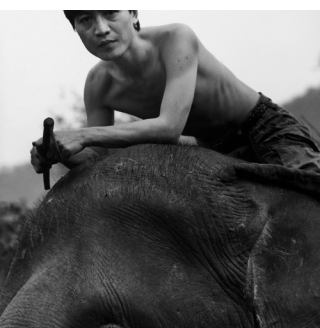
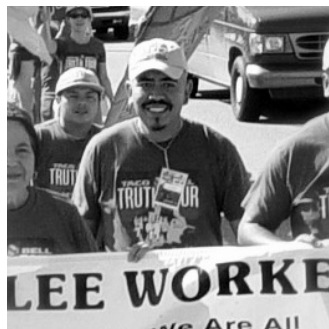
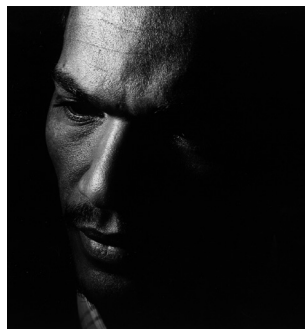
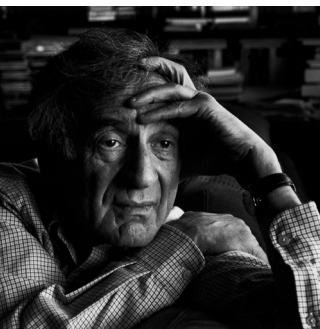


SPEAK TRUTH TO POWER

HUMAN RIGHTS DEFENDERS WHO ARE CHANGING OUR WORLD



BASED ON THE BOOK BY KERRY KENNEDY • PHOTOGRAPHY BY EDDIE ADAMS
CONTAINING THE PLAY "SPEAK TRUTH TO POWER: VOICES FROM BEYOND THE DARK"
BY ARIEL DORFMAN • A PARTNERSHIP BETWEEN THE ROBERT F. KENNEDY CENTER
FOR JUSTICE AND HUMAN RIGHTS AND NEW YORK STATE UNITED TEACHERS

SPEAK TRUTH TO POWER

HUMAN RIGHTS DEFENDERS WHO ARE CHANGING OUR WORLD

RK ROBERT F. KENNEDY
CENTER FOR JUSTICE & HUMAN RIGHTS

wysut
A Union of Professionals

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THE PROJECT: *SPEAK TRUTH TO POWER*

Speak Truth To Power, a project of the Robert F. Kennedy Center for Justice and Human Rights, is a multi-faceted 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 6 languages with more coming) 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 over twenty cities in the United States after its initial launch 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 hundreds of thousands of students in the U.S., Europe and Africa. The international interest in the curriculum continues to grow and to offer new partnership opportunities with donors, governments and with teachers' unions in the U.S. A model country for this educational initiative is Italy, where the 12-week course has been taught to over 250,000 students. The human rights education curriculum is also being taught in South Africa and Romania.

Hosted by President Bill Clinton, the play, *Speak Truth to Power: Voices from Beyond the Dark*, premiered at the Kennedy Center in the year 2000 starring Sigourney Weaver, John Malkovich, Kevin Kline, Giancarlo Esposito, Julia Louis-Dreyfuss, Rita Moreno, Hector Elizondo, Alec Baldwin and Alfre Woodard, and with musical guests Hugh Masekela and Jackson Browne. A one hour video was broadcast on PBS as part of its Great Performances Series. The play has been produced across the United States and performed by major actors in Geneva, Madrid, Barcelona, Helsinki, Rome, Milan, Seoul, Florence, Mantua, Johannesburg, Cape Town, and Sydney. Notable was a performance in Doha, Qatar, transmitted live on Al Jazeera and read by ten of the most celebrated actors and singers of the Arabic world. It has also been performed by schoolchildren, college students, local heroes and even prisoners (in a major theatre in Bucharest, after rehearsals in the penitentiary). Future productions are planned for Paris, Istanbul, Zimbabwe, Cambodia, Hong Kong and Mexico.

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 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, her life has been devoted to the pursuit of justice, to the promotion and protection of basic rights, and to the preservation of the rule of law. She established the Robert F. Kennedy Center for Human Rights in 1988. She has led over 40 human rights delegations across the globe. Ms. Kennedy is chair of the Amnesty International USA Leadership Council and is the president of the RFK Center for Justice and 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 they, too, can make a difference. They will learn that human rights 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 are so grave? Why did they become involved? What keeps them going? Where do they derive their strength and inspiration? How do they overcome their fear? How do they measure success? Out of the answers emerges a sympathetic and strength-giving portrait of the power of personal resolve and determination 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 of those who suffer, isolation is their worst enemy, and exposure of the atrocities is their only hope. We must bring the international spotlight to violations and broaden the community of those who know and care about the individuals portrayed. 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 voices are raised in protest, the greater the likelihood of change.

I grew up in the Judeo-Christian tradition, where we painted our prophets on ceilings and sealed our saints in stained glass. They were superhuman, untouchable, and so we were freed from the burden of their challenge. But here on earth, people like these and countless other defenders are living, breathing human beings in our midst. 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.

Indeed, this project, a partnership between the Robert F. Kennedy Center for Justice and Human Rights and New York State United Teachers, has been developed by educators to whom we are profoundly grateful.

Onward,
Kerry Kennedy
President
Robert F. Kennedy Center for Justice and Human Rights

RICHARD IANNUZZI

Richard C. Iannuzzi has served as president of New York State United Teachers since April 2005, leading the union through a period of tremendous growth, with membership now at more than 600,000.

A leading voice in the labor movement at both the state and federal levels, Iannuzzi serves as a vice president of the American Federation of Teachers and of the New York State AFL-CIO. He also serves as delegate to the national AFL-CIO and as co-chair of the New York State Labor-Religion Coalition.

With nearly 500 full-time employees, NYSUT represents a diverse membership that includes in-service and retired members in New York's public schools, colleges, universities and health care facilities, as well as several private schools and colleges, non-profits and government agencies. Its programs are provided from 16 offices around the state; its more than 1,000 affiliates bargain collectively for benefits, working conditions and professional improvements.

Raised in Brooklyn, N.Y., in a union household, Iannuzzi taught elementary school in the Central Islip public schools for 34 years, including 20 spent as a fourth-grade teacher. He was active in his union from the beginning of his career, joining his local on strike in November 1970, his first year on the job.

As NYSUT president, he travels frequently around the state speaking to editorial boards and providing commentary on public radio delivering the union's message on education and health care.



Throughout history, men and women of all ages have championed causes that brought to light abuses foisted upon humankind. These courageous people were able to *Speak Up, Speak Out* and enlighten the global community to take action against injustice and denial of human rights. Robert F. Kennedy was one such crusader for social justice and human rights.

In the spirit of NYSUT's work for social justice, we have collaborated with the Robert F. Kennedy Center for Justice and Human Rights to provide you with lessons and resource materials on individuals who have defended human rights in all corners of the world. The lessons focus on defenders who spoke up for those with no voice, regardless of the threat of physical or psychological harm to themselves. These defenders *Speak Truth to Power* to ensure that others hear their stories and the stories of others.

The *Speak Truth to Power* lessons were designed by New York state teachers and bring to classrooms the passion of those who risk their lives for human rights. Their compelling stories are made real to students through a rich curriculum that is aligned with the New York State Learning Standards. The curriculum challenges students to think about how they can become defenders of human rights locally and how their actions will be felt globally.

I invite you to integrate these materials into your classroom curriculum. All the lessons are available online at www.nysut.org and at www.rfkcenter.org. Starting with one voice, a tiny ripple of hope, and growing, to quote Robert F. Kennedy, to "... a million different centers of energy and daring." Thank you for moving forward the advocacy of these defenders.

In solidarity,
Richard Iannuzzi
President
New York State United Teachers

ABOUT THIS CURRICULUM

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

Human rights refer to violations as 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 the actions taken as a result. In reality, when truth is informed by sound learning it has power and 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. Using the Toolkit for Action, your students and the broader public will have the resources needed to address issues at the local, national and global levels.

TIPS FOR TEACHERS

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. NYSUT's commitment to the advancement and strengthening of these core components provides the foundation for learning and change at all levels.

THE LEARNING ENVIRONMENT

HRE strives toward an environment where 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 HIGH SCHOOL

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, 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 level, Grades 9–12, 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 a historical perspective as well as present-day declarations, conventions and covenants and the continuing evolution of human rights knowledge, the 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 others as 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 tool 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 will provide examples of how educators can integrate *Speak Truth to Power* into their teaching as a complement to the lessons provided. In addition, this section will present 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 too much distance so that the impact is lost? You know your students, and as your understanding 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.

It is important to note that many human rights issues are difficult to understand and are far removed from most students' daily lives. The line between exposing and shocking, developing empathy and sympathy, or creating real opportunities to take action or promoting more symbolic events is tricky. *Speak Truth to Power* and NYSUT will work with you through a variety of mediums to support this important work.

TEACHING METHODS

Before starting any class activity, establish ground rules that all of the students contribute and agree to.

ROLE-PLAY:

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

TIPS:

- Allow students to stop the action when they have questions or if they 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 a lot of 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 with a question.
- Ask students to contribute ideas – they can do this individually, in pairs or 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 students should not repeat ideas already mentioned or comment on other 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 all new ideas and stop when the ideas are running out.

QUESTIONING:

In developing questions 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. In doing this, you build confidence in your students and gradually increase their understanding of complex issues.
- Types of questions to utilize: Hypothetical, speculating, encouraging/supporting, opinion seeking, probing, clarifying/summarizing, and identifying agreement.

DRAWING:

Drawing develops observation skills, imagination, and 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 to communicate human rights values and issues.

TIP:

Art is personal and should be respected and honored.

PICTURES AND PHOTOGRAPHS:

Pictures and photographs can be an effective tool 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 time and students should think about the role of photojournalists in reporting and documenting human rights issues.

MEDIA: ALL MEDIUMS

Media is an essential component of a democratic society. However, particularly with the Internet, objective reporting or even knowing what is reporting and what is opinion should be clarified.

INTERVIEWS:

Speak Truth to Power is grounded in the interviews with the defenders. Interviews provide a first-hand and personal research and learning opportunity. Interviews also provide an opportunity to share what the students are learning with the school and surrounding community.

TIP:

Spend time with each student and their questions. Depending on the issue and the interviewee, use the time to teach not only about question-writing process but issues of sensitivity, relevance, and the responsibility of receiving personal information.

WORD ASSOCIATION:

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

TIP:

Create a list that spans the scope of the issue.

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 learning about child labor, challenge students to determine the best way to educate others about the issue.

TIPS:

- Work with the 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 think outside of the box in choosing their approach.
- Allow students space to bring in new information, with their reasoning for why it is important.

Additional methods include: 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 or if the information can be used.
- 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 of presenting information, such as 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 learning strategies, tools and techniques used to understand and learn new materials—simple learning strategies such as note-taking, making a chart, asking questions, making an outline, re-reading and highlighting key words or concepts.

ENGLISH LANGUAGE LEARNERS

- Identify vocabulary words that may be difficult for students and pre-teach new vocabulary in context. Write simple, brief definitions.
- Use visuals and graphic organizers to visually represent the main idea.
- Summarize text using controlled vocabulary and simplified sentence structures.
- Provide the opportunity for students to partner 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 in finding solutions.

USING FILM IN THE CLASSROOM

Films are an excellent supplement to the classroom, but it is important to remember that many of your students are not used to using films as class texts. Below are some suggestions to get your student to think critically about films and to start engaging class discussions.

- View the film prior to 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. To do this, two points seem to help:
 - Nothing in film is there by chance or accident: EVERYTHING in the film was chosen for some specific effect, even the smallest, seemingly insignificant prop.
 - Film is a language complete with its own standard 'grammar.' Camera angles, lighting, mise-en-scene, shot-reverse-shot (SRS), framing, composition, editing, pans, tracking shots, fade-ins, space, dissolves, and many more are all part of the film's grammar. This visual narration creates meaning to viewers and is similar to written conventions.
- Next, provide students with a set of questions or present the selected lesson specific 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 main points. This is often necessary because students can have trouble integrating films into course material. Films can be a very effective classroom tool, but teachers must consider how they will use and 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' learning on specific issues, social movements, regional or international bodies, have your students research the specific 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 of the timeline and why?
- 3 What did you notice in relation to the evolution of human rights as laid out in the timeline?
- 4 When was the issue you are researching first mentioned in human rights?
- 5 When do you think it should have been mentioned and 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 Laws 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.

Human rights are the rights a person possesses simply because he or she 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.

To violate someone's human rights is to treat that person without dignity as though she or he were not a human being. To advocate for 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 belief, or choose not to worship at all; when we debate and criticize government policies; when we join a trade union; when we travel to other parts of the country or overseas. Although we usually take these actions for granted, people both here in our country 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.

ABBREVIATED VERSION OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

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

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 U.S. 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 of 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 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 have protection 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 where 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 in cases where the person has done something against the law that has nothing to do with politics, or when she or he has done something that is against what the United Nations is all about.

ARTICLE 15

- 1 You have a right to a nationality.
- 2 No one shall be denied their nationality or the right to change their 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, during the marriage, and if and when they decide to end it.
- 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 by it.

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 the newspaper 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 having someone try to stop 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, where each person's vote counts the same, and where everyone's vote is his or her own business.

ARTICLE 22

Everyone, as a 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 they possibly can 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 get help from society if you're sick or unable to work, if you're older or a widow, 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 of charge, and should be required for all, at least in the early years. Later education for jobs and college has to be there for anyone who wants it and is able to do it.
- 2 The idea of education is to 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 to 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

Everyone has the right to the kind of world where 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 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 where we all play an active part.
- 3 Nobody should use her or his freedom to go against what the United Nations is all about.

ARTICLE 30

There is nothing in this statement that says that anybody has the right to do anything that would 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 established international war crimes trials in Nuremberg and Tokyo that took place after World War II.

1945

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

1947

The partition of India displaced 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. 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. Its roots, however, lie in earlier tradition 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 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, 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 over 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 setting 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.

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

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

1971

The widespread violation of human rights in East Pakistan (now Bangladesh) where an estimated 200,000 to 3 million civilians were killed and millions fled to India.

Its preamble eloquently asserts that: "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."

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, over 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 further elaborating 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

Globally the 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 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 human 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, The Robert F. Kennedy Center for Justice and Human Rights, Physicians for Human Rights, Human Rights First, the Laogai Research Foundation, the Taiwanese Association for Human Rights, 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

Eleanor Roosevelt, New York, 1949.



1973

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

1975-1979

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

1979

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.

1981

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



Signing of the United Nations Charter, San Francisco, USA, 1945.

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 in the protection of 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.

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. The anti-apartheid movements in South Africa and across the world demonstrated the significance of "transnational activism," which contributed to the creation of 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 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 ratified by the United Nations.

1990s

The signing of peace accords in Central America, ending decades of killings and enforced disappearances in El Salvador, Nicaragua and Guatemala.

BECOME A DEFENDER

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 your students in their efforts to defend human rights.

TIPS

Have a strategy:

- Identify the problem to be addressed.
- Research the problem: Why is this a problem, who can make the change you want, what solutions have been tried (some of this will have been covered in the lesson).
- What is the change you want to make happen?
- Define your action and be specific about who you are targeting – who can make the change happen?
- How can you get others involved?
- How will you measure your impact?

ONE DAY

Select an action that is simple and focused, such as letter writing or an information day in your school.

FOR EXAMPLE:

- Working cooperatively, create a Bill of Human Rights for your class or school and then post it so that everyone who enters your class or school understands the culture the students desire.
- Organize a meeting with a community leader regarding a local issue that is important to your school and ask them to take an action or position.
- Hold a letter-writing day.
- Host a day of awareness with posters and fliers educating your school on a specific international issue. If you have enough prep time, include a petition to the necessary authorities.

ONE WEEK

Focus on an event or program that builds over the week from awareness to action.

FOR EXAMPLE:

Organize a week to change. Start by identifying an organizing committee. Survey the school community and identify the top five things the community wants to change. Present choices to align with human rights in your school, community, nationally or internationally. Over the course of the week educate your target community on the issue and then provide a series of actions people can take.

ONE SEMESTER

Build a program that integrates your classroom learning with a comprehensive, multi-layered project. Consider designing a human-rights-based service-learning project. Service-learning connects learning objectives to service objectives with the goal that participants acquire greater skills, values and knowledge while recipients benefit from the services provided.

Examples of service-learning projects that align with the defenders and issues highlighted in this curriculum include:

- The environment
- Poverty
- Discrimination and equal rights
- Education
- Health
- Law and justice

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 established.

1994

Estimated 800,000 Tutsis and moderate Hutus killed in Rwandan genocide.

1994

Apartheid system of racial segregation is dismantled in South Africa.

1994

November International Criminal Tribunal for Rwanda 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 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 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, 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 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.

ABUBACAR SULTAN

The war in Mozambique (1985–1992) left 250,000 children displaced and 200,000 orphaned, while tens of thousands more were forcibly recruited and put into combat. It was rare that government forces and guerrillas engaged—combat was waged almost exclusively against unarmed civilians. In the midst of the brutality Abubacar Sultan traveled the country across roadless lands and on tiny planes to rescue the children of war—kids, six to thirteen years old, who had been forced to witness and, in some cases, to commit atrocities against family members and neighbors. Sultan trained over five hundred people in community-based therapies and his project reunited over 4,000 children with their families. Sultan put his life at grave risk on a daily basis. Today he continues his work with children, concentrating on community education and children's rights through his initiative Wona Sanaka.



Abubacar Sultan. ©2000 Eddie Adams

“THE STRUGGLE IS FAR FROM BEING OVER, AND DESPITE THE END OF THE WAR, THERE IS AN ONGOING WAR TO IMPROVE CHILDREN’S RIGHTS AND WELFARE.”

When the war started in Mozambique, I was finishing my teacher training at the university. Neighbors, relatives, friends of those who were kidnapped, and people who fled from war zones brought back news of the war and the suffering.

By the end of 1987, UNICEF estimated that 250,000 children had been orphaned or separated from their families. A high percentage was involved in the war as active combatants, forcibly trained and forcibly engaged in fighting. I was shocked by pictures of child soldiers who had been captured by government forces and others who were shot in combat. Something wrong was going on. I couldn't keep going to my classes and teaching students while all these things were happening in my country. I decided to do something.

Around that same time, a local orphanage took in thirty-five kids captured in combat. A psychiatrist and a social worker interviewed these children, and what they heard was truly horrifying: entire families kidnapped, taken into the bush, forced to carry heavy loads to military base camps, and subjected to all kinds of abuse. Children were beaten, sexually violated, and compelled to witness killings and beatings, pressed into combat and urged to commit murder. These were common practices. Many of these children had been physically injured, and most of them were traumatized.

One particular seven-year-old boy who had been kidnapped changed my life. When I arrived at this orphanage, he was completely withdrawn from the world. He would be calm one day and cry continuously the next. Finally he started speaking. He said he was living with his family, when a group of rebel soldiers woke him up at night, beat him, and forced him to set fire to the hut where his parents were living. And when his family tried to escape from the hut, they were shot in front of him and then cut into pieces. I will never forget his feelings, because I kind of went inside him and he shared with me the worst moments of his life. The images, the bad images I had from my childhood of small things that hurt me, all came alive. And sometimes I tried to put myself into his position and tried to live his experience. His was just one story among many others.

In conjunction with Save the Children (U.S.), we developed a program to gather information about children who had been separated from their families by the war. While the point of this program was to provide the victims with psychological and social help, it soon became obvious that we did not have the necessary resources. We were mostly left with the mission of helping the children leave the war areas and return to their families. We went into the war

zones every day, documented as many children as possible, and tried to trace them to communities of displaced people inside the country, and to refugee camps in neighboring countries. Whenever possible we took children to safer environments.

Most of these kids were on the front so that's where we went. In some cases we didn't have permission from the government to go there, and furthermore, we never had permission from the rebels, since we didn't have any contact with them. Among the most basic needs we wanted to provide for the kids was access to water, food, and to simple medicine in order to fight the spread of malnutrition, malaria, cholera, and other diseases. But if a kid was injured with bullets in his body, or had been maimed by land mines, you had to address that before you could start doing your real work. Our lives were thus in permanent danger, too.

There were no safe roads in the country then, and the only way to reach those areas was by plane. On several occasions, we were almost shot down. We landed on airstrips that had been heavily mined. We had several plane accidents. Whenever we got too frightened, we tried to remember how lucky we were even to be alive.

The conflict in Mozambique was unique in the sense that it targeted only civilian populations. Direct combat between the government and rebel forces was very, very rare. In most cases, they would just go into the villages and into the huts and loot everything and kill everybody, or kidnap people and steal everything. In this process girls and boys were taken and indoctrinated as soldiers. At the end of the war we had evidence that many girls were used as maids and as sexual partners to the soldiers. After a few years of indoctrination, these kids became perfect killing machines. They would do exactly what their perpetrators had done to them: cold-blooded killing.

Everyone who promoted this war was to blame. There was a real psychology of terror. People risked being killed if they dissented from whatever they were forced to do. Either you killed or you were killed. That's what made people do what they did. Even life in the rebel camps was so bad and so difficult that the only people who had access to food or to the basic necessities were the soldiers. Being a soldier, in that context, meant that you would survive. It was as simple as that.

The camps no longer exist today. They were dismantled as part of the peace agreement. But the problem is that many of the kids were left behind as part of the demobilization process. The United Nations provided resettlement to adult soldiers but since the former fighting armies denied they had children in their forces, resettlement was not available to them. We tried to follow up but we were only able to provide support for something like eight hundred kids. We don't know what happened to the majority of them. They just went to a place where they felt safe, and often the only place that they considered home was the place where they lived during the war.

Many times I asked myself why I chose this work. I had two kids and until they reached the age of four or five, I didn't spend more than two or three days a month with them. I finally came

to realize that I was hurting my own family. They were always worried about my safety. And yet, there was something strong within myself that responded to saying I was a human being and there were other human beings out there in danger.

And if those who are close to you are in a better position than those who suffer, you need to sacrifice some of your own privileges. It's hard to explain. It's perhaps a kind of gift that you have inside yourself. Part of the explanation lies in religion (I am a practicing Muslim) and part in education. Yet, there are many other people like myself who never considered doing what I did. Hence, it must be something deeper, something inside.

And though our program succeeded in reuniting about 20,000 children with their families, when you consider that over a quarter million children were orphaned or lost during the war, our efforts seemed almost insignificant. We had the constant feeling that we were spending too much money to help only a few hundred children, even though I had worked as hard as I could.

Now that the war is over, the country is finally recovering and slowly making its transition into economic development and democracy. It's become clear to me that those who were suffering at the time of the war were the same as those who were most affected when the war was over: the ones who still lack basic resources. They are the ones who continue to be maimed by land mines in the country. The girls in the rural areas are the ones who have limited access to education, and who are still subjected to all kinds of abuse. It also became apparent to me that programs of education and health continue to focus on urban areas, where people are mostly safe, whereas in all those former frontline territories, there is nothing going on. Children continue to die of diseases that in other parts of the country can be easily treated. The struggle is far from over, and despite the end of the war, there is an ongoing war to improve children's rights and welfare.

I hope that some day we will have a world in which children can be treated like children again and in which they can be given all the opportunity they deserve as human beings. I imagine a world in which "humanness" would be the guiding principle behind rules and laws. I hope that someday we will reach this ideal.

You see, once you give people the opportunity to express their potential, many problems can be solved. My country is an example in which people were able to use their own resources in the most extreme and difficult circumstances. People really are resilient, and in countries like mine, that has an important meaning. And in that you must believe.

DEFENDING CHILDREN'S RIGHTS / CHILD SOLDIERS

ABUBACAR SULTAN

LESSON GRADE LEVEL: 9-12

HUMAN RIGHTS ISSUE: CHILDREN'S RIGHTS

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 4:** Freedom from Slavery
- **Article 24:** Right to Rest and Leisure
- **Article 25:** Right to Adequate Living Standard
- **Article 26:** Right to Education

GUIDING QUESTION:

- What are the causes and effects of forcing children to take part in combat?

TIME REQUIREMENT: 80 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Describe why children are targeted for combat.
- Assess the effects of child soldiers
- Identify effective measures for defending the rights of children using the story of Abubacar Sultan.

- Become a defender of children's rights by participating in a social justice advocacy project.

STUDENT SKILLS:

- Public speaking
- Describing
- Drawing conclusions
- Analyzing
- Predicting
- Reflecting
- Developing empathy

NEW YORK STATE

LEARNING STANDARDS:

- Social Studies Standard 2: World History
 - Commencement KI I PI 1, 2; KI 2 PI 3; KI 3 PI 1; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 3: Geography
 - Commencement KI I PI 1, 3, 4, 6
- Social Studies Standard 5: Civics, Citizenship and Government
 - Commencement KI I PI 1; KI 4 PI 5, 6

- English Language Arts Standard 1: Language for Information and Understanding

- Commencement Reading PI 1, 2, 3, 4, 6; Writing PI 1, 2, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Commencement Reading PI 1, 3; Writing PI 1, 2
- English Language Arts Standard 4: Language for Social Interaction
 - Commencement Reading PI 1, 2; Writing PI 1, 2

VOCABULARY:

- **Child**
- **Empathy**
- **United Nations**
- **UNICEF**
- **War**
- **Ratify**
- **Convention**
- **Defender**

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct students to take 30 seconds to picture their childhood in their minds. Encourage them to think of as many different activities as they can remember from the ages of 6-13. Ask students to write a list of eight to ten specific activities that they pictured.
- Using images found on the Internet YouTube: "Life of a child soldier;" show the first two minutes. For each photo, ask the class if anyone has something resembling this on the list and solicit responses.
- After showing the YouTube videos, show photos of child soldiers from the photo gallery at:
http://www.ehl.icrc.org/index.php?option=com_joomgallery&Itemid=544
- Discuss: what accounts for the differences in activities between the pictures of your childhood and the photos shown?

ACTIVITY 1:

Now that students clearly see that not everyone's childhood looks the same, discuss the following questions. Depending on your class/pacing, you may choose to discuss these using partners or the class as a whole.

- What is a child?
- At what age can a young person no longer be called a child?
- At what age or event were you not a child anymore?
- What are the basic needs of children?
- What happens if these needs are not met?
- What rights do you have as child?
- Should there be a universal childhood? What would it look like?
- Should there be a minimum age before someone is used in armed forces? What should it be?

ACTIVITY 2:

- Show students the map of where child soldiers exist.
<http://www.un.org/works/goingon/soldiers/childsoldiersmap.html>
- Ask students why children are specifically recruited into combat. Record student comments on the chalkboard or interactive whiteboard.
- Ask students what the consequences are of children taking part in war for the child, for the family, and for society.

CONCEPTS:

- Change
- Human rights
- Justice
- Empathy
- Childhood rights
- Social activism

TECHNOLOGY REQUIRED:

- Projection system for photos and PowerPoint
- DVD player

TEACHER TIPS:

Suggested placement of this lesson within Social Studies curriculum

- Global History and Geography
- A lesson on social justice advocacy in Participation in Government
- An elective course involving civic involvement

MATERIALS:

- Computer with Internet and projection
- Printed interviews with Abubacar Sultan
- Worksheets with reflection prompts for video
- Biography of Abubacar Sultan, an interview with him and information on child soldiers.
<http://www.speaktruth.org/>
- This is an excellent source for background information on child soldiers
<http://www.child-soldiers.org/childsoldiers/some-facts>
- This is an excellent source for facts on child soldiers
<http://www.hrw.org/en/news/2008/12/03/facts-about-child-soldiers>

- This site provides excellent teacher/student resources on child soldiers including readings, maps, photos and video clips.
http://www.ehl.icrc.org/images/stories/explorations_pdfs/2_comp.pdf

TEACHER TIP: The movie *Blood Diamond* has scenes of child soldiers. However, these scenes are graphically violent. It is highly recommended that you review the movie prior to showing it in class. Given the violent nature of the child soldiers scenes, it is advisable to have parental permission for students to view the movie.

TEACHER TIP:

For background information on child soldiers see

- <http://www.child-soldiers.org/childsoldiers/some-facts>
- <http://www.hrw.org/en/news/2008/12/03/facts-about-child-soldiers>
- http://www.ehl.icrc.org/images/stories/explorations_pdfs/2_comp.pdf

ACTIVITY 3:

- Before showing the clip in which the abducted children train to be child soldiers, read some or all of the reflection prompts below. This will allow the students to more accurately reflect on what they see.
- Show the clip from YouTube, "Life of a Child Soldier," show the remaining minutes 3–7 (caution – the clip shows graphic violence) After watching the clip, have the students reflect, in writing, on one or more of the following:
 - Reflect on senses that child is experiencing [touch, smell, taste, hearing, sight]
 - What were your feelings as you watched these children?
 - Can you relate to any of his/her experiences/feelings?
 - What do you think happened to this child after the clip you saw?
- Have a guided classroom discussion based on these prompts. Depending on time, this can be done as a class or with partners who then report out.

ACTIVITY 4:

- Ask students to brainstorm ways to stop recruitment of child soldiers. Record answers on the board or interactive whiteboard.
- Distribute to the students the interview of Abubacar Sultan, a defender of children's rights, found at <http://www.speaktruth.org/>
- Instruct the students to read the interview individually.
- Distribute copies of these focus points for students' written responses.
 - Write at least three reactions to the interview
 - Highlight the steps Abubacar Sultan took to address the problem of children in combat
 - Select one sentence that struck you as powerful and explain why
- Facilitate a classroom discussion on students' findings, questions and reflections.

TEACHER TIP:

The example of Abubacar Sultan's actions is the essence of this lesson. Teachers should stress the significance of the actions of one person in the face of injustice as a motivation for becoming a defender.

BECOME A DEFENDER

Now that students see how the actions of one man helped ease the suffering of so many children, ask what *they* as individuals can do, using one of the following or an idea of their own.

- Write a letter to your local, state and national representatives and/or to the editor of your local newspaper regarding the failure of the U.S. to ratify the Convention on the Rights of the Child. In your letter, request specific action on the issue of the universal rights of children. Please share any response you may receive. http://childrightscampaign.org/crcindex.php?sNav=index_snav.php&sDat=index_dat.php
This can also be done online at <http://takeaction.amnestyusa.org/siteapps/advocacy/index.aspx?c=jhKPIXPCloE&b=2590179&template=x.ascx&action=13282>
- Read the letter to government officials asking them to ratify the Child Soldiers Treaty. Go to: http://www.kintera.org/c.nllWlGn2JwE/b.5763655/k.D2B0/Ratify_Child_Soldiers_Treaty/siteapps/advocacy/ActionItem.aspx
Complete the information required and click: send fax.
- Organize a 'Change for Change' fundraiser to support a rehabilitation center for child soldiers.
<http://childsoldierrelief.org/rehabilitation-centers/> for opportunities] Collect change during lunch and after school. Be sure to promote the event with informational posters, display cases, video clips and/or school-wide announcements. Also be sure to thank the school population and publicize any feedback you get from the organization.
- Participate in Human Rights Watch's Red Hand Campaign. <http://www.hrw.org/en/topic/children039s-rights/child-soldiers>. Organize the school to take part in the Red Hand Campaign to promote awareness on child soldiers.
- Create a Facebook group advocating efforts to end children being used in combat. Invite several people into the group and encourage them to get informed on the issue. Encourage them to invite others.
- Create a multimedia presentation about child soldiers to show to your class and/or a community group (such as Rotary International). Be sure to include facts on the problem and highlight defenders such as Abubacar Sultan.
- Hold a teach-in about child soldiers during lunch. Encourage participants to dress alike and have pamphlets with information about child soldiers. This may be combined with HRW's Red Hand Campaign and watching the multimedia presentation created.

EXPANDING OPPORTUNITIES

- Find a photo of a child soldier and write a letter/journal/song/rap/poem from the perspective of that child.
- Write a paper about today's child soldiers. Pick a country/conflict and research: facts/statistics on the issue and ongoing efforts by individuals and/or groups defending the protection of children. Be sure to include your personal reflection on how investigating this issue has affected your thinking and action.
- Create a PowerPoint presentation/poster on the theme/word: childhood. Your presentation can follow the model found at <http://www.bbc.co.uk/news/world-10852277> or <http://www.hsbc.com/1/2/newsroom/news/2005/hsbc-celebrates-different-points-of-view>

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you "Became a Defender"!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long "virtual" internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here ([link for materials](#))

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

ADDITIONAL RESOURCES

Child Soldier Relief

<http://childsoldierrelief.org/>

CSR is a non-profit organization that functions as a center for information, legislation and research to help end the use of child soldiers worldwide.

Amnesty International: Child Soldiers

<http://www.amnestyusa.org/children/child-soldiers/page.do?id=1051047>

Amnesty's collection of information, containing background on child soldiers, stories from actual child soldiers and ideas on how this subject can be brought to the classroom.

http://www.ehl.icrc.org/index.php?option=com_content&task=view&id=613&Itemid=1

This site provides a reading on a reunited child soldier in Rwanda.

The Convention of the Rights of the Child:

<http://www.unicef.org/crc/>

This convention is a universally agreed upon set of non-negotiable standards for the basic human rights of all children.

Universal Declaration of Human Rights:

<http://www.un.org/en/documents/udhr/>

The Universal Declaration of Human Rights is one of the most important modern documents in creating an international standard of human rights.

Crimes of War 2.0

edited by Roy Gutman, David Rieff and Anthony Dworkin, W.W. Norton & Co., New York, 2007.

This book serves as a guide to all wartime atrocities, presented in a straightforward, manner by over 140 expert contributors. Key terms and legal issues are explained and augmented by 150 photographs.

Children at War

by P.W. Singer. University of California Press, Berkeley, 2006.

This book discusses the recruitment process of the modern child soldier and even goes further to examine how and why wars fought with child soldiers are considered beneficial to their political patrons. Based on interviews with child soldiers, international groups including the UN and others involved in the conflicts.

Girl Soldier

by Faith J.H. McDonnell and Grace Akallo. Chosen, Grand Rapids, Michigan, 2007.

War Child: A Child Soldier's Story

by Emmanuel Jal, Megan Lloyd Davies. St. Martin's Press, 2009. *War Child* is Emmanuel Jal's personal story as one of the former "Lost Boys of Sudan," and his eventual escape with the help of foreign aid workers.

ADDITIONAL VIDEO RESOURCES MENU

The Robert F. Kennedy Center for Justice and Human Rights

<http://www.rfkcenter.org/home>

This site has remarkable video clips on human rights issues.

Youth for Human Rights

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

This site provides excellent 30-second videos and additional information on many human rights issues

What's Going On? Videos: Child Soldiers in Sierra Leone

Available at www.socialstudies.com/wgo

A Child's Century of War

Available at: www.frif.com

Blood Diamond

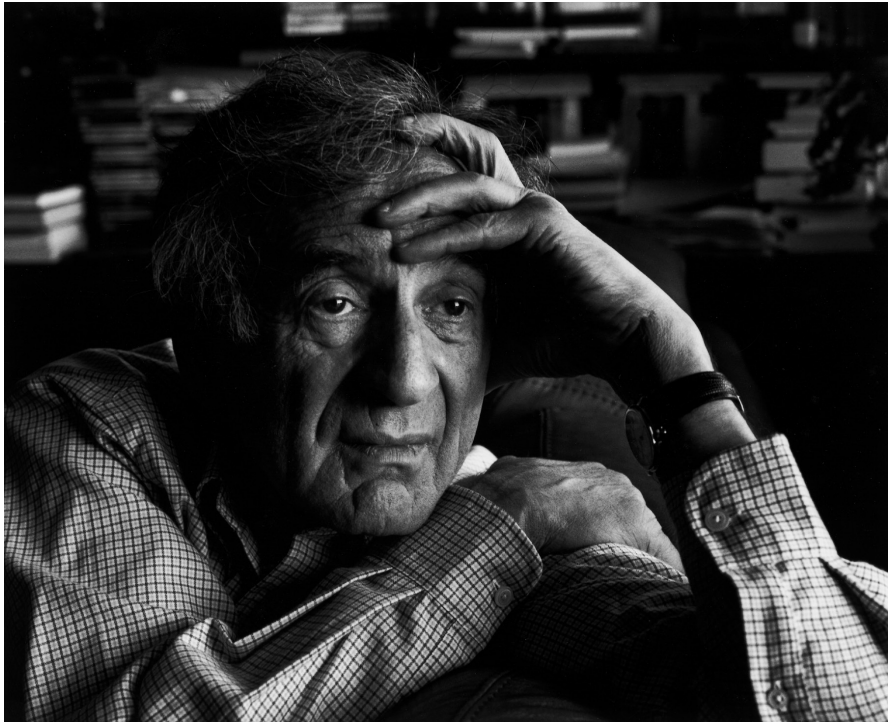
http://www.amnestyusa.org/education/pdf/bd_curriculumguide.pdf

for a complete curriculum guide for Blood Diamond, outstanding lesson plans as well as additional resources.

ELIE WIESEL

“WHAT I WANT, WHAT I HAVE HOPED FOR ALL MY LIFE, IS THAT MY PAST SHOULD NOT BECOME YOUR CHILDREN'S FUTURE”

*Elie Wiesel was brought up in a closely knit Jewish community in Sighet, Transylvania (Romania). When he was fifteen years old, his family was herded aboard a train and deported by Nazis to the Auschwitz death camp. Wiesel's mother and younger sister died at Auschwitz—two older sisters survived. Wiesel and his father were then taken to Buchenwald, where his father also perished. In his autobiography, Wiesel writes: “Never shall I forget that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven times sealed. Never shall I forget the little faces of the children, whose bodies I saw turned into wreathes of smoke beneath a silent blue sky. Never shall I forget those flames which consumed my faith forever. Never shall I forget that nocturnal silence which deprived me, for all eternity, of the desire to live. Never shall I forget these things, even if I am condemned to live as long as God himself. Never.” Wiesel has devoted his life to ensuring that the world does not forget the atrocities of the Nazis, and that they are not repeated. After the war, Wiesel became a journalist in Paris, ending his silence about his experiences during the Holocaust with the publication of *Night* in 1958. Translated into twenty-five languages, with millions of copies in print around the world, *Night* was a searing account of the Nazi death camps. Wiesel has written over forty books, and won numerous awards for his writing and advocacy. He served as the chairman of the President's Commission on the Holocaust, and was the founding chairman of the U.S. Holocaust Memorial Council. For his literary and human rights activities, he has received numerous awards including the Presidential Medal of Freedom, the U.S. Congressional Gold Medal and the Medal of Liberty Award, and the rank of Grand-Croix in the French Legion of Honor. In 1986 he won the Nobel Peace Prize. Wiesel teaches at Boston University and travels the globe advocating for human rights and the discussion of ethical issues.*



Elie Wiesel ©2000 Eddie Adams

KK Why don't you give in to futility, the sense that there's nothing one person can do in the face of the world's ills? What keeps you going?

DR. WIESEL When you think of the other you realize that something must be done. If I think of myself, I probably wouldn't have done many of these things. But what else can they do to me that they haven't done already? I think of the children today who need our voices, possibly our presence, possibly all our help, but at least our emotions. I think of the minorities—social minorities, ethnic minorities, religious minorities, or health minorities, the victims of AIDS or the victims of Alzheimer's. Then you have no right to say: “Since I cannot do anything, I shouldn't do anything.” Camus said in one of his essays (and it's a marvelous thing), that one must imagine Sisyphus happy. Well, I don't imagine Sisyphus was happy, but I imagine the other is unhappy. And because the other is unhappy, I have no right not to diminish his or her unhappiness.

KK How did you, as a child, survive after your father died?

DR. WIESEL A few months after his death came the liberation. In those months, I could have died any day, any moment. There was no will to live. And even if I were to say today I wanted to live to testify, it wouldn't be true.

KK Do you believe God gave you a special gift to bear witness to the atrocities, or was your survival arbitrary?

DR. WIESEL It was arbitrary. I don't want to call it a miracle because it would mean that God performed a miracle for me alone. It means he could have performed more miracles for others who were worthier than I, probably, or at least not worse than I. I don't think so. It was sheer luck. I happened to be there, and there were people standing ahead of me. And just as they left, the gate closed. Every single day I was there and at the last moment, the quota was filled. If I had been five rows ahead, I wouldn't be here.

KK Do you think there's a Divine plan?

DR. WIESEL No, I don't believe it. I don't know how to react to that. I don't accept it. I go on questioning God all my life.

KK Could you talk about the relationship between courage and love in your experience? From where do you derive your sense of hope?

DR. WIESEL It's very simple. Only another person can give me hope, because only another person can take hope away from me. It's not God. It's a person, a human being. Ultimately all this, our relationship with others affects our own destiny, and surely our own moral attitude and destiny (call it love, call it friendship, call it conviction), is related to the other. Whatever it means, this relationship with someone else doesn't mean my relationship with God. All the laws, morality, are about human relations. In my tradition, my life, there was no animosity, no resentment, no fear in my family. It was a source of strength, of faith, with both my mother and father. Maybe I was too young when I left them.

KK Fifteen?

DR. WIESEL Yes. Maybe if I had lived longer with them I would have developed the same problems that children today have with their parents. I don't know. Maybe.

KK How about your own son?

DR. WIESEL He is the center of my life. The center of my center. He's now twenty-six. I am a crazy father. But he doesn't like me to speak about him.

KK You wrote that you were inspired by the Jews' courage and determination to remain committed to their faith, even in the face of evil and absolute powerlessness against it. Talk about your sympathy for the powerless.

DR. WIESEL The powerless, for me, are the most important, the weak and small. For me, that's why in every book of mine, in every novel, there's always a child, always an old man, always a madman. Because they are so neglected by the government and by society. So I give them a shelter. And therefore in my childhood, I liked these Jewish people—and do to this day. Years and years ago, I used to go and spend the whole afternoon with old Yiddish writers, whom nobody read because they were marginalized, to make them feel that somebody reads them.

KK It's important to reach out to people who are marginalized—

DR. WIESEL Yes, to those who feel nothing is worth it, who feel that one is forgotten. And in fact, with human rights abuse, with prisoners, nothing is worse for a prisoner than to feel that he or she is forgotten. Usually the tormentor, the torturer uses that argument to break the prisoner, saying, you know, nobody cares. Nobody cares. This is why, for instance, at a conference in

Washington on the looted artwork and monies, I asked, "Why so late? Why the pressure now?" The main thing is we forget that most of the victims were not rich. The enemy stole our poverty and nobody speaks about it. They speak only about the fortunes and the galleries of those who were rich. But what about the poverty of the poor? At times, when I speak, people listen, but they don't hear.

I owe something to these people who were left behind. We who are so life-oriented, who celebrate youth, who celebrate strength—it's enough to see the commercials on television of only beautiful girls, healthy young men to know that somehow it is a kind of rejection of those who are not young, who are not healthy, who are not rich. Therefore I feel I owe them something. That's also why I write. That's what I write. I've written more than forty books, but very few deal with the war. Why is that? Because I believe in sharing. I learn so I have to share that learning. I have a great passion for learning and for teaching. So many of my books are about learning—from the Bible, from the prophets, from mysticism.

KK How do people become cruel, talk about hate?

DR. WIESEL At least we are in a situation where we realize the consequences. What a hater doesn't understand is that in hating one group, actually he or she hates all groups. Hate is contagious, like a cancer. It goes from one cell to another, one root to another, one person to another, one group to another. If it's not stopped, it can invade the whole country, the whole world. A hater doesn't understand, therefore, that actually, in destroying others, he then destroys himself. Show the outcome, show the ugliness. There is no glory in killing people, and there's no glory in degrading people. There is no glory in persecuting. That's a very important lesson.

KK One taught over and over again. Is there a point in repeating it?

DR. WIESEL I know what you're saying. Of course there is. But to come back to what I said earlier, I know I don't manage to persuade people to change, but I do it anyway. A story: A just man decided he must save humanity. So he chose a city, the most sinful of all cities. Let's say it is Sodom. So he studied. He learned all the art of moving people, changing minds, changing hearts. He came to a man and woman and said, "Don't forget that murder is not good, it is wrong." In the beginning, people gathered around him. It was so strange, somewhat like a circus. They gathered and they listened. He went on and on and on. Days passed. Weeks passed. They stopped listening. After many years, a child stopped him and said, "What are you doing? Don't you see nobody is listening? Then why do you continue shouting and shouting? Why?" And the man answered the child, "I'll tell you why. In the beginning, I was convinced that if I were to shout loud enough, they would change. Now I know they won't change. But if I shout even louder, it's because I don't want them to change me."

KK After all that shouting, do you think you have made a difference?

DR. WIESEL Here and there, maybe. I get letters, at least a hundred a month from children who read my books. I answer every one of them. My first book came out forty-two years ago. I know that some are moved. I know they are.

KK Is it possible to have courage, the determination to make a difference in other people's lives, without suffering yourself?

DR. WIESEL Of course, by studying the suffering of others. And you can do it in an elegant way, a discrete way. If a person suffers, you cannot reduce his or her suffering, but one thing you can attain is that the suffering should not become a source of human nature.

KK What does courage mean to you?

DR. WIESEL You know, for me, courage is the way you define it. I don't even make U-turns. I remain a refugee at heart. I'm afraid of the police. So if I do run into them, I stop and move away. I let my wife handle it. I'm afraid of uniforms. Generals frighten me. It wasn't courageous for me to tell Ronald Reagan not to go to Bitburg, it was just natural. For me, prophets were courageous because they had no constituents, nobody protected them.

KK Wasn't there one very powerful guy watching out for them?

DR. WIESEL Prove it. Do you have a paper identity card, saying, I, the God of the universe, appointed you? It's only the prophet who said, "God sent me."

Go and prove it. And nevertheless, because of the personality, because of the words, he spoke through God. And that is courage to speak the truth. Power may be that of a president or a king. Power may be a destroyer of the individual. And power may be something you must address with courage, which is the truth. The problem is how do you find it? . . . What I want, what I've hoped for all my life, is that my past should not become your children's future.

SPEAKING TRUTH TO GENOCIDE

ELIE WIESEL

LESSON GRADE LEVEL: 9-12
HUMAN RIGHTS ISSUE: GENOCIDE

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 3:** Right to life, liberty, personal security

GUIDING QUESTION:

- How can we be more like Elie Wiesel today?
- What can this class do to remember the Holocaust and be a defender against genocide?

TIME REQUIREMENT:

40 to 80 minutes

OBJECTIVES:

After this lesson, students will be able to

- Know who Elie Wiesel is and why he is a human rights defender.
- Learn how his example provides the inspiration for students to stand up to genocide today.

STUDENT SKILLS:

- Drawing inferences
- Making conclusions
- Organizing and interpreting information
- Participating in group planning and discussion
- Cooperating to accomplish goals

NEW YORK STATE

LEARNING STANDARDS:

- Social Studies Standard 2: World History
 - Commencement KI 1 PI 1, 3, 4, 5; KI 2 PI 3, 4, 5; KI 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Commencement KI 1 PI 1, 3, 4; KI 3 PI 1; KI 4 PI 1, 2, 3, 4, 5, 6, 7
- English Language Arts Standard 1: Language for Information and Understanding
 - Commencement Reading PI 1, 2, 3, 4, 5, 6; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Commencement Reading PI 1, 2, 3, 4; Writing PI 1, 2

VOCABULARY:

- **Defender**
- **Genocide**
- **Human rights**
- **Holocaust**
- **Kristallnacht**

CONCEPTS:

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

TECHNOLOGY REQUIRED:

- An LCD projector

TEACHER TIP:

- Students should have completed a unit on the Holocaust.

MATERIALS:

- Poster board for each member of the class
- Handouts of his profile from *Speak Truth to Power*

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Show the following video in which Oprah Winfrey interviews Elie Wiesel at the Auschwitz concentration camp in Poland.
<http://www.YouTube.com/watch?v=mUEEYa0pvgU&feature=related>
- Distribute to the students the interview of Elie Wiesel from *Speak Truth to Power* (symbol for link)
- The teacher should emphasize that in addition to speaking around the world for peace, perhaps Mr. Wiesel's greatest accomplishment is helping create the United States Holocaust Memorial Museum in Washington, D. C., to which he was the founding chairman. The teacher should then explain that it was due to Mr. Wiesel's influence that

the museum was started in 1993 as a living memorial for the victims of the Holocaust, and as a reminder of the cost of hatred in the world. Since that time, over 34 million visitors have witnessed its exhibits, most of which can be seen through this short video produced by the museum:

<http://www.ushmm.org>

- United States Memorial Holocaust Museum
<http://www.YouTube.com/watch?v=6MPeKNBZW6o>

ACTIVITY I:

- The teacher will suggest that one way the students can follow in Elie Wiesel's footsteps is to promote awareness of genocide to themselves and their

community by creating an in-class Holocaust museum of their own.

- Each student will be given a large piece of poster board, and then asked to randomly select one of the following topics to research, each of which has been adapted from the website of the United States Holocaust Memorial Museum, www.ushmm.org :
 - Jewish life in Europe before the Holocaust
 - The role of Nazi propaganda in causing the Holocaust
 - The Hitler Youth for Boys and Girls
 - Kristallnacht
 - The Nuremberg Laws
 - The concentration camp system
 - The Nazi takeover of Europe

BECOME A DEFENDER

- Once these posters are completed, the students will honor Elie Wiesel's work by creating a "living" Holocaust museum of their own. To do so, the teacher should follow these steps:
 - Group the students and their posters in chronological order of their topics, and then place them around the room or a larger display area like the school's library, cafeteria, etc.
 - Ask students to stand in front of their poster to explain their topic to their peers, to another class who hasn't studied the Holocaust, or better yet, to a parent's night gathering. Doing so has the added benefit of having the students become more of a defender, which in the end is what this project is all about!
 - The teacher may want to make this event even more significant by inviting a Holocaust survivor to speak afterward, which in turn will reinforce the importance of what the students have accomplished.
 - For more information on how to incorporate this lesson into a larger Holocaust Day of Remembrance, please contact teachers Monnie DeBerry and Duane Eliff from Hardin County Middle School in Savannah, Tennessee, both of whom have teamed up successfully to stage such an event and poster project over the past few years. It should be noted that this lesson is based upon the initial framework which these two great teachers created and provided.
 - STAND trains and mobilizes volunteers with educational information, online resources and social networking to protect citizens from the violence of genocide.
- Create a Human Rights or Darfur group in their school, have an event to raise money and awareness for the refugees of the crisis, such as a spaghetti dinner, battle of the bands, or loose change drive in the cafeteria.
- The students can get more ideas for this charitable work by researching the student group called STAND (<http://www.standnow.org>) or by going to <http://www.springvillestudentsforhumanrights.org>
- For additional resources on genocide prevention, it is recommended that the class visit the webpage of the United States Holocaust Memorial Museum <http://www.ushmm.org/genocide/>

- The mobile killing squads known as the Einsatzgruppen
 - The ghetto system
 - The larger death camps
 - Children in the Holocaust
 - The role of bystanders
 - The Warsaw Ghetto Resistance
 - The White Rose Movement
 - Irena Sendler as a Holocaust Rescuer
 - Oscar Schindler as a Holocaust Rescuer
 - Raoul Wallenberg as a Holocaust Rescuer
 - The defeat of the Nazis and liberation of the camps
 - The Nuremberg trials and the role of Robert H. Jackson
 - What happened to the survivors after the war; where did they go, etc?
 - How the Holocaust is remembered today through memorials around the world
 - The United States Memorial Holocaust Museum
 - Genocide in Armenia and Hitler's reaction to it
 - Genocide in Cambodia
 - Genocide in Rwanda
 - Genocide in Darfur
 - Human Rights in Congo
 - What STAND is and how students have reacted to genocide today.
 - A poster on the accomplishments of Elie Wiesel as a human rights defender
 - One on the book *Speak Truth to Power*
 - A poster which explains what the purpose of this project is (to become a defender against genocide like Elie Wiesel); this poster should also have the students' signatures symbolizing their own commitment to being defenders.
- Working in class for 2-3 days or at home, students will create a poster which explains their project, the guidelines for which should be established by the teacher.
 - To complete their research, it is recommended that the students be directed to the United States Memorial Museum's website at <http://www.ushmm.org/education/forstudents/>

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you "Became a Defender"!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long "virtual" internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded [here](#) (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

ADDITIONAL RESOURCES

International Rescue Committee

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

The IRC works to help people survive humanitarian crises and afterward, to begin the rebuilding process. They work in 40 countries and 22 U.S. cities in an attempt to restore safety, dignity and hope to millions of people.

AEGIS Trust

<http://www.aegistrust.org>

A non-profit organization that campaigns against genocide and crimes against humanity. Aegis Trust also runs the Kigali Memorial Center in Rwanda and the Holocaust Memorial and Educational Center in the UK to teach the public about the realities of genocide.

Genocide Intervention

<http://www.genocideintervention.net/>

By empowering individuals and communities with tools provided by a broad U.S. constituency that includes over 1,000 student chapters at colleges and high schools, Genocide Intervention works to put an end to situations of genocide and mass atrocity.

Enough

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

A non-profit organization that takes a preventive approach to genocide and crimes against humanity while also working to stop current and ongoing genocide.

Genocide Prevention Now

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

Genocide Prevention Now is a review published online of Holocaust and Genocide news and information.

International Crisis Group

<http://www.crisisgroup.org/en.aspx>

A non-governmental organization that focuses on resolving and preventing all kinds of deadly conflict. Their work focuses on distributing informative reports on these kinds of conflicts.

Genocide Prevention Task Force

http://www.usip.org/genocide_taskforce/index.html

This task force is an extension of the U.S. Institute of Peace that aims to make genocide prevention a U.S. national priority and to provide leaders with policy recommendations to help prevent future genocide.

The United States Holocaust Memorial Museum

<http://www.ushmm.org>

Offers teaching materials for teachers and students to help learn about the history of the holocaust, reflect upon the moral and ethical questions raised by that history and to consider the links to genocide today.

“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.”

— 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 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 (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 trafficking of women and children. In 2004 she was the recipient of the Human Rights Global Leadership Award. Pisklakova's efforts have saved countless lives, at great risk to her own.



Marina Pisklakova, ©2000 Eddie Adams

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.

VIOLENCE AGAINST WOMEN

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, make sure to have available the names and contact details of community programs to support individuals affected by domestic violence. It is also important to explain what domestic violence is. 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 KIND 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
- Makes all of your decisions for you
- 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 threaten you with physical violence
- 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"?
- 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 enormity of her work for survivors of violence.

STUDENT SKILLS:

- Drawing inferences
- Making conclusions
- Organizing and interpreting information;
- Participating in group planning and discussion
- Critical thinking

NEW YORK STATE

LEARNING STANDARDS:

- Social Studies Standard 2: World History
 - Commencement KI I PI 1, 5; KI 2 PI 3, 4, 5; KI 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Commencement KI I PI 1, 3; KI 4 PI 1, 2, 3, 4, 5, 6, 7
- English Language Arts Standard 1: Language for Information and Understanding
 - Commencement Reading PI 1, 2, 3, 4, 5, 6; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Commencement Reading PI 1, 2, 3, 4; Writing PI 1, 2

- English Language Arts Standard 4: Language for Social Interaction
 - Commencement Listening/Speaking PI 1, 2, 3; Reading/Writing PI 2, 3

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/files/DomesticViolenceFactSheet\(National\).pdf](http://www.ncadv.org/files/DomesticViolenceFactSheet(National).pdf)
- Interview with Marina Pisklakova <http://www.speaktruth.org/> Click Defenders/Click interview/scroll to Defender

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct the students to read Article 3 of the Universal Declaration of Human Rights.
- Instruct the students to read the definition of domestic violence and the facts and figures.
- After reading, instruct the students to rephrase the Article 3 based on their understanding of domestic violence.
- Ask the students to report out 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. (symbol for link)
- 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 the 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.

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 issue of dating violence.
- 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.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you "Became a Defender"!

THE CRITERIA FOR THE CONTEST ARE:

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THE PRIZES INCLUDE:

- A week long "virtual" internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

- 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 similarities and differences, based on the interview questions, on how each 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 the community safety net or, an acknowledgement to the city or town for doing a good job.

ADDITIONAL RESOURCES

WHO World Health Organization

<http://www.who.int/en/>

The World Health Organization publishes periodic reports on gender discrimination and domestic violence. Their website is a good source for teachers or students to find statistics and other information.

UNIFEM United Nations Development Fund for Women

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

UNIFEM is a part of UN Women, and 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. They focus 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

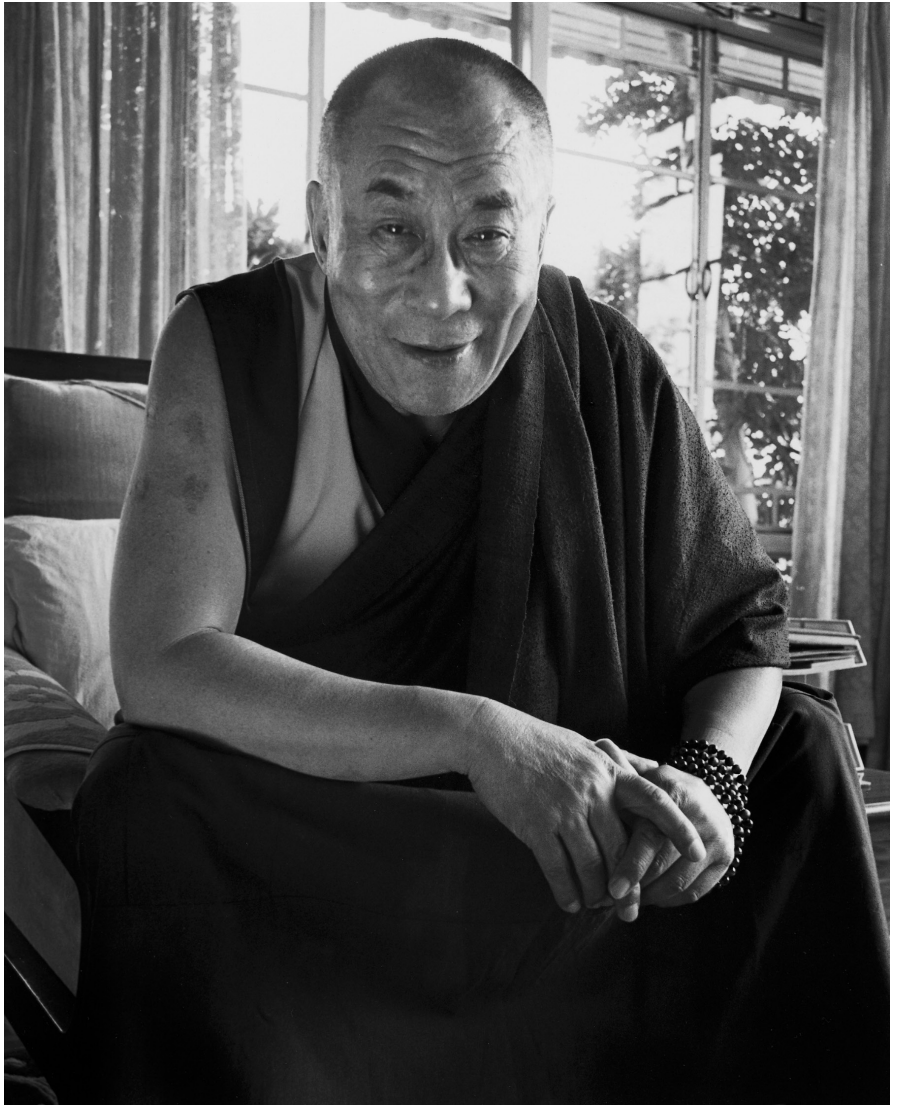
www.thehotline.org

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 DALAI LAMA

“UNLESS THE WORLD COMMUNITY TACKLES THE TIBETAN ISSUE, THE HUMAN RIGHTS VIOLATION WILL CONTINUE.”

The ninth child born to a farming family in the Chinese border region of Amdo in 1935, two-year-old Lhamo Thondup was recognized by Tibetan monks as the fourteenth reincarnation of the Dalai Lama, considered a manifestation of the Bodhisattva of Compassion. Renamed Tenzin Gyatso, he was brought to Lhasa to begin a sixteen-year education in metaphysical and religious texts to prepare him for his role as spiritual leader. The Chinese invasion of Tibet in 1949, and its aftermath, introduced brutal repressions in which thousands of Tibetans were executed in prisons or starved to death in prison camps, and hundreds of monasteries, temples, and other cultural and historic buildings were pillaged and demolished. In their effort to eradicate Tibetan culture and identity, the Chinese forced Tibetans to dress like Chinese, to profess atheism, to burn books, and to condemn, humiliate, and kill their elders and teachers. His life in jeopardy, the Dalai Lama fled into exile in northern India along with 80,000 Tibetans in 1959; he has never returned. Meanwhile, new waves of repression erupted in the 1960s and 1980s that continue in the present. To date, the Chinese government has murdered, massacred, tortured, or starved to death over one million Tibetans, one-fifth of the population. In the face of this state oppression, where do Tibetans gather strength to continue the struggle? His Holiness the Dalai Lama inspires Tibetans to embrace their beliefs and hold fast to their dreams. He has demanded that we think of those who have stolen his land and massacred his people, not as murderers and thieves, but as human beings deserving of forgiveness and compassion. Since 1959, His Holiness has received over 84 awards, honorary doctorates, and other prizes, in recognition of his lifelong message of peace, non-violence, inter-religious understanding, universal responsibility and compassion including the Nobel Peace Prize in 1989. His Holiness has also authored more than 72 books and describes himself as a simple Buddhist monk.



Dalai Lama, ©2000 Eddie Adams

ON COMPASSION

When I visited the Nazi death camps of Auschwitz, I found myself completely unprepared for the deep revulsion I experienced at the sight of the ovens where hundreds of thousands of human beings were burned. The sheer calculation and detachment to which they bore horrifying witness overcame me. This is what happens, I thought, when societies lose touch with feeling. And while it is necessary to have legislation and international conventions in place to prevent such disasters, these atrocities happen in spite of them. What of Stalin and his pogroms? What of Pol Pot, architect of the Killing Fields? And what of Mao, a man I knew and once admired, and the barbarous insanity of the Cultural Revolution? All three had a vision, a goal, with some social agenda, but nothing could justify the human suffering engendered. So, you see it all starts with the individual, with asking what the consequences are of your actions. An ethical act is a nonharming act. And if we could enhance our sensitivity to others' suffering, the less we would tolerate seeing others' pain, and the more we would do to ensure that no action of ours ever causes harm. In Tibetan we call this *nying je*, translated generally as compassion.

ON SUFFERING

All human beings desire happiness, and genuine happiness is characterized by peace. A sentient being experiences suffering as well. It is that experience that connects us to others and is the basis of our capacity for empathy. Many in Tibet have experienced the suffering of having what we want taken away from us. As refugees, we have lost our country, and have been forcibly separated from our loved ones. When I hear bad news from Tibet my natural reaction is one of great sadness. By the late seventies and early eighties there was an influx of large numbers of Tibetans who came to see me in India and spoke about how their fathers or their parents or their brothers or sisters were killed and how they themselves had been tortured or suffered. I often wept. Now, after hearing so many cases, my eyes have become dry. It's like the soldier who is scared when he hears the first shot, but after many shots becomes familiar with the sound.

And when the Chinese lost their temper with me, and they took it out on the Panchen Lama, that was very sad, and I accept some responsibility for what happened. Yet, what could I do? When these things occur there is no point in being discouraged and sad. Feelings of helpless anger do nothing but poison the mind, embitter the heart, and enfeeble the will. I take comfort in the words of the ancient Indian master Shantideva's advice, "If there is a way to overcome the suffering, then there is no need to worry. If there is no way to overcome the suffering, then there is no use in worrying." We must place this in context and remind ourselves that the basic human disposition toward freedom, truth, and justice will eventually prevail. It is also worth remembering that the time of greatest difficulty is the time of greatest gain in wisdom and strength. A great Tibetan scholar who spent more than twenty years in prison enduring terrible treatment, including torture, wrote letters during his confinement and smuggled them out—and they were acclaimed by many as containing the most profound teachings on love and compassion ever heard.

ON ETHICS AND ENVIRONMENT

It is no exaggeration to say that the Tibet I grew up in was a wildlife paradise. Animals were rarely hunted. Immense herds of *kyang* (wild asses) and *drong* (wild yak) roamed the plains along with shimmering *gowa* (gazelles), *wa* (fox), and *tsoe* (antelope). The noble eagles soared high over the monasteries and at night the call of the *wookpa* (long-eared owl) could be heard. Now, because of loss of habitat and hunting, the wildlife of my country is gone. In addition, Tibet's forests have been clear-cut by the Chinese, and Beijing admits that this is at least partly to blame for the catastrophic flooding in western China. Sensitivity to the environment must be part of realizing the universal dimensions of our actions, and restraint in this, as in all, is important.

ON NON-VIOLENCE

Chairman Mao once said political power comes from the barrel of a gun. But I believe that while violence may achieve short-term objectives, it cannot obtain long-lasting ends. I am a

firm believer that violence begets violence. Some may say that my devotion to non-violence is praiseworthy, but not really practical. I am convinced people say that because engaging in it seems daunting and it is easy to become discouraged. But where once one only spoke of peace in one's land, now world peace is at stake—the fact of human interdependence is so explicit now. And we must recognize that non-violence was the principal characteristic of the political revolutions that swept the world during the 1980s. I have advanced the idea that Tibet, among other places, become a Zone of Peace, where countries like India and China, which have been at war for a long time, would benefit enormously from the establishment of a demilitarized area, saving a considerable portion of their income, which is presently wasted in maintaining border troops.

On a personal level, violence can undermine greater motivations. For example, I feel that hunger strikes as a vehicle of protest are problematic. The first time I visited the Tibetan hunger strikers (on April 2, 1988, in New Delhi), they had been without food for two weeks, so their physical condition was not yet too bad. Right from the beginning they asked me not to stop them. Since they undertook the hunger strike for the Tibetan issue, which is also my responsibility, in order to stop them I had to show them an alternative. But sadly there was no alternative. At last, Indian police intervened and took the strikers to the hospital, and I was immensely relieved. Yet the strikers acted with courage and determination, which is remarkable, and fortunately they did not have to die, not because they changed their minds, but because they were forced to live by the Indian government. The strikers did not consider self-sacrifice to be a form of violence, but I did. Although they realized that our cause was a just one, they should not have felt that death at the hands of the perceived enemy was a reasonable consequence for their actions. This is a distinction and an important one.

ON HUMAN RIGHTS

Human rights violations are symptoms of the larger issue of Tibet, and unless the world community tackles the Tibet issue, the human rights violations will continue. Meanwhile, the Tibetans suffer, the Chinese are embarrassed, and general resentment increases. The Chinese authorities are concerned about unity and stability, but their method of dealing with Tibet creates instability and disunity. It's a contradiction and does not work.

ON THE VALUE OF LIFE

I realize that being the Dalai Lama serves a purpose. If one's life becomes useful and beneficial for others, then its purpose is fulfilled. I have an immense responsibility and an impossible task. But as long as I carry on with sincere motivation, I become almost immune to these immense difficulties. Whatever I can do, I do; even if it is beyond my ability. Of course, I feel I would be more useful being outside government administration. Younger, trained people should do this, while my remaining time and energy should concentrate on the promotion of human value. Ultimately, that is the most important thing. When human value is not respected by those who administer governments

or work on economic endeavors, then all sorts of problems, like crime and corruption, increase. The Communist ideology completely fails to promote human value, and corruption is consequently great. The Buddhist culture can help to increase self-discipline, and that will automatically reduce corruption. As soon as we can return to Tibet with a certain degree of freedom, I will hand over all my temporal authority. Then, for the rest of my life, I will focus on the promotion of human values and the promotion of harmony among the different religious traditions. I will continue teaching Buddhism to the Buddhist world.

ON GOALS AND IMPERMANENCE

There are no inherent contradictions between being a political leader and a moral leader, as long as you carry on political activities or goals with sincere motivation and proper goals. Proper goals mean not working for your own name, or for your own fame, or for your own power, but for the benefit of others.

Within another fifty years I, Tenzin Gyatso, will be no more than a memory. Time passes unhindered. The Chinese authorities and the Tibetan people very much want me to continue my work, but I am now over sixty-four years old. That means, in another ten years I will be seventy-four; in another twenty years I will be eighty-four. So, there is little time left for active work. My physicians say that my life span, as revealed by my pulse, is one hundred and three years. In this time, until my last day, I want to, for the benefit of all, maintain close relationships with those who became Tibet's friends during our darkest period. They did it not for money, certainly not for power (because by being our friends they may have had more inconvenience dealing with China), but out of human feeling, out of human concern. I consider these friendships very precious. Here is a short prayer that gave me great inspiration in my quest to benefit others:

*May I become at all times both now and forever
 A protector for those without protection
 A guide for those who have lost their way
 A ship for those with oceans to cross
 A bridge for those with rivers to cross
 A sanctuary for those in danger
 A lamp for those without light
 A place of rugs for those who lack shelter
 And a servant to all in need*

CHINA, TIBET, AND A MESSAGE OF NON-VIOLENCE:

THE DALAI LAMA

LESSON GRADE LEVEL: 9-12

HUMAN RIGHTS ISSUES: FREE EXPRESSION; RELIGIOUS FREEDOM

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 18: Freedom of belief and religion

GUIDING QUESTION:

What happens when you are not able to practice your religion?

TIME REQUIREMENT:

Minimum 40 minutes, maximum 120 minutes

OBJECTIVES:

- After this lesson, students will be able to
- Understand the conflict between China and Tibet.
 - Understand the concept of free expression/religious freedom and Article 18 from the Universal Declaration of Human Rights.
 - Explain the Dalai Lama's message of non-violence and explore their own beliefs on non-violence as a solution to conflict.

STUDENT SKILLS:

- Finding information
- Citing sources
- Inquiry and critical thinking
- Group discussion
- Presentation skills and multimedia use

NEW YORK STATE

LEARNING STANDARDS:

- English Language Arts Standard 1: Language for Information and Understanding
 - Commencement Reading PI 1, 2, 3, 4, 6; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Commencement Reading PI 1, 2, 3, 4; Writing PI 1, 2
- Social Studies Standard 2: World History
 - Commencement KI 1 PI 1, 2, 3, 4, 5; KI 2 PI 2, 3, 4, 5; KI 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Commencement KI 1 PI 1, 4; KI 4 PI 1, 2, 3, 4, 5, 6, 7

VOCABULARY:

- Religious freedom
- Tibet
- China
- Non-violence
- Buddhism
- Compassion
- Intolerance

TECHNOLOGY REQUIRED:

- Internet access and computers for student research.
- Interactive whiteboard if available (for presentations and viewing video) or LCD projector, computer and screen.

MATERIALS:

Interview with the Dalai Lama in *Speak Truth to Power*

www.speaktruthtopower.org

Click Defenders/Click Interview/scroll to the Dalai Lama

- PBS *Speak Truth to Power* online passage on religious freedom and how it relates to Tibet:
http://www.pbs.org/speaktruthtopower/issue_religious.html
- Video clip of the Dalai Lama talking about the situation in Tibet and his message of non-violence:
<http://video.nytimes.com/video/2009/05/28/world/1194840559273/an-interview-with-the-dalai-lama.html>
- Article 18 from the Universal Declaration of Human Rights:
<http://www.un.org/en/documents/udhr/index.shtml#a18>

STUDENT ACTIVITIES

ANTICIPATORY SET:

Teacher will ask students to read the PBS online passage on religious freedom and how it relates to Tibet. Students will gain the background knowledge necessary to understand the conflict in Tibet and also create a personal response on the theme of non-violence.

ACTIVITY I:

- Divide the students into small groups.
 - Pass out the interview with the Dalai Lama (symbol for link)
- Assign students the reading on the Dalai Lama.
 - Show the video on the Dalai Lama to the students.
 - After reading the interview and viewing the video ask students to craft a response in the form of a group presentation to the following guiding questions:
 - What is the main conflict between China and Tibet and how did it begin?
 - Who is the Dalai Lama?
 - Explain his message on non-violence as a response to the conflict in Tibet.
 - Instruct the students to include supporting details from at least one source (other than the materials in class) to support your response.
 - The classroom teacher will provide a rubric to the students to explain how the presentation will be evaluated.
 - After completing their research, students will prepare a presentation in one of the following formats to convey their responses to the guiding questions:
 - Multimedia presentation PowerPoint, video, website, etc.
 - Group oral presentation.
 - Students must cite each source that they use in their presentation. After each group presents, they will field questions from the class on their presentation and provide a form for their peers to evaluate their presentation.

ADDITIONAL RESOURCES

Dalai Lama Web site

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

The Dalai Lama's personal site with numerous links to his teachings, messages as well as a wealth of video and audio from His Holiness.

Central Tibetan Administration

<http://www.tibet.net/en/index.php>

This is the official website of the current government of Tibet. It features information about current issues in Tibet and also serves as a portal for news from other sources as well.

Dalai Lama Foundation

<http://www.dalailamafoundation.org/df/en/index.jsp>

The Dalai Lama's personal foundation, established in 2002, that works to promote education about the importance of ethics and peace.

Background on the Dalai Lama

<http://www.lucidcafe.com/library/96jul/dalailama.html>

A biography and set of resources about the Dalai Lama

International Center on Nonviolent Conflict

<http://www.nonviolent-conflict.org/>

Extensive and frequently updated source for news about current and ongoing nonviolent conflict and explanations of the concepts of non-violence.

Martin Luther King, Jr.'s 6 Facts About Non-Violent Resistance

<http://www.care2.com/greenliving/martin-luther-king-six-facts.html>

A good and simple introduction to non-violent resistance from one of its most famous proponents.

Nonviolence International

<http://nonviolenceinternational.net/>

An NGO that focuses on promoting non-violence with a great introduction to the principles of non-violence.

Non-Violent Struggle

<http://www.colorado.edu/conflict/peace/treatment/nonviolc.htm>

Page from University of Colorado with a great list of examples of non-violence.

United States Institute of Peace

<http://www.usip.org>

A U.S. government-funded institution with excellent resources for teaching peacemakers how to address conflict areas around the world.

BECOME A DEFENDER

The Dalai Lama often speaks about compassion for others and using non-violence as a way to respond to conflict. After reading about the events in Tibet, and learning about other regions in conflict across the globe, do you think non-violence can produce a positive outcome?

- On the personal level think about the times you have been tempted to resolve a personal conflict by using some sort of violence and how that conflict could have been addressed in a non-violent manner. Also, think about how you can personally intervene in an escalating conflict between others using non-violent techniques.
- Pay attention to the news and pinpoint key stories where non-violent methods have been used to resolve conflicts.

The response can be in a format that the student decides is best to convey his/her response. For example, a poem, short essay, art project, or video that is disseminated among classmates, the school and beyond.

- On the local level are there any efforts that are being carried out by the government, community groups or non-governmental organizations to resolve conflicts in your neighborhood or community. Interview people on all sides of the story, find out their thoughts the conflict and possible repercussions if the conflict is not resolved.
- On the national level and global level ask yourself if your government is doing the best it can to help resolve violent or potentially violent conflicts

around the world. Find out what independent agencies and advocacy groups are doing to assist in preventing or resolving a conflict. And what is the media doing in your country to investigate and report areas of pending or ongoing conflict. If you believe that not enough is being done in your own country, contact either the government entities responsible, advocacy groups or your government representative, Congressman or Senator, to find out what is being done to resolve the pending or ongoing conflict peacefully. Contact them and either help to promote their work or criticize their work by writing to a newspaper. Discuss with your classmates some of the hot spots of conflict in the world and how these conflicts could be resolved by non-violent means.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you "Became a Defender"!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long "virtual" internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded [here](#) (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

JULIANA DOGBADZI

“THERE ARE MORE WOMEN WHO REMAIN IN THE SHRINE WHO NEED HELP. NO ONE IS GOING TO REPRESENT THEM BETTER THAN SOMEONE WHO HAS BEEN IN THE SHRINE AND WHO HAS GONE THROUGH THE PAIN... AGAINST ALL ODDS, I DECIDED TO TAKE THE RESPONSIBILITY OF ADDRESSING THE ISSUE AND HAVE BEEN DOING SO EVER SINCE.”



Juliana Dogbadzi, ©2000 Eddie Adams

Enslaved in a shrine in her native Ghana as a young child under a custom known as Trokosi, she was forced to work without pay, without food or clothing, and to perform sexual services for the holy man. She was able to escape seventeen years later, after several failed attempts, at the age of twenty-three. Trokosi comes from an Ewe word meaning “slave of the gods,” and is understood as a religious and cultural practice in which young girls, mostly virgins, are sent into lifelong servitude to atone for the alleged crimes of their relatives. In 1997, it was estimated that approximately five thousand young girls and women were being kept in 345 shrines in the southeastern part of Ghana. Through Juliana Dogbadzi’s daring escape and her subsequent efforts to denounce the system, the Trokosi practice was banned in Ghana in 1999; however, law enforcement against Trokosi is still lax. Dogbadzi continues to speak out against Trokosi, traveling the country, meeting with slaves, and trying to win their emancipation.

I have never been in a classroom. I have never been to school. When I was seven years old, my parents took me from our home and sent me to a shrine where I was a slave to a fetish priest for seventeen years. My grandfather, they said, had stolen two dollars. When he was suspected of the crime and asked to return the money, he defended his innocence. The woman who had accused him of the crime went to the shrine and cursed my grandfather's family, at which point members of my family began to die. In order to stop the deaths, a soothsayer told us that my grandfather would have to report to the Trokosi shrine. The priest told my family that it must bring a young girl to the shrine to appease the gods. A sister was sent to the shrine at Kebenu some six hundred miles away, but she died a few years later. Since I had been born just after my grandfather's death, I became her replacement.

I lived and worked in the priest's fields and kept the compound clean. While doing so, I was raped repeatedly by the priest on torn mats on the cold floor of windowless huts. The other female slaves and I received neither food nor medical care. We had to find time after working on the priest's farm to burn charcoal or to sell firewood in the nearest town in order to make enough money to buy food. There were times we lived on raw peppers or palm kernel nuts to stay alive.

Because I was just a kid, I didn't know what to do. There was an elder woman who was a slave and took care of me. She couldn't help me much because she had so many kids as a consequence of being raped by the priest. She said, "Look, little girl, take care of yourself or you will die." There used to be a hundred women slaves in my shrine, but the priest sent about ninety of them to work on his farms in other villages. Collectively, they had about sixty-five children and would have to work to look after the children.

Twelve of us, four women and eight children, lived in a one-room, thatched-roof house. It was built of mud and lacked both windows and doors. The rain got in. The snakes got in. The room was twenty feet long and twelve feet wide. The ceiling was low, just shy of our heads, and we all slept together on a mat on the floor. This is not everything that I can remember, but saying it brings back pains of old and it's difficult to go back through all those experiences.

You see, in the shrine you have no right to put on shoes or a hat to protect yourself against the hot sun. If it is raining or cold, you have only a small piece of cloth around yourself. A typical day in the shrine was as follows: you wake up at five o'clock in the morning, go to the stream about five kilometers away to get water for the compound, sweep, prepare meals for the priest (not eating any yourself), go to the farm, work until six o'clock, and return to sleep without food or to scrounge for leftovers. At night, the priest would call one of us to his room and would rape us. I was about twelve when I was first raped.

There was favoritism even in slavery. The priest liked girls who would readily give in to his sexual demands and hated those who would always put up a fight. Consequently, these girls were beaten. The ones he liked always said they were being wise because they wanted to avoid being beaten, while

some of us maintained that they were foolish and were enjoying sex with a man they didn't love. When I saw people who came to the village to buy food wearing nice dresses, I started to think that I had to do something for myself. I had to get freedom.

I had to do something that would change my life. I escaped several times. The first time I escaped, I went to my parents. I told them I was suffering in the shrine, but they were scared to keep me. They said that if they did, the gods would strike them dead. They brought me back to the priest to suffer the same pain again. I thought, no. This is not going to happen again. I had to find a way to free myself and free the other women, too.

The second time I escaped, I went to a nearby village. A young man fed me and took me to himself. He took advantage of me and made me pregnant. When the priest found out, he sent young men around the village to get me. They beat me endlessly and I had lots of cuts on my body. I collapsed and nearly died. The child's father had wanted to take care of us, but the priest threatened him with death. The young man who was taking care of me was asked to pay some bottles of hard liquor and a fowl and warned to stay away from me or die. I haven't seen him since and he hasn't seen our child.

The third time I escaped, I resolved that I would never again go back to the shrine. By this time, I was three months pregnant as a result of another rape that I had suffered from the priest. I was not feeling very well. For a number of days I had starved. I was pregnant and needed to get some food. Otherwise, I was going to die. I decided to go to a nearby farm owned by the priest to get an ear of corn from the crop which the other slaves in the shrine and I had planted. I was caught stealing the corn and the priest ordered the young men around the village to beat me until I fell unconscious. When I came to, I saw all the bruises and wounds on my body and nearly lost the baby I was carrying. I decided I had to leave or I would be killed. But it was not to be. I was scared and I went back to the shrine again. Yet, that was the turning point. I was about seventeen or eighteen at the time and resolved that I was going to do something to help other people in the shrine.

One day, a man representing a nonprofit organization called International Needs—Ghana came to the shrine to talk to the priest. This was my chance. I don't know where my sudden confidence came from, but all my fear had disappeared. I was no longer afraid of death and was prepared to die for others. Thank God I had that feeling! I did not escape immediately because I was very weak, my pregnancy was well advanced and I could not walk a long distance. Luckily, I had the baby a few weeks later. With the baby strapped to my back and the first child, Wonder, in my hands, I escaped through the bush to the major street where I was given a lift to Adidome and to the site of International Needs—Ghana.

The members of the organization taught me a lot of skills and kept me away from the priest. They trained me in bread baking and other vocations. Nonetheless, I thought, "There are more women who remain in the shrine who need help. No one is going to represent them better than someone who has been in the shrine and who has gone through the pain, someone who

can tell the world what happens in the shrine. If no one stops this practice, we will all have to die in pain." Against all odds, I decided to take the responsibility of addressing the issue and have been doing so ever since. I went to the shrines and spoke to the inmates. I told them that they needed to gather courage like I had and to get out.

The shrine claims powers it does not have in order to instill fear in the slaves and to stop them from escaping. The practice is a deliberate attempt by men to subjugate women. A man commits a crime and a woman has to pay for it. That is unacceptable. Likewise, the shrine is a crime against children. The child of a slave shares his mother's plight. When the mother has food to eat, the child eats. If she has no food, the child will starve. If she has clothing, the child will likewise have some. If not, that is it. If she goes to the farm, the child goes along. There are thousands of women Trokosi slaves with children who need to be helped. Those who have been liberated also require help in order to recover from the suffering endured in the shrines.

Unlike most of the other girls and women, I got over the fear instilled by the Trokosi system. This was my weapon. Now that I have escaped, I help to diminish the women's fears by telling them my story. I tell them what I am presently doing, that I am still alive, not dead, as they have been made to believe. I try to help the priests to understand the pain that the women have endured. Some do not allow me to enter their shrines any longer. When I am in the city, I educate people about life in the shrines and advocate for an end to the practice.

What I do is dangerous, but I am prepared to die for a good cause. People send threats by letter and others confront me openly. Thank God that those I work with are very strong and give me encouragement. At the moment, eight girls have joined me in my work with the organization. My next step to disbanding Trokosi is to ensure enforcement of the law and to get allied organizations in the Republics of Togo and Benin to stop this practice in their respective countries.

I do believe I have a calling because it is strange to be alive and sane and working after going through what I went through. The help that I have received from International Needs and my own confidence have made all the difference. I have totally forgiven my parents because I know that what they did to me was done through ignorance and fear. I don't want them to feel guilty so I avoid telling them about my experiences. I don't, however, see them often. I am glad to say that I am now happily married and have just had my first planned baby with the man I love. My life today is like the life of any other young woman.

DEFENDER AGAINST MODERN SLAVERY AND TRAFFICKING

JULIANA DOGBADZI

LESSON GRADE LEVEL: 9-12

HUMAN RIGHTS ISSUE: MODERN SLAVERY/TRAFFICKING

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 1:** Right to Equality
- **Article 2:** Freedom from Discrimination
- **Article 3:** Right to Life, Liberty, Personal Security.
- **Article 4:** Freedom from Slavery
- **Article 5:** Freedom from Torture and Degrading Treatment
- **Article 6:** Right to Recognition as a Person before the Law.
- **Article 7:** Right to Equality before the Law

GUIDING QUESTIONS:

- If slavery is illegal, why does it exist throughout the world today?
- For what reasons do governments turn a blind eye to human trafficking and slavery?
- How can effective change occur?

TIME REQUIREMENT: 40 minutes

OBJECTIVES:

After this lesson, students will be able to

- Recognize the issue of human trafficking and its relationship to modern slavery.
- Listen to an excerpt about Juliana Dogbadzi and discuss the source of her enslavement, the results of her enslavement, and the ultimate outcome of her situation.
- Reflect on the concept of paying for the wrongs of another person in order to recognize the ways in which the issue relates to their own lives.
- Brainstorm ideas for taking action against these violations of human rights.
- Write for personal reflection to assess their understanding of the issue
- Propose an action and implement the action.

STUDENT SKILLS:

- Relating this human rights violation to their own lives
- Making inferences and drawing conclusions, and evaluating
- Gathering information
- Synthesizing information
- Interpreting information
- Synthesizing information
- Writing for personal reflection
- Recognizing opposing points of view in a respectful fashion
- Participating in group discussion
- Cooperating to accomplish goals
- Assuming responsibility for carrying out tasks
- Implementing advocacy activities/ programs

NEWYORK STATE

LEARNING STANDARDS:

- Social Studies Standard 2: World History
 - Commencement KI 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 4: Economics
 - Commencement KI 1 PI 1, 3, 6; KI 2 PI 1, 2, 3, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Commencement KI 1 PI 1; KI 4 PI 3, 4, 5, 6, 7
- English Language Arts Standard 1: Language for Information and Understanding
 - Commencement Reading PI 1, 2, 3, 4; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Commencement Reading PI 1, 2, 3; Writing PI 1, 2
- English Language Arts Standard 4: Language for Social Interaction
 - Commencement Listening/ Speaking PI 1, 2, 3; Reading/ Writing PI 2, 3

VOCABULARY:

- Trafficking
- Trokosi
- Shrine
- Fetish Priest
- Non-Governmental Organizations
- Advocate
- Trafficking Victims' Protection Act

CONCEPTS:

- Human trafficking
- Sex slavery
- Fear
- Subjugation
- Advocacy

TEACHER TIP: Both vocabulary and concepts must be taught prior to the lesson

TECHNOLOGY REQUIRED:

- Internet access with Youtube available
- projector from the computer to screen or interactive whiteboard
- Student Response System, if possible

MATERIALS:

- Index cards
- Board space or interactive whiteboard
- Handouts of the excerpt from *Speak Truth to Power*
- Glossary of relevant terms
- Discussion questions
- Youtube video on modern slavery <http://www.YouTube.com/watch?v=HRwaM9ICRrM>
- The bio and interview: <http://www.speaktruth.org>

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Ask students to consider the following questions and poll their answers
 - Is slavery legal anywhere in the world today?
 - If slavery exists today, how many slaves do you think there are?
 - Do you think the number is greater than, less than, or equal to the number of slaves in America at the time of emancipation?
 - Are there slaves in America today?
- Show the YouTube video on modern slavery and refer to previous questions for a class discussion after viewing. (symbol for link to video)

TEACHER TIP: Have the 4 questions posted on the board and ask students to consider them prior to the bell. (Bell Ringer Activity)

ACTIVITY 1

- Provide a brief background about Juliana Dogbadzi. Read the excerpt from *Speak Truth to Power* to the class, having the students take notes on the handout with questions for discussion. (symbol for link)
- Distribute the questions for discussion: (symbol for link to document)
- After reading is completed, provide time for discussion in response to the questions.

ACTIVITY 2:

- Brainstorm ways in which the students can take action and become a defender.

ADDITIONAL RESOURCES

Freetheslaves.net

<http://www.freetheslaves.net/Document.Doc?id=38>
Extensive glossary of terms related to human trafficking

Freetheslaves.net

<http://www.freetheslaves.net/>
Site has variety of information about human trafficking and finding a solution to end slavery in our time

Trafficking in Persons Report 2010

<http://www.state.gov/g/tip/rls/tiprpt/2010/index.htm>
Excellent source of current information about human trafficking, including: an interactive map; narratives on each country discussing the level of their involvement, their efforts to eradicate the problem, and the recommendations to increase effectiveness of efforts; victims' stories; and many other resources

Polaris Project Action Center

http://www.actioncenter.polarisproject.org/?gclid=CJDFu_eXyKMCFQo65QodJDG7wQ
Another rich source from an NGO. Included are survivor stories, current actions, ways to get involved, etc.

PBS Frontline

<http://www.pbs.org/wgbh/pages/frontline/slaves/etc/stats.html>
PBS – Frontline resource with valuable links to NGOs and many articles

PBS Frontline Modern Slavery Documentary

<http://freedocumentaries.org/film.php?id=161>
Has free download of Frontline's documentary about sex slavery. Includes a description of program and their commentary. There are also links to two other documentaries on modern slavery.

PBS Frontline Map

<http://www.pbs.org/wgbh/pages/frontline/slaves/map/indexflash.html>
This link takes you to a PBS –Frontline interactive map that accompanies the story on sex slaves.

The Trokosi in Ghana

<http://www.sos-sexisme.org/English/slavery.htm>
Article on the Trokosi in Ghana

BECOME A DEFENDER

Students need to select one of the following projects to advocate for the end of slavery.

- Research what the United States Department of State is doing currently to stop human trafficking and write an article for the school newsletter or the local newspaper about the problem and ways in which it can be addressed.
- Research the efforts being made by a specific NGO to stop trafficking and write an article about their efforts for the school newsletter.
- Make a video highlighting the injustices of human trafficking that can be shown to the student body
- Create a glog that provides text, audio, and media to expose the issue and raise awareness (www.edu.glogster.com) Publish.
- Teachers can get free accounts for their students by registering at the site link mentioned.

- Write a letter to your Senator or Representative expressing your concerns about the lack of enforcement of the Universal Declaration of Human Rights and request their intervention
- Contact an NGO that fights against trafficking and arrange for a speaker to come to your class, school, or a community event in order to raise awareness
- Start a fund drive to contribute to an NGO that works toward the goal of ending human trafficking.

TEACHER TIP: The lesson can be easily expanded into more than one 40-minute period. If discussion time is needed, it would be highly recommended to expand. Additional resources will enable teachers and students to learn more about the extensive problem of human trafficking and slavery in today's world, either together or independently.

TELL US ABOUT IT

International Needs Transforming the Lives of Women in Ghana

<http://www.internationalneeds.org.au/news.asp?id=62>

Extensive information on the Trokosi in Ghana and the work of this NGO is doing to end the practice.

A Survivor's Story

http://www.innetwork.org/index.php?option=com_content&task=view&id=39&Itemid=45

Survivor's story – audio clip (Discussion of the Trokosi in test. At the end is a link to listen to a girl's own story of her experience.)

Ghana's Slaves to the Gods

<http://www.wcl.american.edu/hrbrief/v7i1/ghana.htm>

Excellent article about the practice in Ghana and Juliana Dogbadzi

21st Century Slaves

<http://ngm.nationalgeographic.com/ngm/0309/feature1/>
National Geographic - info and multiple links to resources

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you "Became a Defender"!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long "virtual" internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here ([link for materials](#))

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

HARRY WU

Brought up as one of eight children of a Shanghai banker, Harry Wu attended a Jesuit school before enrolling in Beijing College of Geology in the late 1950s. In the throes of a Communist purge, his university was given a quota of counterrevolutionary elements, and relegated Wu to nineteen years in the Chinese gulag, known as the laogai. There, he survived physical and psychological torture, living for a time on only ground-up corn husks. In his autobiography *Bitter Winds*, he describes chasing rats through the fields in order to “steal” the grains in their nests, or eating snakes. After his release, Wu accepted a position as an unpaid visiting scholar at the University of California, Berkeley, arriving in the United States in 1985 with forty dollars. After ten days of pursuing research by day and sleeping on a park bench by night, he landed a job on the graveyard shift at a doughnut shop where he ate three meals a day and had a place to stay at night. (To date, he cannot touch a doughnut.) Wu returned, or tried to return, to China a total of five times. While there, twice in 1991 and once in 1994, Wu documented conditions in prisons and labor camps for *Sixty Minutes*, and other news programs, and was placed on China’s most wanted list for his exposés. In 1995, on his fifth trip, he was caught. While Wu spent sixty-six days in detention, awaiting news of his fate, a worldwide campaign for his release was launched, including demands that Hillary Clinton boycott the Beijing women’s summit. China released him, and his return to U.S. soil was celebrated across the country. Wu frequently testifies on Capitol Hill about the latest abuses he has uncovered—the for-profit selling of executed prisoners’ organs by Chinese officials, the illegal export of prison labor products (such as diesel engines and Chicago Bulls apparel), the frequency of public executions, the unfair restrictions on reproductive rights and their appalling enforcement procedures. The Laogai Research Foundation, which Wu founded and directs, estimates there have been fifty million people incarcerated in the laogai since 1950, and that there are eight million people in forced labor today. In November 2008, Wu opened the Laogai Museum in Washington D.C., the first museum in the world to exclusively deal with human rights in China. Harry Wu’s self-proclaimed goal is to put the word laogai in every dictionary in the world, and to that end, works eighteen-hour days criss-crossing the country and the globe speaking with student groups and heads of state to make this present-day horror become a past memory.



Harry Wu, ©2000 Eddie Adams

“IT IS NOT ENOUGH TO FREE ONE DISSIDENT WHEN THE STAKES ARE SO HIGH. IN THE GREATER BALANCE, WE ARE ALL EQUAL, AND EACH VICTIM OF THE LAOGAI DESERVES THE SAME RIGHTS.”

Human beings want to live as human beings, not as beasts of burden, not as tools for another’s use. People must respect each other enough to live with one another but retain the right to free choice: to choose their religion, their culture. Under totalitarian regimes, people are never treated as human beings. There is no free choice. If you talk about individual rights, you are automatically opposing the government.

Many American politicians and American scholars echo the Chinese lie that a different concept of human rights applies in China. The Chinese leadership argues that the most important category of human rights is economic rights. Jiang Zemin, president of China, said, “My first responsibility to human rights is

feeding the people." In response, I would say that I can feed myself if I am free—I don't need you to do that. Unfortunately, some Westerners say, "The Chinese never talk about individual values, they talk about collective rights, so don't impose Western human rights standards on the Chinese. Democracy is a Western idea." This is pure hypocrisy, because there is only one version of the Universal Declaration of Human Rights, of which China is a signatory. We don't have a Chinese version and an American version. It's universal.

The West mostly focuses on freedom of speech and freedom of religion, while trying to release religious dissidents, political dissidents, and student dissidents. So most of the West's focus is on the individual, this Catholic father, that Tibetan monk. On the one hand, it is very important to call for their freedom because life belongs to a person only once, never twice. We must save them. But we Chinese say "Never focus on only one individual tree; focus on a forest."

Let me tell you a story of the three W's: Wu, Wei, Wang Dan. I am the first "W." In 1957, while attending university in Beijing, I spoke out against the Soviet Union's invasion of Hungary. For this I was labeled a "counterrevolutionary" and sentenced to life in the *laogai*, the Chinese term for gulag. Ultimately, I gave nineteen years of my life to that system. In 1979, the year I was released, the West was applauding China for opening up. Mao was dead, the Cultural Revolution was over, and it seemed that Deng Xiaoping would herald a new era for China. But that same year, the second "W," Wei Jingsheng, was imprisoned for expressing himself, for calling for the fifth modernization of democracy for China. In 1989, when I was in the United States and Wei was serving the tenth year of his sentence, another young man, Wang Dan, was imprisoned for his role in the student democracy movement. The Chinese government imprisoned each of us in three different decades for peacefully expressing our opinions; we all received second sentences in the 1990s. With respect to individual rights, not much has changed since 1957.

The first year of my first time in prison, I cried almost every day. I missed my family, especially my mother, who had committed suicide because I was arrested. I thought of my girlfriend. I was Catholic, so I prayed. But after two years, there were no more tears. I never cried, because I had become a beast. Not because I was a hero, not because I had an iron will, but because I had to submit. I don't think anyone under those circumstances could resist. From the first night in the camps, we were forced to confess. The confession destroys your dignity. If you don't come up with a confession, you are subjected to physical torture. And you have to keep your confession straight, all the time, from the beginning to the end. You never can claim you are innocent. You can only cry out, over and over, "I am wrong. I am stupid. I am crazy. I am shit. I am a criminal. I am nothing." At the same time, there is forced labor. Labor is one of the ways to help you become a new socialist. Labor is an opportunity offered by the party for your reform. The final goal is for you to turn into a new citizen in the Communist system.

They said my crime was light, not serious, light. But my

political attitude was the problem. "I did nothing wrong," I said. "You trapped me. I am not going to admit to any crime." I wouldn't confess. They separated me from all the people in my life, my classmates, my friends, my teachers, my parents. I was totally isolated. I thought, "I am a mistake. They don't like me. I am something wrong. Let me think about it, okay." And then, "Yeah, I am wrong." Step by step, I lost my dignity, lost my confidence, lost my rank. I started to believe I was a criminal. It was as if we Chinese were living in a box all our lives where we never saw the sky. If you never escape from the box, you come to believe that it is the truth. That is reprogramming, which in the end reduces you to a robot. One drop of water can reflect the whole world, but many, many drops become a river, an ocean.

Nineteen years. How many days, how many nights? I punched someone in the nose and stole from people. I never cried. I stopped thinking about my mother, my girlfriend, my future. Some people died. So what? They broke my back. I had human blood on my lips. I had forgotten so much.

In 1986, I first came to the United States as a visiting scholar. I remember the day in October of that year when I gave a talk on the *laogai*. I told myself, "You are not Harry Wu. You are a storyteller." Suddenly I could not stop. For twenty minutes, the students were very quiet. I finished my talk and I realized I had come back as a human being. The end of that talk was the first time I said, "I am so lucky I survived."

When I first came to America, nobody knew me. Just like in the camps, I was anonymous. The Chinese government put me on the wanted list because I touched the heart of the issue. If you want to talk about dissidents, the Chinese are willing to speak with you, but not if you talk about the *laogai*. Can you talk to Hitler about concentration camps? Can you talk to Stalin about the gulags?

I don't know why I survived. You think of yourself as a human being, fighting for your dignity, fighting for your future, fighting for your life, fighting for your dream. Life will only belong to you once. Sooner or later you and I are going to go to the grave. Some people take thirty years, eighty years. Once I was in exile, why shouldn't I have enjoyed the rest of my life? Why did I need to go back to China? I tried to enjoy it. I felt guilty. Especially when people were calling Harry Wu a hero. The West is pushing me because it is always in search of a hero. But a real hero would be dead, dead. If I were a real hero like those people I met in the camps, I would have committed suicide. I am finished—there is no Harry Wu. That is why I ultimately decided to go back to China.

In 1991, I visited the *laogai* camp where Wei Jingsheng was held in China. He was in the Gobi Desert and I wanted to get some video footage to show people the situation. In the past, I posed as a prisoner, a tourist, or a family member. This time I posed as a policeman. They didn't recognize me. In a guesthouse, many policemen waved to me, and I waved back to them. But when I tried again to collect evidence in 1995, they caught me trying to enter China from the Russian border. They arrested me and showed me these pictures I had taken. This

time, I was sentenced to fifteen years.

Now I am working on birth control issues, because this is another systemic human rights problem in China. Without government permission, you can't have a child in China. I have a copy of the "birth-allowed" permit and the "birth-not-allowed" permit from the Fujian province. After one baby, you are supposed to be sterilized. If you are found to be pregnant a second time, the government forces you to abort. You cannot have a second child, unless you live in the countryside. In this case, you can wait four years and then have a second baby. Then, after that baby's delivery, you are forcibly sterilized.

An American sinologist told me the population growth in China is terrible, causing problems not only for the Chinese, but the whole world. And I said, "Do you agree to forced abortion in the United States?" He replied no. "But why are you applying that standard to the Chinese?" I responded. "It's a murder policy. It's a policy against every individual woman, against every individual." Government statistics tell us that in one area of China alone, 75 percent of the women between the ages of sixteen and forty-nine have been sterilized—1.2 million people. Every month there are about one hundred abortions.

Today, the Chinese people do have the right to choose different brands of shampoo but they still cannot say what they really want to say. Will the right to choose one's shampoo lead to the right to choose one's religion, as some would argue? It's quite a leap.

My choice was simple—imprisonment or exile. But what people don't understand is that exile itself is torture. Exile, too, is a violation of human rights. We never applauded the Soviets when they exiled dissidents. Yet, when the Chinese exiled Wang Dan, the State Department and the White House claimed it as a victory for United States engagement policy.

Of course, I do think it's worthwhile to try to free someone from the machine, but I would rather see the machine destroyed. I come from the laogai. Wei Jingsheng came from the laogai. Now Wang Xiaopo is in the laogai. Catholic priests are in the laogai. Labor activists are in the laogai. Most of the people in the laogai don't have a name, they don't have a face. It is not enough to free one dissident when the stakes are so high. In the greater balance, we are all equal, and each one of the victims of the laogai deserves the same rights, not only the political dissidents, but even the criminal prisoners. This is not to say that we should excuse the crime, but each prisoner must be offered the same protection. You tend to forget that when you only talk about famous prisoners of conscience. It's hard to say what percentage of prisoners are political compared to those that are criminal. You can present the question to Chinese authorities and they answer that in China there are no political prisoners. They will say, for instance, that it is legal to practice your own religion, but if you practice Catholicism they arrest you and charge you with disturbing society and participating in an illegal gathering instead.

Every totalitarian regime needs a suppression system. The funny thing is that nobody talks about that system in Communist China. They say that it doesn't exist, or that they only use it in the case of particular individuals. I've given talks about the laogai at all the top universities in the United States.

When I was at Yale, I spoke to Jonathan Spence, who wrote the most widely used college text on China. I said to him, "Jonathan, you speak Chinese very well, you have a Chinese wife, you include so many Chinese terms in your work. But what about laogai? The victims of the laogai number more than those of the Soviet gulag plus the concentration camps. Of course, you've heard of it, but it never appears in your reports, your articles, your books. You don't want to talk about it—why?" Why doesn't Steven Spielberg film the laogai the way he did the concentration camps?

I want to see laogai become a word in every dictionary, in every language. Lao means "labor," gai means "reform." They reform you. Hitler, from the beginning, had an evil idea: destroy the Jews, destroy the people. The Communists in the beginning had a wonderful idea to create a paradise, a heaven, to relieve poverty and misery. In the beginning they were like angels, but at the end they were like devils. The Chinese perpetrate a lot of physical torture, but also spiritual torture and mental torture. They say, "Let us help you to become a new socialist person. We won't kill you, because of our humanity. You were going wrong. Confess. Accept Communism and you will, through reform, reestablish the community spiritually, mentally, totally."

Before 1974, gulag was not a word. Today it is. So now we have to expose the word laogai: how many victims are there, what are the conditions the prisoners endure, what is the motivation for such systematized degradation? I want people to be aware. Aware of how many men and women are in prison. Aware of the products made in China by prison labor: the toys, the footballs, the surgical gloves. Aware of what life is like under forced labor. Aware of the so-called crimes that send people there. This is a human rights issue, not one of imports and exports.

I totally understand this is difficult talking about laogai today. I said to President Clinton, "I wish you would be the first world leader to condemn Chinese laogai. I beg you. Just one sentence. It won't cost you anything." And I criticize U.S. policy as a typical appeasement policy. U.S. leaders ask me, "Are you suggesting isolation or containment?" That kind of polarization is too cheap. I never suggest isolation and I never suggest sanctions. But you should not tell me a one-sided story. When you try to tell me that trade is improving the lives of the Chinese common people, this is only one side of the story. I don't argue that economic levels are improving, that a middle class will appear, property rights will come to the fore, and that the society will reorganize. But you have to tell me the other side of the story. The profits from the industry will only benefit the Communist regime. You don't talk about it. The Chinese Communist regime is stable. Why? Because you support it financially.

China will become more important in the near future. When we witness a Communist hegemony in the East, then we will debate why. Why did we ignore the growing strength of this authoritarian regime? Let me quote another Chinese idiom: "If you want to stop the boiled water, you only need to stir it. The better way is to withdraw the fire from the bottom." The West needs a long-term China policy, one that supports all of the desires for freedom and democracy in China.

STANDING UP FOR HUMAN RIGHTS IN CHINA

HARRY WU

LESSON GRADE LEVEL: 9-12
HUMAN RIGHTS ISSUE: FORCED LABOR

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 5:** Freedom from Torture and Degrading Treatment
- **Article 9:** Freedom from Arbitrary Arrest and Exile.
- **Article 19:** Freedom of Opinion and Information

TIME REQUIREMENT FOR THE LESSON: 80 minutes

OBJECTIVES:

- After this lesson, students will be able to
- Define and provide examples of dehumanization.
 - Explain how labor camps in China deny human rights.
 - Become a defender of human rights by helping Harry Wu and his fight against forced labor camps in China.

GUIDED QUESTIONS:

- What is dehumanization?
- How are labor camps a violation of human rights?

STUDENT SKILLS:

- Comparing and contrasting ideas
- Drawing inferences and making conclusions
- Evaluating
- Getting information
- Organizing information
- Interpreting information
- Analyzing information
- Synthesizing information
- Participating in group planning and discussion
- Cooperating to accomplish goals
- Assuming responsibility for carrying out tasks

CONCEPTS:

- **Human rights**
- **Forced labor**
- **Labor reform**
- **Censorship**

NEW YORK STATE

LEARNING STANDARDS:

- Social Studies Standard 2: World History
 - Commencement KI 1 PI 1, 3; KI 2 PI 3, 5; KI 3 PI 1; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 3: Geography
 - Commencement KI 1 PI 4, 5
- Social Studies Standard 4: Economics
 - Commencement KI 1 PI 1, 2, 6; KI 2 PI 1, 2, 3, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Commencement KI 1 PI 1, 4; KI 4 PI 4, 5, 6
- English Language Arts Standard 1: Language for Information and Understanding
 - Commencement Reading PI 1, 2, 3; Writing PI 1, 2, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Commencement Reading PI 1, 3; Writing PI 1, 2
- English Language Arts Standard 4: Language for Social Interaction
 - Commencement Reading PI 1, 2; Writing PI 1, 2

VOCABULARY:

- **Laogai**
- **Dissent**
- **Exile**
- **Communist Party**
- **Dehumanization**
- **Counterrevolutionary**

TEACHER TIP: The vocabulary terms and concepts pertinent to this lesson should have been taught throughout the core curriculum in order to provide students with the prior knowledge necessary to comprehend the material. As a refresher, teachers may review these terms/concepts with students prior to distributing the materials. Teachers can also prepare a vocabulary list to give to students as a reference guide.

TECHNOLOGY REQUIRED:

- Computers with Internet access
- Microsoft programs

TEACHER TIP: Your students must have an understanding of Communist ideology and the rise of the Communist Party in China before conducting this unit. For Global History and Geography II students, this lesson can be delivered after studying the Cultural Revolution and the rise of Mao Zedong in China. For U.S. History and Government students, this lesson can be implemented after students study the Cold War and begin to learn about foreign policy and U.S. economic involvement with China during the 1960s – present day.

MATERIALS:

- Video Clip of Harry Wu
<http://www.YouTube.com/watch?v=PmcKCrZhrOw&feature=related>
- *Speak Truth to Power* – Choose Defender and select interview with Harry Wu.
<http://www.speaktruth.org/>
- PBS Background Interview with Harry Wu
http://www.pbs.org/speaktruthtopower/b_wu.htm
- The Independent - News Interview with Harry Wu
<http://www.independent.co.uk/news/world/asia/i-was-sentenced-to-life-in-a-chinese-labour-camp-this-is-my-story-1790465.html>

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct students to take about three minutes to write a response to the following prompts:
 - Have you ever been blamed for something you didn't do?
 - Has someone else ever been blamed for something you did?
 - Have you ever spoken up to stop someone else from being unfairly blamed?
- Think of a time when you stood up for something even when doing so would make you unpopular or get you in trouble. Write a brief description of the event and list the qualities you needed at that moment to take a stand.
- After students complete these responses, facilitate a discussion, using student responses to generate a list of common qualities individuals must have in order to stand up for something they believe in.
- Write the responses on the board or interactive whiteboard
- Conclude this activity by asking students:
 - Why is it important to stand up for what you believe in?
 - What are your human rights?
 - What does it mean to be dehumanized?
 - How might you help others stand up for their human rights?

BECOME A DEFENDER

- Students will work in groups to write letters to U.S. senators and the United States International Trade Commission, urging our leaders and federal agencies to increase private investigations of suspected Laogai factories in China that are interested in trading with the United States. In addition to increased investigations, students can also urge the United States to expand its definition of “prisoner” and “forced labor” to include those detained in administrative detention, who are not considered convicts by either the Chinese or U.S. and thus are allowed to produce goods that are traded between these two nations.
 - Students can present their research and suggestions on how to help Harry Wu to the school board or a local member of Congress. For example, students can encourage community members to join Amnesty International and add their names to the 'Actions' to increase the pressure on governments and human rights violators to eliminate human rights abuses. <http://www.amnesty.org/en/join>
 - Students can hold fundraisers to donate to the Laogai Research Foundation (<https://ssl.4goodcause.com/laogai/donation1.aspx?id=1>). The foundation provides contributors options as to how they would like to make a donation. For example, students will be able to make a general donation to support the Laogai Research Foundation's programs and mission, purchase an honor gift to commemorate a special occasion or person, or donate a memorial gift to remember someone. Invite local leaders and the media to your school to raise more awareness and support for human rights in China.
- ### EXPANDING OPPORTUNITIES:
- Students can debate whether the United States should contribute to China's economic wealth even when there is evidence of ongoing human rights violations. How should the rest of the world respond to China's actions? For example, should China have been allowed to host the Olympic Games in 2008?
 - Students can present their research at a PTA/Board of Education meeting to rally community support for human rights defenders such as Harry Wu. As a community, they can take action to help Harry Wu.
 - Students can advocate with the school to be certified “sweatshop free.” http://www.sweatfree.org/join_us
 - Students can use the Prisoner Database on the Laogai Research Foundation's website to research more about the lives of the detained. In response to their research, students can develop a website/Facebook page to raise awareness/support for some of the current prisoners in the Laogai.
 - Organize an art competition asking students to illustrate articles of the Universal Declaration of Human Rights or organize a writing competition on a theme such as “What 'human rights' mean to me” or “What human right do I value most?” Winning entries from writing or art competitions could be featured in an exhibit, offered for publication in local newspapers or featured on your website. See <http://www.un.org/events/humanrights/2008/plan.shtml> for more ideas.

ACTIVITY I

- The teacher introduces the group activity and distributes materials as follows:
- The teacher will briefly introduce Harry Wu's fight for human rights to students by showing the video clip of Harry Wu from "Speak Truth to Power: Public Service Announcements." (Symbol for link)
- Divide the class into four groups.
- Assign each group one of the following aspects of Harry's experiences:
 - "Early Life and Imprisonment,"
 - "Freedom in the USA?"
 - "The Others in Laogai,"
 - "The Goals of Harry Wu."
- Students will read together the *Speak Truth to Power* excerpt on Harry Wu. Students will take turns reading paragraphs of the article to learn more about Harry Wu, taking notes and circling unknown vocabulary as they read. (See "materials" for a selection of documents. Teachers should use their discretion in selecting documents that are the appropriate length and level of difficulty for students).
- Instruct the groups to research important information on their topic and create a short presentation for the class. In order to serve the different

learning styles and needs of the class, the presentation may be in the form of a poster/collage, role-play, poem, PowerPoint slide presentation, or a song/rap.

- Monitor student progress by walking around the room to discuss new vocabulary and answer any questions each group may have.
- Each group will be responsible to present to the class by the end of the second class session.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you "Became a Defender"!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
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- A week long "virtual" internship at RFK Center
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- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

ADDITIONAL RESOURCES

Laogai: The Chinese Gulag (1991)

Harry Wu's first full account of the Chinese labor camp system.

Bitter Winds (1994)

Harry Wu's memoir of his time in the camps.

Troublemaker (1996)

Wu's account of trips to China and his detention in 1995.

New Ghosts, Old Ghosts, Prisons and Labor Reform Camps in China (1999)

by James Seymour and Richard Anderson

Timeline of Human Rights

http://www.speaktruth.org/h_rights/timeline.asp

Laogai Research Foundation

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

The Laogai Research Foundation works to publicize and document systemic human rights abuses in China including executions, organ harvesting, coercive population control and Internet censorship and surveillance.

Youth for Human Rights video documentary (10 minutes) on the Birth of Human Rights

<http://www.youthforhumanrights.org/what-are-human-rights.html>

A documentary made by Youth for Human Rights that explains the history of human rights.

Student-Friendly Universal Declaration of Human Rights

<http://www.youthforhumanrights.org/what-are-human-rights/universal-declaration-of-human-rights/articles-1-15.html>

A student-friendly version of the Universal Declaration of Human rights.

VACLAV HAVEL

Vaclav Havel is one of democracy's most principled voices. Armed with a moral compass that points true north, and an eloquence unsurpassed in the political arena, Havel speaks with the honesty of a dissident from the halls of the presidential palace in Prague. Czechoslovakia's leading playwright and a perennial victim of state repression under Communist rule, he is celebrated for his absurdist plays including *The Garden Party*, *The Increased Difficulty of Concentration*, *The Memorandum*, *Largo Desolato*, and *Temptation*. Havel, who was born in 1936, was a founder of Charter 77, a human rights and democracy organization that challenged the Soviet takeover. He wrote compelling texts on repression and dissent, and his 1978 work, *The Power of the Powerless*, is one of the best political essays ever written. In 1979, in retaliation for his human rights activism, Havel was sentenced to four and a half years at hard labor, during which he wrote *Letters to Olga*. As chief spokesperson of Civic Forum, which he cofounded in 1989, Havel, through his leadership, political savvy, and moral persuasion helped bring Communism to its knees, and negotiated a peaceful transition to democracy. Out of the ashes of Soviet control emerged a new state, based on free expression, political participation, civil society, and commitment to the rule of law. In 1989, Havel was elected the first non-Communist president of Czechoslovakia in over forty years. In 2002, he was the third recipient of the Hanno R. Ellenbogen Citizenship Award presented by the Prague Society for International Cooperation. In 2003 he was awarded the International Gandhi Peace Prize, named after Mohandas Karamchand Gandhi by the government of India for his outstanding contribution towards world peace and upholding human rights in most difficult situations through Gandhian means. In 2003, Havel was the inaugural recipient of Amnesty International's Ambassador of Conscience Award for his work in promoting human rights. Also in 2003, he received the U.S. Presidential Medal of Freedom and in 2008, the Europe-based *A Different View* cited Havel as one of the 15 Champions of World Democracy along with Nelson Mandela, Lech Wałęsa, and Corazon Aquino.



Vaclav Havel, ©2000 Eddie Adams

“YOU DON'T WANT TO BECOME INVOLVED WITH THE DIRT THAT IS AROUND YOU AND ONE DAY, ALL OF A SUDDEN YOU WAKE UP AND REALIZE THAT YOU ARE A DISSIDENT, THAT YOU ARE A HUMAN RIGHTS ACTIVIST.”

ON LEADERSHIP AND COURAGE

The crisis of authority is one of the causes for all the atrocities that we are seeing in the world today. The post-Communist world presented a chance for new moral leaders, because at that time of transition in these countries there were no professional or career politicians. This gave intellectuals an opportunity to enter into politics, and, by entering, to introduce a new spirit into the political process. But gradually people were suppressed—the mill ground them down—and much of that opportunity was lost. There are certain leaders that one can respect, and I do certainly respect, leaders like the Dalai Lama. I appreciate the fact that, although very often they have no hope, not even a glimpse of success on the horizon, they are still ready to sacrifice their lives, to sacrifice their freedom. They are ready to assume responsibility for the world, or at least for the part of the world they live in. I have always respected these people and appreciated what they do. Courage in the public sphere means that one is to go against majority opinion (at the same time risking losing one's position) in the name of the truth. And I have always strongly admired historic personalities who have been capable of doing exactly this.

Becoming a dissident is not something that happens overnight. You do not simply decide to become one. It is a long chain of steps and acts. And very often during this process, you do not really reflect upon what is happening. You just know that you want to avoid any debt that would put a stain on your life. You don't want to become involved with the dirt that is around you and one day, all of a sudden you wake up and realize that you are a dissident, that you are a human rights activist. With me the story was rather similar. It was only much later, while I was in prison, that I started reflecting on the process and why I had done what I had done. There must be some, call it "transcendental," source of energy that helps you overcome all these sacrifices. Now some people may disagree with this idea of a transcendental source, but I feel it. While I was in prison, I often thought about why a man decides to remain decent, a man of integrity, even in situations when he or she is on his own, when nobody knows your actions and thoughts—except you yourself. Even in these situations, a man can feel bad, can have a bad conscience, can feel remorse. Why is this? How is it possible? And my answer to this is that there must be another eye looking on—that it's not just the people surrounding you that make the difference. I have no evidence of the existence of such an eye, but am drawing on the archetypal certainty of such an existence.

ON FEAR

I have experienced, and still experience, a whole spectrum of fears. Some of my fears have had greater intensity than the fears of the others. But my efforts to overcome these fears have also been perhaps more intense. The major fear is imagining I might fail somebody, that I might let somebody down and then have a very bad conscience about it. For example, when I am thrown into an unknown Latin American country, I could be asked to speak, to address the parliament. I give a talk, I try to be flowery, impressive. I deliver. But once this is over, I always turn to somebody and say, "What was it like? Was it good? Did I deliver?" I have always felt this uncertainty; I have always been a person suffering from stage fright, from fear. Fear is with me, but I act in spite of it.

ON HUMOR

When a man or woman is ready to sacrifice everything for very serious matters, what happens in the end is that such a person takes himself or herself extremely seriously. His or her face then becomes very rigid, almost inhuman, and such a person becomes a monument. And as you know, monuments are made of stone or of plaster and it is very difficult for monuments to move. Their movements are clumsy. If one wishes to retain humanity, to stay human, it is important that you keep a certain distance. To keep this distance you need to be able to see that there is a certain element of absurdity, even ridicule, in one's deeds.

ON HOPE

Often people confuse hope with prognostics. Prognostics is the science of studying whatever happens around you in the world. With it either you will make a positive prognosis (because you are an optimist) or a negative prognosis (which would have a pessimistic impact on the people around you). But it is very important to differentiate. Hope is not prognosis. Hope is something that I see as the state of the spirit. If life had no sense, then there would be no hope, because the very sense of life, the meaning of life, is closely linked with hope.

ON FREEDOM AND RESPONSIBILITY

Freedom without responsibility is perhaps something that is a dream of almost everybody to do whatever you want to do and yet not to assume any responsibility for what you did. But of course, that would be a utopian life. And also, life without any responsibility would not make sense. So I think the value of freedom is linked with responsibility. And if freedom has no such responsibility associated with it, then it loses content, it loses sense, and it also loses weight.

WHAT DOES FREE EXPRESSION MEAN?

VACLAV HAVEL

LESSON GRADE LEVEL: 9-12
HUMAN RIGHTS ISSUE: FREE EXPRESSION

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

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

TIME REQUIREMENT: 90 minutes

GUIDING QUESTIONS:

- What does freedom of expression mean?
- Why did the authors of the Universal Declaration of Human Rights include free expression in their document?
- Why do we need access to information to live in a truly free society?

OBJECTIVES:

After this lesson, students will be able to:

- Define and contextualize the term “free expression.”

- Recognize the importance of maintaining free expression as a universal human right and as the foundation of a democratic society.
- Examine and analyze the role of writers, poets, playwrights, journalists and essayists in the maintenance of free expression as a human right.
- Recognize the challenges faced by those who exercise and defend the right of free expression as it is used to enact social change.
- Understand the ways in which those who speak up to enact social change are silenced.

STUDENT SKILLS:

- **Critical thinking**
- **Research paper**
- **Analysis**
- **Advocacy**

NEW YORK STATE

LEARNING STANDARDS:

- Social Studies Standard 2: World History
 - Commencement KI 1 PI 3; KI 2 PI 3, 4, 5; KI 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Commencement KI 1 PI 1, 3; KI 3 PI 1, 2, 4; KI 4 PI 3, 4, 5, 6, 7
- English Language Arts Standard 1: Language for Information and Understanding
 - Commencement Reading PI 1, 2, 4; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Commencement Reading PI 1, 3, 4; Writing PI 1, 2

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct the students to read Article 19 of the Universal Declaration of Human Rights.
- After reading, instruct the students to rephrase the Article in their own words.
- Ask the students to report out orally to class via teacher-facilitated discussion.

ACTIVITY I

- Distribute to students copies of the article describing free expression and the article describing history of free expression.
- Divide the class into three groups.
- Each group should be assigned one of the following activities:
 - Interpret Article 19
 - Interpret the general idea of freedom of expression
 - Interpret freedom of expression
- Instruct the students to read, analyze, and discuss the articles.
- After analyzing the materials, groups should agree upon their contextual understanding of each article, making notes that represent the point of view of the group.
- Have students report out their findings. Other groups should take notes on the information.
- Instruct the groups to draft a freedom of expression section of a new government’s constitution.
- Once completed, have the groups reconvene as a class and merge the draft of the freedom of expression ideas into one document.

- English Language Arts Standard 4: Language for Social Interaction
 - Commencement Speaking PI 1, 2; Reading/Writing PI 1, 2

VOCABULARY:

- Dissident
- Universal
- Social justice
- Repression
- Defender
- Power
- Enact
- Impart

TECHNOLOGY REQUIREMENT

- Interactive whiteboard
- Internet access
- CD

MATERIALS:

- Text list of Universal Declaration of Human Rights
<http://www.udhr.org/UDHR/default.htm>
- Biography of Vaclav Havel
<http://www.vaclavhavel.cz/>
- Definition of “freedom of expression”
http://hrea.org/index.php?doc_id=408
- Freedom of Expression
<http://www.democracyweb.org/pf.php>
- “The Power of the Powerless” – Vaclav Havel
<http://history.hanover.edu/courses/excerpts/165havel.html>
- “Vaclav Havel” – Jan Culic
<http://www.art.gla.ac.uk/slavonic/havel.htm>
- Speak Truth to Power* interview with Vaclav Havel

TEACHER TIPS:

- It should be noted that students often need a clarification of terms that though familiar to them, may not be entirely clear. A helpful context for the idea of free expression is noted in Article 19 of the Universal Declaration of Human Rights.
- Students must first have an understanding that democracy can only exist if there is a free and open flow of information and that those who seek to control others often try to repress criticism.

ACTIVITY 2

- Distribute to the class the interview of Vaclav Havel from the *Speak Truth to Power* Web site. (symbol for link)
- Distribute to the class the reading on “The Power of the Powerless.”
- Instruct the students to use the following questions as guidance when reading the two pieces.
 - What might a group that has control do to someone who speaks up against it?
 - Why would Havel’s government have made a move to silence him?
 - What is it about his essay “The Power of the Powerless” that might have upset his government?
 - Are there less obvious ways to silence criticism?
- During a teacher-guided and student-centered Socratic analysis of the interview and essay, students will indicate which passages might have been considered dangerous to Havel’s government.
- The teacher will then lead and involve students in a discussion about the ways in which Havel was abused and jailed for his views.

BECOME A DEFENDER

- To address the question about other less obvious ways to silence criticism, students can research the following topics
 - I - indicates international issue
 - D - indicates domestic issue
- Government licensing of journalism (I)
- Issues regarding fair use and intellectual property rights (I, D)
- The uses and limits of the Freedom of Information Act (I)
- Free Speech Zones (D)
- The Telecommunications Act of 1996 (D)
- Daniel Pearl (I, D)
- Hate Speech Legislation (I, D)
- Deaths of journalists in the early part of the 21st century (I, D)
- Free speech rights granted to corporations (D)
- Propaganda (I, D)
- Students will “publish” their essays as a chapter book for distribution among students OR: publish their papers on the school website; write a short play in which the issues regarding abridgement of free speech are highlighted.
- Students can study and interpret, in language appropriate to students’ lexicon and specific interests, write and distribute within the school community, their version of the Bill of Rights and the Universal Declaration of Human Rights, together with the original versions.
- Students can hold after-school seminars to discuss the Universal Declaration of Human Rights and the U.S. Bill of Rights with students.
- Students can reach out to and invite to their school their congressional representatives or their state senator or assemblyman to speak at a student assembly regarding the First Amendment and any pending legislation that may be restrictive regarding free expression.
- Students can become members of an international or national human rights, civil rights or social justice organization in order to become informed about domestic and international threats to freedom of expression and human rights in general.
- Students can create and maintain a media watchdog site to report to the school, community, and global population issues regarding censored news stories, abridgement of freedom of expression and persecution of journalists.
- Students can compile a list of journalists and others whose right to freedom of expression have been repressed both domestically and internationally and invite them to be guest writers for their website.
- Students can research persons whose free expression rights have been abused and ask them to be guest speakers in their schools and communities.

EXPANDING OPPORTUNITIES

- Human Rights Watch – A human rights monitoring group that tracks abuses of human rights – <http://www.hrw.org>
- Free Child – suggestions about how students can get involved in activist projects regarding a variety of issues - <http://www.freechild.org>
- Washington Youth Voice Handbook – a guide to how students can get involved in government policy making and have a voice with regard to social issues <http://www.youthrights.net>

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you “Became a Defender”!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long “virtual” internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here ([link for materials](#))

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

ADDITIONAL RESOURCES

“Freedom of Expression: Resistance and Repression in the Age of Intellectual Property:

<http://www.mediaed.org>

published by the Media Education Foundation

“The New Threat to Freedom of Expression”

<http://www.csmonitor.com/commentary/opinion/2009/0330/p09s02-coop.html>

“Modern Propaganda Techniques” Free Republic.com

<http://www.freerepublic.com/focus/f-chat/1529223>

FAIR – Fairness and Accuracy in Media

<http://www.fair.org>

A national media watch group working to invigorate the First Amendment by advocating for greater diversity in the press and by scrutinizing media practices that marginalize public interest, minority and dissenting viewpoints.

Columbia Journalism Review

<http://www.cjr.org>

Critical analysis of American and foreign journalism

Postman, Neil. Powers, Steve. How to Watch TV News. Penguin. NY. 2008.

sociological analysis of television broadcasting

Deacon, Richard. The Truth Twisters. Macdonald and Co. London. 1987.

An analysis of media spin and distortion

Parenti, Michael. Inventing Reality. St. Martin's Press. N.Y. 1993.

An analysis of media spin

“Things That Are Not In the Constitution”

<http://www.usconstitution.net/constnot.html>

Examines myths about constitutional rights

“Seventeen Techniques of Truth Suppression,”

by Dave Martin – text available at <http://www.learn-usa.com>

Outlines the subtle and not-so-subtle dialectic techniques used to silence dissent

Project Censored

<http://www.projectcensored.org/about>

Project Censored works to teach students and the public about the role of free press in a free society — and to tell the News That Didn't Make the News and Why.

ACLU (American Civil Liberties Union)

<http://www.aclu.org>

The ACLU is our nation's guardian of liberty, working daily in courts, legislatures and communities to defend and preserve the individual rights and liberties that the Constitution and laws of the United States guarantee everyone in this country.

Electronic Privacy Information Center

<http://epic.org/free>

Details issues and legislation regarding electronic privacy

Freire, Paulo. *Cultural Action for Freedom*. Harvard Ed. Review Pub. Cambridge, MA. 2000.

Freire, Paulo and Macedo, Donaldo. *Literacy: Reading the Word and the World*. Routledge, N.Y. 1987.

Macedo, Donaldo, de Freitas Sorza, Ana Lucia, Park, Peter. *Daring to Dream*. Paradigm. N.Y. 2007.

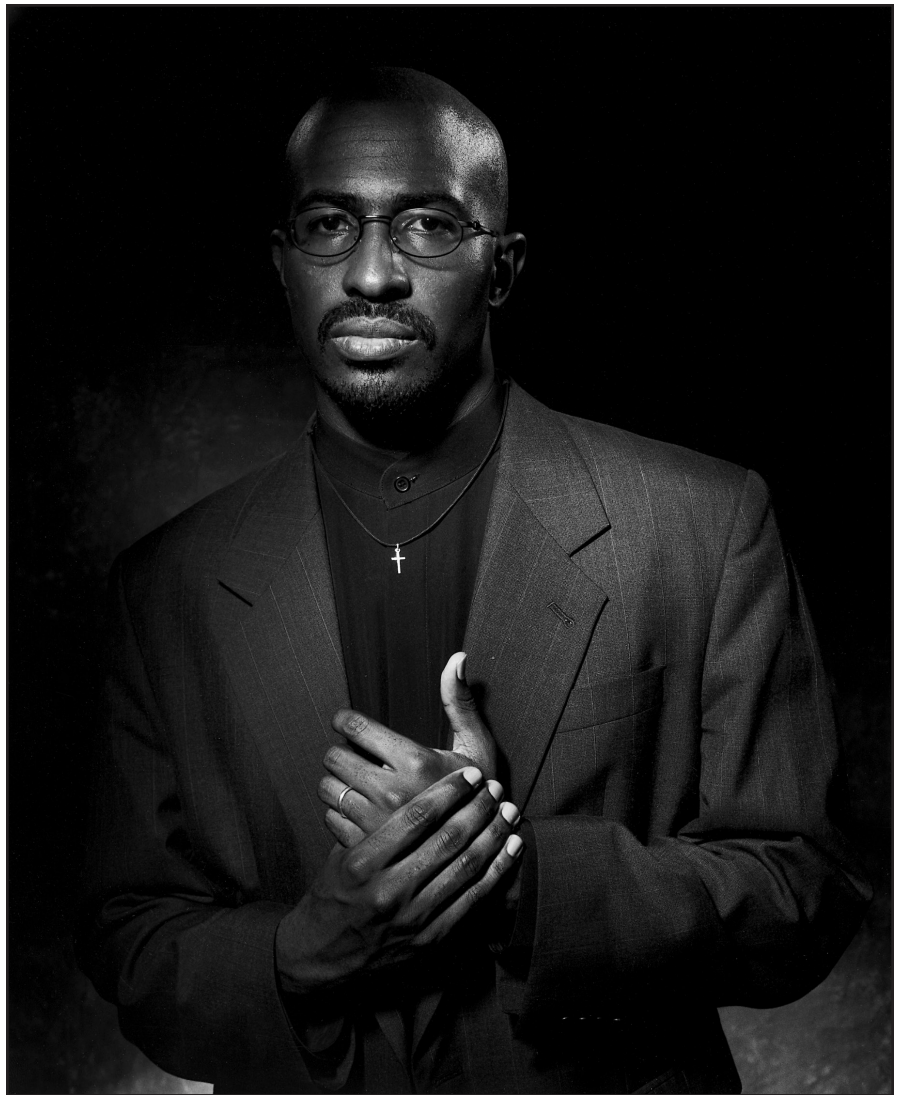
Committee to Protect Journalists

<http://cpj.org>

CPJ is an independent, nonprofit organization founded in 1981. They promote press freedom worldwide by defending the rights of journalists to report the news without fear of reprisal.

VAN JONES

Van Jones is the founding director of the Ella Baker Center for Human Rights. Founded in 1996 and named for an unsung civil rights heroine, the Center challenges human rights abuses in the U.S. criminal justice system. A project of the Ella Baker Center, Bay Area Police Watch is committed to stopping police misconduct and protecting victims of abuse. Police Watch takes a multifaceted approach, combining advocacy with public education and community organizing. Staff work directly with individuals who have suffered from police harassment, intimidation, and brutality. Jones's efforts to establish civilian oversight, and to require transparency and accountability within disciplinary proceedings, have yielded results. Jones's efforts to ban the use of pepper-spray, routinely used by police in subduing suspects, has helped launch a nationwide campaign against the chemical weapon. The Police Watch Hotline documents callers' complaints and refers victims to lawyers who are, in turn, trained by Police Watch in handling misconduct cases. Police Watch then helps victims and lawyers through legal proceedings, organizes community support, and advocates on behalf of victims to public officials and the media. Jones's efforts have offered a corrective lesson that egregious abuses of human rights still take place even within the vaunted protection offered by the democratic laws of the United States. Jones is the author of *The Green Collar Economy*, the definitive book on "green jobs." In 2008 — thanks to a low-cost, viral marketing campaign — his book became an instant *New York Times* bestseller. Jones helped to pass America's first "green job training" legislation, the *Green Jobs Act*, which George W. Bush signed into law as a part of the 2007 Energy Bill. He is the recipient of many awards and honors, including the Reebok International Human Rights Award; the World Economic Forum's Young Global Leader designation; and the prestigious, international Ashoka Fellowship. Jones was included in the *Ebony* magazine "Power 150" list of most influential African-Americans for 2009. In 2008, *Essence* magazine named him one of the 25 most inspiring/influential African Americans. *Time* magazine named him an environmental hero in 2008. In 2009, *Time* named him one of the 100 most influential people in the world. From March to September 2009, Jones worked as the special adviser for green jobs at the White House Council for Environmental Quality.



Van Jones, ©2000 Eddie Adams

“A GUY IS BEATEN, HE'S KICKED, HE'S STOMPED, HE'S PEPPER-SPRAYED, GAGGED (BECAUSE THE POLICE DIDN'T WANT HIM BLEEDING ON THEM), AND THEN LEFT IN A CELL. WELL, THAT'S THE SORT OF STUFF YOU EXPECT IN GUATEMALA, BUT IT HAPPENED JUST FIFTEEN OR TWENTY MINUTES FROM HERE.”

The Ella Baker Center for Human Rights is a strategy center for documenting and exposing human rights violations in the United States—particularly those perpetuated by law enforcement. A project of the Center, Bay Area Police Watch has a hotline that opened in 1995 here in the San Francisco Bay area and in 1998 in New York City where people can call and report abuses. We designed a computer database, the first of its kind in the country, that allows us to track problem officers, problem precincts, problem practices, so at the click of a mouse we can now identify trouble spots and troublemakers. This has given us a tremendous advantage in trying to understand the scope and scale of the problem. Now, obviously, just because somebody calls and says, “Officer so-and-so did something to me,” doesn’t mean it actually happened, but if you get two, four, six phone calls about the same officer, then you begin to see a pattern. It gives you a chance to try and take affirmative steps.

We also try to expose abuse by doing a lot of public education. This is something we’ve really pioneered. Sometimes when people who suffered abuse at the hands of the police tried to engage the mainstream media, they would do it in a way that made them seem shrill, alarmist, or racially divisive. Instead, we thought it was important to interact intelligently with the media in a way that let them know that we were credible and interested in moving this issue forward in a responsible way.

Look, we get ten phone calls a day here from survivors of police misconduct and violence. Some of it is, “Officer so-and-so called me a boogerhead,” or something minor like that, but it also goes as far as wrongful death. We see the full gamut here. We try to spend half an hour to an hour with every person who calls. We have people who call because their children have come home with a broken arm or broken jaw or their teeth shattered or because the child has been held in jail for four or five days with no charges. What we do when people call is that we let them tell their story and then we write the story into the computer. We don’t try to rush them.

Then we tell them about their rights and their remedies. We tell them if you want to file a complaint with this officer in this municipality, here’s the number you call, here’s how to get the form to fill out, here’s the process. We tell them if you want to bring a lawsuit or file a claim of some sort for money damages, here’s what that process looks like.

If a caller has evidence of police brutality, then we have a couple dozen cooperating attorneys that we refer those cases to. Those attorneys rely on us to screen to a certain extent—to ask enough questions about the incidents so that if somebody calls and says, “Police Watch told me to call,” then they can be relatively confident that there’s at least something to work with here.

We started out in January 1995 at the Lawyers’ Committee for Civil Rights. Even though police issues were not a part of their docket (they usually focus on employment, discrimination, and other issues), they saw a need.

That need became clear, after we had been doing this project for a while, in the Aaron Williams case. This was the African-American man who died in police custody. We had a really close relationship to the process. Sometimes you have to have a certain amount of professional distance, but this case was not like that at all. Here the family and Police Watch volunteers merged efforts and spent those two years literally arm-in-arm. We went through three separate disciplinary hearings for the same officer on the same case within eight months, and we lost the first two times and we finally won in 1997. I’ll never forget the look on the officer’s face. It had gone beyond Aaron. This case became a question of not letting the authorities get away with this level of wholesale disrespect and disregard for human life and for the rule of law. Community witnesses, several dozen of them, all said that after Aaron was down on the ground and handcuffed, the policeman was kicking him in the head with cowboy boots, and that he was identifiable because he was the only officer in plainclothes.

Aaron had been sprayed in the face with pepper-spray, which is not a gas, like mace—it’s a resin. The resin sticks to your skin and it burns and it continues to burn until it’s washed off. The police never washed the resin off Aaron. And so this guy is beaten, he’s kicked, he’s stomped, he’s pepper-sprayed, gagged (because they didn’t want him bleeding on them), and then left in a cell. Well, that’s the sort of stuff you expect in Guatemala, but it happened just fifteen or twenty minutes from here.

All of this was illegal and inhumane and yet it was going to be sloughed under the rug. This case was definitely a turning point in my life. I knew what kind of officer this was; I knew what the family was going through and I just made a commitment inside myself that I was not going to walk away. . Win or lose, this family was not going to fight by itself. Every resource that I had, every bit of creativity that I had, all of the training in criminal law and community organizing that I had, I was going to put to work until we got justice.

As a result, I began to get threats. “Who do you think is protecting you?” or if something were to happen to you, talking about “People like you don’t deserve to live”; “People like you don’t deserve to be in this city.” It just went on and on.

But 99 percent of the cases don’t end as dramatically as Williams’s. We have this one African-American father who bought a sports car for his son. On the boy’s sixteenth birthday, he was driving him home in this new sports car and the police pulled him over—two black guys in a sports car. Now they put them on the hood of the car, they frisked them, they went all through the car. There was no physical violence but the guy wound up with a severe emotional and nervous breakdown. Small business went under. He just couldn’t recover from it because he was so humiliated in front of his son.

My point is that this sort of stuff just shouldn’t be happening. It doesn’t make our world any safer, doesn’t make law enforcement’s job any easier. It increases the level of resentment against law enforcement. And it’s plain just wrong.

“WHO DO YOU THINK IS PROTECTING YOU?” THE POLICE, THE MEDIA AND ACHIEVING JUSTICE

VAN JONES

LESSON GRADE LEVEL: 9 – 12, AND HIGHER EDUCATION
HUMAN RIGHTS ISSUES: JUSTICE, FAIR TREATMENT

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 3: Right to Life, Liberty and Personal Security

Article 5: Freedom from Torture and Degrading Treatment

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

Article 7: Right to Equality before the Law

Article 9: Freedom from Arbitrary Arrest and Exile

GUIDING QUESTIONS:

- What role does law enforcement play in society?
- What responsibility does the media, in its many forms, have to the larger society?

- What mechanisms or institutions are in place to provide oversight of law enforcement agencies?
- What can we learn about real priorities by reviewing approved budgets?

TIME REQUIREMENT: 120 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Know who Van Jones is and why he is a human rights defender.
- Understand the issue of police brutality within the U.S. and internationally.
- Understand the impact media has in advancing a position or perspective on an issue.
- Understand the connection between

- policies and financing policy positions.
- Examine the roles of oppression and repression and police brutality.

STUDENT SKILLS:

- Drawing inferences
- Making conclusions
- Researching, organizing and interpreting information
- Inquiry and critical thinking
- Group discussion

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct the students to read the Van Jones interview from *Speak Truth to Power* and to read the article *Lessons from a Killing*.
- Ask the students to respond to the following questions:
 - What is excessive force? Is there a base standard or is it situational?
 - The Aaron Williams case happened 15 years ago. Do you think the situation has changed? Explain?
 - Identify three strategies regarding work with the media that Van Jones implemented in order to achieve justice for Aaron Williams.
 - Did Van Jones believe all police to be racist?

ACTIVITY 1:

- Split the class into two groups. One group will be given a case of police abuse in the U.S. and the other group will be given an international case. (If time permits, have the students research and then select the case they will work on.)
- Ask the students to examine the following four aspects of the case:
 - How was the case covered by the media? Be sure to review at least two print media sources and at least three online sources. Ask the students to highlight key differences in reporting of the case.
 - Identify the primary and secondary players in the case. Did the case stay within the established law enforcement and judicial systems? Did community organizations get involved?
 - What legal framework did the prosecution and defense use to try their cases? Did they reference state, provincial, national, federal and/or international law? Which ones?
 - How was the case resolved? What was the response of primary and secondary players? Did the outcome of the case generate more interest or coverage than the initial case? If so, how?

NEW YORK STATE

LEARNING STANDARDS AREA:

- Social Studies Standard 1: History of the United States and New York
 - Commencement KI 2 PI 3; KI 3 PI 1, 3, 4; KI 4 PI 1, 2, 3
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Commencement KI 1 PI 1; KI 2 PI 1, 2; KI 3 PI 1; KI 4 PI 1, 2, 3, 4, 5, 6, 7
- English Language Arts Standard 1: Language for Information and Understanding
 - Commencement Reading PI 1, 2, 3, 4, 5, 6; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation

- Commencement Reading PI 1, 2, 3, 4; Writing PI 1, 2

- English Language Arts Standard 4: Language for Social Interaction
 - Commencement Listening/Speaking PI 1, 2, 3; Reading/Writing PI 2, 3

VOCABULARY:

Inhumane
Impunity
Intimidation
Racial profiling
Misconduct
Brutality

CONCEPTS:

Justice
Civil rights
Human rights
Equal protection
Police misconduct
Racial profiling

TECHNOLOGY REQUIRED:

Internet access

MATERIALS:

- Interview with Van Jones from *Speak Truth to Power*
- <http://www.speaktruth.org> Click Defenders/Click interviews/Scroll to Van Jones
 - *Lessons from a Killing* by Van Jones
 - <http://brasscheck.com/cm/jones.html>

ACTIVITY 2:

- Have each group present their findings to the class.
- On the board or interactive whiteboard note the similarities and differences between how the U.S. and international case were handled.
- Have the class discuss the joint findings guided by the following questions:
 - Was justice served? Explain
 - What should have been done differently by:
 - Defendant
 - Prosecution
 - Community support groups
 - Media
- Have the class draw final conclusions about the prevalence of police brutality and how it should be addressed.
- Their conclusion should lead to an action plan to bring the issue of police brutality to public awareness.

ACTIVITY 3:

- Frame the class for the students by explaining the connection among campaign promises or statements made to the media, advancing and passing policies and advancing and passing a budget to fully support policy implementation.
- Ask students to select a state, making sure that as they are

selecting their states, there is geographic diversity.

- Have the students research their select state budget. Specifically, have the students focus on the following budget lines:
 - Education
 - Law enforcement
 - Justice system
 - Prison system
 - Social services
- After the budget analysis, ask the students to research websites that will provide information on incarcerated men, women, and youths.
- Once the websites have been identified, instruct students to find the following information:
 - The incarceration rate for all populations and ages in the United States
 - Graduation rates for incarcerated youths
 - The number of incarcerated people who complete a GED program and earn a GED
 - Unemployment rates for incarcerated populations prior to their arrest
- Have the students report their findings to the class.
- As a class, discuss the findings and any inferences that can be made. Their conclusion should lead to an action directed at allocation of resources at the state and federal level.

BECOME A DEFENDER

- While it is important to trust what is within the news, it is much more difficult to discover what is truly going on, especially when it is the law enforcers you are investigating. Interview known victims, friends and family of victims, and even the police force to hear the official accounts and what is not being reported by the government or media.
- Invite members of local law enforcement agencies – local police, county sheriffs, state police – to your class to talk about what the job of being a police officer entails and what training officers have to prevent excessive use of force.
- Discuss and debate your and your classmates' perceptions of police brutality compared with what is in the law, what is portrayed in the media, and by the government. Do they align with each other? Compile stories of police brutality locally, nationally, and internationally and argue the pros and cons of the case. Do you believe that the amount of force was merited?
- If there has been a specific instance of police brutality in your area, prepare materials for a teach-in at your school to inform both students and teachers about police brutality and how to work with the local police force to end it. This information can also be shared with civic and community organizations.
- Research the United States' official position on police brutality. What actions does the U.S. Justice Department take against law enforcement agencies that violate U.S. laws on police brutality?
- Research United States Supreme Court decisions on cases dealing with police brutality. Create a time line of cases and their outcomes. Prepare a report for your class on the background of the cases and the outcome.
- Contact organizations within the United States that work to eliminate police brutality. Find out what you can do to help end brutality and organize a branch of that organization locally.
- Write to a federal official and file a complaint if you believe that what you have seen, heard, read, or experienced is a form of police brutality.
- Find out what the state of police brutality is in other nations, whether they are democracies, dictatorships, conflict zones, or peace-keeping nations. Countries must work together to reduce excessive force by law enforcement worldwide. Prepare materials to present to your class and civic and community organizations on the background of these abuses and what actions can be taken to bring about the end to such activities in these countries.
- Write to the United Nations Human Rights Council citing reasons to end the abuses of law enforcement globally.
- Research international organizations dedicated to ending police brutality and volunteer to work on their cause.

TELL US ABOUT IT

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THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
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THE PRIZES INCLUDE:

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- An opportunity to meet the defender through a SKYPE visit,
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- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here ([link for materials](#))

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.



Rally demanding justice for the police killing of Anthony Baez, Bronx, photo by Kirk Condyles/Impact Visuals, copyright ©1995

ADDITIONAL RESOURCES

Van Jones Web site

<http://vanjones.net/>

A website dedicated to the different initiatives of Van Jones that includes resources for students and volunteers to get involved.

Ella Baker Center for Human Rights

<http://www.ellabakercenter.org/page.php?pageid=1>

United Nations Home Page

<http://www.un.org/en/>

The Ella Baker Center for Human Rights provides a number of different opportunities for activism both through local and national programs.

Mostly Water

<http://mostlywater.org/>

Canadian and International Organization dedicated to fighting human rights abuses, including police brutality

Communities United Against Police Brutality

<http://www.cuapb.org/HomePage.asp>

A non-profit organization that works to enact legislative change to prevent police brutality and give support to the victims of police brutality in Minnesota.

Police Crimes

PoliceCrimes.com

A website dedicated to raising awareness of cases of police brutality that provides a forum for the discussion of crimes committed by police officers and police ethic fact sheets.

“After Oscar Grant, just take guns away from US police officers”

<http://www.guardian.co.uk/commentisfree/cifamerica/2010/jul/09/oscar-grant-shooting-us-police>

Article from the Guardian UK detailing police brutality in America, with a special focus on the Oscar Grant case in Oakland, CA.

“Pickets, Riots & Police Beatings – the 2004 Republican National Convention in New York City”

<http://www.vimeo.com/7104734>

An hour-long documentary on police repression and brutality from the 2004 protests during the RNC in New York.

Stop Police Brutality

<http://www.policebrutality.info/>

Website of the latest police brutality cases including articles, photos, videos and more.

Detroit Coalition Against Police Brutality

<http://www.detroitcoalition.org/about/>

A non-profit organized to help prevent police brutality by strengthening the communities of Detroit.

Police Watch U.S. Civilian Review Board

<http://policewatch.us/system/>

A website for logging all of the major police brutality cases in the US.



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, this 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.



Anonymous, ©2000 Eddie Adams

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 conscripted 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 how ordinary citizens and students have made a difference fighting those abuses.
- Be able to become human rights defenders.

STUDENT SKILLS:

- Draw inferences and reach conclusions
- Organize and interpret information;
- Participate in group planning and discussion and cooperate to accomplish goals;
- Create maps

NEW YORK STATE LEARNING STANDARDS

- Social Studies Standard 1: The History of the United States and New York
 - Intermediate KI 2 PI 2; KI 3PI 3; KI 4; PI 2,4
 - Commencement KI 2 PI 4, 5; KI 3 PI 2, 4
- Social Studies Standard 2: World History
 - Intermediate KI 1 PI 1, 2; KI 2 PI 1; KI 3 PI 2; KI 4 PI 1, 2, 3, 4
 - Commencement KI 1 PI 1, 5; KI 2 PI 3; KI 3 PI 1, 2; KI 4 PI 1, 2, 4
- Social Studies Standard 3: Geography
 - Intermediate KI 1 PI 1; KI2 PI 4
 - Commencement KI 1 PI 1, 3, 4; KI 2 PI 4
- Social Studies Standard 4: Economics
 - Intermediate KI 1 PI 1, 2; KI 2 PI 1, 4

- Commencement KI 1 PI 1, 2, 3; KI 2 PI 1, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Intermediate KI 3 PI 1, 3; KI 4 PI 1
 - Commencement KI 1 PI 1; KI 3 PI 1; KI 4 PI 1, 5, 6
- English Language Arts Standard 1: Language for information and understanding
 - Intermediate Reading PI 1, 4; Writing PI 1, 2, 4
 - Commencement Reading PI 1, 4, 5; Writing PI 1, 2, 4
- English Language Arts Standard 2: Language for literary response and expression
 - Intermediate Reading PI 1; Writing PI 1, 3
 - Commencement Writing PI 1, 3
- English Language Arts Standard 3: Language for critical analysis and evaluation
 - Intermediate Reading PI 1, 3, 4; Writing PI 1, 2
 - Commencement Reading PI 1, 2, 3; Writing PI 1, 2, 3
- English Language Arts Standard 4: Language for social interaction
 - Intermediate Reading PI 1; Writing PI 2
 - Commencement Reading PI 1, 1; Writing PI 1, 2

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* <http://www.speaktruth.org/> Click Defender/Click Defender list/Scroll to Anonymous
- History Channel's America: The Story of Us – Harriet Tubman <http://www.history.com/shows/america-the-story-of-us/videos/harriet-tubman-and-the-underground-railroad#harriet-tubman-and-the-underground-railroad>
- Map of the Sudan, <http://sudanforum.net>
- Women in South Sudan: http://www.YouTube.com/watch?v=SCBi_CD_P3U
- The “Lost Boys” Refugees of Sudan: http://www.YouTube.com/watch?v=FCdbM3W_h68&feature=related
- Acid Attacks on Sudanese Women: <http://www.YouTube.com/watch?v=flqyYAIR7Og>
- Sudanese Women Jailed for Wearing Pants: <http://www.YouTube.com/watch?v=Z2XApSgz-lk&feature=related>
- Genocide in the Darfur region of Sudan: <http://www.YouTube.com/watch?v=BNfo5ejR4KQ>
- Photo of Omar al-Bashir of Sudan <http://www.emsc.nysed.gov/ciai/pe/documents/title8part135.pdf>
- Biographical sketch of President al-Bashir <http://www.sudan.net/government/biography/bashier.html>
- Access to computers and the Internet

TEACHER TIPS

- It is highly recommended and encouraged 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/her safety, this defender's *Speak Truth to Power* profile makes it intentionally unclear whether they are a woman or man, reinforced by the black hood.

STUDENT ACTIVITIES

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*: (Symbol for link to the Web site)

DISCUSSION QUESTIONS:

- Following the viewing of the excerpt, conduct a class 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 I:

- Suggest to the students that, if she were alive, Tubman might be working today in the country of Sudan. Show the image of the defender Anonymous, as pictured on the cover of *Speak Truth to Power*. Begin a class discussion by asking the students if this defender is in some way a modern day Harriet Tubman.
- The teacher will then show a map of the Sudan. (Link to the map) 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*. (Symbol for link to the Web site)

- Show students a photo of Omar al-Bashir, President of Sudan. (Symbol for link to the Web site) Read to the students the biographical sketch of President al-Bashir (Symbol for link to the Web site)
- 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 Web sites available on the computers.
- Instruct the students to watch several short videos on the issues that Anonymous described about human rights in Sudan.

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 towards helping the people of Sudan. Make sure that students have information available to participants on the issues of 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 four websites provide examples of students from a variety of backgrounds who have also reached out to in some way make that country a better place:
- How would you become active in one of these organizations?
 - Help Darfur Now
www.helpdarfurnow.org
 - Students for Sudan
www.studentsforsudan.org
 - Springville Students for Human Rights
www.springvillegi.org/webpages/humanrights/
 - The Pickle Jar Project
www.thepicklejarproject.org

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- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

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:

- After the teacher asks the students what their reactions to the videos were, they should 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.

ADDITIONAL RESOURCES

My Sister's Keeper

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 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.

United Nations Development Fund for Women

www.unifem.org

UNIFEM (part of UN Women) is the women's fund at the United Nations. It provides financial and technical assistance to innovative programs and strategies to foster women's empowerment and gender equality.

Enough

www.enoughproject.org

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

LOUNE VIAUD

Loune Viaud, Director of Operations and Strategic Planning at Zanmi Lasante (Partners in Health – Haiti), has worked with the Robert F. Kennedy Center for Justice & Human Rights since 2002, when she received the RFK Human Rights Award. Loune was recognized for her innovative human rights-based approach to establishing health care systems in Haiti. Loune was honored, not only for her groundbreaking work in effective, rights-based HIV/AIDS treatment, but for advocating that health, access to medicine, and clean water are all fundamental rights, and working with the local government and citizens to build the government’s capacity to respond to those human rights.

In collaboration with the RFK Center, Loune has worked to transform the international community’s interventions in Haiti, many of which undermine human rights, including the rights to health, water, and food. Loune’s primary concern has been to address the flow of international donor assistance and loan funds into Haiti that have undermined the Haitian government’s ability to fulfill its human rights obligations. Although the Haitian Constitution guarantees the right to health and education, ineffective and poorly coordinated international assistance meant that the Government of Haiti lacked the resources to deliver basic services such as education and health care. Accordingly, the advocacy of Loune and the RFK Center focuses on promoting accountability for the human rights obligations of international interveners in Haiti.

Loune’s ongoing work in Haiti took on an even greater urgency when Haiti was hit by a devastating earthquake in January 2010. Loune has since been working to provide health care to the most vulnerable populations and to strengthen the health care sector. Loune also worked in partnership with the government and other organizations to help establish a children’s shelter for orphaned and abandoned children, many of whom are disabled. She has testified before the U.S. Congress on the urgent need to strengthen the capacity of the Government of Haiti following the earthquake and to effectively include Haitians in the reconstruction.



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“CHILDREN IN HAITI, PARTICULARLY HOMELESS, DISABLED, AND ORPHANED CHILDREN, STILL DESPERATELY NEED SHELTER, CARE, AND PROTECTION. WE MUST MAKE SURE THAT THEIR FUNDAMENTAL RIGHTS ARE PROTECTED, AND THAT THE GOVERNMENT OF HAITI IS EMPOWERED TO FULFILL THESE RIGHTS.”

REMARKS BY LOUNE VIAUD:
2002 RFK HUMAN RIGHTS AWARD CEREMONY
November 20, 2002

I am grateful to the Kennedy family for this prestigious recognition and thankful to the staff of the RFK Memorial for all their hard work in getting the ceremony together. I also want to thank the staff of Partners in Health, and the Haiti Solidarity group for helping to organize this week's events.

There are many reasons for me to feel privileged today. In the 21st century, the task of "representation" cannot be taken lightly. Who among us can claim to speak for the poor or for those who have their rights abused? As honored as I am to receive this distinguished prize, I do not claim to speak for all those fighting for human rights. What I can say with confidence, however, is that I represent a group of people, many of them Haitians and many of them not, who are fighting for the rights of the poor merely to survive. This is our human rights struggle, a struggle we believe to be neglected by many, even some within the human rights community.

Do the sick deserve the right to health care? Do the naked deserve the right to clothing? Do the homeless deserve the right to shelter? Do the illiterate deserve the right to education?

The group I represent is Haitian, American, Russian, Mexican, and Peruvian. It is the family that constitutes Partners In Health, the group I have served and helped to build for all of my adult life. We all believe the answer to each of these questions is a resounding YES.

Martin Luther King is credited with saying that "of all the forms of inequality, injustice in health is the most shocking and the most inhumane."

The struggle for health and human rights is only part of our struggle, because we believe that the poor must be respected when they say, as they so often do, "we want to see health, education, and welfare (including water) as our birthrights." These basic social and economic rights must be part of being human.

As a Haitian woman who has seen first-hand what it means to be poor and sick, I know that we can all do better. We can move from the way things are, where the bottom billion is merely struggling not to suffer, to be as we say in Haiti, *kapab pa soufri*, to a place in which *tout moun se moun*. Everyone is a person. We are all human.

For the RFK Foundation to choose me, a humble footsoldier in the struggle for health and human rights, as the recipient of this prestigious award means more than I can say. For I am a Haitian, and the Haitian people have always stood for equality. From 1791, when we fought against slavery to become the world's first independent republic born of a slave revolt, until 1986, when we began to cast down a brutal family dictatorship, we Haitians have always struggled against long odds. In 1990, when we again declared as a people our belief in social and economic rights as a human rights platform, some understood our message but many did not. Two hundred years of struggle, much of it in isolation even from those who profess a belief in human rights. It has often felt lonely.

Thank you for reminding us that we are never, in fact, really alone. I could not finish without singling out a person in the audience, my hero: Tom White! In many ways, Tom is responsible for what's happening in Cange, the village represented here today. In fact, Tom is responsible for me being here. For, how can we heal the sick and clothe the naked without moving resources from those who have so much to those who have so little? Tom's checkbook is always available to us for sending a patient to Boston for surgery, for building a school or a water project, for buying medicines for our tuberculosis and HIV patients. I would ask if you could please join me in applauding Tom White. Tom, you mean a lot to the poor of Haiti.

Someone else could not make it today, my other hero, Paul Farmer. Paul, wherever you are, you are here with us in our heart. We love you, champion of the poor!

Last but not the least, I want to mention the refugees' situation. It was with great sadness that I read last week about the plight of the over 200 Haitian refugees. Haitians who come to the United States should be treated fairly and equally. That they are singled out for such treatment is inhumane. It's almost as inhumane as the aid embargo against my country. Over the centuries there have been refugees from Haiti for many years, those fleeing slavery, war, dictatorships. In recent years, as Senator Kennedy noted, the U.S. administration has blocked even development and humanitarian assistance to my people.

The sanctions have been imposed upon Haiti primarily because the United States and the Organization of the American States deemed the May 2000 parliamentary elections to be inadequate. Many countries who do not even try to emerge as a democracy, as we struggle to do, are not punished by such embargoes. We now have refugees as a result of the sanctions.

Allow me to express our gratitude to the Kennedy family, which has always sided with the Haitian people in our struggle for democracy. We need friends in this city in order to take on the root causes of much of our recent suffering.

My country has the highest HIV prevalence rate in the Western Hemisphere. Not only do these sanctions deny Haitians their fundamental human right to health, but it also denies many their right to life.

The International Development Bank (IDB) has withheld loans to Haiti totaling \$146 million for health care, clean water, basic education and rural road rehabilitation. By continuing its policy to not release these funds the IDB is violating, not only its own Charter, but also the human rights of the Haitian people.

Robert F. Kennedy once said: "*the obligation of free men is to use their opportunities to improve the welfare of their fellow human beings*". If RFK was alive, he would help the Haitian people to improve their lives.

HEALTH CARE AND POTABLE WATER

LOUNE VIAUD

LESSON GRADE LEVEL: 6-12

HUMAN RIGHTS ISSUES: HEALTH CARE AND POTABLE WATER

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 25:** Right to Adequate Living Standard

TIME REQUIREMENT: 80 minutes

OBJECTIVES:

After this lesson, students will be able to

- Connect the study of human rights in the past to the work of Loune Viaud.
- Understand the widespread lack of clean drinking water and health care in the world today, especially in Haiti.
- Be aware how ordinary citizens have made a difference fighting those abuses.
- Encourage our students to also become human rights defenders.

STUDENT SKILLS:

- Drawing inferences and making conclusions
- Organizing and interpreting information
- Participating in group planning and discussion; cooperating to

- accomplish goals
- Map and globe skills

NEW YORK STATE LEARNING STANDARDS:

- Social Studies Standard 1: History of the United States and New York
 - Intermediate KI 2 PI 4; KI 3 PI 1, 2; KI 4 PI 1, 2, 3
 - Commencement KI 2 PI 4, 5; KI 3 PI 4; KI 4 PI 3
- Social Studies Standard 2: World History
 - Intermediate KI 1 PI 1, 3; KI 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
 - Commencement KI 1 PI 1, 2, 3, 4; KI 2 PI 3; KI 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 3: Geography
 - Intermediate KI 1 PI 4; KI 2 PI 1, 2, 3, 4
 - Commencement KI PI 1, 4, 5; KI 2 PI 1, 2, 3, 4, 5
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Intermediate KI 1 PI 1; KI 4 PI 1, 2, 3

- Commencement KI 1 PI 1; KI 3 PI 2; KI 4 PI 4, 5, 6
- English Language Arts Standard 1: Language for Information and Understanding
 - Intermediate Reading PI 1, 2, 3, 4; Writing PI 1, 2, 3, 4
 - Commencement Reading PI 1, 2, 3, 4; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Intermediate Reading PI 1, 3; Writing PI 1, 2
 - Commencement Reading PI 1, 2, 3, 4; Writing PI 1, 2
- English Language Arts Standard 4: Language for Social Interaction
 - Intermediate Listening/Speaking PI 1,2; Reading/Writing PI 2
 - Commencement Listening/Speaking PI 1, 2, 3; Reading/Writing PI 2, 3
- Mathematics, Science, and Technology Standard 4: Science
 - Intermediate Physical Setting KI 2 PI 1

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Show to the class photos of Haitian children getting water. (Symbol for link)
- After showing these pictures, the instructor should have a similar five gallon jug filled with water at the front of class.
- Have each student stand up and pass the container to each other. It should be noted that doing so is difficult, and some of the students will find it challenging, which is exactly the point!
- After completing this activity, ask the students the following questions:
 - Why would it be difficult to carry your own water like that?
 - How did it make you feel?
- After asking these questions, ask one student to take a paper cup and walk to the nearest supply of clean drinking water. (Tell them they will be timed, but that they should walk at a regular pace, and **not** to run, as there is no rush.) In most situations, the student will return from a nearby drinking fountain within less than a minute. The instructor should ask the students the following:
 - Because you have such great access to clean water, what can you do that students in Haiti cannot? It is estimated that some children in the world carry water between 10-20 hours a week.
 - What else could or should they be doing with that time instead?
- Point out to the students that in the country of Haiti there are thousands of people who get their water in plastic jugs. In addition to the physical hardship that goes with that, hundreds of Haitian children die each year from water-borne diseases like diarrhea, typhoid, and cholera.
 - With these facts mentioned, show the video of these hardships (symbol for link)

ACTIVITY 1:

- Distribute to students the article entitled "Woman of the Year 2003", by Jennifer Margulis: (symbol for link)
- Instruct students to read the article. The information will be used in the second activity.

- Intermediate Living Environment KI 7 PI 1, 2
- Commencement Physical Setting KI 2 PI 1, 2
- Commencement Living Environment KI 1 PI 1; KI 6 PI 3; KI 7 PI 1, 2, 3

VOCABULARY:

- Defender
- Human rights
- Water-borne diseases
- Haiti
- Health care worker
- HIV-AIDS

CONCEPTS:

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

TECHNOLOGY REQUIRED:

- An LCD projector
- Five or six laptops around the classroom, or a computer lab

MATERIALS:

- Biography of Loune Viaud <http://www.rfkcenter.org/node/279>
- RFK Memorial Center projects with Loune Viaud http://rfkmemorial.mediathree.net/legacyinaction/2002_Viaud/
- A five gallon plastic jug
- Photo of Jane Addams <http://www.swarthmore.edu/library/peace/Exhibits/janeaddams/addamsindex.htm>
- MIT safe water project http://web.mit.edu/watsan/meng_haiti.html
- Children in Haiti collecting water http://www.google.com/images?q=photos+of+children+in+Haiti+collecting+water&rls=com.microsoft:en-us:IE-SearchBox&oe=UTF-8&rlz=117RNWE_en&um=1&ie=UTF-8&source=univ&ei

=BBaSTKbejMaNnQfG4oTdBw&sa=X&oi=image_result_group&ct=title&resnum=1&ved=0CCcQsAQwAA

- Video of the problems of getting potable water in Haiti produced by Partners in Health: http://www.livestream.com/global_health_equity/video?clipId=flv_c2a52f39-b039-4f33-adf9-0f3ecd52169d&utm_source=Ispayer&utm_medium=ui-content&utm_campaign=global_health_equity&utm_content=global_health_equity
- Article “Woman of the Year” by Jennifer Margulis, Ms Magazine, Winter 2003 http://www.msmagazine.com/dec03/woty2003_lviaud.asp
- Loune Viaud speech accepting the RFK Human Rights Award http://rfkmemorial.mediathree.net/legacyinaction/2002_november_20_2002/

ACTIVITY 2:

- Using several laptops around the classroom in learning station format—or in a computer lab—the teacher will transition from the reading on Loune Viaud by showing the class that students around the country have followed in her footsteps by becoming human rights defenders for Haiti as well.
- Working in small groups or on their own, the students will then read/watch the following articles and/or videos. Students should view the videos and read the articles, keeping in mind the following questions:
 - How have schools around the country been defenders for Haiti?
 - What can we learn from the example from Viaud?
- <http://cafodbrentwood.wordpress.com/2010/08/11/hef-haiti-earthquake-fundraisers-at-st-francis-school-braintree-send-875-13/>
- <http://www.pioneerlocal.com/highlandpark/news/2563102,highland-park-bike4hope-080510-sl.article>
- <http://www.YouTube.com/watch?v=J6S2-z-GqiY>

- <http://www.berkeleydailyplanet.com/issue/2010-01-28/article/34537?headline=Berkeley-High-Students-Raise-10-000-for-Haiti-Relief>
- http://www.gazette.net/stories/01212010/clinnew182204_32548.php

ACTIVITY 3:

- Once those basics are established, the teacher should then have the students read an excerpt on Loune Viaud, as taken from her 2002 acceptance speech for the RFK Human Rights award in Washington (symbol for link)
- Following the example of Martin Luther King Jr., the students should write a one-sided version of their own “I have a dream speech,” similar to the one of Loune that was just read in class.
- The students could share some of their work the next day, or make a video in which their speech is supported by pictures and images.

Loune Viaud chose to devote her life to helping the poor of Haiti. Perhaps students could become a defender by taking part in one of the following activities:

- Use the examples that this lesson described to help you plan a fundraiser for Haiti.
- Collect bandages and band aids and mail them to Loune's group Partners for Health in Haiti, <http://www.pih.org/pages/haiti/>
- Have a health care worker or even a school nurse come in to talk about the needs of your community. Ask them what help they would like to address those concerns, and how your school might be able to help.
- Talk with people in your community about what their health care needs are, and what their health insurance covers. Create a short video documentary on what you find.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you "Became a Defender"!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long "virtual" internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded [here](#) (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

Water for All

<http://www.water4all.org/>

Water for All is a network of organizations that work at a local level to help increase access to safe potable drinking water.

Water.org

<http://water.org/learn-about-the-water-crisis/facts/>

Water.org is a non-profit organization that works in Africa, South Asia and Central America to provide people in those areas with access to safe water.

ZANMI LASANTE SITE BACKGROUND:

Partners in Health

<http://www.pih.org/pages/haiti-background>

An in-depth explanation of the various issues facing Haiti and how they all affect the health of the Haitian people.

Global Economic Symposium (GES)

<http://www.global-economic-symposium.org/about-the-ges>

Financing health care for the poor; the GES aims to provide a new collaborative setting to analyze the world's most important economic problems, create shared visions of the future and formulate innovative strategies to achieve these visions.

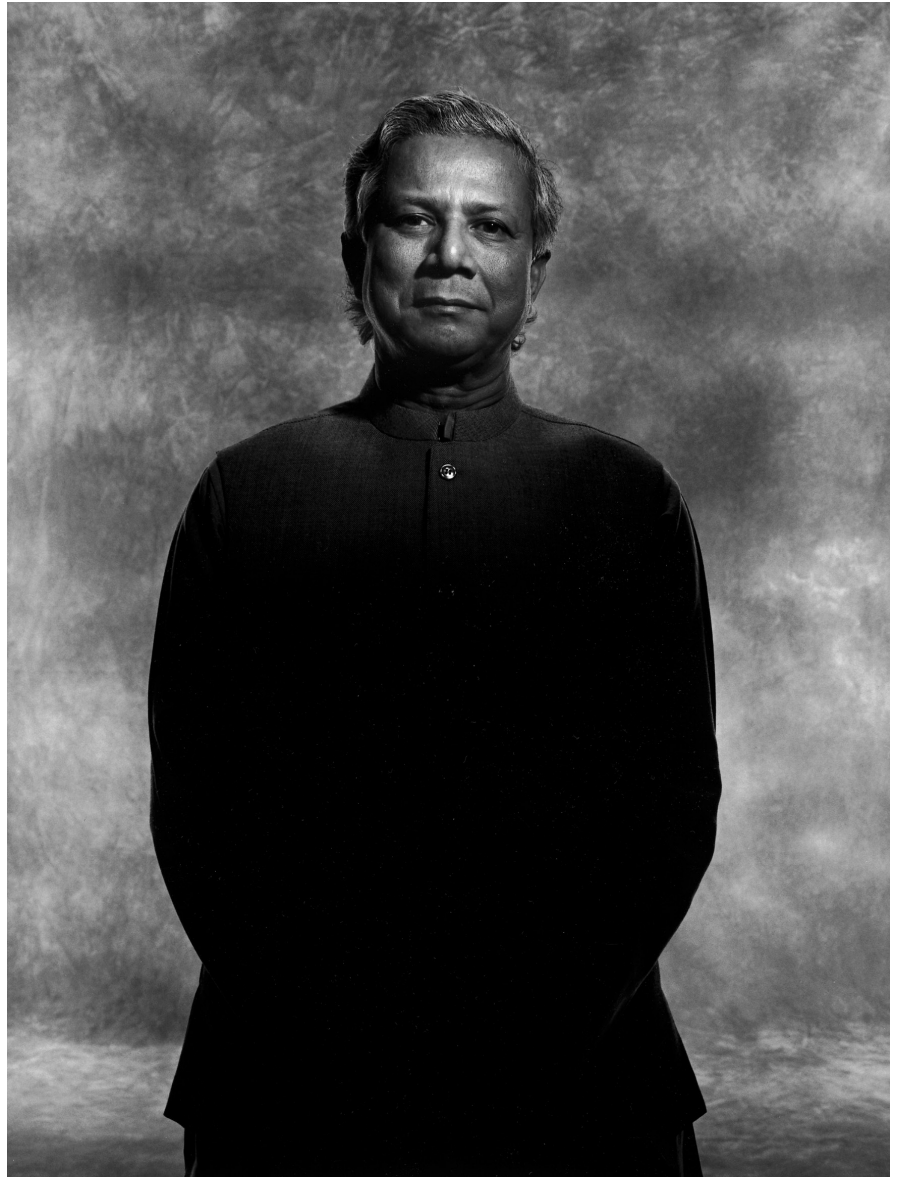
“FEW WILL HAVE THE
GREATNESS TO BEND
HISTORY ITSELF; BUT
EACH OF US CAN WORK
TO CHANGE A SMALL
PORTION OF EVENTS,
AND IN THE TOTAL OF
THOSE ACTS WILL BE
WRITTEN THE HISTORY
OF OUR GENERATION.”

— ROBERT F. KENNEDY

MUHAMMAD YUNUS

“AS WOMEN BECOME EMPOWERED, THEY LOOK AT THEMSELVES, AND AT WHAT THEY CAN DO. THEY ARE MAKING ECONOMIC PROGRESS AND ALONGSIDE THAT, MAKING DECISIONS ABOUT THEIR PERSONAL LIVES.”

Founder of the Grameen Bank, the world's largest and most successful microcredit institution, Muhammad Yunus was born in one of the poorest places on earth, the country (then part of Pakistan) of Bangladesh. As a professor of economics, he was struck by the discrepancy between the economic theory taught in universities and the abject poverty around him. Recognizing the poor remained poor because they had no access to capital, no collateral for loans, and borrowing requirements so modest that it was not cost-effective for large banks to process their needs, Yunus started experimenting with small collateral-free loans to landless rural peasants and impoverished women. In 1983, he founded the Grameen Bank. Its rules were strict and tough. Clients find four friends to borrow with. If any of the five defaults, all are held accountable, building commitment and providing community support. Initial loans are as little as ten dollars, and must be repaid with 20 percent interest. Nearly twenty years later, this revolutionary bank is flourishing, with more than 1,050 branches serving 35,000 villages and two million customers, 94 percent of them women. Ninety-eight percent of Grameen's borrowers repay their loans in full, a rate of return far higher than that of the rich and powerful. More importantly, the clients are transforming their lives: from powerless and dependent to self-sufficient, independent, and politically astute. The real transformation will be felt by the next generation: a generation with better food, education, medication, and the firsthand satisfaction of taking control of their lives, thanks to Yunus's vision, creativity, and confidence. Among many awards, Dr. Yunus was awarded the Nobel Peace Prize in 2006 and the U.S. Presidential Medal of Freedom in 2009. Together with Nelson Mandela, fellow Defender Archbishop Desmond Tutu and select other prominent statesmen, human rights leaders and public figures, Yunus is a member of the "Global Elders" group.



Muhammad Yunus, ©2000 Eddie Adams

When I started the Grameen program to provide access to credit for the poor, I came upon two major obstacles. First, commercial banks were institutionally biased against women. Secondly, they had absolutely blocked credit to the poor by demanding something no poor person has access to: namely, collateral.

After overcoming the second issue, I addressed the first. I wanted half of the borrowers from banks in my program to be women—a challenge. At first, women were reluctant to accept loans. They said, “No, no, I have never touched money in my life. You must go to my husband. He understands money. Give the money to him.” So I would try to explain why a loan would benefit her family. But the more I tried to approach women, the more they ran away from me. My colleagues and I worked hard to come up with a way we could build trust in women so that they would accept loans from men. We slowed down our work just to include more women, since this trust-building took time.

Six years later, proud that half our loans were to women, we began to see something very remarkable. Money that went to families through women helped the families much more than the same amount of money going to men. Unlike

men, women were very cautious with money and passed benefits on to their children immediately. They had learned how to manage with scarce resources. And women had a longer vision; they could see a way out of poverty and had the discipline to carry out their plans. Perhaps because women suffer so much more from poverty than men, they are more motivated to escape it.

In contrast, men were looser with money. They wanted to enjoy it right away, not wait for tomorrow. Women were always building up things for the future, for themselves, their children, their families. We saw a number of such differences between men and women.

We decided to make a concerted effort to attract women clients because we got much more mileage out of the same amount of money. So I created incentives for our loan officers because they had such a hard time convincing women to borrow money from the bank. Today, 94 percent of our loans go to women.

It has worked in ways we never anticipated. For instance, women borrowers decided to commit themselves to a set of promises that they called the “sixteen decisions.” These are commitments to improve the welfare of the borrowers and their families above and beyond the loans. They agreed to send their children to school, they decided to maintain discipline, to create unity, to act with courage, and to work hard in all their endeavors. They agreed to keep their families small, to send their children to school, to plant as many seedlings as possible, even to eat vegetables. These are some of the resolutions created by the women, not imposed by the bank. These aspirations were critical to their lives. Listening to them, you see what a difference women make.

A typical initial loan is something like thirty-five dollars. The night before a woman is going to accept that money from the bank, she will be tossing and turning to decide whether she is really ready for it. She is scared that maybe something terrible will happen to her. And finally in the morning her friends will come over and they will try to persuade her: “Let’s go through with it. If you don’t go, we can’t. We can’t always worry. It was not easy coming to this point. Let’s go.” And finally, with their encouragement, she will come to the bank.

When she holds that money, it is such a huge amount in her hands, it is like holding the hope and treasure that she never dreamt she would achieve. She will tremble, tears will roll down her cheeks, and she won’t believe we would trust her with such a large sum. And she promises that she will pay back this money, because the money is the symbol of the trust put in her and she does not want to betray that trust.

And then she struggles to pay that first loan, that first installment, which is due the following week, and the second installment, which is payable the following week, and this goes on for fifty weeks in sequence, and every time that she repays another installment she is braver! And when she finishes her fiftieth installment, the last one, and she has now paid in full, she can say, “I did it!” She wants to celebrate. It’s not just a monetary transaction that has been completed, it is nothing less

than a transformation of that person. In the beginning of it all, she was trembling, she was tossing and turning, she felt she was nobody and she really did not exist. Now she is a woman who feels like she is somebody. Now she can almost stand up and challenge the whole world, shouting, “I can do it, I can make it on my own.” So it’s a process of transformation and finding self-worth, self-esteem. Proving that she can take care of herself.

You see, if you only look at the lending program of Grameen, you have missed most of its impact. Grameen is involved in a process of transformation. The sixteen decisions is an example: we found that Grameen children attend school in record numbers because their mothers really take that commitment seriously. And now many of the children are continuing in colleges, universities, going on to medical schools, and so on. It is really striking to see young boys and girls go on to higher levels of education. The program has been so successful that we now foresee a big wave of students needing loans, so we recently came up with another loan product to finance higher education for all Grameen children in professional schools. Now they don’t have to worry about whether their parents will be able to pay for their higher education when tuition is so expensive.

A recent study in Bangladesh showed that children in Grameen families are healthier than non-Grameen children. *Scientific American* did a study of population growth in Bangladesh showing that the average number of children per family twenty years back was seven, but now it has been reduced to three. What happened? Why did it happen? *Scientific American* has spurred controversy by claiming the change is due to our program. As women become empowered, they look at themselves and at what they can do. They are making economic progress and alongside that, making decisions about their personal lives and how many children they choose to have. And of course Article 16, Decision 1, says that we should keep our families small. So this is an important part of the equation. At the population summit in Cairo all the sessions spoke of the Grameen model, because the adoption of family planning practices of women in our program is twice as high as the national average. Now, we are not a population program, but this is a beneficial side effect.

There are other side effects. Starting seven years back we encouraged Grameen borrowers to participate in the political process by voting. Their first reaction was negative. They said, “The candidates are all devils, so why should we vote for them?” It was very depressing that people looked at their electoral process in that way.

So we replied, “Okay, yes, they are all devils, but if you don’t go and vote, the worst devil will get elected. So go sit down in your centers, discuss who could be the worst, what could happen if he gets elected, and if you find this prospect terrible, then you have an opportunity to choose among all the devils, the least evil.” People immediately got excited, and we had almost 100 percent participation in that first election.

It was very well organized. All the Grameen families met the morning of the elections, and went to the voting place together, so the politicians would take note of their large numbers, so that

they were taken seriously. In the next elections we organized Grameen families to vote themselves and also to bring their friends and neighbors to vote, particularly the women.

The result was that in the 1996 election in Bangladesh voter participation was 73 percent, the highest percentage ever. And what shocked everybody was that across the board more women voted than men. In fact, women waited for hours, because when the voting arrangements were made, the authorities had expected only half the number to show up.

The outcome changed the political landscape. In the previous parliament, the fundamentalist religious party had seventeen seats; in the 1996 election, their number was reduced to three, because women found nothing interesting in the fundamentalist party's program. So that was very empowering, very empowering indeed.

Then, in last year's local elections, we were shocked to see that many Grameen members themselves got elected. So I went around and talked to those people, and asked why they chose to run for office. They said, "You told us to select the least of the devils, and we tried, but it was such an ugly job that we got fed up, and we started looking at each other, thinking, 'Why are we looking for the least devil, when we are good people here? Why don't we run ourselves?'" And that started the snowball effect which ended with more than four thousand Grameen members elected into local office. That's amazing. And the way they talk is completely different. I never heard women in Bangladesh talking like this. They are challenging the government. They say, "The government can't tell us how to vote. We made commitments to our electorate." This is the kind of thing that happens. So in health care, in political participation, in the relationship between mother and child and between husband and wife, there are transformations of society.

Now you can open up, you can do things, you can discover your own talent and ability and look at the world in a very different way than you looked at before. Because Grameen offers a chance to become part of an institution, with some financial support to do your own thing. Our customers are in a kind of business relationship, but one that makes such a difference to their lives.

Of course there is resistance. The first resistance came from the husbands who felt insulted, humiliated, threatened that their wives were given a loan and they were not. The tension within the family structure sometimes led to violence against the women. So we paused for a while and then came up with an idea. We started meeting with the husbands and explaining the program in a way where they could see it would be beneficial to their family. And we made sure to meet with husbands and wives together so everyone understood what was expected. So that reduced a lot of initial resistance by the husbands.

Neighborhood men also raised objections, and cloaked the fact that they felt threatened by women's empowerment in religious trappings. We carefully examined whether our program was in some way antireligious. But they were hiding behind religion instead of admitting that they felt bypassed. It

was the male ego speaking in religious terms.

Our best counterargument was just to give it time. It soon became clear that our borrowers were still attending to their religious duties, at the same time earning money and becoming confident. Women started confronting the religious people. They said, "You think taking money from Grameen Bank is a bad idea? Okay, we won't take any more—if you give the money yourself. We don't care who gives it to us, but without money we cannot do anything." And of course the religious advocates said, "No, no, we can't give you money." So that was the end of that.

We also received criticism from development professionals who insisted that giving tiny loans to women who do not have knowledge and skill does not bring about structural change in the country or the village and therefore is not true development at all. They said development involves multimillion dollar loans for enormous infrastructure projects. We never expected opposition from the development quarter, but it happened, and became controversial. Because what we do is not in their book. They cannot categorize us, whether right, left, conservative, or liberal. We talk free market, but at the same time we are pro-poor. They are totally confused.

But if you are in a classroom situation, you wander around your abstract world, and decide microcredit programs are silly because they don't fit into your theoretical universe. But I work with real people in the real world. So whenever academics or professionals try to draw those conclusions, I get upset and go back and work with my borrowers—and then I know who is right.

The biggest smile is from one of those women who has just changed her existence. The excitement she experienced with her children, moving from one class to another, is so touching, so real that you forget what the debate was in the ballroom of the hotel with all the international experts, telling you that this is nothing. So that's how I've got the strength—from people.

Grameen Bank is now all over Bangladesh, with 2.4 million families. Even in hard times, like this year's terrible flood, people are willingly paying and we're getting really good loans. That demonstrated the basic ability of the people to do something that they believe in, no matter what others say. People ask, what is the reason that we succeeded, that we could do it, when everybody said it couldn't be done. I keep saying that I was stubborn. So when you ask if it took courage, I would instead say it took stubbornness. No matter what kind of beautiful explanation you give, that's what it takes to make it happen.

COMBATING POVERTY

MUHAMMAD YUNUS

LESSON GRADE LEVEL: 6 - 8
HUMAN RIGHTS ISSUE: MICROCREDIT

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 23:** Right to Desirable Work
- **Article 25:** Right to Adequate Living Standard

TIME REQUIREMENT: 160 minutes

OBJECTIVES:

After this lesson, students will be able to

- Describe “poverty” and its long-reaching effects.
- Identify factors contributing to the cycle of poverty.
- Understand banks' traditional “3C's” approach to lending money.
- Understand Muhammad Yunus's microcredit approach.
- Analyze the benefits of microcredit as well as the challenges it faces.

GUIDING QUESTIONS:

- What does it mean to live in poverty?
- What are poverty's far-reaching effects?
- How can we make poverty a thing of the past?

STUDENT SKILLS

- Drawing conclusions
- Comparing and contrasting
- Evaluating
- Analyzing and applying information
- Supporting a position
- Participating in group planning and discussion

CONCEPTS:

- Economic systems
- Values
- Choice
- Empathy
- Needs and wants
- Factors of production
- Justice
- Decision making
- Civic values
- Human rights

NEW YORK STATE

LEARNING STANDARDS:

- Social Studies Standard 2: World History
 - Intermediate KI 1 PI 1; KI 4 PI 1, 3, 4
- Social Studies Standard 3: Economics
 - Intermediate KI 1 PI 1, 2; KI 2 PI 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Intermediate KI 1 PI 1; KI 3 PI 3: KI 4 PI 1, 3
- English Language Arts Standard 1: Language for Information and Understanding
 - Intermediate Reading PI 1, 2, 4; Writing PI 1, 2, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Intermediate Reading PI 1, 2; Writing PI 1, 2
- English Language Arts Standard 4: Language for Social Interaction
 - Intermediate Reading PI 1, 2; Writing PI 2, 3

VOCABULARY:

- Poverty
- Bank loans
- Credit
- The 3 C's
- Collateral
- Microcredit
- Grameen Bank

TECHNOLOGY REQUIRED:

- Internet for video clips

MATERIALS:

- Chart paper or interactive whiteboard
- May I Have a Loan worksheet
- Activity 1 Reflection Sheet PDF worksheet
- Video clip Pennies a Day <http://www.YouTube.com/watch?v=veaVikY3u98>
- Activity 2 Reading for Information: taken from What is Microcredit? Grameen Bank -Banking for the Poor, July, 2010 http://www.grameen-info.org/index.php?option=com_content&task=view&id=28&Itemid=108
- Activity 2 Reading for Information: taken from Is Grameen Bank Different from Conventional Banks? Grameen Bank Banking for the Poor, July, http://www.grameen-info.org/index.php?option=com_content&task=view&id=16&Itemid=112
- STTP reading: Muhammad Yunus <http://www.speaktruth.org/>
- Video clip UNICEF: Microfinance Promoting Women in Togo http://teachertube.com/viewVideo.php?video_id=181245&title=UNICEF_Microfinance_Promoting_Women_in_Togo

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Introduce the following questions to the class, telling the students these are our guiding questions for the next lesson:
 - What does it mean to live in poverty?
 - What are poverty's far-reaching effects?
 - How can we make poverty a thing of the past?
- Conduct a short class discussion, brainstorming a definition or description of "poverty" and how it impacts people's lives.
 - Record students' answers on chart paper or interactive whiteboard to refer back to during the unit.
- Show the students the Web site on poverty:
<http://www.globalissues.org/article/26/poverty-facts-and-stats>
- Ask students for ideas on possible ways to end poverty. Through this discussion, the teacher should lead the class to the conclusion that those in poverty need money to improve their lives. One place to borrow money is from a bank.

ACTIVITY 1:

- Divide students in small groups. Each group is to pretend they are a group of bank managers in charge of giving out loans.
- Distribute copies of *May I Have a Loan?* worksheets to each group. (link to doc)
- Review the indicators banks generally look at in order to determine if a person qualifies for a loan, called the 3C's, or one's Character, Capital [or Collateral], and Capacity.
- Instruct the groups to discuss the pros and cons of giving the people described on the worksheet bank loans.
- When finished with the exercise ask the students to share with the class their decision, identifying whether or not they would be approving the loan.
- The teacher will wrap up this class discussion by going back to the earlier discussion and the essential questions: How can we make poverty a thing of the past if banks don't give people loans? Are there any other ideas or solutions?

HOMEWORK:

- Students should reflect upon their work in class by reviewing their initial answers to the *May I Have a Loan?* worksheet. Students should complete the *Activity 1 Reflection Sheet: What I've Learned* by writing a paragraph in response to the following questions:
 - Why can't the poor get bank loans?
 - What other ideas or solutions can you think of to address this problem?

ACTIVITY 2:

- Review Activity 1 Reflection Sheet answers in a class discussion, summarizing the main problem—how the lack of credit given to the poor continues the cycle of poverty. Discuss the students' answers on how to break the cycle.
- Show the class the video clip *Pennies a Day*, introducing Muhammad Yunus and the Grameen Bank.
<http://www.YouTube.com/watch?v=veaVikY3u98>

BECOME A DEFENDER

Students should choose one of the following activities.

- Students should reflect upon Muhammad Yunus's new approach to combating the age-old problem of poverty. How will students let others know about what they have learned? Students can create a written or visual piece (artwork, PowerPoint, and movie) to share with family members.
 - Students should be encouraged to "think outside the box" as Dr. Yunus did—how can they spread his message in a unique and powerful way? Show students the video clip *Human Rights Article 28 A Fair and Free World* as a model
<http://www.youthforhumanrights.org/what-are-human-rights/videos/fair-and-free-world.html>
- Students can investigate microfinancing groups and then vote on an organization to support. They can then start a class fund raising project such as hosting a hunger banquet to earn money to make a loan.
 - Women's Trust, Pokuse, Ghana
<http://www.womenstrust.org/>
 - The Microcredit Summit Campaign
<http://www.microcreditsummit.org/>
 - Kiva Loans that Change Lives
<http://www.kiva.org/about/microfinance>
 - Kick Start—A Poor Person's Top Needs is a Way to Make Money
<http://www.kickstart.org/what-we-do/>
- Students will apply the lessons learned from Muhammad Yunus's work to a local poverty issue by researching current events.
- After finding statistics or information on local poverty, students should reflect on the questions:
 - How is poverty affecting your local community/state?
 - Could microcredit be a solution to approach this problem?
 - Students should write a letter to the editor or to a local bank explaining what they have learned about microcredit and why they believe it can be beneficial to ending local poverty.
 - Background information for this project: 2010 New York State Poverty Report
<http://www.nyscommunityaction.org/MembersArea/login.aspx>

- Ask students to reflect upon Yunus's approach to loaning money to the poor and their own approach in Activity 1.
 - How is Yunus's idea different from traditional lending practices?
 - What were the benefits to Yunus's ideas?
- Distribute Activity 2: Reading for Information (symbol for link) on the Grameen Bank. The teacher may differentiate the lesson based upon reading levels:
 - Reading A (taken from What is Microcredit? Grameen Bank -Banking for the Poor, July 2010 (symbol for link) is for lower level readers
 - Reading B (taken from Is Grameen Bank Different from Conventional Banks? Grameen Bank -Banking for the Poor, July 2010 (symbol for link) is for stronger readers.
 - Students could read independently, or the teacher may create groups of students of mixed reading abilities and have

the students work together.

- After reading articles, students are to complete the assignments described on the Activity 2 Reading for Information (symbol for link) worksheets including the creation of a Venn diagram comparing and contrasting the two banking systems.
- Students will be asked to write a written response to the following question:
 - Do banks have a responsibility for helping to end poverty?
 - Should changes be made to loan practices today?

ACTIVITY 3:

- Review students' Venn diagrams and written responses on the Activity 2 Reading for Information worksheet. Allow for students from each reading group to share information.
- Distribute *Speak Truth to Power* (symbol for link) reading on Muhammad Yunus to be read as a class.
- Review both the idea that microcredit

banking is helping to end the cycle of poverty as well as the unit's guiding questions.

- Show the video clip UNICEF: *Microfinance Promoting Women in Togo* to further help students see the benefits of microcredit on poor women's lives. http://teachertube.com/viewVideo.php?video_id=181245&title=UNICEF_Microfinance_Promoting_Women_in_Togo
- Ask students to revisit their initial responses to the guiding questions:
 - What does it mean to live in poverty?
 - What are poverty's far-reaching effects?
- Ask students to respond to the following questions in a class discussion:
 - When economic problems are solved, what are the domino results?
 - How might microcredit help make poverty a thing of the past?

- Muhammad Yunus has helped Bangladesh combat poverty. However, microfinance alone cannot rid the world of poverty. What else can be done?
 - Have students research Dr. Yunus's newest theory for ridding the world of poverty called "Social Businesses," which encourages businesses to reinvest profits in helping others. (The Conversation: Can Microloans Change the World? May 19, 2010 <http://abcnews.go.com/WN/microcredit-changing-world-tiny-loan-time/story?id=10687817> .
 - After conducting research, students can write letters to companies who have partnered with Grameen Bank such as Intel, Adidas and Dannon, congratulating them on their efforts, or to other companies of their choice asking them to become part of the partnership.

EXPANDING OPPORTUNITIES

- Ask the students: Do you think the microcredit concept would work in other places? Would it work in the U.S.? Why or why not?
- Distribute the April 1, 2008, *New York Times* article "Lending Plan Won Prize, but Will It Work Here?" for class reading.
- What special challenges does the Grameen system face in the US? http://www.nytimes.com/2008/04/01/nyregion/01grameen.html?_r=2&pagewanted=2
- Distribute the July 8, 2010, *Newsweek* article "The Poor Always Pay." This includes an update on Grameen in the US. Discuss the question: Does the bank seem to be progressing? Why/why not? <http://www.newsweek.com/2010/07/08/the-poor-always-pay.html>

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you “Became a Defender”!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long “virtual” internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here ([link for materials](#))

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

The Grameen Bank

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

The Grameen Bank’s website offers information about the history of microcredit and explains, in a more in-depth fashion, the current function of the bank and how it continues to help people with access to credit.

The Yunus Centre

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

The Yunus Centre, Dr. Yunus’ personal organization, works toward creating a poverty-free world. Their website works as a hub for information and opportunities related to Dr. Yunus’ work and other social business and micro-finance-related enterprises.

The Microcredit Summit

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

The first Microcredit Summit was held in February 1997 in Washington, D.C. They launched a nine-year campaign to reach 100 million of the world’s poorest families, especially the women in those families, with credit for self-employment and other financial and business services by the year 2005. They almost reached that goal in 2005 and have since re-convened to set out new goals. Their website provides extensive information about the summit and their ongoing campaigns.

MicroCredit-NH

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

A US-based Microcredit group that works specifically in New Hampshire to bring small loans to small businesses.

“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.”

— ROBERT F. KENNEDY

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, nonracial 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 Nelson Mandela, Kofi Annan, Mary Robinson, Aung San Suu Kyi, and fellow Speak Truth to Power Defender Muhammad Yunus.



Archbishop Desmond Tutu, ©2000 Eddie Adams

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.

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 LEVEL: 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 Peace Prize recipient and human rights defender.
 - Distinguish between different approaches to achieving justice and resolving conflict.
 - Advance peaceful means to conflict resolution.

STUDENT SKILLS:

- Drawing inferences
- Making conclusions
- Organizing and interpreting information
- Inquiry and critical thinking
- Group discussion

NEW YORK STATE

LEARNING STANDARDS:

- Social Studies Standard 2: World History Commencement
 - KI 1 PI 1, 3; KI 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Commencement KI 1 PI 1; KI 3 PI 1; KI 4 PI 1, 2, 3, 4, 5, 6, 7
- English Language Arts Standard 1: Language for Information and Understanding
 - Commencement Reading PI 1, 2, 3, 4, 5, 6; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Commencement Reading PI 1, 2, 3, 4; Writing PI 1, 2
- English Language Arts Standard 4: Language for Social Interaction
 - Commencement Listening/ Speaking PI 1, 2, 3; Reading/ Writing PI 2, 3

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 introduction 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 world and global issues.

MATERIALS:

- Interview with Desmond Tutu from *Speak Truth to Power* <http://www.speaktruth.org/>
- Desmond Tutu: Truth and Reconciliation: <http://www.YouTube.com/watch?v=g6tjQRxxGTM>
 - Desmond Tutu: Hope in Troubled Times
 - <http://www.YouTube.com/watch?v=ILCdwJj37iw>

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Teacher will ask students to read the interview with Archbishop Tutu from *Speak Truth to Power* and view “Desmond Tutu: Truth and Reconciliation.” (symbol for link) In this lesson, students will gain a greater understanding of the 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 I:
- 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 the 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.

BECOME A DEFENDER

- Watch the video clip Desmond Tutu: Hope in Troubled Times. (symbol for link) While Archbishop Tutu is widely known for his role in the Truth and Reconciliation hearings in South Africa, he is as passionate believer that each and every person can make a difference.
- Start a peer mediation program in your school. If there is 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 a state of 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.

TELL US ABOUT IT

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- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

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.” – Thich Nhat Hanh (Vietnamese monk and activist)
- Divide students into two groups for a debate. Allow time for the 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 the 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.

ADDITIONAL RESOURCES

Reconciliation Resource Network

<http://www.idea.int/rrn/>

The Reconciliation Resource Network is an online initiative coordinated by International IDEA. This network is comprised of reconciliation experts and holds periodic meetings to support the overall development of its work.

Reconciliation Processes in Africa: Non-Governmental Organizations

<http://www.loc.gov/rr/amed/africanreconciliation/Non-GovernmentalOrganizations.html>

A list of organizations working toward reconciliation in Africa.

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 nonviolence, 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.

KEK GALABRU

“THE AUTHORITIES PUSH THE FAMILY TO TAKE THE POISON, SO THEY DIE, THE MOTHER, THE FATHER, SO MANY CHILDREN, AT THE SAME TIME.”

Born on October 4, 1942, Kek Galabru received her medical degree in France in 1968. She practiced medicine and conducted research in Phnom Penh from 1968 to 1971, and continued her work in Canada, Brazil, and Angola. In 1987–88 Galabru played a key role in opening negotiations between Hun Sen, president of the Cambodian Council of Ministers, and Prince Sihanouk of the opposition. That led to peace accords ending the civil war in 1991, and elections held under the auspices of the United Nations. Galabru founded the Cambodian League for the Promotion and Defense of Human Rights (LICADHO) during the United Nations transition period. LICADHO promotes human rights, with a special emphasis on women’s and children’s rights, monitors violations, and disseminates educational information about rights. During the 1993 elections, LICADHO’s 159 staff members taught voting procedures to 16,000 people, trained 775 election observers, and produced and distributed one million voting leaflets. Since then, LICADHO has remained at the forefront of human rights protection efforts in Cambodia by monitoring abuses and providing medical care, legal aid, and advocacy to victims. LICADHO offers direct assistance to victims of human rights violations, especially torture victims, children and women from its headquarters in Phnom Penh and its twelve provincial offices. In 2005, Galabru was nominated for the Nobel Peace Prize as part of the 1000 Women for the Nobel Peace Prize project.



Kek Galabru, ©2000 Eddrie Adams

When the United Nations took over Cambodia with 20,000 officers, we decided to start LICADHO (Cambodian League for the Promotion and Defense of Human Rights). We didn’t have any money, so we opened a small office at my parents’ home. Word spread quickly about this new organization, and within five or six months we had 180,000 supporters, all volunteers.

We wanted the UN to spearhead the elections and monitor the process, because that was the only way that this work could be protected. When the Royalist Party emerged in Cambodia to campaign for the 1993 election, the CPP (Cambodian People’s Party and the ruling party) began to shoot the Royalist opposition in front of us. We were witnesses, and so was the UN. But the UN could do nothing because according to its mandate, they could only respond if they were attacked. For me it was unbelievable that I was going to be the watchdog of such a regime. But the purpose of LICADHO was to create an environment in which these practices would never occur again. What we saw the regime in Cambodia do was almost the same thing as the Khmer Rouge. Along with the UN, this time we documented the killings. In less than one year, hundreds of people were wounded and scores had died. Even though the ruling party could kill people, they could not stop the UN and the peace accord, and they had to permit the UN to go everywhere.

The UN set up a good network. They organized 50,000 Cambodian volunteers for voter education. We published almost 500,000 booklets of the Universal Declaration of Human Rights to distribute to people, and a million one-page leaflets showing that you could vote by secret ballot. This was important because the CPP explained to people that they had a satellite that could see in the booths and tell who you were voting for; and that if you didn’t vote for them they would know. The CPP also brought people in front of Buddha and forced them to swear for whom they were going to vote, and as the CPP members were holding guns, people were afraid to vote against them. Then the CPP told them that if they don’t respect their oath, Buddha would punish them with death. But we told them that Buddha is good and respects justice, that he would punish the ones violating human rights, and protect the victims. We said that when they went into the booths they would be alone to vote for whomever they liked, but we warned them not to talk afterwards.

Despite the intimidation of the CPP, more than 90 percent of the people showed up to vote. And they voted for the Royalist Party, and when it won, they talked. The CPP told them to be careful, to not trust so much in the UN. They said the UN is like a boat: the boat leaves, but they are the port and they will stay here, permanently.

Now we have peace at last, but we have had a civil war since 1970 and, as a result, we have a lot of children in the street, living in bad conditions. Sometimes they are orphans, with no parents at all; sometimes they have only one parent, usually their mother. Their fathers were killed. Or their parents are too poor so the children have to try and live on their own: paint a can to sell so they can get twenty-five cents per day; sleep in the street. They are prey to foreigners who come to Cambodia for sexual tourism, pigs. Asian men in the region prefer young girls; European pedophiles prefer boys. We have many brothels and at night you will pass those brothels and find young children—eleven or twelve years old. We talked to one, only thirteen. She was already in the brothel for two years. Asian men believe that after a certain age, say fifty, if they have sexual relations with a virgin girl they become younger. By having sex with a virgin they take all the energy, all the good things from the virgin, to themselves. Now, since we have the problem of AIDS, they especially want a real virgin, because they don't wear condoms. So they send an intermediary to the village to find a very poor family and buy girls for sex. The intermediary pays the family saying, "Your daughter can work in a restaurant or clean the house of my friend: here, I know that you are very poor, here is a hundred dollars." For them a hundred dollars is a lot of money. They don't even have ten dollars at home. Then the intermediary sells the girl to a client for between five hundred and seven hundred dollars. The man stays with the girl for one or two weeks—it's up to him, but not more than one month, because by then he's used up all the good things from the girl. After, she is sold to a brothel for two hundred dollars. Her life will be a nightmare.

One girl whose mother sold her to a brothel doesn't hate her mother. She said, "This is my karma," meaning that in her previous life she did something very bad and has to pay for the error. The girl explained, "I have to be kind with my mother because my mother is still the person who gave life to me." That girl still sends money to her mother. Government statistics say that there are twenty thousand child prostitutes in Cambodia. But we think you can multiply that number by three or four, maybe five. There are a lot but we cannot go everywhere. As it is illegal, people hide. Still, everybody knows. This is very sad and hard for us.

Child workers are another big problem. The government closes its eyes to the situation and is angry because we denounce child labor. They say, "Do you prefer children dying?" We reply, "It's good if they work, as long as it's not dangerous work." Children should go to school, but the schools are not free because of the low salary of the teachers, who get less than twenty dollars a month. You need at least two hundred dollars to live a normal life in Cambodia. And if you are sick,

you borrow the money from somebody and you pay 20 percent interest per month, so people sell all their land, their house, and they become homeless. Or else the family prefers the children die. When a situation develops like this, the authorities push the family to take poison: and so the whole family dies: the mother, the father, many children at the same time. They prefer dying like that to dying from starvation. It's too hard, you know, when children are crying out, "I'm hungry, I'm hungry." We have very high infant mortality. The highest in the world, I think. A hundred and eighty children out of a thousand die before reaching five years. In your country or in Europe, maybe less than one child dies out of a thousand.

Many times with our work, we were so depressed. Sometimes we felt like asking somebody to take care of LICADHO so we could run away because it's too much for us. It could be easy for us to take our suitcases, pack, and then take an airplane and not look back. But then we said, "Impossible, they trust us." They come and work and don't take money, although they have nothing. When we need them to monitor elections, they are here. And what we do is important—during the coup and after the coup, how many people did we save? When a victim comes to see us, they say, "I know that I would have died if you were not here." That gives us more energy. If we only saved one person—it's a victory.

There are around six to nine hundred people tortured by the police in custody every year to whom we give medical assistance. Every month we help 100,000 to 200,000 people. Without us they would die. In prison, they don't have food. Just one bowl of rice and no protein, ever. Sometimes they don't even have drinking water. People ask why we help criminals in prison. But not everybody in prison is a criminal. And even if they are criminals, they at least have the right to food and medical care. One woman owed fifty dollars, so she got two years in jail. And when she got out, she still could not pay, so she went back for four years. Four years for fifty dollars. We paid for her and she got out.

It's hard sometimes. But as I told my staff, now I have energy to work with you, but please learn how to do the job, as LICADHO is yours and not mine at all. Because one day, I will need some rest. I am fifty-six years old already; some day I will have to take care of my grandchildren. They have to continue the work alone. They have a lot of courage—and for me courage means that despite the intimidation of the ruling party, you do something good for the people, for the grassroots, for your country.

POLITICAL PARTICIPATION

KEK GALABRU

LESSON GRADE LEVEL: 6 – 8

HUMAN RIGHTS ISSUE: POLITICAL PARTICIPATION

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

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

TIME REQUIREMENT: 80 minutes

GUIDING QUESTIONS:

- How does the political situation in Cambodia affect the voting rights of its citizens?
- Why is it important to vote in elections?

OBJECTIVES:

- After this lesson, students will be able to
- Describe the political situation in

Burma, China, North Korea, Iran, Cambodia.

- Compare and contrast the situation in Burma, Cambodia, China, North Korea, and Iran using a Venn diagram.
- Analyze a reading on Kek Galabru and evaluate her accomplishments.
- Reflect on the importance of voting.

STUDENT SKILLS

- Drawing inference and making conclusions
- Comparing and contrasting
- Analyzing information
- Supporting a position
- Cooperating to accomplish goals
- Understanding the concepts of time, continuity and change

CONCEPTS

- Political systems
- Power
- Change
- Justice
- Decision making
- Civic values
- Citizenship
- Human rights

NEW YORK STATE

LEARNING STANDARDS:

- Social Studies Standard 1: History of the United States and New York State
 - Intermediate KI 2 PI 3, 4; KI 4 PI 1, 2
- Social Studies Standard 2: World History
 - Intermediate KI 1 PI 1; KI 2 PI 1; KI

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Inform the students that they will have the opportunity to vote to decide if they are going to have an essay assignment next week.
 - Distribute to each student a ballot with YES and NO choices.
 - Ask the students to mark their choice and collect the ballots.
 - Regardless of the outcome, indicate to the students that the decision to have an essay was unanimous. This should create questions of fairness as some students will say that they voted “no”.
 - After an appropriate length of time for discussion, inform the students that this was an exercise.
 - After revealing that this was an exercise, ask the students to reflect on the following questions:
 - 1 How did you feel when I announced the results?
 - 2 Would you have bothered voting if you knew your votes wouldn't matter?
 - 3 Can you think of another time in your life when you were supposed to have a say but didn't?
 - 4 What should a fair election look like?
 - Transition statement: Inform the students that millions of people around the world live in countries lacking free elections and political rights.
 - Show the students the map of freedom in the world <http://www.democracyweb.org/new-map/>
Ask the students to answer the following questions:
 - 1 What do you notice?
 - 2 What conclusions can you make from the map?

ACTIVITY 1:

- Assign students to work in groups of four.
- Each group will work on the issue of free elections and political rights in one of the following countries: China, North Korea, Burma, Iran, and Cambodia.
- The teacher will provide brief background on each country by using the information found at the end of this lesson.
- Assign students to complete the activity.
- Groups will use computers to explore the links given below on each country and then answer the following questions:
 - 1 What groups are involved in the political process, both government and non-government?
 - 2 List the ways the government deny the rights of its citizens.
 - 3 What types of intimidation does the government use against its people?
 - 4 Describe how elections are conducted.

CHINA

- Freedom House <http://www.freedomhouse.org/template.cfm?page=22&year=2010&country=7801>
- Reuters <http://www.reuters.com/news/video?videoChannel=1&videoId=107135>
- Amnesty International <http://www.amnesty.org/en/news-and-updates/news/chinese-activist-gets-jail-sentence-20080403>

- 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Intermediate KI 1 PI 1, 2; KI 3 PI 3; KI 4 PI 1, 2
- English Language Arts Standard 1: Language for Information and Understanding
 - Intermediate Reading PI 1, 2, 4; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Intermediate Reading PI 1, 3; Writing PI 1, 2

- English Language Arts Standard 4: Language for Social Interaction
 - Intermediate Reading PI 1, 2; Writing PI 2, 3

VOCABULARY:

- Free Elections
- LICADHO
- United Nations
- Universal Declaration of Human Rights
- Cambodian People's Party

TECHNOLOGY REQUIRED:

- Computer access
- Internet access
- LCD projector

MATERIALS:

- *Speak Truth to Power* reading on Kek Galabru
- <http://www.speaktruth.org/>
- Map showing countries that are free, partially free, and not free, with human rights ratings
- <http://www.democracyweb.org/new-map/>
- A series of Web sites for the countries of Cambodia, Burma, North Korea and China. These sites are embedded in the activity.
- Venn diagram <http://maass.nyu.edu/images/venn.jpg>
- "Why Vote" YouTube <http://www.YouTube.com/watch?v=u-pL3Da-mec>

NORTH KOREA

- Freedom House
<http://www.freedomhouse.org/template.cfm?page=22&year=2010&country=7853>
- New York Times
<http://www.nytimes.com/2009/03/09/world/asia/09iht-north.1.20696199.html>
- CNN
http://www.cnn.com/2010/WORLD/asiapcf/02/08/vbs.north.korea/index.html?eref=rss_world&utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+rss%2Fenn_world+%28RSS%3A+World%29&utm_content=Google+Feedfetcher

BURMA

- Freedom House
<http://www.freedomhouse.org/template.cfm?page=363&year=2010&country=7792>
- CNN
<http://www.cnn.com/2010/WORLD/asiapcf/03/10/myanmar.election.law/index.html>
<http://www.cnn.com/2010/WORLD/asiapcf/08/13/myanmar.elections/index.html> (video)
- Human Rights Watch
<http://www.hrw.org/en/node/87392>

IRAN

- Freedom House
<http://www.freedomhouse.org/template.cfm?page=363&year=2010&country=7842>
- YouTube
<http://www.YouTube.com/watch?v=3ZkzERozs4s>
- MSN
http://www.msnbc.msn.com/id/32879756/ns/world_news-mideastn_africa

CAMBODIA

- Freedom House
<http://www.freedomhouse.org/template.cfm?page=22&year=2010&country=7794>
- Human Rights Watch
<http://www.hrw.org/en/node/87393>
- Assign students a second country so each group has researched two countries.
- Each group will then complete a Venn diagram on the information they found on elections for both countries. (Symbol for link to Venn diagram)
- Each group will briefly share the results of the research with the class.

ACTIVITY 2:

- The teacher will introduce the key vocabulary words related to the passage.
- Students will then read the Kek Galabru passage at and answer the following questions. (Symbol for link)
 - 1 Describe how Kek made a difference in the 1993 elections in Cambodia.
 - 2 Explain how the government attempted to influence the elections.
 - 3 List some of the other problems Cambodia has.
 - 4 Write one question you would ask Kek.
 - 5 Discuss how Kek shows us it is possible for one person to make a difference.

ACTIVITY 3:

- Ask the students the following question:
 - What can the countries we discussed and Kek's struggles teach us about the power of voting?
- Have students work in their groups to come up with a list and then share it with the class.
- Show the short video "Why Vote." (Symbol for web link)
- Discuss the following questions:
 - What were some reasons given for not voting?
 - What were some reasons given for voting?
 - What are your feelings about voting?
 - How do you think Kek and others would feel about the fact that only 61% of Americans voted in the 2008 presidential election?

- Students will be responsible for educating at least 20 people about the importance of voting by using information on the lack of free elections in one of the following countries:
 - China
 - North Korea
 - Burma
 - Iran
 - Cambodia
 - The goal is twofold:
 - Educate someone about political abuses in another country
 - Encourage people to vote in US elections.
- Students will complete one of the following activities:
 - Make a brochure highlighting the importance of free elections and voting and distribute it to 20 people who are of voting age
 - Create a website highlighting the importance of free elections and voting. Forward it to at least 20 people who are of voting age.
 - Create a Facebook page dealing with the issue of voting and have at least 20 friends join. This page must be updated by the student at least ten times during the course of the year.
- Students will present and defend their project to the class.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you "Became a Defender"!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long "virtual" internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

ADDITIONAL RESOURCES

Vision of Humanity

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

Vision of Humanity is a media-monitoring organization that uses the information they acquire to develop a Global Peace Index that aims to understand the accuracy of coverage of peace, violence and conflict by major international television networks. They also serve as an outlet for all major global news stories relating to peace and conflict.

Cambodia

<http://www.hrw.org/en/node/87393>

A page run by Human Rights Watch to catalog all of the issues facing Cambodia and to keep a historical record of human rights abuses in the past.

Burma

<http://www.hrw.org/en/node/87392>

Political Prisoners and Human Rights Defenders

A page run by Human Rights Watch to catalog all of the issues facing Burma and to keep a historical record of human rights abuses in the past.

Iran

<http://www.hrw.org/en/node/87713>

A page run by Human Rights Watch to catalog all of the issues facing Iran and to keep a historical record of human rights abuses in the past.

North Korea

<http://www.hrw.org/en/asia/north-korea>

This entry by Human Rights Watch focuses on the current human rights situation in the Democratic People's Republic of Korea (North Korea).

China

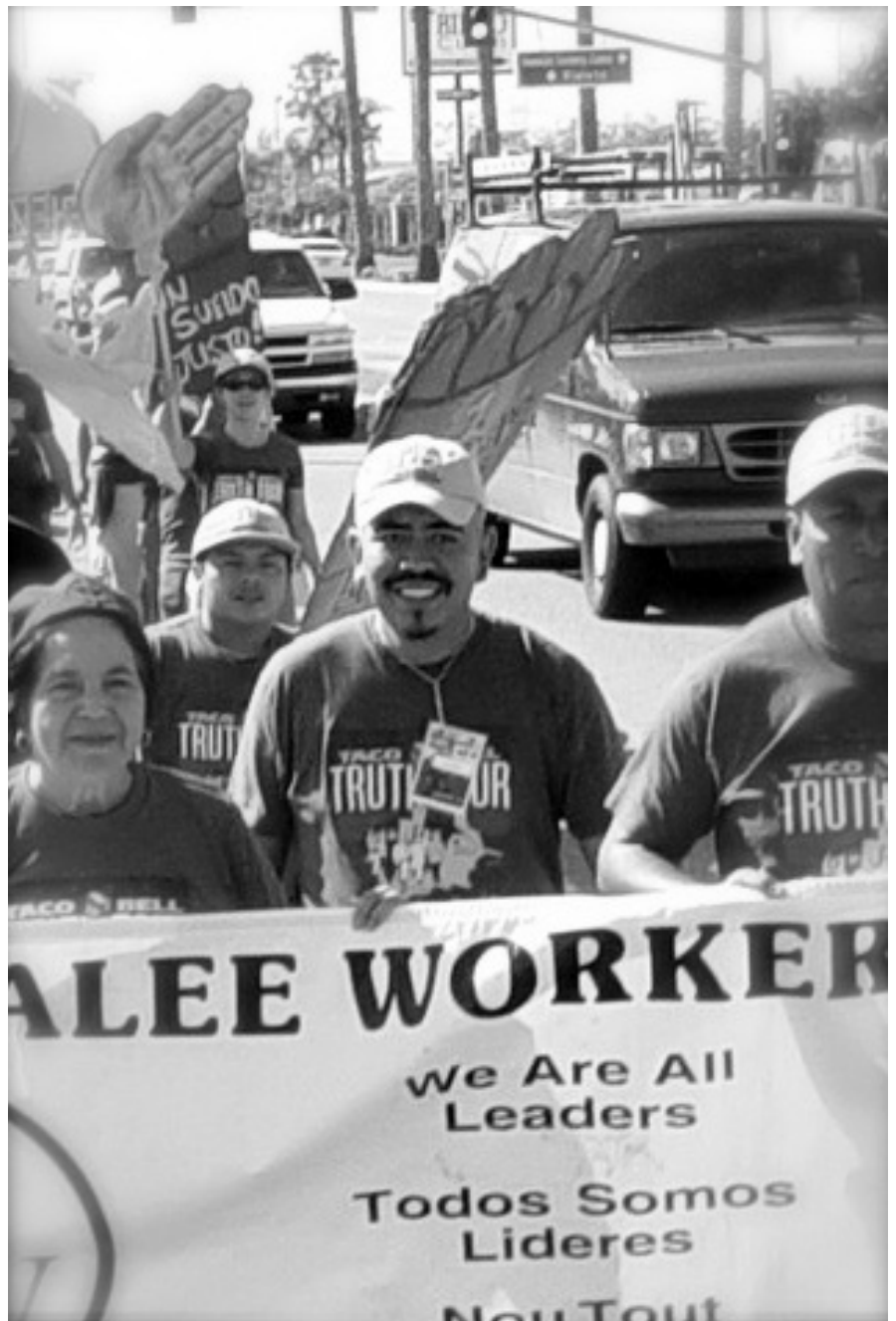
<http://www.hrw.org/en/node/87398>China

A page run by Human Rights Watch to catalog all of the human rights issues currently facing China and to keep a historical record of human rights abuses in the past.

LUCAS BENITEZ

Lucas Benitez, a member of Coalition of Immokalee Workers and a farm worker himself, has become a leader in the fight to end slave labor, human trafficking and exploitation in agriculture fields across the U.S. The CIW partnered with the Robert F. Kennedy Center for 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. In March 2005 and April 2007, CIW signed historic agreements with Yum! Brands (parent company for Taco Bell) and McDonalds, respectively, implementing the CIW's demand for the one penny more per-pound wage increase. RFK Center and CIW are working to broaden consumer and government awareness to instigate legislative change to eliminate the exploitation and enslavement of U.S. farm workers. RFK Center 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.

Farming has become a multi-billion-dollar industry in which corporations negotiate with growers to purchase mass quantities of product for the lowest possible prices. To maintain profits and income for growers, suppliers and labor contractors, farm workers' wages have been drastically reduced to far below poverty levels. Furthermore, the rights to organize and collectively bargain for farm workers are not protected by the National Labor Relations Act. Many of these workers have become enslaved and victims of gross human rights abuses. In response to this crisis, the CIW, a farm workers' rights group, was developed to promote fast food industry-wide change.



“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.”

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 US — 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 US 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 CEO's, 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 everyday 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 defend the rights of farm workers.

STUDENT SKILLS:

- Thinking critically
- Research and analyzing
- Writing
- Interpersonal & group relations

NEW YORK STATE LEARNING STANDARDS:

- Social Studies Standard 1: History of the United States and New York
 - Intermediate KI 3 PI 1, 3, 4; KI 4 PI 1, 2, 4
- Social Studies Standard 4: Economics
 - Intermediate KI 1 PI 1, 2, 4, 5, 6; KI 2 PI 1, 2, 3, 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Intermediate KI 1 PI 1, 3; KI 3 PI 2, 3; KI 4 PI 1, 3
- English Language Arts Standard 1: Language for Information and Understanding

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Show a tomato to students. Ask them “What do you see? Instruct the 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, the teacher may 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 the 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 move the words around into a hierarchy or create a concept web and respond in writing in their journals or notebooks.
- Read the two 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 transcribed text at <http://seattletimes.nwsources.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).

- After reading, ask the students how the two quotes reflect the work behind the tomato.

- Intermediate Reading PI 1, 2, 3, 4, 6; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Intermediate Reading PI 1, 3, 4; Writing PI 1, 2
- English Language Arts Standard 4: Language for Social Integration
 - Intermediate Listening/Speaking PI 1, 2; Reading/Writing PI 2, 3

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
<http://www.speaktruth.org/> Click Defenders/Click Interview/Scroll to Lucas Benitez
- Google video, Immokalee: From Slavery to Freedom
<http://video.google.com/videoplay?docid=432032765491018200#>
- Editorials and op-ed pieces from NYS Newspapers on Farmworkers Fair Labor Practices Act
- Tomato

ACTIVITY 1:

- Distribute to students the biography of Lucas Benitez
<http://www.rfkcenter.org/print/248>
- Show students the video: 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.
<http://video.google.com/videoplay?docid=432032765491018200#>
- After viewing the video, discuss the following questions with the class:
 - 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 the tomato growers get away with paying them 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. There are wonderful photo essays, video clips of current actions. Since the Taco Bell victory in 2005, CIW had won victories from MacDonalds, Burger King, and food service giants Aramark and Sodexo. Their current campaigns are focusing on supermarket chains, such as Ahold, (Stop and Shop), Publix, Kroger, and Chipotle.

ACTIVITY 2:

- Ask the students the following questions:
 - What is the state of food production in the United States?
 - How are farm workers treated nationally?
- Have the following quote on the board or interactive whiteboard.
- Instruct the students to respond to the quote 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.

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.

STUDENT ACTIVITIES (CONTINUED)

- Ask students the following questions prior to showing the Fair Food Project Web site:
 - 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/> There is a teacher and a student resource center with action guide. The section “About this Documentary” had other wonderful resources.
- After viewing the Web site, 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 make change in terms of improving 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 towards 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 might be some things you could do from where you are to get involved and support fair food?

ACTIVITY 3:

- Prior to assigning the students the editorials, ask the following questions:
 - How do you think farm workers 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. and decide their position on the legislation and what they think the next step should be.
- Ask the 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 these published in newspapers or online?
 - Who decides what is printed?
- Distribute to the students “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#ixzz0xgVWNzaei
- Ask them to read the editorial.
- Lead the class in a discussion after reading, 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?
 - Why do you think the author published this article on Thanksgiving day? What is the contrast she is making here?
 - What are some of the labor conditions the author describes 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 to the students “Don’t Kill Our Local Farms” op-ed in NY Post Jan. 23, 2010
 - http://www.nypost.com/f/print/news/opinion/opedcolumnists/don_kill_our_local_farms_Ji6VYXqZJLb4CFtNeQc3wK
- Ask them to read the editorial.

- After reading, lead the class in a discussion using the following questions:
 - Who is the author 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 to the students "Same Old Politics Hurts N.Y. Farmworkers" *Times Union* January 29, 2010
 - <http://albarchive.merlinone.net/mweb/wmsql.wm.request?oneimage&imageid=9368953>
- Ask them to read the editorial.
- After reading, lead the class in 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 actually happened to the bill to protect farm workers in New York state? Why?
 - What is the Farm Bureau's argument about changes in the 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 the 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>
- After reading, lead the class in 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 the 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 of the authors 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 the students the *NY Daily News* editorial of Friday August 6, 2010, which explains why the bill failed and who did not vote for it after committing to it.

<http://www.nydailynews.com/fdcp?l282854107765>

BECOME A DEFENDER

- Respond to the following quote. 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.

- Show students this quote 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."

Ask, 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 them to choose.

- On a personal level think about what you have done in your life to make a difference, and 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, 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 2 sources, Write the information IN YOUR OWN WORDS (no plagiarizing) LARGE enough to be read from a distance, and have graphics to illustrate your points. Your poster will be prominently displayed in the school, or you can send your poster to your state senator to encourage him or her to sponsor 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 the readers to support the Farmworkers Fair Labor Practices Act.
- Create a PowerPoint presentation to teach others about 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 them to support CIW to pay 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 your 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.

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.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you "Became a Defender"!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long "virtual" internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here ([link for materials](#))

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

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. They are housed in NYSUT headquarters and work closely with NYSUT on social justice education.

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 lobby for the passage of the Farmworkers Fair Labor Practices Act.

The Alliance for Fair Food (AFF)

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

AEF 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

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/>

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

Farmworker Justice

<http://fwjustice.org/>

Farmworker Justice is a nonprofit organization that 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

Equal Exchange

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

Michael Pollen

<http://michaelpollan.com>

Michael Pollen 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.

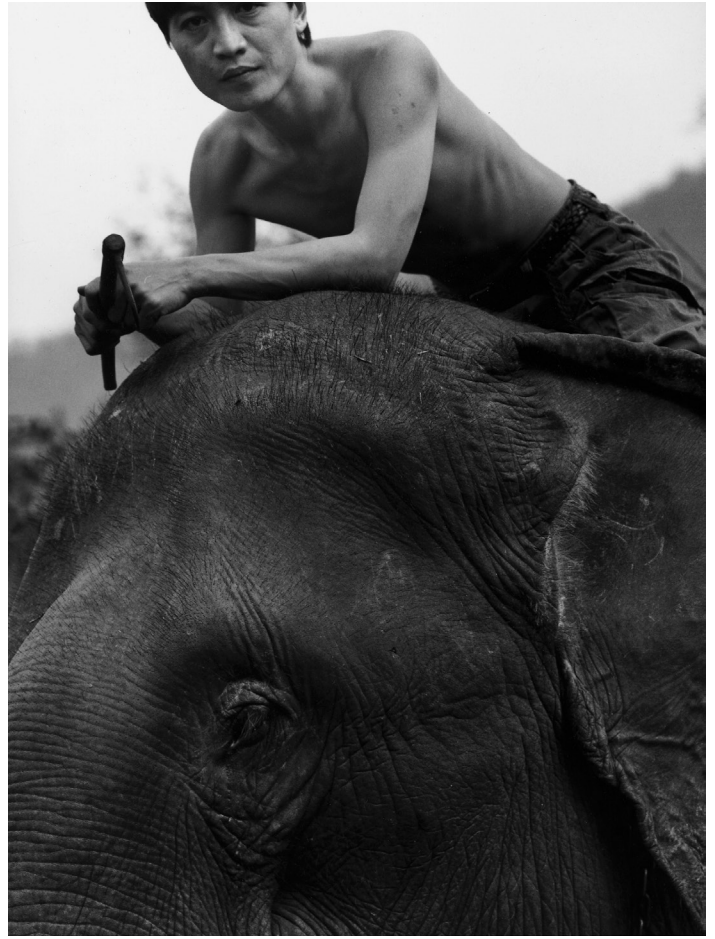
<http://www.foodincmovie.com/>

The documentary *Food Inc.* (2008) 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.

KA HSAW WA

"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 OF THE VILLAGERS. AT THE SAME TIME, IF I TURN MY BACK AND WALK AWAY, THERE WOULD BE NO ONE TO ADDRESS THE ISSUE."

Ka Hsaw Wa is the founder of EarthRights International, a nongovernmental organization that filed a precedent-setting lawsuit against a U.S. corporation for torture committed by its agents overseas. The suit charges that Burmese government agents hired by Unocal, a U.S.-based oil company, to provide security, transportation, and infrastructure support for an oil pipeline, committed extortion, torture, rape, forced labor, and extrajudicial killings against the local indigenous population. Ka Hsaw Wa knows about the abuses committed by the military regime firsthand. He has spent years walking thousands of miles through the forests of Burma, interviewing witnesses and recording testimonies of victims of human rights abuses. He has taught hundreds of people to investigate, document, and expose violations of international human rights. As a student leader in the 1980s, Ka Hsaw Wa organized pro-democracy demonstrations in Rangoon. He was seized and tortured by agents of the Burmese military regime, in power since 1962 (and renamed SLORC—State Law and Order Restoration Council—in late 1988). When police opened fire on peaceful demonstrators, one of Ka Hsaw Wa's best friends died in his arms. Ka Hsaw Wa fled into exile along the Thai border. To protect family members he took a new name, Ka Hsaw Wa, which means "white elephant." Ka Hsaw Wa's meticulously compiled documentation of systemic rape and forced labor is relied upon and cited by Amnesty International, Human Rights Watch, and other international organizations. He has collaborated on several books about the abuses, including *School for Rape* (1988): "Take over 300,000 men, many of them under the age of seventeen and largely uneducated. Force some of them to enlist at gunpoint and promise all of them a salary they never receive entirely. Give them guns and bombs. Train them to shoot, to crawl through the jungle at night, to ambush. Convince them that their enemies are ethnic minorities, students, women, anyone who disagrees with the government, and that these millions of people are traitors or infidels. Starve them. Withhold their mail and don't allow them to send any letters. Forbid them from visiting their families. Force them to beat each other for punishment. Abandon some of them if they are too sick to walk. Abuse them verbally and physically every day. Allow them plenty of alcohol and drugs. You have just created the army of Burma's ruling military regime." Ka Hsaw Wa's work, at tremendous personal risk, continues in the jungles of Burma. Ka Hsaw Wa has been awarded the Goldman Environmental Prize, Reebok Human Rights Award, Whitley Fund for Nature/Sting and Trudie Styler Award for Human Rights and the Environment, the Conde Nast Environmental Award, and the Ramon Magsaysay Award for Emergent Leadership for his work in defense of human rights and the environment. Ka Hsaw Wa splits his time between the U.S. and Southeast Asia offices of EarthRights International.



Ka Hsaw Wa, ©2000 Eddie Adams

I've been doing this for eleven years. Most of the time I coordinate fieldwork, collect information, conduct fact-finding missions, and train my staff to do the same, specifically in the pipeline area of the U.S. oil company Unocal. We currently have a lawsuit pending against Unocal. The crux of the case is that a U.S. company is using human rights abuses to further their profit margins.

We interview people inside Burma and ask questions about human rights violations perpetrated by the military government. We hear cases of torture and forced labor, forced portering and rape, and extrajudicial killings. Sometimes I collect information outside of Burma along the Thai border and at other times I collect it in the refugee camps.

The villagers who support us keep in touch secretly or by code. We use radios and GPS (Global Positioning Systems) to find our way through the jungle. It is extremely dangerous. There are a lot of military bases. We listen to the radio in order to track the military's movements and to avoid being caught. I wear black clothes and carry a backpack. We travel with a maximum of three people at a time. Sometimes, the military walks across the path just in front of us, so close we can touch them. We have to be very careful. I have been shot at twice.

We make our decisions based on the movement of the troops. Normally, we don't go into the villages because it's

so dangerous. Instead, we ask the people to come secretly to the jungle because we don't want to expose ourselves to them and also because we might put them in jeopardy. Among the villagers, there are spies for SLORC, the local military organization. Therefore, we must be very, very careful.

There are many human rights violations directly connected to the Unocal pipeline. The most common is forced labor and portering. The latter occurs when soldiers force villagers to carry their ammunition, their supplies, and food. The porters are not paid for their labor and, at times, they try to escape and to report these crimes to the authorities. If they are caught, the porters may be tortured, imprisoned, or possibly killed by members of SLORC. This happened recently to a close friend of mine. He and a group of villagers had been collecting information for me in order to help themselves and to raise public awareness of local human rights violations. SLORC suspected him of these activities and killed him.

Likewise, in the last four or five years, I have heard of twelve to fifteen rapes against local women by SLORC soldiers providing security for the pipeline. Two of these rape victims are plaintiffs in our lawsuit. The whole area is crawling with soldiers and these women were raped while walking between their village and a nearby farm.

In response to abuses like these, I organized a group of students in 1988 to protest against SLORC and to demonstrate for democracy. Though I was living in Rangoon, each student in my group organized a demonstration in the towns outside Rangoon. Eventually, there were protests all over Burma to educate people about democracy and to resist SLORC. During one demonstration in Rangoon, two of my friends were shot. One died there with me; the other was shot through the mouth and jaw. I carried him to the hospital but, in order to escape, I had to abandon him.

I didn't want to leave Burma and my elderly parents, so I decided to go to an area outside of Rangoon. At that time, I stayed in the jungle and observed the terrible lives of the villagers. In the morning, the villagers took hoes and baskets and were forced to build things for the military. One day the owner of the house that I was living in said, "Tomorrow I have to go and work for the dogs again." "What are you talking about?" I asked. "The villagers refer to the soldiers as dogs because they hate them," he replied. "We don't have time to do anything we need to do because we always have to work for them. We don't get any pay." Then, I got a letter from my mum saying, "Son, it's too dangerous. Wait for me and I will come to see you." My mother came and I said goodbye to her.

I walked through the jungle for five days to the Karen area with another student and a villager. As we neared the village, I saw a sight that I will never forget. I saw a dead woman with a large tree branch in her vagina. I walked to the village and I asked about her. The villagers told me that she was a nurse and that a group of soldiers had taken her to cure one of their comrades who had contracted malaria. Instead, they raped and killed her. It was so sad.

I stayed around the village for quite a while. This totally

changed my life. Since no one was doing interviews at the time, I decided to do some. I talked to everyone. I talked to one mother whose son had committed suicide because a group of soldiers had forced him to have sex with her. The soldiers then clapped their hands and called the boy a motherfucker. The son later killed himself out of shame. The mother was heartbroken. It was then that I made the decision to work for these people.

In the beginning, I had neither a pen nor paper to work with. I went to the Karen National Union (KNU) resistance authority and was dismissed as just another young student. The union told me that this kind of incident happened all the time and that no one cared. They told me not to bother, but to take arms and to fight the soldiers. I didn't know how to go about the work I wanted to do without the necessary resources or support. I kept approaching the KNU and asked them to buy me a tape recorder, paper, and a pen with which to write down and pass along important information to the concerned people. They simply told me not to fool myself.

I made a decision to continue working on the testimonies. All that I could do was to talk with the people and to absorb their stories as best that I could. We were living in the middle of the jungle, so I decided to go to a town to get some paper and a pen. I used these resources to write messages to people, but no one listened and no one even cared. "What am I doing?" I thought. I was so frustrated.

Finally, in the beginning of 1992, I met a man by the name of Kevin Heppner. He was a Canadian and together we started doing human rights documentation. I translated the testimonies to English, he typed them, and we sent them to anyone who might be interested. Kevin primarily sent the information to human rights groups like Amnesty International because I didn't have papers to cross into Thailand. I got arrested four or five times in Thailand because I was illegal there. They'd put me in jail for seven days and then release me. It was extremely difficult. In the beginning, we were very poor. Finally we met a woman from France who gave us money for paper and mailing. I was so happy that we could finally do something.

In Burma, I was arrested before the student uprising and tortured as well. A friend of mine had had a fight with one of the authorities' children and then had disappeared. Although I didn't know where he had gone, the authorities tortured me and insisted that I tell them of his whereabouts.

The torture began with something referred to as the "motorcycle ride," in which I was forced to assume a specific position and to utter the sounds "vroom, vroom, vroom." Once I was exhausted, my shins were beaten with a special tool with a tough outside and pure metal core. Next, I was subjected to "the railway." I had to pretend to ride a railway and to call out the name of each stop.

If I didn't know the name or if I pronounced it incorrectly, I was beaten. They would beat me continuously and let me break, asking me the same question repeatedly. Finally, I couldn't say anything more and they didn't believe me. Before I passed out, I was tortured once more. There was a cement floor with a pile of sharp rocks in one corner. These rocks were typically

used for roads and construction. I was forced to swing myself across them until I would talk. "I can't say anything," I said. They continued to torture me until the pain was unbearable. They stepped on my back and asked me whether I was going to talk. Again, I responded that I didn't have anything more to say and they kicked me. Two of the soldiers, their faces covered, held me and proceeded to punch and kick me. I was so angry but all I could do was to look at them. I finally started to throw up blood and passed out. Although the entire ordeal lasted for about three days, I've seen worse. Some of my friends have been shot and killed.

A lot of my former classmates now have their Ph.D.'s in the United States. They are educated and come here with money. 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 of the villagers. I see the situation worsening and I blame myself for not being able to do enough. At the same time, I can't quit. If I turn my back and walk away, there would be no one to address the issue.

In 1994, one of my friends died and I wanted to give up. I decided that I had to do something for myself. I needed an income to be able to give money to the people. "If I turn my back," I thought, "who is going to do this work?" The suffering would never end. Although it was a hard decision to make, I decided not to stop working for the people. I committed myself to poverty, living in the jungle with very little available food. There was a time when I wanted to shoot myself when there wasn't any water and we had to eat raw rice. We couldn't cook for fear that the soldiers might see the fire. One of us contracted malaria and we didn't have any medicine. It was very cold in the hills and all we had was a sheet of plastic and a blanket to cover ourselves. Some people felt sorry for us and gave us a hammock. In the rainy season, life was very tough. Although we hung our hammocks to avoid the leeches on the ground, in the morning we realized the leeches had fallen from the trees and sucked our blood.

We knew the difficulty of the situation, but if we wanted to help the people, we had to make big sacrifices. At times we felt dumbfounded because we had committed a great deal of time without seeing significant results. At one point, I saw the documentation in the trash that we'd been working so hard on. It had been crunched up and thrown away. I felt heartbroken, though I understood that the issue they were working on was different than ours. I had to be open-minded and to understand the situation. It was so difficult for us to get that piece of paper mailed and to document the suffering that the people had endured. We have an ideal goal: we just want people to be treated like human beings.

I don't know if courage comes from power or from pain. I remember a time that I listened to someone's testimony and my whole body began to shake. It was the most horrible thing I had ever heard. The wife of a revolutionary had been arrested in an attempt to get to her husband. The soldiers killed their baby and burned it, then forced the mother to eat it because the father didn't come back. Tales like this repulse me and simultaneously give me courage. The suffering that I have endured is nothing compared to theirs. These people's needs are greater than my own.

BULLYING: DOES COURAGE COME FROM POWER OR PAIN?

KA HSAW WA

LESSON GRADE LEVEL: GRADES 6 - 8

HUMAN RIGHTS ISSUE: MULTI-NATIONAL CORPORATE RESPONSIBILITY

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 2:** Freedom from Discrimination
- **Article 3:** Right to Life, Liberty, Personal Security
- **Article 5:** Freedom from Torture and Degrading Treatment
- **Article 7:** Right to Equality Before the Law
- **Article 19:** Freedom of Opinion and Information
- **Article 20:** Right of Peaceful Assembly and Association
- **Article 23:** Right to Desirable Work and Join Trade Unions
- **Article 25:** Right to Adequate Living Standard
- **Article 30:** Freedom from State or Personal Interference in the Above Rights

TIME REQUIREMENT:

- Anticipatory set – 80 minutes
- Individual activity – 40 minutes
- Eight activities – 320 minutes

GUIDING QUESTIONS:

- An inevitable consequence of being a member of society is to experience or witness discrimination or oppression. In what ways do people contribute to, cope with, or avoid this phenomenon? What roles do indifference and courage play?
- How does this apply to the perpetrators, victims, bystanders, and defenders within specific situations involving the jungles of Burma, the Holocaust, or students' own lives?

OBJECTIVES:

After this lesson, students will be able to

- Relate the concept of bullying in their own lives to new information.
- Identify significant literary elements (including metaphor, symbolism, foreshadowing, irony) in a poem and use those elements to help create original poetic devices to interpret the work.
- Produce an original poem focused on the concepts of indifference, courage, and perseverance.
- Listen and speak about personal experiences that relate to new information.
- Evaluate and apply vocabulary words in various contexts to facilitate generalization.
- Collect data, facts, and ideas on Ka Hsaw Wa and corporate responsibility; discover relationships, concepts, and generalizations integrated with bullying between the Holocaust, Ka Hsaw Wa's life, and their own experiences.
- Develop information with supporting materials such as sensory/reporter notes, facts, details, examples and exclude extraneous materials.
- Synthesize information to select, organize, and categorize information to produce an original poem and slideshow in sequential steps.
- Analyze and evaluate information from a variety of perspectives and recognize the relative validity of divergent points of view.
- Write a poem to create narration to be used under a sequence of slides for an original Movie Maker slideshow comparing and contrasting a bullying situation with Ka Hsaw Wa's story.
- Listen attentively to others and build on others' ideas in conversation and class discussions.
- Gather a collection of Internet-based photographs or video clips to demonstrate a particular point for slideshow.
- Evaluate information to justify speaking out against bullies and not being a bystander.

STUDENT SKILLS:

- Writing and application of the writing process
- Writing in a variety of genres
- Grammar and mechanics
- Gathering and using information for research
- Critical thinking and problem solving

NEW YORK STATE

LEARNING STANDARDS:

- English Language Arts Standard 1 Language for information and understanding
 - Intermediate Reading PI 1, 2; Writing PI 1, 2, 4
- English Language Arts Standard 2 Language for literary response and expression
 - Intermediate Reading PI 1; Writing PI 3
- English Language Arts Standard 3: Language for critical analysis and evaluation
 - Intermediate Reading PI 1, 3; Writing PI 1
- English Language Arts Standard 4: Language for social interaction
 - Intermediate Reading PI 1, 2; Writing PI 1, 2
- Social Studies Standard 1: The History of the United States and New York
 - Intermediate KI 2 PI 3; KI 4 PI 1, 2
- Social Studies Standard 2: World History
 - Intermediate KI 1 PI 1; KI 3 PI 1, 2; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 4: Economics
 - Intermediate KI 1 PI 1, 2, 4; KI 2 PI 4
- Social Studies Standard 5: Civics, Citizenship, and Government
 - Intermediate KI 1 PI 1; KI 4 PI 1, 2
- Health, Physical Education, and Family & Consumer Sciences Standard 2: A Safe and Healthy Environment
 - Intermediate Physical Education KI 1 PI 3
- Health, Physical Education and Family & Consumer Sciences Standard 3: Resource Management
 - Intermediate Family & Consumer Sciences KI 1 PI 2

- Career Development and Occupational Studies Standard 3a: Universal Foundation Skills
 - Intermediate Thinking Skills KI 2 PI 1
 - Intermediate Personal Qualities KI 3 PI 1
 - Intermediate Managing Resources KI 7 PI 1
- The Arts: Dance, Theater, Music, and Visual Arts Standard 2: Knowing and Using Arts Materials and Resources
 - Intermediate Visual Arts KI 2 PI 2

MATERIALS:

- *Speak Truth to Power* interview <http://www.speaktruth.org/> Click on Defenders/click Defenders list/scroll to Ka Hsaw Wa
- Vocabulary
- Student handouts
- Internet connection
- PowerPoint template

VOCABULARY:

- Lawsuit
- Profit margin
- Pending
- Perpetrate
- Porter/portering
- Extrajudicial killings
- Refugee
- Plaintiff
- Demonstration
- Atrocities
- Testimonies
- Repulse

STUDENT ACTIVITIES

ANTICIPATORY SET

- Begin a dialogue with the students on what it means to stand up to bullies.
- After a brief discussion, give students Handout #1, Journal Entry #1 (Link for the PDF)
- Instruct the students to write a short narrative describing a time when they stood up for someone else.
- When students have finished, ask them to share their situations and experiences in a class discussion.
- Write these names on the board:
 - Perpetrators
 - Victims
 - Bystanders
 - Defenders
- Discuss and brainstorm the characteristics of each person. Have students write the description under the appropriate heading.

ACTIVITY 1

- Give students Handout #2 Vocabulary List (Link for the PDF)
- Students are to work in pairs to find the definitions of the words.
- Once students have defined the words, they are to create sentences using the words appropriately.
- Students will share the definitions and sentences in a class discussion.

ANTICIPATORY SET: VOCABULARY SCAVENGER HUNT

- Upon entering class, students are given a Post-it with either the definition or a vocabulary word.
- Time the students to see how long it takes them to find their match. Students quickly sit down when they find a match.
- Review the words and definitions and discuss how they can be used.

ACTIVITY 1

- Have students work in pairs.
- Assign students to choose a minimum of 15 vocabulary words and definitions.
- Students are to write a mini-story using these vocabulary words in the correct context.
- This counts as a quiz grade

ANTICIPATORY SET:

- Repeat Day 3's anticipatory set

ACTIVITY 1

- Give the students Handout #3 Journal Entry #2 (Link for the PDF)
- Instruct the students to write their thoughts inside the box on: What kind of people do you see getting picked on?
- When done, ask students to share their answers with the class.
- Students can volunteer to write their answers on the board.

ACTIVITY 2

- Give students Handout #4, Building Perspectives (Link for the PDF)
- Ask students to complete the feelings/traits worksheet individually to categorize the traits and feelings of a victim, perpetrator, and defender.
- Instruct the students to log the words they don't know and look up the meaning.
- When done, ask students to justify their answers in a class discussion.
- Students will share their experiences and examples.

- Precedent
- Extortion
- Indigenous
- Meticulously
- Sweatshop
- Exploit
- Activist
- Suppression
- Courage
- Perseverance
- Indifference
- Bystander
- Self-doubt

CONCEPTS:

- Culture
- Empathy
- Needs and wants
- Justice
- Decision making
- Civic values
- Human rights

TECHNOLOGY REQUIRED:

- Internet
- Windows Movie Maker®

ANTICIPATORY SET

- Give to students Handout #5 Ka Hsaw Wa Guiding Questions (Link to the PDF)
- Have students read through the questions aloud.

ACTIVITY I

- Give students the story of Ka Hsaw Wa from the book, *Speak Truth to Power*.
 - <http://www.speaktruth.org/>
- Have students take turns reading the story aloud.
- When the story has been completed, instruct the students to answer the questions individually.
- Review the answers aloud with the class.

ANTICIPATORY SET

- Give students Handouts # 6 and #7 Sensory Notes and Reporter Notes (Link to the PDF)
- Have students work in pairs.
- Instruct students to fill in the sensory notes organizer, Handout # 6, from the perspective of Ka Hsaw Wa's five senses in the story.
- Using Handout # 7, have students classify the roles of the perpetrators, bystanders, and victims according to Ka Hsaw Wa's story.

ACTIVITY I

- Give students Handout # 8
- Have students read Pastor Neimoller's quote and write an interpretation on the guiding questions.

ANTICIPATORY SET:

- Give students Handout #8, Developing Inter-textual Connections (Link to the PDF) and Courage (Link to the PDF)
- Ask students to read the quote written by Pastor Martin Neimoller and answer the following:
 - Why do you think it is important to speak up when there is injustice?
 - Describe the benefits and risks involved with speaking out.
- Have students work in pairs.
- Instruct students to classify and organize the similarities between the three situations; their own experiences with bullying, Ka Hsaw Wa's story, and the Holocaust.
- After completing the worksheet, have students answer the following:
 - Who are the heroes in each encounter?
 - Who are the ones that show courage, who persevere, and take action to speak out against injustice?
 - Students will share their information in a class discussion.
 - Extension/homework.

CULMINATING ACTIVITY:

- Give students Handout #9 Movie Maker slideshow template and directions
- Review directions for storyboard.
- The slideshow will consist of a sequence of thematic connections.
- There should be a minimum of 14 slides and a maximum of 23 slides unless there are requirements to provide accommodations and/or modifications.

The school needs to provide the space and support for students to take a leadership role and responsibility for stopping bullying in their school.

- On a personal level, try to understand how your actions impact others and work to create a safe environment for all the students in your school.
- On the school level, take the Bully Free temperature to see if your school is a “safe” learning environment.
- Create a “Bully Free Zone” with identified safe places, safe staff/teachers, an alert box for students to flag issues or perceived issues.
- Write the No Bullying Code of Conduct that includes responses from students who bully or falsely accuse someone of bullying.
- Host an evening for parents to highlight achievements in creating a Bully Free School.
- Students can create a movie about bullying using Windows Movie Maker®
- Handout #10 and #11 tell how to make a movie.
- Students can present the movie to their school, board of education and community.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you “Became a Defender”!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long “virtual” internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

Bullying.org — Where you are NOT alone!

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

An interactive website with information about bullying and how to prevent it. The organization provides resources and educational programs to individuals, families, schools, community organizations to help educate against bullying.

Stop Bullying Now

<http://www.stopbullyingnow.hrsa.gov/kids/>

This is an interactive website for children with explanations of what bullying is, what they can do to prevent bullying, and has games and Webisodes. There is also an adults' page that has state-by-state anti-bullying laws, tip sheets, and other resources.

CNN: Stop Bullying: Speak Up

<http://www.cnn.com/2010/US/studentnews/09/30/antibullying.resource/index.html>

This is a website for students, parents and teachers. It includes tips for teachers and parents on how to talk with their children about bullying and videos for students with interviews with kids who have been bullied and their reactions and feelings.

Kids Turn Central — Anti-Bullying Resources.

<http://www.kidsturncentral.com/links/bullylinks.htm>

An interactive website for children from the UK, showing that bullying is not just a problem in the United States.

The Ellen DeGeneres Show — Anti-Bullying Web site

http://ellen.warnerbros.com/2010/10/resources_to_help_stop_bullying_0930.php

This popular comedienne and daytime show host provides resources for children and supports the Trevor Project.

The Humane Connection — Banishing Bullying

<http://humaneconnectionblog.blogspot.com/2010/09/banishing-bullying-5-anti-bullying.html>

The site has multiple links to resources for kids on bullying and how to stop it.

Bullying Information Center at Education.com

<http://www.education.com/topic/school-bullying-teasing/>

This site has information on cyberbullying, school bullying and raising children in the digital age.



“FEW 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 IT IS THE ONE ESSENTIAL, VITAL QUALITY OF THOSE WHO SEEK TO CHANGE A WORLD WHICH YIELDS MOST PAINFULLY TO CHANGE. AND THOSE WITH THE COURAGE TO ENTER THE MORAL CONFLICT WILL FIND THEMSELVES WITH COMPANIONS IN EVERY CORNER OF THE GLOBE.”

— 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 those 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 the 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 over fifteen million trees, produced income for eighty thousand people in Kenya alone, and has expanded its efforts to over 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 and controlled press as an exemplary citizen. A few years later, when Maathai denounced President Daniel 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 divorcees." 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 today continues 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, © 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."

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 nongovernmental 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.

STUDENT SKILLS:

- Identify a variety of sources of information
- Evaluate data
- Draw inferences
- Use higher level thinking skills of comprehension, analysis, synthesis, and evaluation
- Participate in group planning and discussion

NEW YORK STATE LEARNING STANDARDS:

- Social Studies Standard 2: World History
 - Intermediate KI 1 PI 1, 2; KI 3 PI 1, 2, 3; KI 4 PI 1, 2, 3, 4
- Social Studies Standard 3: Geography
 - Intermediate KI 1 PI 2, 3, 4; KI 2 PI 1, 2, 3, 4
- Social Studies Standard 4: Economics
 - Intermediate KI 1 PI 1, 2, 3; KI 2 PI 1, 2, 3, 4, 5
- Social Studies Standard 5 Civics, Citizenship, and Government
 - Intermediate KI 1 PI 1, 3; KI 3 PI 1; KI 4 PI 1, 2, 3
- English Language Arts Standard 1: Language for Information and Understanding
 - Intermediate Reading PI 1, 2, 3; Writing PI 1, 2, 3, 4
- English Language Arts Standard 3: Language for Critical Analysis and Evaluation
 - Intermediate Reading PI 1, 3, 4;

STUDENT ACTIVITIES

ANTICIPATORY SET:

Distribute to the students the lyrics to the song "Paper and Ink" by Tracy Chapman. Have students listen to the song while they follow along with the lyrics. (symbol for link)

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 to a speech and read along 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. (symbol for link)

"There is a direct correlation between democracy, respect for human rights and respect for the environment. And where people are voiceless, democracy fails, corruption runs rampant, rights are systemically abrogated, and the environment is destroyed."

—Kerry Kennedy

"It is no coincidence that, in the United States the poorest communities, with the least political clout, are consistently those which suffer the largest burden of environmental devastation."

—Kerry Kennedy

Transcript of Kerry Kennedy's speech at Cooper Union

<http://www.greenbeltmovement.org/a.php?id=79&cn=1>

- Students watch the video clip on deforestation
- "Long Hi Rez: Saving Our Rainforests—The Lungs of Our Planet," with Harrison Ford
<http://www.bing.com/videos/watch/video/long-hi-rez-saving-our-rainforests-the-lungs-of-our-planet/1947c12116d3f2f395681947c12116d3f2f39568-165195940987?q=deforestation%20video%20harrison%20ford>
- Instruct the students to respond to the video while watching by writing reactions to what they see.
- Students share responses in a group discussion

- Writing PI 1, 2
- English Language Arts Standard 4: Language for Social Interaction
 - Intermediate Listening/Speaking PI 1, 2; Reading/Writing PI 2, 3
- Mathematics, Science, and Technology Standard 4: Science
 - Intermediate Physical Setting KI 2 PI 1
 - Intermediate Living Environment KI 5 PI 1; KI 6 PI 2; KI 7 PI 1, 2

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=LDqrlqTyw0>
- Transcript of Kerry Kennedy’s speech at Cooper Union (along with Wangari Maathi’s speech) in attached PDF file.
- Wangari Maathai and the Green Belt Movement <http://greenbeltmovement.org/w.php?id=93>
- Wangari Maathi interview www.speaktruth.org

ACTIVITY 2

- Working in teams of three, students divide words and find definitions. Students share as a class. (symbol for link to vocabulary document)

ACTIVITY 3

- Students read the interview of Wangari Maathai and answer the following discussion questions. (symbol for link to *Speak Truth to Power*)
- 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 happened 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 end 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 foresters’ seedlings anymore.
 - Explain the goals and purpose of the Green Belt Movement.
 - Explain how Wangari Maathai was a courageous person.
 - Interpret Maathai’s quote when she states, “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” (symbol for link)
- Students discuss answers to questions and the video.

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. This campaign is one started by Wangari Maathai 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

- Students will create PSA (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 neighborhood by writing letters and taking them to supermarkets and other stores that use plastic bags and requesting 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 Senator 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/howtoplant/index.asp>
- <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.
- Become a volunteer in International Coastal Cleanup Day in your own neighborhood! This is the only documented cleanup in the world!
- http://www.oceanconservancy.org/site/PageServer?pagename=icc_about
- Interview your local recycle truck driver to find out more information on where the plastic bags end up.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you “Became a Defender”!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long “virtual” internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded here ([link for materials](#))

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

ADDITIONAL RESOURCES

Baskets of Africa

www.basketsof africa.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

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.

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

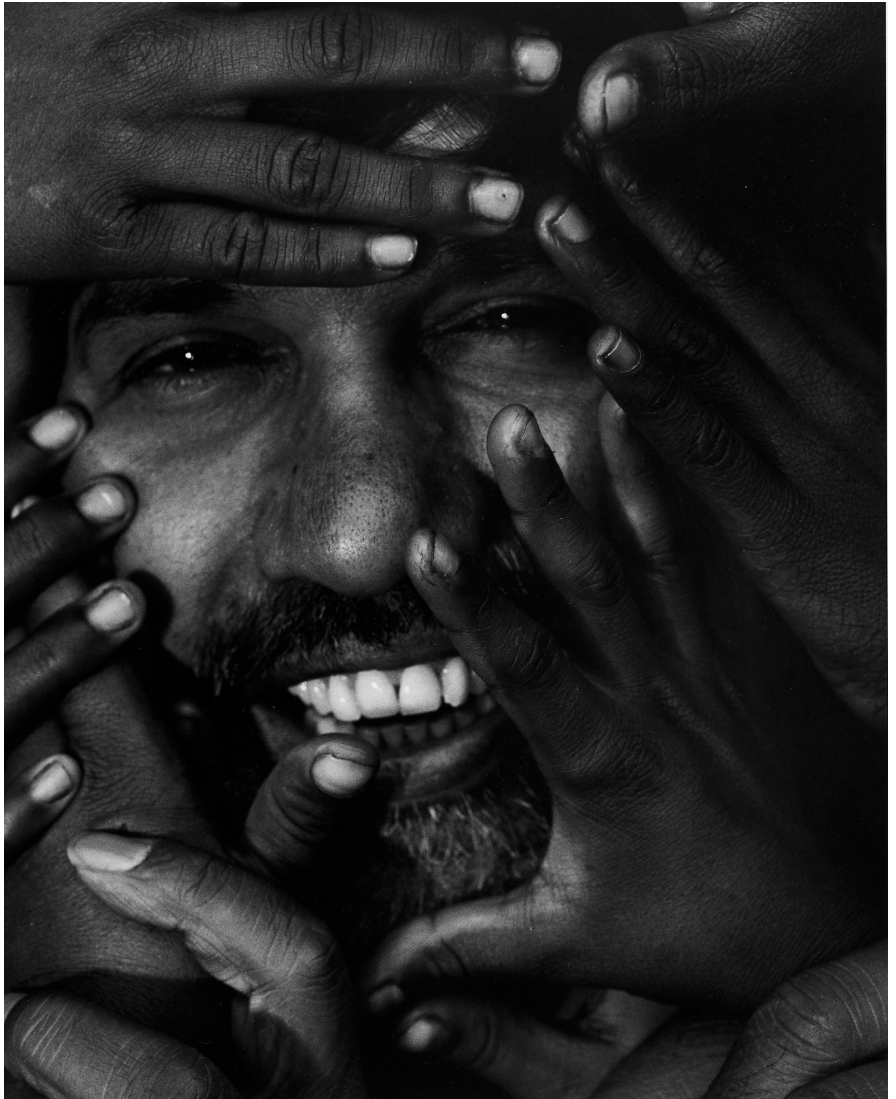
— ROBERT F. KENNEDY

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 over 75,000 bonded and child slaves in India and developed a successful model for their education and rehabilitation. Kailash has emancipated thousands of children from bonded labor, a form of slavery where 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 U.S. 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 death threats for his work. The constant 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 over 140 countries.

Kailash Satyarthi was the recipient of 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."



Kailash Satyarthi, ©2000 Eddie Adams

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 is now out on bail on false charges brought against him by a disgruntled carpet export company executive, after Satyarthi appeared on an exposé aired on European television. The constant death threats are taken seriously—two of Satyarthi's colleagues have been murdered. Satyarthi heads the South Asian Coalition on Child Servitude, which he cofounded in 1989. Under his leadership, SACCS carries out public awareness campaigns, advocacy, legal actions, and direct intervention to emancipate children and women from bonded and child labor. SACCS rallies national and international institutions and nongovernmental organizations to bring pressure on governments, manufacturers, and importers to stop exploiting illegal labor. Satyarthi organized and led two great marches across India to raise awareness about child labor, and, in 1998, organized over ten thousand NGOs around the world to participate in the Global March Against Child Labor. Still there is much to do. There are 6 to 10 million children in bonded labor in India alone. There are 250 million children forced into child labor across the world, including 246,000 children working at agricultural labor and in

sweatshops in the United States. Satyarthi's job has just begun.

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 nongovernmental 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 nongovernmental 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 and action to address it.
- Create an action plan to fight child labor.

STUDENT SKILLS:

- Collecting data, facts, and ideas
- Discovering relationships, concepts, and generalizations
- Using knowledge from oral, written, and electronic sources.
- Interpreting information in one's own words
- Applying information from one context to another

NEW YORK STATE

LEARNING STANDARDS:

- English Language Arts: Standard 1 Language for information and understanding

- Intermediate Reading PI 1, 3, 4; Writing PI 2, 3, 4
- English Language Arts: Standard 2 Language for literary responses and expressions
 - Intermediate Reading PI 3, 4, 5; Writing PI 1, 3
- English Language Arts: Standard 3 Language for critical analysis and evaluation
 - Intermediate Reading PI 1, 3; Writing PI 1, 2
- English Language Arts: Standard 4 Language for social interaction
 - Intermediate Reading PI 2; Writing PI 2
- Social Studies: Standard 1 History of the United States and New York
 - Intermediate KI 1 PI 2; KI 2 PI 4; KI 3 PI 3; KI 4 PI 2
- Social Studies: Standard 2 World History
 - Intermediate KI 1 PII: KI 2 PI 1; KI 3 PI 1, 2; KI 4 PI 3
- Social Studies: Standard 3 Geography
 - Intermediate KI 1 PI 1; KI 2 PI 1
- Social Studies: Standard 4 Economics
 - Intermediate KI 1 PI 2, 4; KI 2 PI 3
- Social Studies: Standard 5 Civics, Citizenship, and Government
 - Intermediate KI 1 PI 1, 2; KI 2 PI 5; KI 3 PI 3; KI 4 PI 1

MATERIALS:

- Poem: "Questions from a Worker Who Reads" by Bertold Brecht, <http://www.rethinkingschools.org/publication/rg/RGQuest.shtml>
- A banana
- Student journals
- Articles on Child Labor on the Banana Plantations of Ecuador:
 - <http://www.hrw.org/en/news/2002/04/24/ecuador-widespread-labor-abuse-banana-plantations>
 - <http://www.timeforkids.com/TFK/kids/wr/article/0,28391,409798,00.html>
- Student question sheets (PDF FORMATS HERE)

- Video Clips of Kailash Satyarthi http://www.google.com/search?q=kailash+satyarthi&hl=en&rlz=IT4RNWE_enUS318US318&prmd=ivno&source=univ&tbs=vid:l&tbo=u&ei=3f17TO-xHoWDnQf4kZGdCw&sa=X&oi=video_result_group&ct=title&resnum=9&ved=0CDoQqwQwCA
- Kailash Satyarthi interview from *Speak Truth to Power* <http://www.speaktruth.org/ClickDefenders/ClickInterviews/scroll> for Kailash Satyarthi
- Stolen Childhoods resource <http://www.stolenchildhoods.org/mt/index.php>
 - Purchase DVD of Stolen Childhoods to view the Kailash Satyarthi section.
 - Texas fields – United States migrant children http://www.stolenchildhoods.org/mt/archives/videostories/texas_fields/index.php

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 them, "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, ask the students "How did this banana get to the grocery store?" Allow about five minutes for students to respond.

ACTIVITY 1:

Have the students sit in a circle.

- Hand students the poem, "Questions from a Worker Who Reads." ([link here](#))
- 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 the students the article "Hard at Work." Time for Kids January 24, 2003, vol 8 no. 14 <http://www.timeforkids.com/TFK/kids/wr/article/0,28391,409798,00.html>.
 - This is a story about a boy working on a banana plantation.

TEACHER TIP: This article would also be useful in 7th or 8th 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 to students the Human Rights Watch Article
- 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 the 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
 - 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 <http://www.speaktruth.org/> Click on Defenders/Click on list/scroll to find Kailash Satyarthi.
- Instruct students to answer the questions found on the worksheet "Meet the Defenders: Kailash Satyarthi. (PDF HERE)"
- After reading the interview and answering the questions, engage the 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 against 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
 - 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/
- After viewing, 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 the students to respond to the following quote 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 quote, do one or more of the following activities:
- Show the students Fair Trade: The Story video by TransFair <http://eqtvconnect.ning.com/video/801594:Video:1147>
- They could also see Green America’s website, What is Fair Trade? www.greenamericatoday.org/programs/fairtrade/whattoknow/index.cfm
- Show students the GoodWeave label 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 www.cafod.org.uk/content/download/5884/50213/version/2/file/bananasplit.pdf

DISCUSSION QUESTIONS:

- How does Fair Trade help fight against 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 are some products you can 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.)

Instruct students to choose one of the following to become a defender of human rights.

- Write a letter to your US 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 you are writing to.
- 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 2 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. Your poster will be prominently displayed in the 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 the readers to support the Education for All Act.
- Produce a song or video. (You would also 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 Create an action plan to raise funds to 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 children 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=t0D6K18wq8A&feature=related>
- See suggestions of 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 make your decision of 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
 - What Kids Can Do
 - A brief list of actions students can take to address child labor presented in the film “Lost Futures”
 - 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 nongovernmental 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
 - Explanation of federal grants that encourage states to develop programs to help children 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
 - Different 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

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to instill into each student that one voice, one person can make monumental changes in the lives of many. Tell us how you “Became a Defender”!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include parental consent form)
- A one-page summary of how the activity made a change in the lives of one person or many

THE PRIZES INCLUDE:

- A week long “virtual” internship at RFK Center
- An opportunity to meet the defender through a SKYPE visit,
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth to Power* Human Rights Defender
- A donation of a signed copy of *Speak Truth to Power* for the school library

The application and instructions for entry can be downloaded [here](#) (link for materials)

The deadline for all applications is the third week in November.

The winning student and teacher will be notified by the last week of January.

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. There are also many excellent clips 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

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/>

DVD and teacher resources are available from the American Federation of Teachers at

<http://www.aftstore.org/aft/productenlarged.asp?peid=283&pid=900376>



SPEAK TRUTH TO POWER

VOICES FROM BEYOND THE DARK

A play by Ariel Dorfman

Adapted from *Speak Truth to Power*, a book by Kerry Kennedy

A MESSAGE FROM THE PLAYWRIGHT

It has not been easy for these voices to reach us. First, they had to overcome fear. There is always fear at the beginning of every voyage, fear and its malignant twin, violence, at the beginning of every voyage into courage.

The bodies that housed these voices either suffered that violence personally or they witnessed that violence being visited upon another human being, a group, a nation. Some saw a father or a son or a wife abducted in the night and taken away. Others saw children made into warriors and forced to kill at an early age. Each one of them saw something intolerable: a man killed because of the color of his skin or the color of his opinions, people taken into airless chambers and executed in cold blood, soldiers turning their guns against the people, women hated because of their sexual choices. They saw ancestral lands being stolen from their owners, forests devastated, languages forbidden. They saw books censored, friends subjected to torture, youngsters made into slaves. They saw lawyers jailed and exiled because they defended the victims.

And then something happened. Something extraordinary and almost miraculous. They found a way of speaking out, decided that they could not live with themselves if they did nothing, they could not stain their lives by remaining silent. And as they spoke out, they discovered that not the violence, but the fear, slowly disappeared. When they spoke out and found others on the road with them, other voices, from near and far, they began to find ways of controlling that fear instead of letting the fear control them.

I had been preparing all my life for the chance to become a bridge for them. Ever since I was a child and was moved by the injustices I saw around me, and then as an adolescent as I realized that those outrages existed in far more grievous forms beyond my immediate horizon. Then as a young man when it was my turn to see a dictatorship take over my country, Chile, and watch my friends persecuted and murdered while I was spared, when it became my turn to go into exile and wander the globe and everywhere remark the same inequities mirrored in land after land, when it became my turn to try and figure out how I could write stories and find the words that explored the vast heart of human suffering and the vaster complexity and enigmas of evil, ever since then I had been waiting for the occasion to put my art yet one more time at the service of those who had kept me warm in the midst of my own struggles.

And I have been fortunate enough to have received those voices like you receive a blessing in the dark and to have given them a dramatic form. It took me my whole life to find a voice of my own to accompany these voices.

Take the voices home with you, carry them into the world. It is a world that needs changing. Knowing this, knowing this: the world does not have to forever be the way it is now.



ARIEL DORFMAN, the Chilean-American writer and human rights activist, is a distinguished professor at Duke University and has written books in Spanish and English that have been translated into more than 40 languages. His plays have been staged in over 100 countries and have received numerous awards, including the Laurence Olivier Award (for "Death and the Maiden," which was made into a feature film by Roman Polanski). His latest novel is *Americanos: Los pasos de Murietta*, and Houghton Mifflin will bring out the second volume of his memoirs in 2011. In July 2010 he had the honor of delivering the Nelson Mandela Lecture in South Africa.

ABOUT THIS PLAY

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.

LIGHTS RISE ON THE EIGHT ACTORS, FOUR MEN, FOUR WOMEN,
GROUPED SYMMETRICALLY.

FIRST VOICE (MALE)

Courage begins with one voice.
It's that simple.
I did what I had to do.
That is what we know.
You walk into the corridor of death and you know.

LIGHTS RISE ON THE MAN AND WOMAN, TO ONE SIDE,
SEPARATE FROM THE DEFENDERS.

MAN

They know. They can't say they don't know.

WOMAN

They can't say they don't walk into this with their eyes open.

FIRST VOICE (MALE)

You walk into the corridor of death and you know. You know this moment might be your last.

SECOND VOICE (FEMALE)

You walk into the corridor of death. . .

FIRST VOICE (MALE)

. . . and you know, you know this moment might be your last.

SECOND VOICE (FEMALE)

That is what you know.

FOURTH VOICE (FEMALE)

I know what it is to wait in the dark for torture and what it is to wait in the dark for truth. I did what I had to do. Anything else would have tasted like ashes.

WOMAN

They can't say they don't know.

THIRD VOICE (MALE)

I am told that as a child I reached out to others. I befriended pygmies, even though in my community, in the Congo, they were considered to be animals. I cut bread with them, I brought them to our house, I gave them my clothes. It was sick to society that I associated with pygmies, but I saw them as my friends, just like anyone else.

MAN

Guillaume Ngefa Atondoko.

WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
GUILLAUME NGEFA ATONDOKO APPEARS ON THE SCREEN.

Yes. He befriended pygmies as a child. Yes. Of course.

FIFTH VOICE (MALE)

For a month, I was sentenced to death and I had great fear.

MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
WEI JINGSHENG APPEARS ON THE SCREEN.

Then I thought to myself, "Wei Jingsheng, you will die anyway. Why die as a laughingstock to my enemies?" So I controlled my fear in that moment of crisis, and that moment passed. If you cannot prepare yourself for death, then you should not decide to defy the regime.

THIRD VOICE (MALE)

You walk into the corridor of death. . .

FIRST VOICE (MALE)

My name is Hafez Abu Seada. These scars across my face are from when they pushed me through a window. They asked me who was responsible for managing everything here at the Egyptian Human Rights Organization. I told them it was me. I wrote the report, I read it, I reviewed it, and I decided to publish it in a newspaper. This is our job, to point the finger at government errors. If we don't do this, who will?

MAN

Hafez Abu Seada, yes. That is his job.

WOMAN

And he was pushed through a window. Yes.

SECOND VOICE (FEMALE)

If we don't do this, who will? My name is Digna Ochoa. I am a nun and a lawyer. My father was a union leader in Veracruz, Mexico. In the sugar factory where he worked, he was involved in the struggles for running water, roads, and securing land certificates. Then he was "disappeared" and tortured—the charges against him, fabricated. And then I myself was "disappeared" and held incommunicado for eight days by the police. Now I felt in the flesh what my father had felt, what other people had suffered. I've always felt anger at the suffering of others. If an act of injustice doesn't provoke anger in me, it could be seen as indifference, passivity. . . One time we filed a habeas corpus on behalf of a man who had been "disappeared" for twenty days. The authorities denied having him in custody and then denied us access to the state hospital where we knew he was being held. During a change in shifts, I slipped in. I got to the door of his room, took a deep breath, opened the door violently and yelled at the federal judicial police officers inside. I told them they had to leave immediately because I was the person's lawyer and needed to speak with him. They didn't know how to react, so they left. I had two minutes, but it was enough to get him to sign a piece of paper proving he was in the hospital. Then the police came back. Fierce. They didn't expect me to assume an attack position—the only position in karate I know from movies, I suppose. Of course, I don't really know karate, but they thought I was going to attack. Trembling inside, I said that if they laid a hand on me they'd see what would happen. And they drew back, saying, "You're threatening us." And I said, "Take it any way you want."

SEVENTH VOICE (MALE)

My name is Doan Viet Hoat.

WOMAN MAKES A GESTURE AND NAME (OR IMAGE OF)
DOAN VIET HOAT APPEARS ON THE SCREEN.

SEVENTH VOICE (MALE)

I spent twenty years in Vietnamese prisons. Four of those were in isolation. I was forbidden pen, paper, books. To keep my spirits up, I sang. I talked to myself. The guards thought I was mad, but I told them if I did not talk to myself I would go mad. I tried to think of my cell as home, as though I had entered a religious way of life, like a monk. Zen meditation helped—with it you turn inside. And I managed to secretly write a report about conditions in the camp. I felt that if I kept silent in jail, then the dictators had won. I wanted to prove that you cannot, by force, silence someone who doesn't agree with you.

I continued to fight, even from within the prison walls. If we don't do this, who will?

THIRD VOICE (MALE)

My name is Abubacar Sultan.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
ABUBACAR SULTAN APPEARS ON THE SCREEN.*

When the war started in Mozambique, I decided to do something about the child soldiers. One particular seven-year-old boy changed my life. He was completely withdrawn from the world. He would be calm one day and cry continuously the next. Finally, he started speaking. He said he was living with his family when a group of rebel soldiers woke him up at night, beat him and forced him to set fire to the hut where his parents were living. And when his family tried to escape from the hut, they were shot in front of him and then cut into pieces. I will never forget his feelings, because he allowed me to kind of go inside him. Most of these kids were on the front, so that's where we went, into the war zones every day. On several occasions, we were almost shot down. But I didn't stop. Part of the explanation lies in religion (I'm a practicing Muslim). Yet there are many people like myself who never considered doing what I did. It must be something deeper, something inside, perhaps a kind of gift.

FIRST VOICE (MALE)

You walk into the corridor of death. . .

FOURTH VOICE (FEMALE)

I want to be free of these memories. My name is Dianna Ortiz. I want to be trusting, confident, adventurous and carefree as I was in 1987 when I came from the United States to the Western Highlands of Guatemala, an American citizen eager to teach young indigenous children to read and write in Spanish and in their native language and to understand the Bible in their culture. But on November 2nd, 1989, the Dianna Ortiz I just described ceased to exist. Now, at this moment, I hardly remember the life I led before I was abducted at age thirty-one. You may think this is strange but even at this moment, I can sense the presence of my torturers, I can smell them, I can hear them hissing in my ears. I remember. That policeman raped me again. Then I was lowered into a pit full of bodies—children, men, women, some decapitated, all caked with blood. A few were still alive. I could hear them moaning. Someone was weeping. I didn't know if it was me or somebody else.

PAUSE

The men who tortured me were never brought to justice. The American who was in charge of my torture was never brought to justice. So now

I know what few U.S. citizens know: I know what it is to be an innocent civilian and to be accused, interrogated and tortured. I know what it is to have my own government eschew my claims for justice and actively destroy my character because my case causes political problems for them. I know what it is to wait in the dark for torture and what it is to wait in the dark for truth. I am still waiting.

MAN

So she can't say she isn't walking into this with her eyes open, that we didn't warn her. She can't say she doesn't know.

THIRD VOICE (MALE)

One night, when I had escaped to Uganda, five people, all masked, kidnapped me and brought me to Kenya. I woke up in a sea of water. I was naked and had been sitting in that basement cell all night. I stayed in that water for about one month. They could freeze it, keep the water cold that you shivered uncontrollably, and then make it so hot you felt like you were suffocating. I was interrogated during the day. They would threaten to throw me off the roof.

WOMAN

A lie. We never threatened to throw him off the roof. Koigi Wa Wamwere is lying. Yes.

MAN

Yes. He lied about the treatment of forest workers in Kenya. And he lied when he wrote about corruption in government-controlled companies in Kenya.

WOMAN

He lies all the time. We should have thrown him off the roof.

THIRD VOICE (MALE)

Being in prison is tough, but it takes less courage to survive it than to come out of prison and continue where you left off, knowing you could go back. And I continued. I continued.

SIXTH VOICE (FEMALE)

We all continued.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
HINA JILANI APPEARS.*

The small successes count for a lot. They may be few and far between but the point is they are significant. We feel that something is there, a light at the end of the tunnel. And we have seen that light many times.

MAN

A lawyer from Pakistan, this Hina Jilani.

WOMAN

As if it wasn't enough to have this Hina Jilani around, there was her sister. Also from Pakistan, also a lawyer, her sister, Asma Jahangir.

EIGHTH VOICE (FEMALE)

My children are very worried about the death threats against me. I have had to sit them down and explain to them and even sometimes joke. "Okay, now what I am going to do is get myself insurance, so when I die,

you will be rich kids." But I know that our families may have to pay the price for our commitment, just like us. Just like us.

FOURTH VOICE (FEMALE)

The phone rang and the voice said, the man 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 with some guys and kill you."

MAN

I know your name, Marina Pisklakova. I know where you live, Marina, my Marina. I am going to kill you, Marina Pisklakova.

FOURTH VOICE (FEMALE)

I started the first domestic violence hotline in Russia in 1993 almost by accident. My son has a classmate and his mother asked me for advice. When a button fell off her husband's suit and it was not fixed quickly, he took a shoe and slapped her in the face. For two weeks she couldn't go out. She called me one evening, really distressed, half her face black and blue. I asked her, "Why don't you just leave him?" And she said, "Where would I go, Marina? I depend on him completely." So I started thinking that I should refer her to somebody. But there was nowhere to go, nobody to help her. So I started the hot line. And then we started a new program training lawyers in domestic abuse cases.

SECOND VOICE (FEMALE)

My name is Rana Husseini. In the name of honor, a sixteen-year-old girl here in Jordan was killed by her family because she was raped by her brother. When I went to investigate the crime, I met with her two uncles. Why was it her fault that she has been raped? Why didn't the family punish the brother? They answered that she had seduced her brother.

MAN

She had seduced her brother, we said to that journalist Rana Husseini.

SECOND VOICE (FEMALE)

I asked them why, with millions of men on the street, would the girl choose to seduce her own brother? They only repeated that she had tarnished the family image by committing an immoral act. The only way to rectify the family's honor is to have her killed.

WOMAN

Blood cleanses honor. Have the girl killed. That was the only way.

EIGHTH VOICE (FEMALE)

The average term served for an honor killing is only seven and a half months. But it's important to know that the people who commit the killings are also victims. If you don't kill, you are responsible for your family's dishonor. If you do kill, you will be a hero.

FIFTH VOICE (MALE)

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."

SIXTH VOICE (FEMALE)

Because something is there

A light is there

A light at the end of the tunnel.

FIRST VOICE (MALE)

My name is Muhammad Yunus. I started the Grameen program to provide access to credit for the poor. The professionals say development involves multi-million-dollar loans for enormous infrastructure projects. But I work with real people in the real world. The night before a woman is going to get her thirty-five dollars from the bank, she will be tossing and turning to decide whether she is really going to be able to repay the loan. And then she holds the money and she will tremble and tears will roll down her cheeks and she won't believe we would trust her with such a large amount of money. Thirty-five dollars! And she struggles to pay that first installment and the second installment and she goes on for fifty weeks in sequence and every time she is braver. And when she finished her last one, she wants to celebrate. It's not just a monetary transaction that has been completed. She felt she was nobody and she really did not exist. Now she can almost stand up and challenge the whole world, shouting, "I can do it, I can make it on my own."

EIGHTH VOICE (FEMALE)

Courage begins with one voice.

My name is Juliana Dogbadzi.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
JULIANA DOGBADZI APPEARS ON THE SCREEN.*

I am from Ghana. When I was seven years old, my parents took me from our home and sent me to a shrine where I was a slave to a fetish priest for seventeen years. My grandfather, they said, had stolen two dollars. When members of my family began to die, a soothsayer said that my family must bring a young girl to the shrine to appease the gods.

SECOND VOICE (FEMALE)

Twelve of us, four women and eight children, lived in a one-room, thatched-roof house. No windows, no doors. Rain got in. The snakes got in. The ceiling was low, just shy of our heads, and we all slept together on a mat on the floor. A typical day in the shrine: you wake up at five in the morning, go to the stream so far away to get water for the compound, sweep, prepare meals for the priest, not eating any yourself, go to the farm, work until six o'clock, and return to sleep after scrounging for leftovers. At night the priest would call one of us to his room.

EIGHTH VOICE (FEMALE)

I was about twelve when I was first raped. I had to do something that would change my life. Finally, one day, I got my chance. I don't know where my sudden confidence came from, but all my fear had disappeared. With my newborn baby strapped to my back and my first child, Wonder, in my hands, I escaped through the bush.

Now that I have escaped, I help to diminish the women's fears by telling them my story. What I do is dangerous, but I am prepared to die for a good cause. This was my weapon. This is still my weapon.

SEVENTH VOICE (MALE)

My name is Elie Wiesel. I like the weak and small. That's why in every book of mine, there's always a child, always an old man, always. Because they are so neglected by the government and by society. So I give them shelter. I think of the children today who need our voices. I owe something to the people left behind. And I hope that my past should not become your children's future.

FIRST VOICE (MALE)

My name is Gabor Gombos.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
GABOR GOMBOS APPEARS ON THE SCREEN.*

I am from Hungary. One day, doing my work, I visited an institution. There was a relatively young man with severe mental retardation in a cage. We asked the staff how much time he spent there. The answer was all day, except for half an hour when a staffer works with him. And I asked them, why do you keep this person in the cage?

SECOND VOICE (FEMALE)

They needed a voice. And I became their voice.

THIRD VOICE (MALE)

We had some protection. Had I been at greater risk, I cannot claim that I would have proceeded as I did. I do not claim to have innate bravery. Rather, I'm very normal and try to shun danger when possible. In the end, whatever bravery I displayed was an exercise in learning how to live with fears. After a while, I no longer took notice of the danger, in the same way a surgeon becomes accustomed to the sight of blood.

MAN

José Zalaquett. Yes. Of course. That lawyer from Chile who organized the defense of the prisoners after the coup. That lawyer who went into the concentration camps where nobody could go.

WOMAN

That lawyer we jailed twice. Zalaquett. Like that lawyer from Argentina, Juan Méndez—he wanted to find the desaparecidos.

MAN

We disappeared him for a few days, so he could know what it feels like, give him a taste of it, five sessions with him a day, so he could get a quick taste of it.

WOMAN

Lawyers, lawyers! Like—what's her name?—Patria Jiménez, that lesbian

lawyer from Mexico, got elected to Congress. Or like that lawyer from Belarus, you know, that Vera Stremkovskaya—who thinks that courage is like a metal chord inside.

MAN

Like a metal chord inside. Oh yes, they are frightened.

WOMAN

Yes, so frightened. Like that other man...

FIFTH VOICE (MALE)

I got involved in the struggle when I was twelve years old. A group of people knocked on the door of our house in North Ireland and said, "Martin O' Brien, do you want to go on a peace march to demonstrate against violence?" And I said I would go. I remember being frightened. But the worst thing is apathy—to sit idly by in the face of injustice and to do nothing about it. It would be better to die early.

*WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
FAUZIYA KASSINJA APPEARS ON THE SCREEN.*

SIXTH VOICE (FEMALE)

I wouldn't do it. I wouldn't marry that man. I was seventeen and he was forty-five and already had three wives. But my aunt said, "I know you don't love him now, but once you get kakiya, you will learn to love him. Tomorrow will be the day of kakiya." But with the help of my sister I escaped from Togo, I managed to make my way to the United States with a false passport. I told the immigration officer at Newark Airport that I wanted asylum. And I told her everything. Well, not everything because it is so embarrassing. I didn't mention kakiya to her because I knew she probably wouldn't understand. Whether I got asylum or not was up to the judge, she said, so you will go to prison. They put me in chains. In the detention center in New Jersey, I met Cecelia Jeffrey, another prisoner. She treated me like a daughter. When I'd go to bed, she would come and tuck me in. I was so sick, and they gave me no medicine and I thought, "If I am going to die, why don't I go back?" And Cecelia said: "Are you crazy, Fauziya? Do you know what you're going back for? Do you know?"

FOURTH VOICE (FEMALE)

Even in dark times even in very dark times there were people who stood up to protect others. There was at least one person who stood up to protect others. Let it be said that in times like these there was at least one person who stood up to protect others.

SIXTH VOICE (FEMALE)

"Are you crazy, Fauziya?" she said. "You want to go back to Togo?" Next day Cecelia was in the shower and asked me to come and she was standing in there and she opened her legs apart and said, "Look. Is this what you want to go back to?" I didn't know what I was seeing. "Do you know what this is?" I didn't know. It didn't look anything like female genitalia. Nothing. It was just like a really plain thing like the palm of my hand. And the only thing you could see was a scar, like the stitch. And just a little hole. That's it, no lips, nothing. Kakiya. I said, "You live with this?" And she said, "All my life. I cry all the time when I see it. I cry inside. I feel weak, I feel defeated all the time." And I looked at her and saw the strongest woman on earth. Outside you can't really tell that she's suffering. She's the most loving person I've ever met. She made me stay. She made me stay and win my case.

FOURTH VOICE (FEMALE)

Few and far between
We have seen that light many times.

MAN

Have they? Have they really seen that light many times? How many lights have they really seen? How many lives have they really saved? Few and far between, this is what they know: what it is to walk into the corridor of death.

WOMAN

And this is what they really fear: that nobody cares, that people forget, that people watch TV and say these are not their problems and then have dinner and then go to sleep. People go to sleep.

MAN

People go to sleep. That is what they know and fear. They know that three billion people live in poverty and forty thousand children die each day of diseases that could be prevented.

WOMAN

They know that the three richest people in the world. . .

MAN

...have assets that exceed the combined gross domestic product of the poorest forty-eight countries. And that is not going to change by saving one life and then another and then another. Nothing is ever going to change. This is what they fear: that nobody really cares.

FIRST VOICE (MALE)

My name is Óscar Arias Sánchez. And I care.

*WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
OSCAR ARIAS SANCHEZ APPEARS ON THE SCREEN.*

Military spending is not merely a consumer excess; instead it represents a huge perversion in the priorities of our civilization: 780 billion dollars each year invested in instruments of death, in guns and fighters designed to kill people that could be spent on human development. If we channeled just five percent of that figure over the next ten years, just five percent of those billions, into anti-poverty programs, all of the world's population would enjoy basic social services. The poor of the world are crying out for schools and doctors, not guns and generals.

MAN

Yes. Of course the poor of the world are crying out. But who cares?

WOMAN

Who cares?

THIRD VOICE (MALE)

At that time, I stayed in the jungle and observed the terrible lives of the villagers of Burma.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
KA HSAW WA APPEARS ON THE SCREEN.*

In the morning, the villagers took hoes and baskets and were forced to

build things for the military. They didn't get any pay. I talked to one mother whose son had committed suicide because a group of soldiers had forced him to have sex with her. The son killed himself out of shame. It was then that I made the decision to work for these people. In the beginning I had neither pen nor paper to work with. The resistance people told me that this kind of incident happened all the time and that no one cared and that I should take up arms and fight. But I made a decision to continue working on the testimonies, absorb the stories as best I could. It was very cold in the hills and all we had was a sheet of plastic to cover ourselves. Although we hung our hammocks to avoid the leeches on the ground, in the morning we realized the leeches had fallen from the trees and sucked our blood. There was a time when I wanted to shoot myself when there wasn't any water and we had to eat raw rice. But we kept gathering stories. Finally, we met a woman from France who gave us money for paper and mailing. I was so happy that we could finally do something. And yet, one day, I went to another human rights organization that was working on something else. There, in the trash, I saw the documentation that we'd been working so hard on. It was so difficult to get that piece of paper mailed and to document the suffering that the people had endured. It had been scrunched up and thrown away.

MAN

Ka Hsaw Wa. From Burma. Yes. He felt heartbroken. Yes. But we had told him it was useless.

WOMAN

We had told him. We had told him he was wasting his life away. No one listened and no one cared.

SECOND VOICE (FEMALE)

Many women in Kenya did not have firewood. They needed fruits to cure malnutrition in their children and clean drinking water, but the pesticides and herbicides used on farms to grow cash crops polluted the water. We encouraged them to plant trees. We would go and collect seeds from the trees, come back and plant them the way women did with other seeds. Here is the 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. We planted more than twenty million trees in Kenya alone. And the Green Belt Movement has started programs in about twenty countries.

*WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) WANGARI
MAATHAI APPEARS ON THE SCREEN.*

SECOND VOICE (FEMALE)

This has not made us popular with the leaders. They attack us, attack me. But fortunately, my skin is thick like an elephant's. My name is Wangari Maathai.

FIRST VOICE (MALE)

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.

FIFTH VOICE (MALE)

It was extremely difficult for our voice to be heard. We Palestinians...

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
RAJI SOURANI APPEARS ON THE SCREEN.*

...are nearly a forgotten people, consigned to a second-class existence. No one needs peace—a just peace—more than those who are oppressed. I am from Gaza. I started to fight for peace when I was very young. You see the hell of our daily life and you ask: Why are these unfair things happening? Why was our neighbor's house demolished? Why was my brother imprisoned? And I talk about torture, I can't help but talk about torture. We have to have one standard for all people, Israeli and Palestinian. Because all human life is sacred, no matter what nationality, race or religion.

FIFTH VOICE (MALE)

All those disappearances were peasants.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
FRANCISCO SOBERON APPEARS ON SCREEN.*

Andean peasants, whose main language is Quechua, not Spanish. They

are considered second-class citizens, so there was not much attention paid to them.

FIFTH VOICE (MALE)

Nothing is worse for a prisoner than to feel that he or she is forgotten. And usually the tormenter uses that argument to break the prisoner and says, well, you know, nobody cares.

WOMAN

We told him. We said well, you know, nobody cares.

SEVENTH VOICE (MALE)

The first year of my first time in prison in China, I cried almost every day. I missed my family, especially my mother who had committed suicide because I was arrested. I was Catholic, so I prayed. But after two years, there were no more tears. Life only belongs to you once. They broke my back. Later, in exile, people were calling Harry Wu a hero.

WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) HARRY WU APPEARS ON THE SCREEN.

But a real hero would be dead. If I were a real hero like those people I met in the camps, I would have committed suicide. Now I want to see laogai become a word in every dictionary. "Lao" means labor; "gai" means reform. They reform you. Before 1974, gulag was not a word. Today it is. So now we have to expose the word laogai: how many victims are there, what are the conditions the prisoners endure? I want people to be aware. Aware of the products made in China by prison labor: the toys, the footballs, the surgical gloves. I want them to be aware that today, the Chinese people have the right to choose different brands of shampoo, but they still cannot say what they really want to say.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
ZBIGNIEW BUJAK APPEARS ON SCREEN.*

THIRD VOICE (MALE)

To stay one step in front of the Secret Police, that was what we had to do to survive. The others in the Solidarity movement didn't know where we lived or which people were organizing for us. Every month we had to change apartments and our appearance, disguise ourselves. We put our trust in complete strangers. The reward for selling us out was huge: twenty thousand dollars and a permanent exit visa to leave Poland. But only once was someone betrayed.

SEVENTH VOICE (MALE)

We put our trust in strangers. And only once was someone betrayed.

FIFTH VOICE

We don't have the right to lose hope.

My name is Bobby Muller.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
BOBBY MULLER APPEARS ON THE SCREEN.*

One of the things that really pissed me off when we were awarded the Nobel Peace Prize for our work against land-mines, was the romanticized treatment in the media, to make people feel good—inspired. It was horseshit. People think that because there's an international treaty,

that it's done, the job's over. Look, we live our lives largely insulated from the depth of despair of pain and anguish. That's why I feel so strongly in going after laws and making them real—the belief that you cannot allow the genocides, the Cambodias, the Rwandas of the world to play out. Because then it's a breeding ground and sows the seeds of destruction. One day, that degree of madness is going to walk up the block and come into your neighborhood.

FOURTH VOICE (FEMALE)

I wanted to take flowers from the garden and give them to the children.

WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) SENHAL SAHIRAN APPEARS ON THE SCREEN.

For the children who were in prison in Turkey, being detained for years with no charges. Flowers for them. I wanted to make those children feel close to nature. I wanted those children to feel less alone.

FIFTH VOICE (MALE)

My name is Van Jones.

MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) VAN JONES APPEARS ON THE SCREEN.

Our organization exposes human rights violations, particularly police brutality, here in the United States. Children who come home with a broken arm or a broken jaw or their teeth shattered. Or a child that has been held in jail for four or five days with no charges. Faces of kids sprayed with pepper spray—a resin that sticks to your skin and it burns and it continues to burn until it's washed off. I mean, this stuff doesn't make our world any safer. It doesn't make law enforcement's job any easier. And Police Watch is trying to stop it.

SEVENTH VOICE (MALE)

My name is Bruce Harris.

MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) BRUCE HARRIS APPEARS ON A SCREEN.

What we've been trying to do at Casa Alianza in Guatemala is give children back their childhood—if it's not too late. We started just offering food and shelter—but that was naïve. I keep thinking of a priest in Brazil who said, "When I feed the hungry, they call me a hero; when I ask why the people are hungry, they call me a Communist." It's a noble task to feed the hungry, but as an agency we have matured into asking why the children are hungry and why they are being abused and murdered, why the police were killing street children. Soon after that we started getting phone calls and death threats. Until one day... a BMW with no license plates and polarized windows in the middle of Guatemala City came to the crisis center, here at Covenant House. Three men asked for me by name, "Is Bruce Harris here? We've come to kill him." They opened fire with machine guns. When the police came, they took away all the bullets. They took away all the evidence. When Covenant House in New York heard about the incident, they sent me a bullet-proof jacket. It had a money-back guarantee, if for any reason it didn't work!

FIRST VOICE (MALE)

I am a lawyer.

WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) SEZGIN TURIKULU APPEARS ON THE SCREEN.

When I am in court here in Turkey, eye to eye with people that I am accusing of torture, when they look into my eyes and I don't look away, when they look into my eyes and I don't look away, when they look into my eyes and I don't look away, I feel that I have more courage than they do. Of course, I was followed from the moment I stepped foot outside my door every morning. There was nothing to do but find humor in the situation. Most of the time when people are killed they were assassinated with one bullet from behind. At our human rights organization, we joked at the notion of placing mirrors on our shoulders so we could see who was creeping up! So we could see who was creeping up from behind to try and kill us!

SIXTH VOICE (FEMALE)

Every time I felt frightened, I would invite all our friends, other activists, and we would have a good laugh. A sense of humor, and the warmth of the people around, has made me survive. If I was sitting by myself, isolated, I would have gone crazy.

SECOND VOICE (FEMALE)

When a person comes to see you, saying, "I would have died..." ...I would have died if you were not here," that gives us more energy. My name is Kek Galabru and I refuse to leave Cambodia.

EIGHTH VOICE (FEMALE) (from the darkness)

My name is—

PAUSE

MAN MAKES A GESTURE AND NOTHING APPEARS ON THE SCREEN.

My name is . . .

WOMAN MAKES ANOTHER GESTURE AND STILL NOTHING APPEARS ON THE SCREEN. BOTH OF THEM TRY AGAIN AND NOTHING. THE OTHER ACTORS LAUGH. THE EIGHTH VOICE CONTINUES TO SPEAK FROM THE DARKNESS. LIGHTS BEGIN TO FADE ON MAN AND WOMAN.

I cannot reveal my name. I am from Sudan. My parents taught us, as children, how to love our people, however simple, however poor. Our home was always a busy home. We always had somebody who was sick coming for treatment, or giving birth in our house. I learned to regard all the Sudanese as my own family. But I cannot reveal my name. Those whom the government suspects of working on human rights are arrested, often tortured in ghost houses or, if one is lucky, put in prison. If I revealed my name I could not do my work.

FIFTH VOICE (MALE)

If she revealed her name, she could not do her work.

LIGHTS FADE COMPLETELY ON MAN AND WOMAN.

FOURTH VOICE (FEMALE)

My name is Rigoberta Menchú.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) RIGOBERTA MENCHU APPEARS ON THE SCREEN.

FOURTH VOICE (FEMALE)

We have to reinvent hope all over again. We are the ones who have, who will have, the last words.

SECOND VOICE (FEMALE)

In America we have more riches than we know what to do with, yet we let millions of children go hungry, without shelter and other basic necessities. In a nation that has been blessed with a nine-trillion dollar economy, poverty is killing children, more slowly, but surely as guns. I am clear that if we do not save our children, we are not going to be able to save ourselves.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) MARIAN WRIGHT EDELMAN APPEARS ON THE SCREEN.

Everybody needs to open up the envelope of their soul and get their orders from inside. And nobody has ever said it was going to be easy. You don't have to see the whole stairway to take the first step. If you can't run, walk, if you can't walk, crawl, if you can't crawl, just keep moving. Just keep moving, Marian Wright Edelman, just keep moving.

SIXTH VOICE (FEMALE)

My name is Helen Prejean.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) HELEN PREJEAN APPEARS ON THE SCREEN.

When I came out of the execution chamber with Patrick the first time I witnessed a man being killed, I was clear, clear inside. You are either paralyzed by something like that or you are galvanized. Galvanized: the resurrection principle of life—overcoming death and resisting evil. Patrick was dead but I didn't have a choice. I would take people there, through my stories. We don't know what else to do, so we imitate criminals' worst behavior with the death penalty, that act of supreme despair. And yet I believe that if we bring people to their own best hearts, they will respond.

SEVENTH VOICE (MALE)

I am Wissa. Bishop Wissa, from Egypt.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) BISHOP WISSA APPEARS ON THE SCREEN.

These are my children. Don't they call me father? If you were at your house and someone were beating up your child, wouldn't you stop them? Wouldn't you stop them? If we don't do this, who will?

FIRST VOICE (MALE)

My name is Samuel Kofi Woods. I am from Liberia.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) SAMUEL KOFI WOODS APPEARS ON THE SCREEN.

You walk into the corridor of death and you know this moment might be your last. I went through this. But when a nation is so consumed in evil,

it's difficult to see alternatives, unless people of conviction stand up. Even if you know this moment might be your last. If we don't do this, who will?

THIRD VOICE (MALE)

If I turn my back and walk away, who is going to do this work? If we don't do this, who will?

SIXTH VOICE (FEMALE)

Did it take courage? I would say instead it took stubbornness. Like a metal chord inside.

FIRST VOICE (MALE)

Courage begins with one voice. If we don't do this, who will?

LONG SILENCE

EIGHTH VOICE (from the darkness)

If we don't do this, who will?

EIGHTH VOICE EMERGES FROM THE DARKNESS.

EIGHTH VOICE (FEMALE)

If we don't do this, who will?

WOMAN (mockingly)

If we don't do this, who will?

MAN

Yes. The names. José Ramos Horta from East Timor and his useless Nobel Peace Prize and the Dalai Lama and that judge from Spain, Baltasar Garzón, and Freedom Neruda, that journalist from Ivory Coast, of all places, and Maria Teresa Tula. . .

WOMAN

Maria Teresa Tula from El Salvador who was arrested so many times and threatened so many times and just wouldn't stop, she just wouldn't stop looking for the disappeared.

MAN

She just wouldn't stop. . .

WOMAN

. . . and meddling Natassa Kandic from Serbia and that tireless, bothersome Jaime Prieto from Colombia and Vaclav Havel and . . . All those names. Names I won't forget, not me.

MAN

Names we won't forget. Others will forget.

WOMAN

Others will forget these names. They're already fading from memory, those names. In spite of the triumphant, defiant finale. If we don't do this, who will? The lights on them now and the applause about to start and surround and caress them, the lights that begin to dim, go out one by one, as the audience goes home, the spectators flick on their TV set back home and a faraway face, perhaps one of these very faces, flares up in pain and then dies down. . .

MAN

...and it's time for dinner and it's time again for sleep, and tomorrow it will be back where it always has been, finally them and us again. . .

WOMAN

Them and us again, them and me, them and me all over again, aware that out there, beyond us, beyond even these dim lights are the others, the ones who have never had a spotlight, whose names even I don't know, the expendable others beyond the lights, their voices never recorded or transcribed, their bodies beyond invisibility.

MAN

Them and me again and again, sharing in the deepest recesses of the night, sharing this one scrap of knowledge. Life only belongs to you once. I am waiting here with this knowledge. I also know how to wait.

WOMAN

I also know how to wait. I also know what it is to wait in the dark. My turn always comes.

AS THE DEFENDERS SPEAK OUT FOR THE LAST TIME, LIGHTS SLOWLY DIM ON MAN AND WOMAN.

FIRST VOICE (MALE)

I don't want to pretend I was a hero
In the beginning I had neither pen nor paper to work with

EIGHTH VOICE (FEMALE)

But you don't live your life in fear
It would be better to die early
Anything else would have tasted like ashes
That's what you know

SEVENTH VOICE (MALE)

Something is there
A light is there
I did what I had to do
Knowing this knowing this
The poor of the world are crying out

SIXTH VOICE (FEMALE)

That is what you know
Anything else would have tasted like ashes
That is what you know
The poor of the world are crying out
For schools and doctors, not generals and guns

FIFTH VOICE (MALE)

I was never alone
That's what you know
We did what we had to do, that's all

FOURTH VOICE (FEMALE)

Did it take courage?
It took stubbornness
Stubbornness
Like a metal chord inside
The feeling of inner strength like a metal chord inside

Anything else would have tasted like ashes
Knowing this knowing this
We owe something to the people left behind

THIRD VOICE (MALE)

And God dusts us off and God says, "Try again."
God says, "Try again." God says, Life will only belong to you once only this once. And so we continue knowing this knowing this if we bring people to their own best hearts they will respond that is what you know we were never alone

SECOND VOICE (FEMALE)

And so we continue
waiting, waiting,
waiting in the dark for the truth
We were never really alone

FIRST VOICE (MALE)

I don't want to pretend I was a hero
I did what I had to do, that's all
It's really so simple
That is what you know
The work has just begun

SECOND VOICE (FEMALE)

That is what we know
We did what we had to do
The work has just begun.

LIGHTS RISE FURTHER ON ALL EIGHT OF THEM FOR THE LAST TIME AS THEY FINALLY FADE ON MAN AND WOMAN.

SOME STAGING SUGGESTIONS FROM THE AUTHOR

It is our hope that the process of staging this play will lead to research into the lives of the human rights defenders who inspired it as well as of the problems they have been trying to solve in their countries and across the globe. It is recommended to try and help those who attend the play or those who stage it read further on these matters. We can offer some suggestions as to further reading which might help and inspire this sort of investigation.

There are, of course, other, more practical, issues to be dealt with as the play is staged and the following pages try to answer some of the possible dilemmas and questions that directors, actors, actresses and others involved in the production may encounter.

Speak Truth to Power: Voices from Beyond the Dark has been written for ten voices and that is the ideal number for its performance. It can, however, be staged with less or more actors. If less, it probably would make sense to have at least five (two male defenders, two female defenders, one male as the Man-antagonist). It is not absolutely necessary, albeit recommended, to have each voice correspond to the gender of the original human rights defender. In a crunch, three actors could do it, but the rhythm of the play might be lost and such an alternative is not endorsed by the author. On the contrary: it is probable that the play would gain immensely from having dozens of voices and participants, as long as those who have the longer speeches also get to speak some of the shorter, more lyrical lines, so that the flow and cadence of the play is not disturbed. If the play is to be staged with only one actor playing the opponent and antagonist to the defenders, it should always be a male (as historically, men have tended to be those who find themselves acting as oppressors), but it is recommended to have these roles filled by a man and a woman.

The play calls for a screen where the names of the defenders are shown and, if there is the possibility, their photographs. This can be substituted by less high-tech means: a blackboard upon which the names are written, large boards that are brought onto the stage, etc: anything that allows the name to be seen and identified and also enhances the power of the MAN and the WOMAN (or SECOND MAN) and, later on, the power of the defenders to name themselves.

The stories told by the protagonists are inherently emotional and do not need to be delivered in overly dramatic (or melodramatic) ways. Let those voices speak for themselves, flow through the bodies of the actors and actresses in a natural manner. In other words, be wary of “acting out” the story. Each actor and actress is not pretending to be that person, but is the channel through which that person is reaching the audience. That is why it is not a good idea to attempt to create accents (Asian, African, Latino, Slavic) to add identity to the voices.

We have found, in our professional stagings, that the character of the MAN and the WOMAN needs some further explanation. They have been conceived by the author as an

almost mythical incarnation, Evangelists of multiple evils, who remind us by their words and presence what the defenders are up against. The start of the play establishes them as dangerous, in the sense of the physical damage they can inflict, a lurking presence in the State and society that is ready to spring into action, but as the voices themselves show that they cannot be stopped by this sort of intimidation (jail, torture, exile), the Man and the Woman become the embodiment of something more perverse and pervasive and closer to home, closer to those who stage this and those who watch it: the forces of indifference and apathy that end up being the worst enemies of the struggle for a better world. And they couch their attack upon the activists less with threats than with mockery and derision. After all, if the world does not care, why should these defenders be sacrificing their lives? In that sense, the Man and the Woman become, in a strange way, a projection of the inner fears of the human rights activists themselves, the doubts they may allow to creep into their souls as they take their stand.

Our protagonists have the courage to face death. The question is, do they have the stamina (and the solidarity among them) to face the deep desolation of unconcern. Those who hold power give lip service to human rights but this theoretical anxiety about the sorry state of the world all too often, when it comes down to the wire, when we need something more than words, does not translate into real action.

So the play asks if the men and women who face physical death in order to further their cause have the courage to face the more hidden death in the human soul that numbs us to the suffering of others? And the play does not give an easy answer to that dilemma, but stages the conflict itself, returning the question to the audience, precisely through the Man and the Woman who should therefore present themselves in a certain matter-of-fact preciseness, saturating their words with both a nightmare and an everyday quality that presumably fits in well with the general lyrical thrust of the piece, its rhythm, etc.

The Man and the Woman can also be staged in an active way. They can be shown directing cameras—if there are cameras—moving people, affixing photos. It is possible, for instance, that they could both roam over the stage space while the victims remain fixed so that when they suffer a transitory “defeat” through humor and solidarity, this can materialize in a visual equivalent. But these Antagonists cannot really be banished from our dreams until we ban this Man and this Woman from our lives, through work for justice in the day-to-day world that surrounds us near and far, that world which could be other and another for each and every one of the human beings that inhabits this planet.

GLOSSARY OF TERMS

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 the school, either in a direct way (disturbing physically or psychologically) or indirectly (excluding and isolating.) Today there is more attention regarding the 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 one of the central concerns 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 there is a broad consensus 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 or not 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/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.

GENOCIDE, CRIMES AGAINST HUMANITY, WAR CRIMES AND CRIME OF AGGRESSION

These are the crimes recognized as the most serious ones. Crimes that 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, ethnical, 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; 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/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.

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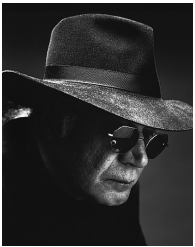
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Eddie Adams (1933 – 2004), Winner of a Pulitzer Prize and recipient of more than five hundred international, national, and local awards. Adams encompassed the fields of journalism, corporate, editorial, fashion, entertainment, and advertising photography. His most notable assignment was in Vietnam, where he accompanied both American and Vietnamese troops in over 150 operations. It was there, in 1968, that Adams captured the indelible image of Vietnamese General Nguyen Ngoc Loan executing a Viet Cong lieutenant at point-blank range. Adams was awarded the Pulitzer Prize for this photograph in 1969. Adams was associated with the Associated Press and Time magazine and served as a Special Correspondent for Parade Magazine for twenty years.

“I WANTED TO SEND A
MESSAGE TO THE PEOPLE
WHO WANTED TO FIGHT
FOR FREEDOM THAT
THE DICTATORS COULD
NOT WIN BY PUTTING
US IN JAIL. I WANTED
TO PROVE THAT YOU
CANNOT, BY FORCE,
SILENCE SOMEONE
WHO DOESN'T AGREE
WITH YOU.”

—DOAN VIET HOAT

FEEDBACK FORM

Please tear out and send to:

RFK Center, Speak Truth to Power
1367 Connecticut Avenue, N.W. Suite 200
Washington D.C. 20036

Contact details

Age level of learners:

1 In what kind of educational setting did you use this material?

Please check one:

- High School College/Univ. Community Group Home School
 Middle School Lower School Religious Group

2 Where did you first hear about the STTP education and action guide?

Please check one:

- STTP website Friend Colleague Conference
 Professional Development Association Union

3 Have you taught human rights issues prior to using this guide?

Please check one: Yes No

4 Why did you choose to use this guide?

5 What did you find to be most beneficial/helpful about this guide?

6 What did you find to be least beneficial/helpful about this guide?

7 What part of the guide seemed to resonate the most with your learners?

8 Did you:

- teach the entire curriculum pull pieces from it

9 Would you be interested in other Speak Truth to Power or RFK Center projects, such as teacher training, hosting the photo exhibit, performing the play *Voices from the Dark*?

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