Curricular and methodological proposal for incorporating human rights education into formal schooling for children from 10 to 14 years of age

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Humans are physical, biological, psychological, cultural, social, historical beings. This complex unity of human nature has been so thoroughly broken down by education divided into disciplines, that we can no longer learn what it means to be human. It needs to be restored so that every person, wherever he may be, can become aware of both his complex identity and his shared identity with all other human beings.

*The human condition should be the essential object of all education.*

Edgar Morin

“Seven complex lessons in education for the future”

For all conquests achieved by humankind, it is teachers who deserve much of the credit; and for all human defeats, they hold much of the responsibility.

José Carlos Mariátegui
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Preface

This document introduces a specific educational proposal for incorporating instruction in the fundamental topics of human rights into the school curriculum for children from 10 to 14 years of age. It was prepared by the Inter-American Institute of Human Rights as a means to add new content on human rights and democracy and expand current coverage.

For the 2000-2006 period, the Executive Director of the IIHR decided to focus special attention on developing a working platform for human rights education (HRE). This is consistent with the Institute’s basic mandate and with the meaning of human rights as practiced in the Inter-American system (Article 13 and 13.2 of the Protocol of San Salvador). The reports produced to date have placed special emphasis on activities to evaluate progress and to design and advocate for more action to incorporate human rights material into formal education.

The HRE project has outlined actions for supporting efforts by the States to improve human rights education -- which, by its nature, has an explicit impact on strengthening democratic coexistence based on human rights values. In the process, it revealed the need for a technical document containing curriculum proposals that target this specific age group. Naturally, it still recognizes the need for HRE to be incorporated into all education; but there are at least two compelling arguments for concentrating, first and foremost, on this group.

The first is essentially quantitative: nearly 75% of the region’s school population is concentrated in this age group--a population that, in most countries, is required by law to be in school. The ministries of education directly regulate the curriculum for this age group and are responsible for training, certifying and maintaining teachers. In short, this segment of education remains under the care and responsibility of public policy.

At the same time, most children this age are passing through a phase in which they must actively internalize the sense of otherness. They learn to recognize others as distinct from themselves and to understand social relationships as delicately balanced interactions between rights and obligations built on a foundation of values and fitting into given institutional frameworks. This point in the educational process is ideally suited to penetrate the students’ budding cultural and social capital and transmit the essential principles and practices of human rights and democracy.

This proposal was developed through a series of in-house exercises to reflect on the breadth of experience that the IIHR has acquired in this area, as well as the Inter-American Report on Human Rights Education that the IIHR has produced every year since 2002. The process also encompassed the Institute’s participation in various educational initiatives, especially at the university level, the preparation of working documents, participation in discussion networks on these subjects, interaction with counterparts that share parallel concerns, material developed by other institutions in related spheres, documents requested as input from Latin American experts and existing doctrine in this field.

An initial version underwent a process of validation in the IIHR that enriched the content and confirmed the relevance of the proposal. Several subsequent activities provided a framework for consultation. Particularly significant was the Interdisciplinary Course on Human Rights, an annual activity organized by the IIHR, that in 2006 (the 24th course) focused on the theme of human rights education. The course brought together representatives of civil society organizations, public institutions, universities and international organizations from 23 countries. Organizers of this year’s course introduced a methodological strategy consisting of a preliminary process of investigation, together with workshop sessions to focus exclusively on critical analysis.
Curricular and methodological proposal

of the proposal. The resulting report led to a final revision of the content and recognized the document’s strategic value for strengthening human rights education in the region.

The working document contained herein emerged from this process and will be presented to high-level authorities and technical teams from the region’s ministries of education and other academic institutions. The proposal can be understood as an instrument that, in its current state, provides the countries with input for developing educational policies, plans and practices. It undergirds their efforts to comply with commitments acquired when they signed the Protocol of San Salvador and it supports their work to follow through on the World Program for Human Rights Education 2005-2007 adopted by the United Nations General Assembly.

Meanwhile, the countries will serve as counterparts, contributing their experiences to enrich the continuing development of the document. The IIHR will develop a strategy for evaluating and following up on the proposal, opening specific channels for communication and exchange with institutions and specialists in this and other related fields.

Efforts to date have laid a solid foundation, and it is now clear that the countries of the region have the necessary legal and institutional foundations and have acquired sufficient experience to intensify human rights instruction in the schools. More in-depth discussion is still needed so that the precepts contained in this proposal can be translated into curricula for each school subject and introduced explicitly into the training of educators. Teaching materials and textbooks then need to be widely distributed to teachers and students, and methodologies for evaluation will be developed. The IIHR believes that this proposal can be adapted to the characteristics and conditions of public education in the region. It offers the countries its years of experience in the field of HRE in general, and particularly in formal education, along with its extensive repertoire of educational resources.

Roberto Cuéllar M.
Executive Director
1. Introduction

1.1. Educating in human rights: the IIHR’s mandate, commitment and practice

Human rights education is one of the foundational mandates of the IIHR, both a political commitment and an ongoing educational practice.

Since the time it was founded in 1980, the Institute was framed as an academic institution focusing on education, research and promotion of human rights and all related disciplines, using a multidisciplinary approach with a special focus on problems in the Americas. These three tasks entrusted to the Institute have been translated into specific lines of action that, taken in their entirety, comprise an essential, overriding function: educating in human rights. The IIHR has therefore committed itself to education as the best route toward progress in the recognition and effective exercise of human rights and democracy. It is especially relevant in this region that, throughout its history, has been marked by authoritarianism, violence and systemic poverty, and which today continues to be the most unequal region in the world.

Today, 26 years after its founding, the IIHR remains faithful to its original vision. It is a vision that was and continues to be a political option because, when the population is educated in the values, principles and practices of human rights, society can be transformed at every level -- from the legal and regulatory to the cultural, from the structure and operations of social institutions to the attitudes, behaviors and personal relations of everyday life.

Human rights education therefore stands as the polestar and the essential driving force of the IIHR’s work. Understood in its broadest sense, education is both the backbone that sustains and lends order to the institution, and the nervous system that propels and guides its every action.

This mission takes shape in many different ways. For example, Institute activities may be held in every reach of the hemisphere, from the Central American Isthmus to the Southern Cone, the Andean societies to countries of the Caribbean. They may address problems of social exclusion, ethnic or gender discrimination, access to justice or political participation. They target members of civil society organizations, justice employees, election officials, police officers and schoolteachers, and they work for legislative change, curriculum revision, accurate and transparent election processes, and the application of international human rights standards to jurisprudence, training of community outreach workers and military instructors.

1.2. Sources and concept of human rights education

The educational work of the IIHR takes its inspiration from and plays a proactive role in the international consensus expressed on December 10, 1948 in the “Universal Declaration of Human Rights.” In their declaration, the nations of the world, acting on lessons learned from thought and struggles developed throughout human history, recognized the basic standards of peaceful, fair, loyal coexistence among people -- human rights -- and the principles of the form of social organization best able to guarantee them -- democracy. They described their agreements as a common standard of achievement for all peoples and all nations, and urged everyone to strive to meet this standard by means of teaching and education.

1 Statute, IIHR, Articles 1 and 5.
2 Universal Declaration of Human Rights, Preamble and Art. 26.2.
The resounding consensus achieved for the Universal Declaration gave rise to the concept of “human rights education,” reiterated and further developed in later years through numerous human rights instruments, the declarations and resolutions of international and regional organizations, specialized world conferences, and meetings of the world’s political and educational leaders.\(^3\)

In the Americas, the foundations for human rights education are clearly set forth in the “Additional Protocol to the American Convention on Human Rights in the Area of Economic, Social and Cultural Rights,” known as the “Protocol of San Salvador” (1988):

…education should be directed towards the full development of the human personality and human dignity and should strengthen respect for human rights, ideological pluralism, fundamental freedoms, justice and peace. …education ought to enable everyone to participate effectively in a democratic and pluralistic society and achieve a decent existence and should foster understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups and promote activities for the maintenance of peace.\(^4\)

Resting on this philosophical, legal and political scaffold erected by the States, the IIHR understands:

…educating in human rights means that all persons -- regardless of sex, age, occupation, national or ethnic origin or economic, social or cultural conditions -- can realistically aspire to receive systematic, broad-based, high quality education equipping them to:

- understand their human rights and individual responsibilities;
- respect and protect the human rights of others;
- understand the interrelationships between human rights, the rule of law and democratic governance, and
- in their daily interactions, exercise values, attitudes and behaviors that are consistent with human rights and democratic principles.

Human rights education is inherently a right in itself, a component of the right to education, and a necessary condition for the active exercise of all human rights.

This assertion clearly articulates another conviction that guides the educational work of the IIHR: educating in human rights means simultaneously educating in democracy, because the two concepts are linked together inextricably. Doctrine and historical experience have revealed that only in a democratic setting can human rights be fully recognized; similarly, a society can be considered truly democratic only when it respects rights. This implies much more than mere legal mention; it means these rights can be effectively exercised in daily life. Therefore, in the view of the IIHR, democracy is more than a doctrine of political action and a system for organizing the state; it is truly a way of living and a culture of life:

Democracy is a complex system of human relationships that is based on a legal structure accepted by all. In this legal structure, conflicts are resolved and the values that are at the

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\(^3\) The chief multinational agreements where consensus was created and standards were set for human rights education in the region are listed in Appendix I.

\(^4\) Protocol of San Salvador, Art. 13.2.
heart of human rights -- equality and equity, solidarity and justice, liberty, tolerance of diversity and mutual respect -- are expressed freely and openly.  

1.3. Spheres for the educational work of the IIHR

As an autonomous international institution, the IIHR conducts its educational activities in the field of non-formal education, offering opportunities throughout the hemisphere that target adult populations active in various areas and sectors of the labor market through both governmental and civil society programs. It reaches this target group by offering many different kinds of activities and projects for human rights training. The Institute began this work at the time of its founding and continues today with programs that have grown in number and diversity throughout its years of existence.

Taking into account their target population, these educational activities and projects may be either of a general nature or more narrowly focused by sector. The former programs target all individuals interested in the subject of human rights, regardless of their profession or occupational field; the latter focus on particular groups that share a single occupation, area or field of work (such as judges, election officials, police officers, teachers, human rights activists, members of women’s organizations or indigenous groups, etc.).

This is not to suggest that the IIHR remains outside of formal or school-based education. Quite the contrary, very shortly after it was created, the Institute recognized the tremendous importance of incorporating the philosophy and practice of human rights into systematic mass education in order to reach populations of all ages, and starting in infancy to promote a culture of knowledge of and respect for human rights. It quickly began to express itself in these terms. Even so, actual implementation of such a view proved to be a slow, gradual process conditioned by real socio-political conditions in the region and the world.

Latin America in the 1980s was a very difficult place to be working for human rights. The possibilities of broaching the subject through public education were minimal or even non-existent in most of the countries under authoritarian regimes that ruled in an atmosphere of internal warfare and the prevailing doctrine of “national security” that equated human rights claims with subversive, illegal activities. Conditions in the region began to change toward the end of the decade with processes of transition to democracy, peace accords and, in the international sphere, the end of the Cold War. The idea of human rights gained visibility and legitimacy in government circles. Conditions became more favorable for international organizations to raise concerns about the importance of educating in human rights and to begin introducing these concerns in the sphere of formal education.


6 The concept of “non formal” or “non-school” education traditionally refers to teaching-learning experiences that take place outside the school setting, working at the margins of school organizations officially authorized to grant diplomas or credentials. Such programs are not governed by the legal provisions that set requirements and conditions on official schools approved to grant diplomas or credentials. This definition is not all-encompassing. It focuses only on what these experiences “are not,” contrasting them to the role of the school, understood for this purpose as the ideal (or even exclusive) and prototypical place for learning. A more modern perspective defines non-school educational experiences in positive terms -- emphasizing what they are. It conceives education as an on-going process that lasts a lifetime, not limited to predetermined stages of human development, that enjoys a close, immediate connection to the world of work and employment.
Since that time, the educational work of the IIHR has been expanding and has been penetrating the school systems of the region with growing force. The Institute is not, and does not intend to become, an organization for formal schooling. It works indirectly, serving as a go-between or supplement to the role of national educational institutions. Its activities focus on:

- supporting advocacy work for public education policies;
- providing technical support so that human rights education can be successfully incorporated into national regulations, study programs and curricula for primary, secondary and higher education as well as educational methodologies and teaching tools, and training those who are at the forefront of formal education (teachers, professors, school principals, curriculum specialists, advisors, etc.).
- producing teaching aids, resources and services that can be used in formal instruction, and
- joining forces as an expert or sponsoring organization in the activities of national educational institutions or regional networks of educational institutions.

The work of the IIHR in the formal educational sector takes place through strategic alliances and cooperation agreements with such organizations as: ministries or secretariats of public education for the training of children and young people, and universities, teacher training institutes, academies and other centers of higher education for adult vocational training in various fields (including legal, political, electoral, security and education).

### 1.4. Purposes and scope of this proposal

In pursuit of its commitment to human rights education in the region, the IIHR has prepared this document to:

- Build on its earlier contributions by developing a strategic, all encompassing proposal to incorporate or strengthen systematic human rights education for children from 10 to 14 years of age; although this proposal targets a particular age group, it will be built on a theoretical and methodological foundation applicable to diverse national settings and potentially adaptable to other age groups.
- Meet a need, in those countries of the region that are aware of the importance of human rights education and concerned about meeting their commitments to the regional and international community, to incorporate such instruction into mass school education for their children and adolescents.

This proposal recognizes and rests on the region’s progress over the past decade in the field of human rights education -- in the regulatory arena (Protocol of San Salvador, signed or ratified by 19 countries to date, and the Inter-American Democratic Charter, as well as national constitutions and the general laws of education), in political agreements by presidents and ministers of education, and in gradual implementation by the States. Indeed, the IIHR was a pioneer in measuring and systematically studying progress in this field through its *Inter-American Report on Human Rights Education* (2002 onward). The research effort embodied in the *Inter-American Report* has documented significant progress along with undeniable constraints and gaps and very uneven patterns of development among countries. The intent of this proposal is to help the countries move beyond present shortcomings and delays and
promote a broad-based, comprehensive, rigorous vision for incorporating human rights into formal education.

The proposal also shares a sense of urgency that the international community recently expressed in a resolution of the United Nations. The General Assembly, when it approved the *World Program for Human Rights Education* for the period 2005-2007 and a specific Plan of Action, urged all the Member States to put its precepts into practice.

The following section will discuss the theoretical and doctrinal principles on which this proposal is based. It starts with the *universal, comprehensive nature of human rights* and the *multidimensional nature of the very concept of human rights*. It then recognizes the comprehensive and multidimensional character of human rights as a principle applicable in the teaching of human rights. Consequently, it outlines the objectives and content of human rights education in various interrelated dimensions: teaching of *concepts*, training in *values and attitudes* and the development of *skills or abilities* to practice human rights in daily life.
2. Human rights education in the school and curriculum

2.1. Human rights are universal and indivisible

All persons are born with certain inalienable rights inherent in their condition as human beings, integral to their human dignity, and deserving of respect: human rights. This idea seems self-evident to us today, but the human race had to undergo many centuries and countless social struggles, some of them very bloody, to come to such an understanding.

... throughout most of history, power could be exercised with very few limits, and practices such as slavery and torture were admitted or even justified on religious grounds. The struggle for what we know today as human rights has been, more accurately, a battle to impose limits on the exercise of power as dictated by the imperatives of human dignity.\(^7\)

Human dignity and the imperatives it dictates lie at the very heart of the matter -- the seed that gave rise to the concept of human rights. It is a concept that was eventually accepted only with great difficulty. Each step forward toward this understanding at each stage and society of history was pushed by meditation and philosophical debate and pulled by demands for freedom and justice for the oppressed.\(^8\)

Even though the origins date back to an early time in history, it was not until the mid-20th century that the nations of the world, stunned by the horrors of World War II and moved by a desire to lay the foundations for a lasting peace, agreed on the first international legal instruments that gave human rights the name and the meaning that they hold today. The 1948 declarations\(^9\) were the first of a collection of covenants and international conventions developed as part of an intensive process of specifying rights and creating procedures to protect them.\(^10\) This work evolved through constant give-and-take with national laws that sometimes became precursors of international instruments, and in others, were amended to be consistent with these instruments.\(^11\)

As a result, significant progress was made in the field of human rights law, which came to include civil, political and social rights already legislated by many states. Other rights were then added to which specific groups are entitled (women, and children, indigenous peoples, the disabled, and the like), and legal and institutional mechanisms were created to guarantee respect for these rights.

These landmark international documents clearly bear the stamp of the historical periods when they were drafted. In the bipolar world of the Cold War, the different sets of rights became pawns in the ideological clash between the two blocs: civil and political rights were a banner for capitalist countries with liberal democratic governments, while economic and social rights were vigorously defended by the socialist bloc. As a result, the two different bodies of rights were formalized separately, using different kinds of legal instruments. The end result that emerged from the debates was a sort of rigid distinction between the two groups of rights, as defined

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\(^10\) To review the 1948 human rights instruments, see: http://www.iidh.ed.cr/Buscadores/Buscador_UN.htm

\(^11\) Sections 2.1, 2.2 and 2.3 below follow the general lines of the document by Rosa Klainer and Mabel Fariña (2006), adding contributions by the IIHR Education Unit.
by the nature of each group, the role pertaining to the State, and the possibility of enforcement and prosecution in each case.

For one body of fundamental freedoms, the States could be held immediately accountable; by contrast, the world community settled on a formula of “progressive development” applicable to economic, social and cultural rights on the assumption that in many cases, profound social transformations would be required in advance. This fragmented or compartmentalized division in practice produced inconsistent positions regarding human rights:

How many governments, under pretext of seeking “progressive development” of certain economic and social rights in an indeterminate future, systematically violated civil and political rights? (...) How many governments, hiding behind a shield of legitimate conquests in civil and political rights, have refused to implement economic, social and cultural rights? (...) How many governments in different parts of the world insist on “picking and choosing,” or “giving preference” to certain rights), delaying the development of others into some unspecified future?12

Even today, positions are still being taken to oppose one type of rights to another -- in terms of theory, doctrine, protection and public policy. Clearly, we still have a long way to go in developing a standard of comprehensive rights tailored to the equally comprehensive or holistic nature of the human being. Human rights cannot be added up like numbers, and this was understood by the World Conferences on Human Rights of 1968 in Tehran and 1993 in Vienna, which proclaimed that human rights are universal, indivisible and interdependent and interrelated. This means, first, that human rights apply to the entire human race, without exception; and second, that if one type of rights is ignored or denied, all other rights are necessarily affected as well.

From the educational perspective, does this debate even matter here in our region? In Latin America, the last two centuries were marked by struggles for independence, democracy and socioeconomic development. It has not been an easy road, and it is far from over. During the 20th century, most of our countries went through long periods of shaky democracy, alternating with bloody dictatorships that swept away fundamental freedoms -- both civil and political -- and implemented social and economic measures that eroded their productive economies, denied social rights and deepened inequality and political and cultural exclusion for broad swaths of the population. With the advent of the 1980s, human rights became a high-priority demand, and a process of restoring formal democracy took root and quickly spread throughout the hemisphere. The restoration of civil and political rights represented a big step forward, but it was not enough to give effect to human rights in the fullest sense.

Basic freedoms and formal democracy are fundamental achievements that are not optional - - an essential condition for any transformation. So the claim of the 1980s was that democracy and respect for freedom were indispensable to achieving development and social justice; but in the 1990s it became clear that without economic development and social equality, it was also impossible to respect life, the freedom of persons, or any degree of democracy beyond mere formal structures. The nations were developing an awareness of the fundamental role of social and economic factors in the exercise of all human rights.

2.2. A comprehensive, multidimensional understanding of human rights

The interdependence of human rights is just as irrefutable as the interdependence of all other spheres of human life. As also occurs with human life, these rights can be fully realized only through a continuous work of historical transformation. Today it is impossible to consider human rights in the absence of two simultaneous conditions:

- Democracy, understood not only as a means of organizing the government, but also as full, active participation in the public forum by all members of society; and

- Economic and social development, understood not only as the quantitative growth of economic and social variables, but also as a more fair and equitable distribution of material and cultural goods.

In short, human rights, democracy and development are mutually reinforcing because they are interdependent, in the same way that other kinds of rights are interdependent.

This suggests that the very definitions of democracy and development need to be rethought. For example, preparatory studies for the Vienna World Conference on Human Rights (1993) identified the essential elements of democracy to include not only certain government institutions and respect for basic freedoms, but also the satisfaction of basic human needs: food, housing, clothing, education, work. Democracy, thus understood, naturally encompasses the totality of human rights: civil, political, economic, social and cultural. Even so, specialists claim that, in a process similar to that of civil and political rights, it is possible to identify a non-revocable core of economic, social and cultural rights subject to enforcement and prosecution.

Even the tireless efforts of jurists are insufficient to settle the matter. Their task is to capture the visions, interests and aspirations of the many sectors of society, translate the resulting debates into legal language and introduce them in the venues where laws are created and enforced. The theoretical definition and practical exercise of human rights touch every person and affect every sphere of human experience.

When all this is applied to education, it is important to bear in mind that human rights can be found at the crossroads of various dimensions:

- A philosophical dimension (ideas) expressed at two levels: (a) strictly speaking, philosophy provides the principles and procedures that undergird human rights and comprise a body of ethics, and (b) in its broader sense, the philosophical dimension covers the give-and-take of ideas in the form of cultural representations and beliefs that uphold social practices. This dimension underlies the very concept of person, the value of human dignity, and the demands that they impose on interpersonal relations.

- A socio-political dimension (social reality), that is, the particular economic, social and power structures that create the conditions by which the effective exercise of human rights can become a reality. This dimension defines all those constraints, conditions and controls on the exercise of power within a social organization that safeguard the dignity and rights of individuals.

- A normative dimension (laws) that supplies the legal instruments for defending human rights, legitimizes these rights in the public square, pushes for the upgrade of national legislation and

backs the work of education. This dimension formalizes the limits, conditions and controls placed on socio-political power as legal guarantees to protect the rights of persons.

- A historical dimension (processes of thought and social change) that cuts across the other three so that human rights can be understood, not as a natural imperative or a static abstraction, but as a conquest that human beings have achieved over the entire course of human history and a process of social construction.

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**Dimensions of Human Rights**

**Philosophical**
- Concept of the person
  - Ethical principles and cultural representations

**Socio-Political**
- Power
  - Social and political organization

**Legal**
- Legislation
  - National and International

**History**

Human rights are a complex, dynamic phenomenon — in both concept and action — that lies at the heart of both the ethical and the political and legal dilemmas, and that calls for profound transformations of society. Today these rights have become an arena where the interests, aspirations and needs of individuals and groups converge to shape lines of action responding to the urgent needs of the present and presaging models for the future of humankind.

While schools are not the only institutions responsible for teaching about human rights, they do hold a unique responsibility for promoting and legitimizing human rights principles that lie at the core of social and political relations. The schools play a central role in building the social skills that will equip all people to take their place as subjects of rights and to defend them in the public square. In other words, schools hold the responsibility of giving concrete form to the right to be taught about human rights.

### 2.3. Human rights, schools and curriculum

The points of consensus set forth in the Universal Declaration of Human Rights (1948) and subsequent international instruments, including the Protocol of San Salvador for the countries of the Americas, assert the importance of schools as the ideal setting to practice human rights. It is a two-way relationship: education is a right that the States must guarantee, and at the same time, one objective of education is full development of the human personality and strengthening respect for human rights.
Education and rights are closely intertwined and help define one another. Human rights, by giving education its very purpose, lend greater substance to its goals and content (the knowledge, values and practices that society hopes to instill in new generations), distinguishing education from other endeavors that may resemble it (mere socialization, simple transmission of information, or strict social control). Education, as the place where meaning is built and legitimacy is reconstructed, contextualizes and defines human rights, distinguishing them from abstract discourse or empty proclamations divorced from reality.

The vision of education as established in the Universal Declaration expanded with the adoption of the Convention on the Rights of the Child (1989), the most widely accepted legal instrument in the world. The Convention defines a child as any human being under the age of 18. It creates conditions for clearly and explicitly establishing that children and adolescents have the right to citizenship -- beyond mere formal access to the right to vote -- and has triggered a growing recognition of the decisive part that children and adolescents play as a substantive segment in the overall population of citizens. The Convention introduces the doctrine of comprehensive protection. Leaving behind a notion of child protection that simply lends assistance in cases of social risk, it lays a foundation on which minors can demand respect for their rights.  

The State defines the role of education, but the schools are also part of society and are fully steeped in its characteristics and problems. Educational practice re-creates the contradictions of the social context and then contrasts different visions of reality (concerning rights, values, citizenship). This is why the schools and all parties involved in education cannot evade their task of instilling the principles and values associated with human rights and democracy. They exercise it always, whether positively or negatively, consciously or unawares, because in all their actions, they transmit much more than the explicit content of the curriculum; they also convey values and attitudes, models and behaviors.

Even so, the role of the school has its limits because human rights instruction does not depend exclusively on formal education. Many other agents of society also educate by transmitting information and beliefs, values and models of behavior (including the family, the media, and social and political leaders). The process also requires a social order able to guarantee that people can enjoy the minimum conditions needed to be materially and symbolically included in society (food, shelter, work, health, and more). The lack of any of these factors, for whatever reason, seriously compromises the scope of action available to educational institutions, which find themselves unable to replace or reverse such deficiencies.

Nevertheless, schools can contribute substantially to the development of citizens knowledgeable enough to value human rights, live out their principles and act in their defense. Educational institutions must therefore cease to be seen as mere channels transmitting a single view of reality. They should become places where, based on principles and methodologies consistent with human rights, students acquire the knowledge, attitudes and skills they need to evaluate reality with an autonomous and critical spirit, and where different visions of the world are allowed to come together and be contrasted in accordance with democratic rules and ethical procedures.

Human rights education is present throughout the school and is clearly evident in the explicit curriculum, the null curriculum and the hidden curriculum. The explicit curriculum presents human rights as part of the curricular objectives and content. The null curriculum consists

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14 Krautkopf, Dina (2006). Contributions to this document from the perspective of evolutionary psychology and the psychosocial development of adolescence. For more extensive discussion, see Appendix III.
of content that, for one reason or another, has been squelched or sidelined from the official curriculum. The hidden curriculum holds messages that derive from the school culture and the daily institutional and interpersonal relations among all members of the school environment, including relationships between the educational institution and the surrounding community of which it is a part -- families, the neighborhood and neighborhood organizations. Thus, it is not entirely accurate to speak of a school curriculum; it would be more correct to refer to the different manifestations of the curriculum.

If rights education penetrates the entire universe of the school, the task of keeping the message consistent is complex indeed and must cover all institutional levels. One of its most essential challenges is to incorporate human rights content expressly into the curriculum.

The school curriculum is the political expression of a consensus about the legitimate knowledge that should be available to everyone. The inclusion of any subject in the curriculum presupposes that it has been given value as part of the educational aspirations of society. If human rights are to be more than a mere formality, just another item in the course catalogue, content must be translated into plans and programs, textbooks, teaching methods, educational materials and grading systems. Most particularly, such subjects need to become a part of the training and education of teachers, who ultimately hold responsibility for building the real curriculum in their classrooms.

Over the past 15 years, human rights education has begun to take its place in the school systems of the Latin American countries, slowly but increasingly. It has been gaining ground in the school curriculum, especially in fields and courses in social sciences and, in other cases, as a crosscutting objective or theme used in the analysis of problems such as gender perspectives, ethnic and multicultural diversity, environment, health, sex education and education for democracy. A task that remains unfinished is to give the subject a more precise identity, providing content and specific guidelines that will guide the work of the school in this field. All this must, of course, respect the diverse types of educational systems, including the organization of the school year and the disciplines and curricular content in use in each country. The goal of this document is to make a substantive, specialized contribution to this task.

## 2.4. The goals of human rights education

To define human rights education in its broadest sense, the IIHR brings together principles found in relevant international documents, theoretical developments in the new discipline of Human Rights Pedagogy, and lessons learned from experiences in various parts of the world, especially Latin America – including the many experiences the Institute has conducted over its 25 years of educational activity in partnership with national, public and civil society entities.

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15 The scope – and limits – of this process of incorporation in the 19 countries signatory to the Protocol of San Salvador are reflected in the four previous editions of the *Inter-American Report on Human Rights Education*, a study that the IIHR has been carrying out every year since 2002. Past reports can be found at: http://www.iidh.ed.cr/informes_i_cont_eng.htm


17 Sections 2.4 and 2.5 are based on a document by the IIHR Education Unit (2004), *La dimensión pedagógica de la educación en derechos humanos. El modelo educativo del IIDH*, and work by Ana María Rodino (2001, 2003 and 2006).
The final goal of human rights education is to build societies that do not trample on human dignity.

It is not enough to report or punish abuses after they occur; they need to be prevented. Only as people learn to see themselves as full subjects of rights will they be able to exercise and defend these rights and, at the same time, respect and defend the exercise of rights by others. Human rights education is a means to promote such recognition and defense, and therefore, a *tangible instrument for preventing human rights violations*. At the same time, it fosters a peaceful and democratic coexistence that with each passing day grows more respectful of individual life and freedom, more inclusive, egalitarian, more just and supportive of each and every individual – in short, more humane. Seen in this light, it also becomes a powerful *engine of individual and social transformation*.

As it works toward this higher end — *the common standard of achievement for all peoples and all nations*, in the words of the Preamble to the Universal Declaration -- human rights education pursues a number of simultaneous goals that are consistent with the multidimensional nature of the very concept of human rights. Every program that seeks to educate in human rights is guided by these general purposes, within which it designs its own objectives, defines its target group and determines the setting in which it will work. These purposes define the horizons of the educational task and must never be forgotten at risk of losing direction altogether.

### Purposes of human rights education

<table>
<thead>
<tr>
<th>Ethical</th>
<th>Instill universal values that sustain the dignity and rights of persons.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical</td>
<td>Teach skills for analyzing and evaluating reality according to the parameters of human rights values and standards. Teach students to take a critical view of themselves and the surroundings in which they live and work, from the nearest and most immediate to the most distant and mediate.</td>
</tr>
<tr>
<td>Political</td>
<td>Elicit an active commitment to change conditions of reality – whether individual or social – that hinder the effective exercise of human rights. Train students to envision necessary social changes and bring them about.</td>
</tr>
</tbody>
</table>

Thus, human rights education is an ethical, critical, political undertaking situated in real, concrete settings, and at the same time, striving to build desirable situations.

It could be more accurately called “education in and for human rights and life in democracy.” Although common usage has favored a shorter name, the full expression clearly denotes that the purpose is to train students up *in a philosophy* — the recognition of human rights. It serves *the concrete practice* of action and relationship among subjects who respect one another as equals in dignity and rights and who behave autonomously, critically and responsibly, guided by principles of ethics and solidarity.

---

18 Cfr. Section 2.2 of this document.
2.5. The content of human rights education

Selecting content for any particular human rights education program means putting “flesh” on the conceptual skeleton defined by these educational purposes. The process needs to consider several different levels of content that can be visualized metaphorically as successive layers of increasing specificity. Here we will identify at least three of these levels, identifying them simply as “macro,” “meso” and “micro” content.

- The most general, all-encompassing level is called macro-content; it is made up of the broad groups of components that are essential for this type of education. Human rights learning calls for many different kinds of components (cognitive, affective and procedural or pragmatic) in response to the integrated and multidimensional nature of both the object of knowledge (human rights and life in democracy) and the purposes being pursued (ethical, critical and political).

- The second category, meso-content, provides an initial breakdown of specific content that gives meaning to the classes or categories defined at the macro level. This is the realm of specific knowledge, being built in the present by the disciplines that pertain to our object of inquiry – knowledge that is always provisional and constantly evolving. It is the category that contains all knowledge accumulated through history, the broad thematic pillars, the concepts, the history of disciplines, the arguments and controversies of scholars and researchers, the dilemmas and quandaries, the scales of values and their tensions, and the operational skills demanded by the practice of these knowledges.

- Finally, micro-content is the level of greatest specificity and detail, selected according to the particular qualities of each educational setting (national and local) and the concrete subjects of education, analyzed with the greatest possible degree of individualization.

The latter two levels of content, regardless of their specific details, must not constitute mere juxtaposition or summation of information. Instead, they must form a web of well articulated meanings, organized in such a way as to lead participants through the educational process. These participants, always situated in specific time and space dimensions, can then come to grasp and give their own meaning to the field known as human rights and democracy.

The macro-content of human rights education encompasses three levels or categories of content that, while differing in nature, are all equally important and mutually complementary:

- **Information and knowledge** on human rights and democracy.

- **Values** that uphold the principles and standards of human rights and democracy, as well as **attitudes** that are consistent with these values (or **predispositions**, as they are known in the human rights education literature), and

- **Skills or capabilities** for effectively putting the principles of human rights and democracy into practice in daily life.

This is a holistic approach to human rights education, systematically incorporating different dimensions of a complex object -- human rights -- that mirror the dimensions of the person who is the subject of these rights. Thus, macro-content can be visualized from two related and inseparable perspectives, two sides of the same coin:

- Seen from the perspective of the object of knowledge, macro-content refers to the many dimensions of the concept of human rights, just as it was (and continues to be) constructed
by society over the course of human history, that the educational process seeks to reconstruct and thus understand (see Section 2.2).

• From the perspective of the subject or recipient, macro-content refers to the dimensions of the human being that the educational process seeks to engage and mobilize.

<table>
<thead>
<tr>
<th>Information and knowledge</th>
<th>Values and attitudes</th>
<th>Skills or capabilities for action</th>
</tr>
</thead>
<tbody>
<tr>
<td>According to the object of knowledge (HR as a social construct): Historical, socio-political and regulatory dimensions</td>
<td>According to the object of knowledge (HR as a social construct): Axiological and ethical dimensions</td>
<td>According to the object of knowledge (HR as a social construct): Practical, individual and social dimension</td>
</tr>
<tr>
<td>According to the cognizant subject: Cognitive dimension</td>
<td>According to the cognizant subject: Affective and moral dimensions</td>
<td>According to the cognizant subject: Pragmatic or procedural dimension</td>
</tr>
</tbody>
</table>

Any particular program that aspires to educate in human rights (whether formal or non-formal, and for any group of recipients) must design and conduct processes that will facilitate teaching-learning in these three categories of content, using methods that are consistent with the specific nature of each one.

The macro-curricular framework we are introducing (and the table of meso-content that we propose below for working with students from 10 to 14 years of age) collects, develops and implements concepts and guidelines taken from a number of important international documents. These include: the Declaration and Program of Action of the Vienna World Conference on Human Rights (1993); the Declaration and Guidelines for the United Nations Decade for Human Rights (1995); the report “Learning: The Treasure Within,” produced by a UNESCO commission under the leadership of Jacques Delors (1996) and the United Nations World Program for Human Rights Education (2005-2007).

The following table displays in greater detail the content of each component or category of macro-content.

Note that the categories of macro-content correspond to the educational objectives of “learning to know,” “learning to be,” “learning to do” and “learning to live together,” recommended in the Delors report.
## Macro-content of human rights education

<table>
<thead>
<tr>
<th>Information and knowledge</th>
<th>Values and attitudes</th>
<th>Skills or capabilities for action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching comprehensive handling of:</td>
<td>Instilling an appreciation and willingness to act in accordance with the universal principles that underpin the dignity and rights of persons.</td>
<td>Development of skills necessary for the full exercise of human rights and the practice of democracy:</td>
</tr>
<tr>
<td><strong>Concepts:</strong> categories of analysis, principles, standards, logic of argumentation, confrontation of ideological positions, etc.</td>
<td>The central core of values is set forth in human rights instruments developed and upheld by the international community:</td>
<td></td>
</tr>
<tr>
<td><strong>History:</strong> origin, evolution and landmarks in the recognition and effectiveness -- or breach -- of human rights, democracy and rule of law in the world, the region and the country: content, background, influences, protagonists, results, effects, consequences, etc.</td>
<td>• <em>Life and personal safety</em></td>
<td>• For critical thinking</td>
</tr>
<tr>
<td><strong>Legal provisions:</strong> human rights instruments, international and regional documents of different kinds and varying legal effect, national legislation, etc.</td>
<td>• <em>Human dignity</em></td>
<td>• For communication and effective argumentation</td>
</tr>
<tr>
<td><strong>Institutions:</strong> forums for protection of national, regional and universal rights; structure, function, procedures, etc.</td>
<td>• <em>Identity</em></td>
<td>• For participation and cooperative work</td>
</tr>
<tr>
<td></td>
<td>• <em>Freedom and responsibility</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <em>Equality and freedom from discrimination</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <em>Justice and equity</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <em>Solidarity and cooperation</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <em>Participation</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <em>Pluralism</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <em>Human development</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <em>Peace</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <em>Security</em></td>
<td></td>
</tr>
</tbody>
</table>

In summary: to educate in human rights is to develop the **knowing**, the **wanting** and the **being able to act** for the defense of human rights and democratic principles. It is a task that should mobilize the intellect, feelings and will -- a comprehensive task for comprehensive human beings.
2.6. Principles for selecting specific content

Massive volumes of content are available on human rights and democracy. Specific subjects need to be selected very carefully to guarantee effective teaching for the particular group and setting in question. All educational endeavors grapple with this issue, but it becomes particularly difficult when content is novel or especially complex or when its knowledge fields, visions and methods derive from numerous and diverse disciplines – in this case, philosophy, sociology, psychology, history and law, to name only the most obvious. Results may be as diverse as the settings for which they are considered.

However, even beyond the broad possibilities for diversity, when specific content is selected, educational programs must never lose sight of the comprehensive, indivisible nature of human rights. Abraham Magendzo21 proposes three overarching principles to make sure this requirement is met:

- **Principle of social historicity**: knowledge of human rights is a knowledge that exists in a historical and social context, subject to change and with connotations that vary across time and space. For example, human rights resonate today in ways that are different from 50 years ago, just as the problems involved are different and the contexts in which they occur have changed. If we hope to be relevant and meaningful to students, contextual historicity is a critically important yardstick.

- **Principle of reconstruction of knowledge**: The rationale of human rights knowledge is built on the personal and collective experience of its learners; they reconstruct it for themselves as they attach its meaning and order to their own experience. The most desirable curricular content would equip students to develop more and better significance to apply to their own development, their experience and their preconceived ideas.

- **Principle of integration**: along these same lines, it is preferable to select content that will help students more easily interrelate concepts gleaned from different areas of knowledge and apply them to their own lives and experiences. The idea, then, is to help students build a systematic, progressive web of meanings that reflect the interwoven nature of human life itself.

These principles can be implemented successfully in selecting and organizing meso- and micro-content for any human rights education program. First, however, it is necessary to think about the particular features this content will acquire in a school setting.

2.7. Characteristics of specific content in human rights education

Curricular content in schools and in teacher training coincides largely with knowledge of traditional disciplines (mathematics, biology, history, geography, etc.) that already have conceptual and methodological frameworks validated by specialists and commonly used in teaching.

Even so, human rights is a field of knowledge whose content is quite different from that of other kinds of knowledge. This point bears remembering at all times: when deciding how best to fit human rights into the curriculum, when selecting teaching methods and techniques, and when

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20 Sections 2.6 and 2.7 essentially follow the same lines as the Rosa Klainer and Mabel Fariña document (2006).

considering the implications for teacher training. The following discussion covers some of the relevant features of this content:

• **Multidisciplinary and polysemous**

Human rights content is made up of concepts that hold many different meanings and are subject to debate because they derive from multiple disciplines (philosophy, social science, law, political science, and the like) and because, even within each discipline, they can be interpreted from different theoretical perspectives. Teaching of this kind necessarily faces certain pitfalls, such as taking a strictly formal approach to the concepts and emptying them of real-life content, or reducing them to a mere confrontation of conflicting opinions or simply offering comments on episodes from real life, depriving the lessons of their essential validity as a public venue for building knowledge. In order to prevent this from happening, education programs should consider a variety of approaches and theories that educators need to understand and introduce into their teaching.

At the same time, because the concepts can take on new meanings and be applied in real-life conflict situations, they inevitably mean taking positions that must be based on rational arguments, valid information and theoretical references.

• **Tensions and conflicts**

Conflict is inherent to human rights material. In theory and in reality, tension arises between freedom and equality, public and private interests, the common good and the individual good, freedom and order. The reason for this ever-present conflict is that in issues involving human rights – such as freedom, democracy, decent living conditions, exclusion, and the like – diverse interests and visions come into play, many of them contradictory.

In real society, the individual exercise of rights produces profound tensions. The right to move about freely is hindered when large numbers of people hold demonstrations. The right of private establishments to control admission clashes with the right to freedom from discrimination. When workers occupy a factory that is about to close down, asserting their right to work, they simultaneously challenge the owners’ property rights. Workers are granted the right to form unions, but the breadth of action by these unions is regulated. The right to freedom of expression and free access to information is restricted for reasons of security. The examples are innumerable, as are the situations where rights conflict; it happens daily, and not only in authoritarian societies.

So it is easy to understand that the handling of these issues in the classroom triggers conflict. Teachers often find themselves asking difficult questions: What are the limits on democratic respect for opinions in a classroom setting? What can be done when unfair situations occur in school? How should potentially controversial issues be handled? Can such subjects be taught without taking any particular ideological stance? Could teachers get themselves into trouble if they express their own positions?

Questions such as these remove teachers from the safe place of validated, unambiguous knowledge, forcing them to take a responsible position as people confronted with reality. Avoiding the problem is not the answer. Conflict is an inherent part of rights; attempting to eliminate it simply denies the human dimension of rights, reducing them to empty legal rhetoric. It would also deny reality.

Recognizing the conflict that attends human rights teaching in the classroom setting does not mean turning away from the principles of human rights or framing them as something that
is subject to opinion. Quite the contrary, it means that teachers must challenge their students (and themselves) to question their previous opinions and ideas about reality and examine them through the lens of human rights knowledge. As different interpretations of reality are shared, along with their justifications and consequences, all individuals will become more aware of their own positions and will come to understand society better, give it meaning, and behave responsibly.

**The historicity of the concepts**

All concepts that are central to human rights teaching (citizenship, state, democracy, etc.) are historical constructs still open to redefinition and whose meaning can change in different social settings. Understanding the historical evolution of ideas and facts does not mean ignoring the universal nature of the principles they embody, or ignoring the fact that human rights form an indivisible whole. Instead it means that each item of information and each concept is contextualized or placed within the social and cultural world from which it arose and that gives it meaning. Today, the words “free man” or “equality” do not mean what they did in the 15th or 17th centuries. Nor can racial prejudices be understood without examining the societies from which they spring. The establishment of human rights law cannot be explained while ignoring the struggles that produced it.

It is not enough to incorporate human rights history into the explicit curriculum. Understanding historicity means viewing content through the lens of comprehensive human beings who form part of a specific society and are able to transform it (and be transformed). This same lens lies at the very heart of human rights.

**Principles and social reality**

Human rights are a part of every social situation, from the most pedestrian all the way to full-blown international conflicts, especially when reality reveals practices that are inconsistent with the principles of human dignity. As it happens, reality does not behave and is not organized in accordance with these principles, because the two belong to different orders. So why are principles of any use? It is only because human rights exist and have acquired social legitimacy that breaches can be reported and reality changed. 22

Principles and concepts attach to reality in many ways: they serve as tools to analyze, evaluate and judge social situations; they legitimate action in defense of human rights, and they inspire the texts of positive law (covenants, conventions, laws, etc.) that in turn can be used to analyze, judge and make concrete decisions on particular social situations.

This is why human rights are a body of conceptual knowledge that has its roots in reality and culminates in action. Indeed, the above discussion on the purposes of human rights education stated that human rights are a yardstick for critiquing the present order, guiding the regulatory framework and creating ways to intervene in the social world; they restore the value of learning to coexist and work with others.

Human rights education must begin by questioning reality. This includes taking a new look at the way school culture operates and at the needs the community and students express. This is the premise that should underlie human rights education at all levels, from the time the curriculum is designed and plans, programs and materials are developed, all the way to the day-to-day work of teachers in the classroom.

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• **Social representations**

The notions involved in human rights have certain disciplinary and theoretical meanings; they also have varying meanings in the realm of collective representations, or meanings that take shape at the crossroads of images, beliefs and values and are transmitted by the most diverse social agents (the family, the media, the surrounding community, peer groups, and the like).

In order to address human rights education, the peculiar kinds of collective social manifestations in our countries today need to be considered, remembering that reality confronts young people with many contradictions between words and practice. These scenarios (local, national or international) have no shortage of corrupt actions protected by law, including worsening standards of living in the name of greater efficiency, acts of violence in the name of democracy, or unfair competition in the name of equality or freedom.

The distance between the values we preach and the true meaning they acquire in daily practice produces attitudes and behaviors of skepticism, apathy, individualism, passiveness or a search for fragmented alternative identities.

Human rights, from the perspective presented here, must act upon social manifestations, denature them and challenge them, forcing students to ask themselves about things that may seem obvious, to question the reasons behind “habitual” or socially acceptable “common sense.” After students are so challenged, rational principles can be introduced for the purpose of producing new, fairer answers to social problems.
3. Curricular and methodological proposal for human rights education for children from 10 to 14 years of age

3.1. Table of suggested curricular content for each grade level and stage of development

3.1.1. Introduction

This section, developed in accordance with the broad macro curricular framework described above, presents a table outlining suggested intermediate (meso-curricular) content for use in formal human rights education among children from 10 to 14 years of age.

Children in this age group are undergoing profound transitions -- in both their own development (moving from childhood into puberty) and their placement in the educational system (moving from elementary to secondary school and adapting to changes in organization, curriculum, teaching styles, peer group, and so forth). The proposal contains two broad sections. The first covers children from 10 to 12 years of age; the second, from 13 to 14 years. This distinction is based on the most significant changes taking place in their personal development. Not coincidentally, these changes coincide with a major shift in the educational institutions they attend as they complete their elementary education and move into secondary school. A more extensive discussion of the transformations in this stage of human development can be found in Appendix III.

This table serves as a minimum template of essential content for human rights education relevant to the hemisphere's great problems and needs in this field, and adapted to the interests of the targeted age group. Because it is a meso-curricular proposal, it cannot by applied blindly to any particular educational system or program. It must be preceded by the development of a detailed grade-by-grade micro curriculum reflecting the characteristics of each specific teaching environment.

In other words, it needs to be:

- adapted to each school grade and, even more, to each target cultural group (for example, urban, semi-urban or rural groups; groups that are ethnically homogeneous or diverse; groups of Hispanic, indigenous or Afro-Latin American descent, to name only a few significant variables), and

- fitted to the guidelines and content of each country's official complete curriculum -- this means it must be consistent with content the students have received in years previous to the age targeted by this proposal (before age 10), and to material that will be taught afterward (after age 14, depending on the particulars of the official curriculum).

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23 The following proposal follows the general lines suggested by specialists who met in Geneva in 1997 at the invitation of the United Nations High Commissioner for Human Rights to discuss gradual introduction of human rights concepts among children of different ages (see Appendix II, “Familiarizing children with the concept of human rights. A step-by-step approach”). The table, developed by Ana María Rodino, combines input from various documentary sources, especially IIHR-UNESCO (1999); Ana María Rodino (2003); IIHR, Second Inter-American Report on Human Rights Education (2003); Rosa Klainer and Mabel Fariña, (2006) and OXFAM (2006). It was subsequently evaluated by a number of people, including experts in human rights education and teachers, who enriched it with their own suggestions.

24 Notwithstanding further details that will be explained in the following section (3.2), a table of intermediate level content such as that suggested herein must also be adapted to the national educational system’s particular approach for incorporating human rights education. For example, if the decision is made to incorporate it using the discipline-based approach (assigning a specific slot in the curriculum), the content suggested here would need to be concentrated under a single subject or part of a subject. If the cross-cutting approach is adopted instead, the content suggested herein is distributed among other academic subjects or institutional mechanisms, including extracurricular activities.
Human rights education

The table provides a detailed breakdown of the particular content that gives concrete expression to the broad categories of components (macro components) of human rights education as described above: **knowledge, values and attitudes**, and **skills or abilities**. As was explained, a curriculum that considers these categories as equal and mutually complementary takes a **holistic view** of human rights education.

The table includes two other sections as well. They are not categories of additional content, but instead provide further information for curriculum designers, teachers and producers of educational materials. The first is introductory in nature and sets out broad educational **objectives** for working with the targeted age group.

The final section is labeled **real-life problems and situations**. Reflecting another way to organize content, it is particularly suited to the more traditional approach first used to set up educational programs in this field: the problem-centered approach that focuses on cases or situations of conflict found in the global or local environment. This is not the approach used here, as it places certain constraints on promoting comprehensive education in and for the practice of human rights and democracy, especially for educating students in human rights standards, international principles and their historicity. Nonetheless, the curriculum will be enriched if it includes discussion of certain problems, situations or concrete issues drawn from real life in the school setting. Well selected situations or issues appropriate to the ages and interests in the classroom will motivate students, attune them to real problems and help them understand different perspectives of the facts. Such topics can be most useful for organizing participatory and group activities inside and outside the classroom. The proposal therefore includes suggestions for using this approach.

Finally, note that the proposal can be presented -- and therefore read -- in two different ways. One is to begin with the headings given in the curriculum table (objectives, knowledge, values and attitudes, etc.) and display parallel descriptions of how they can be developed in the two different groups: pre-adolescent (10 to 12 years) and adolescent (13 to 14 years). Another is to separate the two different groups and display the full curriculum for each developmental stage. Both are equally logical and useful. This section is presented according to the former approach, showing how the curricular objectives and content must grow progressively from one stage to the next. The second type of presentation can be found in Appendices IV and V.

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25 For descriptions and differences in the various means of teaching this subject, including the problem-centered approach and the holistic approach, see Reardon, Betty A. (1995), *Educating for Human Dignity*, pp 1-12.
### 3.1.2 Objectives

<table>
<thead>
<tr>
<th>STAGES OF DEVELOPMENT and GRADE LEVELS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preadolescence: 10-12 years</strong></td>
</tr>
<tr>
<td>Final grades of elementary school</td>
</tr>
<tr>
<td>By the end of this stage, students should be able to:</td>
</tr>
<tr>
<td>- See themselves as worthwhile, valuable people and as &quot;rights holders&quot; on an equal footing with all other people.</td>
</tr>
<tr>
<td>- Distinguish among wants, needs and rights.</td>
</tr>
<tr>
<td>- Understand the concept of human rights in its dual dimension -- ethical and legal -- and identify in general terms the rights enshrined in the Universal Declaration and the Convention on the Rights of the Child.</td>
</tr>
<tr>
<td>- Understand that the exercise of rights must entail responsibilities.</td>
</tr>
<tr>
<td>- Understand and adopt a sense of social responsibility.</td>
</tr>
<tr>
<td><strong>Early adolescence: 13-14 years</strong></td>
</tr>
<tr>
<td>Beginning grades of secondary school</td>
</tr>
<tr>
<td>By the end of this stage, students should be able to:</td>
</tr>
<tr>
<td>- Identify and understand all types of human rights (civil, political, economic, social, cultural and collective), including the specifics of each one and the indivisible nature of them all.</td>
</tr>
<tr>
<td>- Understand the interaction between human rights, the rule of law and democratic governance.</td>
</tr>
<tr>
<td>- Understand in general terms the existence of mechanisms and institutions for protecting human rights and for the comprehensive protection of children and adolescents in national and supranational jurisdictions.</td>
</tr>
<tr>
<td>- Understand the moral and social imperative of respecting the human rights of others.</td>
</tr>
<tr>
<td>- Evaluate their own attitudes and everyday behaviors using parameters of human rights and democratic principles, and learn to behave in consonance with them.</td>
</tr>
</tbody>
</table>
### 3.1.3 Information and knowledge

<table>
<thead>
<tr>
<th>STAGES OF DEVELOPMENT and GRADE LEVELS</th>
</tr>
</thead>
</table>
| **Preadolescence: 10-12 years**  
Final grades of elementary school | **Early adolescence: 13-14 years**  
Beginning grades of secondary school |
| ➢ **Key concepts:** | ➢ **Key concepts:** |
|   ○ Human dignity |   ○ Human rights are universal and indivisible |
|   ○ Human rights |   ○ Civil and political rights; economic, social and cultural rights; collective rights |
|   ○ The rights of children and adolescents |   ○ Democracy and the rule of law |
|   ○ Society and culture |   ○ Sustainable development |
|   ○ Cultural identity |   ○ National and supra-national protection of human rights |
|   ○ Equality and freedom from discrimination |   ○ National and world citizenship |
|   ○ Democracy | |
|   ○ Government | |
|   ○ Law | |
|   ○ Environment | |
| ➢ **Conceptual developments:** | ➢ **Conceptual developments:** |
| **Introduction to human rights doctrine.**  
Characteristics of human rights: universal and indivisible. Vocabulary of human rights (declaration, convention, covenant, protocol, resolution, recommendation, law, guarantee, etc.). | **Human rights and children’s rights.**  
Implications of human rights as a legal concept: a) subjects, or holders of rights; b) specific objects addressed in international or domestic legal provisions, and c) legal guarantees of protection. Children's rights. |
| **Society and culture.**  
Human coexistence. Society and culture. Cultures and cultural identity. Factors in the formation of a culture (ethnic identity, language, traditions, nationality, peer groups, communications media, generations). Cultural diversity as a source of wealth for the human race and for society. Introduction to cultural diversity in the world, the Americas and the country. | **Economic, social and cultural rights**  
Right to a decent standard of living: food, housing, health care and social services. |
| **Equality and difference. Discrimination.** | **Right to social security** |
| | **Right to work** |
| | **Right to just conditions of work** |
### Curricular and methodological proposal

<table>
<thead>
<tr>
<th>INFORMATION AND KNOWLEDGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Concept of equality. Equality and difference.</strong> Legitimate and illegitimate inequalities. Discrimination. The origin and effects of discrimination. Types of discrimination: by sex, age, race, ethnic origin or nationality, religion or ideology, economic status, culture, disability, sexual orientation. Prejudice and stereotypes.</td>
</tr>
<tr>
<td><strong>Environment. Care and responsibility for the environment.</strong> The planet as the habitat of the human race. Relationship between people and their environment. Renewable and non-renewable natural resources. Irrational exploitation of natural resources and depredation of the environment: global impact and consequences for human life. Rational use of natural resources.</td>
</tr>
<tr>
<td><strong>History:</strong></td>
</tr>
<tr>
<td><strong>Collective rights</strong></td>
</tr>
<tr>
<td>o Right to form and join trade unions</td>
</tr>
<tr>
<td>o Right to education</td>
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<tr>
<td>o Right to information</td>
</tr>
<tr>
<td>o Right to take part in cultural life and to enjoy the benefits of scientific progress</td>
</tr>
<tr>
<td>o Right of children and adolescents to participate in society</td>
</tr>
<tr>
<td><strong>Power and legality</strong></td>
</tr>
<tr>
<td>Power. Types and spheres of power (political, economic, social, cultural, family, institutional). Distribution of power in society. Conflicts. Means to regulate and limit power. Abuse of power. Legality and legitimacy in the exercise of power.</td>
</tr>
<tr>
<td><strong>The State and rule of law</strong></td>
</tr>
<tr>
<td>Concepts of the State and historical contexts in which they developed. Functions of the State. Rule of law. Forms of representation. Suffrage. Types of citizen participation and organization in democracy (political parties, labor unions, cooperatives, social organizations, etc.).</td>
</tr>
<tr>
<td><strong>Democracy and development. National and world citizenship</strong></td>
</tr>
<tr>
<td><strong>History:</strong></td>
</tr>
<tr>
<td><em>Digging deeper into the history of human rights.</em> History and context of successive human rights developments in the 20th and 21st centuries (e.g., the &quot;Cold War&quot; and the two 1966 covenants -- civil and political rights and economic, social and cultural rights; suffragists, the feminist movement and women's rights; indigenous movements and the rights of indigenous peoples, etc.).</td>
</tr>
<tr>
<td>Information and Knowledge</td>
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<tr>
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</tr>
<tr>
<td><strong>Legal norms and institutions:</strong></td>
</tr>
<tr>
<td>Democracy.</td>
</tr>
<tr>
<td>Introduction to systems for the protection of human rights. Protection of human rights at the national level. Human rights in the national Constitution. Institutions that defend rights in the national legal system of each particular country: common courts,</td>
</tr>
<tr>
<td>Racism, sexism, xenophobia and other forms of discrimination— in history and today. Roots and historical manifestations of racism, sexism, xenophobia and other forms of discrimination. Consequences for individuals and for society. Ethnocentrism. Massive human rights violations produced by discrimination (segregation, the Holocaust, apartheid, ethnic cleansing). Modern manifestations of discrimination in the country and in the local community. Legal, social and educational resources for fighting discrimination.</td>
</tr>
<tr>
<td>INFORMATION AND KNOWLEDGE</td>
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<td>---------------------------</td>
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### 3.1.4 Values and attitudes

<table>
<thead>
<tr>
<th>STAGES OF DEVELOPMENT and GRADE LEVELS</th>
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</thead>
<tbody>
<tr>
<td>Preadolescence: 10-12 years</td>
</tr>
<tr>
<td>Final grades of elementary school</td>
</tr>
</tbody>
</table>

#### Values:
- Life and personal safety
- Identity and self-esteem
- Human dignity
- Freedom
- Responsibility
- Equality / freedom from discrimination
- Coexistence and cooperation
- Justice

#### Attitudes:
- We value human life in all its dimensions: physical, psychological and social.
- We respect the physical and psychological safety of persons and reject any aggression against it -- whether to ourselves or others.
- We see ourselves as worthwhile, unique and important.
- We recognize others as individuals different from ourselves, but equal in value, dignity and rights.
- We understand that differences among people make life in school and in society richer and more interesting.
- We are learning to respect legitimate differences among people and to value diversity.
- We reject unfair inequalities between people and discrimination.
- We feel empathy toward others, especially their feelings and sufferings -- locally and globally.
- We seek to be fair in our relationships with others.

#### Values:
- Solidarity
- Local and global empathy
- Participation
- Pluralism
- Equity
- Human development
- Peace
- Security

#### Attitudes:
- We are sensitive to the needs and rights of others.
- We are concerned by injustice and inequality in relations among people and in society as a whole.
- We are willing to take action that will remedy situations of injustice, inequality or disrespect for our own rights and those of others.
- We respect all people's right to have their own point of view.
- We are open to other opinions and we try to understand them instead of rejecting them out of hand.
- We increasingly value the act of thinking and deciding with intellectual and moral autonomy.
- We value peaceful, constructive coexistence with others -- locally and globally.
- We are willing to find rational solutions to conflicts that arise in our personal, school and community environments.
- We believe that participation -- both individual and collective -- can make changes in society.
### Curricular and Methodological Proposal

<table>
<thead>
<tr>
<th>Values and Attitudes</th>
<th>We demand justice and equality in all relationships -- for ourselves and for others.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>We are willing to participate increasingly in collective affairs and matters of public interest -- locally and globally (become informed, express our opinion, seek other opinions, join community and civic activities, etc.).</td>
</tr>
<tr>
<td></td>
<td>We increasingly take a stand on public problems -- local, national and global.</td>
</tr>
<tr>
<td></td>
<td>We are concerned for the effects that our own life style may have on other people and on the environment.</td>
</tr>
<tr>
<td></td>
<td>We care for and promote the care of natural resources out of respect for the needs and rights of those who live today and of future generations.</td>
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</tbody>
</table>

- We are learning to be responsible for decisions we make freely, and to assume the consequences.
- We are learning to cooperate willingly with others and to perform volunteer work, at school or in the community.
- We take an increasing interest in public events and problems: local, national and world.
- We take an interest in the environment and feel responsible for the use of natural resources.
### STAGES OF DEVELOPMENT and GRADE LEVELS

<table>
<thead>
<tr>
<th>Preadolescence: 10-12 years</th>
<th>Early adolescence: 13-14 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Final grades of elementary school</td>
<td>Beginning grades of secondary school</td>
</tr>
</tbody>
</table>

#### SKILLS OR ABILITIES

**For critical thinking**
- Distinguish between facts, inferences and personal opinions.
- Detect bias, prejudice and stereotypes in our own and others' opinions.
- Recognize the existence of different points of view.
- Learn to "read" codes used in the media.

**For communication and effective argumentation**
- Listen carefully to others, seeking to understand and retain their messages.
- Read with understanding various types of age-appropriate informational, argumentative and expressive texts.
- Expound, verbally and in writing, various types of information (facts, abstractions, opinions, feelings, etc.) in an orderly and clear fashion, seeking to be understood by listeners/readers.
- Dialogue.
- Seek and select evidence to support arguments.

**For critical thinking**
- Make decisions based on information.
- Understand the logic underlying other points of view.
- Identify the perspectives and interests of other members of society in situations of conflict -- historical and current, local and global.
- Interpret situations of injustice, discrimination and exclusion in terms of the principles and standards by which they must be reported and corrected.
- Critically analyze messages in the media -- especially on subjects involving human rights and democracy.

**For communication and effective argumentation**
- Construct oral and written messages of increasing complexity for different recipients.
- Read different types of text, of increasing complexity, with a high degree of understanding.
- Prepare messages using different media (oral, written, graphic, sound, photographic, etc.) to disseminate, promote and defend human rights and democratic principles (e.g., for the media, to petition authorities, to distributed in the school or community, etc.).
- Gather information and investigate real-life problems and situations.
<table>
<thead>
<tr>
<th>Skills or Abilities</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Begin to organize arguments to present a well reasoned case in any discussion, both inside and outside the classroom.</td>
<td>Participate in debates, paying attention to the opinions of others and respectfully and clearly expressing our own.</td>
</tr>
<tr>
<td>Begin to use resources of rational argumentation in discussions on matters of human rights and democracy.</td>
<td>Learn to develop or change our position by means of reasoned argumentation.</td>
</tr>
<tr>
<td><strong>For participation and cooperative work</strong></td>
<td>Convincingly present evidence to back up arguments and proposals.</td>
</tr>
<tr>
<td>Make well-reasoned choices and recognize the consequences of our choices.</td>
<td>Gradually incorporate the use of specific human rights and democracy vocabulary in oral and written communication.</td>
</tr>
<tr>
<td>Work in a group, making constructive contributions to the common objective.</td>
<td><strong>For participation and cooperative work</strong></td>
</tr>
<tr>
<td>In group work, facilitate constructive dialogue and address differences of opinion using negotiation and compromise.</td>
<td>Organize into groups with others, exercising greater degrees of autonomy, to achieve common objectives and share tasks.</td>
</tr>
<tr>
<td>Care for persons, relationships and things -- both living and non-living.</td>
<td>Begin standing up to points of view that justify and perpetuate inequality, authoritarianism and other violations of human rights and democratic principles.</td>
</tr>
<tr>
<td>Recognize situations of discrimination and injustice, both inside and outside the school.</td>
<td>Mediate and help find creative solutions to situations of conflict (negotiation), respecting both the diversity of interests and conditions, and the dignity of persons.</td>
</tr>
<tr>
<td>Become personally involved and make constructive contributions to the work of some entity for collective action in our school or community (student government, political grouping, volunteer association, organization for human rights training or promotion).</td>
<td>Begin to critically evaluate our own prejudices, relationships and practices of coexistence with others -- in the family, the school and the community.</td>
</tr>
</tbody>
</table>
3.1.6 Real-life situation and problems

<table>
<thead>
<tr>
<th>STAGES OF DEVELOPMENT and GRADE LEVELS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preadolescence: 10-12 years</strong></td>
</tr>
<tr>
<td>Final grades of elementary school</td>
</tr>
<tr>
<td>1. Developing self-esteem and learning to value our own personal, physical and psychological boundaries. The physical and psychological changes of adolescence.</td>
</tr>
<tr>
<td>2. Discrimination and prejudice, here and now. Who do we discriminate against?</td>
</tr>
<tr>
<td>3. Poverty, hunger and injustice in our country and in the world. How can we fight them?</td>
</tr>
<tr>
<td>4. The narrow view: ethnocentrism.</td>
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<tr>
<td>5. Selfish behavior: egocentrism and passivity.</td>
</tr>
<tr>
<td>8. Violence as manifested in different ways and places: in the home, school and community. Exclusion of young people, and the development of youth gangs.</td>
</tr>
<tr>
<td><strong>Early adolescence: 13-14 years</strong></td>
</tr>
<tr>
<td>Beginning grades of secondary school</td>
</tr>
<tr>
<td>1. Self-esteem and taking care of ourselves and others. Recognizing the human sexual dimension.</td>
</tr>
<tr>
<td>2. Breaking the law: individual delinquency and organized crime. Are human rights also being violated?</td>
</tr>
<tr>
<td>3. Structural violence and manifest violence. What are the characteristics of each one? What is its impact on personal and social life?</td>
</tr>
<tr>
<td>4. Indifference to the collective good and &quot;public welfare.&quot; Ignorance, apathy, cynicism. Corruption. How do all these affect the exercise of human rights?</td>
</tr>
<tr>
<td>5. Genocide and crimes against humanity (systematic practice of torture, forced disappearance, ethnic cleansing). How can we prevent them from recurring?</td>
</tr>
<tr>
<td>6. Colonialism / imperialism.</td>
</tr>
<tr>
<td>7. Poverty and inequality in Latin America, the world's most unequal region.</td>
</tr>
<tr>
<td>8. Economic and cultural globalization. What are the implications for the exercise of human rights -- opportunities and threats?</td>
</tr>
<tr>
<td>9. Environmental degradation. What kind of home are we leaving for future generations?</td>
</tr>
</tbody>
</table>
3.2. Modes and types of curriculum change

3.2.1. Human rights and democracy: knowledge and crosscutting practices

Human rights and the principles of democracy are present in every phase of human life and, therefore, in school life. They permeate the entire social setting, the school as an institution and the disciplines taught therein.

The school, as a social institution, is not the only member of society that transmits knowledge of human rights. Other active agents include the family, the media, political culture, youth cultures, and in short, the entire social setting. In today’s world, this is more a challenge than a strength. The conditions of modern life contradict the values and practice of human rights, reducing them to mere discourse and thereby undermining the precepts that human rights hold out as patterns and standards of coexistence. Moreover, the school does not exist in isolation from the community or culture of its surrounding society. It is not a homogeneous institution. Student populations come from diverse socioeconomic and cultural backgrounds, and inside the school, they form different relational subsystems (Krauskopf, 2006).

Another sense in which human rights envelope educational institutions is that they permeate all arenas and practices, all subjects and their relationships. The school is a microcosm of daily coexistence where conflicts arise and are resolved using discourses and practices that generally reflect the principles of human rights and democracy. In this interplay of norms, behaviors and values, any contradictions between discourse and practice become readily apparent. Some specific mechanism needs to be selected for incorporating human rights issues into the curriculum, and this decision requires critical consideration of the full array of practices found in the school.

Moreover, human rights content is integral to all different areas of instruction, from social science to natural science. It is no easy task to pinpoint exactly what school subjects should add human rights material or to assign teaching responsibilities; this is why specific coverage and comprehensive evaluation of human rights learning can so easily become watered down.

Even though these difficulties are real, human rights education holds great potential as a common thread running through the entire curriculum and enriching education. It serves to focus and expand the educational value of all other school subjects -- traditionally taught in isolation -- and can lend unity to each school’s overall program.

Human rights content not only introduces new material into the curriculum; more than that, it helps reformulate and integrate topics already present in the curriculum, approaching them from a new perspective. This can pose an extremely creative challenge for teachers, who may find themselves motivated to dig deeper into their single-discipline teaching approaches and to modernize their ways.

Admittedly, “everyone’s responsibility” can easily degenerate into “no one’s responsibility;” to prevent this from happening, the addition of human rights programs into the curriculum requires clear program design. Several different mechanisms are available, and this section will discuss two: the crosscutting approach and the specific approach. Even more important, any school that undertakes this challenge needs to adopt a specific organizational format. It must define explicit content suitable to the educational level of students, outline specific teaching objectives,

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26 This section follows the suggestions of Rosa Klainer and Mabel Fariña (2006) and includes contributions by Dina Krauskopf (2006).
allocate classroom time, recommend learning activities, introduce crosscutting designs, assign teaching responsibilities, decide what types of student participation will be elicited and design strategies for evaluation.

3.2.2. Types of curriculum enhancement

In general terms, there are two basic ways to begin introducing human rights and democracy education into the school curriculum: (a) the cross-cutting mode, penetrating all the activities and disciplines in the school, or (b) the disciplinary or specific mode.

There are different types of enhancement that can be used under either of these modes. The most common types are briefly described below. The first three pertain to the cross-cutting mode, while the third, applied under the disciplinary mode, creates a specific item on the curriculum.

1. **Specific themes or topics in other areas of the curriculum.** This method identifies certain themes or topics within existing curriculum subjects that lend themselves to analysis from the perspective of human rights principles and provisions.

   Examples include: History, when teaching about struggles for human rights and for the rights of specific populations (women, children, indigenous peoples, other ethnic groups), warfare and peace processes, migration, etc.; Civics or Life in Democracy could include examination of the public square, the rule of law, political participation, wealth and the distribution of goods, discrimination, etc; Language and Literature could focus on uses of language, argumentation, discourse in the media, culture, language and cultural identity, intercultural communication, etc; Creative Arts can cover freedom of thought and expression, diversity of esthetic tastes, artistic expression of various cultures, etc.; Science can apply human rights to life science, education for health, sexuality, the means and ends of scientific progress, the environment and its protection.

2. **Special projects or workshops on specific problems.** A project is a short-term educational activity supervised by one or more teachers. It may take place within an individual school, as an interscholastic activity, or in conjunction with a community institution. Workshops can provide a useful platform for more in-depth discussion of the concepts of human rights. They are a vehicle for learning study procedures commonly used with this type of material and applying them to specific problems and contexts: case analysis, methods of conflict resolution, strategies of argumentation, debate. Workshops can be designed in response to concerns being expressed by students or present in specific schools or the surrounding community, or to address current events being covered by the media that are influencing public opinion. Older students respond well when allowed to choose topics of interest to them from a selection of themes. They tend to become more motivated and are more willing to participate when they can voice their own interests.

   The curriculum table given above offers examples of possible topics for this age group, under the column “Real-life situations and problems.” Projects or workshops that develop human rights issues based on real-life situations and problems must always include the teaching and learning of human rights knowledge, values and attitudes, as well as specific skills and abilities.

3. **Daily situations as sources of learning.** This method seize on experiences, cases or concrete situations experienced in a school or community as a point of departure for
teaching human rights topics. Group conflicts, institutional decision-making in the school, unresolved problems in the outlying community or news on external events often provide fertile ground for applying principles, developing guidelines for action and experimenting with forms of participation and organization. This type of teaching requires commitment by the entire team of adults working in the school (teachers and non-teachers alike) and casts a harsh light on the underlying implications (equality, equity, justice, etc.) of each subject and the overall institution. Such cases are more effective if one particular person is assigned to centralize and organize the work with each group, serve as a reference resource for students, and coordinate the work of teachers.

4. **A specific item in the curriculum.** This type of approach develops human rights content as a *separate subject* or as a *substantial portion of an existing subject* with which it is considered compatible, such as Civics (citizenship or life in democracy) or social studies.

Proponents of this alternative claim that the curricular tradition of dividing studies into separate disciplines is so deeply rooted that any attempt to teach something outside these lines inevitably dilutes the content and blurs responsibility. By contrast, disciplines that are given status and position in the curriculum attract teachers interested in delving more deeply into their own specialization; this in turn can trigger the use of more advanced teaching methods, text materials and evaluation systems. Creating a separate slot in the curriculum for human rights offers a number of other advantages as well. For example, it clarifies priorities as to which teachers should be selected for specific training. These are the teachers that need to build skills in conveying human rights content in the classroom. They can also become key figures for centralizing, organizing and directing any cross-cutting activities that the school may introduce alongside the curriculum-based approach.

The curriculum modes as described here are not mutually exclusive. In fact, in order to preserve the comprehensive nature of human rights and conduct an effective training process, it would be best for *multiple approaches to coexist in a single school*. In this way, human rights topics are guaranteed a clearly defined place in the curriculum where they can be introduced and analyzed very specifically; and at the same time, the school can offer a cross-cutting approach that clearly highlights human rights issues and tackles human rights problems in many different spheres of human life (represented in the school by separate disciplines).
Human rights education and teacher training

When a human rights program is added to the curriculum, it should clearly identify what will be taught, who will teach it and what teaching tools will be used. In other words, a cross-cutting program names certain teachers to serve as pivots, while a discipline-based program assigns teachers to the newly created slots in the curriculum. The next step is to decide what background training they need and whether they have received such training.

In view of the cross-cutting nature of human rights material, all teachers should understand why human rights instruction is necessary and important. They will need to agree on certain central concepts and basic information that will provide a common standard for evaluating daily institutional practices. Certain teachers should develop more in-depth knowledge and be in a position to serve as resources or coordinators within the institution.

Faculty members specialized in teaching social sciences (such as history, philosophy, law) are already knowledgeable about human-rights related subjects and tend to have a natural inclination for this subject. Nevertheless, their training is generally geared to imparting knowledge of their specific discipline, and they may find it difficult to adopt the pluralistic perspective demanded by the multidisciplinary nature of human rights.

Those who have chosen other areas of knowledge (especially mathematics or natural sciences) may be very willing, but their knowledge of human rights has been acquired informally, through their own concerns and experiences.

If new curricular content is to be introduced in a meaningful way, cutting across other disciplines, teachers need to be equipped with information, conceptualization and working approaches they can use to re-signify the material in their particular subjects and lend them a human rights perspective.

Schools that create a specific curricular slot for human rights (separately or as part of another subject) will also need to provide specialized instruction on human rights to teachers who come from a variety of disciplinary backgrounds.

In short, human rights education can be incorporated truly and effectively into the school curriculum only in the presence of training programs for practicing teachers and the inclusion of human rights in basic education for future teachers.

Training programs should approach human rights precepts from a multidisciplinary perspective. They should impart teaching methods appropriate to each level of learning and offer instruments for analyzing the overall social setting and the environment in educational institutions where curriculum enhancement will take place.

Klainer, Rosa y Fariña, Mabel (2006)
3.3 Guidelines for a human rights education methodology

Any school that decides to implement a curriculum for human rights education needs to break away from certain pedagogical paradigms. Most of these paradigms, reflecting a legacy of authoritarian and vertical patterns that persist in the formal educational systems of Latin America, are built on models and practices incompatible with human rights. Unless schools make such a break, their efforts will not pass even the most basic test of effectiveness. This poses complex challenges. Teachers may need to rethink their work from the perspective of human rights while still keeping sight of the ultimate purpose of their educational endeavors, that is, to help their students develop the skills and abilities they will need to become citizens in democracy.

Human rights education lacks a monolithic, immutable, finished methodology, “but it does have an array of well-founded and tested pedagogical principles derived from the very nature of this knowledge -- simultaneously a way to be, live and coexist.” Some of these principles are discussed below. While this list does not claim to be the last word, it can be considered a sufficient basis for re-creating and adapting an appropriate methodological model for HRE. Because many of these principles interact and dovetail, the model tends to be systemic. It would be unwise to pick and choose certain items while discarding others, without first considering their degree of interaction and interdependence.

These principles were implicit throughout the earlier chapters of this proposal, including the conceptual framework and the curricular tables. However, because they should be stated explicitly, this section will discuss their deeper meaning.

- **Human rights education is comprehensive.** This has several implications. First, from the subjective standpoint, the participants in education (students, teachers and any other member of the educational process) need to be understood as comprehensive beings, each one “a biological, psychological and social unit, and thus the bearer of intellectual, psycho-affective, socio-affective, organic and motor possibilities that must be addressed with equal intensity and attention.” It is important to acknowledge each person’s individuality and appreciate the intrinsic value this implies.

The comprehensiveness of human rights, by definition, is also objective. This means that human rights education needs to be conceptualized as a normative system and practiced as a set of ethical principles, free from the artificial divisions that make certain norms more important than others. Instead, the infringement of any of these rights affects the system as a whole. Human rights doctrine does establish certain divisions based on the diverse degrees of development and the particular characteristics of certain rights, as well as differences in the respect for and protection of these rights. However, a methodology for human rights education needs to address them all equally and seek closer interaction and interdependence between civil and political rights and economic, social and cultural rights.

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27 This section is based on the vast experience the IIHR has acquired in the field of HRE as collected in texts, manuals, articles and reports. It also contains contributions from the document Propuesta Marco para el Mejoramiento de la Educación en Derechos Humanos en América Latina that the IIHR commissioned from Rosa María Mujica. Finally, it draws on references from a number of articles by Abraham Magendzo and Ana María Rodino. The text was compiled by Randall Brenes, Program Officer in the IIHR Education Unit.


29 Mujica, Rosa María. Base document, Pedagogical proposal, pg. 26, IIHR.
Human rights education

This is accomplished not only through intellectual effort, but also and especially, through practical activities by which students can truly internalize this notion of human rights.  

- **Human rights education is interdisciplinary.** Human rights comprise a highly complex body that cannot be appropriated or conceptualized under any single discipline. Legal analysis is a good start; but it needs to be developed alongside many other perspectives, including anthropological, sociological, historical, psychological, economic and any other type of analysis that will produce a better understanding of these rights. At the same time, this principle correctly encourages a conception of human rights education as a cornerstone of modern education, because it penetrates all fields of knowledge and it can (and should) be addressed in all subject areas, each one through its own specific lens. Human rights education thus becomes a hub that brings together many different fields of knowledge in the educational arena by offering a common ethical platform.

- **Human rights education is democratic.** Both doctrine and the analysis of real-world conditions point to a consubstantial relationship between democracy, rule of law and human rights. A methodological proposal for human rights education must offer resources by which to understand the practical consequences of this inter-relationship and find ways to express it in the daily life of every individual. Neither in content nor in practice can human rights education ignore issues of democracy. This means that teaching should focus on the political, social and legal facets of the democratic system and rule of law, and must also adopt practices inspired in these elements. The methodology should therefore include activities that will foster the internalization of democratic principles of coexistence and help students develop skills for political participation, dialogue and peaceful settlement of conflicts.

- **Human rights education is holistic.** Human rights education, contrary to common perception, suggests no discord between intellect and feelings. To the contrary, it is a careful combination of the two resulting from a consciously designed strategy to develop skills for solving ethical dilemmas and implementing behaviors, always consistent with principles that inspire human rights. Human rights education instigates an intellectual effort to understand many fields of knowledge, including laws and institutions. It also addresses the emotional side through a process of sensitizing individuals to daily transgressions of human rights, how they affect us all, and what role each person can play. Thus, human rights are more than mere knowledge; they are also the feelings that nurture action to strengthen the exercise of rights in daily life. In the words of Magendzo, “knowledge is much more than mere information, also incorporating relationship and behavior, feelings and actions, values and experiences developed in connection with human rights.”

- **Human rights education is deliberate.** The human rights education methodology is neither fortuitous nor spontaneous (even though spontaneity is a valid resource in concrete daily practice). It starts with strategic planning, both conscious and intentional, and pursues concrete objectives through a true educational process. In human rights education, nothing is left to chance or improvisation. It requires careful identification of needs, resources, objectives, practices and activities, along with the possibility of continuous improvement.

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30 The IIHR, which upholds the comprehensive nature of human rights as one of its defining principles, recommends that any educational proposal based on classifications contrary to this precept should be handled with great care. For example, classifying rights into separate “generations” may lead to error by implying a hierarchy of rights. Such a classification, often built on pedagogical arguments, has no convincing basis in history, law or philosophy.

• **Human rights education is meaningful.** “If we truly understand human rights, we recognize that they are present in the here and now, from the most nearby events to the most far-flung; in situations of personal life and in the local community; in the problems of our own country and of the region and the world. If we understand human rights, we know that the life and happiness of real people are at stake in defending and promoting these rights. If our teaching fails to convey the personal meaning of human rights for each and every student, learning will never move beyond mechanical repetition.”\(^{32}\)

From this perspective, human rights education begins with some real life-situation, whether nearby or distant, that is relevant to the learners. With time, students will come to understand the ways in which this real-life situation affects them. This is why the educational process is constantly on the lookout for new resources that will enlighten students about the human rights implications of current facts and circumstances. Innovative activities can then be introduced to develop skills for argumentation, analysis and problem solving.

• **Human rights education is inspired in values and built on a body of norms.** Human rights education focuses primarily on developing skills for peaceful coexistence based on certain values. These same values are the bedrock that sustains human rights standards set forth in international instruments and national legislation. The methodology for human rights education cannot be limited to developing strictly technical and legal skills or to a model based on rote memory without translating these skills into real behaviors and permeating the daily life of students. Nor can it engage abstract analysis of values without developing skills for interpreting reality or laying a firm foundation for the daily exercise of these values. Students need to understand the importance and usefulness of substantive and procedural laws by which rights can be defended and protected; they also need to translate these laws into ethical principles for day-to-day living in the family, school and community. The legal and axiological dimensions of human rights need to be woven through the entire educational strategy.

• **Human rights education is problem-oriented and challenges reality.** “It is important to introduce human rights in the context of the students’ own tensions and conflicts. They need to see the contradictions and inter-working of values, interests and power play.”\(^{33}\)

Human rights education can be neither neutral nor aseptic; inevitably, it challenges reality. It forces us to accept the contradictions and dilemmas that are always present when we speak of human rights. It should shed light on both the achievements and the unfinished business in democracy and human rights. The idea is to develop skills for understanding, interpreting and reinterpreting reality. Students learn to identify causal chains, effects and possible solutions to problems that in today’s world take shape as violence, poverty, inequality, exclusion, and more. This is why human rights education can help overcome what Paulo Freire correctly called “bank-style education” that breaks down and dismembers knowledge; instead, it seeks a comprehensive form of education that equips students to identify processes and relationships among facts.

• **Human rights education is action-oriented.** Human rights education -- like human rights work in general -- cannot and must not circumscribe itself to a mere critical description of reality. It must trigger problem-solving proposals for real issues, taking into account the true potential of the target group. If we focus only on sensitizing our students to the ways in

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\(^{32}\) Rodino, Ana María. Ibid.

\(^{33}\) Magendzo K., Abraham, “Hacia una pedagogía de los derechos humanos desde la comprensión del conocimiento de los derechos humanos”, IPEDEPH, Lima, Peru, 2001, pg. 4.

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which breaches of human rights affect us all, we could create a very counterproductive sense of despair. We must never forget that human rights education is primarily a transformer of attitudes that, in turn, transform realities. Our work needs to point always in this direction through activities for social outreach inside and outside the confines of the school.

- **Human rights education promotes solidarity.** Human rights education takes place by, with and through other people. It is not and can never be a solitary endeavor. It requires group commitment, in the understanding that all individuals are necessary and their personal contributions enrich everyone else. It should also foster an awareness of others’ problems, leading to a clear perception of our own responsibilities and a commitment to undertake concrete actions that will lead to solutions. This methodology encourages groups to work out their own solutions to problems affecting themselves or others, always on a footing of equality, respect and recognition of the dignity of persons. All this takes place on the premise that we are all affected by human rights problems, and therefore, we all stand to gain if they are solved.

- **Human rights education is consistent.** More than any other school subject, human rights education needs a methodology that is absolutely consistent with the principles it teaches. Inconsistencies between substance and method will work at cross purposes and undermine all our efforts. Rights cannot be taught in ways that violate them. Teaching activities must constitute a continuous, daily reaffirmation of the purpose and object of human rights. Again in the words of Paulo Freire, it is a question of “consistency between the words we use to discuss and present this option, and our practice that should confirm what we say.”

- **Human rights education is tolerant and pluralistic.** Tolerance presupposes that we accept and defend differences. It is not enough merely to put up with one another; instead we create conditions whereby diversity can be expressed and preserved under the assumption that it enriches the educational process. From this perspective, human rights education must avoid any attempt to homogenize, which destroys or masks true identity. Even so, life in a pluralistic community calls for certain areas of compromise by which all members of a group or community accept at least certain minimum standards of coexistence; their common ground is a commitment to defend and improve this model. The group cannot be tolerant of anyone who undermines the consensus-based system of social interaction or who practices intolerance of others, as tolerance is a value associated in practice with reciprocity. Educational solutions to conflicts of this kind need to be consistent with human rights. Activities and other educational tactics based on dialogue and consensus can be used to transform discordant attitudes into opportunities for these students to assume a constructive role as active members of the group, without losing their own individuality and personal characteristics.

- **Human rights education is liberating.** As students learn to identify the ways in which human rights have been limited or breached, they need to engage in a process of dialogue and personal reflection. They must face their own particular situations and consider not only how their own rights are being infringed, but also how they themselves tend to infringe the rights of others. This process is not a matter of simple acceptance, but of rectifying situations and attitudes; it is eminently liberating. It teaches people to identify arbitrary constraints on freedom, refrain from impinging on the freedom of others, and actively defend their own freedom and that of others.

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34 Inter-American Institute...Ibid., pg. 13.
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- **Human rights education engenders responsibility.** Human rights education does not seek wanton freedom for all individuals, as that kind of freedom would contradict human rights themselves. One of the fundamental challenges of human rights education is to help people identify and mark out the arena of their own freedom, whose boundaries are set by the arenas of others. The idea is to educate them in the use of their freedom, showing them the consequences of their actions and the obligation to assume those consequences, instead of simply punishing transgressions and prohibiting without explanation. It is not an education that promotes chaos and disorder or flouts legitimate authority. Quite the contrary, it “promotes collective development of rules (...) and the use of more effective instruments for guaranteeing that rules are respected.” The idea is to use the classroom as a place for emulating the kind of political, social and legal interaction on which social coexistence is built, so that students are prepared to live and coexist peacefully in the wider world.

- **Human rights education promotes socialization.** By definition, the school is a place where people learn the rules for coexistence in society. However, this social structure may assume a variety of shapes and pursue different purposes. The idea of human rights education is to build societies that are more peaceful, just and cohesive as the outcome of a rational, carefully considered educational process. To do this, schools can undertake concrete actions to facilitate respectful, constructive, democratic interactions among individuals. If this is done, human rights education will point the way toward a specific type of society.

- **Human rights education is reality-based.** The human rights education methodology is not a straitjacket that discourages schools from exploring other possibilities or disallows their attempts to address different realities. In line with its underlying principles, including recognition of diversity, human rights education must always be ready to adapt and readapt when faced with unexpected situations, places and times. Reality is ever-changing and constantly poses new challenges for the defense of human rights. Education must be open to these fast-moving changes, at risk of becoming irrelevant.

Incidentally, adaptation to reality is not limited to external circumstances that affect the object of study, but also involves the teaching resources being used. Human rights education, to the extent it is able, must avail itself of modern technological tools that hold unprecedented potential to facilitate learning. These include the Internet, multimedia resources and audiovisual aids, together with such traditional resources as music or television. It is not a matter of simply exploring new teaching resources; the world of children and young people (their music, their favorite programs, their games) need to be brought into the classroom, given meaning, and placed under analysis from the perspective of human rights.

Human rights education, as we have been saying, is a complex process that transcends mere theoretical conceptual content. If we understand it as an ongoing process aimed at changing attitudes and developing skills, we cannot disassociate it from each individual’s daily life in all its manifestations. This is why it is so critical for teachers, school principals, curriculum specialists and other employees and partners in the educational system to understand that the way we teach is just as important as the content we impart. The one can never be removed from the other; they must work together jointly and consistently. This is the main reason why these principles need to be articulated and explained.

In short, while human rights education can certainly revolve around a single specific subject, it is in fact a constant, uninterrupted learning process. Human rights must be poured into the school

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35 Mujica, Rosa María, op.cit.
as a daily practice, washing through academic affairs and flooding informal relationships. This means that the practice of human rights needs to be absolutely consistent as it permeates the entire school, not just as an academic subject, but as principles for life in society.

The resounding implication is that the principles described herein are valid for application in all educational endeavors, and as much as possible, should be adopted as such. Some teachers may find it difficult to pinpoint any clear relationship, for example, between their mathematical theorems and the concepts of human rights. But they can all understand that the way they treat their students, the way they treat themselves and the way they promote relationships in the group constitute an eminently educational domain associated with human rights education. This methodology is the outcome of a comprehensive educational vision seeking to create and strengthen a school environment that is democratic, tolerant, respectful of human dignity and serious about developing a democratic citizenry.

Again, there is no one way or universal recipe that can be applied mechanically for teaching human rights. However, many principles can be drawn from the teaching practices of countless anonymous educators who have devoted their greatest effort to promoting and practicing human rights education at the most widely diverse levels, places and circumstances. Here we have collected many, although probably not all, of these lessons learned.
References


I. Normative development (2002)

II. Development of school curricula and textbooks (2003)

III. The development of teacher education (2004)

IV. Developments in national planning (2005)

http://www.iidh.ed.cr/informes_i_eng.htm


Appendix I

Key multinational agreements creating consensus and setting standards for HRE in the region

Human rights instruments binding on the States:
- Convention against Discrimination in Education (1960)
- Convention on the Elimination of all Forms of Racial Discrimination (1965)
- International Covenant on Economic, Social and Cultural Rights (1966)
- Convention on the Elimination of All Forms of Discrimination against Women (1979)
- Inter-American Convention to Prevent and Punish Torture (1985)

Declarations and resolutions of international and regional organizations:
- Universal Declaration of Human Rights (UN, 1948)
- Declaration on the Rights of the Child (UN, 1959)
- Declaration on the Elimination of all Forms of Racial Discrimination (UN, 1963)
- Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (UN, 1965)
- Declaration on Race and Racial Prejudice (UNESCO, 1978)
- Inter-American Democratic Charter (OAS, 2001)

Specialized world conferences:
- Vienna, 1978
- Malta, 1987
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- Montreal, 1993
- Vienna, 1993
- Geneva, 1994
- Copenhagen, 1995
- Beijing, 1995
- Durban, 2001

Specialized regional conferences:
- Mexico (UNESCO, 2001)

Regional meetings of political leaders:
- Summits of Heads of State, especially the First Summit of the Americas, Miami, 1994
- Meetings of Ministers of Education, especially the Seventh Ibero-American Conference on Education, Merida, 1997
Appendix II

This appendix presents a matrix for the progressive introduction of children to human rights concepts, varying by age. The proposal is not meant to be prescriptive but only to provide an example. The table was developed and discussed by human rights education practitioners gathered in Geneva in 1997. It was taken from a publication of the United Nations High Commissioner on Human Rights, entitled “ABC: Teaching Human Rights. Practical activities for primary and secondary schools.”

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<tr>
<th>LEVELS</th>
<th>GOALS</th>
<th>KEY CONCEPTS</th>
<th>PRACTICE</th>
<th>SPECIFIC HUMAN RIGHTS PROBLEMS</th>
<th>HUMAN RIGHTS STANDARDS, SYSTEMS AND INSTRUMENTS</th>
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<td>Fairness</td>
<td>Poverty / hunger</td>
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<td>Distinguishing wants from needs, from rights</td>
<td>Freedom</td>
<td>Distinguishing between fact and opinion</td>
<td>Injustice</td>
<td>Local and national history in human rights</td>
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<td>Performing school or community service</td>
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<td>Egocentrism</td>
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<td>Rule of law</td>
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<td>Nongovernmental organizations (NGOs).</td>
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<td>International law</td>
<td>Understanding other points of view</td>
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<td>Citing evidence in support of ideas</td>
<td>Apathy</td>
<td>Elimination of racism</td>
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<td>World development</td>
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<td>Cynicism</td>
<td>Elimination of sexism</td>
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<td>Political repression</td>
<td>Protection of refugees</td>
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<td>World ecology</td>
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<td>Colonialism / imperialism</td>
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<td>Economic globalization</td>
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<td>Youth</td>
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<td>Participation in civic organizations</td>
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<td>Geneva Conventions</td>
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<td>War crimes etc.</td>
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Appendix III

Psychological development in adolescence: Transformations at a time of change

Characteristics of preadolescence and adolescence

Dina Krauskopf

Introduction

The goal of human development is progressive personal and social enrichment. Adolescents pursue this goal by acquiring new capabilities that will equip them for positive social coexistence. They learn to assert their own personal needs and take part in collective progress, being transformed as they adjust and integrate (Krauskopf, 1995). The characteristic stages of development that unfold from 10 to 14 years of age are reflected as major psychosocial transformations. It is approximately in this stage that sexual changes begin and puberty peaks. Because of the biological changes marking the end of childhood, health professionals classify adolescence as a period that begins at the age of 10. Most legal systems, however, consider the age of 12 as the beginning of adolescence.

Young people in this stage reassert their definition of themselves, both personally and socially, by means of a second individuation that triggers processes of exploration, differentiation from the family setting and a search for belonging and meaning in their lives (Krauskopf, 1994). Such a situation is particularly critical in today’s world, where adolescents are the heralds of cultural change. They demand that the adult world reorganize psychosocial structures and establish new models of authority and innovative development goals. It is a common misconception that adolescence is a time of transition -- this notion was functional only in the days when puberty marked a direct passage into adulthood.

1. Stages of adolescence

The period of adolescence is commonly divided into three stages known as puberty, mid adolescence and late adolescence. The latter could be more accurately described as the “final phase of the adolescent period.” This document will use the term “preadolescence” in reference to early adolescence, a term that is consistent with legal usage.

The most significant dimensions of adolescent development occur in the intellectual, moral, sexual and social realms and in development of identity. The following outline was developed to facilitate a systematic study of the characteristics of adolescents from 10 to 14 years of age. It summarizes development milestones during the first two phases, selecting those that may be relevant for the educational process. These sequences are not set in stone; the process may surge ahead or slow down, depending on differences in subculture, socioeconomic status, personal resources and earlier patterns, standards of mental health and biological development, interaction with the environment, and especially gender relations and intergenerational interactions (Krauskopf, 1999).
1.1 Phases of adolescence (10 to 14 years)

Below is an outline of the most significant changes that can be observed during the two periods targeted by this educational proposal.

Preadolescence (10 to 12 years): focus on the physical and emotional

- Grieving the loss of the familiar body and the childish relationship with parents
- Restructuring body shape and image
- Adjusting to emerging sexual, physical and physiological changes
- Stimulation by the new possibilities that these changes bring
- Need to share problems with parents
- Mood swings
- Acute awareness of own needs
- Ability to perceive greater strengths and weaknesses
- Continued importance of play
- Acceptance of discipline includes demands for rights and concern for fairness
- Affirmation through opposition
- Investigative curiosity, interest in debate
- Same-sex group relationships
- Progress alternates with regression in exploring and leaving behind dependence

Early adolescence (13-14 years): focus on personal and social affirmation

- Differentiation from the family group
- Parents experience difficulty changing the models of authority they used during childhood
- Desire to affirm sexual and social attractiveness
- Emerging sexual impulses
- Exploring personal abilities
- New patterns of reason and responsibility
- Capacity for self care and mutual care
- Capacity to take a stance in the world and with themselves
- Interest in instruments of participation
- Questioning earlier behavioral patterns and positions
- Concern and exploration of social roles
- Transition to co-ed groups
- Interest in new activities
- Increased interest in romantic involvement
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• Search for autonomy
• Finding the meaning of the present
• Progress in developing identity
• Gradual restructuring of family relationships

1.2. Bio-psycho-social changes from 10 to 14 years of age

Young people from 10 to 14 experience a restructuring of their body image and need to adjust to these fast-emerging changes. They commonly go through mood swings at the beginning of this stage and become acutely aware of their own need and desire to be understood and supported by adults. Parental figures are no longer the nearly exclusive referent for developing self-esteem, but young people this age still have a vital need to discuss their problems with their parents; friendships also become crucial. At the beginning of this stage, same-sex groups are still common and facilitate the strengthening of identities and roles before moving into heterosexual interactions.

With the loss of the childish body comes the need to leave behind childish mechanisms of adjustment, drop childish identification and find new guidelines for behavior. Emerging adolescents grieve as they let go of the body and status they knew in childhood and lose their childlike faith in their parents as always safe and ever protecting (Aberastury, 1971). A sense of anxiety invades the family with the dawn of new changes and greater differentiation whose outcome is uncertain. Each family’s particular set of strengths and weaknesses shapes its own interpretation of the emerging facts and molds the perspective that will guide its reactions and attitudes to the blossoming of puberty.

Traditionally, the onset of puberty brought a discourse in which adults emphasized risks and moral standards; autonomy in decision making was not encouraged. In addition, the emerging signs of sexual development tend to trigger culturally mandated adult responses differentiated by gender: control and increased vigilance for girls, encouragement and freedom for boys (Krauskopf, 1999).

In adolescent girls, the menarche is a highly significant event that is reinterpreted in accordance with values attached to a woman's destiny. Reactions may range from parental indifference to outright celebration, welcoming the drama of sexuality and procreation and the responsibilities of adulthood. These different reactions inevitably have an impact on a young girl’s attitude to the prospect of growing up.

Boys are faced with the quandary of wet dreams, a quasi-secret that may trigger great anxiety or perplexity; most commonly, they are warned to handle such matters with discretion. As their masculinity develops, they are subjected to tests of virility before their peers; finally, they begin to practice the patterns of heterosexual conquest that traditional gender roles demand. Perceived inadequacy in their masculinity or failures to assert their maleness in this way may lead to violence in gender relations.

The development of secondary sexual characteristics, including weight gain and rapidly increasing stature, are all striking, highly visible changes that trigger uncertainty about the possibilities of performing the role of a man or woman. This makes young people particularly sensitive to comments, prejudices and stereotypes.
Toward the end of this stage and the beginning of the next, psychological concerns mostly revolve around personal and social affirmation, and preliminary experiments with love are common. The adolescent thrust for personal and social affirmation drives constant attempts to channel emerging sexual impulses, explore social roles and draw support through peer group acceptance. For adolescents, love, fun and friendship are highly valued goals that adults attempt to suppress when they focus youthful sexuality exclusively through the lens of moral concerns or reproductive health. Young people will successfully develop the ability to take care of themselves and exercise concern for others if they receive the advice and affirmation they need.

As they build individuation, they may trigger profound grieving in their parental figures, who mourn the loss of their child, the fading of the perfect adolescent they had dreamed of, and the end of their role as all-knowing parents. Social development requires new conditions that accelerate the differentiation of the family group and the building of greater autonomy.

Intellectual development in adolescence provides new resources for differentiation of identity and for redefining relationships with the world. Symbolization, generalization and abstraction offer a broader, more diverse view of events. Adolescents leave behind their childish view of themselves “in” the world and learn to see themselves and the world in “perspective.” They can “re-flect,” looking more closely at their own way of thinking and being and that of others (Krauskopf, 1994). It is because of these achievements, together with the need for differentiation, that they typically begin to question behavioral issues and positions that they had accepted during earlier socialization. Their challenges may pose a threat to the adults in their lives (parents, teachers, etc.) who risk losing control and even self esteem.

They begin to develop systems of ideas that are generally cohesive but still incomplete and that strive to assert themselves. As they attempt to put these systems into practice, they need to reflect and seek guidance, which in turn enriches their growing ability to conceptualize. Otherwise, as Aberastury (1973:42) states, adolescents “...forfeit the capacity for action and are kept in a position of powerlessness where only thought remains omnipotent.”

Intellectual development is part of their push to seize a new place in the world. Toward the end of this stage and the beginning of the next, they become interested in new activities, begin to express concern for social affairs and explore their personal capabilities as they move toward autonomy.

Intergenerational relationships provide a way to affirm identity and reinforce processes of greater independence and differentiation. Group identity conditions and transcends the identity of each individual member and provides a place differentiated from the family. The power of the group is one of the defining features of this identity (Martín-Baró, 1989).

Specific tensions melt away when parental figures assume their new role as a sturdy springboard launching their children into wider society. As their children progress through adolescence, they need a good affective relationship and a willingness to redefine generational relationships; this will help them develop differentiation, autonomy and the ability to tackle modern life.

Respect and mutual listening facilitate the development of negotiating skills and constructive interactions with adults, so necessary for entering the life of modern society. Breakdowns in development and in social recognition can produce frightening consequences as adolescent groups assert power in response to an environment that marginalizes or denies them.
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Failure to recognize their new needs is often a factor when conflicts arise and problems worsen. Social exclusion, along with emotional deprivation and the lack of tangible options, can lead to despair. The resulting negative convictions may lead to destructive substitutes as young people take refuge in meaningless gratification and impulsive actions that reveal conflicts and even depression. It is important to create opportunities for recognition and hope in order to encourage development and a positive sense of life.

2. Development and rights in adolescence

This section will outline the characteristics of moral development and describe the use of the rights approach.

2.1. Moral development

Moral development involves the human capacity to adopt types of behavior that respect and cooperate with life in society, with other people and with standards of fairness.

This development unfolds throughout the life cycle, growing along with the acquisition of new cognitive capacities and moving from concrete thought to logical and abstract thought as described by Piaget (1932, 1949, 1989). As young people acquire these skills and leave puberty behind, they find themselves more able to consider other people and understand their situations (Gilligan, 1977, 1979).

The early stages are characterized by a level that Kohlberg (1973) describes as pre-moral and pre-conventional: it is dependent on obligation. The rules are set by those who have power. Punishment and reward are the instruments of direction. We are able to progress beyond this level if we receive affection from adults and later, from our peers.

Conventional morality, according to Kohlberg, is common in adolescents and adults. It contributes to fostering good actions and maintaining social order. The ability to identify with society repositions individual relationships in a new social setting, and cooperation emerges. Adolescents accept sanctions that are based on reciprocity, and they demand respect for distributive justice. Rules cease to be sacred, and standards of behavior arise from mutual consensus. Loyalty to others must be respected but can be changed if everyone agrees.

The passage to subjective morality takes place under the influence of cognitive development, cooperation and mutual respect in the peer group. Lütte (1991) emphasizes that moral development advances when the motivation to maintain positive relations with others extends to the rest of society.

In the final level described by Kohlberg, people acquire autonomous and post-conventional moral principles. This cannot happen prior to adolescence, and in some cases it never happens at all. At this level, values and principles become independent from an external authority.

Piaget stresses that cognitive development paves the way to autonomy of conscience. For developing these processes, Kohlberg underscores the importance of social perception, or the ability to put ourselves in other people’s place and interpret their thoughts and feelings. At this level, respect for the law is determined by a social contract. Emphasis is placed on references to more universal active principles: equal rights and respect for each individual.

The principles described here do not unfold in a strict linear fashion. As Lütte notes, it is not simply a matter of assenting to collective rules. People live in society and comprise classes and
groups that hold unequal power. They do not stand on an equal footing when it comes time to set rules for collective living. Individuals begin to realize that many values and opinions are in fact relative.

Even though the people on whom adolescents depend are an important factor in the development of their values, it would be a mistake to believe that this is enough. Gilligan notes that healthy development of ideas and principles of moral behavior requires more reference positions than only those of the people on whom we depend. This can occur in a pluralistic environment where we are encouraged to form autonomous opinions. Garbarino and Bronfenbrenner (1976) note the limitations of monolithic or anomic environments that lack cohesion.

2.2 The rights approach

The rights approach offers a significant contribution by providing a more holistic view of moral development processes in childhood and youth. It equips adults with guidelines for applying these standards to the conditions of people still in development. The traditional focus that governed intergenerational relationships in the past takes on new dimensions when children and adolescents are considered subjects of law, with the intent of helping them to become active citizens. The rights approach recognizes adolescents as having the capacity and the right to play a leading role in their own present, to help improve the quality of their lives and to participate in the development of their society. These rights are consubstantial to the human condition and are expressed as the civil, political, social, economic and cultural rights enshrined in the Universal Declaration of Human Rights (1948), to be enjoyed equally by all men and women.

The recognition of children and adolescents as subjects of law takes concrete shape in the International Convention on the Rights of the Child (1989). By signing this convention, the States Parties recognized that children and adolescents are entitled to be in a position to form their own views; to express those views freely in all matters affecting them, and for their views to be given due weight in accordance with their age and maturity (Article 12). The States also undertook to ensure that children are protected against all forms of discrimination or punishment on the basis of their status or expressed opinions, or the beliefs of their parents or legal guardians (Article 2).

True citizen participation, as guaranteed in the Convention, requires equality and full social standing across the generations, shared responsibility with the adult world and a balance of power between the two (Grillo, 2000; Krauskopf, 2003). The rights approach recognizes children and adolescents as subjects of law, without distinction or condition, opening the way to a conception of wholeness, nondiscrimination and social equality.

The Convention on the Rights of the Child marks significant progress by applying the rights approach to an age group that traditional justice had relegated to the Doctrine of Minors in Irregular Situations. The Doctrine of Integrated Protection moves away from mere protection of minors with a focus on public welfare in response to social risk; it takes the bold stance of protecting the respect and enforceability of rights for persons who are underage.

Approaching rights across a fuller range of ages suggests the life cycle approach.

The concept of life cycle (...) recognizes the inherent value of childhood and adolescence by considering people in a specific stage of life. Such a framework necessarily entails a fully integrated notion of adolescents and the understanding that they need to be given space and time to develop, that their opinions should be heard
Curricular and methodological proposal

and considered, and that they are an active and creative subject, rather than an object of others (UNICEF, 2001).

The following table outlines this vision of applying rights by fostering opportunities for children and adolescents. It also suggests safe, appropriate ways for young people to contribute to and participate in the family, school, community and society in support of their gradual entry into the adult world.

### Life cycle, protection and development in children, adolescents and young adults

<table>
<thead>
<tr>
<th>Category</th>
<th>Age</th>
<th>Condition of development</th>
<th>Responsible for protection</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early childhood</td>
<td>0 - 6 years of age</td>
<td>Society’s efforts focus on guaranteeing a good start to life, meeting the child’s basic needs and ensuring his or her survival in an environment that facilitates physical and mental health and emotional security.</td>
<td>Family, State</td>
</tr>
<tr>
<td>School-age children</td>
<td>6 -12 years of age</td>
<td>Focus on providing opportunities for basic, high-quality education, continuing to protect physical and mental health and emotional security, and broadening social enrichment.</td>
<td>Family, State, Community, Social organizations</td>
</tr>
<tr>
<td>Adolescents</td>
<td>12 -18 years of age</td>
<td>Promote opportunities to develop and shape productive and reproductive capacity and provide young people with safe, appropriate ways to contribute to and participate in the family, school, community and society, taking their opinions into account and treating them as active, creative subjects.</td>
<td>Protection and enforceability of rights, Family and inter-generational cooperation, State and community, Adolescent participation</td>
</tr>
<tr>
<td>Young adults</td>
<td>18 -25 years of age</td>
<td>Build on accumulated experience, expand decision making, find opportunities to practice self-expression, participate, transfer experiences to younger generations, receive training and build strengths for assuming autonomy successfully, personal and social projects, contribute to collective development.</td>
<td>All of society, Inter-generational cooperation, Inter-sectoral State response</td>
</tr>
</tbody>
</table>

3. Social factors in adolescent development and rights

Early entry into the labor market is associated with a lack of social guarantees, higher rates of school dropout and failure, more on-the-job accidents, temporary employment and income instability (Weinstein, 1992). The drive to explore and to gratify the needs that typically appear in the adolescent years leads young people into patterns of unstable employment in which they resort to recreation, unquestionably as important now as it was in earlier years, as their only means of adolescent self-expression. If they are offered more meaningful opportunities, they can expand their field of experience, earn credentials for successfully entering the job market, and discover goals that will motivate them to postpone risky short-term pseudo-solutions (Krauskopf, 2003).

The pressure to survive in a life environment torn with conflict and full of unmet needs interferes with the youthful search for gratification and with the explorations they need in order to grow. Thus, we find young people engaging in unstable labor markets and striving to have fun as the only way to assert their identity as teenagers.

In a world of globalization and modernization, adolescents must learn to process an immense variety of inputs and trade-offs. Socioeconomic polarization in such a world exacerbates inequalities; more prosperous adolescents increasingly resemble their peers in other countries, while becoming more and more unlike their poorer neighbors at home. This accentuates differences in the incorporation of new instruments for the development of adolescents. In prosperous urban centers, young people delay entry into the workplace and thus avert the need to assume a predetermined role that would disfigure other potential identities. This process has even altered gender roles; for example, more girls concentrate on consolidating their own resources of productive and economic autonomy before marrying (Krauskopf, 1999).

With modernization and globalization, the family and the school system have relinquished their dominance over the environment. Because change has come so quickly, the different generations have adopted distinct codes to interpret reality. The swift obsolescence of technology also empowers younger people, who are quick to master knowledge of innovative technologies. Consumption trends glorify status and image as expressions of success, leaving achievement in second place; the short-term and immediate are highly valued, displacing concerns for the future. This is why teaching and learning need to incorporate the sense of the present, possibilities for innovation, the legitimacy of social participation and historical and socio-affective roots.

In adolescence, people are born into wider society and begin to detach themselves from the family system; this entails a resignifying of relationships. They launch into processes that firm up the foundations on which they will construct their life roles and outlooks as they shoulder the demands, resources and limitations that society holds out in their specific place and historical-political time. As they assume certain elements of self-understanding, they face the significant challenge of finding actions consistent with their new identity that will promote their development. They need to begin acquiring instruments that will help them consolidate satisfactory roles so they can contribute to collective life and learn to exercise citizenship.
The onset of puberty marks a new phase in the achievement of independence and, at the same time, a rupture of dependency. This rupture occurs gradually, but puberty and adolescence mark the period when progress toward independence gathers speed. This journey is characterized by two inter-related processes: (1) becoming independent from childhood and from adults (parents and teachers), and (2) affirming independence for entering the job market and life in society and for initiating affective relationships.

One of the lessons of independence we must learn is to exercise our own judgement for making decisions. Independence promotes healthy growth in teens if it develops along with a sense of responsibility for their own independent actions. When young people are left alone and without guidance as they learn to be independent, they feel unprotected and vulnerable; but if their dependence is prolonged unnecessarily, their development also suffers.

As early adolescence draws to an end, young people take giant steps toward achieving autonomy. While they are not yet able to manage on their own, they have already progressed enough that they are able to understand their own bodies. They have begun to differentiate themselves from their adults, they have started to make plans for a work-related future and, in some cases, they have taken greater responsibility for their schooling and stopped expecting the family to help them as in their elementary years.

When making their decisions, most adolescents still need an adult to come alongside and receive information, listen to opinions or describe someone else who has faced similar choices. Adolescents clearly demonstrate their growing independence and autonomy of thought and judgment when they express disagreement, assert an original opinion at school, in the family or at work, and back up their dissenting opinions while expressing tolerance for other points of view. Autonomy allows them to enter institutions and abide by their commitments with no need for external control, yet with the guidance that should come from the adults in their lives.


References


Gilligan, C; Murphy, J. (1979). Development from adolescence to adulthood: the philosopher and the dilemma of the fact.


## Appendix IV

### STAGE OF DEVELOPMENT AND SCHOOL GRADE: Preadolescence: 10-11-12 years - Last three grades of elementary school

**Goals**

*By the end of this stage, students should be able to:*
- See themselves as worthwhile, valuable people and as "rights holders" on an equal footing with all other people.
- Distinguish among wants, needs and rights.
- Understand the concept of human rights in its dual dimension—ethical and legal—and identify in general terms the rights enshrined in the Universal Declaration.
- Understand that the exercise of rights entails responsibilities.
- Understand and adopt a sense of social responsibility.

### Knowledge | Values and attitudes | Skills or abilities | Real-life situations and problems
---|---|---|---
**Key concepts:**
- Human dignity
- Human rights
- The rights of children and adolescents
- Society and culture
- Cultural identity
- Equality and freedom from discrimination
- Democracy
- Government
- Law
- Environment
- Life and personal safety
- Identity and self-esteem
- Human dignity
- Freedom
- Responsibility
- Equality / freedom from discrimination

**Values:**

**For critical thinking**

- Discrimination and prejudice, here and now. Who do we discriminate against?
**Conceptual developments:**


*Human rights and the rights of the child.* Implications of human rights as a legal concept: a) subjects, or holders of rights; (b) specific objects addressed in international or domestic legal provisions, and (c) legal guarantees of protection. Children’s rights. Rights established in the Convention on the Rights of the Child (1989) and an overview of human rights established by consensus in the Universal Declaration (1948).

*Society and culture.* Human coexistence. Society and culture. Cultures and cultural identity. Factors in the formation of a culture (ethnic identity, language, traditions, nationality, peer groups, communications media, generations). Cultural diversity as a source of wealth for the human race and for society. Introduction to cultural diversity in the world, the Americas and the country.


*Environment.* Care and responsibility for the environment. The planet as the habitat of the human race. Relationship between people and their environment. Renewable and non-renewable natural resources. Irrational exploitation of natural resources and depredation of the environment: global impact and consequences for human life. Rational use of natural resources.

*History.*


<table>
<thead>
<tr>
<th>Coexistence and cooperation</th>
<th>Recognize the existence of different points of view.</th>
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<tr>
<td>Fairness</td>
<td>Learn to “read” codes used in the media.</td>
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</table>

For communication and effective argumentation

- Listen carefully to others, seeking to understand and retain their messages.
- Read with understanding various types of age-appropriate informational, argumentative and expressive texts.
- Expound, verbally and in writing, various types of information (facts, abstractions, opinions, feelings, etc.) in an orderly and clear fashion, seeking to be understood by listeners/readers.
- Engage in dialogue.
- Seek and select evidence to support arguments.
- Begin to organize arguments to present a well-reasoned case in any discussion, both inside and outside the classroom.
- Poverty, hunger and injustice in our country and in the world. How can we fight them?
- The narrow view: ethnocentrism.
- Selfish behavior: egocentrism and passivity.
- Displacement and migration. Who immigrates into my country today? Who emigrates from my country today? How migrants feel about the receiving community.
- Addictions: alcoholism and drug addiction.
- Violence as manifested in
Landmarks and protagonists in the battles for human rights. Key moments in the parallel history of human rights in the universal sphere and in this hemisphere. Individuals who stand out for their defense of human rights in the world, in the hemisphere and in each country (examples in the Americas: Fray Bartolomé de las Casas, Tupac Amaru, Eleanor Roosevelt, Monsignor Amulfo Romero, Rigoberta Menchú).

National and New World history from the perspective of human rights, cultural diversity and gender. Teaching national and regional history (according to historical periods set in the official curriculum for each grade level) with a human rights perspective, also including (a) the history and culture of indigenous and Afro-descendant populations, with an emphasis on ethnic groups that make up the national population, and (b) gender perspective.

Legal norms and institutions:


Introduction to systems for the protection of human rights. Protection of human rights at the national level. Human rights in the national Constitution. Institutions that defend rights in the national legal system of each particular country: common courts, constitutional courts, electoral courts, the Ombudsman, etc.


Democratic participation in the schools. Organizations for student participation. Family participation in the schools.

people and discrimination. We feel empathy toward others, especially their feelings and suffering—locally and globally.

We seek to be fair in our relationships with others.

We are learning to be responsible for decisions we make freely, and to assume the consequences.

We are learning to cooperate willingly with others and to perform volunteer work, at school or in the community.

We take an increasing interest in public events and problems: local, national and world.

We take an interest in the environment and feel responsible for the use of natural resources.

Begin to use resources of national argumentation in discussions on matters of human rights and democracy.

For participation and cooperative work

Make well-reasoned choices and recognize the consequences of our choices.

Work in a group, making constructive contributions to the common objective.

In group work, facilitate constructive dialogue and address differences of opinion using negotiation and compromise.

Care for persons, relationships and things—both living and non-living.

Recognize situations of discrimination and injustice, both inside and outside the school.

different ways and places: in the home, school and community. Exclusion of young people, and the development of youth gangs.
## Appendix V

### STAGE OF DEVELOPMENT AND GRADE LEVEL: Adolescence: 13-14 years - Early secondary school

**Goals**

By the end of this stage, students should be able to:
- Identify and understand all types of human rights (civil, political, economic, social, cultural and collective), including the specifics of each one and the indivisible nature of them all.
- Understand the interaction between human rights, the rule of law and democratic governance.
- Understand in general terms the existence of mechanisms and institutions for protecting human rights in national and supranational jurisdictions.
- Understand the moral and social imperative of respecting the human rights of others.
- Evaluate their own attitudes and everyday behaviors using parameters of human rights and democratic principles, and learn to behave in consonance with them.

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>Values and attitudes</th>
<th>Skills or abilities</th>
<th>Real-life situations and problems</th>
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<tbody>
<tr>
<td><strong>Key concepts:</strong></td>
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<tr>
<td>- Human rights are universal and indivisible</td>
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<tr>
<td>- Civil and political rights; economic, social and cultural rights; collective rights</td>
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<td>- Democracy and the rule of law</td>
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<td>- Sustainable development</td>
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<td>- National and supra-national protection of human rights</td>
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<td>- National and world citizenship</td>
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<tr>
<td><strong>Conceptual developments:</strong></td>
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<tr>
<td>- Civil and political rights</td>
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<td>- Right to life</td>
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<td><strong>Values:</strong></td>
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<tr>
<td>- Solidarity</td>
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<td>- Local and global empathy</td>
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<td>- Participation</td>
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<td>- Pluralism</td>
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<td>- Equity</td>
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<td>- Human development</td>
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<td>- Peace</td>
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<td>- Security</td>
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<td><strong>For critical thinking</strong></td>
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<tr>
<td>Make decisions based on information.</td>
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<td>Understand the logic underlying other points of view.</td>
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<tr>
<td>Identify the perspectives and interests of other members of society in situations of conflict—historical and current, local and global.</td>
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<tr>
<td>Breaking the law: individual delinquency and organized crime. Are human rights also being violated?</td>
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<td>Structural violence and manifest violence. What are the characteristics of each one? What is its impact on...</td>
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<tr>
<td>Economic, social and cultural rights</td>
<td>Attitudes:</td>
<td>Interpret situations of injustice, discrimination and exclusion in terms of the principles and standards by which they must be reported and corrected.</td>
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<tr>
<td>• Right to a decent standard of living: food, housing, health care and social services.</td>
<td>We are sensitive to the needs and rights of others.</td>
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<td>• Right to social security</td>
<td>We are concerned by injustice and inequality in relations among people and in society as a whole.</td>
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<tr>
<td>• Right to work</td>
<td>We are willing to take action that will remedy situations of injustice, inequality or disrespect for our own rights and those of others.</td>
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<td>• Right to just conditions of work</td>
<td>We respect all people’s right to have their own point of view.</td>
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<td>• Right to form and join trade unions</td>
<td>We are open to other opinions and we try to understand them instead of rejecting them out of hand.</td>
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<td>• Right to education</td>
<td>We increasingly value the act of thinking and deciding with intellectual and moral autonomy.</td>
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<td>• Right to information</td>
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<td>• Right to take part in cultural life and to enjoy the benefits of scientific progress</td>
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<td>• Right of children and adolescents to participate in society</td>
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<td>Collective rights</td>
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<tr>
<td>• Right to development</td>
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<tr>
<td>• Right to a healthy environment</td>
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<tr>
<td>• Right to have access to natural and cultural values, including the common human heritage</td>
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</table>

- Prohibition against torture
- Prohibition against slavery and forced labor
- Freedom and personal safety
- Right to privacy
- Right to marry and form a family
- Right to nationality
- Right to property
- Right to juridical personality
- Equality before the law
- Freedom of thought, conscience and religion
- Freedom of opinion and expression
- Freedom of assembly and association
- Freedom of movement
- Freedom to participate in public affairs: right to elect and be elected

- Economic, social and cultural rights
- Right to a decent standard of living: food, housing, health care and social services.
- Right to social security
- Right to work
- Right to just conditions of work
- Right to form and join trade unions
- Right to education
- Right to information
- Right to take part in cultural life and to enjoy the benefits of scientific progress
- Right of children and adolescents to participate in society

- Collective rights
- Right to development
- Right to a healthy environment
- Right to have access to natural and cultural values, including the common human heritage

- Indifference to the collective good and "public welfare."
- Ignorance, apathy, cynicism.
- Corruption. How do all these affect the exercise of human rights?

- Genocide and crimes against humanity (systematic practice of torture, forced disappearance, ethnic cleansing).
- How can we prevent them from recurring?

- Colonialism / imperialism
- Poverty and inequality in Latin America, the world’s most unequal region.
**Power and legality.** Power. Types and spheres of power (political, economic, social, cultural, family, institutional). Distribution of power in society. Conflicts. Means to regulate and limit power. Abuse of power. Legality and legitimacy in the exercise of power.

**The State and rule of law.** Concepts of the State and historical contexts in which they developed. Functions of the State. Rule of law. Forms of representation. Suffrage. Types of citizen participation and organization in democracy (political parties, labor unions, cooperatives, social organizations, etc.).


**History:**

**Digging deeper into the history of human rights.** History and context of successive human rights developments in the 20th and 21st centuries (e.g. the “Cold War” and the two 1966 covenants -- civil and political rights and economic, social and cultural rights; suffragists, the feminist movement and women's rights; indigenous movements and the rights of indigenous peoples, etc.).

**Racism, sexism, xenophobia and other forms of discrimination--in history and today.** Roots and historical manifestations of racism, sexism, xenophobia and other forms of discrimination. Consequences for individuals and for society. Ethnocentrism. Massive human rights violations produced by discrimination (segregation, the Holocaust, apartheid, ethnic cleansing). Modern manifestations of discrimination in the country and in the local community. Legal, social and educational resources for fighting discrimination.

<table>
<thead>
<tr>
<th><strong>We value peaceful,</strong> constructive coexistence with others—locally and globally.**</th>
<th><strong>We are willing to find rational solutions to conflicts that arise in our personal, school and community environments.</strong></th>
<th><strong>We believe that participation—both individual and collective—can make changes in society.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gather information and investigate real-life problems and situations.</td>
<td>Participate in debates, paying attention to the opinions of others and respectfully and clearly expressing our own.</td>
<td>Learn to develop or change our position by means of reasoned argumentation.</td>
</tr>
<tr>
<td>Convincingly present evidence to back up arguments and proposals.</td>
<td>Gradually incorporate the use of specific human rights and democracy vocabulary in oral and written communication.</td>
<td><strong>For participation and cooperative work</strong></td>
</tr>
<tr>
<td><strong>Organize into groups with others,</strong> exercising greater degrees of autonomy, to achieve common objectives and share tasks.</td>
<td><strong>Economic and cultural globalization.</strong> What are the implications for the exercise of human rights—opportunities and threats?</td>
<td><strong>Environmental degradation.</strong> What kind of home are we leaving for future generations?</td>
</tr>
</tbody>
</table>
**National, New World and universal history from the perspective of human rights, cultural diversity and gender.** Continued instruction on national, hemispheric and universal history (according to historical periods set in the official curriculum for each grade level) with a human rights perspective, also including:

- (a) history and culture of indigenous and Afro-descendant populations and the world's other peoples, ethnic groups or cultures traditionally absent from official, Euro-centrist history; and (b) gender perspective.

**Human rights in the recent history of Latin America and the country.** Cases of massive human rights violations in this hemisphere and in the country. Dictatorships and political repression. Processes of remembrance, justice and redress: "Never Again." Becoming more attuned to problems with the current state of human rights in the hemisphere and the country. Obstacles to effective exercise of human rights (poverty, exclusion, corruption, domestic and social violence, insecurity, organized crime, etc.).

**Legal norms and institutions:**


- **Human rights in the domestic system.** Identification of international and regional human rights instruments that the country has ratified. Legal status.

<table>
<thead>
<tr>
<th>Community and civic activities, etc.</th>
<th>Community and civic activities, etc.</th>
<th>Community and civic activities, etc.</th>
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<tbody>
<tr>
<td>We increasingly take a stand on public problems—local, national and global.</td>
<td>We are concerned for the effects that our own life style may have on other people and on the environment.</td>
<td>We care for and promote the care of natural resources out of respect for the needs and rights of those who live today and of future generations.</td>
</tr>
<tr>
<td>Begin standing up to points of view that justify and perpetuate inequality, authoritarianism and other violations of human rights and democratic principles.</td>
<td>Mediate and help find creative solutions to situations of conflict (negotiation), respecting both the diversity of interests and conditions, and the dignity of persons.</td>
<td>Become personally involved and make constructive contributions to the work of some entity for collective action in our school or community (student government, political grouping, volunteer association, organization for human rights training or promotion).</td>
</tr>
<tr>
<td>Begin to critically evaluate our own prejudices, relationships and practices of coexistence with others—in the family, the school and the community.</td>
<td>Begin to critically evaluate our own prejudices, relationships and practices of coexistence with others—in the family, the school and the community.</td>
<td>Begin to critically evaluate our own prejudices, relationships and practices of coexistence with others—in the family, the school and the community.</td>
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