

What Are Human Rights?

Origins of the Modern Human Rights Movement

Objective:

Students will explore the origins and final draft of the Universal Declaration of Human Rights and consider the controversies involved in creating the document and the meaning of the Universal Declaration of Human Rights in our lives today.

Overview:

Human rights are standards that make it possible for all people to live with dignity, freedom, equality, peace, and justice. Every person has these rights because they are human beings and every person is guaranteed these rights regardless of gender, ethnicity, national or social origin, economic status, or language. Although human rights have existed as long as human beings have existed, it is only in the mid-20th century that human rights have been recognized and protected by national and international laws. The conditions of World War II, the atrocities associated with the Holocaust, and the persecution of other groups targeted by the Nazi regime propelled leaders throughout the world to consider ways to promote peace and respect for humanity. The newly formed United Nations was seen as the organization that would organize this effort. The Universal Declaration of Human Rights, written by members of the UN Human Rights Commission, became the fundamental framework for the modern human rights movement.

TEKS: World History - 20(D), 21(B), 22(A), 22(F)

Duration of Lesson: 2 class periods

Materials:

President Dwight D. Eisenhower "Cross of Iron" Handout (see page 1 in appendix)

“Think, Pair, Share” Strategy Instructions (see page 2 in appendix)

“Statistics on Deaths During World War II” Reading (see pages 3-4 in appendix)

<https://www.businessinsider.com/percentage-of-countries-who-died-during-wwii-2014-5>

“Post-War: Chaos and Challenges” Reading (see pages 5-7 in appendix)

<https://www.facinghistory.org/holocaust-and-human-behavior/chapter-11/post-war-chaos-and-challenges>

“3-2-1 Strategy” Handout (see page 8 in appendix)

“Stories of Individuals Involved in World War II” Reading (see pages 9-11 in appendix)

Journal Prompt Handout (see page 12 in appendix)

“The Power of Laws” Handout (see page 13 in appendix)

Four Corners Instructions (see pages 14-15 in appendix)

Decision Card Poster Sample (see page 16 in appendix)

Decision Card Activity (see pages 17-19 in appendix)

The Universal Declaration of Human Rights (see pages 20-27 in appendix)

<http://www.un.org/en/universal-declaration-human-rights/>

UDHR Barometer Activity Instructions (see page 28 in appendix)

Daniel S. Lev’s Statement at 1993 Vienna Human Rights Conference (see page 29 in appendix)

“Mary Ann Glendon on the Universal Declaration of Human Rights” Video

<https://www.facinghistory.org/resource-library/video/mary-ann-glendon-and-universal-declaration-human-rights>

Engage

President Dwight D. Eisenhower, 34th president of the United States, had been the Supreme Commander of the Armed Forces in Europe during World War II. He was president during the Korean War. Throughout his leadership as a 5 Star General during World War II and as president in the 1950s, he expressed concerns about the toll of war on human life and social progress. His views about the impact of World War II and the Korean War are summarized in his Cross of Iron speech, April 16, 1953.

“Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed.

This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. The cost of one modern heavy bomber is this: a modern brick school in more than 30 cities. It is two electric power plants, each serving a town of 60,000 population. It is two fine, fully equipped hospitals. It is some fifty miles of concrete pavement. We pay for a single fighter with a half-million bushels of wheat. We pay for a single destroyer with new homes that could have housed more than 8,000 people. . . . This is not a way of life at all, in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron.”

Cross of Iron Speech, April, 16, 1953

Activity: Think, Pair, Share

Ask students to “Think, Pair, Share” their thoughts on Eisenhower’s assessment of the cost of war for humanity. How does he see the rights of human beings threatened by a “world in arms?” (see pages 1 & 2 in appendix for President Dwight D. Eisenhower “Cross of Iron” Handout and “Think, Pair, Share” Strategy Instructions).

Explore:

1. Study the document “Statistics on Deaths during World War II” (see pages 3-4 in appendix) and the reading “Post-War: Chaos and Challenges” (see pages 5-7 in appendix).

Activity: 3-2-1 Strategy

Have students break up into groups of 4 and ask them to respond to the following questions (see page 8 in appendix for “3-2-1 Strategy” handout):

What are three things you notice about the statistics of death during WWII?

What are two questions that emerge as you study the chart?

What is one thing you would like to explore in greater depth?

2. Keeping students in groups of 4, hand out copies of “Stories of Individuals Involved in World War II” (see pages 9-11 in appendix).

Activity: Stories of Individuals Involved in World War II

Have each group read the three stories and ask them to discuss the following: What do statistics mean in terms of human lives during World War II? How did WWII impact individuals and families?

3. In 1946, after the death and destruction of World War II and the Holocaust, Eleanor Roosevelt explained what she believed needed to happen to create a better world:

I have the feeling that we let our consciences realize too late and the need of standing up against something that we knew was wrong. We have therefore to avenge it—but we did nothing to prevent it. I hope that in the future, we are going to remember that there can be no compromise at any point with things that we know are wrong.

Eleanor blamed what occurred in the Nazi era on those who compromised by failing to stand up for what was right rather than just go along.

Activity: Journaling

Ask students to respond to the following journal prompt (see page 12 in appendix for Journal Prompt Handout): Are there individuals in your school/home/community who are standing up against an injustice or wrongdoing? What gives these individuals the strength to be Upstanders? Do you consider them courageous? Explain your response.

4. Three years after World War II and the Holocaust against Jews and non-Jewish minorities, Eleanor Roosevelt and the United Nations Commission on Human Rights created the Universal Declaration of Human Rights. This was not to be a legal document but a moral guide of behavior. How realistic was this approach?

Activity: The Power of Laws & Four Corners Discussion

Ask students to fill out The Power of Laws handout on their own (see page 13 in appendix). Once the students have completed the handout, have the class discuss each statement using the four corners strategy (see pages 14-15 in appendix for Four Corners Instructions).

****Day 2 May Begin Here****

5. Eleanor Roosevelt headed the United Nations Human Rights Commission, a committee that took up the task of writing a document stating the human rights every person is entitled to in the world community.

The United Nations Human Rights Commission comprised delegates from eighteen nations. In meetings spanning two years, the committee deliberated on what a list of human rights should be. There were several drafts of the document before agreement was reached in December 1948, when the final version of the Universal Declaration of Human Rights was adopted. It contained a Preamble and 30 articles of rights that belong to all human beings everywhere in the world. Many of these rights were inspired by the injustices that had occurred during World War II and the Holocaust.

Activity: Decision Cards

Have students form groups of six. Each group receives a large sheet of paper with concentric rectangles reading (see page 16 in appendix for Decision Card Poster Sample):

Always a Human Right	(inner rectangle)
Usually a Human Right	(middle rectangle)
Sometimes a Human Right	(outer rectangle)

Each group will receive an envelope entitled decision cards that contains strips of rights that the Human Rights Commission debated during the two years of negotiations (see pages 17-19 in appendix for Decision Card Activity). Each group goes through the strips and decides for each strip whether it is always, usually, or sometimes a human right and places the strip in the rectangle the group has decided upon. The group must come to a consensus before placing the strip in the rectangle. Keep the rights that generated the most discussion and proved most difficult to gain approval to the side for further discussion.

Explanation:

Activity – UDHR Class Discussion

1. Debrief the Decision Card activity by asking each group where there was difficulty coming to agreement. What were reasons the group could not agree?
2. As students review the 30 articles of the Universal Declaration of Human Rights (see pages 20-27 in appendix), ask them to consider how the Universal Declaration of Human Rights affects our lives in the 21st century. Does the document provide a guidepost for humans working toward peace and justice? Where in the world today might understanding of this document help in finding common ground for negotiations and possibly solutions? To encourage discussion and build modern day connections, have students go to the world map in the classroom and place Post-Its on areas where they think the UDHR might be guide for peace. Ask them to explain their response to the class.

Elaborate:

Some critics of the Universal Declaration of Human Rights maintain that the rights listed in the Universal Declaration of Human Rights have a strong influence of western nations where democratic values and western culture are favored.

Activity: UDHR Barometer

Ask students to review the Universal Declaration of Human Rights and discuss whether this is a western oriented or universal document. For the discussion, use a barometer with one side labeled western oriented and the other side universal (see page 28 in appendix for Barometer Activity Instructions). Those who cannot agree to one side or the other may select a spot in between.

In preparing for this debate, consider the statement of Daniel S. Lev, a representative of Human Rights Watch/Asia, speaking at the 1993 Vienna Human Rights Conference (see page 29 in appendix):

Values, conditions, customs and habits naturally vary, as do languages and religions, but do they differ on the fundamental questions with which we are concerned? Whatever else may separate them, human beings belong to the same biological species, the simplest and most fundamental commonality before which the significance of human differences quickly fades...The argument of cultural specificity, cannot over-ride the reality that we all share the most basic attitudes in common. We are all capable, in exactly the same ways of feeling pain, hunger, and a hundred kinds of deprivation. Consequently, people nowhere routinely conceded that those with enough power to do so ought to be able at will to kill, torture, imprison, and generally abuse others. There may be no choice in the matter, given realities of power, but submission is different from moral approval.

The great religious traditions...take for granted the principle of common humanity. Islam, Buddhism, Catholicism, Protestantism, Judaism, Hinduism, Taoism, and most of their variants share a recognition of the human condition. Their explanations of it and their solutions for it may differ, but not their concern. The idea of universal human rights shares the recognition of one common humanity and provides a minimum solution to deal with its miseries.

Quoted in Mary Ann Glendon, *A World Made New* (2001). p. 233

Evaluation:

View the interview with Mary Ann Glendon: (6 minutes: 17 seconds)

<https://www.facinghistory.org/resource-library/video/mary-ann-glendon-and-universal-declaration-human-rights>

Have the students gained deeper understanding of human rights through education about the Universal Declaration of Human Rights and its Preamble? How can this education affect the understanding and attitudes about human rights in the 21st century?

What Are Human Rights?

**Origins of the Modern Human Rights
Movement**

Appendix

President Dwight D. Eisenhower, Cross of Iron Speech

April, 16, 1953

“Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed.

This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. The cost of one modern heavy bomber is this: a modern brick school in more than 30 cities. It is two electric power plants, each serving a town of 60,000 population. It is two fine, fully equipped hospitals. It is some fifty miles of concrete pavement. We pay for a single fighter with a half-million bushels of wheat. We pay for a single destroyer with new homes that could have housed more than 8,000 people. . . . This is not a way of life at all, in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron.”

Journal Prompt: *How does Eisenhower see the rights of human beings threatened by a “world in arms?”*

“Think, Pair, Share” Strategy Instructions

After students have completed a reading or watched a video, ask them to:

Think

1. In journals, students will write down their responses toward the reading/video. Have students reflect on what they are thinking about and feeling.

Pair

2. Ask students to select a partner and have them share their responses with each other.

Share

3. Bring everyone back together and have the whole class share out as a group.

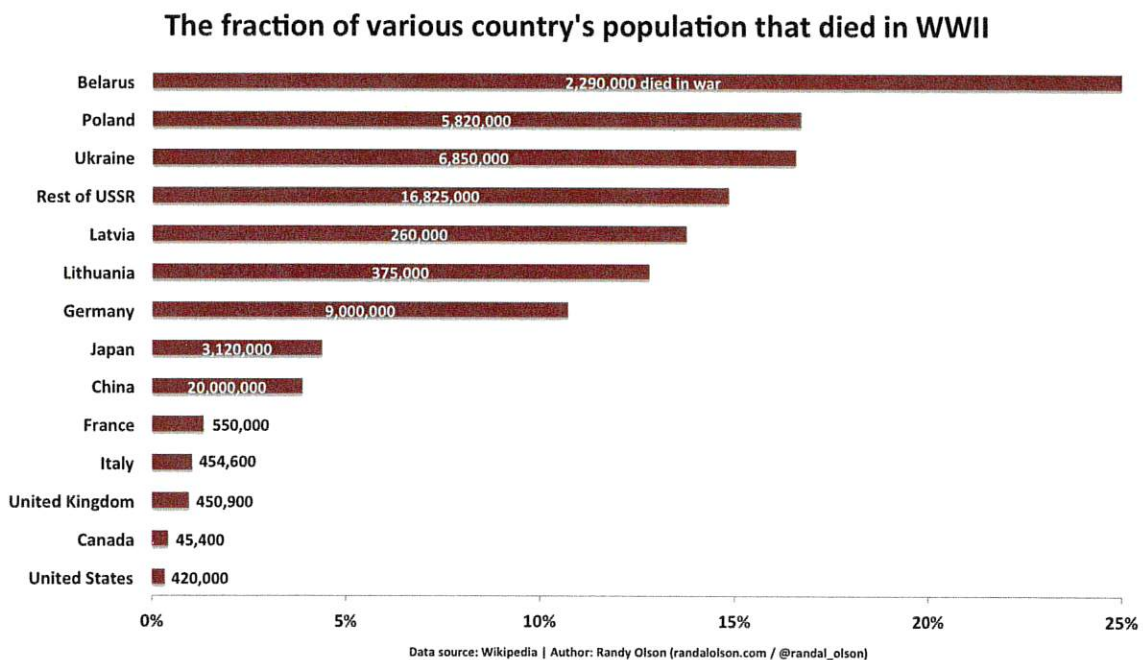
Statistics on Deaths During World War II

This Chart Shows The Astounding Devastation Of World War II – Jeremy Bender

May 29, 2014, 9:49 PM

The truly enormous scope of World War II is almost impossible to understand in hindsight. The war devastated vast swathes of Europe, East Asia, the Pacific, and North Africa, while its influence touched upon every part of the planet.

Randal Olson, a Computer Science graduate research assistant at Michigan State University, has helped to illustrate the true devastation. His charts showcase the percentage of a country's population that died during WWII.



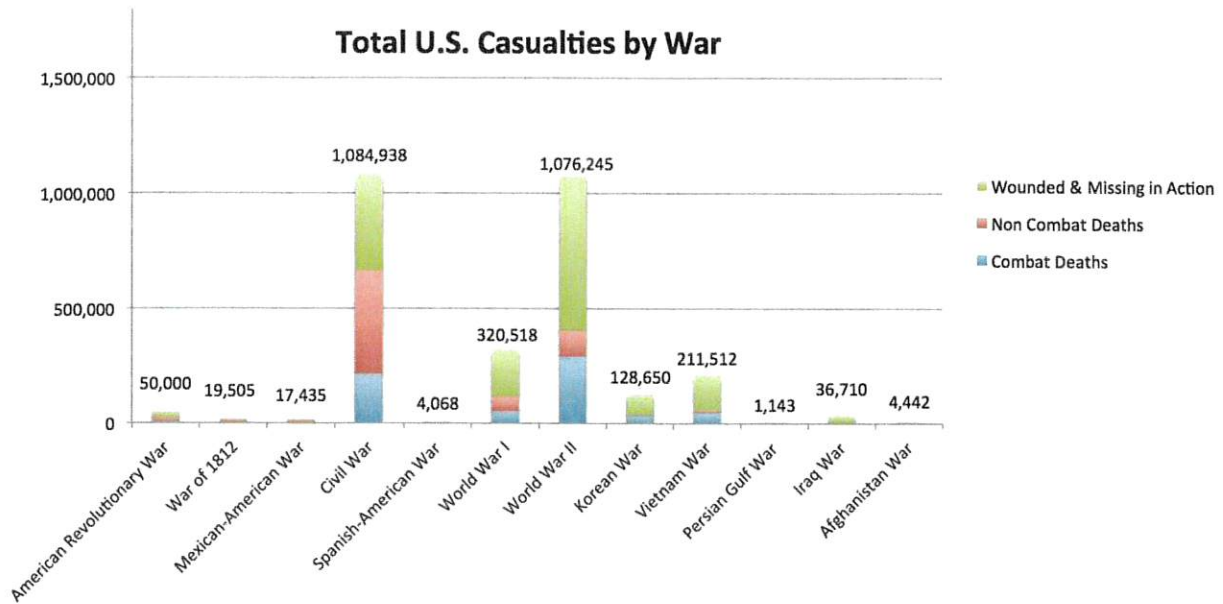
Randy Olson

Belarus suffered the worst devastation of any country during the war in terms of a percentage of its population. Over a quarter of its population, 2,290,000 people, died during the conflict.

In terms of total numbers, the Soviet Union bore an incredible brunt of casualties during WWII. An estimated 16,825,000 people died in the war, over 15% of its population. China also lost an astounding 20,000,000 people during the conflict.

As a comparison, here are the number of American deaths in every major war the U.S. has entered:

Statistics on Deaths During World War II



Flynavy88/Reddit

June 6 will mark the 70th anniversary of the D-Day Invasion of Normandy. During this battle alone there was an estimated 6,603 U.S. casualties, 2,700 British casualties, 1,074 Canadian casualties, and between 4,000 and 9,000 German casualties.

Source:

Bender, Jeremy. "This Chart Shows The Astounding Devastation Of World War II." *Business Insider*, 29 May 2014, www.businessinsider.com/percentage-of-countries-who-died-during-wwii-2014-5.

Reading 2

Post-War: Chaos and Challenges



Watch *Reconciling Identities after the War*
hstry.is/more



Watch *Friendship before, during, and after the War*
hstry.is/more



Watch *Caring for Survivors*
hstry.is/more

After the German surrender in May 1945, World War II ended in Europe. Its most immediate legacies were death, devastation, and misery. The scale and speed of the conflict had been unprecedented: the war ended up killing at least 19 million non-combatant civilians in Europe.¹ Of those, 6 million were Jews, a full two-thirds of the pre-war Jewish population of Europe. For all those who remained, Jews and non-Jews, the end of the war did not bring an end to their problems. Historian Doris Bergen explains:

The arrival of allied forces and the collapse of Nazi Germany were not miracles that could undo or even stop the spirals of violence and misery unleashed by years of brutality . . . Whether they had been victims, perpetrators, or bystanders in Nazi barbarity—and many Europeans had reason to count themselves in more than one of those categories—people faced the challenge of building lives for themselves and what was left of their families and communities with scarce resources and restricted freedom, and in a climate of distrust and grief.²

The victorious Allies were faced with difficult decisions. How would they treat Germany and other defeated Axis powers? What would they do about the millions of people displaced by the war who were now homeless and often starving? Would it be possible to rebuild peace and stability in Europe? In August 1945, the Allies issued a communiqué that said:

It is not the intention of the Allies to destroy or enslave the German people. It is the intention of the Allies that the German people be given the opportunity to prepare for the eventual reconstruction of their life on a democratic and peaceful basis. If their own efforts are steadily directed to this end, it will be possible for them in due course to take their place among the free and peaceful people of the world.³

The Allies were determined to destroy what remained of the Nazi Party and to hold its leaders accountable for their crimes (see Chapter 10). Germany would be disarmed, its boundaries redrawn, and the country divided into four “zones of occupation.” Each zone would be governed by one of the Allied powers: the United States, Britain, France, and the Soviet Union. At meetings between Allied leaders in 1945, they expressed a desire to restore democracy in Germany.⁴ But the work of reconstruction in Europe would only become more complicated as the democratic western Allies and the

¹ Tony Judt, *Postwar: A History of Europe Since 1945* (New York: Penguin Press, 2005), 18.

² Doris L. Bergen, *War and Genocide: A Concise History of the Holocaust* (Lanham, MD: Rowman & Littlefield, 2003), 274.

³ “Joint Report with Allied Leaders on the Potsdam Conference” (August 2, 1945), Harry S. Truman Library & Museum, accessed June 1, 2016, <http://trumanlibrary.org/publicpapers/viewpapers.php?pid=98>.

⁴ “Berlin Potsdam Conference, 1945,” *American Experience: Truman* (PBS website), accessed July 11, 2016; <http://www.pbs.org/wgbh/americanexperience/features/primary-resources/truman-potsdam/>.

communist Soviet Union competed for influence on the continent and their rivalries later hardened into what became known as the Cold War.

As the Allies made their plans, more than 10 million Europeans were on the move. Doris Bergen writes, "World War II sparked the movement of the largest number of people in the shortest period of time that the world had ever known. Refugees, fugitives, displaced persons, deportees, and expellees jammed the roadways and waterways of Europe and spilled over into Central Asia and the Americas."⁵

As soon as the war ended, the Allies tried to send all of those displaced persons (DPs) home as quickly as possible. Each of the Allied nations took responsibility for displaced persons in their own sector of Germany. Until transportation became available, they set up emergency centers to provide food, shelter, and medical care for the refugees. The project was extraordinarily successful: millions of people were home within weeks of the war's end. Yet despite the Allies' efforts, about 1.5 million DPs were still in emergency centers six months after the war.

How the Allies treated DPs depended on the DPs' nationalities. Displaced persons from Allied nations received better treatment than those from Germany, Hungary, and other Axis nations. To many officials at the time, that policy seemed fair. To many Jews and other victims of the Nazis, it did not. It meant, for example, that German Jews recently liberated from concentration camps were treated as enemy aliens, not as survivors of an atrocity.

In February 1946, former American First Lady Eleanor Roosevelt visited displaced-persons camps in Germany. In her weekly newspaper column, she described some of what she saw:

There is a feeling of desperation and sorrow in this camp which seems beyond expression. An old woman knelt on the ground, grasping my knees. I lifted her up, but could not speak. What could one say at the end of a life which had brought her such complete despair?⁶

You can measure the extent of damage done to cities, you can restore water supplies, gas and electricity, and you can rebuild the buildings needed to establish a military government. But how to gauge what has happened to human beings—that is incalculable.⁷

These survivors often had already lost during the war years not only their homes and belongings but also much of what gave them their identity—their families, their physical appearance, their liberties, and their hopes. Displaced-persons camps were overcrowded and heavily guarded. Some were located in what had been Nazi concentration camps. Allied soldiers who managed DP camps were often bewildered or angered by the way Jewish survivors acted. Why did they sometimes fight for a loaf of bread

5 Bergen, *War and Genocide*, 224.

6 Eleanor Roosevelt, "February 16, 1946," *My Day*, *The Eleanor Roosevelt Papers* digital edition, George Washington University, accessed June 1, 2016, https://www.gwu.edu/~erpapers/myday/displaydoc.cfm?_y=1946&_f=md000264.

7 *Ibid.*

or hoard food even when plenty was available? Why did some refuse to take showers or undergo de-lousing when other DPs did so without a fuss? The soldiers did not understand what was different about the Jewish DPs and how these survivors had been shaped by their experiences in Nazi camps. After hearing reports of poor camp conditions, General Dwight D. Eisenhower, the Allied military commander in Germany, agreed to create separate camps for Jewish DPs and to let Jewish relief agencies enter the camps so that they could work directly with survivors.

Many Jewish survivors tried to return to their pre-war homes and found that they were not welcome. Historian Tony Judt writes,

After years of anti-Semitic propaganda, local populations everywhere were not only disposed to blame 'Jews' in the abstract for their own suffering but were distinctly sorry to see the return of men and women whose jobs, possessions and apartments they had purloined. In the 4th arrondissement of Paris, on April 19, 1945, hundreds of people demonstrated in protest when a returning Jewish deportee tried to claim his (occupied) apartment. Before it was dispersed, the demonstration degenerated into a near-riot, the crowd screaming [*France for the French!*].⁸

The difficulty, even danger, of staying in Europe convinced many Jewish survivors to emigrate abroad. When they were able to obtain visas, they went to the United States, Latin America, South Africa, and to Jewish communities in Palestine. (The state of Israel was not established until 1948.)

The millions of displaced people within Europe also included Germans who had been settlers in lands conquered by the Third Reich during the war. As Nazi Germany claimed "Lebensraum," these settlers had taken over homes, land, and possessions from local people (see "Colonizing Poland" in Chapter 8). After the war, millions of German settlers were forcibly, even violently, expelled and sent back to Germany. Other ethnic Germans, whose families had lived in border regions like the Sudetenland for generations, also fled or were expelled. Allied opinion was divided about these expulsions. Joseph Stalin of the USSR saw them as a form of justice for Germany's crimes. Some British and American leaders were worried by the violence and the hardship caused by the expulsions, but they also feared that pent-up anger would lead to even greater violence against the settlers if they were not sent back to Germany. Leaders like Winston Churchill believed that the "mixture of populations" could cause "endless trouble."⁹ Eventually, the German populations in Poland, Hungary, Czechoslovakia, Romania, and Yugoslavia had been expelled and returned to occupied Germany.

⁸ Judt, *Postwar*, 804–05.

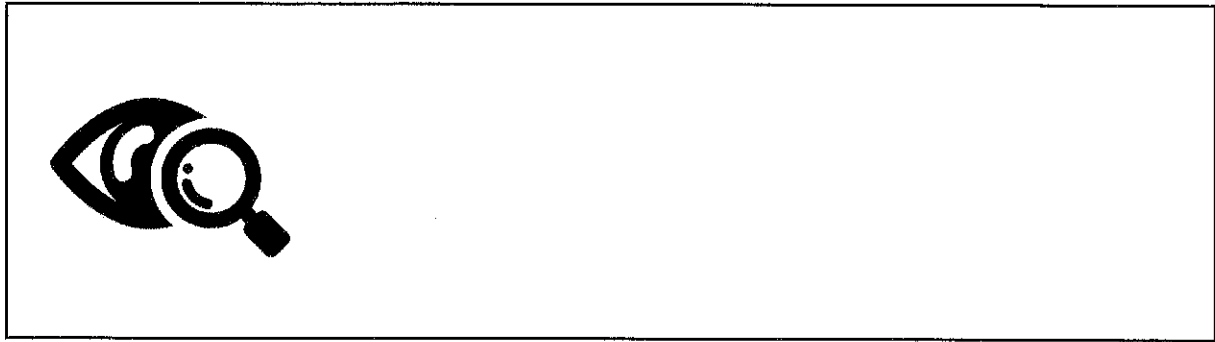
⁹ *Parliamentary Debates*, Commons, 5th ser., vol. 406, col. 1483–4 (December 15, 1944), quoted in R. M. Douglas, *Orderly and Humane: The Expulsion of the Germans after the Second World War* (New Haven, CT: Yale University Press, 2012), 85.

"3-2-1 Strategy" Handout

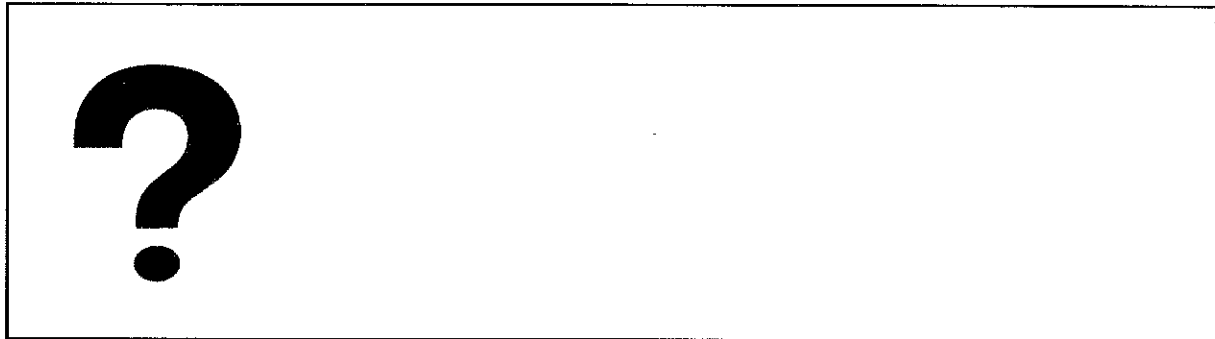
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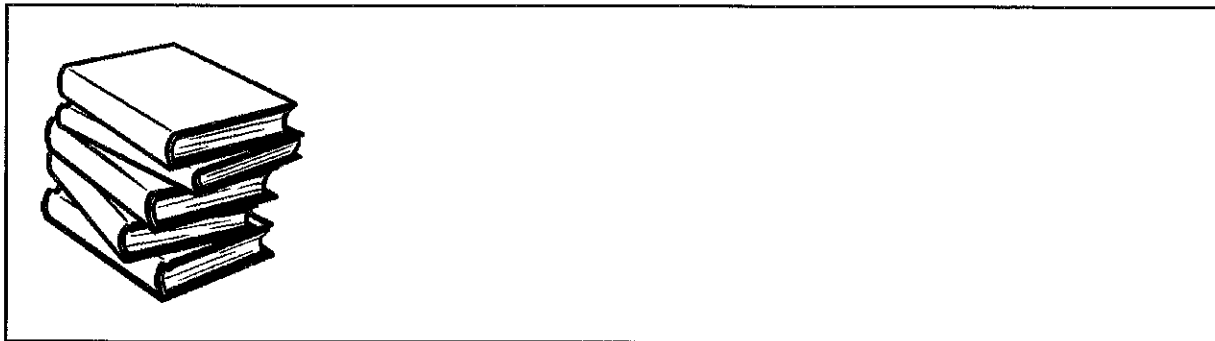
3 things you notice about the statistics of death during WWII



2 questions that emerge as you study the chart



1 thing you would like to explore in greater depth



Stories of Individuals Involved in World War II

The World War II Story of Glenn Frazier (adapted from Maggie Reicher, "War Stories: The American People during World War II," *Humanities* July/August, 2007, Volume 28, Number 4)

In the summer of 1941, Glenn Frazier of Alabama was 16-years-old and distraught over the break up with his girlfriend. He decided to sign up for the Philippines, thinking he would be safe far from Europe. After the attack on Pearl Harbor in December 1941, he became one of 31,000 men under General Douglas MacArthur fighting in the Pacific. He directly witnessed a friend killed by a Japanese bomb in Manila. As he got more accustomed to the battle, he had few qualms about killing enemies. Frazier was among the prisoners taken by the Japanese. He and other prisoners endured untold suffering in forced marches and living in slave labor camps. One day while he was on a burial detail above a mass grave, Frazier threw his dog tags in the grave because he was sure he would be found dead after the war. He wanted to be sure his family would know where he had died.

When the Allies recovered the Philippines, they discovered the mass grave and Frazier's dog tags in it. The Army thought he was dead and notified the family. By some miracle, Frazier did survive internment under the Japanese. He returned to the United States after the war and called his mother who immediately fainted upon hearing his voice since she had been told he had died.

Stories of Individuals Involved in World War II

The World War II Story of Corado Ciario (adapted from Maggie Reicher, "War Stories: The American People during World War II," *Humanities* July/August, 2007, Volume 28, Number 4)

In April 1943, 22-year-old Corado Ciario (known as Babe) from Connecticut was caught on the beaches at Anzio with the Fifth Allied Army. In the Anzio campaign 7,000 Americans were killed and over 36,000 were wounded. Babe managed to survive and was then sent on with the Fifth Army to Rome. Babe wrote his family that all was well with him and he mentioned nothing of the ordeals of the battle or the death around him. Babe's family believed him and even asked that he try to visit relatives living near Rome.

Then, in June 1944, Babe was killed in the battle for Cisterna. He was just shy of his 21st birthday. Babe's mother refused to believe the news of Babe's death. She continued looking at photos of soldiers and insisted that Babe was among the living.

Babe's mother continued to be in denial about her son's death until Babe's casket was brought home.

Stories of Individuals Involved in World War II

Emma Bell Percher #wwwii, Alabama, Emma Bell Percher

Women were also vital to the forces of World War II. They took over many of the jobs on the home front while men were sent to battle in the Pacific and Europe.

After graduating high school, Emma Bell loved mechanics and wanted to use her talents in this area for the war effort. She took the mechanics tests, passed, and was able to secure a defense job in Alabama. Emma Bell was one of thousands of women who contributed to the war effort working in wartime industries in Alabama.

Women like Emma Bell took up new jobs in fields they had never before imagined. Not only did they contribute to Allied production in every field, they also contributed to the transformation of America. Small towns became centers for war production which brought changes to every facet of life for women and their families.

As reported in a post for the National D-Day Memorial:

Women of Mobile...witnessed several key events and practices put into place during World War II that would shape the remainder of the twentieth century. Advancement in training, work assignments, childcare, and civil rights gave women new platforms to stand on after the war ended. These issues would also go on to be displayed on the national stage in the post-modern era.

Journal Handout

Name: _____

Date: _____

In 1946, after the death and destruction of World War II and the Holocaust, Eleanor Roosevelt explained what she believed needed to happen to create a better world:

I have the feeling that we let our consciences realize too late and the need of standing up against something that we knew was wrong. We have therefore to avenge it—but we did nothing to prevent it. I hope that in the future, we are going to remember that there can be no compromise at any point with things that we know are wrong.

Eleanor blamed what occurred in the Nazi era on those who compromised by failing to stand up for what was right rather than just go along.

Journal Prompt: *Are there individuals in your experience at school, home, community, who you find are standing up against an injustice or wrongdoing? What gives these individuals the strength to be Upstanders? Do you consider them courageous? Explain your response.*

The Power of Laws

Read the statement in the left hand column. Decide if you Strongly Agree (SA), Agree (A), Disagree (D), or Strongly Disagree (SD). Circle your response and provide a brief explanation of your opinion.

It is possible to create a fully equal society using laws to protect it. SA A D SD

People, not laws, create justice. SA A D SD

Fear, not laws, creates an obedient society. SA A D SD

Democratic government is the best way to protect human rights. SA A D SD

Four Corners Instructions

A Four Corners debate requires students to show their position on a specific statement (strongly agree, agree, disagree, strongly disagree) by standing in a particular corner of the room. This activity elicits the participation of all students by requiring everyone to take a position.

Instructions

1. Prepare the Room

Label the four corners of the room with signs reading "Strongly Agree," "Agree," "Disagree," and "Strongly Disagree."

2. Introduce Statements

Distribute the Power of Laws handout to each student and ask them to respond to each statement.

3. Four Corners Discussion

After students have completed the handout, read one of the statements aloud and ask students to move to the corner of the room that best represents their opinion. Once students are in their places, ask for volunteers to justify their position. When doing so, they should refer to evidence from history, especially from material they learned in this unit, as well as other relevant information from their own experiences.

Encourage students to switch corners if someone presents an idea that causes a change of mind. After a representative from each corner has defended his or her position, you can allow students to question each other's evidence and ideas. Repeat for each statement.

****Tip: Before beginning the discussion, remind students about norms for having a respectful, open discussion of ideas.**

4. Debrief with Journals

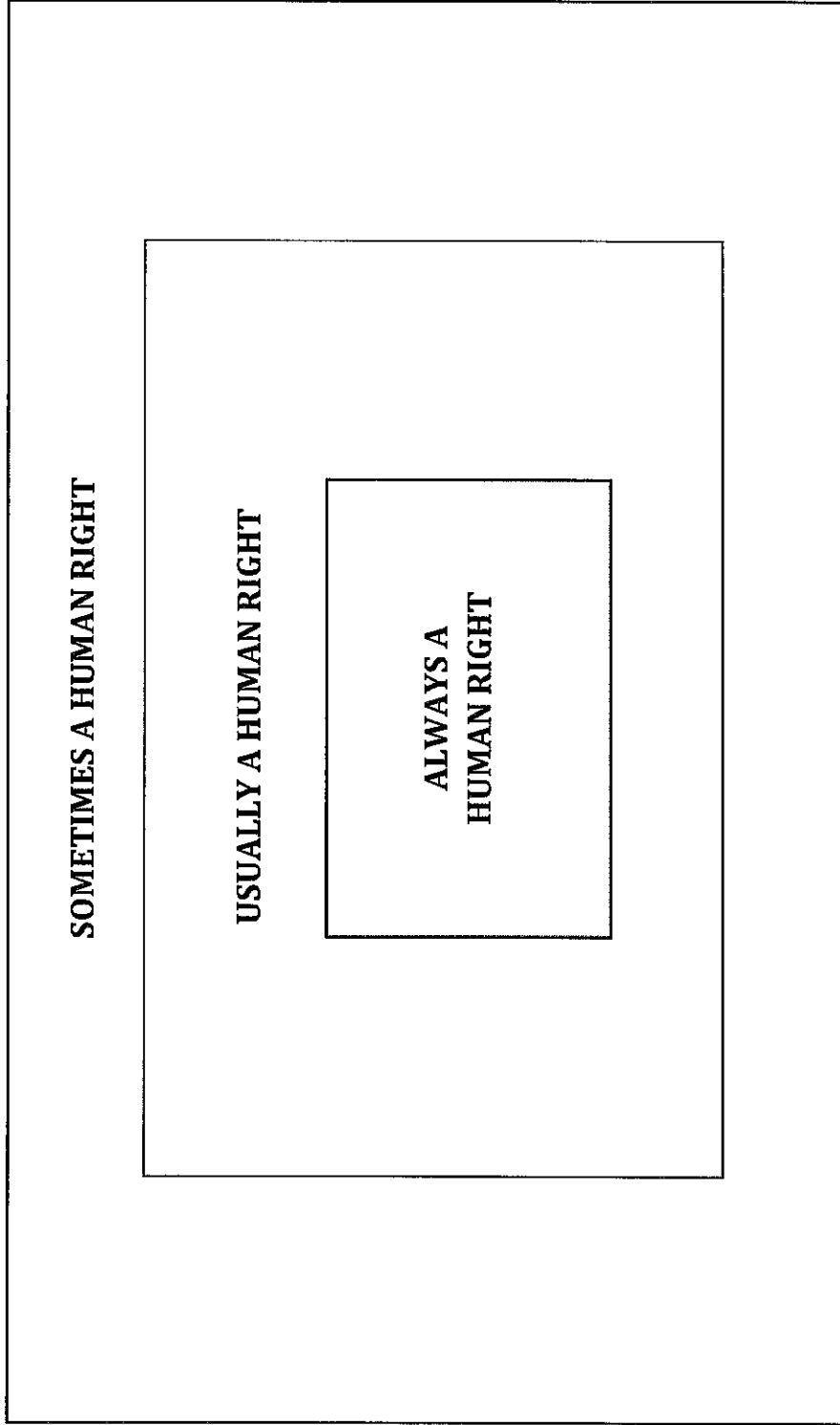
There are many ways you can debrief this exercise. You can have students reflect in their journals about how the activity changed or reinforced their original opinion. Some of their views may have been strengthened by the addition of new evidence and arguments, while others may have changed altogether. It is quite possible that some

Four Corners Instructions

students will be more confused or uncertain about their views after the Four Corners debate. While uncertainty can feel uncomfortable, it is an important part of the understanding process and represents an authentic wrestling with moral questions that have no clear right or wrong answers. To clarify ideas shared during the discussion, you can chart the main “for” and “against” arguments on the board as a whole-class activity.

Four Corners. Facing History and Ourselves, www.facinghistory.org/resource-library/teaching-strategies/four-corners.

Decision Card Poster Sample



Decision Card Activity

Instructions: Cut out each statement and place them in an envelope. Each group will receive an envelope entitled decision cards that contains the following rights that the Human Rights Commission debated during the two years of negotiations. Each group will go through the strips and decide for each statement whether it is always, usually, or sometimes a human right. The group must come to a consensus before placing the strip on the decision card poster.

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

All are equal before the law and entitled without any discrimination to equal protection of the law.

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

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

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation.

Everyone has the right to freedom of movement and residence within the borders of each state. Everyone has the right to leave any country including his own and to return to his country.

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

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

Men and women of full age without any limitation due to race, nationality, or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage and at its dissolution. Marriage shall be entered into only with the free and full consent of the intending spouses. The family is the natural and fundamental group unit of society and is entitled to protection by society and the state.

Everyone has the right to property.

Everyone has the right to freedom of thought, conscience, and religion.

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

Everyone has the right to a standard of living adequate for the health and wellbeing of himself and of his family, including food, clothing, housing, and medical care and necessary social services. Motherhood and childhood are entitled to special care and assistance. All children whether born in or out of wedlock shall enjoy the same social protection.

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

Everyone has the right to education. Educational shall be free, at least in the elementary and fundamental stages.

Universal Declaration of Human Rights

Preamble

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 cooperation 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 realization 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.

Article 1

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

Article 2

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

Article 3

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

Article 4

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

Article 5

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

Article 6

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

Article 7

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

Article 8

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

Article 9

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

Article 10

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

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier

penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

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

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

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

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

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 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right to equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

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

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

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

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

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

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

Article 28

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

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

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

UDHR Barometer Activity Instructions

In this lesson, students are asked whether they think the Universal Declaration of Human Rights is Western-Oriented or Universal.

“Barometer” Activity Instructions:

1. Have the students form a line and ask them to stand on the side they believe best characterizes the Universal Declaration of Human Rights.



Western-Oriented

Universal

Students can place themselves anywhere along the spectrum that best represents their view of the UDHR.

2. Ask the students to discuss and explain why they are standing where they are. If students decide to change their positions, ask them to explain why they moved.

Daniel S. Lev, a representative of Human Rights Watch/Asia, speaking at the 1993 Vienna Human Rights Conference:

Values, conditions, customs and habits naturally vary, as do languages and religions, but do they differ on the fundamental questions with which we are concerned? Whatever else may separate them, human beings belong to the same biological species, the simplest and most fundamental commonality before which the significance of human differences quickly fades...The argument of cultural specificity, cannot over-ride the reality that we all share the most basic attitudes in common. We are all capable, in exactly the same ways of feeling pain, hunger, and a hundred kinds of deprivation. Consequently, people nowhere routinely conceded that those with enough power to do so ought to be able at will to kill, torture, imprison, and generally abuse others. There may be no choice in the matter, given realities of power, but submission is different from moral approval.

The great religious traditions...take for granted the principle of common humanity. Islam, Buddhism, Catholicism, Protestantism, Judaism, Hinduism, Taoism, and most of their variants share a recognition of the human condition. Their explanations of it and their solutions for it may differ, but not their concern. The idea of universal human rights shares the recognition of one common humanity and provides a minimum solution to deal with its miseries.

Quoted in Mary Ann Glendon, *A World Made New* (2001). p. 233