



Pestalozzi

Training Resources

Education for Linguistic and Cultural Diversity (DIV)
Do we all have the same basic needs?

by

Author: Rasa Askinyte-Degesiene - Lithuania

Editor: Pascale Mompoin-Gaillard



The Pestalozzi Programme
Council of Europe Training Programme for education professionals

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The opinions expressed in this work are the responsibility of the authors and do not necessarily reflect the official policy of the Council of Europe.

Theme: Why is respect for human rights an essential value in our societies?

Expected outcome

- To help trainees improve their skills for logical reasoning and use of analogy.
- To reflect on how we can identify human beings' basic needs and how the "Universal Declaration of Human Rights" supports these needs.

Target group

Type of training	School level	Subject area
Initial and in-service training	Secondary	Civic education, philosophy, language

Brief description of the unit

After preparatory activities during which they are invited to reflect on logics and analogy, learners engage in a creative writing and comparative exercise to help them realize that all human beings have the same basic needs. After reading the "Universal declaration of Human Rights", learners will compare their findings with the basic rights stated in the declaration. Through a collaborative reflection, they are brought to ponder the reasons and obstacles that prevent our societies from supporting their members' basic needs.

Methods/techniques used

Creative writing, reflective approach, interpretive approach, cooperative learning,

Time 2 hours 30 minutes

Preparatory reading	▶ 30 minutes
Activity 1	▶ 90 minutes
Activity 2	▶ 60 minutes
Debriefing session	▶ 20 minutes

Tips for trainers

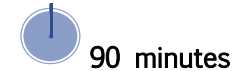
See tips in activities

Resources

Preparatory reading and questions	Appendix 1
Prévert's poem	Appendix 2
Cards for activity 1	Appendix 3
Universal Declaration of Human Rights	Appendix 4
Question for reflection	Appendix 5

Preparatory activity:

- 1) Trainers will find the preparatory reading and related questions in appendix 1
- 2) After the activity, we suggest that the trainer present the following training session briefly, using the information given on page 2 of this document.

Activity 1 What are humans' basic needs?

90 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To reflect on basic human needs ➢ To develop skills of analogical reasoning, comparing and drawing conclusions. 	
<p>▶ Methods/techniques used:</p> <ul style="list-style-type: none"> ➢ Creative writing, reflective approach, cooperative learning 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Copies of Jacques Prévert's "To paint the portrait of a bird": 1 per participant (appendix 2) ➢ Task description (see below): 1 per pair ➢ Flip charts or posters, markers 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Dispose tables and chairs for work in pairs. 	
<p>▶ Instructions/Procedure:</p> <ul style="list-style-type: none"> ➢ Have the group read the poem, and then allow for some time to reflect on its meaning. (10 minutes) ➢ Engage the group in a discussion on how the birds' needs are referred to in the poem. (the poem's main theme is what birds need "to live and to have a good life"). (5 minutes) ➢ Ask the group to gather in pairs of their choice or make pairs randomly by distributing halves of postcards to each participant who will then have to find their "other half". (5 minutes) 	

- Each pair receives their task description. Read the task aloud to the whole group:

“Write a new, analogical poem, based on Jacques Prévert’s poem “To paint the portrait of a bird” .The title of this new poem will be

To paint the portrait of a Human.

Your poem will describe what humans need “to live and to have a good life”. Try to follow the structure and the main theme of the original poem. ”

- Have each pair pick a card from the choice of cards you present (see example of cards in appendix 3). Tell pairs to keep their card a secret. Explain that pair now have to write the poem “as representatives” of the group on the card; their poem should be about what are the needs for this group “to live and have a good life”.
- The pairs write their poems. (25 minutes)
- Ask pairs to read the new poems. Each person reads one part of the poem so as to let each participant speak. Analyse each poem, trying to find what they convey on the main theme: what do humans need to live and to live good life? Write the ideas on posters as the discussion goes. (20 minutes)
- Compare the ideas on the posters: do similar needs appear, do certain needs appear on every poster? Are there basic needs that concern all human being despite their social status? (10 minutes)
- Moderate a discussion to help the group to draw conclusions from the activity. You can use the following questions: (15 minutes)
 - *Do all people need the same basic things, or do their needs differ according to their position in society?*
 - *If all people need the same basic things, why it is so difficult to understand each other?*
 - *If we know we need the same basic things, why do conflicts among people still exist? Because of lack of what everybody needs? For other reasons?*
 - *Do you agree, that the Universal Declaration of Human Rights is based on the basic needs each of us have? Could you give an example?*

<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➢ When writing their poem, make sure learners don't write "about" their role/character on the card, but about the needs for this group "to live and have a good life". ➢ Creative writing with a partner can be a challenging task. Help pairs collaborate effectively and respectfully. 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➢ Can you use this activity in your classroom? ➢ What are the implications for your teaching? ➢ What will be the challenges for your classroom? ➢ How might you follow up this work in your teaching? ➢ What other questions are raised by this activity? 	

Activity 2 Does the Universal Declaration of Human rights support all our basic needs?



60 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To assess how the Universal Declaration of Human Rights supports basic human needs. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To develop skills of comparing and drawing conclusions. ➢ To reflect on obstacles societies face in meeting all of their members basic needs. 	
<p>▶ Methods/techniques used:</p> <ul style="list-style-type: none"> ➢ Interpretive approach, cooperative learning 	

<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ Universal Declaration of Human Rights” 1 per trainee (appendix 4) ➤ Question for reflexion in pairs, 1 per pair (appendix 5) 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ Dispose tables and chairs for work in pairs. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ Have learners read the “Universal Declaration of Human Rights”. (20 minutes) ➤ Ask them to compare the list of needs “to live and have a good life” they helped create with their poems and the declaration. Can they find articles that are there to guarantee that certain of these needs be met by our societies? (15 minutes) ➤ Distribute the questions in appendix 4. Let pairs discuss and answer the questions. Tell pairs to decide before hand who will share their finding with the whole group. (15 minutes) ➤ Share results on the comparison in whole group and discuss. (10 minutes) 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ Did you acquire new knowledge during these activities? ➤ What was new for you? ➤ What skills and abilities the material in this unit helped you develop? Which exact activity helped to do that? ➤ Will your attitudes or opinions about some issues change after this unit? How and why? Which exact activity, or part of an activity, helped to do that? 	

Evaluation and assessment

	Notes
➤ What are the 3 most important things you learned?	
➤ What could have been done differently?	
➤ What will this change in your way of thinking, seeing others, living?	

References

- Universal Declaration of Human Rights - <http://www.un.org/Overview/rights.html>
- Analogical reasoning. // M.Lipman, A.M.Sharp. Wondering at the world. P.125

Appendix 1

Preparatory activity

- To practice thinking analogically and understand the importance of analogical reasoning.
- To analyse the principles of analogy and understand the “hidden” feature or the idea this analogy helps to clarify.

Note to trainers: Analogies help to understand not separate elements, but processes, complicated systems or constellations of relationships. This skill is present in all cognitive processes we engage in, and certainly prevalent when apprehending questions of identity and culture.

Preparatory Reading: Analogical reasoning

Our knowledge in many cases is just a knowledge of facts,
but our understanding is an understanding of how
the facts may be related to one another.

Thus, analogical reasoning takes on a special importance,
because it involves the relationship between two relationships.

Analogy involves four terms – A, B, C, D – of which first and the second are related to one another in much the same way as the third and fourth are related to one another.

Thus: **A is to B as C is to D.**
For example: **Rain is to plants as love is to person.**
Spring is to year as childhood is to human.

In analogies we are not comparing things
but making **relationships** among things.

The most important element is not the analogy itself (the things),
but the idea this relationship helps to clarify.

For example,

The analogy “**money is to human as sail is to a boat**” means: sail helps to move, and money helps to “move”. This analogy emphasizes an idea or a feature of moving.

The analogy “**money is to human as bone is to dog**” emphasizes a feature or an idea of desire.

The analogy “**money is to human as rain is to plants**” express an idea of necessity.

Which analogy we choose as correct depends on
our experience, attitudes and values.

It is important not only to detect and to create analogies, but also be able to appraise them critically, so as to be able to **approve of good analogies and to disapprove of poor ones.**

- An analogy is good when the relationships being compared are strongly similar.
- An analogy is not good when the relationships being compared are not much alike.

Example of poor or wrong analogy (where the relationship between A and B is different from the relationship between C and D):

“children are to mothers as clouds are to sky.”
Or “thoughts are to people as programs are to computer.”

Exercise and Questions:

1) Chose and one of the following and finish the analogy:

An immigrant is to society asis to

A homosexual is to society asis to

A teacher is to society asis to

A politician is to society asis to

What does your analogy say? In you analogy, what ideas those relationships help to clarify?

Tips for trainers:

- Try to encourage learners to create different analogies and to evoke as many as possible different ideas, which those analogies may express (for instance, ideas of necessity and avoidance, reinforcement and attenuation, etc). Try to challenge them on their choices.

2) Following your reading, you are invited to reflect on the following questions:

1. What is “analogical reasoning”?
2. What is the main thing in the process of analogical reasoning? Why?
3. How can one distinguish correct analogies of poor ones?
4. Why it is so important to think analogically and to understand analogy?

Tips for trainers:

Question 1: To think analogically means to be able to transpose a relationship from the terms of one context to the terms of another. For instance, given a relationship of “cow to calf”, we can ask someone to state a similar relationship between a hen and ... (chick). Or, given the terms in two contexts (cow-calf, hen-chick), we could ask the student to identify a relationship that is common to both contexts (maternity).

Question 2: In analogies we are not comparing things, but making relationships among things. The most important thing is not analogy itself (for instance, “cow is to calf as hen is to chick”), but the idea this relationship helps to clarify (in this case – maternity).

Different analogies may express the same relationship and the same idea. For example, analogy “a person of different culture is to society as new musician is to orchestra” or “a person of different culture is to society as son-in-law is to mother (or father) ” means the same: at first – adaptation problems, but after some time (hopefully☺!) – reciprocal communication, reinforcement, enrichment, diversification, etc.

Question 3: An analogy is good, when the relationships compared are strongly similar. An analogy is not good, when the relationships being compared are not much alike (for instance, analogy “cow is to calf as cock is to chick” is poor, because cow and cock has different roles in impregnation and birth process).

Question 4: Analogical reasoning is a link between formal logical reasoning and creative thinking. At the same time it is cognitive and creative skill.

Our knowledge is based on knowledge of facts. But when we understand, we understand not separate things, facts or elements, but relations among them. Analogies are one of the ways to express and to understand, how things are related one to another. Analogies help to understand not separate elements, but processes, complicated systems or constellations of relationships. This skill is present in all cognitive processes we engage in, and certainly prevalent when apprehending questions of identity and culture.

Appendix 2

Activity 1

To paint the portrait of a bird

First paint a cage
with an open door
then paint
something pretty
something simple
something beautiful
something useful
for the bird
then place the canvas against a tree
in a garden
in a wood
or in a forest
hide behind the tree
without speaking
without moving ...
Sometimes the bird comes quickly
but he can just as well spend long years
before deciding
Don't get discouraged
wait
wait years if necessary
the swiftness or slowness of the coming
of the bird having no rapport
with the success of the picture
When the bird comes
if he comes
observe the most profound silence

wait till the bird enters the cage
and when he has entered
gently close the door with a brush
then
paint out all the bars one by one
taking care not to touch any of the feathers of the bird
Then paint the portrait of the tree
choosing the most beautiful of its branches
for the bird
paint also the green foliage and the wind's freshness
the dust of the sun
and the noise of insects in the summer heat
and then wait for the bird to decide to sing
If the bird doesn't sing
it's a bad sign
a sign that the painting is bad
but if he sings it's a good sign
a sign that you can sign
so then so gently you pull out
one of the feathers of the bird
and you write your name in a corner of the picture

Jaques Prevert

Appendix 3

Activity 1

Examples of cards for pairs that will write the new version of J. Prevert's poem

Women in an Islamic republic	African-American men
Children of a Roma community in Europe	Refugees in a refugee camp
Gay men in a European country	Indian tribes in the Amazon forest
Mentally ill adolescents in a psychiatric hospital	Male convicts in prison
Illegal immigrants in your country	Female convicts in prison
Muslim women living in a predominantly Christian country	Families living in poverty
Wealthy men living in a big capital	Gay and lesbian children in a school
...	...

Appendix 4

Activity 2

Universal Declaration of Human Rights

Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

PREAMBLE

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

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

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

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

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

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

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

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

Article 1.

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

Article 2.

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

Article 3.

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

Article 4.

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

Article 5.

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

Article 6.

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

Article 7.

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

Article 8.

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

Article 9.

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

Article 10.

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

Article 11.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

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

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

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

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18.

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

Article 19.

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

Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21.

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

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

Article 23.

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

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

Article 25.

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

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

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

Article 28.

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

Article 29.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

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

Appendix 5

Activity 2

Questions for pairs:

- If you had read the “Universal Declaration of Human Rights” before writing your poem, would you have written it differently? How and why?
- Are there still important needs or living conditions, mentioned in your poem that not translated into human rights in the “Universal Declaration of Human Rights”? In your opinion, why aren't they stated in the declaration?