Building Human Rights Communities in Education

He Whakatū Tika Tangata-a-Iwi Whānui

Amnesty International
Development Resource Centre
Human Rights Commission
Office of the Children’s Commissioner
Peace Foundation

May 2007
Whakatiahotiaho ra
E te ropu rangatahi e
Ko te kaupapa o te maramatanga
Kia rite ki nga ihi o te ra
Shine forth
Young ones
With enlightenment
As the rays of the sun

This report has been produced by a coalition of Amnesty International (NZ), the Development Resource Centre, the New Zealand Human Rights Commission, the Office of the Children’s Commissioner, and the Peace Foundation – sponsors of Building Human Rights Communities in Education Initiative.

http:www.humanrightsined.org.nz

We express our appreciation to the following early childcare education centres and schools for their open and generous participation in the baseline study – Motu Kairangi Te Kōhanga Reo, Nayland College, Glenview Primary School, Ōpotiki College, Otūmoetai Intermediate School, Pompallier Catholic College, St Francis Whānau Aroha Centre, Selwyn College, Waimea College, and Wainuiomata High School.

Cover image: Children at Grey Lynn Primary School, Auckland. Photograph by Sylvie Whinray, APN

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"Human Rights are vital to peace, security and sustainable development worldwide. Poverty, conflict, violence and terrorism flourish where human rights are denied."

Mana ki Te Tangata / The New Zealand Action Plan for Human Rights

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**Foreword**

**He Kupu Kau**

This publication introduces the concept of early childhood education centres and schools as human rights communities.

By human rights communities we mean places where children and young people know their rights, acknowledge their responsibilities, and respect the rights of others.

In this model the right to education for every child and young person is fully realised, learning is ensured, individuality and diversity are respected and there is freedom from violence, bullying and harassment.

Early childhood education services and schools that build human rights communities enable young people to leave school confident in their ability to live, learn and work in their own communities throughout New Zealand and around the world. They encourage young people to be confident, proud and secure of their identity and to respect and value the diversity and difference of others.

Building human rights communities in education requires making explicit in legislation, in policies, and in their implementation, the human rights values, principles and statements set out in the Universal Declaration of Human Rights.

In New Zealand we have long recognised that education is essential for the full development of human potential, that it provides us with the means to look after ourselves and to participate actively in our communities. In reviewing how well New Zealand was delivering on the right to education, the Human Rights Commission found a wide range of educational opportunities for children and a high percentage of New Zealand children performing very well by international standards in reading, mathematics and science.
However, the Commission also found that:

- formal and informal costs of education create barriers at all levels
- participation and success rates for some groups are disproportionately low
- standards vary
- discrimination, bullying and harassment persist
- there is no systematic human rights education.

The *New Zealand Action Plan for Human Rights / Mana ki te Tangata* identified children and young people as particularly vulnerable to human rights abuses. Outside the home, early childhood centres and schools are the most important places for realising their rights.

Education under-achievement in this country parallels entrenched and persistent social and economic inequalities.

Following publication of the Action Plan in 2005 five organisations undertook to promote the concept of human rights communities in education. We started with research to identify the extent to which early childhood education centres and schools are already explicitly incorporating human rights values, principles and standards in how they work.

This publication presents the results of that research and highlights examples of best practice in early childhood education and in primary and secondary schools. It also identifies international examples which are now providing evidence of the impact of a human rights-based approach on students’ participation and achievement in education.

In the absence of a clear legislative mandate, some early childhood education centres and schools are successfully using human rights approaches to tackle the barriers that deny too many of our children and young people their right to effective education. These initiatives are ad hoc rather than part of a comprehensive national strategy.
In the 21st century, New Zealand must ensure that the right to education is realised for each and every one of our children and young people. Building human rights communities in education is a necessary step to securing that right.

Ced Simpson  
Executive Director  
Amnesty International

Rosslyn Noonan  
Chief Commissioner  
Human Rights Commission

Cindy Kiro  
Commissioner for Children

Tim O'Donovan  
Director  
Development Resource Centre

Marion Hancock  
Director  
Peace Foundation
Introduction
Te Whakatūranga

Two developments have put the spotlight on the right to education in New Zealand. In 2002 Amnesty International approached human rights organisations and educators to propose a joint project to support the development of New Zealand schools as “human rights communities”, where human rights principles were reflected in both the formal and informal curriculum. In 2003, *He Tāpapa Mātauranga, the Right to Education* was distributed by the Human Rights Commission as one of a series of discussion papers in the New Zealand Action Plan for Human Rights consultation process. Submissions on the discussion document and information gathered from the national consultation process contributed to a status report on the right to education in New Zealand (20041).

The report found that while New Zealand was successfully ensuring education was available, improvement could be made to ensure education promoted, respected and fulfilled the country’s human rights aspirations and obligations². As a consequence the NZ Action Plan for Human Rights (2005) proposed a series of priorities for education.

In 2006 a coalition of Amnesty International, the Development Resource Centre, the Human Rights Commission, the Office of the Children’s Commissioner, and the Peace Foundation commissioned a baseline study to gather information about human rights education (HRE) in early childhood education (ECE) centres and schools in New Zealand.

Drawing on interviews with agencies involved with HRE, case studies of ECE centres and schools, a mail-out survey and a review of literature, the study analysed the understanding and practice of HRE and the extent to which centres and schools constituted “human rights communities” understood, promoted and respected human rights.

The study found a range of government and non-government initiatives in New Zealand contributing to improved human rights for children and young people in education. It also found that these initiatives tended to address aspects of the education experience only, were relatively ad hoc, and were not consistent across the nation.

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2 Right to Education Framework He Tāpapa Mātauranga (Appendix 2)
International programmes in Canada, England and Ireland are relevant to New Zealand\textsuperscript{3}. Extensive research carried out on these initiatives has found that when human rights are central to the whole school, students show higher self-esteem, are more accepting of ethnic minority children, more optimistic about their future, show improved behaviour and an increased respect for the rights of all. It also found that more time is spent on teaching, resulting in an increase in student achievement.

This booklet introduces the concept of human rights communities in education, highlights challenges to the realisation of the right to education in New Zealand, identifies the extent to which ECE centres and schools intentionally, explicitly and systematically ensure the human rights of those involved in education, and proposes a way forward.

\textsuperscript{3} Children’s Rights Centre, University College of Cape Breton, Nova Scotia, Canada
http://discovery.uccb.ns.ca/children/
Recommendations
Ngā Tono Whakatau

Those involved in education in New Zealand:

1. Recognise and act on their responsibility to ensure early childhood education centres and schools explicitly meet New Zealand’s human rights obligations.

Early Childhood Education Centres and Schools:

2. Develop a whole centre/school approach to human rights-based education in which human rights are integrated throughout the formal curriculum, the teaching and learning environment, and the school organisation.

3. Identify those practices that contribute to the integration of human rights in their centres / schools, and submit these to the Building Human Rights Communities in Education database to be publicly available.

Ministry of Education:

4. Amend the National Education Guidelines to make explicit New Zealand’s obligation to provide education that conforms to human rights standards.

5. Work with other agencies to ensure human rights concepts and practices are integrated into all aspects of education including,

   5.1 policy and legislation development and implementation
   5.2 the learning environment
   5.3 curriculum principles, values, key competencies and learning areas
   5.4 teaching and learning processes
   5.5 education and professional development of principals, teachers and other education staff.
“There is an intensity of personal involvement in a human rights community. It chooses to stay together despite the personal and communal stresses and tensions because of a belief in a greater goal.”

Motu Kairangi Te Kohanga Reo

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**Human Rights In and Through Education**

**Te Tika Tangata-a-Mātauranga**

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 26 of the Universal Declaration of Human Rights*

All children, young people and adults have the human right to benefit from an education that will meet their learning needs in the best and fullest sense, an education that includes learning to know, to do, to live together and to be⁴.

Rights and responsibilities are reflected through treaties, legislation, and through relationships.⁵ The UN Committee on Economic, Social and Cultural Rights maintains that the right to education is “an indispensable means of realising other human rights”.⁶ As such it

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straddles the division between civil and political rights and economic, social and cultural rights.\(^7\)

All involved, (government, non-government, teacher education institutions, unions and professional organisations, student and parents’ associations, national human rights institutions, business communities, religious leaders, media, tangata whenua, minority ethnic groups), are obliged to protect and defend the human rights of children and young people in education.

In New Zealand there are specific challenges to the full realisation of these rights:

1. *The right to free education*. Informal and formal costs of education create barriers at all levels.

2. *The full realisation of the right to education for specific groups* such as Māori, Pacific peoples, disabled people and those from poor communities. The participation and success rates for these groups are disproportionately low.

3. *The right of the child to education regardless of legal status*. This right is denied to children of parents without official immigration status.

4. *The right to an acceptable standard of education*. This varies, particularly for disabled children and young people, those in isolated schools and those from low socio-economic communities.

5. *The right of children to “enjoy his or her own culture, to profess his or her own religion, or to use his or her own language”*\(^8\) in high quality education.

6. *The right to be safe from discrimination*, bullying and harassment. Certain children, young people and adults (due to race, disability, sexual orientation and sex) are particularly vulnerable.


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\(^8\) Article 30, United Nations Convention on the Rights of the Child  
One key finding reached by the nationwide review of human rights was the extent to which poverty undermines basic human rights in this country. The Ministry of Education’s *Best Evidence Synthesis* details the influences of community and family on children’s achievement and comprehensively demonstrates that family attributes, family processes and community factors have a direct impact on learning.\(^ {10} \)

The inaugural *State of Education in New Zealand (2006)* report\(^ {12} \) confirms the connection between economic and social factors and a child or young person’s ability to engage in and benefit from education.

Further research on children in early childhood centres and schools by the PPTA highlighted the broad spectrum of economic and social issues facing decile 1 school communities.\(^ {13} \)

The combination of ethnicity, poverty and educational disadvantage poses a severe risk to social cohesion in this country. As summarised by one research paper; “not all students are having their needs adequately provided for and many are not just simply ‘falling through the cracks’ but are in a sense, being inadvertently pushed through the cracks.”\(^ {14} \)

International experience shows the positive impact of collaborative human rights education programmes that involve both obligatory and aspirational strategies\(^ {15} \)\(^ {16} \) and that move beyond

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\(^ {12} \) Key Indicators used in the *State of Education* report include: Participation, accessibility, teaching practice, teacher qualification, foundation knowledge, student engagement, school-leaving qualifications, and transition to tertiary.

\(^ {13} \) Research shows that in Decile 1 schools: large numbers of students need breakfast; there is significant abuse in the home; many are unable to afford basic school equipment; there are high levels of substance abuse; large numbers of students work for family income; there are lower educational expectations in the families and students; there are high levels of health-related problems due to poor diet; there are high levels of family stress; overcrowded homes; high incidence of student pregnancy; high incidence of learning and behaviour problems; relatively high transience; and a high proportion of students from broken homes, single parent families and foster care families. *Submission on Making a Bigger Difference for all Students, Ministry of Education, Schooling Strategy Discussion Document* New Zealand Post Primary Teachers’ Association: Wellington 2004


\(^ {15} \) Tomaševski K “Human Rights in Education as prerequisite for Human Rights Education” *Right to Education Primers* No. 4: Gothenburg 2001; 44.

the rhetoric of children’s rights to the mainstreaming of a human rights perspective into all public policy. 17

Initiatives implemented over the past decade indicate a move in this direction. The Schooling Strategy goal “All students achieving their potential”, for example, sets out three priorities: all students experience effective teaching; children’s learning is nurtured by families and whānau; and practice is evidence-based. The practice of human rights in early childhood services and schools has the potential to contribute to this public policy. 17

Professional development has been critical in changing educational pedagogies, and it is likely to be the key to developing an educational workforce equipped to ensure education is human rights-based. 18 19 20

Human Rights Education and the Treaty of Waitangi
Te Mātatau Tika Tangata me Te Tiriti o Waitangi

Much custom, lore and practice that guides tāngata whenua is consistent with international human rights.


It concluded that Treaty rights and human rights may be approached as complementary concepts. Both govern relationships among people in New Zealand and between peoples and the Crown. The Treaty and human rights form part of New Zealand’s constitutional framework, and affect how public officials should conduct themselves. Neither group of rights is set in stone. Instead both have evolved over time and will continue to evolve. At times there will be conflict between rights but resolving such conflicts through negotiation is a feature of dynamic, democratic societies.  

Māori will often choose to refer to their Treaty rights rather than their human rights, even when both frameworks uphold the same issue. Given the autonomy to do so, tāngata whenua will connect human rights with a Māori world view. The _Draft Charter of the Rights of the Māori Child Te Mana o te Tamaiti Māori_ published in 2002 by (the then) Early Childhood Development is an example. The ethos of this charter is that “the Māori child, like all other children around the world:

- has human rights which are the basis of freedom, justice and peace
- needs special care and attention
- grows up best within a loving whānau
- needs legal and other protection

http://www.hrc.co.nz/hrc/worddocs/67479%20HUMAN%20R%85HTS%20TREATY%20BO.pdf

• will flourish in an environment that acknowledges and respects their cultural values.”

The cornerstone of the Charter is the development of a cultural context, a whakapapa / genealogy, for human rights. In this case the genesis is that of *Te Whariki*, the Ministry of Education’s early childhood curriculum policy statement.
“Perhaps the greatest testimony is that in an area of a lot of graffiti and vandalism, this place has never been touched.”

St Francis Whānau Aroha Centre

The Baseline Study: Summary of Findings
Te Mātau Pūtake: He Kohikohi nga Māra

A baseline study was carried out during 2006 to gather information about human rights education in early childhood education centres and schools in New Zealand.\(^{23}\)

In summary the research found:

- In addition to the regulation, funding and provision of ECE services and primary and secondary schooling there are a number of government and nongovernment initiatives in New Zealand that contribute to the realisation of the right to education.

- While participant early childhood education centres and schools had a general understanding of human rights based education, and while specific practices could be aligned with human rights principles, they were not articulated as such.

- Of the education sectors, the early childhood sector through the national curriculum Te Whāriki reflected a more deliberate and comprehensive approach toward the creation of a human rights environment. Best practice in early childhood education centres was evidenced by those that consistently demonstrated the principles and strands of Te Whāriki.

- The opportunities presented by the developing draft New Zealand Curriculum are significant.

- Characteristics of participant early childhood education centres and schools that demonstrated best human rights education practice included the following:
  - A whole of centre/school approach – students, teachers, leaders, managers and governors model human rights.

\(^{23}\) Ako Consultancy – Jo and Graham Cameron.
- a positive and active relationship with the centre/school community
- members of the centre/school parent and whānau community are supported to understand, and encouraged to model, human rights
- the centrality of community and whānau to the strategic direction, priorities, planning and resourcing of the school/service, such as Playcentre, and Te Kōhanga Reo
- participation of children and young people in decision-making
- encouragement of children and young people to be outwardly-focused, on local, national and global issues
- interweaving of human rights education throughout the whole curriculum
- innovative approaches to student management such as restorative justice principles, peer mediation, student engagement initiatives, consistently reinforced across the whole school community
- physical environment that reflected and encouraged diversity and learner-centeredness

• There is a lack of specific human rights resources available. Most centres/ schools rely on resource materials that are developed and provided centrally in order to implement the planned curricula. Only a few of the ECE centres and schools involved in the baseline study could identify resources that could support the delivery of HRE

• If there was a common feature to centres / schools it was that they were driven by influential and passionate individuals.
Case Studies
He Kete Noa

The ten case studies in this report provide examples of early childhood education centres and schools that implement aspects of a human rights-based education community. The case studies include situations where regular activities are approached creatively, and those that involve new and innovative practices that could be considered as international exemplars.

It is anticipated that most centres / schools would be able to relate to components of these case studies and be encouraged to develop their own initiatives to build human rights communities in education.

Case Study 1: Motu Kairangi Te Kōhanga Reo, Wellington

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<tr>
<td>Te Kōhanga Reo</td>
<td>18</td>
<td>Māori</td>
<td>2002</td>
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- Human rights-based education can address communal rights, not just individual rights
- Human rights communities create choices for students, staff and management
- Human rights communities are self-critical and solution-focused

In 1982 the Kōhanga Reo movement became a champion for economic, social and cultural human rights for Māori children and their whānau/family. The explicit statement of the accountability of the individual to the community gave a communal lens to human rights that was unique at that time. Te Korowai describes these human rights in five principles:

Principle 1: It is the right of the Māori child to be raised in the Māori language within the bosom of the whānau.

Principle 2: It is the right of the whānau to nurture and care for the mokopuna/children and grandchildren.

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24 Te Kohanga Reo (language nest); whānau (family); mokopuna (grand/children); hapū (clan)
25 Philosophy of Te Kohanga Reo: [http://www.kohanga.ac.nz/principles.html](http://www.kohanga.ac.nz/principles.html)
**Principle 3:** It is the obligation of the hapū/ clan to ensure that the whānau is strengthened to carry out its responsibilities.

**Principle 4:** It is the obligation of the iwi / tribe to advocate, negotiate and resource the hapū and whānau.

**Principle 5:** It is the obligation of the Government under Te Tiriti o Waitangi to fulfil the aspirations of the Māori people for its future generations.

Motu Kairangi Te Kōhanga Reo is located within a community hub that includes a playcentre, a community centre and hall, an art club and a public play area. It was part of the beginnings of kōhanga reo. It opened in 1982 in borrowed rooms and after eleven years, and with assistance and support from Pākehā community groups, Motu Kairangi moved into its own building. Motu Kairangi staff believe that human rights includes the ability to make choices, and promotes this by welcoming tamariki / children of all ethnicities to learn Māori language and culture. Whānau constitute the management of the kōhanga reo. Kaiako are informally and formally involved in all decision-making. Kōhanga reo are essentially whānau centred. Whānau are involved in the development and use of the curriculum through their curriculum collective.

The Kōhanga Reo movement that Motu Kairangi is part of is, at its most basic, about whānau coming together, united by a passion for their tamariki to learn Māori language and culture. Motu Kairangi has demonstrated a commitment to, and growing understanding of, the human rights of their community for over 24 years.

**Case Study 2: St Francis Whānau Aroha Centre, Rotorua**

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<td>European/Pākehā 59%, Māori 33%, Other 7%</td>
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- Human rights-based education provides a framework to understand community needs
- Human rights-based education relies on good planning
- Human rights-based education transforms student, staff, management and community expectations of life
- Human rights communities involve and are guided by the whole community

Funded through the Waiapu Trust, the St Francis Whānau Aroha Centre is a free early childhood education service with a family support centre attached. While St Francis would
not have articulated its goals in terms of human rights, it is clear that the right to education is the first consideration, with its philosophy “to provide affordable childcare to anybody”.

Referrals are regularly made to the Centre from social service agencies. These children often have high needs. Programmes are aimed at ensuring that all members of the centre respect and value each other. Through restorative methods of conflict resolution, children learn “how to interact peacefully with other children,” The centre works with whānau and children to ensure programmes and resources, such as Wāhi Patu Kore/Smackfree Zone, are relevant and accessible.

Whānau and community involvement in the planning of programmes is encouraged as is parental responsibility. Parents are encouraged to stay and be involved during the day. The centre sees this as a social needs wrap-around service to whānau.

Staff say getting the community to feel comfortable in the centre environment has been challenging, but one testimonial of their success is that “in an area of a lot of graffiti, a lot of vandalism, this place has never been touched”.

**Case Study 3: Glenview Primary School, Hamilton**

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<td></td>
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<td>Māori 35%</td>
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<td></td>
<td>Pacific 50%</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>Other 7%</td>
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- Human rights-based education is *for whānau*
- Human rights-based education can be *directive*
- Human rights communities are *consistent* in the application of their values

The focus of Glenview Primary School is “respect for ourselves; respect for others; respect for learning; and respect for the world.” It is assumed that children have the maturity to be able to take ownership for their behaviour, relationships and needs. Accordingly the school values what the children bring to it, and this is considered in the planned and assessed curricula.

Each year parents and caregivers are asked to inform Glenview of their expectations of the school. The religious affiliations of many in their local community, for example, are recognised as an important component of the school’s values programme.

Priority is given to the well-being of the whole child, driven by a philosophy that in order to be successful learners children need to be “building resilience and self-efficacy”. The school
acts as a locus for public health activity in the community and is committed to being a healthy school. The school is engaged with whānau, regularly giving public health and child safety advice to parents and ensuring their involvement in the school community. In 2005 the school gained support through a Pasifika Initiative that funded home-school partnerships.

The emphasis on partnership is reflected by the school. Adult role models for boys and girls are sought out and encouraged to be involved in the school. An outstanding kappa haka group and excellent music programme give the school and community an opportunity to showcase this relationship.

**Case Study 4: Otūmoetai Intermediate School, Tauranga**

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<tr>
<td>Other</td>
<td>7%</td>
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- Human rights communities are **future oriented**
- Human rights communities are a **leader** in their whole community
- Human rights communities **self-reviewing**

In 2004 questionnaires were sent to over 1,300 past and present Otūmoetai Intermediate School students to gather information that would help create a school vision. This initiative was motivated by research that showed that effective schools are ones that are galvanised around shared goals and values.

This vision was developed in consultation with students, and student expectations were discussed within the school, among students, teachers, parents, and peers. Initiatives have been developed to realise the vision such as Costa’s “Habits of Mind” to develop higher level thinking, a **Speak Up** campaign to address bullying, an **Achievement Recognition** programme recognising citizenship along with sporting, academic and cultural achievements, and moving from a punitive to a positive discipline approach with a **Redirection Programme**.

Beyond the school, Otūmoetai is committed to the journey of a student through a schools’ cluster that includes six contributing schools, the Intermediate school and Otūmoetai College. This cluster seeks to identify the desired character and values for a graduating Year 13 student. The college and intermediate schools are aligning their strategic plans, and aim to do so with the contributing schools.
**Study 5: Nayland College, Nelson**

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- Human rights-based education uses the opportunities afforded by the curriculum
- Human rights communities are safe places for students to be themselves
- Human rights communities are externally focused

Students nurtured in a safe and consistent environment is known as the ‘Nayland Way’. The school considers that its major role in the community is “turning out students who are good citizens”.

The school is known as “the friendly school” and for fostering diversity and tolerance. Human rights are inherent in this approach, and are demonstrated in the range of groups that have sprung up such as a homosexual rights group, CHOGM/Youth UN\(^{26}\), SENCO\(^{27}\), and Amnesty International groups. Human rights are also demonstrated in the strategic initiatives in the school, such as the establishment of a programme for international students, and a ready access for students to management, peer mediators, and student council.

A commitment to diversity and tolerance is exemplified in the Social Studies programme that is extended as an inter-disciplinary subject to Year 13. The Social Studies programme offers students an opportunity to learn about and debate human rights. The discussion format allows open debate, and contributes to the flexibility of the curricula. (Researchers observed a session, for example, in which the subject of discussion was the research focus – the extent to which the school reflected a ‘human rights community’.)

**Case Study 6: Ōpōtiki College, Easter Bay of Plenty**

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<th>Type</th>
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<td></td>
<td></td>
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<td></td>
<td>Other</td>
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- Human rights communities learn from other communities

\(^{26}\) The United Nations General Assembly to the Model Youth Commonwealth Heads of Government Meeting

\(^{27}\) Special Educational Needs Coordinator
• Human rights communities use **simple**, easy to understand processes
• Human rights communities seek to **restore** relationships

Ōpōtiki is now a ‘Restorative School’. In the past however, it had a high number of suspensions and stand downs, largely in response to the prevalence of drugs in the community which was having an impact on the school. By becoming involved in the ‘Student Engagement Initiative’ the school has committed to restorative justice principles.

Being a restorative school has involved professional development for all in the school community and consistent application of the restorative justice principles by teachers, managers, governors and students. In the first six months of the 2006 school year there were no suspensions or stand-downs. The detention system has been overturned and, more importantly, it appears that students’ emotional intelligence has developed.

Up to August 2006 there were ten restoration conferences between the school, whānau and student which the previous year would have resulted in the same number of suspensions. Underpinning the new system is a school values education programme called the “Cornerstone Values”. Each term one value is highlighted, and becomes the key word for the school community. When the school visit was undertaken the key word was ‘Responsibility’, promoted in homework sheets, newsletters, displays in library and the staff room, and the local media. The promotion of common values gives a base point when behaviour modification is desired.

The principal said that “without taking up too much of our time it has had quite a big impact”.

**Case Study 7: Pompallier Catholic School, Whangarei**

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<td></td>
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<td>Māori 19%</td>
<td></td>
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<td></td>
<td></td>
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<td></td>
<td>Other 13%</td>
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• Human rights-based education is **internationally aware**
• Human rights-based education encourages **dialogue with students**
• Human rights-based education addresses **real life** issues
• Human rights communities **debate** differences in world view and clash of human rights, rather than avoiding conflict
Pompallier Catholic College is a special character school with a reputation for good academic achievement, a family-oriented philosophy and an open door to a diverse, socially contributing student population.

Staff and management believe this is a result of explicit connections made between the school’s commitment to the Marist philosophy of good scholars, good Christians, and good citizens. They endeavour to work with students and the wider community to “live in harmony”, or more specifically, restoring and maintaining relationships between diverse individuals with differing needs.

The intersection of faith, knowledge and personal opinion is exemplified by the religious education classes which are compulsory and aim to encourage students to engage with issues of ethics, human rights, and social justice. At an observed session it appeared that an environment had been created that enabled an open space for debate, and encouraged critical reflection. The discussion reflected on the decision of Mark Inglis’ climbing party on Mount Everest in May 2006 to leave a dying climber, and required students to understand and apply human rights thinking in a specific and contemporary way. The teacher did not promote a particular answer.

The environment at Pompallier is further enhanced by a student management system that is based on a restorative justice conference system.

Case Study 8: Selwyn College, Auckland

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<th>Type</th>
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<th>Decile</th>
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<td>2004</td>
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- Human rights-based education can be **all encompassing**
- Human rights communities are driven by **committed and passionate** people
- Human rights communities are **open spaces** for wider communities to express themselves

The baseline study found strong elements of a human rights-based community at Selwyn College within an environment that values “individual self-determination coupled with concern for the rights of the community, personal and professional development, social equity and justice, mental and physical health, comprehensive
pastoral care, a safe learning environment, a sense of community, co-operative decision making, diversity, co-operative learning, openness to challenge, restorative justice, and effective social interactions”

These values are demonstrated at all levels, by a power-sharing management, by staff who actively guide the culture and organisation of the school, by students who have been given agency in decision-making, and by whānau who are encouraged to be regularly involved with the school.

The Universal Declaration of Human Rights underpins the school’s philosophy. It is visible, regularly articulated, guides interactions, and is manifest in the emphasis on the “dignity of the person”. A range of classes and activities demonstrated this commitment.

The ‘Global Education Classrooms’ educate Year Nine and Ten students in all areas of the curriculum with a constant focus on human rights and global issues.

A Student Mediation Team has been found to be particularly useful and necessary with helping junior students deal with bullying and harassment.

An early childhood education centre on the school grounds for refugee children supports home language and culture learning, and has a free-flow approach which allows family members to visit the centre throughout the day.

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**Case Study 9: Waimea College, Nelson**

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<td>Māori</td>
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<td>Pacific</td>
<td>0% 0%</td>
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<td></td>
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<td>2% 2%</td>
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<td>2005</td>
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- Human rights-based education is **action-oriented**
- Human rights-based education leads to **measurable** changes
- Human rights communities **clearly communicate** their vision

Waimea College teaches human rights in social studies and health and has an extensive leadership programme in Years 10, 12, and 13 promoting civics and values in students’ personal conduct. Management is expected to be a role-model to staff and students in their class visits, school assembly addresses, seminars with senior students, and through extracurricular involvement. A comprehensive programme of class placements and seminars ensures teacher trainees are well versed in the values of the school.
Christchurch College of Education offered a Mental Health Promotion contract to schools in the South Island which Waimea took up to conduct a Mental Health Promotion survey. The school went beyond the demands of the contract by basing the survey on the Mental Health Foundation’s Guidelines for Mentally Healthy Schools and by surveying student years nine and ten, management, staff, and the Board of Trustees.

Two areas of concern were teasing and bullying. This led to a Year Nine ‘teasing’ module and a zero tolerance bullying policy. A training day was undertaken with boys and girls separately. Teachers addressed the issues in the classroom and began a three step restorative process.

The impact of the new policies and modules was soon apparent. There were 32 reports of bullying and teasing in the first week, two in the second week, and three in the third and fourth week. The system became self-regulating and is consistently reinforced through role-playing, counselling, the leadership programme and a social worker and nurse in the learning centre.
Case Study 10: Wainuiomata High School, Wellington

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<th>Student ethnicity</th>
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<td></td>
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<td>Māori</td>
<td>53%</td>
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<td>Pacific</td>
<td>33%</td>
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<td>Other</td>
<td>9%</td>
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- Human rights communities are concerned with the **whole person**

Te Matariki is a holistic student centre, located within Wainuiomata school, and houses a wide range of services to ensure that the learning environment is safe. It was initiated because of the school’s belief that educational achievement in a lower socio-economic community required a whole-student approach. Te Matariki’s services include guidance counsellors, social workers, careers advisors, a medical centre that supplies free medical care and prescriptions to students, peer mediation and comprehensive tracking of student attendance.

Reportedly the impact has been dramatic. When the school opened in 2002 it had “appallingly low academic results” which have risen considerably since. The centre has caused some tensions with families, particularly in relation to sexual health (33 percent of referrals to the medical centre are for sexual health, and about half of consultations are about sexual health) but others are very supportive of the service. Most fundamental to the school’s approach is that the needs of the young people are addressed which supports their successful participation in the school.
“Human rights education has given the students a maturity of thought and a capacity for critical thinking. They are able to think outside of the school environment about the needs of other students and other communities.” Nayland College

Survey Responses
He Whakautu o te Tirohanga

As part of the baseline study survey questionnaires were sent to 297 early childhood education services and 287 schools. Centres and schools were asked about their understanding of human rights education, features of a service or school as a human rights community, and examples of best practice.

There was a continuum of responses within and between centres and schools. While many of the schools had contact with human rights-based organisations and were running programmes that provided a practical out-working of human rights principles (such as Cool Schools and restorative justice programmes), most schools did not consider they were providing specific HRE.

Most schools stated that they did not understand how to integrate HRE provision into the curriculum, environment and organisation of the school and structures, and that resources to support quality HRE were lacking.

Schools with the most extensive responses identified best practice in HRE as providing comprehensive teaching on human rights, active respect for and demonstration of human rights within the school context, participation and lobbying in human rights issues in the wider community and the world, and equality of opportunity.

ECE centres demonstrated significantly more confidence in and understanding of HRE. The majority of responses focused on a definition of HRE that ensured accessibility of early childhood education to all and equitable and fair treatment of all children, regardless of socio-economic, gender, ethnic, religious and cultural differences. Respondents seemed confident that human rights were integrated in the curriculum Te Whāriki.
There were several centres that believed they lacked HRE resources, but most were able to identify general resources used in the learning environment (books, posters, puzzles, dolls, audio and video tapes) as the central means of communicating about human rights to children.

All but a couple of ECE respondents considered that their centre was a human rights community. The key indicators the respondents identified were fair and equitable treatment of all children, the rights-based approach of Te Whāriki, and the diverse range of backgrounds of the children enrolled at their services.
New Zealand Initiatives
Nga Whai Maha a te Motu

The baseline study found that there was a range of government and non-government initiatives in New Zealand that were contributing to the realisation of human rights and responsibilities in centres and schools. (Unfortunately it has not been possible to include all the initiatives in this report.)

Government Programmes

1. **Early Childhood Education: Te Whāriki** The principles, strands and goals of this curriculum meet the broad standards of acceptability, adaptability, accessibility and availability. Further, the responses of early childhood education services to the baseline study reflected a greater comfort with the language of human rights, and a clear understanding of what HRE might look like, with often direct reference to *Te Whāriki*.

2. **Ministry of Education: NZ Curriculum: Draft 2006–2007** Proposed curriculum changes introduce greater alignment with the early childhood education curriculum, *Te Whāriki*. Although in draft form, proposals indicate that the curriculum will reflect more strongly a human rights framework such as: integral placement of the Treaty of Waitangi; recognizing the importance of te ao Māori to all New Zealanders; delivery of the curriculum through te Reo Māori and New Zealand Sign Language; and explicit inclusion of human rights education in learning. As this report goes to print, *Te Kaupapa Marautanga o Aotearoa*, for kura kaupapa Māori is under consultation.

3. **Ministry of Education: Schooling Strategy** The focus for the Ministry of Education is to increase student achievement through improving teaching effectiveness, increasing the engagement of families and communities, and building the quality of education providers. Examples of MoE-funded programmes include the Student Engagement Initiative (SEI), the District Truancy Services (DTS), the Suspension

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28 [Draft NZ Curriculum](http://www.tki.org.nz/r/nzcurriculum)

Reduction Initiative (SRI), and the project to promote positive behaviour in schools. The SRI and the SEI, which identify schools or regions that have unusually high levels of student disengagement, sets targets for improvement, monitors change, and employs facilitators to work locally. These initiatives encourage achievement for all students by supporting teachers, enhancing support for schools with challenging students, and working across agencies to improve social services to better support specific groups, families and individuals.  

4. **Ministry of Youth Development: The UN Convention on the Rights of the Child: Five Year Work Programme 2004-2008** The MYD is focused on addressing education disparities, non-participation of specific ethnic groups and barriers to access, and raising awareness of the convention and children’s rights.

**Non-Government Programmes and Independent Crown Entities**

5. **Amnesty International in schools** has over 100 school and youth groups nationwide. A recent survey of Amnesty International group student leaders and teacher coordinators in New Zealand schools indicated that both students and teachers derive benefits from being involved in a human rights group.

6. **Aotearoa Global and Development Education Network** is a coalition of representatives of non-governmental organisations, educationalists, community groups, and individuals that focus on educating around such issues as poverty, violent conflict, communicable diseases, international debt and trade, environmental degradation, and human rights, and how they affect individuals, communities and societies globally.

7. **Associated Schools Project – Net** was established by UNESCO International in 1953. ASPnet today links students and teachers from over 5000 educational institutions across the world with the aim of fostering international peace and understanding. Over 60 schools in this country are involved, including several that have been part of this baseline study.

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8. **Cool Schools** is a restorative conferencing programme run by the Peace Foundation. It focuses on the primary and secondary sectors and on the home. It introduces peer mediation into the classroom and playground, teaching children to resolve their own conflicts, trains student and staff mediators and encourages the reinforcement of these skills in the home. The Peace Foundation is also piloting a new programme, *Roots of Empathy*.

9. **Development Resource Centre** is a development and global issues information and education organisation, that includes Dev-zone and the Global Education Centre, working for ‘change for a just world’.

10. **Health Promoting School programme** was initiated by the World Health Organisation in the early 1990s and in NZ in 1993 by the New Zealand School Trustees’ Association (NZSTA). It involves a framework which works in partnership with the whole school community to identify and address health issues of concern.

11. **Human Rights Commission Te Kāhui Tika Tangata** promotes the right to education through all its key functions - education, advocacy, mediation, policy development, monitoring and evaluation.

12. **Mindful Schools Resource** is an online resource that includes an introduction to school mental health promotion. It is designed for teachers and student teachers in secondary education, to provide guidance on supporting the mental health of people in school communities.

13. **Quality Public Education for the 21st Century** (QPE 4 21C), produced by NZEI Te Riu Roa, is a well-researched and evidenced-based paper that sets out strategic policy and proposals for a public education service in New Zealand. Principle 1 recognises education as a human right and public good and poses the Right to Education Framework (Appendix 2) as a strategic tool.

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35 Peace Foundation Cool Schools Peer Mediation Programme: [http://www.peace.net.nz/coolschools.htm](http://www.peace.net.nz/coolschools.htm)
36 Health Promoting Schools: [www.hps.org.nz](http://www.hps.org.nz)
14. Many schools in New Zealand have been involved with formal and informal Restorative Justice Programmes in their student management systems. Restorative justice has been found to be a viable alternative to punitive management, provided it is used consistently with backup training for staff, management and students.

15. Safety in Our Schools is an action kit with a health and wellbeing focus. Strategies are based on the health and physical well-being curriculum including the Youth Development Strategy Aotearoa, Youth Health: A Guide to Action and the New Zealand Youth Suicide Prevention Strategy and Health Promoting Schools. Connected to this, Safety in Schools for Queers’ (SS4Q) was launched in 2005 to confront discrimination, harassment and bullying in schools for queer students and teachers.

16. Upstart Magazine is produced by Save the Children Fund in collaboration with Tearaway Magazine. It is written for and by 7-12 year olds and includes educational content about an aspect of child rights, communicates with young people about these issues and supports the provision of educational and entertaining material for children.

17. UNICEF School-Room creates information resources teachers and students can use to build their knowledge about the important issues in children’s lives around the world.

18. Young People’s Reference Group (Office of the Children’s Commissioner) is made up of ten young people from 12 to 16 years, from different parts of New Zealand. The group has been established to “help OCC make decisions about the work it does, to

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40 The range of restorative programmes have included the above programmes and the AIMHI project, the New Zealand Police’s Stop Bullying: Guidelines for Schools, and the Office of the Children Commissioner’s restorative justice project. Where successful, restorative programmes have shown to improve the school environment, academic achievement, student behaviour and community relationships.

41 Buckley S & Maxwell G Restorative Practices in New Zealand Schools Victoria University of Wellington: Wellington 2005. See also Children’s Issues Centre Developing a more positive school culture to address bullying and improve school relationships: case studies from two primary schools and one intermediate school Ministry of Social Development: Wellington 2004.

42 New Zealand AIDS Foundation, Rainbow Youth, Out There, Safety In Our Schools: Ko te Haumaru i o tatou Kura – An action kit for Aotearoa New Zealand schools to address sexual orientation prejudice: Wellington 2004.

43 Out There Safety in Schools Campaign: http://www.outthere.org.nz/SafetyinSchoolsCampaign.htm

44 Upstart Magazine: http://upstartmag.co.nz, Also Tearaway Magazine: http://www.tearaway.co.nz

45 UNICEF School Room: http://www.unicef.org.nz/school-room The Unicef Framework for the Development of Rights Respecting Schools is included in Appendix 3)
talk to OCC and to help them find out what’s happening with children and young people in our communities, and to explore children and young people’s rights and what they mean in New Zealand.\textsuperscript{46}

\textsuperscript{46} Young Peoples Reference Group
http://www.occ.org.nz/childcomm/about_us/young_people_s_reference_group
International Initiatives
Ngā Whai Maha Puta Noa Te Ao

Rights, Respect and Responsibility – Hampshire, United Kingdom

The Rights, Respect and Responsibility (RRR) programme was adopted from a Canadian programme and is based on the UN Convention on the Rights of the Child and the premise that children are citizens. When taught well it has the power to engage and empower the child. It impacts on the child’s sense of self. Evidence indicates that it improves children’s sense of responsibility to others and themselves, and produces rights respecting behaviour.

There are four aspects to a school successfully contributing to a Rights, Respect and Responsibility programme:

1. The whole school is committed to embedding the values of the CRC in the life of the school.
   - systematic opportunities are provided for children to participate in decisions which affect them
   - children can think freely and express their views
   - opinions can be expressed without loss of dignity
   - there is fair and equitable treatment for all
   - children are shown how to become active contributors to class, community and society

2. There is a knowledge and understanding of the CRC among teachers, adults and pupils and of its relevance to the school ethos and curriculum.

3. The values of the CRC are reflected in classroom practice.

4. There are effective and inclusive arrangements for pupils to actively and appropriately participate in decision making throughout the school with provision for

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**RRR Initiative:** [http://www3.hants.gov.uk/education/hias/childrensrights](http://www3.hants.gov.uk/education/hias/childrensrights)
pupils to support the rights of others, globally, nationally and locally. Research into the outcomes of this initiative demonstrates a reduction of behaviour that infringes the rights of others, including bullying and challenging behaviour. It does not stop it occurring. Rather, teachers report less frequent examples and children exercising more control over some of their outbursts of challenging behaviour. In addition other children have become more assertive about the way their rights are being infringed by such behaviour, including their ‘right to education’.

Children’s Rights Centre, University College of Cape Breton, Nova Scotia, Canada

The Canadian initiative that preceded that taken in Hampshire has undertaken extensive pre- and post-teaching research which demonstrates:

• adolescents showed higher self-esteem and also felt valued

• those that received the rights curriculum perceived their classmates to be more accepting of ethnic minority children and perceived greater levels of peer and teacher support. (Perceived teacher support is related to achievement and expectations and perceived peer support correlates with psychological well being)

• children were more optimistic about their future

• children’s knowledge about their rights improved as did their behaviour and their understanding of the importance of rights for all. (For example, post tests showed that among those that had received the rights curriculum, 47% felt that children had a right to education, compared to only 6% of those who had not.)

• teaching children’s rights necessitated more democratic, egalitarian styles of teaching

• modelling of rights by teachers enhanced effectiveness

• teachers reported better classroom behaviour and more time spent on teaching. There was a more positive atmosphere

• a ‘contagion’ effect developed. Learning about one’s own rights resulted in support for the rights of others, including adults and teachers’ right to teach

48 Children’s Right Centre, Canada  http://discovery.uccb.ns.ca/children/
• the more teachers used the rights curriculum the higher they rated it. (This included those who were instructed to use it and volunteers.)

• student support for the rights of adults, ethnic minorities and those with disabilities, were significantly related to their teacher’s support for children’s rights.

**LIFT OFF! A Cross Border Human Rights Education Initiative**

Conceived in 2002, LIFT OFF! is a cross border human rights education initiative for primary schools in Northern Ireland and the Republic of Ireland. It is based on the fundamentals of human rights and responsibilities outlined in the Universal Declaration of Human Rights and encourages children to consider what rights and responsibilities might mean in their lives. The aim is to build a human rights culture by promoting and supporting the mainstreaming of human rights education in the primary education systems in Northern Ireland and the Republic of Ireland.

Involving over 60 schools LIFT OFF! represents one of the most comprehensive national approaches to the rolling out of human rights in education (albeit with a focus on 5-12 year olds).

*LIFT OFF!* promotes HRE in schools by:

i) developing curriculum support materials

ii) developing and promoting a whole school approach to human rights education, and

iii) engaging in external school linking activities.

Each school is allocated to a ‘cluster’ group in order to form connections with schools of both similar and different backgrounds.

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48 LIFT OFF! initiative go to: [www.liftoffschools.com](http://www.liftoffschools.com)

50 Following organisation are involved in the Initiative: Irish National Teachers' Organisation, the Ulster Teachers' Union, Amnesty International, Education International, Curriculum Advisory Support Service, the Curriculum Council and Education and Assessment, National Council for Curriculum and Assessment, Department of Education, Department of Education and Science, the Irish and Northern Ireland Human Rights Commissions.
“A teacher asked her new class of Year 2 children, ‘What do you know about Rights, Respect and Responsibility?’ The first reply was, ‘I have the right to learn and you have the right to teach.’”
Tavistock Infant School, Hampshire

Programmes and Tools
Ngā Rarangi Take-a-Ta

Building Human Rights Communities in Education

Building Human Rights Communities in Education is an initiative developed by a coalition of agencies – Amnesty International, the Development Resource Centre, the Human Rights Commission, the Office of the Children’s Commissioner, and the Peace Foundation. The vision is for early childhood education centres and schools to become communities where human rights are known, lived and defended.

The initiative is working to promote the development of ECE centres and schools as human rights communities by:

1. Facilitating a rights-based approach to education that includes,
   - human rights through education: ensuring that all the components and processes of learning, including curricula, materials, methods and training are conducive to learning about human rights
   - human rights in Education: ensuring the respect and practice of the human rights of all people in early childhood centres and schools

2. Supporting the Ministry of Education and others in introducing the UN World Programme for Human Rights Education by:
   - analysing human rights education in early childhood centres and schools, and disseminating the results of the study
   - identifying the stakeholders that are critical to the implementation of the World Programme and engendering their support
facilitating discussion with key stakeholders to set national priorities and develop a strategy that involves,

- policy and legislation development and implementation
- the learning environment
- teaching and learning practices
- education and professional development of teachers and other personnel

- Supporting the implementation, monitoring and evaluating of the World Programme.

**The World Programme for Human Rights Education**

The plan of action for the *World Programme for Human Rights Education* (Appendix 1) draws on the principles and frameworks set by international human rights instruments such as the Universal Declaration of Human Rights, the Convention on the Rights of the Child and related guidelines adopted by the Committee on the Rights of the Child, the 1993 Vienna Declaration and Programme of Action and the Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy. It also draws on international declarations and programmes on education.

The World Programme encourages member states to put human rights as a national priority by promoting child-centred and participatory teaching and learning, promoting inclusive egalitarian learning environments, supporting the social and emotional development of children, as well as fostering their grasp of civic values.

The four phases in the strategy for action are to: analyse current action; set priorities and national strategy; implement and monitor the national strategy; and evaluate the national strategy. The Minister of Education has confirmed with the United Nations that “there are a number of ongoing initiatives that relate to New Zealand’s obligations under the United Nations Programme for Human Rights Education” (21 June, 2003) and has cited this study into early childhood centres and schools as human rights communities as an example.
Right to Education Framework Te Whare Tāpapa Mātauranga

The RTE Framework is a strategic framework based on the work of the former United Nations Special Rapporteur on the right to education, Katerina Tomaševski. It offers four standards and nine criteria against which to develop and monitor the right to education in New Zealand.\textsuperscript{51} (Appendix 2)

Standards (The Four As):

*Availability* To ensure education is available for all in accordance with human rights standards.

*Accessibility* To ensure access to available education for all in accordance with human rights standards. Accessibility also includes affordability.

*Acceptability* To ensure that all education provision conforms to the minimum human rights standards.

*Adaptability* To ensure education is responsive to the best interests and benefit of the learner, in their current and future contexts.

Criteria

1. Educational opportunities that meet the needs of all learners are available

2. Sufficient appropriately skilled and qualified educators are available

3. Barriers to education are eliminated

4. Obstacles preventing progression between levels of education and into meaningful and rewarding employment are eliminated

5. Effective processes ensure education provision consistently meets quality education standards

6. Educational environments are emotionally, intellectually, physically, and culturally safe and nurturing

7. Those who work in education experience good working conditions

8. Education provision promotes equitable achievement outcomes for all learners

9. Educational experiences promote the achievement of full human potential.

**Human rights approach**

Human rights provide a framework for protecting citizens and holding governments accountable through international obligations reflected in domestic human rights instruments. The underlying purpose of the human rights approach is to protect the dignity of all human beings, regardless of their status or condition in life. Different societies apply these principles in different ways at different times. New Zealanders and New Zealand Governments are constantly reviewing the application of the fundamental human rights principles in law, policy and practice. New and significant human rights issues regularly arise.

A human-rights-based approach to developing early childhood centres and schools as human rights communities involves six elements:

- the *linking of decision-making* at every level to the agreed human rights norms
- *identification* of all the relevant human rights of all involved and, in the case of conflict, the balancing of the various rights to maximise respect for all rights and right-holders, prioritising those of the most vulnerable
- an emphasis on the *participation* of all in the centre/school community in decision-making
- *accountability* for actions and decisions, which allows those in the centre/school community to express concerns about decisions that affect them adversely
- *non-discrimination* through the equal enjoyment of rights and obligations by all in the centre/school community
- *empowerment* of individuals and groups in the centre/school community by allowing them to use rights as leverage for action and to legitimise their voice in decision-making.
“The school feels that the emphasis it has placed on giving children a voice has had the incidental effect of raising children’s writing because children are practised in developing opinions and reasoned arguments.”

Portway Junior School, Hampshire

Conclusions
Te Otinga

The base-line study showed that some early childhood education centres and schools are involved in initiatives that contribute to the realisation of New Zealand’s obligation to provide education that conforms to human rights standards. The study also highlighted the ad hoc nature of these initiatives and the lack of connection between them.

This publication introduces the concept of early childhood education centres and schools as human rights communities. Rather than an added impost to an already busy centre/school existence, this concept offers a framework that will weave through the day-to-day life of the centre/school, and that will provide tools, an approach and a language to address issues experienced by centres and schools.

The extent to which children and young people in New Zealand are able to fully enjoy their basic rights depends on the extent to which all people in New Zealand enjoy human rights. Equally, a society that meets the basic rights of its children and young people (to freedom from discrimination, education, health, an adequate standard of living and safety from violence) is building a future in which all its members are more likely to enjoy their human rights.

Early childhood education services and schools that organise as human rights communities will confront human rights abuses against children and young people, enable young people to leave school with a strong sense of their own value, confident in their ability to learn, live and work in a variety of settings, and able to respect, appreciate and value diversity and difference.
Appendices

Appendix 1:


On 10 December 2004, the General Assembly of the United Nations initiated the World Programme for Human Rights Education (WP) in order to promote a common understanding of the basic principles and methodologies of human rights education, and to provide a framework for action. The Plan of Action for the first phase of the WP was adopted by all Member States of the United Nations General Assembly, including New Zealand, in July 2005. It proposes specific strategies in four stages for the national implementation of human rights education.

Member states are supported by the Office of the United Nations High Commissioner of Human Rights (OHCHR), the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations Children’s Fund (UNICEF), and the United Nations Development Programme (UNDP) to achieve the aims of the World Programme.

*Why a World Programme for Human Rights Education?*

This initiative reflects the belief of the international community that by promoting respect for human dignity, equality and participation in democratic decision-making, human rights education will contribute to the long-term prevention of abuses and violent conflicts.

Human rights education is widely considered to be integral to every child’s right to a quality education - one that not only teaches curriculum, but that also strengthens the child’s capacity to enjoy the full range of human rights and promotes a culture that is infused by human rights values.

Human rights education promotes a holistic, rights-based approach that includes “human rights through education,” which ensures that all the components and processes of education (curricula, materials, methods and training) are conducive to the learning of human rights. It also promotes “human rights in education,” ensuring that the human rights of all members of the school community are respected.

The WP addresses five areas:

2. *Policy implementation.* Consistent implementation including allocation of adequate resources, and the establishment of coordination mechanisms, to ensure coherence, monitoring and accountability.

3. The learning environment. An environment where human rights are practised and lived in the life of the whole school community.

4. *Teaching and learning.* Using a holistic approach to teaching and learning that reflects human rights values and which integrates human rights concepts and practices into all aspects of education.

5. *Education and professional development of school personnel.* Teachers and staff to transmit and model human rights values. As rights-holders themselves, school personnel need to work and learn in a context that respects their dignity and rights.
Appendix 2a: The Right to Education Framework Poster

The Right to Education Framework has been designed to be applicable to education in Aotearoa New Zealand. The human rights standards and considerations are interdependent, that is, the achievement of one is not necessarily evidence for the full achievement of the right to education. The Right to Education Framework can be used for education evaluation, review and strategic planning purposes.

For more detailed information about this framework and about the right to education refer to Human Rights in New Zealand Today/Nga Tika Tangata e te Motu (Human Rights Commission, Te Kāhui Tika Tangata, September 2004).
Appendix 2b: He Whare Tāpapa Mātauranga

He Whare Tāpapa Mātauranga
Human Rights Commission, Te Kāhui Tika Tangata

Te whai mana me te whai mātauranga o nga kaikō

Te whakawatea huarahi ki te mātauranga

Māheke ana te arai atu i nga here e taea ai nga pūkenga mātauranga kia whiti atu ki te whāringa mahi

Kia eke ki nga taumata mātauranga

He Tāpapa Mātauranga

He orite te whakarite i nga rauemi

POU WĀTEA

POU PUTANGA

Mātē mātauranga ka ora te tangata

POU URUTANGA

POU WHAKAETANGA

He rātonga mātauranga te kaitaki kia orite te pūkenga ki nga tauri kaita

Kia pai te haere o nga whare wānanga i runga i te tika me te pono ki nga taha warua taha hineangaro taha tinana me nga tāranga a iwi hoki

Kia pai te noho o nga kaikō i roto i nga mahi mātauranga

I hangā te nei kaupapa, He Whare Tīpāna Mātauranga, mo Aoteaora, ko ngā tika tangata e ātūtū atu arua ki te nei kaupapa, atū, ako kia taea ngā taumata e torohia, eheke i te taumātanga mo ngā taumata o te whai i nga tika ki te mātauranga. Whakaruruhia te nei kaupapa He Whare Tīpāna Mātauranga, he tāonga aerōtaka, tūtia, tauiaki i ngā kaupapa mātauranga. Tirohia te pepa pūnui tuku kore, Ngā Tika Tangata e te Mata (Te Kāhui Tika Tangata, Māhara 2004), mo etahi atu whakaruruhia hanga mo te nei kaupapa.
APPENDIX 3: UNICEF Framework for the Development of Rights Respecting Schools

ASPECT 1. Leadership and Management - embedding the values of the UN Convention on the Rights of the Child in the life of the school.

<table>
<thead>
<tr>
<th>The School’s Provision?</th>
<th>What validation / evidence is required?</th>
<th>What is already in place?</th>
<th>What needs to be done? (Who? When? What?)</th>
<th>What evidence shows this has been done?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A Rights Respecting School has the UN Convention on the Rights of the Child (CRC) at the heart of the core values of a school.</td>
<td>1. The school leadership team has measures in place to ensure the values of the CRC are integrated into its policies as they are reviewed at all levels.</td>
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<tr>
<td>2. The processes of developing as a Rights Respecting School:</td>
<td>2. The school has a process of evaluating and sustaining its culture which is open, transparent and rights-respecting. Students contribute to this process</td>
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<tr>
<td>a. informs the schools arrangements for planning, development and review.</td>
<td>3. Teachers have opportunities to improve their knowledge and understanding of local and global issues and how they relate to children and human rights.</td>
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<td>b. prepares the school community to recognise the universality of children’s rights and to support the rights of others locally and globally</td>
<td>4. Students report that there is a culture of mutual respect for the rights of others, evident in all levels of school relationships</td>
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<tr>
<td>c. ensures the school has strong arrangements for protecting pupils from all forms of abuse and harassment.</td>
<td>5. Students are empowered to work for change, aware of how the CRC is a major instrument for improvements in children’s lives worldwide</td>
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<td></td>
<td>6. The school’s physical environment is a feature of its rights respecting ethos</td>
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</table>
**ASPECT 2. Teachers, other adults and students know and understand the CRC and its relevance to the school ethos and curriculum.**

<table>
<thead>
<tr>
<th>The School’s Provision</th>
<th>What validation/ evidence is required?</th>
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<th>What needs to be done? (Who? When? What?)</th>
<th>What evidence shows that this has been done?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. There is a broad understanding by the whole school community (including parents and carers) of the CRC and why the school is implementing it.</td>
<td>Parents and community demonstrate awareness of Article 42 – knowledge and some understanding of the content of the CRC - and its relevance to the whole school community, the country and globally.</td>
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<tr>
<td>2. The curriculum provides regular opportunities for students to develop their knowledge and understanding of the CRC in four contexts, with respect to each child’s ability. These contexts are: a. respecting each other’s rights in everyday life b. working for global justice, c. valuing diversity d. environmental sustainability</td>
<td>The school is maximising opportunities for cross-curricular consolidation to extend pupils’ knowledge and understanding of the CRC.</td>
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<td></td>
<td>Students are involved in the ongoing promotion of respect for children’s rights both locally and globally.</td>
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<td></td>
<td>All students are knowledgeable of the content of the CRC and its relevance to themselves, the school and the wider world (appropriate to age and ability).</td>
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<td></td>
<td>Students can point to rights principles and their relevance in different curriculum subjects/ areas and across the school.</td>
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<td></td>
<td>Provisions of Article 29 are reflected in the school’s curriculum, development plan, policies and vision Statements.</td>
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</tbody>
</table>
### ASPECT 3. Teaching and Learning in Rights Respecting Classrooms

<table>
<thead>
<tr>
<th>The School's Provision</th>
<th>What validation/evidence is required?</th>
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<th>What needs to be done? (Who? When? What?)</th>
<th>What evidence shows that this has been done?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The values of the CRC are reflected in the following aspects of the classroom experience.</td>
<td>1. All teaching staff recognise the importance of modelling rights and undertake a rights-respecting approach in their classrooms.</td>
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<td></td>
<td>2. All teaching staff use a wide range of teaching and learning methods, with high levels of participatory teaching and opportunities for student interaction</td>
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<td></td>
<td>3. All teaching staff give students opportunities to make choices in their learning within the framework of the required curriculum, so curriculum requirements and students’ interests and concerns are met.</td>
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<td>4. Students have opportunities to give constructive feedback to their teachers</td>
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<td>5. All teachers include aspects of the global dimension in their lessons, as appropriate, and with a children’s rights dimension. This is reflected in the schemes of work.</td>
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<td>6. Students are using a rights-respecting approach to resolving conflict.</td>
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</table>
## ASPECT 4. Students actively participate in decision making throughout the school

<table>
<thead>
<tr>
<th>The School’s Provision</th>
<th>What validation/ evidence is required?</th>
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<th>What needs to be done?</th>
<th>What evidence shows that this has been done?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. There are effective and inclusive arrangements in the school community for students actively to participate in decision making.</td>
<td>1. School has systems and procedures that effectively engage students in the democratic running of the school, (i.e. implementing Articles 12 and 13).</td>
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<tr>
<td>2. The school ensures that pupils have the information they need to make informed decisions. (Articles 13 and 17)</td>
<td>2. Students participate in wider initiatives – local, national and global</td>
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<tr>
<td>3. The school community makes provision for students to support the rights of others, globally, nationally and locally.</td>
<td>3. Students have frequent opportunities to feed opinions and suggestions to the school’s governing body</td>
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<tr>
<td>4. All members if the school community understand their responsibility to listen to students.</td>
<td>4. Students participate in staff recruitment process</td>
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<td></td>
<td>5. An elected School Council / Union has a responsibility to function as ambassadors for the CRC within the school</td>
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</table>
Appendix 4: United Nations Conventions

New Zealand is party to a range of international human rights instruments that have relevance to the right to education.

- International Covenant on Economic, Social and Cultural Rights (ICSCR) - 1978
- International Convention on the Elimination of all forms of Racial Discrimination (CERD) - 1972
- Convention on the Elimination of all forms of Discrimination against Women (CEDAW) - 1985
- Convention on the Rights of the Child (CRC) - 1993
- Convention on the Rights of Disabled Persons (CRDP) - 2007*

<table>
<thead>
<tr>
<th>4-A FRAMEWORK</th>
<th>The Right to Education - Aspects of Significance to New Zealand52</th>
<th>Related United Nations Conventions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Availability</td>
<td>New Zealand is performing well.</td>
<td>ICESCR: Articles 13, 14 CRC: Article 28(1a), (1b), CRDP: Article 4</td>
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<tr>
<td></td>
<td>Formal and informal costs of education create barriers at all levels.</td>
<td>ICESCR: Articles 13(2a), (2b), 14 CRC: Article 28 (1a), (1b) CEDAW: Article 10 (d), CRDP: Article 4</td>
</tr>
<tr>
<td></td>
<td>Participation rates for males, Māori, Pacific peoples, disabled people, and those from poor communities are disproportionately low.</td>
<td>ICESCR: Article 13 CRC: Article 28(1e), 23(1), CRDP: Article 4</td>
</tr>
<tr>
<td>Accessibility</td>
<td>Māori and Pacific students have higher stand-down, suspension, exclusion and expulsion rates than those of other ethnicities, and males have higher rates than females.</td>
<td>ICESCR: Article 13(1), (2) CRC: Article 28(1e) CERD: Article 5((e)(v)), 7, CRDP: Article 4</td>
</tr>
<tr>
<td></td>
<td>There are disparate standards of education, particularly for disabled children and those from isolated schools or poor communities.</td>
<td>ICESCR: Article 13(1) CRC: Articles 29(1a), 23(1) CERD: Articles 5((e)(v)), 7, CRDP: Article 4</td>
</tr>
<tr>
<td>Acceptability</td>
<td>There is discrimination, bullying, and harassment, particularly over race, disability, sexual orientation and gender.</td>
<td>ICESCR: Article 13 (1) CRC: Article 29 (1c) CERD: Articles 5((e)(v)), 7, CRDP: Article 4</td>
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<td></td>
<td>The gap in achievement between the lowest achieving students and those who are average achievers is increasing. Compared with other OECD countries, we have one of the widest gaps in educational performance.</td>
<td>ICESCR: Article 13(1) CRC: Articles 29(1a), 23,(1), CRDP: Article 4</td>
</tr>
<tr>
<td>Adaptability</td>
<td>Achievement rates for males, Māori, Pacific peoples, disabled people, and those from poor communities are disproportionately low.</td>
<td>ICESCR: Article 13 (1) CRC: Articles 29(1a), 23(1) CERD: Articles 5 ((e)(v)), 7, CRDP: Article 4</td>
</tr>
</tbody>
</table>

* To be ratified.

52 Human Rights Commission Te Kāhui Tika Tangata, Human Rights in New Zealand Today Ngā Tika Tangata o te Motu, Chapter 15 (August 2005)