Look Back at a Fatal Hate Crime:**

<http://www.thirteen.org/metrofocus/news/2011/09/patchogue-plus-three-a-look-back-at-a-fatal-hate-crime/>

This article from Metro Focus examines the case of Marcelo Lucero, who was killed in 2008 after being attacked by a group of teens that made a game out of attacking Latinos in their neighborhood. After this brutal attack, Marcelo's younger brother Joselo has dedicated his life to criticize the anti-immigrant violence in his hometown of Suffolk County.

### **It Gets Better Project:**

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

The It Gets Better Project was created to show young LGBT people the levels of happiness, potential, and positivity their lives will reach—if they can just get through their teen years. The It Gets Better Project wants to remind teenagers in the LGBT community that they are not alone — and it WILL get better.

### **The Megan Meier Foundation:**

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

The mission of the Megan Meier Foundation is to bring awareness, education and promote positive change to children, parents, and educators in response to the ongoing bullying and cyberbullying in our children's daily environment.

### **The Gay, Lesbian & Straight Education Network:**

<http://www.glsen.org/cgi-bin/iowa/all/home/index.html>

The Gay, Lesbian & Straight Education Network strives to assure that each member of every school community is valued and respected regardless of sexual orientation or gender identity/expression.

### **Alex Holmes—Taking a Stand:**

#### **From Bullied to Anti-Bullying Leader:**

<http://inspiremykids.com/2010/alex-holmes-making-a-stand-from-bullied-to-anti-bullying-leader/>

Alex Holmes, a teenager in England who got bullied himself, decided to take a stand. He invented a role at his school called a "Student Anti-Bullying Coordinator." Then he started organizing events, creating videos, running campaigns and getting other students involved as ambassadors, event leaders and bully "patrollers." This site features a video that tells Alex's story as well as some ways to bring this message to a classroom or school.

### **Guidelines and Resources for Social and Emotional Development and Learning in New York State:**

<http://www.p12.nysed.gov/sss/sed/SEDLguidelines.pdf>

This guidance document aims to give New York State school communities a rationale and the confidence to address child and adolescent affective development as well as cognitive development. By attending to the students' social-emotional brain development and creating conditions where school environments are calmer and safer, teachers can teach more effectively, students learn better, and parents and community can feel pride in a shared enterprise.

### **NEA's Bully Free: It Starts With Me:**

<http://www.nea.org/home/NEABullyFreeSchools.html>

The NEA's Bully Free program is a part of the NEA's Issues and Actions program that is designed to help students and teachers to prevent and deal with bullying across the U.S.

### **Born This Way Foundation:**

<http://bornthiswayfoundation.org>

Led by Lady Gaga and her mother Cynthia Germanotta, the Born This Way Foundation was founded in 2011 to foster a more accepting society, where differences are embraced and individuality is celebrated. The Foundation is dedicated to creating a safe community that helps connect young people with the skills and opportunities they need to build a braver, kinder world.

### **The Bully Project:**

<http://thebullyproject.com>

The Bully Project highlights solutions that both address immediate needs and lead to systemic change. Starting with the film's STOP BULLYING. SPEAK UP! call to action, The Bully Project will catalyze audience awareness to action with a series of tools and programs supported by regional and national partners.

“FEW ARE WILLING TO BRAVE THE  
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IN EVERY CORNER OF THE GLOBE.”

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ROBERT F. KENNEDY

# WANGARI MAATHAI

Throughout Africa (as in much of the world) women hold primary responsibility for tilling the fields, deciding what to plant, nurturing the crops, and harvesting the food. They are the first to become aware of environmental damage that harms agricultural production: If the well goes dry, they are the ones concerned about finding new sources of water and who must walk long distances to fetch it. As mothers, they notice when the food they feed their family is tainted with pollutants or impurities: they can see it in the tears of their children and hear it in their babies' cries. Wangari Maathai, Kenya's foremost environmentalist and women's rights advocate, founded the Green Belt Movement on Earth Day 1977, encouraging farmers (70 percent of whom are women) to plant "greenbelts" to stop soil erosion, provide shade, and create a source of lumber and firewood. She distributed seedlings to rural women and set up an incentive system for each seedling that survived. To date, the movement has planted more than fifteen million trees, produced income for eighty thousand people in Kenya alone, and has expanded its efforts to more than thirty African countries, the United States, and Haiti. Maathai won the Africa Prize for her work in preventing hunger, and was heralded by the Kenyan government—controlled press as an exemplary citizen. A few years later, when Maathai denounced President Daniel Toroitich arap Moi's proposal to erect a sixty-two-story skyscraper in the middle of Nairobi's largest park (graced by a four-story statue of Moi himself), officials warned her to curtail her criticism. When she took her campaign public, she was visited by security forces. When she still refused to be silenced, she was subjected to a harassment campaign and threats. Members of parliament denounced Maathai, dismissing her organization as "a bunch of divorcées." The government-run newspaper questioned her sexual past, and police detained and interrogated her, without ever pressing charges. Eventually Moi was forced to forego the project, in large measure because of the pressure Maathai successfully generated. Years later, when she returned to the park to lead a rally on behalf of political prisoners, Maathai was hospitalized after pro-government thugs beat her and other women protesters. Following the incident, Moi's ruling party parliamentarians threatened to mutilate her genitals in order to force Maathai to behave "like women should." But Wangari Maathai was more determined than ever, and continued her work for environmental protection, women's rights, and democratic reform. From one seedling, an organization for empowerment and political participation has grown many strong branches. In 2004 Maathai received the Nobel Peace Prize in recognition of her efforts.

In 2005, Maathai was selected to preside over the African Union's Economic, Social and Cultural Council. She was named one of the 100 most influential people by *Time* magazine and one of the 100 most powerful women by *Forbes* magazine. She was honored in 2006 with the Legion d'Honneur, France's highest award. Wangari Maathai died in September 2011 while undergoing cancer treatment at the age of 71.



Wangari Maathai, © 2000 Eddie Adams

"YOU NEED TO TAKE ACTION. YOU HAVE TO INFORM YOURSELF. YOU ARE WILLING TO INQUIRE; YOU ARE WILLING TO LEARN. YOU HAVE EVERY RIGHT TO CONTROL THE DIRECTION OF YOUR OWN LIFE."

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INTERVIEW TAKEN FROM KERRY KENNEDY'S BOOK  
*SPEAK TRUTH TO POWER, 2000*

The Green Belt Movement in Kenya started in 1977 when women from rural areas and urban centers, reflecting on their needs at organized forums, spoke about environmental degradation. They did not have firewood. They needed fruits to cure malnutrition in their children. They needed clean drinking water, but the pesticides and herbicides used on farms to grow cash crops polluted the water.

The women talked about how, a long time ago, they did not have to spend so much time going out to collect firewood, that they lived near the forest. They spoke of how, once, they ate food that sustained their health. Now, while the food does not require much energy to grow, it does not sustain them. The women feel their families are now very weak, cannot resist diseases, and that their bodies are impoverished because of an environment that is degraded.

The National Council of Women, a non-governmental organization, responded by encouraging them to plant trees. In the beginning it was difficult because the women felt that they had neither the knowledge, the technology, nor the capital to do this. But, we quickly showed them that we did not need all of that to plant trees, which made the tree-planting process a wonderful symbol of hope. Tree-planting empowered these women because it was not a complicated thing. It was something that they could do and see the results of. They could, by their own actions, improve the quality of their lives.

When we said we wanted to plant fifteen million trees, a forester laughed and said we could have as many seedlings as we wanted because he was convinced that we could not plant that many trees. Before too long, he had to withdraw that offer because we were collecting more trees than he could give away free of charge. But we didn't have money. We decided that we could produce the seedlings ourselves. We would go and collect seeds from the trees, come back and plant them the way women did other seeds: beans, corn, and other grains. And so the women actually developed forestry management techniques, using "appropriate technology" to fit their needs. Here is the basic method: take a pot, put in the soil, and put in the seeds. Put the pot in an elevated position so that the chickens and the goats don't come and eat the seedlings.

This method worked! Some day we will record all the inventive techniques that the women developed. For example, sometimes trees produce seeds carried by the wind. These germinate in the fields with the first rain. It was very interesting to see a woman cultivating a field with a small container of water. But, she was cultivating weeds! She had learned that among these weeds were also tree seedlings, and that she could pick the seedlings and put them in a container. In the evening, she went home with several hundred seedling trees! These techniques developed by the women became extremely helpful. We planted more than twenty million trees in Kenya alone. In other African countries, we have not kept records.

Trees are alive, so we react to them in very different ways. Quite often, we get attached to a tree, because it gives us food and fodder for our fires. It is such a friendly thing. When you plant a tree and you see it grow, something happens to you. You want to protect it, and you value it. I have seen people really change and look at trees very differently from the way they would in the past. The other thing is that a lot of people do not see that there are no trees until they open their eyes, and realize that the land is naked. They begin to see that while rain can be a blessing, it can also be a curse, because when it comes and you have not protected your soil, it carries the soil away with it! And this is the rich soil in which you should be growing your food. They see the immediate relationship between a person and the environment. It is wonderful to see that transformation, and that is what sustains the movement!

We have started programs in about twenty countries. The main focus is how ordinary people can be mobilized to do something for the environment. It is mainly an education program, and implicit in the action of planting trees is a civic education, a strategy to empower people and to give them a sense of taking their destiny into their own hands, removing their fear, so that they can stand up for themselves and for their environmental rights. The strategy we use is a strategy that we call the "wrong bus syndrome," a simple analogy to help people conceive what is going on. People come to see us with a lot of problems: they have no food, they are hungry, their water is dirty, their infrastructure has broken down, they do not have water for their animals, they cannot take their children to school. The highest number of problems I have recorded at a sitting of about a hundred people is one hundred and fifty. They really think we are going to solve their problems. I just write them down, but I am not going to do anything about them. I just write them down in order to give the people a feeling of relief and a forum where they can express their problems.

After we list these problems, we ask, "Where do you think these problems come from?" Some people blame the government, fingering the governor or the president or his ministers. Blame is placed on the side that has the power. The people do not think that they, themselves, may be contributing to the problem. So, we use the bus symbol (because it is a very common method of transportation in the country). If you go onto the wrong bus, you end up at the wrong destination. You may be very hungry because you do not have any money. You may, of course, be saved by the person you were going to visit, but you may also be arrested by the police for hanging around and looking like you are lost! You may be mugged—anything can happen to you! We ask the people, "What could possibly make you get on the wrong bus? How can you walk into a bus station and instead of taking the right bus, take the wrong one?" Now, this is a very ordinary experience. The most common reason for people to be on the wrong bus is that they do not know how to read and write. If you are afraid, you can get onto the wrong bus. If you are arrogant, if you think you know it all, you can easily make a mistake and get onto the wrong bus. If you are not mentally alert, not focused. There are many reasons.

After we go through this exercise, we ask them to look at all the problems that they have listed. Why are we hungry? Why are we harassed by the police? We cannot hold meetings without a license. When we look at all of this, we realize that we are in the wrong bus. We have been misinformed for too long. The history of Kenya in the last forty years explains why.

During the Cold War period, our government became very dictatorial. There was only one radio station that gave out controlled information and our country was misinformed. Because the government was so oppressive, fear was instilled in us, and we very easily got onto the wrong bus. We made mistakes and created all of these problems for ourselves. We did not look at the environment and decide to plant trees, so our land was washed away by the rain! The beautiful topsoil was lost. Then, we had made the mistake. Maybe we were not fully focused, suffered from alcoholism, or were not working, but our personal problems had nothing to do with government. We got on the wrong bus and a lot of bad things happened. What we needed to do was to decide to get out, only to make the best of the situation you find yourself in.

You need to take action. You have to inform yourself. And you are willing to inquire; you are willing to learn. That is why you came to the seminar. You want to plant, you want to empower yourself. You have every right to read what you want to read. You want to meet without asking permission. To get off the bus means to control the direction of your own life.

We say to go ahead and start to plant trees. Grow and produce enough food for your family. Get in the food security project, making sure that you plant a lot of indigenous food crops so that we do not lose local biodiversity. We are working in the tropics so the trees grow very fast. In five years, or less, you can have fruit trees, like banana trees. You can go and teach others what you have learned here so that you will have educational outreach in the village. We will support you, so that you can encourage others to get off the bus. You can get a small group of people to protect a park or a forest or an open space near you. Environmental protection is not just about talking. It is also about taking action.

People who live near the forest are among the first to see that the forest is being destroyed. People who live near water resources are the ones who notice that these springs are being interfered with. People who are farmers recognize that the soil is being exposed and carried away by the rains. These are the people who should be the ones to draw attention to these problems at the local and national levels.

And this is the process I have seen with the Green Belt Movement. Women who start to plant trees on their farms influence their neighbors. The neighbors eventually become involved. At the national level, we have been able to draw the attention of the parliament, and even the president, to the need to protect the environment! And now, we see the government reacting to what the environmentalists are saying: that the remaining forest not be degraded, that open spaces not be privatized, and that the forest not be interfered with or privatized. This pressure is coming from ordinary people. We started by empowering women. Then the men joined in because they saw that the women were doing some very positive work.

A lot of men participate in the planting, though not in the nurturing of the seedlings at the nursery as the women do (and do very well). The men see trees as an economic investment. They look thirty years into the future and see that they will have huge trees to sell. Well, nevertheless, it means that the Green Belt Movement enjoys the participation of men, women, and children, which is important. You could very easily have the women planting trees and the men cutting the trees down! Everyone needs to work together and to protect the environment together.

When you start doing this work, you do it with a very pure heart, out of compassion. Listen to the statement from our pamphlet: "The main objective of this organization is to raise the consciousness of our people to the level which moves them to do the right things for the environment because their hearts have been touched and their minds convinced to do the right things, because it is the only logical thing to do."

The clarity of what you ought to do gives you courage, removes the fear, gives you the courage to ask. There is so much you do not know. And you need to know. And it helps you get your mind focused. Now, you are out of the bus and moving to the right direction. They will see you move with passion, conviction, and persistence. You are very focused. Quite often you threaten people, either people who are on the wrong bus or people who are driving others, because you know they are driving people in the wrong direction and you are asking them not to follow. And now you feel free to tell people, "Believe me, you are all moving in the wrong direction, your leader as well." Now, of course, a leader does not want to be told this. He certainly does not want to hear the people he is driving being told they need to get out of the bus. This is where the conflict comes in. The leader accuses you of misleading his people, misrepresenting his vision, misrepresenting what he's trying to do, misrepresenting him.

This is what happened between me and President Moi. In 1989, the president wanted to take over Uhuru Park, the only park left in Nairobi. He was going to build the highest building in Africa, sixty-two stories. Next to the skyscraper he was going to put a four-story statue of himself (so you could pat his head from the fourth floor). All of downtown Nairobi would have had to be restructured.

That building would have been so intimidating, that even if some land in the small park remained, no one would have dared come near it. Very intimidating. So it was completely wrong. It also would have been an economic disaster, as was borrowing money to do it, putting us in greater debt. It was truly a white elephant. But he wanted it because it was a personal aggrandizement.

And so we raised objections, and said this was the only park that we had in the city where people who have no money could come. Not even a policeman could ask you to move; it was an open space. A lot of people joined in and agreed, even those people who were going to invest, who then decided that it was probably not a very good idea.

We staged a protest in the park and were beaten by the police. We were only a small group of women, because, at that time, in 1989, there was a lot of fear. I had taken the matter to court, arguing that this park belonged to the people and that it could not be privatized. The president was only a public trustee, so for him to now go and take what had been entrusted to him, to take it, and privatize it, was criminal. We lost the case, which in the court meant that we had no business raising the issue and complaining about the park. But we won in the end because those who were providing the money withdrew due to the outcry from the public. And members of parliament actually suspended business to discuss the Green Belt Movement and myself, recommending that the Green Belt Movement should be banned as a subversive organization. They did a lot of dirty campaigning to discredit us, including dismissing us as, "a bunch of divorcées and irresponsible women."

Well, I gave them a piece of my mind that people kept talking about for the rest of the time. "Whatever else you may think about the women who run the Green Belt Movement," I said, "we are dealing here with privatizing or not privatizing a public park. We are dealing with the rights of the public and the rights of the people. These are the kind of issues that require the anatomy of whatever lies above the neck." The press loved it. Parliament was just being mean, chauvinistic, and downright dirty. Fortunately, my skin is thick, like an elephant's. The more they abused and ridiculed me, the more they hardened me. I know I was right, and they were wrong.

A few years later, in 1992, with about ten women whose sons had been detained for demanding more democratic rights for the people, I went back to the same park and declared it "freedom corner." We stayed there for four days. By the fifth day the government brought in policemen; some of us were very badly beaten. But I will always remember the power of those women. After we were disrupted by the police, I ended up in the hospital, so I didn't even know what was going on. The other women were herded into cars and forced to go back to where they had come. But the following day, those women came back to Nairobi and tried to locate the others. They knew some were in the hospital, and sent a message that they were waiting for us. They would not go home. Instead, they went to the Anglican provost of All Saint's Cathedral who told them they could go to the crypt and wait for the other women. Though the provost thought this would be a two-night stay, it lasted for one year. They stayed in that crypt, waiting for Moi to release their sons. The authorities tried everything to get the women to leave. They tried to bribe some of them; intimidated them; even sent some of their sons to persuade their mothers to leave. Several times we were surrounded by armed policemen, who threatened to break the doors of the church and to haul us out. Fortunately they never did, because some of these soldiers were Christians, and we could hear them say they just could not break into the church.

# LOST THERE, FELT HERE: PROTECTING THE LUNGS OF OUR PLANET WANGARI MAATHAI

LESSON GRADE LEVEL: 6–8  
HUMAN RIGHTS ISSUE:  
ENVIRONMENTAL RIGHTS

## UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 20:** Right of Peaceful Assembly and Association
- **Article 27:** Right to Participate in the Cultural Life of the Community

## GUIDING QUESTIONS:

- What are the goals and purpose of the Green Belt Movement?
- How is Wangari Maathai a courageous person?
- How does deforestation affect my life and the lives of all human beings?

## TIME REQUIREMENT FOR THE LESSON: 80 minutes (2 class periods)

## OBJECTIVES:

After this lesson, students will be able to:

- Relate the concepts of deforestation to their own lives.
- Evaluate and apply vocabulary words to facilitate generalization and comprehension of Wangari Maathai's human rights work.
- Collect data, facts, and ideas on the environmental issue of global warming and the empowerment of women.
- Develop and synthesize information with supporting materials to create an original letter or film.
- Produce an original film or letter focused on the concepts of deforestation and its negative global impact.
- Listen, speak, and advocate about the environmental work implemented by Wangari Maathai.

## COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-LITERACY.RH.6-8.2
- CCSS.ELA-LITERACY.RH.6-8.4
- CCSS.ELA-LITERACY.RH.6-8.7

## VOCABULARY:

- Deforestation
- Advocate
- Environmentalist
- Soil erosion
- Incentive
- Exemplary
- Denounce
- Proposal
- Erect
- Curtail
- Criticism
- Detained
- Compassion
- Clarity
- Courage
- Destiny
- Interrogated
- Forego
- Reform degradation
- Malnutrition
- Impoverished
- Capital
- Empower
- Destiny
- Infrastructure
- Arrogant
- Conviction
- Rural

## CONCEPTS:

- Courage
- Fear
- Perseverance
- Empowerment
- Empathy
- Physical systems
- Human systems
- Environment and society
- Justice
- Civic values
- Human rights

## TECHNOLOGY REQUIRED:

- Computer with Internet connection
- CD player and CD/or Internet connection to a music link

## MATERIALS:

- Tracy Chapman—"Paper and Ink" music and lyrics <http://www.YouTube.com/watch?v=LDqrJlqTyw0>
- Transcript of Kerry Kennedy's speech at Cooper Union (along with Wangari Maathai's speech)
- The video "Wangari Maathai and the Green Belt Movement": <https://www.youtube.com/watch?v=BQU7JOxkGvo>
- Wangari Maathi interview [www.RFKHumanRights.org](http://www.RFKHumanRights.org) / click on **Speak Truth to Power** / click on **"Defenders"** tab
- The video clip on deforestation "Long Hi Rez: Saving Our Rainforests — The Lungs of Our Planet: <http://www.youtube.com/watch?v=6Ib1BNqj7eA>
- A video clip about the Mottainai Campaign: [https://www.youtube.com/watch?v=KMw-fP\\_GRP8&feature=player\\_embedded](https://www.youtube.com/watch?v=KMw-fP_GRP8&feature=player_embedded)

## STUDENT ACTIVITIES

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### ANTICIPATORY SET:

Distribute to students lyrics to the song “Paper and Ink” by Tracy Chapman. Have students listen to the song while they follow along with the lyrics:

<http://www.youtube.com/watch?v=LDqrjlqTyw0>

After listening to the song, conduct a classroom discussion using the following questions:

- How many sheets of paper do you think you use in one day?
- How many sheets of paper do you think your school uses in one day?
- In one week? A year?
- Who owns the sun?
- Who owns the sea?

### ACTIVITY 1:

- Have students listen and read along to a speech by Kerry Kennedy at Cooper Union with regard to the right of access for all throughout history, and how environmental exploitation is directly linked to human rights violations. Transcript:  
<http://greenbeltmovement.org>.
- Students watch the video clip on deforestation: “Long Hi Rez: Saving Our Rainforests—The Lungs of Our Planet,” with Harrison Ford  
<http://www.youtube.com/watch?v=6Ib1BNqj7eA>
- Instruct students to respond to the video while watching by writing reactions to what they see.
- Students share responses in a group discussion.

### ACTIVITY 2:

- Working in teams of three, students divide words and find definitions. Students share as a class.

### ACTIVITY 3:

- Students read the interview of Wangari Maathai and answer the following discussion questions.  
[www.RFKHumanRights.org](http://www.RFKHumanRights.org) / click on **Speak Truth to Power** / click on **“Defenders”** tab

### • Questions:

- What was the name of the movement Maathai created and what was its purpose?
  - For how many people did the planting of a billion trees produce income?
  - Explain the sequence of events that occurred when Maathai denounced President Daniel arap Moi’s proposal to build a 62-story skyscraper in the middle of Nairobi’s largest park.
  - What was the result of her perseverance in regard to speaking out and taking action?
  - What were the initial needs resulting from environmental degradation that women spoke about in 1977?
  - Compare and contrast how women describe their environmental situation in the past to their environmental situation today.
  - Why did the women initially believe they would not be able to plant trees?
  - How did planting trees empower women?
  - How and why were women an important factor in the Green Belt Movement?
  - Why did the forester laugh about the number of trees they wanted to plant?
  - Why did the forester withdraw his offer of unlimited seedlings?
  - Explain why Wangari Maathai and the Green Belt Movement did not need the forester’s seedlings anymore.
  - Explain the goals and purpose of the Green Belt Movement.
  - Explain the ways in which Wangari Maathai was courageous.
  - Interpret Maathai’s statement, “Fear is the biggest enemy you have.”
- Students share answers in a class discussion and then watch a video entitled “Wangari Maathai and the Green Belt Movement”  
<https://www.youtube.com/watch?v=BQU7JOxkGvo>
  - Students discuss answers to questions and the video.

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by ‘ratifying’ them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR)

- **Article 19:** Freedom of Expression
- **Article 21:** Freedom of Assembly
- **Article 22:** Freedom of Association

### INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (ICESCR)

For more information, visit the Office of the High Commissioner for Human Rights’ website: [www.ohchr.org](http://www.ohchr.org)

## BECOME A DEFENDER

- Students will watch the video clip entitled “Wangari Maathai talks about the Mottainai Campaign.” Mottainai is a Japanese word for reduce, reuse, recycle. Wangari Maathai started this campaign to reduce the millions of thin plastic bags contributing to the degradation of our society. [http://www.YouTube.com/watch?v=KMw-fP\\_GRP8&feature=player\\_embedded](http://www.YouTube.com/watch?v=KMw-fP_GRP8&feature=player_embedded)
- Students will create PSAs (public service announcements) to raise awareness in their own communities about using reusable bags.
- Students will take action to raise awareness of the Mottainai Campaign in their own neighborhoods by writing letters and taking them to supermarkets and other stores that use plastic bags and requesting that the store sell reusable bags and offer incentives to use them. (Whole Foods give 10 cents per reusable bag back to the consumer.)
- Students will either write a persuasive letter or create a short film to send to their senators to ask them to join the global climate task force of governors and R.E.D.D. (Reduce Emissions from Deforestation and Degradation), to include forests in their Climate Agreement, and to show how the degradation of forests affects all human beings.
- Students will participate in the Billion Trees Campaign and plant a tree in their community.  
<http://www.unep.org/billiontreecampaign/>  
<http://www.tree-planting.com/tree-planting-4.htm>
- Students create a visual interpretation of the Billion Trees Campaign to display in their school.
- Students create a poem about deforestation and its negative impact on humanity (while personifying the Earth as having lungs) then create a visual interpretation to connect to the poem.
- Students may volunteer in International Coastal Cleanup Day in their own neighborhoods. This is the only documented cleanup in the world! <http://www.oceanconservancy.org/our-work/international-coastal-cleanup/>
- Students may interview their local recycle truck driver to find out more about where plastic bags end up.

## ADDITIONAL RESOURCES

### Baskets of Africa:

[www.basketsofafrica.com](http://www.basketsofafrica.com)

Baskets of Africa represents African basket weavers throughout the continent. They serve as a means of communication between customers and the weavers who hand-weave the baskets to ensure the weavers are fairly compensated and to help weavers, especially women, achieve financial success and independence.

### The Green Belt Movement:

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

The Green Belt Movement is a Kenya-based women’s civil society organization dedicated to human rights, good governance and peaceful democratic change through environmental protection. This organization works to preserve and restore the biodiversity of Africa while also planting over 40 million trees in an effort to prevent soil erosion. Through all of these actions, the Green Belt Movement has also empowered hundreds of thousands of women and their families to stand up for their rights.

**“THE FUTURE DOES NOT BELONG TO THOSE WHO ARE CONTENT WITH TODAY, APATHETIC TOWARDS COMMON PROBLEMS AND THEIR FELLOW MAN ALIKE, TIMID AND FEARFUL IN THE FACE OF NEW IDEAS AND BOLD PROJECTS. RATHER IT WILL BELONG TO THOSE WHO CAN BLEND PASSION, REASON AND COURAGE IN A PERSONAL COMMITMENT TO THE IDEALS AN GREAT ENTERPRISES OF AMERICAN SOCIETY. IT WILL BELONG TO THOSE WHO SEE THAT WISDOM CAN ONLY EMERGE FROM THE CLASH OF CONTENDING VIEWS, THE PASSIONATE EXPRESSION OF DEEP AND HOSTILE BELIEFS. PLATO SAID: “A LIFE WITHOUT CRITICISM IS NOT WORTH LIVING.”**

# LUCAS BENITEZ

Lucas Benitez, a member of the Coalition of Immokalee Workers (CIW) and a farm worker himself, has become a leader in the fight to end slave labor, human trafficking and exploitation in agricultural fields across America. CIW's national Campaign for Fair Food educates consumers on the issue of farm labor exploitation and forges alliances between farmworkers and consumers that enlist the market power of major corporate buyers to help end that exploitation. In March 2005 and April 2007, CIW signed historic agreements with Yum! Brands (parent company for Taco Bell) and McDonald's, respectively, implementing the CIW's demand for the one-penny-more-per-pound wage increase.

In 2011, thanks to the Fair Food Agreements won through the Campaign for Fair Food, CIW launched the Fair Food Program (FFP), a groundbreaking model for Worker-driven Social Responsibility (WSR) based on a unique partnership among farmworkers, Florida tomato growers, and participating retail buyers, including Subway, Whole Foods, and Walmart.

The CIW worked with Robert F. Kennedy Human Rights to lobby major produce buyers in the fast food industry to implement an industry-wide surcharge on Florida tomatoes that will provide a livable wage for Florida's farm workers. Together, Robert F. Kennedy Human Rights and CIW work to broaden consumer and government awareness to create laws that eliminate the exploitation and enslavement of U.S. farm workers. Robert F. Kennedy Human Rights is also a founding member of the Alliance for Fair Food (AFF), a network of human rights, religious, student, labor and grassroots organizations dedicated to advancing the human rights of farm workers.

Secretary of State John Kerry awarded the CIW and the Fair Food Program the 2015 Presidential Medal for Extraordinary Efforts to Combat Human Trafficking. In 2014, CIW received the Clinton Global Citizen Award for the groundbreaking impact of the Fair Food Program, and in 2013, CIW received the Roosevelt Institute Freedom From Want Medal.



Jeffery Allan Salter

“THE RIGHT TO A JUST WAGE, THE RIGHT TO WORK FREE OF FORCED LABOR, THE RIGHT TO ORGANIZE—THREE OF THE RIGHTS IN THE UNITED NATIONS’ UNIVERSAL DECLARATION OF HUMAN RIGHTS—ARE ROUTINELY VIOLATED WHEN IT COMES TO FARM WORKERS IN THE UNITED STATES.”

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REMARKS BY LUCAS BENITEZ (CIW): 2003 RFK HUMAN RIGHTS  
AWARD CEREMONY, NOVEMBER 20, 2003

Mrs. Kennedy, Senator Kennedy, and Mrs. Kerry Kennedy, I bring you thanks from all the members of the Coalition of Immokalee Workers for this wonderful day.

But before I begin, I feel that I must tell you that today my *companeros* and I feel a little disoriented, as if we were lost in a sort of dream world where you can no longer know just what is real.

Just two days ago, we marched into downtown Miami surrounded by nearly 3,000 police—police in riot gear, mounted police, police on bicycles, police on foot, police in helicopters hovering above Miami's skyline, their propellers beating out the soundtrack to what seemed to us like a movie about martial law in the U.S.—all because we were there to call for fair trade that respects human rights, not free trade that exploits human beings.

Yet today, we stand here in this historic city—in the heart of the U.S. government—receiving this prestigious award for our work in defense of human rights.

Truth is, my *companeros* and I are confused. It's hard for us to understand in which of the two worlds we actually live—in the world where the voice of the poor is feared and protest in defense of human rights is considered the gravest of threats to public security? Or in the world where the defense of human rights is celebrated and encouraged in the pursuit of a more just and equitable society?

While this question may well be the most complex and important question that we must face in this new century, there is no doubt about how Robert F. Kennedy would answer were he still with us today. He—like that other great hero who was torn away from us 35 years ago, Dr. Martin Luther King—would have been there with us in the streets of Miami, quite possibly feeling the same fear we felt facing such overwhelming force arrayed against us, but carried forward by faith and by his powerful commitment to social justice.

This award today is the proof, testimony to Robert Kennedy's vision, his belief that we as workers and poor people also are part of this democracy, that our voices must be a part of this country's

great chorus and our interests taken into account, because without justice, true peace, lasting peace, is not possible.

Looking around at the people here today—we see workers and CEOs, students and religious, artists, politicians, prosecutors from the Department of Justice, union leaders, friends, family members, colleagues from the Freedom Network, shareholders, civil rights activists—I can assure you that it isn't every day that you find all these people in the same room!

But in all seriousness, we are united here despite our different lives and points of view. What brings us together is a feeling that we all have in common, something deeply rooted in our humanity—we are all disgusted by the fact that fundamental human rights continue to be violated in this day and age in this great country.

Behind the shiny, happy images promoted by the fast-food industry with its never-ending commercials on TV, fueled by over \$3 billion in marketing annually, and behind the supermarket advertising that celebrates the abundance of our harvest each Thanksgiving, there is another reality.

Behind those images, the reality is that there are farm workers who contribute their sweat and blood so that enormous corporations can profit, all the while living in sub-poverty misery, without benefits, without the right to overtime or protection when we organize. Others are working by force, against their will, terrorized by violent employers, under the watch of armed guards, held in modern-day slavery. The right to a just wage, the right to work free of forced labor, the right to organize—three of the rights in the United Nations' Universal Declaration of Human Rights—are routinely violated when it comes to farm workers in the United States.

Is this the true face of democracy in the 21st century? Is this all we can hope for our future and for our children's future?

We answer from the bottom of our hearts: NO! We can—we must—hope for a better world, because a better world IS possible!

So, it's left to us to continue struggling in that same spirit, for a world where poor people, people without a voice, demand and obtain the respect and dignity due to them, where corporations no longer define the limits of our liberty, where they don't dictate our dreams, fence in our imagination, and block the roads toward our destiny.

And in this same spirit, I want to close with a special greeting to all our fellow members of the Coalition of Immokalee Workers. We had to leave the march in Miami in order to come here, but they are continuing with the struggle, continuing with the work of building, step by step, another, better world.

As Robert F. Kennedy said, "Some see the world as it is today and ask why. I see the world as it could be and ask, why not?" His vision of 35 years ago is by no means lost—we of the Coalition of Immokalee Workers are marching toward that vision today. Thank you.

# DEFENDING LABOR RIGHTS

## LUCAS BENITEZ

LESSON GRADE LEVEL: 6–8  
HUMAN RIGHTS ISSUE:  
LABOR RIGHTS

### UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 4:** Freedom from Slavery
- **Article 23:** Right to Desirable Work and to Join Trade Unions
- **Article 24:** Right to Rest and Leisure
- **Article 25:** Right to Adequate Living Standard

### GUIDING QUESTIONS:

- How does the food we eat come to our table?
- Are the people who harvest our food treated fairly?

**TIME REQUIREMENT:** 160 minutes

### OBJECTIVES:

After this lesson, students will be able to:

- Describe the labor conditions of farm workers in the United States.
- Create an action plan to defend the rights of farm workers.

### COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-LITERACY.RH.6-8.1
- CCSS.ELA-LITERACY.RH.6-8.2
- CCSS.ELA-LITERACY.RH.6-8.7
- CCSS.ELA-LITERACY.WHST.6-8.7
- CCSS.ELA-LITERACY.WHST.6-8.9

### VOCABULARY:

- **Farmer**
- **Farm worker**
- **Family farm**
- **Agribusiness**
- **Factory farm**
- **Coalition of Immokalee Workers**

### CONCEPTS:

- **Migrant labor**
- **Human dignity**
- **Courage**
- **Fair Food**

### TECHNOLOGY REQUIRED:

- Computer
- Projection equipment for online videos

### MATERIALS:

- Lucas Benitez Biography: [www.rfkhumanrights.org](http://www.rfkhumanrights.org) / click on **Speak Truth to Power** / click on **“Defenders”** tab
- Google video, *Immokalee: From Slavery to Freedom* <https://www.youtube.com/watch?v=zBc4cOg9-ks>
- CBS Sunday Morning's cover story on the Fair Food Program: <https://www.youtube.com/watch?v=b6s4YAOISns>
- Editorials and op-ed pieces from NYS Newspapers on Farmworkers Fair Labor Practices Act: “This Must Be NY’s Final Harvest of Shame,” op-ed, NY Daily News November 26, 2009 [http://www.nydailynews.com/opinions/2009/11/26/2009-11-26\\_this\\_must\\_be\\_new\\_yorks\\_final\\_harvest\\_of\\_shame.html#ixzz0xgWNzaei](http://www.nydailynews.com/opinions/2009/11/26/2009-11-26_this_must_be_new_yorks_final_harvest_of_shame.html#ixzz0xgWNzaei)
- “Don’t Kill Our Local Farms” op-ed, NY Post, Jan. 23, 2010 [http://www.nypost.com/p/news/opinion/opedcolumnists/don\\_kill\\_our\\_local\\_farms\\_Ji6VYXqZJLb4CFtNeQc3wK](http://www.nypost.com/p/news/opinion/opedcolumnists/don_kill_our_local_farms_Ji6VYXqZJLb4CFtNeQc3wK)

“Lewis County Uncovered: Is this Darrel’s Time?” by Bruce Krug, a retired dairy farmer

<http://lewiscountyuncovered.blogspot.com/2010/03/is-this-darrels-time.html>

“Same Old Politics Hurts N.Y. Farmworkers,” Times Union, January 29, 2010

<http://albarchive.merlinone.net/mweb/wmsql.wm.request?oneimage&imageid=9368953>

- Tomato

## STUDENT ACTIVITIES

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### ANTICIPATORY SET:

- Show a tomato to students. Ask them, “What do you see?” Instruct students to describe what they see in their journal. Ask students to write for 3 minutes in their journals.
- Have students share their responses with a partner. Ask for a few volunteers to share their descriptions with the class.
- After hearing a few descriptions, note that the students described what they saw but did not describe where the tomato came from or what people are behind the tomato. Ask students how they think the tomato got to the store. Call for volunteers to respond.
- Ask students to define the vocabulary words and describe how they are related. If you have an interactive whiteboard, students can arrange the words in a hierarchy or create a concept web and respond in their journals or notebooks.
- Read these excerpts to the students:

*“...And don’t forget in doing something for others that you have what you have because of others. Don’t forget that. We are tied together in life and in the world. And you may think you got all you got by yourself....You reach on over to get a little coffee, and that’s poured in your cup by a South American. Or maybe you decide that you want a little tea this morning, only to discover that that’s poured in your cup by a Chinese. Or maybe you want a little cocoa, that’s poured in your cup by a West African. Then you want a little bread and you reach over to get it, and that’s given to you by the hands of an English-speaking farmer, not to mention the baker. Before you get through eating breakfast in the morning, you’re dependent on more than half the world.”*

—Dr. Martin Luther King, Jr.

From “The Three Dimensions of a Complete Life,” delivered at New Covenant Baptist Church in Chicago on April 9, 1967.

Find complete transcription at:

<http://seattletimes.nwsourc.com/mlk/king/words/completelife.html>

*“Look at the things in your living room or refrigerator and realize they were made by thousands of people on different continents. The lemons we buy at the grocery connect us with a food chain, with people coming up from Mexico, being sprayed by pesticides. It’s easier to see just a lemon, but only when we see the whole line can we feel connectedness and responsibility.*

—Barbara Kingsolver, writer.

From her book: *Animal, Vegetable, Miracle: A Year of Food Life*, Harper Collins (2007).

Ask students how the quotations reflect the work behind the tomato.

### ACTIVITY 1:

- Distribute to students the biography of Lucas Benitez
- Show students the videos: *Immokalee: From Slavery to Freedom*, A look at the history of the Coalition of Immokalee Workers, focusing on the successful Taco Bell boycott (you can choose to show sections of the video for a shorter presentation: <https://www.youtube.com/watch?v=zBc4cOg9-ks>) and CBS Sunday Morning’s cover story on the Fair Food Program: <https://www.youtube.com/watch?v=b6s4YA0ISns>
- After viewing the video, discuss the following questions:
  - How is Lucas Benitez a leader in human rights work for farm workers?
  - Describe the life of a tomato picker in Immokalee, Florida.
- The video states that tomato pickers will work 12 hours in the hot sun in order to pick 4,000 pounds of tomatoes, which will earn them \$50 a day. What would the hourly wage be? How does this compare to the federal minimum wage of \$7.25 per hour? How do tomato growers get away with paying such low wages?
  - How has the Coalition of Immokalee Workers changed the lives of the workers so far?
  - Why did the CIW target Taco Bell (a large purchaser of tomatoes) for a boycott? Why didn’t they negotiate with the tomato growers?
  - What methods did the CIW use to help get the message out about the plight of the workers? Were these effective? Why or why not?
- Show students the Coalition of Immokalee Workers (CIW) website: [www.ciw-online.org](http://www.ciw-online.org). It includes wonderful photo essays and video clips of current actions. Since the Taco Bell victory in 2005, CIW had won victories from MacDonal’d’s, Burger King, and food service giants Aramark and Sodexo. Their current campaigns focus on supermarket chains, such as Ahold, (Stop and Shop), Publix, Kroger, and Chipotle.

### ACTIVITY 2:

- Ask students:
  - What is the state of food production in the United States?
  - How are farm workers treated nationally?
- Put the quotation below on the board or interactive whiteboard.
- Instruct students to respond to the quotation and discussion questions in their journal.

*“Not everyone can afford to eat well in America, which is shameful, but most of us can: Americans spend, on average, less than 10 percent of their income on food, down from 24 percent in 1947, and less than the citizens of any other nation.”*

—Michael Pollan, “Unhappy Meals,” *The New York Times Magazine*, January 28, 2007.

## STUDENT ACTIVITIES (CONTINUED)

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**TEACHER TIP:** Tell students that Pollan is a best-selling author of *The Omnivore's Dilemma* and other books and articles about food production in America.

- Ask students the following questions prior to showing the Fair Food Project website:
  - Why do you think food in America is so cheap?
  - Who is paying the costs?
  - Would you be willing to pay more for your food so that people, animals and the environment were treated better?
- Show students the videos on the Fair Food Project website. They are excellent. <http://www.fairfoodproject.org/main/> It includes a teacher and a student resource center with action guide. The section “About this Documentary” has other wonderful resources.
- After viewing the website, conduct a class discussion using the following questions:
  - What images did you find the most powerful?
  - Did anything in the movie surprise you?
  - What are some of the root causes of poor agricultural working conditions?
  - Even though sustainability is often defined as being environmentally sound, economically viable, and socially equitable, social equity is often left behind in discussions of sustainability and sustainable food. Why do you think this is?
  - When you buy food do you know how the workers who grew it were treated? Do you find it easy or difficult to get information about your food? Why?
  - What do you see as the most promising way to improve farm labor conditions? Legislation, organizing and unionizing, consumer support?
  - What are the pros and cons of each approach?
  - How can we have food that is fair to workers and affordable to consumers?
  - How can we support farmers with good labor conditions?
  - Immigration policy is one of the major barriers to better farm labor conditions. How can we work toward an immigration system that meets the needs of workers, their families, and employers? What might this system look like?
  - What do you see as the biggest barriers to a more fair food system?
  - What do you see as the most promising opportunities?
  - Where do you have power to make change? What could you do from where you are to get involved and support fair food?

### ACTIVITY 3:

- Prior to assigning students the editorials, ask:
  - How do you think farm workers are treated in New York State?
  - Are they protected by fair labor laws locally?
- Assign students 2–3 editorials about the Farmworkers Fair Labor Practices Act. Ask them to take a position on the legislation and what they think the next step should be.
- Ask students the following questions:
  - What is an editorial?
  - What is an op-ed piece in a newspaper?
  - What is a blog?
  - How are these articles different from news articles?
  - How are they published in newspapers or online?
  - Who decides what is printed?
- Distribute and ask students to read “This Must Be NY’s Final Harvest of Shame,” op-ed, *NY Daily News* November 26, 2009
  - [http://www.nydailynews.com/opinions/2009/11/26/2009-11-26\\_this\\_must\\_be\\_new\\_yorks\\_final\\_harvest\\_of\\_shame.html#ixzz0xgWNzai](http://www.nydailynews.com/opinions/2009/11/26/2009-11-26_this_must_be_new_yorks_final_harvest_of_shame.html#ixzz0xgWNzai)
- Lead the class in a discussion, the following questions:
  - What is the background of the author of this op-ed piece? What is her position on the Farmworkers Fair Labor Practices Act? Why?
  - Why do you think the author published this article on Thanksgiving day? What contrast is she making here?
  - What labor conditions does the author describe for the farm workers? What are the reasons for these conditions?
  - Why do you think it has been so long since the labor abuses of farm workers have been exposed and nothing has changed?
- Distribute and ask students to read “Don’t Kill Our Local Farms” op-ed, *NY Post*, Jan. 23, 2010:
  - [http://www.nypost.com/p/news/opinion/opedcolumnists/don\\_kill\\_our\\_local\\_farms\\_Ji6VYXqZJLb4CFtNeQc3wK](http://www.nypost.com/p/news/opinion/opedcolumnists/don_kill_our_local_farms_Ji6VYXqZJLb4CFtNeQc3wK)
- Lead the class in a discussion using the following questions:
  - Who wrote of the editorial? What is the author’s position on the Farmworkers Fair Labor Practices Act? Why?
  - Who are the “special interest groups” described in the article?
  - According to the author, should farm workers have the same rights and protections as workers in other occupations? Why or why not?
  - According to the article, who would “lose” if the legislature gets involved in family farming practices? What does the author say would be the effects of the bill if passed?
  - The article claims that this bill would threaten the ability to provide local food for local people. What do you think?

- 
- Distribute and ask students to read “Same Old Politics Hurts N.Y. Farmworkers,” *Times Union*, January 29, 2010:
    - <http://albarchive.merlinone.net/mweb/wmsql.wm.request?oneimage&imageid=9368953>
  - Lead a discussion using the following questions:
    - What is the background of the author of this op-ed piece? What is her position on the Farmworkers Fair Labor Practices Act? Why?
    - What did the author of the article predict? What happened to the bill to protect farm workers in New York state? Why?
    - What is the Farm Bureau’s argument about changes in rights for farm workers?
    - According to the author, why did the bill to protect farm workers’ rights fail to pass?
    - How does California protect farm workers? Have labor protections in California agriculture hurt their business?
    - Why has it been so hard to achieve rights for farm workers?
  - Assign students to read a blog post, “Lewis County Uncovered: Is this Darrel’s Time?” by Bruce Krug, a retired dairy farmer: <http://lewiscountyuncovered.blogspot.com/2010/03/is-this-darrels-time.html>
  - Lead a discussion using the following questions:
    - What is the background of the author of this blog? What is his position on the Farmworkers Fair Labor Practices Act? Why?
    - According to the author, why are dairy farms going through a tough time?
    - What would the proposed law give farm workers?
    - Who has opposed rights for farm workers?
    - On what do large farms depend to survive?
    - Who does the author of the article point to as sharing the blame for the problems of farm workers?
    - According to the author, what are the other reasons this bill should be supported?
  - Ask students to record their answers to the following questions in their journals or notebooks. When they have completed the task, lead a class discussion using the questions:
    - Which author makes the most compelling argument?
    - Whom do you agree with the most?
    - Do you support the Farmworker Fair Labor Practices Act? Why or why not?
    - What can you do about it?
    - The legislation did not pass in 2010. What do you think the next step should be?
    - Should we forget about this bill or keep trying?

**TEACHER TIP:** You may want to read aloud or show students the *NY Daily News* editorial of August 6, 2010, which explains why the bill failed and who did not vote for it after committing to it. [http://articles.nydailynews.com/2010-08-06/news/29439269\\_1\\_farmworker-rights-state-senate-vote](http://articles.nydailynews.com/2010-08-06/news/29439269_1_farmworker-rights-state-senate-vote)

### EXPANDING OPPORTUNITIES

- Read “The Circuit” by Francisco Jimenez, a short story told through the voice of a migrant worker child, written by a former migrant worker.
- Have students read the oral histories of migrant workers in New York state. Some compelling stories are available in the Sowing Seeds for Justice Dinner Journal, November 2008.

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by ‘ratifying’ them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

### INTERNATIONAL CONVENTION ON THE PROTECTION OF THE RIGHTS OF ALL MIGRANTS WORKERS AND MEMBERS OF THEIR FAMILIES

- **Article 1:** scope of application
- **Article 2:** definitions
- **Article 7:** Protection without any distinction of any kind such as to sex, race, colour, language, religion or conviction, political or other opinion, national, ethnic or social origin, nationality, age, economic position, property, marital status, birth or other status.
- **Article 10:** Prohibition of torture and other cruel, inhuman and degrading treatments

- **Article 11:** Prohibition of slavery and servitude
- **Article 16:** Right to liberty and security of persons
- **Article 21:** Prohibition to confiscate a migrant’s documents
- **Article 22:** Prohibition of collective expulsions
- **Article 25:** Minimum work conditions
- **Article 40:** Right to association and trade union
- **Article 43:** Equal Rights to nationals of the state

### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS

### INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS

### PROTOCOL TO PREVENT, SUPPRESS AND PUNISH TRAFFICKING IN PERSONS, ESPECIALLY WOMEN AND CHILDREN SUPPLEMENTING THE UNITED NATIONS CONVENTION AGAINST TRANSNATIONAL ORGANIZED CRIME

For more information, visit the Office of the High Commissioner for Human Rights’ website: [www.ohchr.org](http://www.ohchr.org)

## BECOME A DEFENDER

- Respond to the following quotation. Think of how it applies to some of the stories or articles we have read throughout this unit and how it applies to you personally.

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

–Senator Robert F. Kennedy, June 6th, 1966

Apply this quote to Lucas Benitez and the Coalition of Immokalee Workers.

- Read this quotation from Cesar Chavez, founder of the United Farm Workers Union, in 1984:

*“All my life, I have been driven by one dream, one goal, one vision, to overthrow a farm labor system in this nation that treats farm workers as if they were not important human beings. Farm workers are not agricultural implements. They are not beasts of burden to be used and discarded.”*

Has Chavez’s dream been realized yet? Why or why not? What can we do to defend the rights of farm workers and make his dream come true?

Present some of the following ideas for students to choose.

- On a personal level, think about what you have done in your life to make a difference. If you had one dream or one goal what would that be?
- Write a poem about child labor to share with your classmates and school. Send it to your local newspaper, state representative, or member of Congress. You may also be able to publish your poem on the web. Make sure you include information from at least two sources. Your poem should be at least 20 lines.

- Create a poster which teaches the issue to other students. You must use at least 2 sources, Write the information IN YOUR OWN WORDS (no plagiarizing), LARGE enough to be read from a distance, and use graphics to illustrate your points. Prominently display your poster in your school, or send your poster to your state senator to encourage him or her to sponsor the Farmworkers Fair Labor Practices Act.
- Write a letter to the editor of your local newspaper about the injustices faced by farm workers and what readers can do about it. You may want to encourage readers to support the Farmworkers Fair Labor Practices Act.
- Create a PowerPoint presentation to teach others what you have learned. E-mail a copy to a government official or executive in the food industry who has the power to make a change.
- On a local or national level, write to the president of Subway asking him to support CIW by paying an extra penny per pound for tomatoes:

**Mr. Fred DeLuca, President  
Subway Headquarters  
325 Bic Drive  
Milford, CT 06460**

The next time you visit Stop and Shop, hand the manager a letter asking their company to partner with CIW to end slavery in Florida tomato fields. You can download a sample letter at <http://www.ciw-online.org/tools.html> .

- Write a letter to a New York state senator or Assembly member to ask them to sponsor the Farmworkers Fair Labor Practices Act. You can find his or her address at <http://www.state.ny.us/>
- On a global level, research other industries and places around the world where labor rights are violated.

## ADDITIONAL RESOURCES

### The Labor-Religion Coalition of New York State:

<http://www.labor-religion.org/>

The Labor Religion Coalition of New York State works in partnership with social justice organizations across the state.

### Labor-Religion, Rural and Migrant Ministry and the Justice for Farmworkers Movement:

<http://ruralmigrantministry.org/>

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

Labor-Religion partners with Rural and Migrant Ministry and the Justice for Farmworkers movement to bring about fair labor for NYS farm workers and to lobby for passage of the Farmworkers Fair Labor Practices Act.

### The Alliance for Fair Food (AFF):

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

AFF is a network of human rights, religious, student, labor, sustainable food and agriculture, environmental and grassroots organizations who work in partnership with the Coalition of Immokalee Workers (CIW), an internationally recognized human rights organization working to eliminate modern-day slavery and sweatshop labor conditions from Florida agriculture.

### Student/Farmworker Alliance (SFA):

<http://sfalliance.org/>

SFA is a national network of students and youth organizing with farm workers to eliminate sweatshop conditions and modern-day slavery in the fields.

### *Heroes and Saints & Other Plays* by Cherríe Moraga:

[http://westendpress.org/catalog/books/heroes\\_and\\_saints.htm](http://westendpress.org/catalog/books/heroes_and_saints.htm)

This collection of Moraga's first three successful plays established her as a leading Chicana playwright. *Heroes and Saints* has won particular critical acclaim due to its intervention in the history of the Chicano people. It grows out of the struggle of the United Farm Workers in 1988 and the revelations of a so-called cancer cluster in McFarland, California, in which many Chicano children were diagnosed with cancer or stricken with birth defects.

### Interfaith Action:

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

This organization educates and animates people of faith to partner with the CIW in its efforts to improve wages in the fields, and to put an end to modern-day slavery in the agricultural industry.

### Farmworker Justice:

<http://fwjustice.org/>

This nonprofit organization seeks to empower migrant and seasonal farm workers to improve their living and working conditions, immigration status, health, occupational safety and access to justice.

### Video: Fighting for Justice for Farmworkers:

[http://store.bioneers.org/product\\_p/2008-benitez.htm](http://store.bioneers.org/product_p/2008-benitez.htm)

### Equal Exchange:

<http://www.equalexchange.coop/resources>

Equal Exchange's mission is to build long-term trade partnerships that are economically just and environmentally sound, to foster mutually beneficial relationships between farmers and consumers and to demonstrate, through our success, the contribution of worker-co-operatives and Fair Trade to a more equitable, democratic and sustainable world.

### Michael Pollan:

<http://michaelpollan.com>

Michael Pollan is a food activist and author of many best-selling books about the industrialization and corporatization of our food supply. His website has some great articles, mostly appropriate for high school students.

### Food Inc.:

<http://www.foodincmovie.com/>

This 2008 documentary is also about the industrialization and corporatization of our food supply. It shows some shocking videos of factory farms and the conditions of the farm workers who labor on them.

### Food Chains

<http://foodchainsfilm.com>

A 2014 exposé about CIW's defeat of the \$4 trillion global supermarket industry through their ingenious Fair Food program, which partners with growers and retailers to improve working conditions for farm laborers in the United States.

“...FEW MEN ARE WILLING TO BRAVE THE  
DISAPPROVAL OF THEIR FELLOWS, THE  
CENSURE OF THEIR COLLEAGUES, THE  
WRATH OF THEIR SOCIETY. MORAL COURAGE  
IS A RARER COMMODITY THAN BRAVERY IN  
BATTLE OR GREAT INTELLIGENCE. YET IS  
THE ONE ESSENTIAL, VITAL QUALITY FOR  
THOSE WHO SEEK TO CHANGE A WORLD  
WHICH YIELDS MOST PAINFULLY TO CHANGE”

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—ROBERT F. KENNEDY, CAPETOWN, SOUTH AFRICA, JUNE 6, 1966

# FRANK MUGISHA

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In a country of 33 million people, Frank Mugisha is one of the few openly gay activists in Uganda. As a spokesperson for the rights of lesbian, gay, bisexual, transgender and intersex (LGBT) individuals, Mr. Mugisha advocates against Anti-Homosexuality legislation. In 2007, Mr. Mugisha was chosen to co-lead Sexual Minorities Uganda (SMUG), a coalition of LGBT human rights organizations. As a result of his public advocacy, Mr. Mugisha has lost jobs, friends and has become estranged from members of his family. A close colleague and co-head of SMUG, David Kato, was brutally murdered in his home after being outed in a local newspaper. Undeterred by threats of violence, Frank stayed on at SMUG and continues to amplify the aspirations of Uganda's most vulnerable communities. In 2011, Frank Mugisha received the Robert F. Kennedy Human Rights award.



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“ THE MOMENT YOU COME OUT AND SAY YOU ARE GAY IN UGANDA ,  
THE DISCRIMINATION BEGINS.”

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I was six or seven years old when I realized I was attracted to people of my own sex. I thought I was alone. There were all sorts of bad names for homosexuals. But the way people talked wasn't relating to who I was. I am a good person. I could not tell anyone for the fear that I would get all the bad names. As my understanding grew, I would see people expelled from school for rumors of being homosexuals. When the expelled students went home, their fathers threatened to kill them or their families threw them out of the house. Sometimes the expelled student would be sent to live with grandparents in the village and do farming. His education ended. My fear increased.

I had so many dreams. I wanted to be a doctor or a lawyer. If I got kicked out of school, I could never become a lawyer or a doctor. I decided that I would never tell anyone. So I tried to fit in and be like my other colleagues. I tried to change myself. I would pray to God. It wasn't working. At 14, I decided to tell someone because I couldn't keep it in anymore. I only told friends who were very close to me, but I lost very many friends. And the rumor was spread in school that I was a homosexual. The disciplinary committee asked me if I was a homosexual. I couldn't say yes or no. I just went quiet and cried. So they told me to bring my parent.

I didn't tell my mother that I was a homosexual. I told her that the school thinks I am a homosexual. She didn't ask me anything. She came to school, and I was excused from the meeting. When they called me back into the meeting, the school said that my discipline track record was the best. I was also a prefect so I was excused. I felt good about it. Now they know and they didn't expel me. So I can still go on and tell people. I told my brother, and he just laughed about it. And for me that was good. But he didn't keep quiet. He started telling everyone.

A year later my mother took me to talk to a religious leader in Uganda, and he started quoting verses in the bible. The things he was telling me, strange things, were not relating to me at all. I wanted someone to tell me something that relates to what I am feeling inside. I told my mom that I wish I was made out of bricks because bricks are there, and no one hurts them—bricks just build houses. Why didn't God create me into something that is never harassed? Why do I have to endure all this? I believe in God. I can recite the rosary from my head. I am not being rebellious or committing sins. This is happening to me because I have no control over it.

That is the reason I tried so hard to change myself. Because I believed homosexuality could be a sin. A friend said that I was going to go to hell. And I thought to myself, what should I do to change this?

When I started understanding that I cannot change myself and that I loved my religion, I decided not to listen to people. What they were telling me wasn't what I felt inside. At some point I thought that maybe prayer was affecting me, so I stopped praying. But it was very difficult to wake up one morning and wash religion out of

my head. I am what I am and that's it.

Becoming an activist was a gradual process for me. Every time I met a Ugandan person and was able to change his mind about homosexuality, it made me want to continue. I have to work very hard and speak out to make a change. Maybe out of 33 million Ugandans I can reach seven. Maybe at some point I can reach 15 million. And maybe years to come, someone will pick up from where I left off. But at least I have paved the avenue to understanding.

Just appearing on television in Uganda and speaking out helps many people accept themselves. They know they are not alone in the world. They know there is a voice out there for them. That is where I get my courage: knowing that every day of my life, every minute of my life, I make a very small difference, but that small difference has a huge impact on so many different people.

For activists like myself the Ugandans are our biggest threats. The moment you come out and say you are gay in Uganda, the discrimination begins. Friends and family reject you. Employers throw you out of your job. You never know who is going to harass you, bully you, attack you in the streets, or even arrest you. I can't go shopping. I don't know if it is safe to use public transportation. Before I leave my house I have to calculate – will I be safe? Should I go anywhere or should I just stay home? Everyday someone will call me to say a friend has been arrested or beaten or thrown out of his house for being gay.

There are many homosexuals who have been arrested in Uganda and tortured while in jail. People have been beaten on the streets. Villagers break into houses of suspected homosexuals and beat the person up or take him to prison and tell the authorities he's a homosexual. Lesbian girls are raped by their own relatives. The family will ask an uncle to rape the girl and teach her to be a woman. The girl will be raped almost every night. And some girls have to leave their families because they can't live there anymore and run away, maybe in the middle of the night, run off to nowhere, to the streets.

There is discrimination when gay men seek out health care services. I lost a friend who was living with HIV. He died in a hospital. But the reason he died was because he was afraid to tell the doctors he was gay. If he told the doctors they would leave him alone and not talk to him. If he told his family, they would not help him. He was in the hospital alone, so I talked to the doctors so they would give him the right medication. But the reaction wasn't good. He was put off the bed to the floor. If it wasn't for the fear and the stigma, he wouldn't have died.

One of the reasons we do activism and create visibility is to try and stop the media from outing people. If the media want our faces, we're here. We'll show our faces and tell you the truth about our sexuality. But stop outing people who are not ready to be out. A tabloid newspaper called Red Pepper started outing people. They named people and included their home addresses and places where they worked. But the worst was a Ugandan tabloid called Rolling Stone which published names and photos with headlines

that homosexuals need to be killed. When the article came out, almost everyone who appeared in the paper was harassed. We had to stop it. We asked and begged the media to respect people, but they refused. So we took them to court. Fortunately, the court ruled that publishing the names of people who are perceived to be homosexual is an invasion of privacy. Rolling Stone keeps publishing articles filled with misinformation, but they can't publish names and pictures anymore.

My colleague, David Kato, was murdered after his picture was published in the paper. Murdered in his home in his own bed at night. No one knows who did it or why. I think about it all the time. David once told me that he couldn't live if he wasn't doing activism. I don't know if I would live if I wasn't doing activism. I go through a lot of challenges, and all those images come back to me. I am driven by the images. I am driven by the stories of the people I've met. I want to see change happen within the next few hours.

# LGBT RIGHTS AND NON-DISCRIMINATION

## FRANK MUGISHA

LESSON GRADE LEVEL: 9-12  
HUMAN RIGHTS ISSUES: EQUALITY, FREEDOM, SAFETY, PRIVACY,  
RESPECT

### UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 1:** All human beings are born free and equal in dignity and rights
- **Article 2:** Everyone is entitled to all the rights and freedoms set forth in the UDHR
- **Article 3:** Everyone has the right to life, liberty and security of person
- **Article 7:** All are equal before the law and are entitled without any discrimination to equal protection of the law
- **Article 12:** Everyone has the right to privacy

### GUIDING QUESTIONS:

- How do economic, political, civil, social and cultural factors impact the lives of citizens in Uganda?
- What happens when cultural values are in conflict with rights?
- What type of leadership brings about societal change?

### TIME REQUIREMENT:

Four 45 minute classes

### OBJECTIVES:

By the end of the lesson, students will be able to:

- Find Uganda on the map of Africa.
- Examine and understand how human rights manifest itself in the context of the lives of Ugandan citizens.
- Understand the climate in which Frank works to bring about change.
- Analyze tactics for bringing about change for marginalized people in a society.
- Compare and contrast transitional leaders who brought about social change in the area of human rights, from a historical and current day context.

### STUDENT SKILLS:

- Critical thinking and problem solving
- Comparing and contrasting
- Analyzing information
- Drawing inferences and making conclusions

### COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-LITERACY. RH.9-10.1
- CCSS.ELA-LITERACY. RH.9-10.2
- CCSS.ELA-LITERACY. RH.11-12.1
- CCSS.ELA-LITERACY. RH.11-12.2
- CCSS.ELA-LITERACY. WHST.9-10.1
- CCSS.ELA-LITERACY. WHST.9-10.2
- CCSS.ELA-LITERACY. WHST.11-12.1
- CCSS.ELA-LITERACY. WHST.11-12.2

### MATERIALS:

- Frank Mugisha's interview [www.RFKHumanRights.org](http://www.RFKHumanRights.org) / Click on Speak Truth to Power / Click on "Defender" tab
- Clip from Frank's organization <https://sexualminoritiesuganda.com/smug-ed-message-for-idahot-2015/>
- Universal Declaration of Human Rights <http://www.un.org/en/documents/udhr/>
- Handout #1 Legislative, Attitudinal and Taking Action [www.rfkhumanrights.org](http://www.rfkhumanrights.org) / click on Speak Truth to Power / click on "Defenders" tab - Handout #1 will be in Frank's profile
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### VOCABULARY:

- LGBT
- Equality
- Legislative
- Attitudinal
- "to out"
- Mob Justice
- Draconian
- Homophobia
- Homosexuality
- Sexual orientation
- Gender Identity
- Transformative Leadership
- Cultural context
- Civil context

### CONCEPTS:

- Empathy
- Fairness
- Justice
- Values
- Cultural Norms
- Systemic Change

### TECHNOLOGY REQUIRED:

- Internet access
- Computer access

## STUDENT ACTIVITIES

### ANTICIPATORY SET:

- Locate Uganda on a map
- Starting with the following two videos, research the cultural, religious, economic, political and civil context in current day Uganda.
  - This is a 20 minute BBC documentary.
  - The host of the documentary looks at a wider Ugandan perspective,
  - providing more of a historical context. Clip 1: <https://www.youtube.com/watch?v=8-HfARzLWYk&index=1&list=PLAC9F5A34B69AF1A5>
  - This clip examines the culture of Uganda, covers the western vs sub Saharan African ideology clash and focuses on the church's role in suppressing LGBT rights. Clip 2: <https://www.youtube.com/watch?v=jLvHqOglOLY&feature=channel&list=UL>
- In groups, ask the students to put check marks next to the articles of the UDHR that they think are being violated in Uganda.
- Have students select three rights and write a paragraph about the right being violated as it impacts Lesbian, Gay, Bisexual and Transgender people.
- Read Frank Mugisha's interview and watch the selected clip.
  - Ask each student to write three challenges that they think Frank faces in his work for the human rights of Lesbian, Gay, Bisexual and Transgender people in Uganda.
  - Suggested video clip to watch "Gays Abandoned" 22min [https://www.youtube.com/watch?v=8M\\_WgQPJdQ](https://www.youtube.com/watch?v=8M_WgQPJdQ)

### ACTIVITY 1:

#### NOTE TO TEACHERS:

THE STUDENTS HAVE TO HAVE BACKGROUND KNOWLEDGE OF THE MOVEMENTS REFERENCED IN THIS ACTIVITY IN ORDER TO COMPLETE THE ACTIVITY. IF THEY HAVE STUDIED OTHER MOVEMENTS, FEEL FREE TO INCLUDE THOSE MOVEMENTS IN THIS ACTIVITY.

- Have the students research one of the following social movements and write a paper responding to the questions noted below:
  - Civil Rights movement
  - Farm workers movement
  - Women's Rights movement
  - Labor movement
- Explain to the students that they will evaluate different ways to bring about political and civil change.
- Give each group an envelope containing a set of statements from Handout #1 focusing on bringing about change from 3 different approaches: Legislative, Attitudinal and by Taking Action.

#### NOTE TO TEACHERS:

STATEMENTS SHOULD BE CUT INTO STRIPS AND MIXED TOGETHER BEFORE BEING PUT IN THE ENVELOPE. IF A TEACHER FEELS ADDITIONAL STATEMENTS ARE NEEDED, THEY SHOULD BE INCLUDED. IF STUDENTS ASK WHY THE STATEMENTS ARE PRINTED ON DIFFERENT COLORED PAPER, LET THEM KNOW YOU WILL TELL THEM WHY AT THE END OF THE ACTIVITY.

- Each group should also have one sheet of flip chart paper. The paper should be held lengthwise and divided into three columns. The columns should be headed: Essential, Useful, and Irrelevant.
- As the group members read each statement, they should try to place it in what they agree is the appropriate column.
- Students should be answering the question:
  - In achieving success for the selected movement, Civil Rights, Farm workers, Women's or Labor which actions are essential, which are useful, and which are irrelevant?
- When the group cannot agree, they should save that statement until they have placed the ones about which they can agree. They should then discuss the remaining statements and try to place them under the Essential, Useful, and Irrelevant columns.
- Each group should try to reach a consensus. Members may alter the wording of a statement if it helps them to reach consensus. Blank slips of paper can be used to create additional statements if needed. When all the statements have been placed on the newsprint, they can be taped in place.
- Groups should be allowed time to look at each other's finished sheets and to identify differences in priorities.
- Groups should then return to their own sheet and note whether there is any pattern to how they have placed the different colored statements. At this time, the teacher should draw attention to the significance of the different colors on which the statements are printed.
- Point out to the students that statements printed on white paper are about changing laws to bring about change. Statements printed on blue paper are about changing people's attitudes to bring about change, while the statements printed on yellow paper are about
- Point out to students that their answers to this question reveal their theories about how to bring about change for equal human rights.
  - Was there a pattern for or against changing legislation, changing attitudes, or taking direct action?
  - Why do you have preferences for working towards change in certain ways? persons taking direct action towards bringing about change.
- As a class, debrief the outcomes of the group discussions. Examine the similarities and differences between the group outcomes and respond to the following questions:

How did the human rights being addressed by the specific movement impact the decision to take one approach or another?

  - What were some approaches or strategies that applied to all the movements?
  - What were some approaches or strategies that did not apply to any of the movements?
- Have each student write a one page reflection of the activity.

## STUDENT ACTIVITIES (CONTINUED)

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### NOTE TO TEACHERS:

MAKE CLEAR TO STUDENTS THAT THERE IS NO SINGLE, RIGHT WAY TO WORK TOWARDS CHANGE. THE GOAL OF THE EXERCISE IS NOT TO DETERMINE WHICH METHOD OF WORKING FOR CHANGE IS BEST. IN FACT, STUDENTS MAY POINT OUT THE SYMBIOTIC CONNECTION, FOR EXAMPLE, BETWEEN CHANGING LEGISLATION TO CHANGE ATTITUDES AND THE NEED TO CHANGE ATTITUDES TO CHANGE LEGISLATION. IF ANYTHING, THE ACTIVITY SHOULD HELP STUDENTS APPRECIATE THAT ALL THREE STRATEGIES ARE IMPORTANT AND THAT THE GOAL IS NOT TO CHOOSE ONE BUT TO BALANCE ALL THREE.

### ACTIVITY 2:

- Ask the groups to now view the movement they selected from the perspective of the movements leadership.
- Ask the students to select at least 1 and no more than 3 leaders of their selected movement: Civil Rights, Farm workers, Women's or Labor.
- Then have the students write down characteristics of the movements' leaders on a slip of paper. Encourage them to include as many as possible.
- Using flip chart with the same three categories, Essential, Useful, Irrelevant have the students repeat the same process as Activity #1.
- The students should be answering the following questions:
  - In order for a movement to achieve success, which leadership characteristics are essential, which are useful, and which are irrelevant?
- As a class, have the students share their outcomes and respond to the following questions:
  - Were there any similarities among the leader characteristics?
  - Did a group identify a characteristic that other groups did not? Discuss.
- Have each student write a one page reflection of the activity.

### CULMINATING ACTIVITY:

- As a class, review the outcomes of the first two activities.
- Form new groups and ask students to share both of their reflections.
- As a group, consider the case of Frank Mugisha and his work in Uganda. Have each group create a Plan for change in Uganda and have them consider the following points:
  - The political and cultural climate in Uganda.
  - The influence of actors such as the African Union, European Union, U.S., civil society or religious communities.
- Students should include at least two actions in their plan. Examples include
  - Circulate a petition calling for the support of the LGBT community in Uganda.
  - Write a letter to the editor of your local newspaper in support of LGBT rights globally.
  - Host an educational program about LGBT human rights and include a letter writing effort.
  - Raise funds for LGBT organizations like SMUG.
  - Post a video on a social media site about the LGBT situation in Uganda and how people can help.
- Ask each group to present their plan either through a power point, flip chart or oral presentation. The groups should highlight the legislative, attitudinal and taking action elements of their plan.
- As a class discuss the similarities and differences in the Plans and discuss the leadership characteristics the students believe are necessary to carry out the plan.

## INTERNATIONAL HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents—also called treaties, covenants, resolutions, or conventions—have been drafted to develop these rights further. Countries commit to protect the rights recognized in these treaties by ‘ratifying’ them and sometimes a specific institution is created within the UN to monitor their compliance.

Here are examples of relevant international documents:

### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS

- **Article 2:** Prohibition of discrimination based on race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
- **Article 6:** right to life
- **Article 7:** prohibition of torture

- **Article 9:** right to liberty and security of persons
- **Article 10:** right to dignity and be treated with humanity
- **Article 17:** protection of privacy, prohibition of unlawful interference with privacy, family
- **Article 18:** freedom of thought, conscience and religion
- **Article 19:** right to hold opinion without interference and to freely express it

### INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS

### CONVENTION AGAINST TORTURE AND OTHER CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT

For more information, visit the Office of the High Commissioner for Human Rights’ website: [www.ohchr.org](http://www.ohchr.org)

## BECOME A DEFENDER

- Ask each student to write a one page reflection on creating change in Uganda. Students should consider how they can play a role in supporting Frank and the needed change in Uganda. Have the students select at least two to three action items to implement. Ask the students to document their experience and outcomes.
- Have the students consider the action ideas or tactics listed in the culminating activity. As well, students should consider the following:
  - Host a movie night with a panel discussion addressing LGBT rights or another human right highlighted in the *Speak Truth To Power* curriculum.
  - Table at an area shopping center, providing information about the situation in Uganda or about the human rights issue you are focusing on. Make sure to always include an action—a petition or letter writing opportunity.
  - Invite local leaders to participate in a panel discussion about LGBTI rights in your community and/or globally.

## ADDITIONAL RESOURCES

### SMUG

<http://www.smug.4t.com>

Sexual Minorities Uganda [SM-UG] is a non-profit, nongovernmental organization that works towards achieving full legal and social equality for lesbian, gay, bisexual, transgender people in Uganda. It is the umbrella organization of all homosexual organizations in Uganda.

### GLSEN

<http://www.glsen.org>

The Gay, Lesbian & Straight Education Network strives to assure that each member of every school community is valued and respected regardless of sexual orientation or gender identity/expression. GLSEN seeks to develop school climates where difference is valued for the positive contribution it makes in creating a more vibrant and diverse community. We welcome any and all individuals as members, regardless of sexual orientation, gender identity/expression or occupation, who are committed to seeing this philosophy realized in K-12 schools.

### Call Me Kuchu

<http://callmekuchu.com>

Call Me Kuchu is a documentary film about the struggle for human rights in Uganda: In Uganda, a new bill threatens to make homosexuality punishable by death. David Kato, Uganda’s first openly gay man, and retired Anglican Bishop Christopher Senyonjo

work against the clock to defeat state-sanctioned homophobia while combatting vicious persecution in their daily lives. But no one is prepared for the brutal murder that shakes their movement to its core and sends shock waves around the world.

### Human Rights Campaign

<http://www.hrc.org>

Founded in 1980, HRC advocates on behalf of LGBT Americans, mobilizes grassroots actions in diverse communities, invests strategically to elect fair-minded individuals to office and educates the public about LGBT issues.

### Yogyakarta Principles

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

The Yogyakarta Principles address a broad range of international human rights standards and their application to issues of sexual orientation and gender identity.

### International Lesbian, Gay, Bisexual, Trans and Intersex Association

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

ILGA is a worldwide federation of 1100 member organizations from 110 countries campaigning for lesbian, gay, bisexual, trans and intersex rights. This website has an interactive map that displays LGBT legislation around the world.

# SPEAK TRUTH TO POWER

VOICES FROM BEYOND THE DARK

A play by ARIEL DORFMAN

Adapted from **SPEAK TRUTH TO POWER: HUMAN RIGHTS DEFENDERS WHO  
ARE CHANGING OUR WORLD**, a book by Kerry Kennedy



## ABOUT THIS PLAY

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*Speak Truth To Power: Voices From Beyond the Dark* is a play for ten actors (preferably five male and five female, though can also be cast, if necessary, with four female and six male actors). Eight of these actors, four male, four female, will represent the human rights defenders. The other two (a man and a woman, or two men) represent evangelists of evil, malicious and sarcastic embodiments of fear and repression first and then, as the play advances, of

the indifference which is the perpetual opposite of love. These oppressors should be dressed differently, lit differently, act differently, and speak differently from the human rights defenders. They are supposed to have more mobility, should be allowed to roam the stage at will, whispering, probing, threatening, determined to undermine the message from the heroes and heroines. This differentiation is crucial to the drama of the play.

## EXCERPTS FROM THE PLAY

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Many of those who have suffered most grievously in South Africa have been ready to forgive—people who you thought might be consumed by bitterness, by a lust for revenge. We had a hearing at the Truth Commission chock-a-block full with people who had lost loved ones, massacred. Four officers came up, one white and three black. The white said: “We gave the orders for the soldiers to open fire”—in this room, where the tension could be cut with a knife, it was so palpable. Then he turned to the audience and said, “Please, forgive us. And please receive these, my colleagues, back into the community.” And that very angry audience broke out into quite deafening applause. I said, “Let’s keep quiet, because we are in the presence of something holy.”

*PAUSE*

My name is Desmond Tutu.

I did what I had to do. Anything else would have tasted like ashes. It would have been living a lie. I could have been part of the struggle in a less prominent position. But God took me, as they say, by the scruff of the neck, like Jeremiah. I have a God who doesn’t say, “Ah. . . Got you!” No, God says, “Get up.” And God dusts us off and God says, “Try again.” God says, “Try again.”

My name is Kailash Satyarthi.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)  
KAILASH SATYARTHI APPEARS ON THE SCREEN.*

When I was five or six years old, the very first day that I went to my school I found a cobbler and his son, sitting right on the doorstep of my school and they were cleaning and polishing shoes of children and as soon as I was entering, there was a lot of joy and happiness. I was carrying new books and a new bag and new clothes, new uniform, everything new and I saw that child and I stopped for a while because in my knowledge, or in my conscious, it was the

first encounter like that, so one thing came to my mind, that why a child of my age is sitting and polishing shoes for children like me and why am I going to school? So I wanted to ask this question to the child but I did not have enough courage, so I entered in and my teacher welcomed me but I did not ask this question though I still had that feeling in my heart that I should, but a couple of hours later I collected all my courage and I asked my teacher, that sir, I wanted to know why this child of my age is sitting right on the doorstep and cleaning shoes? So he looked at me strangely and said, “What are you asking, you have come to study here not for all these unnecessary things and these questions. It is not your business.” So I was a little angry. I thought that I should go back home and ask these questions to my mother and I asked and she said, “Oh, you have not seen many children are working. It is their destiny. They are poor people. They have to work.” I was told not to worry about it. But one day I went to the father, the cobbler, and I said, “I watch this boy every day. I have a question. Why don’t you send your child to school?” So the father looked at me, for two minutes he could not answer. Then he slowly replied, “I am untouchable and we are born to work.” So I could not understand why some people are born to work and why some people like us are born to go to school. How does it come from? So it made me a little bit rebellious in my mind, because nobody was there to answer. Whom should I ask? My teacher had no answer. Nobody had a good answer. And I carried that in my heart for years. And now, I am doing something about this. Five million children in India alone are born into slavery. Small children of six, seven years, forced to work fourteen hours a day. If they cry for their parents, they are beaten severely, sometimes hanged upside-down on the trees and branded or burned with cigarettes. And the number of children are going up—parallel to the growth of exports. The export of carpets go up and the children in servitude go up and up. So we conduct consumer campaigns. And direct actions: secret raids that free those children and return them to their families. But when you free them, work has just begun.

# GLOSSARY OF TERMS

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## **ADVOCACY**

A political process consisting of actions designed to transform citizen or popular interests into rights; a process aimed at influencing decisions regarding policies and laws at national and international levels; actions designed to draw a community's attention to an issue and to direct policymakers to a solution.

## **APARTHEID**

A system of racial segregation and discrimination imposed by the white minority government of South Africa from 1948 until its abolition following the 1994 national election.

## **ASYLUM**

Any place offering protection or safety.

## **BULLYING**

Bullying is an act of repeated aggressive behavior in order to intentionally hurt another person, physically or mentally. It necessarily implies an intention to harass or act arrogantly toward a colleague, particularly in school, either directly (disturbing physically or psychologically) or indirectly (excluding and isolating.) Today much attention is focused on this issue, especially because of the potentially harmful consequences it can have on character development and well-being of young people. Recent incidents of cyberbullying, the use of the Internet, cell phones or other devices to send or post text or images intended to hurt or embarrass another person, have resulted in deaths and caused authorities to take note and try to address the dangerous trend.

## **CENSORSHIP**

The monitoring and restriction of speech and publication, as well as telecommunications. Censorship is usually done through review and approval mechanisms to ensure compliance with policies of the government in the name of traditional values, national security or morality of the community. Self-censorship is done by press or telecommunications industries in order to conform to government ideologies.

## **CIVIL AND POLITICAL RIGHTS**

Civil and political rights are a class of rights and freedoms that protect individuals from unwarranted action by government and private organizations and individuals and ensure one's ability to participate in the civil and political life of the state without discrimination or repression. These rights are included in the 1948 Universal Declaration of Human Rights (UDHR) and are outlined in the International Covenant on Civil and Political Rights (ICCPR). Civil rights include the ensuring of people's physical integrity and safety; protection from discrimination on grounds such as physical or mental disability, gender, religion, race, sexual orientation, national origin, age, immigrant status, etc; and individual rights such as the freedoms of thought and conscience, speech and expression, religion, the press, and movement.

## **CRIMES OF APARTHEID**

The International Convention on the Suppression and Punishment of the Crime of Apartheid declares apartheid a crime against humanity resulting from the policies and practices of racial segregation and discrimination, and violating the principles of international law, in particular the purposes and principles of the Charter of the United Nations, and constituting a serious threat to international peace and security.

## **CRUEL OR INHUMAN PUNISHMENT**

Article 5 of the Universal Declaration of Human Rights states: "No one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment." Cruel punishment is a central concern around the world and is also related to the issue of the death penalty, for claims that prolonged delay before executions constitutes inhuman treatment.

## **CULTURAL RIGHTS**

Culture is the whole complex of distinctive spiritual, material, intellectual, and emotional features that characterize a society or social group, including not only arts and letters, but also modes of life, value systems, traditions and beliefs. Rights to culture are mentioned frequently in international human rights instruments, often in conjunction with economic and social rights.

## **CUSTOMARY INTERNATIONAL LAW**

When a broad consensus forms among states about a norm, it becomes internationally binding, and thus a source of international law.

## **DUE PROCESS**

Primarily a U.S. term that refers to whether a legal proceeding conforms to rules and principles for the protection of the parties' rights. Although the term is not generally used in international human rights instruments, those instruments generally protect the human rights of those who are brought before courts.

## **ECONOMIC, SOCIAL AND CULTURAL RIGHTS**

Economic, social and cultural rights are socio-economic human rights, distinct from civil and political rights. Economic, social and cultural rights are included in the 1948 Universal Declaration of Human Rights (UDHR) and outlined in the International Covenant on Economic, Social and Cultural Rights (ICESCR). Examples of such rights include the right to food, the right to housing, the right to education, the right to health and the right to an adequate standard of living.

## **GENDER-BASED VIOLENCE**

Violence committed against a victim because of his or her gender, for example violence against women such as rape, sexual assault, female circumcision, dowry burning, etc.; violence against women for failing to conform to restrictive social and cultural norms. The Vienna Declaration specifically recognized gender-based violence as a human rights concern.

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## **GENOCIDE, CRIMES AGAINST HUMANITY, WAR CRIMES AND CRIME OF AGGRESSION**

These are the crimes recognized as the most serious, as they threaten peace and security. The International Criminal Court (ICC) was created to prosecute these crimes. The ICC, however, does not exercise jurisdiction over the crime of aggression. Genocide is defined as acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group. Crimes against humanity are attacks or violent acts committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack. War crimes are crimes committed in large scale as part of a plan or policy, involving serious violations of the Geneva Conventions. The crime of aggression is defined as “planning, preparation, initiation or execution by a person able to exercise effective control or direct the political action and a military State, an act of aggression which, by nature, gravity and scale, constitutes a clear violation of the UN Charter.”

## **HUMAN RIGHTS EDUCATION**

The dissemination of information aimed at building a universal culture of human rights through knowledge and skills, and the molding of attitudes directed to: the strengthening of respect for human rights and fundamental freedoms; the full development of the human personality and a sense of its dignity; the promotion of understanding, respect, gender equality, and friendship among all nations, indigenous people and racial, national, ethnic, religious, and linguistic groups; the enabling of all persons to participate effectively in a free society and the furtherance of the activities of the United Nations for the Maintenance of Peace.

## **INDIGENOUS PEOPLES**

People who are original or natural inhabitants of a country.

## **INDIVISIBLE**

Refers to the equal importance of each human rights law. A person cannot be denied a right because someone decides it is “less important” or “non-essential.”

## **I.N.S.**

Acronym for the U.S. Immigration and Naturalization Service (now called U.S. Citizenship and Immigration Services).

## **INTERDEPENDENT**

Refers to the complementary framework of human rights law. For example, the ability to participate in your government is directly affected by the right to self-expression, to get an education, and even to obtain the necessities of life.

## **NON-GOVERNMENTAL ORGANIZATIONS (NGOS)**

Organizations formed by people outside of government. NGOs monitor the proceedings of human rights bodies such as the Commission on Human Rights at the UN and are the “watchdogs” of the human rights that fall within their mandate. Some are large and international; others may be small and local. NGOs play a major role in influencing UN policy.

## **POLITICAL RIGHTS**

Rights that afford citizens the ability to freely participate in the political processes of a country, which include the right to vote and freedom of political expression, assembly, and association. Political rights are protected by international law as stated in the United Nations International Covenant on Civil and Political Rights.

## **REFOULEMENT**

When a person is forcibly returned to the home country where his or her life or freedom would be threatened; also called forced repatriation.

## **REFUGEE**

A person who flees to a foreign country or power to escape danger or persecution.

## **RULE OF LAW**

Closely tied to the liberal state and the liberal political tradition of the Western nations, rule of law mandates some minimum degree of separation of government powers for the protection of individual rights. An independent judiciary is indispensable in a democratic and pluralist state. Distinguished from “rule by law,” a tool used by authoritarian rulers to maintain order without necessarily honoring human rights.

## **SELF-DETERMINATION**

Determination by the people of a territorial unit of their own political future, free of coercion from powers outside that region.

## **SEXUAL ORIENTATION**

Used to denote the direction of emotional attraction or conduct. This can be toward people of the opposite sex (heterosexual orientation), toward people of both sexes (bisexual orientation), or toward people of the same sex (homosexual orientation).

## **STALKING**

A pattern of repeated and unwanted attention, harassment, contact, or any other course of conduct directed at a specific person that would cause a reasonable person to feel fear. Stalking is against the law in every state. Stalking across state lines or in federal territories is illegal under federal law.

## **TORTURE**

The infliction of intense pain, either physical or psychological, generally to punish or to obtain a confession or information, or for the sadistic pleasure of the torturer. Torture is prohibited by the UDHR and the ICCPR and remains impermissible even as a response to terrorism or as a means to investigate possible terrorists. The prohibition of torture is viewed as customary international law and peremptory in nature, and as such is considered an international crime punishable by domestic or international tribunals.

### **TRANSGENDER**

Refers to people who experience a psychological identification with the opposite biological sex which may be profound and compelling and lead some to seek “gender reassignment” through medical procedures. This is generally regarded as an issue concerning a person’s gender identity.

### **TREATY**

A formal agreement between states that defines and modifies their mutual duties and obligations. Used synonymously with convention and covenant.

### **TRUTH AND RECONCILIATION**

This term is frequently associated with Truth and Reconciliation Commissions, which have been established throughout the world to provide public forums for victims and perpetrators of crimes to reveal the violence and abuses that were committed during tyrannical regimes and conflicts. It encourages transparency in the process of recording an accurate history of events that is critical to promoting healing and eventual societal reconciliation.

### **UNIVERSAL DECLARATION OF HUMAN RIGHTS**

A “common standard of achievement for all peoples and nations,” drafted by the UN Commission on Human Rights and approved by the General Assembly in 1948. Though not legally binding, it has inspired constitutional bills of rights, human rights treaties, and other mechanisms for international protection of human rights.

### **XENOPHOBIA**

A fear or contempt of that which is foreign or unknown, especially of strangers or foreign people.

# SPEAK TRUTH TO POWER

## HUMAN RIGHTS CURRICULUM

LESSON PLANS CAN BE FOUND AT [RFKHUMANRIGHTS.ORG](http://RFKHUMANRIGHTS.ORG)

### ABUBACAR SULTAN

*Mozambique, Children's Rights*

### ADOLFO PEREZ ESQUIVEL,

*Argentina, Free Expression & Religion*

### ANONYMOUS

*Sudan, Genocide*

### BETTY WILLIAMS

*Northern Ireland, Children's Rights*

### CARLOS FILIPE XIMENES BELO

*East Timor,  
Free Expression & Religion*

### HIS HOLINESS THE DALAI LAMA

*Tibet, Free Expression & Religion*

### ARCHBISHOP DESMOND TUTU

*South Africa, Reconciliation*

### ELIE WIESEL

*Romania/USA, Genocide*

### ERIN MERRYIN

*USA, Sexual Violence*

### ETHEL KENNEDY

*USA, Political Participation*

### FRANK MUGISHA

*Uganda, LGBTI Rights*

### FREDERIK WILLEM DE KLERK

*South Africa, Political Freedom*

### GABOR GOMBOS

*Hungary, Disability Rights*

### HARRY WU

*China, Forced Labor*

### JAMIE NABOZNY

*USA, Bullying*

### JODY WILILAMS

*USA, Non-Violent Activism*

### JOHN LEWIS

*USA, Political Freedom*

### JOSE RAMOS-HORTA

*East Timor, Reconciliation*

### JULIANA DOGBADZI

*Ghana, Slavery & Trafficking*

### KA HSAW WA

*Burma, Environmental Rights*

### KAILASH SATYARTHI

*India, Child Labor*

### KEK GALABRU

*Cambodia, Political Freedom*

### LECH WALESA

*Poland, Labor Rights*

### LIBRADA PAZ

*USA, Labor Rights*

### LOUNE VIAUD

*Haiti, Right to Water*

### LUCAS BENITEZ

*USA, Labor Rights*

### MAIREAD CORRIGAN MAGUIRE

*Ireland, Non-Violent Activism*

### MALALA YOUSAFZAI

*Pakistan, Freedom from Persecution*

### MARINA PISKLAKOVA

*Russia, Domestic Violence*

### MIKHAIL GORBACHEV

*Russia, Free Expression*

### MOHAMED ELBARADEI

*Egypt, Nuclear Disarmament*

### MUHAMMAD YUNUS

*Bangladesh, Combating Poverty*

### OSCAR ARIAS SANCHEZ

*Costa Rica, Non-Violent Activism*

### RIGOBERTA MENCHU TUM

*Guatemala, Political Participation*

### SHIMON PERES

*Israel, Political Participation*

### SHIRIN EBADI

*Iran, Free Expression & Religion*

### VACLAV HAVEL

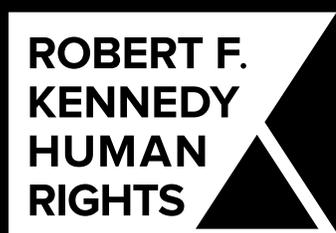
*Czech Republic,  
Free Expression & Religion*

### VAN JONES

*USA, Police Brutality*

### WANGARI MAATHAI

*Kenya, Environmental Rights*



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[RFKennedyEurope.org](http://RFKennedyEurope.org)

#### Video Contests:

[www.speaktruthvideo.com](http://www.speaktruthvideo.com)  
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[www.speakupsingout.org](http://www.speakupsingout.org)

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