Introduction

1. The purpose of this manual

The objective of this manual is to support teachers and practitioners in Education for Democratic Citizenship and Human Rights Education (EDC/HRE) – teacher trainers, head teachers, inspectors, textbook authors and editors. It focuses on key questions about EDC and HRE, including the following:

- What competences do citizens need to participate in their communities?
- What are the objectives of EDC/HRE?
- What are the basic principles of EDC/HRE?
- What do the key concepts that form the core of this EDC/HRE edition mean?
- In what way is the concept of constructivist learning linked to EDC/HRE?
- Why does EDC/HRE emphasise a whole-school approach?
- How can teachers prepare, support and assess their students' processes of learning in EDC/HRE?

The manual offers background materials and tools to cover these questions. As this book is not a treatise on EDC/HRE, it allows the user to read and use the chapters and materials selectively.

This manual differs from the other five in this EDC/HRE edition. Volumes II-IV contain model descriptions of small projects and learning sequences, generally designed as four-lesson sequences. A set of nine key concepts sets the framework for a spiral curriculum from elementary to lower and upper secondary level. Volume V offers model descriptions of nine short projects on children's rights from kindergarten to lower secondary level. Volume VI contains a collection of models for interactive and task-based learning.

Part 1 of this manual, on the other hand, outlines the basic principles of EDC/HRE as far as they are helpful and meaningful for the practitioner. Part 2 gives guidelines and tools to design, support and assess the students' processes of constructivist learning. Part 3 provides toolboxes for teachers and students in EDC/HRE. The user will find that these guidelines and tools not only give support in EDC/HRE, but for good teaching in general.

2. An outline of EDC/HRE

As reflected by the title of this manual, *Educating for democracy*, the objective of EDC/HRE is to enable and encourage students in their roles as young citizens to play an active part in their societies and political communities. To participate in a democratic community, students need to develop a wide range of competences including knowledge and understanding, technical and methodical skills, and values and attitudes, such as tolerance and responsibility.

"Education for democratic citizenship and human rights education are closely inter-related and mutually supportive. They differ in focus and scope rather than in goals and practices. Education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation, in relation to the civic, political, social, economic, legal and cultural spheres of society, while human rights education is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people's lives."[2] EDC therefore focuses on the young citizen's role in the community, while HRE looks at the individual and his or her identity, wants and needs, liberties and responsibilities "through a human rights lens".

2. Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education adopted in the framework of Recommendation CM/Rec(2010)7 of the Committee of Ministers (www.coe.int/edc).

EDC/HRE emphasises the active role of students as young citizens, insisting that they need to know and understand their human rights, but also appreciate them, and through training in class and practical experience in school life feel confident to exercise them. In this respect, EDC/HRE takes a big step forward in comparison to a more traditional, solely knowledge-based concept of civic or citizenship education. EDC/HRE addresses students as experts, valuing their interests and experience in everyday life.

EDC/HRE adopts a holistic approach to teaching and learning. The EDC/HRE teacher's task may be summed up in three principles:

- teaching "about" democracy and human rights;
- teaching "for" democracy and human rights;
- teaching "through" democracy and human rights.

2.1 Teaching "about" democracy and human rights

Students need a sound understanding of what democracy means, and what human rights they enjoy, in which documents they have been laid down, and how they may be protected and enforced. As young citizens, they need to know how their country's constitution functions as a political system.

2.2 Teaching "for" democracy and human rights

Young citizens need to learn how to participate in their communities and how to exercise their human rights: "Democratic values and practices have to be learned and relearned to address the pressing challenges of every generation. To become full and active members of society, citizens need to be given the opportunity to work together in the interests of the common good; respect all voices, even dissenting ones; participate in the formal political process; and cultivate the habits and values of democracy and human rights in their everyday lives and activities. As a result, citizens come to feel useful and recognized members of their communities, able to participate in and make a difference to society."[3]

2.3 Teaching "through" democracy and human rights

Students need a supportive learning environment. They require methods of teaching and learning that allow them to exercise their human rights, such as freedom of thought and expression. They require opportunities to participate in governing their school, exercising their human rights and fulfilling their responsibilities. They rely on their teachers to provide role models for mutual respect, tolerance and peaceful resolution of conflict. In all these respects, democracy and human rights serve as a pedagogical guideline, both for EDC/HRE as a curricular school subject and school as a micro-society.

EDC/HRE poses a challenge for learners, teachers and schools. This manual offers teachers and school practitioners guidance and support in meeting this challenge.

3. Hartley M. and Huddleston T. (2009), *School-Community-University Partnerships for a Sustainable Democracy: Education for Democratic Citizenship in Europe and the United States*. EDC/HRE Pack, Tool 5, Council of Europe, Strasbourg, p. 8 (www.coe.int/edc).

Part 1

Understanding democracy and human rights

Unit 1

What the concepts mean

Unit 2

The key to a dynamic concept of citizenship

Unit 3

Educating for democracy and human rights

Unit 4

Education for Democratic Citizenship and Human Rights Education – A short history of the Council of Europe approach

The idea of education for democratic citizenship and human rights education is not new. Civic or citizenship education has been present in various European countries for many years and has been implemented in many different ways. Mainly this has consisted of informing learners about the political system – that is to say, the constitution – in place in their country, using formal methods of instruction. The underlying model of citizenship has therefore been a passive and minimal one. Citizenship for the vast majority of ordinary people has consisted in little more than the expectation that they should obey the law and vote in public elections. These responsibilities have been prescribed by the legal and cultural environments that citizens live in. Some countries have also included human rights education in their curriculum. Increasingly, educators across Europe are becoming aware of the links between education for democratic citizenship and human rights education.

In recent years, however, events experienced and changes taking place across Europe have challenged this model of citizenship. They include:

- ethnic conflicts and nationalism;
- global threats and insecurity;
- development of new information and communication technologies;
- environmental problems;
- population movements;
- emergence of new forms of formerly suppressed collective identities;
- demand for increased personal autonomy and new forms of equality;
- weakening of social cohesion and solidarity among people;
- mistrust of traditional political institutions, forms of governance and political leaders;
- increasing interconnectedness and interdependence – political, economic and cultural – regionally and internationally.

In the face of challenges such as these, it has become clear that new kinds of citizens are required: citizens that are not only informed and understand their formal responsibilities as citizens, but also active – able to freely contribute to the life of their community, their country and the wider world, and actively participate in ways that express their individuality and help to solve problems.

Unit 1
What the concepts mean

1. Politics, democracy and democratic governance of schools

The goal of EDC/HRE, Education for Democratic Citizenship and Human Rights Education, is to enable and encourage young citizens to participate in their communities. The goal of democratic citizenship refers to a concept of democracy and politics. Democratic school governance plays a key role in EDC/HRE, as it offers students opportunities to learn how to participate in a community. This unit therefore outlines these three concepts, as they are crucial for EDC/HRE as it is conceived in this manual.

1.1 Politics

1.1.1 Politics – power play and problem solving

Newspaper readers or TV news watchers will find that many media reports on politics fall into one of the following two categories:

- Politicians attack their opponents. In doing so, they may question their rivals' integrity or ability to hold office, or deal with particular problems. This perception of politics – as a "dirty business" – makes some people turn away in disgust.
- Politicians discuss solutions to solve difficult problems that affect their country or countries.

These two categories of political events correspond to Max Weber's classic definition of politics:

- Politics is a quest and struggle for power. Without power, no political player can achieve anything. In democratic systems, political players compete with each other for public approval and support to win the majority. Therefore, part of the game is to attack the opponents, for example in an election campaign, to attract voters and new party members.
- Politics is a slow "boring (of) holes through thick planks, both with passion and good judgement".[4] The metaphor stands for the attempt to solve political problems. Such problems need to be dealt with, as they are both urgent and affect society as a whole, and are therefore complex and difficult. Politics is something eminently practical and relevant, and discussion must result in decisions.

Politics in democratic settings therefore requires political actors to perform in different roles that are difficult to bring together. The struggle for power requires a charismatic figure with powers of rhetoric and the ability to explain complex matters in simple words. The challenge of solving the big problems of the day, and our futures, demands a person with scientific expertise, responsibility and integrity.

1.1.2 Politics in democracy – a demanding task

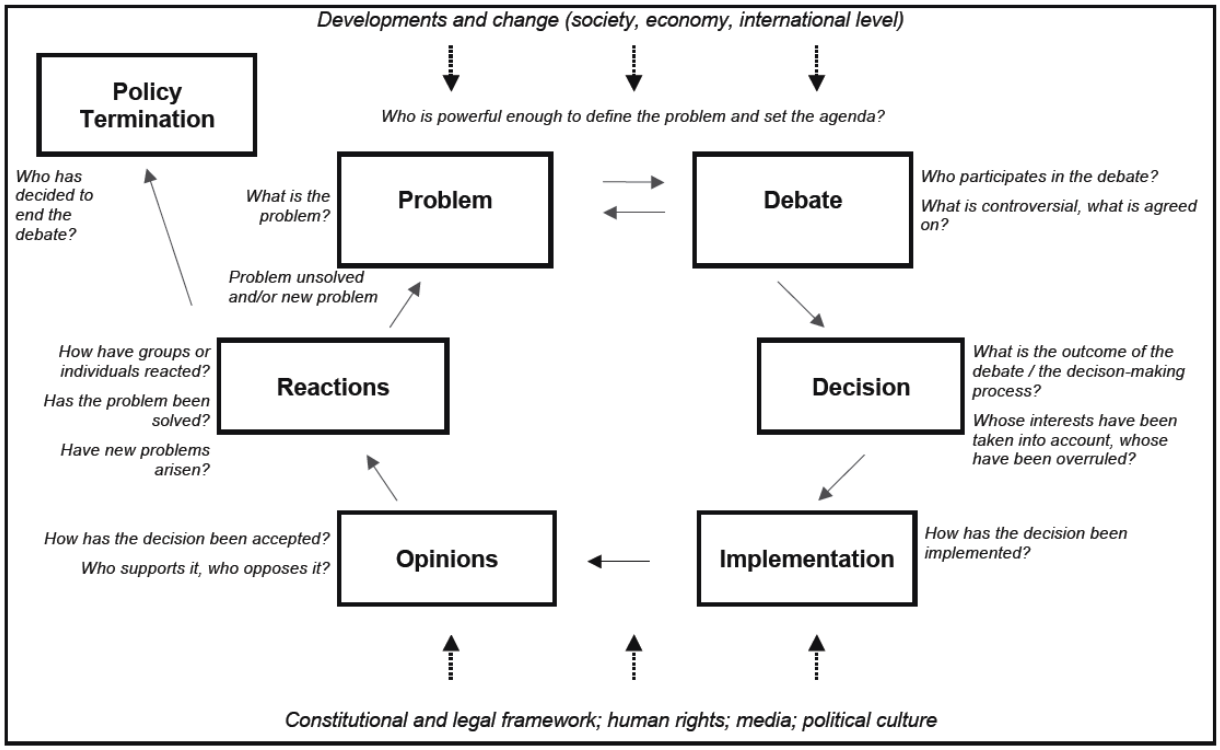
Of course, we first think of political leaders who must meet these role standards that tend to exclude each other. There are prominent examples of leaders who stand for the extremes – the populist and the professor. One tends to turn politics into a show stage, the other into a lecture hall. The first may win the election, but will do little to support society. The second may have some good ideas, but only a few will understand them.

However, not only political leaders and decision makers face this dilemma, but also every citizen who wishes to take part in politics. In a public setting, speaking time is usually limited, and only those speakers will make an impact whose point is clear and easy to understand. Teachers will discover that there are surprising parallels between communication in public and communication in school – the scarcity of time resources, the need to be both clear and simple, but also able to handle complexity.

4. Weber M. (1997), *Politik als Beruf (Politics as a vocation)*, Reclam, Stuttgart, p. 82 (translation by Peter Krapf).

Exercising human rights – such as freedom of thought and speech, taking part in elections – is therefore a demanding task for all citizens, not only political leaders. In EDC/HRE, young people receive the training in different dimensions of competences, and the encouragement that they need to take part in public debates and decision making. As members of the school community, students learn how to take part in a society governed by principles of democracy and human rights.

1.1.3 The policy cycle model: politics as a process of solving problems in a community



The policy cycle model is a tool to describe and understand political decision-making processes; thus it primarily focuses on one aspect in Max Weber's definition of politics, the "slow boring of holes through thick planks".

Politics is conceived as a process of defining political problems in a controversial agenda-setting process, and both in defining a political problem and excluding other interests from the agenda, a considerable element of power is involved. The model gives an ideal-type description of the subsequent stages of political decision making: debating, deciding on and implementing solutions. Public opinion and reactions by those persons and groups whose interests are affected show whether the solutions will serve their purpose and be accepted. Minorities or groups too weak to promote their interests who have been overruled may be expected to express their protest and criticism. If the attempt to solve a problem has succeeded (or has been defined as successful), the policy cycle comes to an end (policy termination); if it fails, the cycle begins anew. In some cases, a solution to one problem creates new problems that now must be seen to in a new policy cycle.

The policy cycle model emphasises important aspects of political decision making in democratic systems, and also in democratic governance of schools:

- There is a heuristic concept of political problems and the common good; no one is in a position to define beforehand what the common good is. The parties, groups and individuals taking part in the process have to find out and usually agree to compromise.
- Competitive agenda setting takes place; in pluralist societies, political arguments are often linked to interests.

- Participation is imperfect in social reality, with certain individuals and groups systematically having less access to power and decision-making processes, thus being a model that requires attention to increasing the access of less powerful.
- Political decision making is a collective learning process with an absence of omniscient players (such as leaders or parties with salvation ideologies). This implies a constructivist concept of the common good: the common good is what the majority believes it to be at a given time.
- There is a strong influence of public opinion and media coverage – the opportunity for citizens and interest groups to intervene and participate.

The policy cycle is a model – a design that works like a map in geography. It shows a lot, and delivers a logic of understanding. Therefore models are frequently used in both education and science, because without models we would understand very little in our complex world.

We never mistake a map for the landscape it stands for – a map shows a lot, but only because it omits a lot. A map that showed everything would be too complicated for anyone to understand. The same holds true for models such as the policy cycle. Nor should this model be mistaken for reality. It focuses on the process of political decision making – "the slow boring of holes through thick plants" – but pays less attention to the second dimension of politics in Max Weber's definition, the quest and struggle for power and influence.

In democratic systems, the two dimensions of politics are linked: political decision makers wrestle with difficult problems, and they wrestle with each other as political opponents. In the policy cycle model, the stage of agenda setting shows how these two dimensions go together. To establish an understanding of a political problem on the agenda is a matter of power and influence.

Here is an example. One group claims, "Taxation is too high, as it deters investors," while the second argues, "Taxation is too low, as education and social security are underfunded." There are interests and basic political outlooks behind each definition of the taxation problem, and the solutions implied point in opposite directions: reduce taxation for the higher income groups – or raise it. The first problem definition is neo-liberal, the second is social democrat.

Citizens should be aware of both. The policy cycle model is a tool that helps citizens to identify and judge political decision makers' efforts to solve the society's problems.

1.2 Democracy

1.2.1 Basic principles

In Abraham Lincoln's famous quotation (1863), democracy is "government of the people, by the people, for the people"; the three definitions can be understood as follows:

- "of": power comes from the people – the people are the sovereign power that exercises power or gives the mandate to do so, and whoever is part of authority may be held responsible by the people;
- "by": power is exercised either through elected representatives or direct rule by the citizens;
- "for": power is exercised to serve the interests of the people, that is, the common good.

These definitions can be understood and linked in different ways. Political thinkers in the tradition of Rousseau insist on direct rule by the citizens (identity of the governed and the government). The people decide everything and are not bound by any kind of law. Political thinkers in the tradition of Locke emphasise the competition between different interests in a pluralist society; within a constitutional framework, they must agree on a decision that serves the common good.

No matter how long the democratic tradition is in a country and how it has developed it cannot be taken for granted. In every country, democracy and the basic understanding of human rights have to be permanently developed to meet the challenges that every generation faces. Every generation has to be educated in democracy and human rights.

1.2.2 Democracy as a political system

Core elements of modern constitutional democracies include:

- a constitution, usually in written form, that sets the institutional framework for democracy protected in some countries by an independent, high court; human rights, usually not all, are protected as civil rights;
- human rights are referred to in the constitution and then relegated to civil rights as guaranteed constitutionally. Governments that have signed human rights conventions are obligated to uphold the range of rights they have ratified, regardless of whether they are specifically referred to in the constitution;
- the equal legal status of all citizens: all citizens are equally protected by the law through the principle of non-discrimination and are to fulfil their duties as defined by the law.
- universal suffrage: this gives adult citizens, men and women, the right to vote for parties and/or candidates in parliamentary elections. In addition, some systems include a referendum or plebiscite, that is, the right for citizens to make decisions on a certain issue by direct vote;
- citizens enjoy human rights that give access to a wide range of ways to participate. This includes the freedom of the media from censorship and state control, the freedom of thought, expression and peaceful assembly, and the right of minorities and the political opposition to act freely;
- pluralism and competition of interests and political objectives: individual citizens and groups may form or join parties or interest groups (lobbies), non-governmental organisations, etc. to promote their interests or political objectives. There is competition in promoting interests and unequal distribution of power and opportunities in realising them;
- parliament: the body of elected representatives has the power of legislation, that is, to pass laws that are generally binding. The authority of parliament rests on the will of the majority of voters. If the majority in a parliamentary system shifts from one election to the next, a new government takes office. In presidential systems the head of government, the president, is elected separately by direct vote;
- majority rule: the majority decides, the minority must accept the decision. Constitutions define limits for majority rule that protect the rights and interests of minorities. The quorum for the majority may vary, depending on the issue – for example, two-thirds for amendments to the constitution;
- checks and balances: democracies combine two principles: the authority to exercise force rests with the state, amounting to a "disarmament of citizens".[5] However, to prevent power of force to turn into autocratic or dictatorial rule, all democratic systems include checks and balances. The classic model divides state powers into legislation, executive powers, and jurisdiction (horizontal dimension); many systems take further precautions: a two-chamber system for legislation, and federal or cantonal autonomy, amounting to an additional vertical dimension of checks and balances (such as in Switzerland, the USA or Germany);
- temporary authority: a further means of controlling power is by bestowing authority for a fixed period of time only. Every election has this effect, and in some cases, the total period of office may be limited, as in the case of the US president, who must step down after two four-year terms of office. In ancient Rome, consuls were appointed in tandem, and left office after one year.

1.2.3 A misunderstanding of human rights and democracy

Democracy is based on the standards and principles of human rights. Human rights are sometimes misunderstood as a system in which the individual enjoys complete freedom. This, however, is not the case.

5. There is a notable example in which the principle of disarming citizens is modified, namely the USA.

Human rights recognise individual rights and liberties, which are inherent in being human. However, these rights are not absolute. The rights of others must also be respected, and sometimes there will be conflicts between rights. Democratic processes help to set up processes that facilitate the freedom of people, but also set necessary limits. In an EDC/HRE class, for example, a discussion is held. To give all students the opportunity to express their opinion, speaking is rationed, maybe quite strictly. For the same reason, speaking time is limited in parliamentary debates or TV talk shows.

Many rules in the highway code limit our freedom of movement: speed limits in town, having to stop at red traffic lights, etc. Clearly these rules are in place to protect people's life and health.

Democracy gives more freedom to the people, and also to individuals, than any other system of government – provided it is set in an order, that is, an institutional framework, and implemented as such. To function well, democracy relies on a strong state that exercises the rule of law and achieves an accepted degree of distributive justice. A weak state, or weak rule of law, means that a government is not able to carry out its constitutional framework and laws.

1.2.4 Strengths and weaknesses

Broadly speaking, the different types of democracies share some strengths and weaknesses including the following.

a. Strengths of democracies

- Democracy provides a framework and means for civilised, non-violent conflict resolution; the dynamics of conflict and pluralism support the solution of problems.
- Democracies are "strong pacifists" – both in their societies and in international politics.
- Democracy is the only system that facilitates an exchange of political leadership without changing the system of government.
- Democracies are learning communities that can accommodate human errors. The common good is defined by negotiation, not imposed by an autocratic authority.
- Human rights reinforce democracies by providing a normative framework for political processes that is based on human dignity. Through ratification of human rights treaties, a government can extend to its citizens "promises" that maintain personal liberties and other rights.

b. Problems and weaknesses

- Parties and politicians tend to sacrifice long-term objectives for success in elections. Democracies create incentives for short-sighted policy making, for example at the expense of the environment or later generations ("muddling through").
- Government for a people is government within the confines of a nation state. Increasing global interdependence, such as in economic and environmental developments, limits the scope of influence of democratic decision making in a nation state.

1.2.5 Conclusions

Democracies depend on their citizens to what extent the strengths of democracies are unfolded and their weaknesses are kept in check. Democracies are demanding systems, depending on their citizens' active involvement and support – an attitude of informed and critical loyalty; as Winston Churchill (1947) put it, "Democracy is the worst form of government except all those other forms that have been tried from time to time."

Both in established and in young democratic states, EDC/HRE contributes decisively to the political culture that democracies must be rooted in to thrive and survive.

1.3 Democratic governance of schools

1.3.1 School – a micro democracy?

Education for democratic citizenship and human rights education (EDC/HRE) is based on the core principles of teaching through, about and for democracy and human rights in school. School is conceived as a micro-community, an "embryonic society"[6] characterised by formal regulations and procedures, decision-making processes, and the web of relationships influencing the quality of daily life.

Is school then to be conceived as a miniature-size democracy? A glance at the list shows that schools are not small states, in which elections are held, teachers enact like governments, head teachers resemble presidents, etc. Therefore the question may be dismissed as rhetorical. So what can schools do for EDC/HRE?

1.3.2 Democratic school governance: four key areas, three criteria of progress

Elisabeth Bäckman and Bernard Trafford, head teachers in Sweden and the UK and authors of the Council of Europe manual "Democratic governance of schools",[7] have explored this question in depth. Schools, they argue, require both management and governance. School management is school administration – for example, the implementation of legal, financial and curricular requirements. The relationship between the head teacher and students is hierarchical, based on instruction and order. School governance, on the other hand, reflects the dynamics of social change in modern society. Schools need to interact with different partners and stakeholders outside school, and to answer problems and challenges that cannot be foreseen. Here, all members of the school community, including first and foremost the students, have an important role to play. The members of the community interact, negotiate and bargain, exercise pressure, make decisions together. No partner has complete control over the other.[8]

Bäckman and Trafford suggest four key areas for democratic school governance:

- governance, leadership and public accountability;
- value-centred education;
- co-operation, communication and involvement: competitiveness and school self-determination;
- student discipline.

Bäckman and Trafford apply three criteria based on the Council of Europe's three basic principles of EDC/HRE, to measure progress in these key areas:

- rights and responsibilities;
- active participation;
- valuing diversity.

1.3.3 Teaching democracy and human rights through democratic school governance

Bäckman and Trafford provide a detailed set of tools to meet the task of teaching and living out democracy and human rights in the whole school. Students experience democratic participation in school, but schools remain institutions for education; they are not turned into would-be mini-states although they are mini-societies.

6. See Dewey J. (2007), *The School and Society*, Cosimo, New York, p. 32.

7. Bäckman E. and Trafford B. (2007), *Democratic Governance of Schools*, Council of Europe, Strasbourg.

8. Ibid., p. 9.

2. Children's rights and the right to education[9]

Children's rights are comprehensively protected by a wide-ranging set of international and regional instruments spanning human rights, humanitarian and refugee law. Children benefit from the rights contained in general treaties. In addition, a number of specialist instruments have been created to accord extra protection to children given their particular vulnerabilities and the importance to society as a whole in ensuring the healthy development and active participation of its young members.

The European Convention on Human Rights ("the Convention") contains many provisions to protect the rights of children, for instance Protocol 1, Article 2, the "right to education". However, the overarching framework for children's rights is the 1989 UN Convention on the Rights of the Child (CRC). This was the first treaty specifically concerned with the rights of children and marked an important shift in thinking towards a "rights-based approach" which held governments legally accountable for failing to meet the needs of children. The CRC created a new vision of children as bearers of rights and responsibilities appropriate to their age rather than viewing them as the property of their parents or the helpless recipients of charity.

Children's rights cover every aspect of the lives of children and adolescents and can be broken down into the following main categories:

- survival rights: the right to life and to have the most basic needs met (for example, adequate standard of living, shelter, nutrition, medical treatment);
- development rights: the rights enabling children to reach their fullest potential (for example education, play and leisure, cultural activities, access to information and freedom of thought, conscience and religion);
- participation rights: rights that allow children and adolescents to take an active role in their communities (for example, the freedom to express opinions, to have a say in matters affecting their own lives, to join associations);
- protection rights: rights that are essential for safeguarding children and adolescents from all forms of abuse, neglect and exploitation (for example, special care for refugee children and protection against involvement in armed conflict, child labour, sexual exploitation, torture and drug abuse).

Education is viewed both as a human right in itself and an indispensable means of realising other human rights. An educational system that embraces a rights-based approach will be better positioned to fulfil its fundamental mission to secure high-quality education for all.

Article 26 of the Universal Declaration of Human Rights (UDHR) stipulates:

> (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.

9. Author: Felisa Tibbitts (2009). Remarks of Felisa Tibbitts, prepared for the Council of Europe's Evaluation Conference of the European Year of Citizenship through Education, 27-28 April 2006, Sinaia, Romania.

As an extension of some of the ideas first articulated in the UDHR, Article 28 of the CRC defines education as a right and Article 29 comments that education should assist the child in developing her or his "personality, talents and mental and physical abilities to their fullest potential".[10]

Both the CRC and the UDHR recognise that one of the purposes of schooling is to develop respect for human rights and fundamental freedoms. Certainly, to truly understand and promote human rights, one has to live them out in relation to others. This involves not only learning about human rights, but also to live in and through human rights. Thus a human rights-based approach (HRBA) to schooling includes the opportunity to learn about and practise human rights values and framework in the classroom. Schools that are reflective of children's rights are centred on the human dignity of children.

The right to education is intended to be implemented and enjoyed by all – regardless of ability, race, ethnicity, religion, gender, nationality, sexual preference, class, or any other identifying factor. In addition, such an education – as defined by the CRC – must be structured in a way that respects the dignity and fundamental human rights of students.

A key principle that is central both to human rights and the HRBA is non-discrimination. In the schooling sector the ramifications are manifold, including equal access to quality education with special attention to vulnerable or marginalised groups.

UNESCO's Child Friendly Schools initiative and HRBAs to schooling want to implement the CRC in and through education. To be able to use an HRBA we need to know more about human rights and child rights, as well as the implications for educational thinking, planning, and evaluation. It forces us to ask questions such as:

- Who is not getting educated? Where are they, and why are they excluded?
- Who should do what to protect, promote and fulfil the right to education?
- Whose capacity, in what, needs to be developed to ensure the right to education?
- Who has to do what to ensure this right and how can partnerships assist in this process?

Principle 1. Express linkages to rights

Questions for us: Are our educational efforts linked expressly to human rights? Do these efforts include the full range of human rights? Do the human rights that are explored in depth have genuine relevance for needs and issues in our communities, or can these connections be made? Are we willing to move beyond our personal "zone of comfort" in linking our work to human rights values?

Principle 2. Accountability

Do those of us who are government representatives or are employed by the state see ourselves as accountable for ensuring education for human rights? In what ways are we accountable? How can children and their guardians ensure such accountability?

Principle 3. Empowerment and participation

Let us think for a moment about those we feel responsible towards in terms of guaranteeing education for human rights. Have we incorporated the ideas of all those who are affected by our policies and activities? Who is absent during our decision-making meetings who has a stake in our conversation? If they are not here, or not involved in conversations back home, how can we bring them to the table? How can we facilitate their points of view on the when, how, who and what of education for democracy and human rights?

10. The right to education is referenced in numerous United Nations and human rights documents including the International Covenant on Economic, Social and Cultural Rights (Article 14) and the Convention on the Rights of the Child (Articles 28 and 29). Other key declarations, general comments and documents have expanded on the right to education, including the World Declaration on Education for All (Articles I, III, IV, VI, VII), the Dakar Framework for Action, and Education for All.

Principle 4. Non-discrimination and attention to vulnerable groups

Finally, and in relation to the last point, who are the groups that are least likely at the present time to benefit from our educational programming, and how can we help to ensure their participation? The very groups that have their human rights denied on a daily basis – the marginalised, the vulnerable, the discriminated against – are the ones who will benefit most from our educational efforts. How can we identify them, reach out to them, and create educational programmes that are genuinely meaningful for them?