



Human Rights Article 18: Freedom of Belief

A resource to give young people an introduction to the concept of human rights, with particular emphasis upon freedom of belief





Human Rights Article 18: Freedom of Belief

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- ☆ Recommended Lessons

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INTRODUCTION

The Tony Blair Institute for Global Change's global schools programme, Generation Global, is active in a wide range of schools in countries across the world. The programme:

- 1** Gives students the opportunity to interact directly with their peers from around the world to dialogue about the range of faiths and beliefs, values and attitudes that they hold. This occurs safely through facilitated videoconferences and a moderated online community.
- 2** Supports teachers by providing a rich range of high quality, engaging and appropriate materials to help them prepare their students for dialogue.
- 3** Talks about culture and identity, but always emphasises beliefs and values, because those two things can play a very positive role in our world, yet are almost always referred to in a negative way.
- 4** Emphasises both similarity and difference – finding the ways in which we are similar to other people is often easy, but discovering the ways in which we are different gives us much more opportunity to learn.
- 5** Supports the development of key skills for global citizenship, including respectful dialogue, information technology, cooperation, conflict mediation, reflection, global awareness and faith literacy.
- 6** Is a set of flexible materials; designed to fit alongside, and enhance existing curriculum requirements.

ABOUT HUMAN RIGHTS: ARTICLE 18

These resources provide a broad introduction to the concept of human rights, analyses faith perspectives on the value of human beings, explores the issues and complexities regarding article 18 of the United Nations Universal Declaration of Human Rights (UNUDHR), especially “everyone has the right to freedom of thought, conscience and religion... and freedom, either alone or in community with others and in public or in private, to manifest his/her religion or belief in teaching, practice, worship and observance.”

As always we encourage teachers to approach these materials creatively, and to use them to enhance existing curriculum materials. The basic materials here can be covered in about four to six hours, although a number of extension and enrichment materials are also provided.

This is not just straightforward teaching material on Human Rights, but has a particular emphasis upon developing links with the appropriate teachings from a number of world religious traditions as well as exploring deeply the focus of Article 18.

These resources also prepare the students for videoconference or online dialogue on these issues. There will be a number of opportunities for work with students from around the globe.

LESSON ONE

WHAT ARE HUMAN RIGHTS?

The activities in this lesson are designed to encourage students to think about what Human Rights are (in an abstract sense, rather than being able to list them) and why they should matter to students. This lays the foundation for future lessons that focus more strongly upon particular rights – and enables students to start thinking more critically about this subject.

ASSESSMENT CRITERIA

Students know what their rights are, and reflect upon fairness and justice.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of the lesson.

STARTER ACTIVITY 1

NEW SCHOOL RULES

PURPOSE

Students explore rules and why they should be fair.

RESOURCES

Worksheet 1.1: *New School Rules*

Worksheet 1.1: *New School Rules*

Online Resource: *Rights, Wants and Needs*,
<http://bit.ly/online-wants-needs>

STEP 1

As students come in, ask them to discuss with a partner what rights they think they are entitled to. Students and teacher then discuss this as a group.

STEP 2

Ask them to look at *Worksheet 1.1: New School Rules*, and work in pairs to record their reactions to these rules. One obvious reaction will be lack of fairness. Ask students to explain why rules should be fair.

STEP 3

Use activities such as *Listen to Me* and *Sharing our Ideas* to

IN THIS LESSON

1. ACTIVITIES

NEW SCHOOL RULES

THE STORY OF HUMAN RIGHTS

KEY IDEAS

RECAPPING THE LESSON

2. WORKSHEETS

1.1 NEW SCHOOL RULES

1.2 THINKING ABOUT THE VIDEO

1.3 INTRODUCTION TO THE UNUDHR

1.4 A SIMPLE INTRODUCTION TO THE UNUDHR

encourage students to engage in fair discussion that encourages listening and responding. These techniques can be found below.

MAIN ACTIVITY 1

THE STORY OF HUMAN RIGHTS

PURPOSE

Students explore key terms related to Human Rights.

RESOURCES

Worksheet 1.2: *Thinking About the Video*

Video: *Human Rights Explained*

<https://www.youtube.com/watch?v=pRGhrYmUjU4&feature=youtu.be>

Video: *What are the Universal Human Rights?*
youtu.be/nDglVseTkuE

STEP 1

Explain these key terms to use when thinking about human rights:

- 1 **Universal:** They apply to everyone
- 2 **Inalienable:** They can't be taken away
- 3 **Indivisible and Interdependent:** That all the human rights are equally important for people to flourish.



STEP 2

There are some excellent video resources to help students think about human rights. Why not get them to watch the videos for homework before discussing them in the lesson? The video *Human Rights Explained* is a good video to start with. Older students might benefit from also watching the video *What are the universal human rights?* which is more complex, and includes some thought provoking critique.

STEP 3

Use *Worksheet 1.2: Thinking About the Video* to help students focus their watching.

MAIN ACTIVITY 2**KEY IDEAS****PURPOSE**

Students explore key ideas that underpin human rights.

RESOURCES

Worksheet 1.3: *Introduction to the United Nations Universal Declaration of Human Rights*

Worksheet 1.4: *A Simple Introduction to the United Nations Universal Declaration of Human Rights*

STEP 1

Explain to students that they are going to try to work out the main themes and values that underpin the whole business of human rights.

STEP 2

Ask students, in pairs, to read *Worksheet 1.3 Introduction to the United Nations Universal Declaration of Human Rights* and highlight the words that they think are most important.

STEP 3

They should then choose the three words or phrases that they think are the most important, to share as a class.

NOTE

Please note that the wording in the original human rights text is quite complex – so there is also a simplified version, *Worksheet 1.4 A Simple Introduction to the United Nations Universal Declaration of Human Rights*, you to use instead if more appropriate for your students.

REFLECTION ACTIVITY 1**RECAPPING THE LESSON**

From this sharing, draw out the key ideas that underpin human rights. This should include that they are:

- 1 Universal, for all people, of all backgrounds
- 2 Based on the idea that all human beings have worth
- 3 About treating people equally and fairly
- 4 About treating people with dignity and respect
- 5 About protecting people from abuse
- 6 About creating a peaceful world
- 7 A common responsibility

WORKSHEET 1.1

NEW SCHOOL RULES

- 1 Older students may hit younger students.
- 2 Students may not talk to each other, or stand in groups of more than two in school.
- 3 Older students can go through younger students' bags at any time, and confiscate their property without returning it or giving a reason.
- 4 Students with blue eyes will not be allowed to attend lessons, but will instead work to maintain the school buildings and act as servants to other students.
- 5 Students whose work is not of a satisfactory standard will not be allowed to go home until their work is good.
- 6 Anyone who criticises these rules will be punished.

WORKSHEET 1.2

THINKING ABOUT THE VIDEO

Five things that I have learned from the video:

1

2

3

4

5

Three key questions that I want to discuss are:

1

2

3

WORKSHEET 1.3

INTRODUCTION TO THE UNITED NATIONS UNIVERSAL DECLARATION OF HUMAN RIGHTS

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.

Whereas it is essential to promote the development of friendly relations between nations.

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms.

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge.

Now, Therefore the General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

WORKSHEET 1.4

A SIMPLE INTRODUCTION TO THE UNITED NATIONS UNIVERSAL DECLARATION OF HUMAN RIGHTS

If everyone can recognise the essential dignity and worth of all human beings and if everyone can recognise that all human beings have some basic, equal rights, then this will lead to freedom, justice and peace in the world.

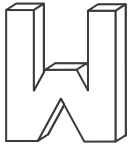
Disrespect for human rights has led to horrific acts that have outraged people across the world. We all want a world where people can enjoy freedom of speech and belief and freedom from fear and want. If these rights are made law, then people will be protected from tyranny and oppression.

It is important that people understand these rights and freedoms as this will lead to a better, fairer standard of life for everyone. We have dedicated ourselves to promote universal respect for these rights.

We see the Universal Declaration of Human Rights as a common goal for all people and all nations. We hope that every individual and every organ of society will try by teaching and education to promote respect for these rights and freedoms. We hope that both individuals and governments will try their best to make sure that these rights are fully respected both in their own country and across the world.

LESSON TWO

HUMAN RIGHTS, FAITH & CULTURE



While it is true that the Universal Declaration of Human Rights is sometimes criticised for being euro-centric, modern and humanistic, there are many elements within it that resonate strongly with the teachings of different faith and cultural traditions.

Two points in particular are flagged up in the course of this lesson.

1 That there is some kind of inherent value in human beings. Though many faith and cultural traditions would see their understanding as enhancing or going beyond the UN approach.

2 There is a call to compassionate action to care for those valued human beings.

The activities in this lesson are designed to encourage students to think about what Human Rights are, with a stronger focus on particular rights around faith and culture, and enables students to start thinking more critically about this subject.

ASSESSMENT CRITERIA

Students understand how human rights resonate with the teachings of different faith and cultural traditions.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of the lesson.

STARTER ACTIVITY 1

RECAPPING THE PREVIOUS LESSON

PURPOSE

Students draw out key points from the last lesson.

STEP 1

See if you can draw out from the discussion the key points identified at the end of the last lesson.

- 1 Universal, for all people, of all backgrounds.
- 2 Based on the idea that all human beings have worth.
- 3 About treating people equally and fairly.
- 4 About treating people with dignity and respect.

IN THIS LESSON

1. ACTIVITIES

RECAPPING THE PREVIOUS LESSON

INVESTIGATION & DISCUSSION

CONNECTING TO RELIGIOUS FREEDOM

2. WORKSHEETS

2.1 BUDDHISM

2.2 CHRISTIANITY

2.3 HINDUISM

2.4 ISLAM

2.5 JUDAISM

2.6 SIKHISM

2.7 VENN DIAGRAM EXAMPLE

2.8 VENN DIAGRAM

2.9 RELIGIOUS COMMUNITIES QUESTIONS

- 5 About protecting people from abuse
- 6 About creating a peaceful world.
- 7 A common responsibility.

STEP 2

Ask students to write one word that springs to mind when you mention Human Rights. They should write on a post-it or small piece of paper and attach to the wall or put in it in the centre of their desk. Which were the most popular words? Would anyone swap their original word for another one they see on the board/table?

MAIN ACTIVITY 1

INVESTIGATION & DISCUSSION

PURPOSE

Students begin examining the specific areas of faith and culture as they relate to Human Rights.

RESOURCES

Worksheet 2.1: *Buddhism & Human Rights*
Worksheet 2.2: *Christianity & Human Rights*
Worksheet 2.3: *Hinduism & Human Rights*
Worksheet 2.4: *Islam & Human Rights*

Worksheet 2.5: *Judaism & Human Rights*

Worksheet 2.6: *Sikhism & Human Rights*

Worksheet 2.7: *Venn Diagram Example*

Worksheet 2.8: *Venn Diagram*

STEP 1: INVESTIGATION

Divide the class into six groups and hand out the information sheets on each Religious Tradition. Each group will work on one religion.

Students should work in groups to educate themselves about the relevant religious teachings. They will need to be able to explain to their peers in the next session about the specific teachings of the religions in question.

There are a number of textual quotes on each sheet. It would be great to encourage students to consider how the quotes might be understood by members of that faith in this context.

It is not at all impossible that you may spend an entire lesson exploring just one or two of these traditions – the materials provided are rich.

Of course there may be students in your class who belong to other faith or belief perspectives. Involve them in the discussions asking them to share what they believe their faith teaches about human worth, compassionate action and rights for all.

STEP 2: DISCUSSION

Pair students up so that they are working with a partner from a different preparatory group (or in fours, two pairs).

Use the *Worksheet 2.8: Venn Diagram* to identify similarities and differences between those two traditions, and the UN Universal Declaration of Human Rights.

You may need to prompt, or bring the class together for more complex discussion.

NOTE

As you can see from *Worksheet 2.7: Venn Diagram Example* the similarities that connect all three are quite obvious, and the things that are unique to each tradition are also obvious, the challenge comes in identifying the differences that exist.

REFLECTION ACTIVITY 1

CONNECTING TO RELIGIOUS FREEDOM

PURPOSE

Student reflect on their learning and to set up the next lesson.

RESOURCES

Worksheet 2.9: *Religious Communities Questions*

STEP 1

Allow student to reflect on their learning by discussing the questions from *Worksheet 2.9: Religious Communities Questions*.

Students can answer them in class or you can assign them for independent study.

STEP 2

After discussing the questions. You should explain:

1 While nearly 86 per cent of the world's population follows some form of religion, there is about 14 per cent that are not adherents to any faith community.

2 When they turn to religious freedom in the next lesson, they should know that religious freedom protects the freedom to believe or not believe anything because it relates directly to protecting the person's conscience and decision internally to follow or not follow a faith and the ability to practice the beliefs they choose to follow.



WORKSHEET 2.1

BUDDHISM & HUMAN RIGHTS (PART 1)

1 An important idea within Buddhism is that true happiness is only possible when every being is happy. Buddhists therefore believe that they should work to cultivate not merely their own happiness, but the happiness of all beings. This can be seen in texts and teachings like these:

May all sentient beings possess happiness and the cause of happiness; May all sentient beings be separated from suffering and cause of suffering. The Praise and request to the 21 Taras.

All human beings have a wish in common. We wish to be happy and avoid suffering. Even newborn babies, animals and insects have this wish. It has been uppermost in our mind since beginningless time and is present even during our sleep. We spend our whole lives working very hard to fulfil this wish. Geshe Kelsang Gyatso, Universal Compassion.

The negative thought that cherishes oneself and not the other is the cause of all suffering and problems. Lama Zopa Rinpoche - the Wishfulfilling Golden Sun.

2 The Metta Sutta, The Buddha's teaching on loving-kindness, chanted as part of monastic practise.

Even as a mother protects with her life Her child, her only child, So with a boundless heart Should one cherish all living beings: Radiating kindness over the entire world Spreading upwards to the skies, And downwards to the depths; Outwards and unbounded, Freed from hatred and ill-will.

3 In some Buddhist traditions, monks take a 'Bodhisattva vow' - promising to return to earth in successive lives, and to perpetually dedicate themselves to alleviating the sufferings of others.

As long as diseases afflict living beings May I be the doctor, the medicine and also the nurse Who restores them to health. May I fall as rain to increase The harvests that must feed living beings and in ages of dire famine May I myself serve as food and drink. May I be an unending treasury for those desperate and forlorn. May I manifest as what they require and wish to have near them. My body, every possession and all goodness, past, present and future without remorse I dedicate to the well-being of the world. Shantideva's Bodhisattva Vow.

4 Many Contemporary Buddhist teachers emphasize the importance of universal compassion as the most important element of the spiritual life.

5 Tenzin Gyatso is the 14th **Dalai Lama**. He is famous for his encouragement of non-violence, and his teaching emphasising the power of compassion.

We all have an equal right to be happy. In other words we belong to one big human family, which includes all of Humankind on this planet. HH Tenzin Gyatso, 14th Dalai Lama.

6 **Roshi Joan Halifax** is an American Zen Buddhist teacher, who also emphasises the importance of working for others out of compassion. Her work particularly focusses on supporting those who are facing death.

WORKSHEET 2.1

BUDDHISM & HUMAN RIGHTS (PART 2)

It is understood that the craft of loving-kindness is the everyday face of wisdom and the ordinary hand of compassion. This wisdom face, this hand of mercy, is never realized alone, but always with and through others.
Roshi Joan Halifax.

7 **Thich Nhat Hanh** is a Vietnamese Teacher of Buddhism, who emphasises the need for Buddhists to be engaged directly to address the problems of the world.

When we hear the cries of the world, we must be engaged. Thich Nhat Hanh.

8 Many Buddhist monks defy people's expectations by getting involved in peaceful protests for human rights. They have played a role in protests against oppression and government violence, particularly in Asian Countries.

WORKSHEET 2.2

CHRISTIANITY & HUMAN RIGHTS (PART 1)

1 While the teachings of Christianity are much older than the UNUDHR, many Christians are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 Why do Christians think that people are valuable?

Christians believe that humans are individually created by God: *For you created my inmost being; you knit me together in my mother's womb. Psalm 139:13*

Christians believe that humans have a unique spiritual quality that makes them special: *Then God said, Let us make man in our image, in our likeness. Genesis 1:26.*

3 Teachings of Jesus:

Jesus tells people what he has come to do: *The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour. Luke 4:18-19.*

Jesus tells people that by doing good for others, they are serving God: *Then the righteous will answer him, Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me. Matthew 25:37-40.*

Jesus tells people to be proactive in caring for each other: *The Parable of the Good Samaritan* <http://youtu.be/ZeyYYmFINm4>.

4 Most Churches have been inspired by these teachings to produce statements specifically related to Human Rights.

Rights can be established on the basis of the doctrine of the image of God when we consider those human characteristics which are both distinctively human and shared with God. Church of England Report on Human Rights, 1977.

Each individual man is truly a person. He has a nature that is endowed with intelligence and freewill. As such he has rights and duties... these rights and duties are universal and inviolable. Encyclical Letter, Pacem in Terris, 1963 Roman Catholic Church.

5 Many contemporary Christian leaders are famous for their struggles for human rights:

Dom Helder Camara, Roman Catholic Archbishop who struggled for justice for the poor - *When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a Communist.*

WORKSHEET 2.2

CHRISTIANITY & HUMAN RIGHTS (PART 2)

Dietrich Bonhoeffer, A Christian theologian who was executed for his opposition to the Nazis, ...*it is only by living completely in this world that one learns to have faith. By this-worldliness I mean living unreservedly in life's duties, problems, successes and failures. In so doing we throw ourselves completely into the arms of God, taking seriously, not our own sufferings, but those of God in the world. That, I think, is faith.*

Martin Luther King, A Christian pastor who was assassinated for opposing racist segregation in the US. *An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity.*

Oscar Romero, A Catholic archbishop who was assassinated for criticising the oppression of the poor: *The harvest comes because of the grain that dies We know that every effort to improve society, above all when society is so full of injustice and sin, is an effort that God blesses; that God wants; that God demands of us.*

Archbishop Desmond Tutu, An Anglican Clergyman who was extremely active in opposing Apartheid in South Africa: *A person is a person because he recognizes others as persons.*

WORKSHEET 2.3

HINDUISM & HUMAN RIGHTS

1 While the teachings of Hinduism are much older than the UNUDHR, many Hindus are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 It is important to remember that Hinduism is incredibly diverse - different streams of thought within Hinduism may emphasise different points - but there are some common teachings and ideas. One of these is Dharma - which is the belief that there is a correct way for people to act towards one another in society - these are most often understood as appropriate to each individual. Thus while you and I both have ways in which we should act that are appropriate to who we are, and those may be different from one another. This idea is reflected in UNUDHR - 29: Everyone has duties to the community in which alone the free and full development of his personality is possible. This idea is so important that some Hindus refer to their faith as Sanantana-dharma; may be translated as "universal moral law" - thus applicable to all.

3 **Why do Hindus believe that living beings are valuable?** Because there is something divine in every living thing. This may be understood as a personal god, as in this quote from the Gita *The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities.* Bhagavad Gita 18:61.

4 The Bhagavad Gita is a dialogue between Lord Krishna and his friend Arjuna, is one of the most popular and influential texts in Hinduism, and contains many teachings on selfless service of all:

Every selfless act, Arjuna, is born from the eternal, infinite Godhead. God is present in every act of service.... Strive constantly to serve the welfare of the world; by devotion to self- less work one attains the supreme goal in life. Do your work with the welfare of others always in mind. The ignorant work for their own profit, Arjuna; the wise work for the welfare of the world, without thought to themselves. Bhagavad Gita 3: 15, 26.

5 It might also be thought of as Impersonal Brahman - the supreme self. *That Self is hidden in all beings and does not shine forth* (Katha Upanishad 3:12).

6 Modern Thinkers & Hindu Teaching. Swami Agnivesh is a well-known Hindu Human Rights Activist, who identified selfless service to others as a key part of spiritual practice.

...all human beings have a right, and duty, to be joyful. Anything that thwarts this spiritual human right goes against the very purpose of human being. Spirituality mandates us to wage a relentless war to eradicate these forces of oppression and disempowerment.

7 Mohandas (called Mahatma; 'Great Soul') Gandhi was an enormously influential thinker who was profoundly influenced by Hindu teachings.

A religion that takes no account of practical affairs and does not help to solve them is no religion.

8 Gandhi's philosophy emphasised Ahimsa; radical non-violence

Ahimsa is not merely a state of harmlessness, but it is a positive state of love, of doing good even to the evil doer...it...requires you to resist the wrong doer. Selected works Vol VI, p 153.

WORKSHEET 2.4

ISLAM & HUMAN RIGHTS (PART 1)

1 While the teachings of Islam are much older than the UNUDHR, many Muslims are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 Many Muslims point out that Islamic teaching pre-dates Modern ideas about rights. Islam contain two important kinds of teaching:

Teachings of Allah in the Qur'an.

The words of the Prophet Muhammad (SAW¹) in the Hadith.

3 Islam teaches that all human beings are created by Allah and that there are certain rights which apply to all people - Muslims have a duty to defend these rights. All humans are of equal value.

No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man. You are all the children of Adam, and Adam was created from clay. Hadith al-Bayhaqi and al-Bazzaz.

The best of men are those who are useful to others. Hadith Bukhari.

4 Specific commonalities between Islam and the UNUDHR.

The right to life: *Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind...5:32.*

Right to Basic necessities for life: *And in their wealth there is acknowledged right for the needy and destitute. (51:19).*

The right to Justice: *Whenever you judge between people, you should judge with (a sense of) justice (4:58).*

The right to Protest: *If any one of you comes across an evil, he should try to stop it with his hand (using force), if he is not in a position to stop it with his hand then he should try to stop it by means of his tongue (meaning he should speak against it). If he is not even able to use his tongue then he should at least condemn it in his heart. This is the weakest degree of faith (Hadith Muslim).*

Freedom of belief: *There should be no coercion in the matter of faith (2:256).*

Protection from arbitrary imprisonment : *No bearer of burdens shall be made to bear the burden of another (6:164).*

Right to liberty: *There are three categories of people against whom I shall myself be a plaintiff on the Day*

¹ Represent the Arabic phrase *salla Allah alaihi wa sallam*, meaning May Allah's peace and blessings be upon him. It is a standard Muslim expression of love and respect for the Prophet.

WORKSHEET 2.4

ISLAM & HUMAN RIGHTS (PART 2)

of Judgement. Of these three, one is he who enslaves a free man, then sells him and eats this money. Hadith al-Bukhari and Ibn Majjah.

6 Some Muslim thinkers criticised the cultural bias that they saw within the UNUDHR, and worked to produce the The Cairo Declaration of Human Rights in Islam. This centres Human Rights upon an Islamic perspective - emphasising the importance of the Maqasid (underlying principles) of Shariah (religious) law.



http://en.wikisource.org/wiki/Cairo_Declaration_on_Human_Rights_in_Islam



Islamic Human Rights Commission. <http://www.ihrc.org/>

WORKSHEET 2.5

JUDAISM & HUMAN RIGHTS (PART 1)

1 While the teachings of Judaism are much older than the UNUDHR, many Jews are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 Jewish teaching is that G-d¹ has given mitzvot (commands) for people to obey. While these may not traditionally phrased in "rights language" - rights are strongly implied. So in the 10 Commandments:

Do not murder Implies a right to life.

Do not steal implies a right to own property.

3 Why do Jews think that people are valuable?

Jews believe that humans are individually created by G-d: *For you created my inmost being; you knit me together in my mother's womb. Psalm 139:13.*

Jews believe that Humans have a unique ability to make moral choices between good and evil actions: *Then G-d said, Let us make man in our image, in our likeness Genesis 1:26.*

4 Teaching from the Torah: Primary command of G-d is for JUSTICE.

Justice, justice shall you pursue (Deut. 16:20).

5 This justice should be applied to all:

Do not wrong a stranger who resides with you in your land. The stranger who resides with you shall be to you as one of your citizens: you shall love the stranger as yourself, for you were strangers in the land of Egypt: I am the Lord your God (Lev. 19:33-34).

6 Other important traditional teachings are found in the **Talmud**

All men are responsible for one another. Talmud, Sanhedrin 27b.

Whoever destroys one life, it as if he as destroyed the whole world, and whoever saves one life, it as if he saves the world. Talmud, Sanhedrin 4:5.

7 And in the teachings and examples of famous historical rabbis – like **Rabbi Hillel**

What is hateful to you, do not do to your fellow Shabbat 31a.

If I am not for myself, who will be for me? But if I am only for myself, what am I? And if not now, when? (Pirkei Avot 1:14).

¹ It is a Jewish tradition to show respect to the divine name, by never spelling it fully in a written text.

WORKSHEET 2.5

JUDAISM & HUMAN RIGHTS (PART 2)

8 The Jewish Philosopher **Maimonides** taught about the necessity of supporting those who are deprived:

Anticipate charity by preventing poverty; assist the reduced fellow man, either by a considerable gift or a sum of money or by teaching him a trade or by putting him in the way of business so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding out his hand for charity.

9 Modern Examples include:



Jewish Human Rights Network: <http://www.jhrn.org/index.html>



Rabbis for Human Rights: <http://www.rhr.org.il/index.php?language=en>

WORKSHEET 2.6

SIKHISM & HUMAN RIGHTS

1 While the teachings of Sikhism are much older than the UNUDHR, many Sikhs are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 The Khanda is the symbol of Sikhism; it is composed of 4 weapons - 3 swords and 1 Chakram, and this is to remind Sikhs that they are obliged to struggle for rights - not merely their own, but those of all people.

*True valiant is he, Who fights for the oppressed, And though battered into bits, Abandons not the battlefield
Rag Maru, page 1105.*

3 A fundamental belief of Sikhism is that all human beings have an equal inherent value.

*The temple and the mosque are the same, there is no difference between a Hindu worship and Muslim prayer;
all the human beings are the same, although they may appear to be different. (Sridasam p51).*

4 **Guru Nanak**, the founder of Sikhism taught that God is one. Sikhs believe that God is present in all human beings & thus all human beings are worthy of respect.

May everyone be blessed. Daily Ardas Prayer.

He pervades His Creation. AG, 1350.

Call no one high or low. God, the one potter has made all alike. God's light alone pervades all creation. AG 62.

Accept all humans as your equals, and let them be your only sect. Japji 28.

5 These teachings are exemplified in the lives of particular famous figures from Sikh history including: Bhai Kaniya who gave water to both the wounded Sikhs and their Muslim enemies on the battlefield, and the example of Guru Teg Bahadur - who was executed for struggling for the rights of Kashmiri Hindus.

6 A key idea that permeates Sikhism is Seva, the selfless service of others, such service is believed to bring a spiritual reward.

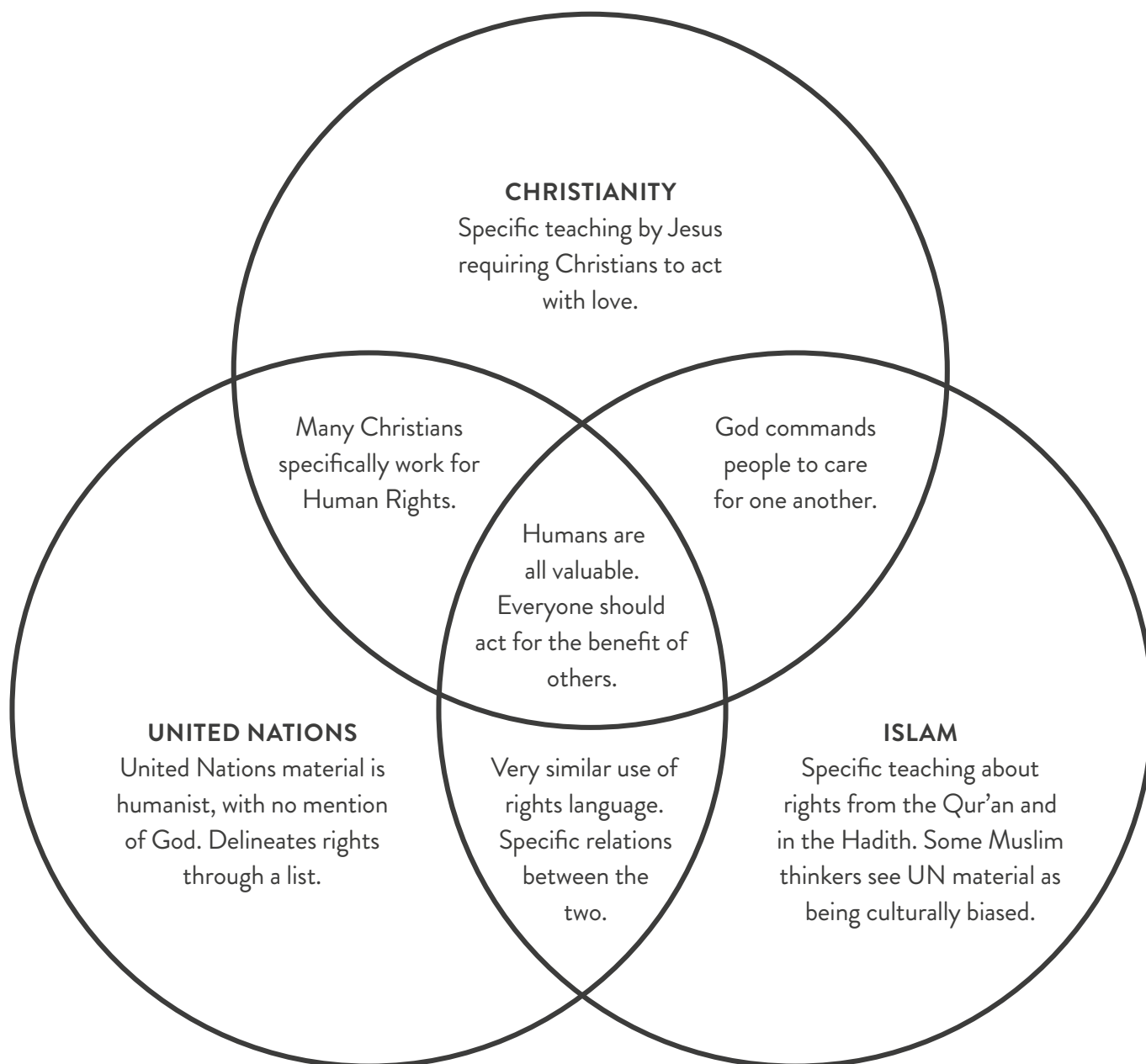
One who performs selfless service, without thought of reward, shall attain his Lord and Master. (AG p 286).

7 A classic example of both seva and the principle of equality is found in the Langar, or kitchen, found in every Gurdwara (Sikh Temple). Sikhs will prepare food for anyone who comes; irrespective of their faith, or background; everyone is welcomed.

8 Sikhism is often summed up by the phrase; *Nam Japo, Kirt Karo, Vand Chako Meditate on God, Work honestly, Give to those in need.*

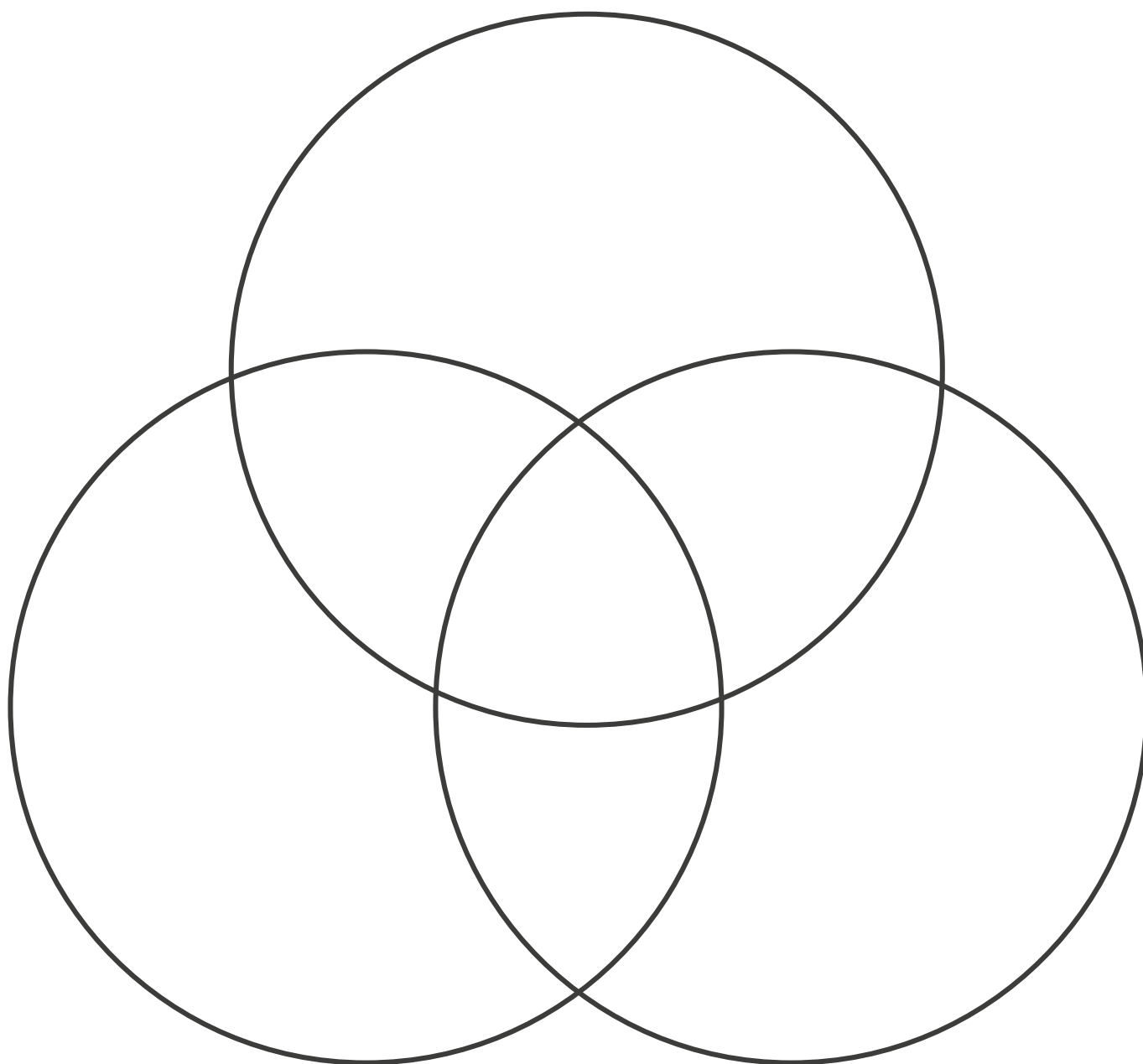
WORKSHEET 2.7

VENN DIAGRAM EXAMPLE



WORKSHEET 2.8

VENN DIAGRAM



WORKSHEET 2.9

RELIGIOUS COMMUNITIES QUESTIONS

What are the attributes of the religious communities you studied?

How do they practice holidays and commemorate different celebrations?

How are they organised?

What are the outward displays and symbols or materials they use to express their faith?

Do they practice their beliefs in public or private?

How do they interact with others of their faith?

How do their beliefs influence their views on issues in society?

LESSON THREE

RELIGIOUS FREEDOM

Students learn what minority religion and belief communities face around the world and begin to define religious freedom as a human right. They deepen this understanding by working on a real case study.

ASSESSMENT CRITERIA

Students understand religious freedom as a human right and why it is important for religious minorities.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of the lesson.

STARTER ACTIVITY 1

BELONGING TO A MINORITY GROUP

PURPOSE

Students learn what it means to be part of a minority group.

STEP 1

Tell the students they will have a class party to celebrate after they finish this lesson on religious freedom.

STEP 2

Get all students stand up and ask this question: Should they serve tea or fruit juice? If you don't drink tea sit down. Which is the majority vote? You should make a note of numbers.

STEP 3

Now ask: Should they serve vegetarian refreshments or all meat (these are the only choices)? If you won't be able to eat meat, sit down. Which is the majority vote? You should make a note of numbers.

STEP 4

Now ask: Dancing or no dancing at the party? If you don't like dancing sit down. Which is the majority vote? You should make a note of numbers.

STEP 5

Now ask: The party will be held at the end or the start of the school day. If you cannot stay at the end of the day then sit down. Which is the majority vote? You should make a note of numbers.

IN THIS LESSON

1. ACTIVITIES

BELONGING TO A MINORITY GROUP

INVESTIGATING RELIGIOUS FREEDOM

CASE STUDIES

DEFINITIONS

2. WORKSHEETS

2.1 CASE STUDY: SAMANTHA ELAUF

2.2 CASE STUDY: MERIAM IBRAHIM

2.3 CASE STUDY: ASIA BIBI

2.4 CASE STUDY: ERITREAN CONSCIENTIOUS OBJECTORS

2.5 CASE STUDY: ALEXANDRE KHARLAMOV

3.6 ARTICLE 18 EXPLAINED (BASIC)

3.7 ARTICLE 18 EXPLAINED (EXTENDED)

2.8 A CASE FOR THE DEFENCE

STEP 6

Summarise the party arrangements: Serving tea or juice? Meat or vegetarian? Dancing at the party? When will the party be held?

STEP 7

After the activity have a discussion with the students which focuses around some of these questions:

1 Were the arrangements for the party made fairly? Was it democratic?

2 How do you feel about the party arrangements?

3 How might it feel for vegetarians? Or for people who cannot stay after school?

4 What happens when we always go with the majority vote and do not listen to the minority voices?

5 How could the process be changed to be more inclusive?

MAIN ACTIVITY 1

INVESTIGATING RELIGIOUS FREEDOM

PURPOSE

Students begin investigating the legal protection Article 18 provides for religious freedom.

STEP 1

On a post-it note or piece of paper students write down their own definition of *religious freedom*. They will come back to this at the end of the lesson.

STEP 2

Ask your students how many of the faiths from the previous lesson can the students remember? Make the point that all of these faith groups are minority faiths in some regions of the world and majority groups elsewhere.

Explain to the students that there are many places in the world where the faith communities they studied in the previous lesson are minorities, and as such, they are often persecuted for their beliefs. Every faith community is a minority somewhere, and there are many more minority faith and belief communities that aren't a majority anywhere that we didn't discuss.

Regardless of how big they are, students will learn about the right to religious freedom and how it applies to all people – regardless of their beliefs. We will do this in the next lesson.

MAIN ACTIVITY 2

CASE STUDIES

PURPOSE

Students continue to investigate the legal protection Article 18 provides for religious freedom.

RESOURCES

Worksheet 3.1: *Case Study: Samantha Elauf*
 Worksheet 3.2: *Case Study: Meriam Ibrahim*
 Worksheet 3.3: *Case Study: Asia Bibi*
 Worksheet 3.4: *Case Study: Eritrean Conscientious Objectors*
 Worksheet 3.5: *Case Study: Alexadre Kharlamov*
 Worksheet 3.6: *Article 18 Explained*
 Worksheet 3.7: *A Case for the Defence*

STEP 1

Split the class into five groups and give each group a case study each. There are five case studies.¹ The group reads the case study, and if they have access to the internet go on the link provided.

STEP 2

Initially, students share their reactions to the case studies with one another.

STEP 3

Students read Article 18 using *Worksheet 3.6 Article 18 Explained*. There is a link to the fullor

STEP 4

Then in groups use *Worksheet 3.8: A Case for the Defence* to consider these points:

- 1 Does your case have any legal protection for religious freedom in their country?
- 2 Can your case also claim that they have additional protection under Article 18 of the UDUHR? What extra protection does it provide them?
- 3 Can your case go to court to ask for the protection of these rights?
- 4 How would you have your friend articulate their right to the court?

REFLECTION ACTIVITY 1

DEFINITIONS

Look at the definition of religious freedom from the start of the lesson. Use the *Sharing Our Ideas* activity from Lesson One to get all students in the class explaining to one another how they would change what they had written at the start of the class.



¹ Case studies prepared by <http://www.hardwiredglobal.org/>, and used with permission.

WORKSHEET 3.1

CASE STUDY: SAMANTHA ELAUF

Samantha Elauf, a 20-year-old Muslim girl in America, is involved in a lawsuit against Abercrombie and Fitch, a clothing retailer. She claims she was denied a job because she wore a headscarf in the interview, which she argues would constitute discrimination on the basis of her religion. Abercrombie claims the headscarf did not meet their requirements for how employees should look and dress, which is why she was not given the job, but that their decision had nothing to do with her religion.

The Equal Employment Opportunity Commission, a U.S. government agency has filed the suit on Elauf's behalf claiming that the headscarf was worn for religious reasons and Abercrombie should have provided an accommodation for Elauf's religious practices to wear it while employed. The law requires that some religious exemptions may be provided, but Elauf claims there was no discussion of any exemptions in the interview process so she never requested one. The Supreme Court will now have to decide whether prospective employees must explicitly ask for an exemption or not, or if employers can avoid the question in order to avoid the question of discrimination.

Should Samantha be unable to get a job because she wears a headscarf for religious reasons?

READ MORE:

www.theguardian.com/us-news/2014/oct/02/supreme-court-abercrombie-fitch-hijab-religious-bias-muslim-headscarf



www.chicagotribune.com/news/opinion/commentary/ct-abercrombie-employment-law-hijab-supreme-court--20141006-story.html

WORKSHEET 3.2

CASE STUDY: MERIAM IBRAHIM

Meriam Ibrahim, a 27-year-old Christian woman, was sentenced to death for apostasy and charged with 100 lashes for adultery in Sudan. Meriam was born to a Muslim father and Christian mother, and raised as a Christian. But according to the law, she is considered a Muslim after her father. According to Sudanese law, Muslim women are not permitted to marry Christian men. Moreover, the law also says that the sentence for leaving Islam, or apostasy, is death. Therefore, Meriam's crime was marrying a Christian man and claiming to be a Christian. She spent six weeks in prison, where she was shackled to a floor and held with her 17-month-old son. She was eight-and-a-half months pregnant when she entered prison and delivered a baby girl while there. She was frequently asked to recant her faith while in prison, but kept saying that she had always been a Christian and never changed her faith.

The court finally dismissed the case and Meriam and her family eventually left the country, but her accusers filed new charges against her and appealed her case. Her lawyers are still defending her against the death sentence for apostasy at the Supreme Court in Sudan. Throughout her case, five Muslim lawyers have defended Meriam's case, and numerous Muslim advocates and leaders throughout Sudan have also advocated for her freedom.

Should Meriam and others have the right to believe what they want and marry who they want?

READ MORE:

www.theguardian.com/world/2014/jul/24/sudan-woman-meriam-ibrahim-spared-death-apostasy-meets-pope-francis



www.foxnews.com/world/2014/09/15/sudanese-christian-woman-sentenced-to-death-says-had-god-by-her-side/

WORKSHEET 3.3

CASE STUDY: ASIA BIBI

A Christian woman and mother of five was sentenced to death on charges of blasphemy, for allegedly criticizing Islam in Pakistan. Asia Bibi was a farm worker who offered to bring some water for her Muslim colleagues, but they refused to accept water from a Christian who they said was “unclean.” She was later accused of criticizing Islam during the argument and was accused of blasphemy. It was her word against her accusers and she was sent to prison where she has since been charged. She has been imprisoned for nearly five years, during which time many other Muslims and Christians have gone to prison on charges of blasphemy.

Two leading government officials stood in Bibi’s defense and called for reform of Pakistan’s blasphemy laws, but both Salman Taseer, the governor of Punjab, and Shabaz Bhatti, the Minister for Minority Affairs, were murdered for standing in her defense. The Lahore High Court has denied her appeal and her lawyers have 30 days to ask the Supreme Court to help her. Her teenage children have appealed to the world on her behalf.

Should Asia and others be imprisoned for saying something that offended someone – even if there is no evidence they even said it?

READ MORE:

www.huffingtonpost.co.uk/2014/10/17/asia-bibi-pakistan_n_6002652.html

WORKSHEET 3.4

CASE STUDY: ERITREAN CONSCIENTIOUS OBJECTORS

Twenty years ago, three Eritrean teenagers were imprisoned for refusing military service on the basis of their faith, but since they were never formally charged, they have spent their youth languishing in prison indefinitely. Paulos Eyassu, Negede Teklemariam, and Isaac Mogos are Jehovah's Witnesses who were between the ages of 18 and 20 when they were imprisoned. As Jehovah's Witnesses, these men have a deep religious conviction (a conscientious objection) that they cannot perform military service.

When they were sent to prison, they were mistreated and even tortured because of their religious beliefs. They have been unable to marry, have a family, or provide for their parents. They are uncertain when they will be able to leave prison, if ever.

Should Paulos, Negede, Isaac, and others be forced to do something that violates their deeply held religious beliefs?

READ MORE:

www.jw.org/en/news/legal/by-region/eritrea/jehovahs-witnesses-unjust-imprisonment-20-years/



www.jw.org/en/news/legal/by-region/eritrea/jehovahs-witnesses-in-prison/

WORKSHEET 3.5

CASE STUDY: ALEXADRE KHARLAMOV

An atheist man was imprisoned and sentenced under Article 164 of Kazakhstan's Criminal Code for charges of "inciting religious hatred." The government felt that his public blog was too critical of religion. He wrote from an atheistic perspective, arguing that science was responsible for human advancement and not any gods. He also argued for government neutrality toward religion.

He was sentenced to one month of psychiatric detention and five months in prison, but after being released, the case against him continues and he could still face up to seven years in prison. While in prison, he lost 44 pounds. His retirement funds and property have been taken until the case concludes.

Should Aleksandre and others be able to discuss religious issues with others in public and believe what they want?

READ MORE:

thehumanist.com/features/interviews/freedom-from-religion-in-kazakhstan-an-interview-with-atheist-blogger-aleksandr-kharlamov

WORKSHEET 3.6

ARTICLE 18 EXPLAINED (BASIC)

This right is a universal human right that everyone has because all members of the United Nations have agreed to it.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 18, Universal Declaration of Human Rights

There are two aspects to Article 18:

- 1** The first is the “freedom of thought, conscience and religion” which is what happens inside a person’s heart or mind.
- 2** The second part is the freedom to “manifest his religion or belief”, or to live out what you believe.

Considerations:

- This right protects non-religious beliefs as well as traditional and non-traditional or new religious beliefs for everyone;
- This right includes protection of what is inside a person’s conscience;
- This right includes protection for how a person expresses what is in their conscience;
- Expressing or manifesting one’s beliefs may include teaching, worship, practice and observance;
- Governments may never restrict, coerce, or try to control what someone believes inside;
- This right includes the freedom to change one’s beliefs;
- This right includes the freedom to express or manifest one’s beliefs alone and with others;
- This right includes the freedom to express or manifest one’s beliefs in public and private; and,
- This right is different from the freedom of expression because it protects what is inside, not only what someone says on the outside, and protects speech about religious beliefs that may be critical of other beliefs since critique is necessary for an individual to determine what they believe is true.

Terms and Definitions:

Conscientious Objection: The right to refuse to perform military service on the basis that such right derives from their religious freedom; may also include right to refuse to participate in other activities that violate their deeply held religious convictions.

Apostasy: When someone abandons or leaves their religion or belief.

Blasphemy: The act of speaking in a way that is insulting toward religion, or something sacred to others.

WORKSHEET 3.7

ARTICLE 18 EXPLAINED (EXTENDED)

This right is a universal human right that everyone has because all members of the United Nations have agreed to it.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

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- This right protects non-religious beliefs as well as traditional and non-traditional or new religious beliefs for everyone;
- This right includes protection of what is inside a person’s conscience;
- This right includes protection for how a person expresses what is in their conscience;
- Expressing or manifesting one’s beliefs may include teaching, worship, practice and observance;
- Governments may never restrict, coerce, or try to control what someone believes inside;
- This right includes the freedom to change one’s beliefs;
- This right includes the freedom to express or manifest one’s beliefs alone and with others;
- This right includes the freedom to express or manifest one’s beliefs in public and private; and,
- This right is different from the freedom of expression because it protects what is inside, not only what some-

one says on the outside, and protects speech about religious beliefs that may be critical of other beliefs since critique is necessary for an individual to determine what they believe is true.

International Covenant on Civil and Political Rights 1966 (ICCPR), Art. 18:

- 1** Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
- 2** No one shall be subject to coercion, which would impair his freedom to have or to adopt a religion or belief of his choice.
- 3** Freedom to manifest one’s religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.
- 4** The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

General Comment No. 22 (on Article 18 of the ICCPR): The right to freedom of thought, conscience and religion: 30/07/93. CCPR/C/21/Rev.1/Add.4

- 1** The right to freedom of thought, conscience and religion (which includes the freedom to hold beliefs) in article 18.1 is far-reaching and profound; it encompasses freedom of thought on all matters, personal conviction and the commitment to religion or belief, whether manifested individually or in community with others. The Committee draws the attention of States parties to the fact that the freedom of thought and the freedom of conscience are protected equally with the freedom of

religion and belief. The fundamental character of these freedoms is also reflected in the fact that this provision cannot be derogated from, even in time of public emergency, as stated in article 4.2 of the Covenant.

- 2** Article 18 protects theistic, non-theistic and atheistic beliefs, as well as the right not to profess any religion or belief. The terms “belief” and “religion” are to be broadly construed. Article 18 is not limited in its application to traditional religions or to religions and beliefs with institutional characteristics or practices analogous to those of traditional religions. The Committee therefore views with concern any tendency to discriminate against any religion or belief for any reason, including the fact that they are newly established, or represent religious minorities that may be the subject of hostility on the part of a predominant religious community.

- 3** Article 18 distinguishes the freedom of thought, conscience, religion or belief from the freedom to manifest religion or belief. It does not permit any limitations whatsoever on the freedom of thought and conscience or on the freedom to have or adopt a religion or belief of one’s choice. These freedoms are protected unconditionally, as is the right of everyone to hold opinions without interference in article 19.1. In accordance with articles 18.2 and 17, no one can be compelled to reveal his thoughts or adherence to a religion or belief.

- 4** The freedom to manifest religion or belief may be exercised “either individually or in community with others and in public or private”. The freedom to manifest religion or belief in worship, observance, practice and teaching encompasses a broad range of acts. The concept of worship extends to ritual and ceremonial acts giving direct expression to belief, as well as various practices integral to such acts, including the building of places of worship, the use of ritual formulae and objects, the display of symbols, and the observance of holidays and days of rest. The observance and practice of religion or belief may include

not only ceremonial acts but also such customs as the observance of dietary regulations, the wearing of distinctive clothing or headcoverings, participation in rituals associated with certain stages of life, and the use of a particular language customarily spoken by a group. In addition, the practice and teaching of religion or belief includes acts integral to the conduct by religious groups of their basic affairs, such as the freedom to choose their religious leaders, priests and teachers, the freedom to establish seminaries or religious schools and the freedom to prepare and distribute religious texts or publications.

5 The Committee observes that the freedom to “have or to adopt” a religion or belief necessarily entails the freedom to choose a religion or belief, including the right to replace one’s current religion or belief with another or to adopt atheistic views, as well as the right to retain one’s religion or belief. Article 18.2 bars coercion that would impair the right to have or adopt a religion or belief, including the use of threat of physical force or penal sanctions to compel believers or non-believers to adhere to their religious beliefs and congregations, to recant their religion or belief or to convert. Policies or practices having the same intention or effect, such as, for example, those restricting access to education, medical care, employment or the rights guaranteed by article 25 and other provisions of the Covenant, are similarly inconsistent with article 18.2. The same protection is enjoyed by holders of all beliefs of a non-religious nature.

6 The Committee is of the view that article 18.4 permits public school instruction in subjects such as the general history of religions and ethics if it is given in a neutral and objective way. The liberty of parents or legal guardians to ensure that their children receive a religious and moral education in conformity with their own convictions, set forth in article 18.4, is related to the guarantees of the freedom to teach a religion or belief stated in article 18.1. The Committee notes that public education that includes instruction in a particular religion or belief is inconsistent with article 18.4 unless provision is made for non-discriminatory exemptions or alternatives that would accommodate the wishes of

parents and guardians.

7 In accordance with article 20, no manifestation of religion or belief may amount to propaganda for war or advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence. As stated by the Committee in its General Comment 11 [19], States parties are under the obligation to enact laws to prohibit such acts.

8 Article 18.3 permits restrictions on the freedom to manifest religion or belief only if limitations are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others. The freedom from coercion to have or to adopt a religion or belief and the liberty of parents and guardians to ensure religious and moral education cannot be restricted. In interpreting the scope of permissible limitation clauses, States parties should proceed from the need to protect the rights guaranteed under the Covenant, including the right to equality and non-discrimination on all grounds specified in articles 2, 3 and 26. Limitations imposed must be established by law and must not be applied in a manner that would vitiate the rights guaranteed in article 18. The Committee observes that paragraph 3 of article 18 is to be strictly interpreted: restrictions are not allowed on grounds not specified there, even if they would be allowed as restrictions to other rights protected in the Covenant, such as national security. Limitations may be applied only for those purposes for which they were prescribed and must be directly related and proportionate to the specific need on which they are predicated. Restrictions may not be imposed for discriminatory purposes or applied in a discriminatory manner. The Committee observes that the concept of morals derives from many social, philosophical and religious traditions; consequently, limitations on the freedom to manifest a religion or belief for the purpose of protecting morals must be based on principles not deriving exclusively from a single tradition. Persons already subject to certain legitimate constraints, such as prisoners, continue to enjoy their rights to manifest their religion or belief to the fullest extent compatible with the specific nature of the constraint.

States parties’ reports should provide information on the full scope and effects of limitations under article 18.3, both as a matter of law and of their application in specific circumstances.

9 The fact that a religion is recognized as a state religion or that it is established as official or traditional or that its followers comprise the majority of the population, shall not result in any impairment of the enjoyment of any of the rights under the Covenant, including articles 18 and 27, nor in any discrimination against adherents to other religions or non-believers. In particular, certain measures discriminating against the latter, such as measures restricting eligibility for government service to members of the predominant religion or giving economic privileges to them or imposing special restrictions on the practice of other faiths, are not in accordance with the prohibition of discrimination based on religion or belief and the guarantee of equal protection under article 26. The measures contemplated by article 20, paragraph 2 of the Covenant constitute important safeguards against infringement of the rights of religious minorities and of other religious groups to exercise the rights guaranteed by articles 18 and 27, and against acts of violence or persecution directed towards those groups. The Committee wishes to be informed of measures taken by States parties concerned to protect the practices of all religions or beliefs from infringement and to protect their followers from discrimination. Similarly, information as to respect for the rights of religious minorities under article 27 is necessary for the Committee to assess the extent to which the right to freedom of thought, conscience, religion and belief has been implemented by States parties. States parties concerned should also include in their reports information relating to practices considered by their laws and jurisprudence to be punishable as blasphemous.

10 If a set of beliefs is treated as official ideology in constitutions, statutes, proclamations of ruling parties, etc., or in actual practice, this shall not result in any impairment of the freedoms under article 18 or any other rights recognized under the Covenant nor in any discrimination against

persons who do not accept the official ideology or who oppose it.

11 Many individuals have claimed the right to refuse to perform military service (conscientious objection) on the basis that such right derives from their freedoms under article 18. In response to such claims, a growing number of States have in their laws exempted from compulsory military service citizens who genuinely hold religious or other beliefs that forbid the performance of military service and replaced it with alternative national service. The Covenant does not explicitly refer to a right to conscientious objection, but the Committee believes that such a right can be derived from article 18, inasmuch as the obligation to use lethal force may seriously conflict with the freedom of conscience and the right to manifest one's religion or belief. When this right is recognized by law or practice, there shall be no differentiation among conscientious objectors on the basis of the nature of their particular beliefs; likewise, there shall be no discrimination against conscientious objectors because they have failed to perform military service. The Committee invites States parties to report on the conditions under which persons can be exempted from military service on the basis of their rights under article 18 and on the nature and length of alternative national service.

Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, Proclaimed by General Assembly resolution 36/55 of 25 November 1981

Article 6

In accordance with article I of the present Declaration, and subject to the provisions of article 1, paragraph 3, the right to freedom of thought, conscience, religion or belief shall include, inter alia, the following freedoms:

- (a) To worship or assemble in connection with a religion or belief, and to establish and maintain places for these purposes;
- (b) To establish and maintain appropriate charitable or humanitarian institutions;
- (c) To make, acquire and use to an adequate extent the necessary articles and materials related to the rites or customs of a religion or belief;
- (d) To write, issue and disseminate relevant publications in these areas;
- (e) To teach a religion or belief in places suitable for these purposes;
- (f) To solicit and receive voluntary financial and other contributions from individuals and institutions;
- (g) To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief;
- (h) To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief;
- (i) To establish and maintain communications with individuals and communities in matters of religion and belief at the national and international levels.

Terms and Definitions:

Conscientious Objection: The right to refuse to perform military service on the basis that such right derives from their religious freedom; may also include right to refuse to participate in other activities that violate their deeply held religious convictions.

Apostasy: When someone abandons or leaves their religion or belief.

Blasphemy: The act of speaking in a way that is insulting toward religion, or something sacred to others.

WORKSHEET 3.8

A CASE FOR THE DEFENCE

Consider these points as a group:

- 1 Does your case have any legal protection for religious freedom in their country?
- 2 Can your case also claim that they have additional protection under Article 18 of the UDHR? What extra protection does it provide them?
- 3 Can your case go to court to ask for the protection of these rights?
- 4 How would you have your friend articulate their right to the court:
 - I am here because ...(explain what right they have and how their right was violated).
 - I have a right to religious freedom according to ...(national laws) and ... (international laws).
 - I am asking for this right to be protected because...(convince the government why they should respect religious freedom other than because the law says so)

LESSON FOUR

RELIGIOUS FREEDOM IN MY COMMUNITY



tudents will investigate how well respected or otherwise the rights of minority religious and belief groups are in their schools and communities in this lesson.

ASSESSMENT CRITERIA

At the end of the lesson they will begin to think about changes that need to be made to ensure that these rights are further upheld and their possible roles in bringing about these changes.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of the lesson.

STARTER ACTIVITY 1

THINKING ABOUT ARTICLE 18: VIDEO

PURPOSE

Students begin to apply their knowledge about Article 18.

RESOURCES

Video: *Honoring Article 18 of the Universal Declaration of Human Rights* (youtu.be/qPTWswJrhvk)

STEP 1

Students should watch the video *Honoring Article 18 of the Universal Declaration of Human Rights*.

STEP 2

Working in pairs students should critique the video, looking specifically at how they would change it to be more reflective of Article 18.

MAIN ACTIVITY 1

TAKING THE TEMPERATURE

PURPOSE

Students investigate what the religious freedoms are in their schools and community.

RESOURCES

Worksheet 4.1: *Taking the Temperature*

IN THIS LESSON

1. ACTIVITIES

THINKING ABOUT ARTICLE 18: VIDEO

TAKING THE TEMPERATURE

THERMOMETER

STAND UP

2. WORKSHEETS

4.1 TAKING THE TEMPERATURE

4.2 RELIGIOUS FREEDOM THERMOMETER

STEP 1

Take a look at the questions on *Worksheet 4.1: Taking the Temperature* together as a class. Discuss some initial responses to the questions (preferably in pairs or small groups).

STEP 2

In groups students then decide who they need to interview or what they need to research in order to be able to answer the questions. They could create an action plan.

STEP 3

Either in class or as homework, students fill out *Worksheet 4.1: Taking the Temperature*. Answering each of the questions.

NOTE

If you students go and undertake research and interviews outside of the classroom then the markers on the thermometer will change and should be discussed next lesson.

MAIN ACTIVITY 2

THERMOMETER

PURPOSE

Students continue to investigate what the religious freedoms are in their schools and community.

RESOURCES

Worksheet 4.2: *Religious Freedom Thermometer*

STEP 1

Hand out *Worksheet 4.2: Religious Freedom Thermometer* or for bet-

ter results draw the image from the worksheet onto the board.

STEP 2

Ask students to put a pointer on the thermometer that indicates where they think their community's Article 18 temperature is (they need to justify with a reason).

STEP 3

Using the *Sharing Our Ideas* activity from Lesson One students in pairs discuss where they put their marker and why.

STEP 4

Students then change partners to discuss (using the same *Sharing Our Ideas* activity) what needs to happen in their school and community for the rights of religious and belief minorities to be better respected.

NOTE

If you students go and undertake research and interviews outside of the classroom then the markers on the thermometer will

change and should be discussed next lesson.

REFLECTION ACTIVITY 1

STAND UP

PURPOSE

Students reflect on what they can do to advocate or stand up for the rights of minority religious and belief groups and individuals in their community.

STEP 1

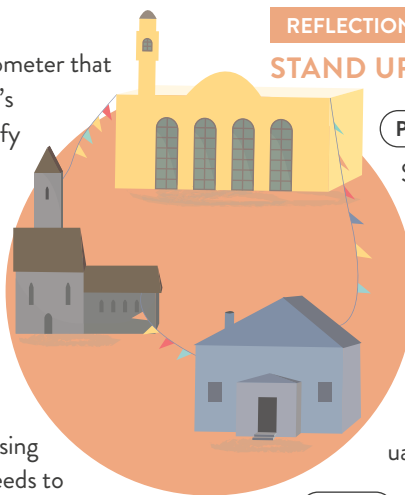
Students to write on a piece of paper one thing they can do to advocate or stand up for the rights of minority religious and belief groups and individuals in their community.

STEP 2

Explain their ideas with a partner and then discuss opportunities and challenges of the idea.

STEP 3

Swap partners and repeat the exercise.



WORKSHEET 4.1

TAKING THE TEMPERATURE

TAKING THE TEMPERATURE OF YOUR SCHOOL

- 1 Does your school teach about different religions and beliefs or does it provide instruction in a specific religion or belief?
- 2 Do you learn about religious communities other than your own in school?
- 3 Do other religious communities feel that they are presented accurately?
- 4 Are non-religious belief communities included?
- 5 Are students able to discuss differences between various religions and beliefs respectfully?
- 6 Do the textbooks treat other religious communities with respect?
- 7 Are students from different religious backgrounds able to wear their religious clothing or symbols to school?
- 8 Are particular religion or belief communities not permitted to attend your school?
- 9 Did minority religions and beliefs participate in the development of the school curriculum related to their faith communities?
- 10 Are there any minority religions or beliefs not included in the teaching that should be included?

TAKING THE TEMPERATURE OF YOUR COMMUNITY

- 1 Are there people of different faiths and beliefs in your community?
- 2 How do you know?
- 3 Are public places in your community welcoming to all people regardless of their faiths or beliefs?
- 4 How are minority faith and belief groups treated in your local and national media?
- 5 Have you ever witnessed hate speech about other minority religious or belief groups in your community? If so, where?
- 6 Are particular religion or belief communities not permitted to attend any public places because of how they are dressed?
- 7 Do people from minority religions and beliefs participate in the public life of your community, including holding public office?
- 8 Are people in your community free to learn or read about other religions and beliefs?
- 9 How are people from minority religious and belief groups treated by the police and courts in your community?

WORKSHEET 4.2

RELIGIOUS FREEDOM THERMOMETER

The diagram is a vertical thermometer with a bulb at the bottom and a scale of 20 horizontal tick marks. The top 10 ticks are on the left side, and the bottom 10 ticks are on the right side. A horizontal line is drawn at the 10th tick mark from the top, indicating a level of 10. Three callout boxes are present:

- Top-left box:** Minority groups in my community have their rights abused or ignored
- Bottom-left box:** Article 18 is well respected in my community
- Right box:** Some elements of Article 18 are respected but some are ignored

LESSON FIVE

VIDEOCONFERENCE: PREPARATION

Connecting with a global partner is an excellent opportunity for your students to put their skills into practise, and learn about other cultures and beliefs. It will enable students to be more globally-minded and see themselves as proactive and engaged global citizens. Students have the opportunity to explore, articulate and develop their own values, as well as to encounter and consider those of others. The Generation Global approach gives you a number of distinct advantages when connecting your classroom in this respect:

- 1 You, and your partner school, will be thoroughly prepared with a clear, shared approach.
- 2 You will have technical support from our team – testing your videoconference equipment, and troubleshooting when necessary in every videoconference.
- 3 You can book your class into convenient pre-scheduled slots through the online community, or you can contact us to find you a specific partner.
- 4 Your videoconference dialogue will be facilitated by one of our expert team, which will leave you free to support your students.
- 5 You will receive feedback from your facilitator after every videoconference, with suggestions to help you support your students continue to develop their skills.
- 6 You will receive a link to a downloadable recording of your videoconference, which you can use to help students review their work, and set targets for the future.

Please note that a videoconference dialogue should be spontaneous and driven by student's curiosity. Over-preparing or scripting students' contributions should be avoided.

EQUIPMENT AND TESTING

We have years of experience connecting classes for videoconferences. While you do not need expensive equipment it is preferable for the quality of the experience and for the quality of the dialogue that some external hardware is used. Do not underestimate the importance of the students being able to see and hear one another clearly. An external microphone will mean that your students' voices are clearly heard; using external speakers

IN THIS LESSON

1. THEORY

EQUIPMENT AND TESTING

BOOKING YOUR VIDEOCONFERENCE

AGENDA FOR YOUR VIDEOCONFERENCE

PREPARE YOUR STUDENTS

2. ACTIVITIES

EXPECTATIONS

SHARE AND REFLECT UPON THE AGENDA

PRACTISE THE SKILLS

TOP TIPS

3. WORKSHEETS

will make for much better sound quality. Using the following equipment will help you to have an optimal experience:

- 1 An external microphone, not one built into your computer. This is critical, it will make a huge difference.
- 2 An external webcam (though built in webcams will work).
- 3 A projector or link to a large screen.
- 4 External speakers. Again, this is critical; built-in speakers are not loud enough for a number of people to listen.
- 5 A reliable connection to an internet network (with a minimum speed of 384 KBPS – the faster the better. 1 MBPS is optimal). Many people use wireless networks in their schools, but a wired connection is often more reliable.

We connect schools using an online system called *Vidyo*. This enables us to connect a number of different sites easily, while being able to support a range of different technology, so you can join the videoconference from a fully equipped videoconference room, a PC, a laptop, an iPad, or even just an audio phone call, if everything else fails.

When you join Generation Global you will be contacted by our tech team who can help you test your equipment. It is critical that you test your visual and audio signals using exactly the same location and equipment that you will use for your class-

to-class videoconference. Making any changes in the hardware can have unexpected consequences which may seriously disrupt your videoconference experience. If any changes occur in your equipment – an update to the internet, or to the operating system, a new computer – please contact the tech support team to arrange another test, as it's always better to be safe than sorry.

You will always be asked to dial into your videoconference 30 minutes before the start of the dialogue. This gives the tech team an opportunity to resolve any issues that arise at the last minute without interrupting the dialogue. Your students do not need to be present for this time but should arrive five to ten minutes before the dialogue time, so that they can be sound-checked and settled before the dialogue begins.

BOOKING YOUR VIDEOCONFERENCE

Booking your videoconference is a simple task done through the online community – you will find a link at the top of your dashboard. This will show you all the different booking opportunities that are currently on offer through Generation Global. You will be able to see the topics, dates and time of videoconferences on offer for several months to come. Select the videoconference that you would like to book, and select the 'Join event' option. This will open a new page that will show you the schools that have already requested to take part in this videoconference, as well as some boxes for you to fill in with critical information. You will be asked to confirm that your students will be appropriately prepared for the videoconference.

Once you have made your request, the videoconference will be added to the calendar at the top of your dashboard, and you will be able to see when it becomes a confirmed booking. You will also receive an email of confirmation, and an email from your facilitator. You will always be able to access all your activities – whether videoconference or team topics from this calendar.

We are also able to arrange partnered videoconferences – if you have a particular country or school that you would like to work with, or if you would like a videoconference at a different time slot. You will appreciate that this can be a time-consuming process to arrange, so it's quite important that you give the team plenty of time to work on this kind of request.

Please email helpdesk@generation.global for further information, or with your request.

AGENDA FOR THE VIDEOCONFERENCE

Your facilitator will set the agenda for your videoconference, please see the outline agendas in the preparatory materials. In all cases, it will be assumed that students will have been thoroughly prepared using the classroom resources for that topic. Equally important are the opportunities for teachers to set boundaries on dialogue. It is important to note that in some countries it is illegal to discuss certain topics at school. When making a booking you have the opportunity to share no-go areas, and these will be

transmitted to your partner schools. We will expect everyone to respect these no-go areas during the dialogue.

1 SAMPLE AGENDA

Where there will not be a special guest and the dialogue will be between students only, the agenda for the videoconference will be along these lines:

1. Introductions and protocols from the facilitator
2. Discussion about Article 18 of UNUDHRs
3. Discussion about what different faiths and beliefs teach about compassion towards and acceptance of others
4. Sharing of plans to spread learning in their communities
5. Learning points

2 SAMPLE AGENDA: SPECIAL GUEST

Some of the videoconferences will have special guests. All of these guests will have special experience of working with people from religious minority faith or belief groups or may belong to one of these groups in their communities.

Where there are special guests, the agenda for the videoconference will be along these lines:

1. Introductions and protocols from the facilitator
2. 10 minute presentation by the guest expert
3. 30 minute interview of the guest expert
4. General discussion between the students and the guest expert on the topic of religious and belief freedom for all and what different faiths and beliefs teach about treatment of one another and human rights.
5. Sharing of plans to spread learning in their communities
6. Learning points

PREPARE YOUR STUDENTS

There are a number of activities below to help prepare your students. When preparing your students for their videoconference, it is important to hit a balance between giving students the opportunity to think and talk about the ideas in advance, and giving them a set script to work from. Neither of these are a good technique – as the best videoconference dialogues occur when students are able to be spontaneous and react to one another to build a natural dialogue, one of the best ways to help them prepare for that is to spend lots of time on the dialogue skills that were outlined in lesson two.

A reminder that you can find some fabulous resources to support your students as they prepare for their videoconference, especially regarding the art of dialogue in the *Essentials of Dialogue*.

Remember that the Videoconference is neither a test, nor a performance; but a key learning experience for both sets of students!

A LESSON ACTIVITIES

OBJECTIVE

By the end of this lesson, your students should know that communities are made up of unique individuals, understand how they will contribute to the videoconference and have experienced reflection about their expectations.

While these activities are presented as one lesson, they can be done at your own speed. Some teachers like to take more than one lesson to prepare their students for the videoconference.

ASSESSMENT CRITERIA

Students should be able to communicate clearly and imaginatively about their sense of self and of community. Students should also feel confident that they can take part in their initial videoconference.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of this lesson. On top of these lessons you can also ensure that your students are well prepared for the videoconference by doing some of the activities from lessons one and two.

STARTER ACTIVITY 1

EXPECTATIONS

PURPOSE

Students reflect upon their expectations for the videoconference. This is a very useful activity, but needs to be handled sensitively. If you feel that students can't do it appropriately, then don't do it. This activity is important as it gives students the opportunity to explore their expectations of the videoconference, which will, in turn, give them the opportunity to learn much more from the videoconference and deepen their learning.

RESOURCES

Worksheet 5.1: *Expectations of the Videoconference*

STEP 1

Use the *Expectations of the Videoconference* template as an initiator for discussion, or for writing, instead of whole class work. You may wish to guide student discussion through directed questioning.

STEP 2

Remember to spend time after the videoconference asking students to reflect on their expectations. How did their expectations match up to the experience? Keep the completed sheets safe so that students can refer back to them. Do not discuss these expectations with the other school.

MAIN ACTIVITY 1

SHARE AND REFLECT UPON THE AGENDA

PURPOSE

The best videoconferences are those in which students have been prepared to talk about the ideas that are coming up for discussion but have not been prepared with a script. It's about getting a balance between making sure that your students are properly supported so that they feel confident and, at the same time, ensuring that the dialogue is spontaneous, genuine and from the heart. Remember that even well-prepared and chatty students may become shy and quiet in their first videoconference. It's often good to have practised or discussed some ideas which will help students prepare for dialogue.

MAIN ACTIVITY 2

PRACTISE THE SKILLS

PURPOSE

You might want to help students run through some of the dialogue skills activities from earlier lessons to ensure that they are feeling confident and comfortable about the activities.

Using this activity before the videoconference to rehearse some of the points that might come up in the dialogue can be very helpful for students. Remember to help them to pick up on things that they discuss which might not be familiar to the students on the other side of the dialogue.

RESOURCES

Worksheet 5.2: *Thinking About the Video*

STEP 1

There are some excellent video resources to help students think about asking good questions and building dialogue with response questions. Why not get them to watch the videos for homework before discussing them in the lesson? You can find two helpful videos here:

- Asking response questions: youtu.be/1cDMB5sFCWc
- Using questions to build dialogue: youtu.be/idlULdd2cEk

STEP 2

Use the note taking sheet *Thinking About the Video* to help students focus their watching.

EXTENSION

Sometimes the challenge for a videoconference lies in articulating and explaining something which seems so obvious and familiar to us but is completely unknown to our partners. It might also be useful to use the *Example Rules for Dialogue* or *Rights Respecting Sentence Starter* worksheets and blow them up to poster size and display.

MAIN ACTIVITY 3

TOP TIPS

PURPOSE

Students reflect upon the key skills and approaches for videoconferencing.

RESOURCES

Worksheet 5.3: *Top Tips: Videoconferences*

STEP 1

Thinking about all of the lessons in this module so far, the class writes top tips for communication, key messages about them and their communities, decisions about world issues and key pointers for presentations ready for the Videoconference. This could also be done, individually, as a reflective homework.

STEP 2

Teacher, or another student, writes these points down on paper to be displayed the next lesson (ideally these should be typed up and given to students who can then add personal notes). They can also be displayed for students' reflection before (and during) the videoconference.

EXTENSION

If students need help, it might also be useful to use the *Top Tips: Videoconferences* worksheet and blow them up to poster size and display.

WORKSHEET 5.1

EXPECTATIONS OF THE VIDEOCONFERENCE

Think about the videoconference that you are going to be doing soon.

What do you know about the country from where those students come? (You can just write individual words)

In what ways do you think that they will be like you?

In what ways are they likely to be different?

What do you know about the religion(s) of that country?

Would you like to live there? Why?

WORKSHEET 5.2

THINKING ABOUT THE VIDEO

Five things that I have learned from the video:

1

2

3

4

5

Three key questions that I want to discuss are:

1

2

3

A target I want to set myself is...

WORKSHEET 5.3

TOP TIPS: VIDEOCONFERENCES

- 1 Try to ask questions that find out ‘why’ a person does or thinks something.
- 2 Have a pen and paper with you. It can be useful to make notes while you are listening to others to help you formulate responses and questions.
- 3 When speaking start with your name and end with ‘thank you’.
- 4 If your facilitator gives you thinking time use it well to think and to share some ideas with your classmates.
- 5 Be curious. Ask questions that will allow you to find out more about one another’s lives, beliefs and values.
- 6 Ask yourself during the videoconference, “What am I learning here – about myself, my dialogue skills and about others?”
- 7 Remember that you also communicate with your face and body. Are you showing the other person that you value what is being said?
- 8 Speak what is in your head and in your heart rather than relying on prepared statements and questions.
- 9 Speak from your own personal perspective and not on behalf of others. Use ‘I’ not ‘we’.
- 10 If you are nervous, breathe deeply then speak.
- 11 The opposite of listening is preparing to speak. Are you listening deeply to what others are saying on the videoconference?
- 12 Ask if you are uncertain about the question or need clarification of what has been said in the dialogue.
- 13 Don’t assume that the other students in the other classes on the videoconference will know anything about your life. Be as clear and descriptive as possible. You might want to practise this before the videoconference.

LESSON SIX

VIDEOCONFERENCE: TAKING PART

By now you will have spent a lot of time practising the skills of dialogue, now it is time to put them into practise. Remember, it is not a performance, but it is a wonderful learning opportunity for your students, enjoy it.

If your students are going to be there throughout the 30 minute dial in period, then please ensure that you are warming them up, and preparing them for dialogue. Very often facilitators see groups of students who have to sit still and be quiet for that whole period, as a result they often look bored and miserable. While you wait to do your soundcheck (to make sure that we can hear them), try doing one of these activities:

1 Recap some of the dialogue skill activities from *Essentials of Dialogue*, particularly *Round the Room* or *We're All Interviewees*.

2 Run over any ideas that students have already prepared, and work in pairs. If your facilitator has suggested any particular topics for the icebreaker it is often a good idea to have students run through these with a partner once or twice, this will help to get rid of pre-videoconference nerves.

SUPPORTING STUDENTS

There are some clear *dos* and *don'ts* for teachers in videoconferences. It is important that your support for your students is encouraging, motivating and calming for them. But you should avoid directing them and certainly avoid censoring them.

The best way you can support your students is to sit away from camera, settle them during the dial in period, clarify questions when your microphone is on mute, help them to develop their thoughts if they are given thinking time in the videoconference and perhaps help with translation if your students' first language is not the language of the videoconference.

Please do not tell your students what to say, sit in front of the camera or join in the dialogue – we need the dialogue to be directly between the students as much as possible.

DOS AND DON'TS FOR TEACHERS

DO

1 Make sure you have built in time to have a brief chat with the students before dialing into the videoconference to remind them

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DOS AND DON'TS FOR TEACHERS

WHAT IF MY STUDENT'S DON'T SPEAK?

AFTER THE VIDEOCONFERENCE

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of the key areas for discussion, great points that individuals have raised in class and that you have agreed should be raised in the videoconference and other areas/issues agreed with your partner teacher. It is also a great time to remind them of those key skills of dialogue that they have been practising with you.

2 Take charge of the mute button or ask a student to take on this responsibility.

3 Encourage students behind the scenes, by making sure they understand the questions and comments and prompting them with ideas from lessons for their answers.

4 Use a flip chart or board behind the camera to write key ideas or questions

5 Intervene if inappropriate or offensive comments are made.

6 If you are translating, then make sure you translate word for word what the students are saying. This is their dialogue, not yours.

DON'T

1 Leave the students unattended.

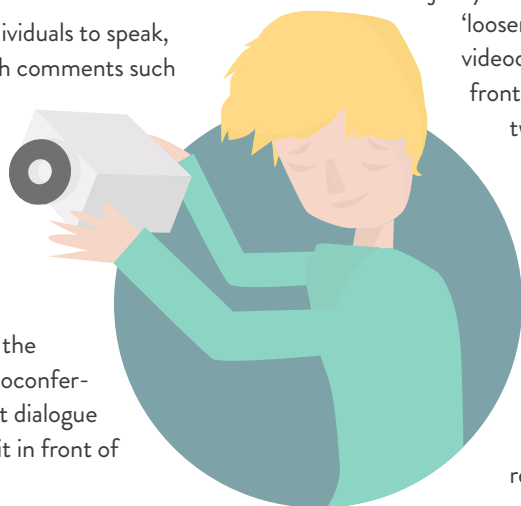
2 Stay silent if you are unhappy with any aspect of the videoconference; let your partner teacher know. You can end the dialogue at any point if you feel it is not going in a direction that is suitable for your students.

3 Take an active part in the videoconference by answering questions on behalf of the students. This is their dialogue, not yours.

4 Embellish answers if you are translating.

4 Put adverse pressure on individuals to speak, or embarrass your students with comments such as 'Come on...' 'Hurry up and speak...' – instead make sure your students and other students on the video conference are comfortable with silence – it is useful thinking time.

6 Be too visible. This will help the students on all sides of the videoconference feel more that it is a direct dialogue between them. Please do not sit in front of the camera.



for many students to speak briefly. You will find that in the vast majority of cases, while students are often shy at first, they soon 'loosen up' and will actively participate by the end of the videoconference. Be mindful of encouraging all those front of camera to participate and be wary of allowing two or three members of your group to become 'spokespeople' for the rest of the group. Again, your facilitator will be watching out for this and encouraging others to take part if this happens.

AFTER THE VIDEOCONFERENCE

Immediately after the videoconference, you may want to ask your students to complete the *Worksheet 6.1: Thinking About the Videoconference* reflection sheet, as an individual activity while the experience is fresh in their minds.

WHAT IF MY STUDENTS DON'T SPEAK?

Sometimes, at the start of a videoconference students can be hesitant. The facilitators are used to this and will gently ease your students into the dialogue. This is the reason that most videoconferences start with 'an icebreaker'. It is an opportunity

Reflecting on the videoconference is an essential part of experience. There are plenty of activities in lesson eight to help you with reflection.

WORKSHEET 6.1

THINKING ABOUT THE VIDEOCONFERENCE

Five things that I have learned from the videoconference:

1

2

3

4

5

Three key questions that I want to discuss further are:

1

2

3

LESSON SEVEN

TEAM TOPIC: PREPARATION



We've designed the Generation Global online community to be a space that is entirely devoted to developing and deepening dialogue. From the moment that students join the site, their interaction with one another is guided to ensure that it is dialogical and engaged. We've listened to the feedback and comments that teachers have had on our old websites, and have worked with cutting edge developers to produce a site that empowers students with the ability to participate in dialogue, while at the same time making it simple for you, as a teacher, to both support and benefit from the work that students are doing on the site.

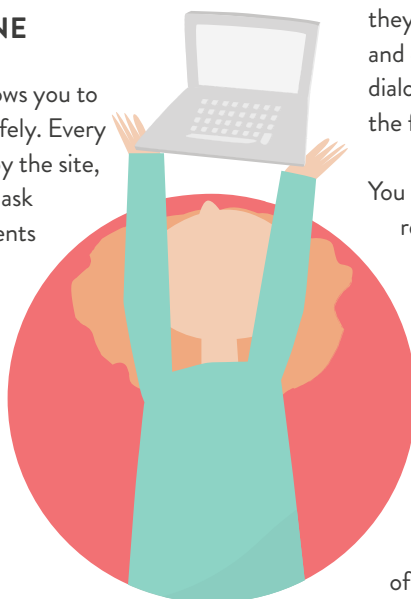
The site is designed so that all activity should be dialogical – students are addressing specific questions in small groups (up to ten for open topics, and in groups of four or five for team topics). This provides a space for dialogue that is simultaneously both open (in that anyone can see their dialogues), but intimate – in that it feels much more like a private online conversation, which is intended to help students participate more effectively and personally. Feedback assigned by users on different dialogue skills instantly helps student see the things that they are doing well, and where they might need to improve.

GETTING YOUR STUDENTS ONLINE

The Generation Global online community allows you to get your students onto the site quickly and safely. Every class has a simple numerical code generated by the site, and you should give this to your students and ask them to use it when they sign up. When students sign up using the code, they will be added to your class group, and you will then be asked to authorise their accounts. At the same time you will also be able to moderate their profile pictures. Both of these steps are important, as this is the point at which you are controlling access to the site – so you have to take responsibility for admitting your students.

If you see someone attempting to join the programme that you are not sure is one of your students, please don't authorise them without checking first.

If you find that someone might have shared your code with an



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GETTING YOUR STUDENTS ONLINE

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EXPECTATIONS

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WRITING FRAMES

TEMPLATE: WRITING CHECKLIST & FRAMES

3. WORKSHEETS

unauthorised user, then you can reset the code for your class on your profile page.

When each student has been authorised, they will be taken through a simple online activity which will introduce them to the site – emphasising what the site is for, and what they should be doing online. They can then practice and develop their online skills by taking part in online dialogue in the open topics, which will help them get the feel of the site.

You will need to ensure that your students are registered on the site before you book your team topic, as the system will require this information in order to process the booking and build the groups.

WHAT ARE TEAM TOPICS?

Team topics are an online, asynchronous, approach to dialogue where up to four schools commit to working together over a set period of time (usually four weeks, but this is negotiable).

Students work in small groups with their global peers to respond to questions from the site (relevant to the topic that you've booked). Questions are made available gradually over the period of the Team Topic, and for each questions students will work with a different group of their peers. Using the online

community enables students to engage in dialogue with countries that might be unreachable on videoconferences due to time zones, as well as allowing them to take part in both structured (in class or through homework) or unstructured (spontaneously on a smart phone or home computer) ways.

You can book a team topic by using the button at the top of your profile page. This will take you through to a calendar where you can view upcoming team topic opportunities, as well as the schools that have already requested to take part in these. You will need to enter some details about your booking, but the system is automated and within the site, so all communication about it will appear on your profile. Once you have booked into a team topic you will receive emails informing you that we've had your booking, and then confirming that booking when all the arrangements have been finished.

Please remember that the other schools with whom you are working are depending upon your committed engagement – it's impossible to have a dialogue if one group never turns up, so please make sure that you are able to genuinely commit your students for the full duration of the team topic into which you are booking.

When you make your booking you are able to select which students in your class will be taking part – and the system will ensure that they are given all the information that they need to engage with the team topic; it will be added to their homepage, and they will get messages reminding them to take part, telling them when there is activity in their group, and alerting them when new questions open up. Once the questions open up, students visit the relevant page, and will be put, by the site, in groups where they will begin by stating their personal response to the question. As soon as the next school joins, their students will be assigned to the groups, and very quickly dialogue will begin. Each time a new question opens up, students will be assigned new groups as they join, although they will be able to access all of their previous groups until the end of the team topic.

TOPIC QUESTIONS

The questions for team or open topics may include:

- 1 Is freedom of religion or belief important? Why or why not?
- 2 In my opinion, are the rights of minority religious and belief groups respected both in my community and globally?

3 How can I be an advocate for the freedom of religion and belief of others?

4 What have I learned about the rights of religious and belief minorities and how I can support these rights?

PREPARE YOUR STUDENTS

Team topics will only work effectively if students have been properly prepared in class, including using the appropriate Generation Global classroom materials. Experience has demonstrated that the best online interactions take place when students have had the chance to learn about the issues under discussion, have dialogued about it in class, and are able to explain their own points of view clearly.

As well as the discussions that will have emerged from previous lessons, there are a number of activities that can be used to help students prepare to write. Two challenges that many students face are a lack of confidence in their written English as well as a desire to represent ideas that are important to them in an entirely positive way. The activities below should be used in conjunction with your professional judgement, and a good balance should be sought; you don't want to give all students too many ideas, as they will then all write essentially the same thing, yet at the same time you want to ensure that all students feel sufficiently supported that they are confident in writing something.

A LESSON ACTIVITIES

OBJECTIVE

By the end of this lesson, your students should know how they will contribute to the Team Topic and have reflected about their expectations.

ASSESSMENT CRITERIA

Students should be able to communicate clearly and imaginatively about the agreed topic. Students should also feel confident that they can take part in online dialogue.

CLASSROOM ACTIVITIES

We have included activities to support the most common team topic questions. These activities do not all need to be completed in the same lesson but should be done in advance of the particular question they support being made available online to your students. The worksheets that accompany the activities below can be found at the end of this lesson.

STARTER ACTIVITY 1

EXPECTATIONS

PURPOSE

Students reflect upon their expectations for the Team Topic. This is a very useful activity, but needs to be handled sensitively. This activity is important as it gives students the opportunity to explore their expectations of the Team Topic, which will, in turn, give them the opportunity to learn much more from the Team Topic and deepen their learning.

RESOURCES

Worksheet 7.1: *Expectations of the Team Topic*

STEP 1

Use the *Expectations of the Team Topic* template as an initiator for discussion, or for writing, instead of whole class work. You may wish to guide student discussion through directed questioning.

NOTE

Remember to spend time after the Team Topic asking students to reflect on their expectations. How did their expectations match up to the experience? Keep the completed sheets safe so that students can refer back to them. Do not discuss these expectations with the other school.

MAIN ACTIVITY 1

SHARE AND REFLECT UPON THE QUESTIONS

PURPOSE

The best Team Topics are those in which students have been prepared to talk about the ideas that are coming up for discussion. It's about getting a balance between making sure that your

students are properly supported so that they feel confident and, at the same time, ensuring that the dialogue is spontaneous, genuine and from the heart.

STEP 1

Share the questions with your students.

STEP 2

Discuss some ideas that will help students prepare for dialogue.

MAIN ACTIVITY 2

WRITING FRAMES

PURPOSE

This is a useful tool that can be used in a number of ways to help students reflect upon some ideas to bring to their Team Topics.

RESOURCES

Worksheet 7.2: *Writing Frames: Human Rights*

STEP 1

At the end of this process, students should work individually to note down some key ideas that they will want to include in their writing about their own beliefs and values. Students can also use the *Writing Frames: Community* worksheet. At this stage, if students are concerned about expressing themselves in English, you can do a drafting exercise, and ask them to help one another write clearly.

STEP 2

Once you've got those ideas written down ask students to share those ideas, and record them all on a board. At the same time the class will have the opportunity to reflect upon and challenge those ideas – are they really representative? Will our overseas partners know what that is? How can we help them understand?

MAIN ACTIVITY 3

TEMPLATE: WRITING CHECKLIST AND FRAMES

PURPOSE

Writing Checklists and Writing Frames are useful tools that can be used in a number of ways to help students reflect upon some ideas to bring to their team dialogues. As part of your Team Topic you may explore other questions beyond those in the Writing Frame we have provided above, for such instances we have created blank template of both the *Writing Checklist* and *Writing Frame* for you to develop as you see fit.

RESOURCES

Worksheet 7.3: *Writing Checklist*

Worksheet 7.4: *Writing Frames*

STEP 1

You can use this in a number of ways, but to begin with we suggest a staggered development. Students fill out the *Writing Checklist* worksheet in groups of four with one of those sheets, and give them a short period of time to include a number of ideas (don't expect them to answer all the questions, but do require them to answer a particular number).

STEP 2

Once you've got those ideas written down ask students to share those ideas, and record them all on a board. At the same time the class will have the opportunity to reflect upon and challenge those ideas – are they really representative? Will our overseas partners know what that is? How can we help them understand?

STEP 3

At the end of this process, students should work individually to note down some key ideas that they will want to include in their writing about their own beliefs and values. Students can also use the *Writing Frames* worksheet. At this stage, if students are concerned about expressing themselves in English, you can do a drafting exercise, and ask them to help one another write clearly.

WORKSHEET 7.1

EXPECTATIONS OF THE TEAM TOPIC

Think about the Team Topic's questions that you are going to be doing soon.

What do you know about the country from where those students come from? (You can just write individual words)

In what ways do you think that they will be like you?

In what ways are they likely to be different?

What do you know about the religion(s) of that country?

Would you like to live there? Why?

WORKSHEET 7.2

WRITING FRAMES: HUMAN RIGHTS

Is freedom of religion or belief important? Why or why not?

In my opinion, are the rights of religious minority and belief groups respected both in my community and globally?

How can I be an advocate for the freedom of religion and belief of others?

What have I learned about the rights of religious and belief minorities and how I can support these rights?

Other notes:

WORKSHEET 7.3

BLOG CHECKLIST

As you reflect on your experience, some of the questions below may help you think about what to share. Use the questions below to help you to think about what you want to write as part of your discussion.

HAVE I	YES	I'D LIKE TO	MAYBE NEXT TIME

WORKSHEET 7.4

WRITING FRAMES

What do you know about the country from where those students come? (You can just write individual words)

In what ways do you think that they will be like you?

In what ways are they likely to be different?

Why is this question important to me?

What have I learned from previous lessons that helps me answer this question?

LESSON EIGHT

TEAM TOPIC: TAKING PART

By now you will have spent a lot of time practising the skills of dialogue, now it is time to put them into practise. Remember, it is not a performance, but it is a wonderful learning opportunity for your students, enjoy it.

SUPPORTING STUDENTS

It is critical to remember that once students have done their first piece of writing, responding to the question, this is only the beginning of the process – from these initial statements, students are going to build a great dialogue.

Set high expectations for your students, make it clear that you expect them to get actively involved in pushing these dialogues onwards, make sure that you have built in time to clear the moderation queue, as well as reading through what they have written. Remember that you can message students with critiques and good ideas to help them, which they can then feed into their dialogues.

Require students to go and read other groups' dialogues as well – this will help them pick up additional ideas, as well as giving them the opportunity to give their peers across the group valuable feedback.

You can also ask them to identify one piece of particularly good practice from someone else in the class to share at the start of the next lesson.

Team Topics are designed to enhance your student's dialogue skills, and, as a teacher, you have an important role to play in this process.

MONITORING

From your personal profile you will be able to see an overview of what your students are doing – their most recent contributions, and the feedback that they are getting from their peers.

You will be able to read all your students' work, and while you won't be able to take part directly in their dialogues, you will be able to send them private messages suggesting improvements, making comments, or asking questions to help them do a better

IN THIS LESSON

1. THEORY

SUPPORTING STUDENTS

MONITORING

MODERATING

IN BETWEEN QUESTIONS

AFTER THE TEAM TOPIC

2. WORKSHEETS

job. They won't be able to respond to these messages, other than by making those improvements, but they will be informed that you've made suggestions in their profile timeline. You will also be able to award feedback points to your students as well.

MODERATING

You are encouraged to moderate all of your student's work – and when you are doing Team Topics, we strongly suggest that you are proactive in doing this. While our moderation team will work through the moderation queue once a day, you will be able to support your students in the moment, and ensure that you are able to proactively moderate their contributions.

Items will be added to the moderation queue if:

- 1 They contain rude or offensive language – if this happens please work with your student to rectify it, and ensure that the post is deleted and replaced. Students who persistently do this will be banned from the site.
- 2 They contain images, links or videos. Please make sure that any such elements are appropriate for the site before authorising it.
- 3 They are flagged by another user. Users will flag items that make them feel uncomfortable. Often this has happened because a user has expressed themselves impolitely or thoughtlessly. The student probably did not seek to cause offence, but has done so. When you are dealing with this the site enables you to contact the student explaining how they need to improve or



change their work, or why you have accepted it. If you are personally not sure how to address an issue that comes up, please leave it in the moderation queue, and one of the team will deal with it.

IN BETWEEN QUESTIONS

Use the start of the lesson as a great opportunity to reflect upon how students have done over the past week. Approaches to this might include asking students to:

- 1 Share and celebrate, either in small groups or as a whole class, the best contributions that they have seen.
- 2 Get students to use *Worksheet 8.1: Thought Chart* to keep track of their reactions to other students' points of view, in order to provide more thoughtful commentary.
- 3 Reflect upon the feedback that they have received. Students can work with a partner to share the feedbacks that they have received, and should reflect upon the balance between them – what do they need to work to increase in the next week?

- 4 Use the reflection tool *Worksheet 7.1: What went well? Even Better if...* from the next lesson to analyse their own or a partner's contributions.

AFTER THE TEAM TOPIC

Immediately after the Team Topic, you may want to ask your students to complete *Worksheet 8.2: Thinking About the Team Topic* reflection sheet, as an individual activity while the experience is fresh in their minds.

Reflecting on the videoconference is an essential part of experience. There are plenty of activities in the next lesson to help you with reflection.

Many teachers find that they want to keep a record of their students' work on the site, as they can use it as examples in portfolios of work for assessment, particularly for writing in English, or writing in a particular point of view. You can simply copy or print each page in order to retain your student's writing.

WORKSHEET 8.1

THOUGHT CHART

As you read your teammates' point of view, keep this checklist in front of you. If something you read sparks one of the reactions in the list, make a check next to it in the "Yes" column. When you have finished reading thier point of view, re-visit the reactions you've checked and fill out the table with your thoughts and responses. Once you have put your notes into the chart, choose what you think it is most important to share and write a comment.

MY REACTIONS	YES	MY THOUGHTS
Surprised me		
Confused me		
Inspired me		
Why?		
Tell me more		
I agree		
I disagree		
I've had a similar experience		
I've had a different experience		
I have a question		

MY RESPONSE:

WORKSHEET 8.2

THINKING ABOUT THE TEAM TOPIC

Five things that I have learned from the Team Topic:

1

2

3

4

1

Three key questions that I want to discuss further are:

1

2

3

LESSON NINE

REFLECTION

Reflection is another one of those terms that seems to be obvious but, in fact, it can be challenging for the classroom. It can be difficult to accurately define in a way that enables us to use it effectively.

We suggest that reflection *is a process by which students are empowered to intentionally return to review their experiences*. This process then enables them to talk about what they have done, expressing the impact of the experience clearly from a personal perspective, as well as being able to abstract key ideas and use it to synthesise new ways of thinking, perspectives and beliefs.

WHAT MAKES A GOOD REFLECTION ACTIVITY?

A good reflection activity is one that enables students to:

1 **Talk clearly about their personal experience:** Moving beyond 'what happened' or 'what was said' to identify ideas or events that were important, challenging, inspiring or moving.

2 **Articulate feelings:** Articulate, in speech or writing, the feelings that were elicited by the dialogue.

3 **Summarise clearly:** Summarise the key ideas put forward, putting the key elements of the dialogue into their own words and expressing those simply.

4 **Acknowledge their own curiosity:** Describe things that they still want to know or understand.

5 **Think in new ways:** Be able to articulate and describe that: "I used to think x and now I think y", "In the future I'm going to make sure that I...", "I think that everyone should know/understand".

The ability to articulate experiences and their impact on the individual and to synthesise new thinking are the key elements that make a learning activity reflective – rather than just talking about what happened. This additional step is critical for optimising learning.

If we were to consider the process of *Essentials of Dialogue*, students have acquired and practised new skills, as well as encountering the other through global dialogue, all of which are great experiences; however, without reflection, which gives students the opportunity to mix this new learning into their

IN THIS LESSON

1. THEORY

WHAT MAKES A GOOD REFLECTION ACTIVITY?

2. ACTIVITIES

WENT WENT WELL? EVEN BETTER IF...

DISCUSSION

QUESTIONS

INTERVIEWS

WRITING

REFLECTIVE SPACES

PRESENTATIONS

RECAPPING

REFLECTING ON EXPECTATIONS

GO FISHING

POSTCARDS

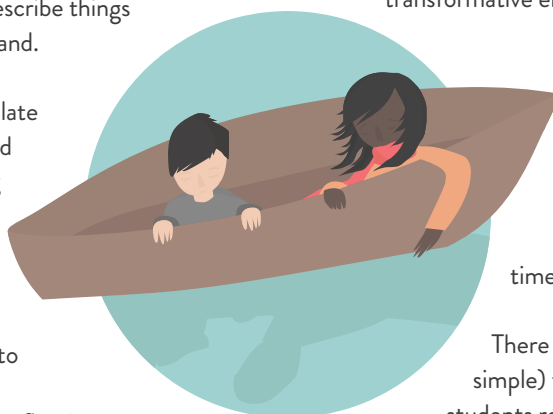
3. WORKSHEETS

existing mental picture of the world, it is almost completely useless.

Essentials of Dialogue is provided to help students be transformed by this experience and reflection is the most transformative element of the whole process.

Experience demonstrates that it is not difficult to help students to develop the skills of reflection and to practise them regularly. The challenge for most classrooms (and all too often for many videoconferences) is to make time and space for this to happen.

There are a number of useful (and incredibly simple) techniques that can be used to help students reflect on their learning.



A LESSON ACTIVITIES

OBJECTIVE

By the end of this lesson, your students should know how to reflect upon their learning in a meaningful way, understand that similarities and differences exist and have experienced reflection upon their learning and development.

ASSESSMENT CRITERIA

Students can reflect on their own participation, and that of others and identify similarities and differences in the lives, opinions and beliefs of others.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of this lesson.

STARTER ACTIVITY 1

WHAT WENT WELL? EVEN BETTER IF... (WWW/EBI)

PURPOSE

The WWW/EBI model provides a very useful approach that creates room for a more self-critical approach and can be used in conjunction with all the approaches below. You could also consider doing K-W-L (*What I know? What I want to know? What I learned*) to give your students a framework to look back on what they have learned about their teammates.

RESOURCES

Worksheet 9.1: *What went well? Even better if?*
Worksheet 9.2: *K-W-L*

STARTER ACTIVITY 2

DISCUSSION

PURPOSE

Discussions are one really obvious (yet frequently overlooked) way of helping students to reflect on what they have done, and how they feel about it. You can use many of the activities that are outlined elsewhere in the *Essentials of Dialogue* resources (particularly *Listen to Me* and *Sharing our Ideas* from Lesson One) to help students rehearse and explore their ideas with a partner to help them prepare for sharing with the whole class in discussion. Remind them as well about using the listening skills that we've practised before.

Another technique to facilitate discussion is to get students to use tokens to equalise participation in discussion (you can use any item as a token for this activity).

STEP 1

Get students working in groups, ideally of four.

STEP 2

Students will be working on a discussion activity on the topic given by the teacher. To ensure equality of contribution, each student is given two discussion tokens. Every time they want to contribute to the discussion, they have to put one of their tokens in the middle of the table (so one point made in discussion is paid for with one token, if a student makes two points, they have to put both in).

STEP 3

Once discussion tokens have been paid into the middle, students then have to wait until everyone has used up both of their tokens before they can retrieve them from the centre of the table. Discussion continues with the same rules.

STEP 4

When the time is up encourage students to reflect upon what they've discussed.

STEP 5

Provide positive feedback to their group (either a simple "You were great", "I loved the point that you made about..." or finish the sentence "I enjoyed working with you because...").

STARTER ACTIVITY 3

QUESTIONS

PURPOSE

Good questions are critical to stimulating profound reflection from students. It is important to have thought through a set of questions that help students move from recalling what happened, to more complex individual explorations and synthesis. These questions might include:

- What was the most interesting thing that I heard/read? Why?
- What ideas moved or inspired me?
- What did I learn about the people I was speaking/writing to?
- What ideas from my own side did I find surprising? Why?
- How did I feel at the end of the dialogue?
- What questions remain unanswered?

STARTER ACTIVITY 4

INTERVIEWS

PURPOSE

Interviews are a really good way to structure this kind of reflection. You can interview your students (and do it in a formal way), although it's a good idea to give students the opportunity to rehearse this through paired or group work first. You can use the activity *We're All Interviewees* from *Essentials of Dialogue* to give everyone the opportunity to experience this, before asking for volunteers to work in front of the group. Your participation as an interviewer (or interviewee), gives you the opportunity to model some of these key skills for your students.

STARTER ACTIVITY 5

WRITING

PURPOSE

Individual writing is an excellent approach to reflective work. One of the best ways to make room for deep reflection is to ask students to begin with an individual writing task. This might be just to record some key ideas or feelings for themselves, to which they can then refer as they work on speaking tasks together, before doing some extended reflective writing at the end.

This is at its best when it is done over time, so asking students to keep a diary or journal (or write a blog) each week throughout this process enables them both to build up their own record of what has been done and how they have felt about it, as you go through the materials. This on-going practise will help them to develop these skills even further.

STARTER ACTIVITY 6

REFLECTIVE SPACES

PURPOSE

Many of our students will be familiar with the way that reality television creates a reflective space for its participants – who are asked, or given the opportunity to do solo pieces to camera, articulating their reasons for doing something or feelings about a particular situation. Set up a laptop with a webcam and image recording software in a corner of the classroom (or in a quiet room next door). Give students the opportunity to share their ideas, feelings and experiences to camera individually. You can use this for your own assessment of their progress or (with their permission) edit them together to make a video reflection from the class.

STARTER ACTIVITY 7

PRESENTATIONS

PURPOSE

Presentations are helpful either to the class or ideally to people who have not had the opportunity to have the *Generation Global* experience – this could be peers, teachers, parents or principals. Students can talk about what they have experienced and what they have learned from that experience. Preparation and rehearsal for this experience will be extremely valuable in helping students reflect.

MAIN ACTIVITY 1

RECAPPING

PURPOSE

By the end of this lesson, your students should know how to reflect upon their learning in a meaningful way, understand that similarities and differences exist, and have experienced reflection upon their learning and development.

RESOURCES

Worksheet 9.3: *Videoconference: Reflection*

Worksheet 9.4: *Team Topic: Reflection*

IF YOU DID A VIDEOCONFERENCE:

Please read the feedback from your facilitator, which will identify strengths in your students' performances, as well as making suggestions for future improvements. Best practice is to select one or two short episodes from the recording that you would like to revisit with your students, asking them to reflect upon particular elements.

STEP 1

Start by doing a short *Sharing our Ideas* activity about what students can remember.

STEP 2

Then get students to fill in the *Videoconference: Reflection* sheet. You can use this as an individual homework after the videoconference, and then encourage students to discuss it to start this lesson.

IF YOU DID A TEAM TOPIC:

STEP 1

Start by doing a short *Sharing our Ideas* activity about what students can remember.

STEP 2

Then get students to fill in a *Team Topic: Reflection* sheet. You can use this as an individual homework after the Team Topic, and then encourage students to discuss it to start this lesson.

EXTENSION

Students could also read the reflections of their teammates and respond with their comments.

MAIN ACTIVITY 2

REFLECTING ON EXPECTATIONS

PURPOSE

If your students did the *Expectations of the Videoconference* or *Expectations of the Team Topic* activity, this follow-up will allow students to reflect back upon the expectations they had before the videoconference or Team Topic.

STEP 1

Return the completed expectations sheets to students. Ask students to stick these in the centre of a large piece of paper.

STEP 2

Around the edges students should comment upon what how their opinions have changed or what they learned, with particular reference to the expectations that they, individually, had.

STEP 3

Students can display these in the classroom for their peers to

see, as a way of sharing ideas, or just share through discussion with partners, or with groups – before initiating a whole class discussion.

EXTENSION

Encourage students to look back at their reflections at the end of this module – and to finish with this final activity that sharpens their thinking, and focuses it in a positive way.

MAIN ACTIVITY 3

GO FISHING

PURPOSE

To facilitate discussion about the videoconference.

RESOURCES

Worksheet 9.5: *Fish Feedback Questions*

STEP 1

In a pool shaped container in the middle of the circle/ horseshoe have the questions from the *Fish Feedback Questions* worksheet cut up and placed face down in the pool.

STEP 2

The teacher acts as facilitator and invites students to fish out a question and read it aloud to the group for discussion. You might want to make use of the *Discussion* activity above if you think that the discussions might be dominated by some and you are concerned others might not take part.

STEP 3

If you have a flipchart and pens, at the end of each discussion invite students (or one from each group/pair) to get up and move to make a comment with the pens. If discussion is slow then use the *Sharing our Ideas* activity to generate ideas.

STEP 4

Repeat the activity for as long as the discussion is meaningful

and fruitful. Encourage students to get involved by prompting them with:

- *Name*, what are your thoughts on this matter?
- *Name*, do you agree with what *name* just said?
- *Name*, do you have anything to add to this point?

Make sure that students feel safe in making contributions and that their points are valued.

MAIN ACTIVITY 4

POSTCARDS

PURPOSE

Encourage students to look back over their reflections at the end of this module and to finish with this final activity that sharpens their thinking and focuses it in a positive way.

STEP 1

Give each student a picture postcard from your locality. Ask them to work individually on summing up their experience in a few words on the back to send to one of the following:

- Generation Global team
- Your partner school
- Your Principal
- Your parents

STEP 2

If you want to send the postcard to the Generation Global team, please send it to:

Tony Blair Institute for Global Change
PO Box 60519
London, United Kingdom
W2 7JU

WORKSHEET 9.1

WWW/EBI: WHAT WENT WELL? EVEN BETTER IF...

Write two or three bullet points under each column below:

<div>WHAT WENT WELL?</div> <div>Identify those areas of the activity that were a success.</div>	<div>EVEN BETTER IF...</div> <div>Identify those areas of the activity that could be done better.</div>

WORKSHEET 9.2

K-W-L

WHAT I <u>K</u> NOW...	WHAT I <u>W</u> ANT TO KNOW...	WHAT I <u>L</u> EARNED...

WORKSHEET 9.3

VIDEOCONFERENCE: REFLECTION

Name:

	WHAT WENT WELL? (WWW)	EVEN BETTER IF... (EBI)
PERSONAL		
GROUP		

Think about the following questions and see if you can write a couple of bullet points for each one – if you get stuck, just go onto the next one.

- 1 The most interesting thing I learned...
- 2 Ways in which our schools are alike...
- 3 Ways in which our schools are different...
- 4 Ways in which our communities are alike...
- 5 Ways in which our communities are different...
- 6 Something new I have learned today about another faith is...
- 7 I was surprised to learn...
- 8 Key words from today were...
- 9 One thing that really made me think was...
- 10 I would like to know more about...

Other thoughts:

WORKSHEET 9.4

TEAM TOPIC: REFLECTION

As you reflect on your experience, some of the questions below may help you think about what to share.

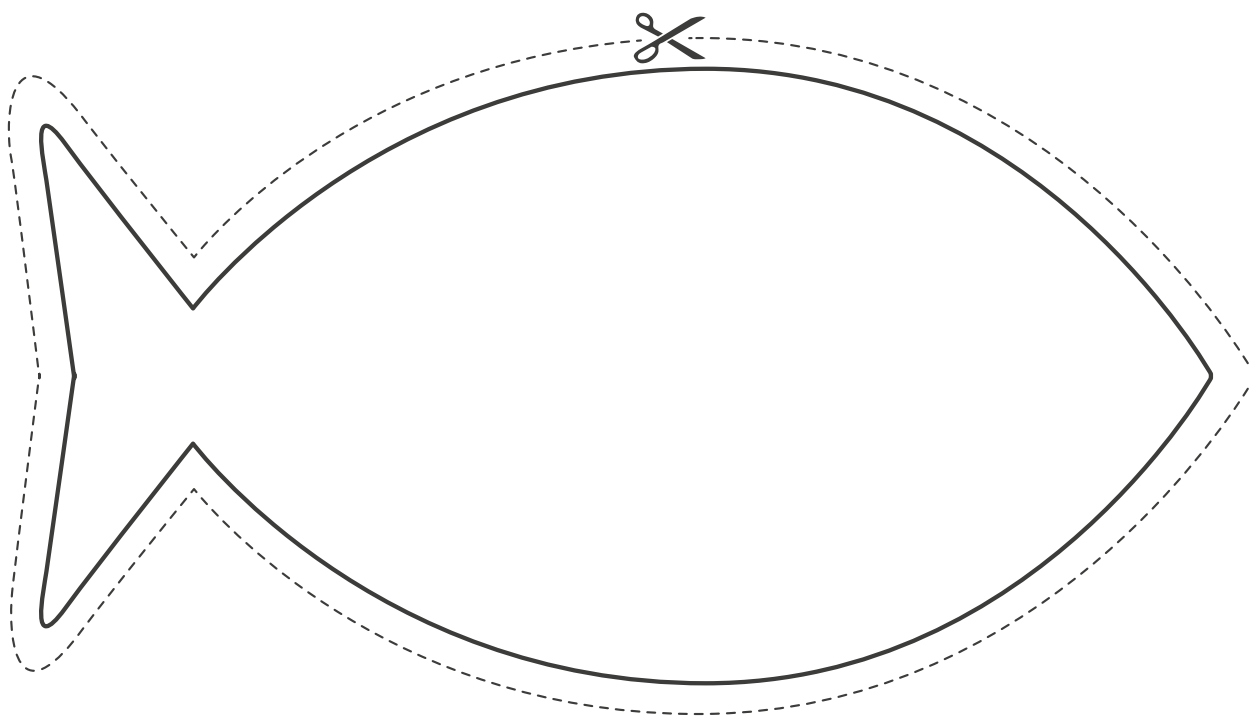
HAVE I	YES	I'D LIKE TO	MAYBE NEXT TIME
Shared what inspired me during the Team Topic with a global partner?			
Shared what I will remember most during the Team Topic with a global partner?			
Shared what surprised me during the Team Topic with a global partner?			
Shared how my ideas, beliefs and opinions have been challenged or strengthened during the Team Topic with a global partner?			
Pointed to specific examples, comments and questions to support my reflection?			
Shared any thoughts, views and ideas that I still have on my mind and would like to express?			
Shared some of the new things that I learned during the Team Topic with a global partner?			
Shared any of the remaining questions I have as a result of the Team Topic with a global partner?			
Shared what I will be learning more about or doing differently as a result of the Team Topic with a global partner?			
Anything else I want my teammates to know about?			

WORKSHEET 9.5

FISH FEEDBACK QUESTIONS

Print off the fish template and write questions inside. Some starter questions to include are:

- 1 The thing that I enjoyed the most about the videoconference was...
- 2 A comment/information that challenged a perception I had about the other school was...
- 3 When we do it again one thing I would like to change is...
- 4 I can see that other people's faith and beliefs help them to understand the world because...
- 5 Through the videoconference, and preparing for it, I've learned _____ about myself.
- 6 One thing I was surprised to find out was...
- 7 How important are other people's beliefs and values when they think about how to act?
- 8 I've learned that it is important to listen to others because...



CONTACT US

FOR SUPPORT & GUIDANCE

For more guidance and support, teachers can contact the Generation Global helpdesk at: helpdesk@generation.global, or the relevant country coordinator.