



**NATIONS UNIES**  
**HAUT COMMISSARIAT AUX DROITS DE L'HOMME**

**UNITED NATIONS**  
**HIGH COMMISSIONER FOR HUMAN RIGHTS**

**WORLD CONFERENCE AGAINST RACISM,  
RACIAL DISCRIMINATION, XENOPHOBIA AND RELATED INTOLERANCE**  
**CONFERENCE MONDIALE CONTRE LE RACISME,  
LA DISCRIMINATION RACIALE, LA XENOPHOBIE ET L'INTOLERANCE QUI Y EST ASSOCIEE**

## **EDUCATING CHILDREN AND YOUTH AGAINST RACISM**

**Prepared by the Office of the High Commissioner for Human Rights  
Durban, South Africa**

# Educational Efforts to Combat Racism

## Table of Contents

Introduction

I. Racism Around the World

II. Formal Educational Efforts

A. Dowa Education in Japan

B. Implementation of the Action Plan of the Slovak Republic

C. Anti-Defamation League's Efforts in the United States

D. Peace Education in Jordan

E. The British Columbia Teachers Federation's Programme Against Racism

F. Racism. No Way! Project in Australia

G. South Africa: Two Projects

H. Clover Park Middle School, New Zealand

I. A Project by Amnesty International in Mauritius

J. Israel/Palestine: The Israel/Palestine Centre for Research and Information

K. Activities of the Board for Ethnic Equality in Denmark

L. iEARN: School-based Education Employing the Internet

III. Informal Educational Efforts: Internet Web Sites

IV. And All the Rest . . .

Conclusion

## Introduction

Racism and racist practices exist in every corner of the world. Racist activities run the gamut from offensive speech to the exclusion of victimized groups and individuals from adequate employment, housing and other services, to violence, including beatings and killings. No racial or ethnic group is necessarily safe from these toxic acts and attitudes.

There is perhaps no place better to focus anti-racism efforts than to educate children and youth about racism and how to combat it. Racism, after all, is only as strong as its proponents and practitioners – and educating the next generations is surely one of the most effective ways of reducing the number of racists and the potential appeal of their message. Accordingly, this Report focuses on anti-racism educational efforts directed at children and youth.

In the first section, the Report describes the scope of racist activities worldwide, with a particular emphasis on how they affect young people. In the second, and principal, section, a variety of formal anti-racism practices in schools around the world are described. Some involve national or local governments; others are private efforts by NGOs and other groups. Most involve teacher training and curricular activities; some include more, including bringing students of diverse backgrounds together informally, but within the school context. It is important to note that these are simply a few noteworthy examples – only a few – of such formal school practices in existence around the world: no attempt was made here to be exhaustive or scientifically representative. In addition, while the Report has attempted to describe these efforts clearly and fairly, the High Commissioner is not in a position to specifically endorse any of them.

The following, much shorter, section of the Report is devoted to describing a handful of Internet websites designed, in whole or in part, to convey to children and youth anti-racism information. While these efforts represent only a small fraction of informal anti-racism educational efforts, they are of particular interest here, both because of the rise of racist activities on the Internet (described below), and because of their potential for reaching millions of young people no matter where they are situated in the world.

The third, and shortest, section acknowledges the wide range of informal educational and other activities by youth groups devoted to combating racism: while these activities exist in ever-increasing number, it is beyond the scope of this Report to describe them in the detail they deserve: it remains for another day and another report to carry out that task.

All the efforts described or mentioned here are intended to inform children and youth about racism and racists, to arm them with information to resist and debunk racism and its myths, and to inculcate in them a knowledge about and respect for differences between people. In the end, the efforts seek to create in these young people the sense of mutual respect and tolerance of others that will guarantee that they will not themselves become racists, and that they will not tolerate racism in others.

-----

Various definitions of ‘racism’ exist, some narrower than others. In the context of the World Conference Against Racism, this Report employs the inclusive approach

adopted in Article 1.1 of the International Convention on the Elimination of All Forms of Racial Discrimination (1965), according to which racial discrimination is

any distinction, exclusion, restriction or preference based on race or colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

Various definitions of ‘youth’ exist as well. Here too, this Report adopts an inclusive approach: ‘youth’ in what follows refers to individuals between the ages of 16 and 25. As the Report also covers educational efforts directed towards school-aged children (aged about 5-15), its scope corresponds roughly to individuals in schools – elementary, middle and high schools, and colleges or universities.

### I. Racism Around the World

In a number of recent reports, the High Commissioner for Human Rights, and numerous others, have documented the rise of racism and racist activities around the world.<sup>1</sup> It would be impracticable in this Report to attempt to exhaustively survey such activities; rather, it must suffice to follow the High Commissioner’s lead in providing examples from the regions of the world, sufficient to show that the problem exists virtually everywhere, and that it is an ongoing and serious one.

As the Special Rapporteur particularly noted, the current worldwide immigration crisis has made way for a new wave of racist sentiment and activities. According to the Rapporteur, as a result of the worldwide organization of the movement of goods and services, there have resulted “problems in regulating migratory flows from the poorest regions to the most prosperous . . . All over the world, immigrants have become easy scapegoats and sacrificial victims of the economic crisis.” A/51/301. The Rapporteur noted cases of increased activities against immigrants, almost always amounting to racism, from all over the world.

A relatively new phenomenon, noted by the High Commissioner in a number of reports (see note 1), and by the European Commission against Racism and Intolerance,<sup>2</sup> is the employment of the Internet as a medium for the spread of racist propaganda. Starting with a single racist website in 1995, there currently exist hundreds (some have estimated thousands) of racist websites on the world wide web. These sites reside on servers, typically in countries that protect racist speech under their freedom of expression laws. The sites are easily reached by computer users of all ages from their home or office computers anywhere in the world. In this respect, Internet-based racism knows no borders.

These sites vary in complexity and sophistication, but there can be no doubt that they can be effective, with sophisticated graphics and music. *Stormfront*, for example, advertises itself as a haven for “white pride.” In addition to containing racist materials,

---

<sup>1</sup> For what follows, see Reports on contemporary forms of racism, racial discrimination, xenophobia and related intolerance prepared by Mr. Maurice Glele-Ahanhanzo, Special Rapporteur of the Commission on Human Rights, A/50/476, A/51/301, E/CN.4/1997/71. See also Report of the High Commissioner for Human Rights on the use of Internet for purposes of incitement to racial hatred, racist propaganda and xenophobia, and on ways of promoting international cooperation in this area, A/CONF.189/PC.2/12 (Prep. Report).

<sup>2</sup> See “Legal Instruments to Combat Racism on the Internet,” Report prepared by the Swiss Institute of Comparative Law, CRI (2000) 27.

*Stormfront* allows other racists to post materials on its site. Anti-semitic and Holocaust-denying sites have taken up the invitation. Other sites specialize in the vilification of Arabs generally and Palestinians in particular. And yet other ones offer for sale racist materials, including Nazi memorabilia.

All of these racist activities affect children and youth: sometimes directly, sometimes indirectly. Many experience racism directed at them: in schools, where they may be ridiculed by bullies or teachers, or will read in textbooks denigrations of their people and culture; on the playgrounds where they face exclusion from activities and sports and more ridicule; on public transportation and on the streets. They witness mistreatment of their parents and other relatives; they can live in relative poverty; they experience the media portraying their group and culture as disproportionately violence-prone and dangerous; they hear political leaders in their cities and countries decrying the increase in immigration by their own peoples. And, increasingly, they are being introduced to, and are becoming adept at navigating, the Internet. Despite the proliferation of “filtering tools” that prevent access to objectionable web materials, children and youth are increasingly coming across racist materials on the web, reading them, considering them, and sometimes becoming persuaded and joining up with racist groups, or committing acts of violence based on their Internet experiences.

All that is the bad news. But there is good news as well. Young people are subjected to racism, it is true. But it is also true that educational efforts, both formal and informal, are being made in many different quarters, by all manner of people, in all corners of the world, to combat the effects that racism may have on them. Educators – teachers, administrators, college professors and other education professionals, sometimes (but not often enough) in collaboration with representatives of local and/or national governments – are working to create, not only general human rights educational materials, but specifically anti-racist curricular materials for inclusion in the basic curricula in schools and universities.<sup>3</sup> Teacher training programmes are being developed around the world designed to educate teachers not only about how to teach students about and to resist racism, but also to recognize their own personal biases and stereotypes.

Less formal efforts abound as well. Websites have been developed, often in direct response to online racist activity, specifically to reach children and youth, to provide them information about racism and how to combat it.

This Report details some of these activities in the following pages.

## II. Formal Educational Efforts

---

<sup>3</sup> It should be emphasized that there is a vast amount of educational materials that has been produced and that continues to be produced in the area of human rights generally. Such materials fall generally within the definition of “Human Rights Education” (or HRE) as defined in the Plan of Action for the United Nations Decade for Human Rights Education. As the High Commissioner has explained, HRE “is a learning and participatory process by which we understand together our common responsibility to make human rights a reality in our lives and in our communities. Its fundamental role is to empower individuals to defend their own rights and those of others. It is education for action, not only *about* human rights but also *for* human rights.” Human Rights Education: A Shared Responsibility Within and Beyond the UN Decade for Human Rights Education (1995-2004): A Message from the High Commissioner (1-2 December 2000).

As the High Commissioner’s remarks indicate, HRE covers a large area, involving all aspects of human rights. This Report, however, focuses on just one area within the general HRE’s coverage, and that is the teaching of anti-racism, directly and indirectly (by promotion of mutual respect, understanding, and so on).

### A. Dowa Education in Japan

The Buraku-min, or Buraku, people of Japan have historically been the victims of discrimination, despite the fact that they are not distinguishable from the majority based on appearance, language or religion. Although the caste system was formally abolished in 1871, discrimination against the Buraku has persisted to this day, particularly in terms of employment and marriage. In 1993, according to a government survey, there were over 4000 Buraku districts, with a total population of nearly 900,000 persons.

There has been improvement; of interest here are developments in the education system. To take one example to set the stage: Until the early 1970's, the enrolment rate in upper secondary education for Buraku youth had been less than half the national average. Due to a variety of efforts, that situation has improved: while not yet at parity, Buraku children attend school at nearly the same rate as other children up to secondary education.<sup>4</sup>

Serious educational change was instituted beginning in 1969, when the Japanese government enacted the Law on Special Measures, the main concern of which was, according to the law, to institute so-called "Dowa education" – a kind of education specifically designed to help in the elimination of discrimination against Buraku children.<sup>5</sup> This law paved the way for the adoption of measures at the local level (described below), in part in response to petitions and other activities by the Buraku liberation movement and other human rights-related social movements.

Dowa education principles were already in existence at the time of the enactment of the law. The National Federation of Dowa Educator's Associations (Federation) was initially founded in 1953. By 1955, the federation, which holds annual national assemblies attended by between 20,000 and 30,000 interested teachers and other education personnel from around the country, had already recognized two distinct needs that formed the heart of Dowa education: the need to perform ethnographic work with people in Dowa districts to better understand the Buraku culture and history and to assess the degree of discrimination suffered by Buraku children and youth, and the need to encourage Buraku students to develop their self-esteem by writing about their lives and by learning about the work of movements dedicated to eliminating discrimination against the Buraku.

The Federation developed the concept of Dowa education further in succeeding meetings. In particular, it emphasized that education should be undertaken jointly by children, teachers, parents and the community; and teachers should be familiar with the culture, history, and life of the Buraku communities whose children they are teaching. And it supported the development of new textbooks that were more accurate and informative about the history of the Buraku people. It encouraged the explicit acknowledgment of Buraku discrimination, including its evolution, and inquiry into how it has persisted. Finally, it envisaged the development of awareness and sensitivities among children and youth so as to make them understand that they should be the agents of change in this area.

---

<sup>4</sup> However Buraku youth still drop out of high school in high numbers, and the rate of advance to colleges and universities among the Buraku is about half the national average.

<sup>5</sup> The concept of Dowa education was initially conceived by the Japanese government in the 1940s, in the context of discrimination against Buraku in the military. 'Dowa' became the official term after the Second World War to refer to government policy and measures dealing with Buraku issues.

The Ministry of Education has played a role in Dowa education. In addition to being responsible for implementing the requirements of the Law on Special Measures, it issued a guideline titled “Dowa Education Materials in Schools: To promote Dowa education and guidance on discriminatory incidents” in 1994. The guideline emphasizes the need to have Dowa education throughout school activities and the necessity for schools to reassess their objectives in light of the need to eradicate discrimination against Buraku and other minorities.

As a result of the efforts of the Federation, the Buraku liberation movement and other groups, and the effects of the Law on Special Measures (as overseen by the Ministry of Education), the situation for Dowa education currently is as follows.

In the western part of the country, where most of the Buraku districts are located, the university training of teachers has a compulsory Dowa education component, although it is not mandated by law. As a result, a significant number of teachers trained in Japan have been trained in Dowa education. In addition, many of the teachers who have once been trained in Dowa education regularly meet to discuss ways of improving methods for Dowa training.

Most government-issued textbooks have been revised to some degree to include some information about Buraku discrimination. However, Osaka, a western city with a considerable Buraku population, has formally adopted an entirely new textbook, entitled “Human Beings.” This text has much more information about the Buraku, including their history and culture, and the degree to which they have been subject to racist discrimination. In addition, the text has materials about discrimination against resident Koreans, women, disabled people and indigenous populations.

The Dowa curriculum, which is particularly prevalent in schools in Buraku districts, varies considerably from district to district and even school to school. Some schools devote considerable time weekly to topics about Buraku, and such content is interwoven into different school subjects. Even in schools that do not devote such resources and time to these issues, there is at least one Dowa education course every trimester for the entirety of the students’ compulsory education.

Parents are encouraged to participate in the educational process. Active parent-teacher associations exist throughout the Buraku districts. These associations are themselves given training courses in Dowa education; trainers include parents, researchers, and various outreach workers. In addition, as part of the Dowa process, Buraku students are encouraged to continue their education informally after school hours.

In sum: the Dowa education movement has played a significant role in combating discrimination against the Buraku and others in Japan, by instituting new human rights education and anti-discrimination guidelines, teacher training methods, textbooks and curricular materials.

#### B. Implementation of the Action Plan of the Slovak Republic

In May of 2000, the Government of the Slovak Republic adopted an Action Plan to Prevent All Forms of Discrimination, Racism, Xenophobia, Anti-Semitism and Other Forms of Intolerance for the Period of 2000-2001. This plan was created in part in recognition of the World Conference Against Racism, the European Conference against Racism, and the proclamation of 2001 as the international year against racism and discrimination. Equally important, perhaps, was an analysis of racially-motivated attacks

done by the Ministry of the Interior of the Slovak Republic, which indicated that at least 43% of such attacks had been carried out by youth between the ages of 18-25.

The Action Plan, supervised by the Slovak Government Section on Human Rights and Minorities, directed the Minister of Education to perform a number of different functions to assure that anti-racism education be provided in the schools. Included among these was the duty to “incorporate at least one lesson on the prevention of intolerance into the primary and secondary school curricula, starting in the school year 2000/2001”; “to organize discussions on the prevention of intolerance at selected primary and secondary schools in all regions of the country in the school year 2000/2001”; to organize discussions on holocaust survivors, to be held at selected secondary schools throughout the country; and to solicit from secondary school students essays and case studies on the prevention of intolerance. See Resolution of the Government of the Slovak Republic No. 283/2000 (May 3, 2000).

In compliance with the Plan’s directive, the Ministry of Education included these functions within the Ministerial Pedagogical Instruction for the present school year. By this act, the anti-racism instruction became mandated and compulsory in the schools.

The government recognized that a number of NGOs, including the Citizen and Democracy Foundation and the Milan Simecka Foundation, had particular expertise in human rights education, including anti-racism education, both in the form of curricular development and implementation, and in teacher training. Accordingly, it recommended collaboration between the Ministry of Education and these organizations for the delivery of the mandated materials.

Generally speaking, delivery of the anti-racism materials to teachers and students proceeds in the following way. Schools, pursuant to the Ministry mandate, allocate certain blocks of time for the required lessons. They ask known and respected local NGOs to visit the school during the allocated time. Depending on a school’s wishes, the relevant NGO may be asked to deliver a workshop, to facilitate a discussion, or to provide a programme. NGOs that have been active in the human rights and anti-racism field thus have gained a sort of formalized access to schools, on which they have capitalized, by sending out to the schools a wide range of materials, including methodologies on the teaching of anti-racism and anti-racism newsletters.

Teacher training had been occurring, at least on an ad hoc basis, for many years in the country. The Milan Simecka Foundation, in particular, had been conducting teacher training for about 10 years, during which period it had trained about 2000 primary school teachers. This process has taken on further momentum under the auspices of the Action Plan. Training sessions typically take place over 2-3 days, for a total of approximately 15 hours and has three compulsory components: human rights theory; international and domestic human rights laws and their enforcement; and training in the psychology of stereotypes and prejudice. The materials are presented in discussions and other participatory venues; in addition, there is instruction on the methodology of participatory techniques (i.e., on how teachers can get students to participate in the human rights and anti-racism curriculum).

In addition to complying with its mandates to provide for at least one lesson on the prevention of discrimination and racism, the Ministry of Education has acted to ensure that the discussions provided for in the Action Plan has occurred in primary and secondary schools. Pursuant to the Plan’s recommendation, the Ministry has solicited the



participation of NGOs and law enforcement personnel in the conduct of these discussions. And it has invited, again pursuant to the Plan's recommendation, the Milan Simecka Foundation to lead discussions focused on Slovakian holocaust survivors. Indeed, as the Action Plan noted, there is a need to combat the message of holocaust denial that can be heard in Slovakia, and such discussions form "an important contribution to teaching tolerance."

Finally, it should be pointed out that the Action Plan directs the Prosecutor General to create a website devoted to the prevention of discrimination. That website is currently under construction. However, at [www.rasizmus.sk](http://www.rasizmus.sk), the Action Plan and subject-related materials are on display.

### C. Anti-Defamation League's Efforts in the United States

The Anti-Defamation League ("ADL") is a United States-based organization, founded in 1913 and active ever since, dedicated not only to stopping the defamation of the Jewish people, but also to fighting all forms of bigotry. In addition to participating in lawsuits seeking to secure the rights of victims of discrimination, and to drafting model anti-discrimination legislation, the ADL is very active in anti-racist education, producing and distributing a wide range of materials (collectively titled "A WORLD OF DIFFERENCE").

These materials all have the common aims of raising awareness about racism and other forms of discrimination, and of developing effective strategies for combating discrimination. The materials, including teacher training and curricular content, target the following primary audiences: employers and employees; youth in non-school settings; members of law enforcement agencies; college and university students, faculty and staff; and students in schools from kindergarten through grade 12. The latter materials and their accompanying programme, titled "A CLASSROOM OF DIFFERENCE" are described below.

The CLASSROOM OF DIFFERENCE teacher training materials have as their centrepiece a series of anti-bias study guides designed, respectively, for elementary/intermediate level, and high school level, teachers. The guides are based on the assumption that teachers will best be able to teach students about how to resist and combat bias and racism if they have the intensive opportunity to examine their own beliefs about diversity and bias, and when they have had hands-on training with the materials that they will eventually present to their students.

A sample plan, entitled "Contemporary Discrimination and Racism." The general aims of the lesson are to have students examine ways that racism is manifested today, and to understand the complexity involved in labeling an action or thought as "racist." In addition, students are taught to define "anti-racism" and to consider what kinds of practices and policies would contribute to anti-racist goals. The lesson is intended for students aged 14-18, in grades 9-12 (high school).

In addition to formal teacher training and curricular content, the CLASSROOM OF DIFFERENCE materials also provide for a peer training program. Under this programme, ADL personnel conduct anti-bias training in specifically targeted schools. The two-day programme conducted by the trainers is designed to encourage dialogue about diversity, prejudice and stereotyping. Students "graduating" from the programme are encouraged to organize and run anti-bias workshops within the school and in their

local communities. Students become leaders; and leaders take the lead within their peer groups.

The CLASSROOM OF DIFFERENCE materials have been embraced as part of statewide, state-funded anti-bias educational work in the United States. In one case, the state of California has recently funded a comprehensive anti-bias and hate crime education training project called “Stop the Hate.” Four regional offices of the ADL in California will participate in the project. Education directors in each of these regional offices will select schools, which will be required to commit to a 2-year training programme for the majority of their faculties, to implement a student peer leadership programme and a Summer Institute Training Programme, and to create a parent training programme. In addition, each school will be required to create a team dedicated to the project; this team will eventually work with an evaluator. The anti-racist materials will first be taught in the selected schools in September of this year.

A second case is that of the state of New Jersey. That state has implemented a programme entitled the New Jersey Character Education Partnership Initiative, with an initial grant from the Governor of US\$4.5m. Under the Initiative, schools in New Jersey may contract with any “programme of merit” to bring materials to faculty, staff, or students. As a “programme of merit,” A CLASSROOM OF DIFFERENCE materials have been introduced into approximately New Jersey 35 schools. The budget for the state project runs through 2003, and these schools, and others, can decide to continue their work of introducing these anti-racist materials to their faculty and students.

Generally speaking, ADL estimates that approximately 8000 educators across the United States have participated A CLASSROOM OF DIFFERENCE training and other programmes. Finally, it should be noted that these materials are not restricted to the United States, or to English-speaking students. They have been translated into a number of different languages (including German, French, Hebrew and Japanese), and have been employed in many other countries (including Germany, Belgium, France, Italy, Sweden, Austria, Israel and Japan).

#### D. Peace Education in Jordan

In 1993, a “Global Education Initiative” was initiated that would eventuate in significant educational reform in a number of Arab countries, including Jordan, Lebanon, Algeria, Oman, Syria and the West Bank. The programme was a joint effort of UNICEF’s Middle East and North Africa regional office and ministers of education of various Arab countries, with technical assistance from the International Institute of Global Education at the University of Toronto, in Canada, and with funding from UNICEF. It is to be noted that the Global Education Initiative has more recently been adopted in the UNICEF countries of the Eastern European Region, with specific projects developed in Albania and Armenia.

Global education envisages the idea of educating youth to become “world-minded”: to think in terms of an interdependent world in which individual nations form a part of a single whole whose interests must be taken into account. Critical to this concept is the idea that students must interact with each other in their education, learn about each other, and encounter and come to understand and appreciate diverse viewpoints as well as personal and cultural differences.

Educational content is typically delivered through already-existing subjects, and explicit anti-racist materials occur in many of these. For example, in language arts

materials, students are taught to be aware of personal attitudes, beliefs, perspectives and values; and they are asked to analyze textbooks and library books for stereotyping and bias. In social studies classes, students are taught peer and group mediation techniques to deal with conflicts occurring at school; and they are taught to be aware of their own prejudices and to be assertive in challenging racism and other forms of prejudice and discrimination.

The case of Jordan illustrates how the Initiative provides for the gradual introduction of global education materials and methods into the existing educational systems. Jordan's programme was initiated with a 3-day orientation in May of 1993, and over the next 6 months, the core team looked at existing curricula in Jordanian schools. They modified some of the curricula to enable them to absorb global education themes, and they developed activities that would be infused into the curricula. All materials were drafted in both English and Arabic; they were sent out to consultants for review and revision. At the end of this phase, 48 different activities had been developed, including 13 in social studies, many of which focused on anti-racist and pro-mutual respect themes.

In the second phase, 16 pilot teachers (8 women and 8 men) were trained for 6 days. Activities included a 2-day workshop on the philosophy and practice of global education, and a 3-day training session on how to implement the developed activities into the curriculum.

At the end of this initial period, a Jordanian national core team for global education was created. It was attached to the Centre for Training and Certification at the national Ministry of Education. The mandate for the team was to develop new materials for grades 5 and 6, in the same topics as before, but for Arabic language studies in addition. The development of these materials was guided by a number of criteria, including the need to allow students to interact openly and freely with each other in small groups, and the need to relate curricular content to real-life situations, including conflict and bias.

The Jordanian Ministry of Education produced a booklet for distribution to the public to explain global education. It also decided to produce a promotional video illustrating and explaining global education practice in the nation's schools.

Global education marked a similar journey into schools in Lebanon, and Syria. In Lebanon, there was considerable government involvement, in the form of representatives on the core team from the National Centre for Educational Research and Development, the arm of the Ministry of Education responsible for educational research and curriculum development. In Syria, the Deputy Minister of Education has been personally involved in steering the Global Education Project, and senior curriculum advisors have participated in the development of project materials.

The Lebanese Minister of Education, in remarks before the First Regional Conference on Global Education in 1995, described the impact that global education can, and he thought did, have, in the effort to educate children and youth about and against racism. He said,

Global education aims at going beyond the self-oriented perspective in looking at things to attempt to see them from the point of view of others. Most of the misfortunes in the world are the result of misconceptions and adhering to such misconceptions as if they were indisputable facts

that could be forced on others. The world can only be set right by eradicating these misconceptions and prejudices, which are the basis of oppression, violence and injustice, and of discrimination based on race, class, and religion. If our perspective is straightforward and unbiased, this will enable us to understand the other and to recognize his rights and to cooperate with him in a framework of mutual respect.

#### E. The British Columbia Teachers Federation's Program Against Racism

The British Columbia Teachers Federation (BCTF) is the union for public school teachers in British Columbia, Canada. Through today, but particularly in the late 1980's and early 1990's, BCTF operated its "Program Against Racism" (PAR), a comprehensive effort to confront and combat racism in schools.<sup>6</sup>

In 1975, in response to teacher concerns about racism in the schools and communities of British Columbia, the BCTF established a task force to conduct a study on the history of racism in the province. While controversial, the study was successful in raising awareness in the province, and particularly amongst the rank and file of the BCTF itself, resulting ultimately in the creation PAR.

From its inception, PAR's primary goal was to identify, confront, and eliminate racism, both overt and institutional, in education across the province. It was committed to active engagement in local communities to this end; it was to be proactive, seeking intervention and remediation. In addition, the BCTF was committed to international solidarity work: both making its materials and expertise available to schools around the world, and at the same time collecting teaching aids from abroad.

PAR's principal body was an advisory committee – the Committee Against Racism – consisting of seven teachers chosen from different regions of the province and representing a cross-section of subject and grade areas. Their task was to look at issues of racism as they arose in particular settings province-wide; to arrange for the preparation of anti-racism materials and for the collection of already-existing materials from around the world; to network at the local level to assure that the materials being collected would be used, as needed, in the districts; and to facilitate community outreach in local communities, to reach parents as well as community-based groups. In addition, PAR maintained a revolving group of professional development personnel specially trained to deliver workshops in response to specific requests. PAR developed a substantial Resource Centre containing lesson aids that teachers throughout the province could access.

The materials that PAR produced in house were subject to an intensive process of review and evaluation. In a typical situation, PAR staff would create draft material – for example, a lesson aid or a workshop. The draft would be presented to community groups, or their boards, for initial feedback and suggestions. Eventually the materials would be presented to public meetings for further comment and review, before the final product would be deposited for reference and dissemination at the Centre.

---

<sup>6</sup> The programme still exists today, under the title "Social Justice Programme." This programme maintains the same structures and organization, roughly, as did PAR. The focus has been changed, however, from an exclusive concern with anti-racism themes, to a more expansive coverage, in addition to anti-racism, of gender, poverty, sexual orientation, and other themes.

PAR also regularly operated conferences throughout the province. It ran an annual summer conference that drew hundreds of teachers and other related professionals. These took place over two days. Formal professional development usually took the form of workshops. As well, teachers were provided an opportunity to network, to provide support and encouragement for each other in their efforts to bring sustainable anti-racist programmes to their schools and communities. In addition to these annual conferences, PAR would host regional conferences throughout the province, again usually on an annual basis.

PAR continues to work to defuse ugly racist incidents in particular locales and to turn them into valuable learning tools. It also works to create safe, tolerant, and learner-friendly environments for students throughout the province.

#### F. Racism. No Way! Project in Australia

*Racism. No Way!* is a national effort in Australia to document, analyze, and combat racism in Australian schools. The project came into existence in the year 2000, as a result of efforts on various fronts. Initially, a number of government and non-government studies in the early 1990's had investigated racism and its impact on Australian society. These studies documented racist activities, including violence in schools and elsewhere, directed particularly against indigenous Australians and others from language backgrounds other than English.

In response to these reports, and in the context of the International Year for Tolerance in 1995, the Ministerial Council on Education, Employment, Training and Youth Affairs – a body consisting of Ministers of Education from the various states, territories, and Commonwealth comprising the Australian federation – identified the need for a *national* anti-racism education project. At that time, it established a task force, consisting of representatives from education systems, parent organizations, and union representatives, with the goal of creating a database of policies and resources that would relate to racism and how to combat it in the schools.

Two years later, the Chief Education Officers of the education systems across Australia created a second task force, subsuming the first one, dedicated to the establishment of a national anti-racism education agenda. The *Racism NoWay!* Project grew directly out of the efforts of this task force, and is funded jointly by state education systems, the New South Wales Catholic Education Commission, and the federal Departments of Immigration and Multicultural Affairs and Education, Training and Youth Affairs, among others.

The Project recognizes three pre-conditions for effective anti-racism education. First, action must occur at all applicable levels: at the system, at the school, and within the individual. Second, anti-racism strategies must go through a cycle of planning, implementation, and evaluation. Finally, implementation must occur throughout the gamut of educational institutions and activities: it must be part of policies and guidelines; it must occur in curriculum and pedagogy; it must be a fundamental part of teacher training and staff development; there must be efforts to involve parents and communities; and there must be continual monitoring and reporting of efforts.

In recognition of these pre-conditions, the Project has adopted the following goals: defining racism in the Australian education context, developing understanding of Australia's history and cultural diversity, documenting racism in Australian schools, developing strategies for recognizing and dealing with racism in schools, monitoring and

evaluating anti-racism efforts in schools. The Project has developed various resources such as a guide for Australian schools that sets out principles for effective anti-racism education which describes the nature of racism and the ways that it is manifested in educational institutions; and it provides practical anti-racism strategies. Every school in the nation possesses copies of the guide.

A second resource is a “special edition newsletter,” which highlights good anti-racism initiatives and practices from schools around the country. It contains articles and news stories from each state and territory in Australia.

The most ambitious and far-reaching of the Project’s resources, however, is the website that it has created and operates, at [www.racismnoway.com.au](http://www.racismnoway.com.au). It contains electronic versions of all the print documents that the Project creates or collects. It contains several sections designed for specific audiences such as a games room, designed for students. It contains games, comics, crosswords, quizzes, competitions and a graffiti wall, all with anti-racism themes and information. Another section is a library containing reference material, including information on understanding and recognizing racism, dates and details regarding Australia’s development as a culturally diverse nation, relevant national and international legislation, and an annotated bibliography. Another contains lesson ideas and fact sheets designed for teachers’ use in the classroom. Teachers are encouraged to submit their own teaching ideas and suggestions in a moderated teachers’ forum operated within the section. Other sections of note include a news section, containing information on recent anti-racism initiatives of note and schools are invited and encouraged to submit information about their own activities, for publication in this section.

Perhaps the greatest significance of this Project is its national scope and mandate. While it is true that Australia’s school system is principally a state-by-state enterprise, an overarching countrywide initiative provides a unifying imprimatur to the message that racism in schools or anywhere else is not tolerated, and is being combated.

#### G. South Africa: Two Projects

Of many interesting and important educational efforts occurring in South Africa, this Report describes two.

One effort is national in scope, with direction from the Ministry of Education under Professor Kader Asmal. The process had its beginnings in approximately 1995. At that time, the then Ministry of Education recognized the need for a new and entirely restructured curriculum in a post-apartheid South Africa. The development of Curriculum 2005 (as it came to be called), representing an historic departure from the apartheid curriculum which was steeped in racism and exclusion, ensued.

After about five years of development, Curriculum 2005 underwent a review process. The resulting report confirmed the strengths and difficulties of Curriculum 2005, and recommended a “streamlined” curriculum. Different working groups under the leadership of a task team and a ministerial project committee were to develop “booklets” with core curricula in eight learning areas (including Social Sciences, Life Orientation, Natural Sciences, and Mathematics). The report recognized the need to have human rights and inclusivity content spread throughout the curriculum, rather than simply being restricted to a single course of study.

Of particular interest here was a finding by the report of an absence in the current curriculum of a significant history component. The report took the position that the study

of history was critical to the development of tolerance in students, and was equally critical in dispelling racist myths. Subsequently, in addition to launching a number of parallel curricular efforts, the Minister established an expert panel to investigate the state of history and archaeology in South African schools, and to make recommendations. That report confirmed the findings of the earlier report, and asserted that inculcating in students an understanding of history and its processes was the best way to counter racism, xenophobia and other forms of racism.

In response to these findings, the Minister instigated an effort to introduce and strengthen History as a component of study within the Social Sciences curriculum for general education in South Africa for the first 10 years of compulsory schooling. An initial draft of the History curriculum has just been completed. It is pitched at Grades R to 9, and will be circulated for public comment by the end of July of this year. It is expected to reach implementation stage by 2004.

The curriculum deals with a wide range of topics implicating anti-racism themes. Students will learn about the histories of leaders in South Africa, Africa and the world, who have taken the lead in the struggle against racism and discrimination. They will learn about stories of families and communities that express such human values as concern for others, triumph over adversity, resisting wrong and defending human rights. The curriculum will encourage use and respect for all languages used in the country, and will ensure that general knowledge construction and interpretation is informed by Constitutional and human rights values.

The history panel has made a number of recommendations to the Minister for establishing solid structures for the implementation of this curriculum. Crucially, collaborative networks must be established between historians, archaeologists, NGOs, heritage workers, textbook publishers, oral historians, the South African parliament's Millennium Project and others, to support the appropriate level and kind of teacher training. In particular, teachers will need to understand the importance of history for teaching anti-racism themes.

Various efforts exist at present, in individual schools scattered throughout South Africa, to counter racism and to teach anti-racist principles and strategies. By contrast, the effort described here will produce a strengthened and streamlined *national* curriculum, and will assure the teaching of anti-racism in a systematic, nationally-coordinated way, under the support and guidance of the Education Ministry and the National Department of Education.

-----

An educational effort that combines university-level training with outreach to schools is being conducted by StreetLaw, South Africa in 16 different universities across the country. The programme involves the teaching of two different courses, one in "Street Law" as part of the law school curriculum, and the other on Education for Democracy, for education and social work students. The Street Law course is an elective course, while the Education for Democracy course is compulsory for education students (and elective for social work students).

The Street Law course is a course on the rule of law, the legal process, and how the legal system actually works. Content includes examination of the actual operation of anti-discrimination laws. The Education for Democracy course contains materials on tolerance, transparency, accountability, representation, and so on. Both courses are

taught in a highly interactive way; methods include case studies, role plays, games, and other strategies for participatory learning.

Anti-racism and anti-discrimination content is suffused throughout the content of these courses. Moreover, this content reaches well beyond the university students who study it. This is because all students who take the courses are required to visit schools (or communities) to present human rights materials. Each university student is required to present a specified number of lessons in the schools – typically, between 10 and 20. This is done during weekly visits over the school term; visits usually take up one full class period. In some schools, the lessons are taught during extra-mural afternoon workshops. School learners vary from Grade 7 to Grade 11. (As well, the programme also trains school teachers directly through In-Service workshops and regular seminars.)

The schools to which the students are sent have agreed to host them, and to make classes available to them. Schools are encouraged to enter this network in different ways. StreetLaw sometimes employs media campaigns to highlight its efforts. In other cases, it makes contacts with individual schools itself; and it enjoys cooperation from the Ministry of Education in this outreach effort. At present, approximately 600 schools across the country participate in the programme; and StreetLaw estimates that over the last two years, its course materials have reached approximately 80,000 students.

#### H. Clover Park Middle School, New Zealand

Clover Park Middle School is located in Otara, South Auckland, New Zealand, in an area with a governmental socio-economic rating of 1, the lowest of 10 levels. While originally a school serving students only in years 7 and 8 (approximately 12-13 years old), it was formally expanded in 1995 to official middle school status, serving students in years 7 through 10, aged 12-15.

Clover Park has about 390 students. Of these, 36% are Maori, 35 % are Samoan, 16 % are Cook Islanders, 9% are Tongan, and the remainder of the students are from some smaller Pacific Island groups, in addition to 10 students from Asian backgrounds, and 2 white students.

Thus, virtually all of the students from the school are – and this has been true of the school for many years – from minority groups, with highly developed cultures of their own, often speaking languages, at least at home, other than English (which is the language used almost universally in New Zealand schools). Each of these cultural groups has faced difficulties related to racism in various aspects of their community and individual lives; and children from each of these groups have faced challenges in attending schools in languages other than the ones they use at home, and based on foreign cultures.

Clover Park has responded to the challenge of respecting and securing the cultural identities of its students, of strengthening them against the threats of racism, and of assuring mutual respect between them, by instituting a comprehensive cultural and cross-cultural schooling programme. Its principal goals are to empower students, to make them autonomous, and to engender in them both self-respect and respect for others different from them.

Students at the school are grouped ethnically. There is a Maori group, a Samoan group – both participating in bilingual programmes – and two other groups that, while containing a mixture of ethnicities, are composed predominantly of Cook Island, and Tongan, students respectively. The latter programmes are not bilingual, although fluent



speakers of the native languages of participating students are employed by the school to assist as needed. Students enter a group at the beginning of the 7<sup>th</sup> grade, and stay with that group throughout their time at the school. Pursuant to school policy, teachers also stay with the same group over many years.

The students themselves, along with their parents, make the choice as to which group they will belong to and be educated in. Thus, in some cases, for example, a Maori student and his or her parents have decided that they prefer for the student to be schooled within one of the mixed groups, and that is where his or her schooling in fact takes place.

For convenience in some of what follows, the principal concepts underlying schooling at Clover Park will be described by focusing on how the Maori bilingual programme functions. However, with the appropriate adjustments, the description would be the same for the other programmes.

The Maori programme is based on the Maori's self conception of family kinship, including the family obligations and networks of an extended family. For example, Maori families do not separate into subgroups based on age or gender in the course of their ordinary daily lives; similarly, students at the school are taught in multi-age-levelled groups throughout the school day, and older students are expected to work together with younger ones, both formally and informally. The curriculum is designed to elicit questions from the students themselves about themselves, their communities and cultures, their country, and the place of the Maori within the country's history, political organization, and culture. This focus on the group's ethnic culture is intended to infuse cultural issues and content into all aspects of the curriculum. Teachers are expected to develop these ideas in ways consistent with meeting the requirements of the national curriculum.

Most teachers are from the culture of the group – thus, whenever possible, Maori teachers teach the Maori group, Samoans teach the Samoan group, and so on. Each is required to permit students to read and to speak and write in their heritage language if they so wish, or in English if that is their preference. If, as can often happen, teachers from the culture are not available, the school employs its own funds to hire teaching assistants from within the culture who are fluent in the native language. These assistants work in the programme under teacher supervision.

Parents are kept regularly in touch about how their children are doing, and about the school's programme in general. They are regularly sent newsletters, and parental support groups are convened. Recently, in addition to these activities, the school has convened student-run conferences in which the students themselves describe how and what they have been learning.

The attempt to infuse the students' culture into the learning process extends beyond the formal classroom. For example, for the past few years, the school has employed a full-time Maori social worker who, among other things, performs outreach to Maori families that need support in relation to their children in the school. In addition, the school budgets to assure that it fulfils certain obligations recognized by the culture, such as the provision of food for visitors and gifts and donations for various cultural-based reasons. And, in 1998 the school opened a formal Maori "marae," or meeting place, such as would be found in a traditional Maori community. Visiting groups are hosted in the marae; and the Maori group sometimes spends days at a time there, instead

of in the formal classrooms, in workshops, preparing food, spending time with their parents, and so on.

Finally, while the groups in the school function separately and independently during most days, they spend significant amounts of time in “cross-cultural” studies, learning about and from each other. For example, in their Social Studies programme, students in the Samoan group have studied certain ceremonies, like funeral practices, of the cultures represented by the other groups, and have compared those practices with their own.

#### I. A Project by Amnesty International in Mauritius

Amnesty International, Mauritius (AI), launched a pilot project in Mauritius in 1997 that has seen follow up by the national Ministry of Education. It was initially designed to be a 3-year project to teach high school students about human rights generally, with a focus on racism and how to combat it. Approximately 1000 students, in about 20 schools, including state schools, religious schools, and private schools, participated in the project.

Initially, AI was granted permission by the Ministry of Education to approach schools with the idea of teaching the materials from a manual that AI had developed on human rights. The manual had been written specifically for the context of Mauritius. For example, it contained detailed information on the legal and political system in Mauritius, on its history and culture, and other pertinent local information. This national focus would make it relatively straightforward to fold the materials of the manual into already-existing curricula in the schools.

Eventually, about 20 schools were selected to participate in the project. Each of them committed to allocating a class period of 1.25 hours every fortnight to the teaching of materials from the manual. Teachers participated in a three day special human rights education training where they received instruction on human rights and anti-racism topics, on women’s and girls’ rights and rights of children, and about appropriate ways of getting children and youth involved in human rights activism.

The curriculum is based on materials in the manual, which includes a chapter devoted to discrimination and anti-racism. In it, students are introduced to the definition of discrimination, and are given illustrative examples from their own region – most notably, apartheid. Non-discrimination provisions from both relevant international treaties and from the Mauritian Constitution are explained. Discrimination on the basis of gender is discussed, with particular focus on “Third World countries.” Following these general materials is a true case study, describing discriminatory treatment of a Roma woman by police and other law enforcement officials. Details of the violence perpetrated against Roma in a village are provided, as are details of false arrest and charges against this woman. Following are activities and discussions for the students, including asking them about whether they have ever themselves felt that they were victims of discrimination.

In addition to learning about these topics during class hours, students participated in a variety of activities outside the schools, as part of the project. For example, they visited the national Parliament to see the legislative process at work. And they were treated to plays, written and staged by local writers and artists, on anti-discriminatory themes, including police brutality and battered women.

According to AI, one of the principal purposes of the pilot project was to lobby the government to include human rights education, with a strong anti-racism component, into the national curriculum. When it ended, the Ministry of Education indeed approached AI to request it to develop a human rights curriculum for all primary schools in the country. The goal is for the curriculum to be in place by school year 2002. AI is currently in the drafting process.

#### J. Israel/Palestine: The Israel/Palestine Centre for Research and Information

The Israel/Palestine Center for Research and Information (“IPCRI”) is a Palestinian/Israeli NGO, founded in 1988, that does various kinds of work for the development of peace and mutual understanding between Israelis and Palestinians. One of its programmes is the Education for Peace Project, currently in its 5<sup>th</sup> year. This is a programme that includes critical components encouraging tolerance and mutual respect between youth who are members of groups that have been engaged in very serious conflict for decades.

The Project had its beginnings in 1996, when IPCRI approached Education Ministries in both Palestine and Israel and obtained approval to contact individual schools under their jurisdictions, and to carry out the Project’s programme in schools that were willing to comply with certain conditions (also described below). In school year 1999-2000, 32 schools in Israel and Palestine had adopted the programme for their 10<sup>th</sup> grade students; this year, 45 schools – 22 in Palestine including some government schools (representing about 25% of all Palestinian high school students) and 23 in Israel – are participating in the Project.

In order to participate, a school must agree to various conditions. A minimum of 3 teachers in the school must be prepared to commit to the programme, and to participate in a minimum of 10 hours of training. The curriculum must be offered for a minimum of 2 hours per week. Classes must be subdivided in halves for all Project activities to facilitate work in small groups. At least one of the classes must be of the 10<sup>th</sup> grade. The school must commit the class to participating in a 2-day intensive encounter at some point during the programme. And the school must pay for any extra costs incurred to operate the programme.

The programme involves 48 hours of study for each student, and more than 150 hours of in service teacher training and follow-up supervision in classrooms. Over 300 teachers have been trained already. The goal is to continue to develop teacher training and curricular materials, to be formally adopted by the Education Ministries of the two countries for mandated distribution and effectuation in all schools in the region.

The teacher training involves uni-national workshops in which teachers are taught how to teach the basic curriculum in the classroom. In addition, 2 workshops are held over a 5 day period. These focus on the concept of diversity of narratives. They are intended to aid teachers in learning about their own attitudes regarding the “other side”, and about tolerance, mutual respect, and the creation of peace.

The curriculum, being developed in collaboration with Education Ministries in both countries, exists in two versions – one for Israeli schools, and one for Palestinian schools. The respective versions are adapted to the different systems of the schools, as well as to the differing cultural and political contexts. However, both versions bear commitments to certain underlying themes, including equality, tolerance, and mutual respect.

The curriculum is taught through various subjects, rather than in a single block. In Israel, it is taught mainly through history, sociology, and literature, while in Palestine it is taught through social sciences and English. All parts of the curriculum are interactive, with focus on cognition, emotion, and conflict resolution.

In student encounters, to which, as noted above, the schools commit, Israeli and Palestinian students are brought together. The principal aim of the encounters, as IPCRI describes it, is to “provide an opportunity for Palestinians and Israelis to meet the ‘other’ and to challenge their assumptions.” At the personal level, students exchange names, family histories, information about their birthplaces, and so on. At the cultural level, information about relations between boys and girls and between children and parents, customs in the respective cultures, and culture-related values is shared. And at the political level, students are encouraged to develop different narratives of the conflict that exists between their peoples and countries.

A preliminary evaluation of the “encounters” portion of the programme, commissioned by IPCRI, has already been completed. According to the executive summary, the vast majority of participants (about 80%) said they were very eager to participate. Most said that prior to the encounters their impressions of the other side were quite negative, and were based mainly on television images featuring violence, and on stressful encounters with authorities from the other side. Most of these prior impressions were of course highly stereotypical. But most participants indicated that the encounters had the effect of breaking these stereotypes down: for example, in most cases, participants indicated that they came to see that their counterparts were more friendly, tolerant, considerate, and open to change than they had believed them to be before the encounter.

Finally, an extension of the Project currently under development is worth noting. The “Virtual Meeting Ground Project” will be a means by which students, prior to their actual encounters with their counterparts, can meet over the Internet in a neutral educational setting. The main idea is that each class that is participating in the Project, with assistance from IPCRI, will prepare its own web page, with information about the class and its students and teachers, as well as other relevant materials. Discussion forums will be added to each page as topics, suggested by students (again, with appropriate supervision), are developed; in addition, links to other relevant and useful information will be added to the pages.

#### K. Activities of the Board for Ethnic Equality in Denmark

The Board of Ethnic Equality, established in Denmark by law in 1993, is a specialized governmental body whose mandate is to provide advice on matters of discrimination and ethnic equality to the Danish parliament, the government, central and local administrations, as well as private organizations. Its principal work consists of combating both direct and indirect discrimination throughout the country. It also monitors societal and legal developments, and assesses the impact of such developments on ethnic equality and the rights of minorities.

A 1999 investigation by the Board brought to light how discrimination is experienced in Denmark by four different ethnic groups in Denmark: Somalians, Palestinians/Lebanese, Turks and Bosnians. Findings showed, for example, that significant numbers of Somalians experienced “reluctance or hostility” when they contacted primary schools for the purposes of enrolling their children. Based on the

findings, the Board concluded that an effort needed to be launched generally to establish closer links and ongoing dialogue between institutions in Danish society and ethnic groups. One of the programmes established is entitled “The Opportunities of Diversity.” Its purpose is the development of a set of manuals, and a “training the trainer” project, by which a group of instructors would be prepared to train (in the project’s first phase) school and kindergarten teachers in the following areas: how to be aware of one’s personal reactions and attitudes about diversity, how to be aware that, and of how, prejudices and discrimination influence our relationships, methods for constructive dialogue and conflict resolution on these matters, tools for bringing the “Opportunities for Diversity” materials into the classroom.

A second Board project is called the “Danish Baton.” The idea is that the Danish people can be mobilized to combat racism if the Board “passes the baton” to organizations and individuals, to make visible and increase consciousness of direct and indirect discrimination against ethnic minorities. Two baton recipients are worthy of note in the context of this Report. A baton recipient worthy of note is the Enghoej school, a primary school near Copenhagen engaged in explicit anti-racism and pro-mutual respect educational activities for a significant period of time (since the early 1980’s, in fact), and its activities have taken on particular prominence for having been passed a baton. The basic philosophy of the school is that integration of ethnically diverse students is a mutual interactive process involving teachers, students, and parents. Staff recruitment is based on diversity; hiring is carried out in part to reflect and respond to the ethnic diversity of the school and teaching teams exist at each grade to assure multicultural content and insight. The curriculum has a strong comparative and multicultural component. Teachers are required to respect the mother tongue and culture of students as far as possible; and are required to be on the lookout for, and to avoid, stereotypical and prejudicial content. The school is committed to getting parents involved in the educational process and to getting its message of tolerance and respect out to the community generally. It has also taken steps to assure that the daycare institutions, youth clubs and housing associations in its district are made aware of the value of pursuing their functions with an eye to assuring ethnic equality. It is lobbying its local municipal government to arrange public debates on ethnic equality.

#### L. iEARN: School-based Education Employing the Internet

The work of iEARN (International Education and Resource Network) is school-based, within the structures of formal curricula development and implementation, and thus is naturally described in the present section of this Report. At the same time, as will become apparent, the work provides a natural transition to the next section, in which Internet-based education efforts are described.

iEARN was founded in 1988 to enable students, as part of the classroom curriculum, to interact with each other over the Internet to address issues including racism, intolerance, conflict and cultural insensitivity. Now, iEARN is an international network: Over 5000 schools in 95 countries are involved in enabling their teachers and students to engage in collaborative “Project-Based Learning.” This year, approximately 500,000 students interact daily on iEARN projects.

Many iEARN projects deal directly with educating students against racism. For example, the Balkan Voices project, taking place over the 2000-2001 period, brings together students and teachers from 10 schools in each of 9 countries in the Balkans

region. In each school, 3 classes are involved; in total, about 13,500 students are participating. The purpose of the project is to enable students and teachers throughout the region to reestablish relationships based on mutual respect and tolerance, and to resist and combat racist elements where they live, by facilitating online work, including the development of curricular materials in cultural history.

The CIVICS Project, involving 20 schools and 24,000 students, links schools in India, Pakistan, Sri Lanka, Jordan, Egypt and Lebanon. Here, the purpose is to enable students to engage in interaction on issues of religious and other tolerance, South Asian conflict, and Middle Eastern development. As part of the work, online methodologies for integrating conflict resolution and regional issues into curricula in the region are being developed.

Finally, Racing Against Racism is a project that was initiated by teachers and students in Australia in 1996. Through the project, the root causes of racial stereotyping are explored, by means of having students study the images that they have of persons of different ethnic, racial, and national backgrounds. The project has received grants from the Australian Department of Education and the Asia Education Foundation.

iEARN has national coordinators placed locally throughout the regions of the world. They do the initial recruitment of schools within their region to become members of iEARN. In tandem with this one-on-one recruitment is promotion and publicity: many schools seek iEARN membership out after having heard about its projects through local media.

Joining iEARN involves a school's committing to enabling teachers to participate in online projects as part of their regular classroom duty. Schools also must commit to enabling considerable online interaction between their students and others outside their school. Of course, this latter commitment varies considerably from case to case, depending principally on the state of computer resources and computer literacy in the schools involved.

Teachers who become members are introduced to the range of iEARN projects currently in existence. After looking at these materials, they choose to participate in projects that provide the best fit with their pedagogical and personal needs.

Teachers receive training from the local iEARN country coordinator, and from his or her team. In some cases, the training is financed (in whole or in part) by the Ministry of Education, or by local grants. In addition, the United States Department of State is providing training in about 35 countries. Emphasis is placed on the development of local capacity, so that teachers who are trained are able to train others in their and in neighbouring schools. As part of its training efforts, iEARN has developed multilingual training materials, and online training courses. All iEARN projects are initiated, designed, and developed by teachers themselves. Similarly, teachers develop the curriculum that is relevant to their projects. iEARN, in its turn, provides the tools to enable these teachers to bring their classroom lesson plans, curricula, and so on, to a global education community .

Students are engaged in particular projects as part of their regular curricular activities, in such subjects as history, literature, world affairs and civic responsibilities. The teacher introduces them to the goals of the project and asks them to read essays posed by students from other countries involved in the same project. If students have good access to the Internet from within the school, they do this themselves by accessing

the iEARN forums. In schools with limited Internet resources, the teacher prints the essays and hands them out. The essays become the subject of class discussions, research assignments and so on; as well, students write their responses to the essays, and essays of their own, which they post online. At all times, teachers monitor this online student interaction and provide needed facilitation, direction and resources.

iEARN circulates information on all projects (including general descriptions, activities and lesson plans) to all teachers within the network: both via hardcopy (in a “Project Description Booklet”) as well as online and by email. Each project is evaluated by its participants, and the evaluations are circulated. And projects are presented in annual international conferences held in July of each year (this year in Cape Town, next year in St. Petersburg).

iEARN is not solely devoted to anti-racism projects: others of its projects focus on the environment, on poverty, and on child labour, to take just a few examples. Still, its anti-racism work is prominent, and far-reaching. Of interest here is the combination of the Internet context – promising the widest possible dissemination of anti-racism materials adaptable to local contexts by local teachers and students – with the formal classroom setting, where materials from everywhere can be marshaled, developed, and contextualized for local needs.

### III. Informal Educational Efforts: Internet Web Sites

There are a great many informal efforts to educate children and youth against racism, and it is beyond the scope of this Report to attempt to describe them representatively, let alone fully. It must suffice here to cast our attention on one particular informal educational tool that has seen increasing use recently: the employment of the Internet itself – the very medium that racists have discovered to send out their messages worldwide – to combat racism. This tool has an undeniable power and scope: an anti-racism website created and residing in the United States, or the United Kingdom, is not restricted in its reach to those locations. To the contrary, its reach is worldwide, and the only restriction on the accessibility of its information to children and youth anywhere is the limitation of language.

Two websites created and operated by the United Nations are perhaps worthy of mention at the outset. One of these is the “Cyberschoolbus,” at [www.un.org/cyberschoolbus](http://www.un.org/cyberschoolbus). This is a website devoted to providing educational materials to teachers and students on human rights themes, including anti-racism. A special page at the site, called “Racism 2001,” invites visitors “to learn, reflect, and take actions against racial discrimination.” It includes links to a wide range of anti-racism materials, including articles; one link is to information on the World Conference. A second page at the site is devoted to the International Day for the Elimination of Racial Discrimination.

The curriculum section of the site contains a page on peace education that contains 5 units, targeting different age groups. One unit, appropriate for youth 14 years old and older, contains materials on social justice; another unit, for children and youth aged 11-16, has materials for promoting tolerance and respect for individual dignity and identity. Links are provided to related materials.

Among other content relevant to this Report, the website contains a global atlas of student action; an “interactive Declaration” which contains a plain language version of each right contained in the Universal Declaration, and discussion of aspects of those

rights; a quiz and game section, with resources for teachers, interactive learning tools, and animations about different cultures; and a UN core treaties page with student-friendly versions of pertinent UN treaties.

A second UN website, this one created and operated by UNICEF, is called “UNICEF Voices of Youth,” at [www.unicef.org/voy/](http://www.unicef.org/voy/). This is essentially a discussion forum, where students and teachers can post their own opinions, and read the opinions of others from around the world, on a wide range of topics – some suggested by the webmaster of the site, and some suggested by the participating students and teachers. At the “Meeting Place” at the site, young people are invited to “speak your mind,” and to share their thoughts with others. Areas within the Meeting Place include children’s rights, and children and war. Anti-racism content is evident in both areas. The website also contains a “Learning Place,” and a “Teachers’ Place” where teachers can have online discussions about human rights education.

Many private organizations also operate websites devoted largely to anti-racism themes, with a focus on getting information out to young people. One such site is operated by the Southern Poverty Law Centre, which, it should be added, is also active in creating and disseminating anti-racism curricular and teacher training materials. The website, at [www.tolerance.org](http://www.tolerance.org), is specifically designed for a young audience. Among many other things, the site contains both news stories about racist incidents, and profiles of anti-racist efforts by individuals and organizations; links to other human rights groups; stories and artwork submitted by children who have visited the site; and instruction and information for teachers and parents designed to help them guide their students and children around the website. There are, in addition, interactive sketches of some American-based hate sites: visitors are encouraged to click on highlighted areas within the sketches; when they do, the racist materials are debunked and refuted by “truth balloons.”

Chichester University in the United Kingdom has created and operates a website for children and youth, at [www.britkind.org](http://www.britkind.org). The visitor to the site is invited to provide information about him- or herself, including age, race, and religion. The site introduces the visitor to other young people of about the same age, who describe their own lives and cultures, including problems they have faced involving racism. In addition to the games, the site contains statistics and other information relevant to the occurrence of and fight against racism; and it contains links to other public service and information sites.

Another UK site of interest is entitled “Schools Against Deportations,” at [www.homebeats.co.uk](http://www.homebeats.co.uk). It has been created by the Institute of Race Relations, an organization that conducts research and produces educational resources about racism both as it occurs in Britain and as it occurs internationally.

The website is designed to teach young people about the experience of fighting deportation efforts that have racist implications and overtones. It relates in detail the efforts of students and others in four schools in Britain (three already successful and one still in progress) to resist the deportation of students who were asylum seekers – children from Tanzania, China, and Angola.

Details of the efforts at the schools are featured at the site. In particular, activities by families, friends, students and teachers, in writing petitions, holding discussions, creating and displaying banners and posters, organizing letter-writing campaigns to MP’s



and other politicians, and so on, are described. And there are interviews with teachers and others active in the campaigns, as well as with the asylum seekers themselves.

In addition to the details of the four campaigns, the site contains more general information designed to educate children and youth about the controversy surrounding asylum seeking, including particularly the racism overtones. Visitors can obtain information about the countries from which the students were seeking refuge, to explain their refugee status. A discussion forum invites comments and questions from students and teachers. Another page titled “media myths” debunks racist myths about refugees and asylum-seekers. Finally, the site provides other information, including links to other organizations and to further reading of interest on this topic.

The Media Awareness Network (Mnet) is a Canadian not-for-profit organization that, among other things, operates an educational website called the Web Awareness Canada site at [www.media-awareness.ca](http://www.media-awareness.ca). This site provides information and interactive activities for parents, teachers, librarians, and students (from ages 9-18) designed to help young persons learn how to use the Internet wisely and safely. The information on the site focuses on online marketing efforts directed at children, safety issues, and how to deal with offensive, including racist, content. One animated computer game that students can access at the site, for example, is specifically designed to help young persons to “detect bias and harmful stereotyping in online content.”

The World Against Racism Memorial, at [www.endracism.org](http://www.endracism.org), is a site designed to educate the public generally, but particularly young people, about “the memory of those millions of persons whose lives were stolen or irrevocably scarred by racism.” The “museum” has a number of exhibits. One contains interactive questions about racism. Another has information about forms of racism. A third, particularly realistic and arresting, exhibit is called “Global Racism Acts,” which describes in vivid detail episodes of racism, including the Nanking Massacre, the Irish famine, the Holocaust, and various events involving Native Americans.

Artists against Racism is “an international non-profit organization where artists reach out as role models to youths.” At its website at [www.ArtistsAgainstRacism.org](http://www.ArtistsAgainstRacism.org), visitors can view radio and television public service messages prepared by member artists (authors, actors, and children’s entertainers). They can also send e-cards with anti-racism messages, and can read news stories about racist incidents and anti-racism efforts. In addition, at the site’s “School Help” page, there are links to related organizations, quotations, community contacts, classroom exercises, a teacher’s guide, articles on education’s role against racism, and other materials. This site, it is worth noting, was itself by students at Ryerson Polytechnic University in Ontario, Canada.

Of the many websites whose main function is to collect links to websites with, among others, anti-racism content, Crosspoint ([www.magenta.nl/crosspoint](http://www.magenta.nl/crosspoint)) is perhaps the best known. At present, it contains links to over 2000 organizations in 112 countries. In addition to links categorized by country, there are links by subject matters, such as indigenous peoples resources, Jewish resources and Shoah, human rights/refugees, Roma and Sinti Travelers, and women. The site encourages groups working in human rights to submit their website addresses for inclusion at Crosspoint. A search with the term ‘youth’ brings up dozens of links to sites with materials directed towards or appropriate for youth, including much anti-racism material.

Finally, a United States-based group including the Leadership Conference Education Fund, the Center for the Prevention of Hate Violence, and the Anti-Defamation League has received a one-million dollar grant from the U.S. Department of Justice, the Office of Juvenile Justice Delinquency Prevention and the U.S. Department of Education, Safe and Drug-Free Schools Program, to develop a “Partners Against Hate” project. The project’s main goal is to increase awareness of the problem of racist crime and to disseminate information about education and countering strategies to educators, young people and other community groups, and other interested persons. A major part of the project will involve the development of a website, which will contain a “comprehensive clearinghouse of hate crime-related information, resources, news reports, and counteraction tools.” It will also contain training and other assistance for dealing with racist conduct.

#### IV. And All the Rest . . .

This Report has been restricted to formal efforts in school systems to combat racism, and to one type of particularly far-reaching informal educational method. But there are vastly many more efforts, both directly and indirectly educational, in every corner of the world, to combat and resist racism. In particular, and as noted in the Introduction, literally thousands of youth groups exist around the world: some are small, located in a particular community or village or town; some are much larger, committed to a statewide or nationwide agenda; yet others are councils or other associations of youth groups that span regions. A great many of these are committed to human rights work generally, and to anti-racism work in particular, of a great many sorts, from going into schools informally to share experiences of racism with students, to shutting down local Internet websites that contain racist content, to organizing anti-racism rallies and campaigns, to preparing and disseminating pamphlets and other educational materials of their own, and so on.

The students in the United Kingdom schools who successfully resisted the deportation of some of their colleagues are emblematic of a local, committed single issue and highly effective approach. By contrast are efforts that are larger in scope, and more general in target, as might be typified by the work of the Rights of Children youth group (“ROC”) in Guyana, which has just completed a campaign that had the aim of obtaining pledges from groups, companies, and institutions around the country that they were “race-free zones.” This nationwide effort involved one hundred and fifty children from around the country, making contacts (amidst considerable positive media coverage) with potential pledgers, and lobbying their leaders to sign and display the pledge. In the end, there were more than 4500 pledges signed, including by the country’s President and members of his Cabinet.

Still other groups, often associations of national groups, exist on the regional level, and cooperate to hold regional conferences and other events that feature anti-racism themes.

These provide the merest indication of the countless anti-racism activities by youth groups. It is beyond the scope of this Report to begin to catalogue them or to represent them fully. It is enough here to acknowledge the breadth and value of such efforts, and to insist that even the full anti-racism *education* story cannot be completely told until the story of the efforts of these groups is told.

#### Conclusion

Anti-racism work is on the increase. Networks of educators, often with government support or participation, are being formed and alliances are being established. The word is spreading that racism can be effectively countered by the provision of information to children and youth to enable them to see what is wrong with it, and what is right with others that are different from them. This Report has chronicled a sampling of such educational efforts, by national and local governments, by unions, NGOs, and by dedicated teachers, administrators, and citizens of the world. Anti-racism education is becoming a recognized necessity for the lives of young people, and there is every reason to be confident that as these, and other, efforts continue and increase in power and scope, the messages and activities of racists will fall on increasingly knowledgeable – and, therefore, deaf – young ears.