

The perception of human rights education in the formal education system of Myanmar

Final Report

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Acknowledgements

In Equality Myanmar we believe that human rights education means more than educating about human rights. As J. Todres has put it, it is about “*creating rights-respecting learning environments and educating individuals in ways that empower them as human rights actors*”.

It is critical that human rights education receive greater attention and be incorporated in formal education curricula in Myanmar and elsewhere. However, little research has been done so far to document what would be the benefit of doing so as well as showcasing lessons learned and best practices of human rights education in other countries.

We feel heartfelt gratitude for Ms. Lwin Lwin Wai, the lead researcher, for putting all the bits and pieces of this Report together and for helping us casting some lights on the topic.

Likewise, we would like to acknowledge the work done by Mr. Rinehart Gray in editing and proofreading the text and the colleagues from Equality Myanmar for their support throughout this exercise.

Juan Miguel Sanchez Marin
Deputy Director
Equality Myanmar



Equality Myanmar was founded in 2000 with the goal of **empowering the people of Myanmar through human rights education** to engage in social transformation and promote a culture of human rights.

We envision a **peaceful, tolerant and democratic society built on respect** for dignity and human rights for all.

Abbreviations

ADB	Asian Development Bank
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CESR	Comprehensive Education Sector Review
CRC	Convention on the Rights of the Child
EDC	Education for Democratic Citizenship
HRC	United Nations Human Rights
HRE	Human rights Education
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenants on Economic, Social and Cultural Rights
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
JICA	Japan International Cooperation Agency
MOE	Ministry of Education
NESP	National Education Strategic Plan
NTHRE	National Team on Human Rights Education
OHCHR	Office of the High Commissioner for Human Rights
UNCHR	United Nation Commission on Human Rights
UDHR	Universal Declaration of Human Rights
UN	United Nations
UNCRC	United Nations Convention on the Rights of the Child
UNESCO	United Nations Education, Scientific and Cultural Organization
UNICEF	United Nations Children’s Emergency Fund
UNWPHRE	United Nations World Programme for Human Rights Education
VDPA	Vienna Declaration and Programme Action
WPHRE	World Programme for Human Rights Education

PART I

Introduction

The values of human rights, such as dignity, equality, inclusiveness and non-discrimination, have long been discussed by the nations of the world. Current international principles require societies to respect, defend and advocate for human rights. There are agreements and declarations amongst members of the international community regarding the fulfillment of a human rights program. Powerful and prominent international instruments exist to secure universal human rights and these instruments highlight the critical role that human rights education plays for developing a human rights culture.

Human rights education (HRE) is a lifelong learning process that builds knowledge and skills, as well as attitudes and behaviors, which uphold human rights.

Knowledge and skills — learning about human rights standards and mechanisms, as well as acquiring the skills to put them into practice in daily life;

Values and attitudes — developing values and reinforcing attitudes which uphold human rights;

Behavior and action — encouraging action to defend and promote human rights¹.

The international community has agreed to a core set of principles on

¹ Sneh Aurora, *Human Rights and Values in Education*, Educational International (June 2016)

HRE. The **Declaration on Human Rights Education and Training**², adopted on December 19, 2011 by the UN General Assembly, calls for States to promote respect for human rights, acknowledging “...*the fundamental importance of human rights education and training in contributing to the promotion, protection and effective realization of all human rights.*” This UN instrument shows the prominence of human rights education at the international level and national level.

Human rights education is essential in promoting human rights and human personal development. At the individual and community level, human rights education seeks to:

- Develop knowledge, personality and social skills;
- Improve mutual understanding on multi-culture and diversity;
- Increase appreciation for human dignity and shared values;
- Encourage dialogue and promote non-violence in bringing about resolutions to problems and disputes,
- Have respects for other’s rights; and
- Prevent all forms of discrimination and violence.

The following research intends to understand and highlight the need of human rights education in formal education curriculum. The research also presents the main strands regarding the role of human rights education as well as the key elements for its implementation. Additionally, the study addresses current issues and challenges faced when incorporating human rights education, illustrating the significance of human rights education as

² BEMIS- Empowering Scotland’s Ethnic and Cultural Minorities Communities, A Review of Human Rights Education in Schools in Scotland (March 2013)

a fundamental base for peace building, social justice and sustainable development.

Why is Human Rights Education important?

Human rights education has arisen as one of the most important concepts for building a culture of human rights. The role of human rights education is crucial to the enjoyment of human rights and the peaceful and equitable coexistence of all people. It gives a sense of responsibility for respecting and defending human rights. An education in human rights not only develops knowledge about human rights, it also promotes democratic citizenship. Furthermore, human rights education includes three different aspects that are inter-related³:

- (a) Learning **about human rights**, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection;
- (b) Learning **through human rights**, which includes learning and teaching in a way that respects the rights of both educators and learners; ensuring that the context and the way learning is organized and imparted is consistent with human rights values (e.g. participation, inclusion, freedom of thought and expression, etc.), recognizing that the process of learning is as important as the content of the learning;
- (c) Learning **for human rights**, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of

³ Sneh Aurora, *Human Rights and Values in Education*, Educational International (June 2016)

others.

Human rights learning is to foster daily practices for developing a culture of human rights. This means transformation from understanding the concept of human rights into practices of everyday life⁴:

- To value self and others
- To recognize and respect human rights in everyday life
- To understand one's own basic rights and be able to articulate them
- To appreciate and respect differences
- To acquire attitudes to address conflicts in non-violent ways that respect the rights of others
- To develop children's confidence in their ability to take action and their skills to defend and promote human rights

The role of human rights education is believed to be essential to the security and welfare of all people. The importance of human rights education in promoting a global culture of human rights is broadly acknowledged throughout the world. Such a culture equally respects ethnicity, language, religious beliefs and other differences. To create such a culture, human rights education needs to be included in formal education.

Human rights education involves participatory learning that can empower people with knowledge and skills to realize their individual and collective rights and responsibilities. Therefore, human rights education is essential

⁴ Nancy Flowers, *COMPASITO: What is Human Right Education?, Manual on human rights education for children* (January, 3009)

both for long-term prevention of human rights abuses and for the achievement a just society in which all persons value and respect human rights.

Problem Statement of the Research

Myanmar has been under military rule from 1988 until 2010. In 1988 the military junta took power in the country by force and not by election. During this time all schools at all levels used outdated textbooks that had been introduced in the 1960's to promote socialist military ideology. The main consequence is that human right education has been marginalized and inaccessible to students for the last few decades.

During the time of the military regime, Myanmar education was prohibited from encouraging democracy and human rights education. When the civilian government took power in 2010, they faced a need to introduce human rights education into the government curriculum, including the erasure of words, pictures, and photos of discrimination, racism, and beliefs that went against human rights ideals. These intentions have been expressed by both the Government (Ministry of Education) and other national human rights institutions (Myanmar National Human Rights Commission) at different times but little progresses are being observed. Latest media updates report that education on human rights will be included in the new school curriculum for Grade 2 students next year, following an agreement between the Ministry of Education (MoE) and the Myanmar National Human Rights Commission (MNHRC)⁵.

⁵ <https://www.mmtimes.com/national-news/25465-primary-school-curriculum-to-include-human-rights-subject.html>

This research intends to explore these human rights issues in the government curriculum and provide recommendations about essential human rights education by according to other countries' best practices for human right education and approaches in education.

Research Objectives and Methodology

This research focuses on the development of human rights education in the formal education system in Myanmar. The aims of the research are:

- To raise awareness of human rights perceptions in the formal education curriculum
- To create a human rights approach and advocate stakeholders about the need of human rights education
- To bring human rights education into various levels of education in line with other countries' best practices and curriculum

The content of this research comes from data gathered through desktop research. This desk research refers to secondary data collected from existing resources: press, Internet, reports and publications. In this study, the main sources are the Declaration of Human Rights, International Conventions, the National Education Strategic Plan (2016 – 2021) published by the Myanmar Ministry of Education, international reports, and HRE-related research papers. The research uses a term-frequency analysis to generate a data visualization word cloud. Word clouds give a sense of tendencies in a large amount of data, at a glance.

PART II

Definition of Human Rights Education

The international community has stated the importance of human rights education in the prevention of human rights abuses and violent conflicts. Human rights education plays a crucial role in building social structures that support participatory democracies. The key to defining it is the development of a culture of human rights. Definitions of human rights education offer the concept that individuals understand and value their rights as well as respect the rights of others. Human rights values are meant to be integrated into people's minds, cultures and actions, in resolving conflict, fighting discrimination and acting upon injustice, human rights values. The preamble to the *Universal Declaration of Human Rights* (UDHR)⁶ states, in relation to human rights education, that ***“every individual and every organ of society, keeping this Declaration in mind, shall strive by teaching and education to promote respect for these rights and freedoms.”***

The United Nations Commission on Human Rights (UNCHR) brought about the idea of human rights education at the beginning of the twenty-first century. UNCHR emphasized that human rights education was intrinsically linked to equality, sustainable development and prevention of conflict. According to UNCHR, it is defined as⁷:

“A long-term and lifelong process by which all people at all levels of development and in all strata of society learn respect for the dignity of

⁶ *Universal Declaration of Human Rights (UDHR) (1948)*

⁷ *BEMIS- Empowering Scotland's Ethnic and Cultural Minorities Communities, Human Rights Education: Theory And Practices*

others and the means and methods of ensuring that respect in all societies (...) it significantly contributes to promoting equality and sustainable development, preventing conflict and human rights violations and enhancing participation and democratic processes, with a view to developing societies in which all human rights are valued and respected.”

Based on international human rights instruments, human rights education was to produce education, training and information aimed at building a universal culture of human rights through the sharing of knowledge, imparting of skills and molding of attitudes to prompt action directed at strengthening respect for human rights, fundamental freedoms, tolerance, equality and peace, among individuals, within societies and among nations.⁸ Amnesty International developed a definition⁹ of HRE as ***“a deliberate, participatory practice aimed at empowering individuals, groups and communities...its goal is to build a culture of respect for and action in the defense and promotion of human rights for all.”*** This description suggests that human rights education correlates with element of active citizenship. In terms of intentions of human rights education, the following aims were discussed¹⁰:

- To strengthen respect for human rights and fundamental freedoms;
- To value human dignity and develop individual self-respect and respect for others;

⁸ *Plan of Action for the first phase (2005-2009) of the World Programme for Human Rights Education*

⁹ Amnesty International: www.amnesty.org

¹⁰ Nancy Flowers, *COMPASITO: What is Human Right Education?, Manual on human rights education for children* (January, 3009)

- To develop attitudes and behaviors that will lead to respect for the rights of others;
- To promote respect, tolerance and gender equality among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;
- To empower people towards more active citizenship in a free and democratic society governed by the rule of law; and
- To promote democracy, communal harmony, people-centered sustainable development and social justice.

Human Right Education in an International Context

International organizations and professional associations have been promoting the notion of human right education for over 70 years. At the end of the Second World War, the United Nations firstly indicated the concept of human rights education. The Charter of the United Nations was drafted in 1945 and it made the following mandatory¹¹:

“Promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion”

Three years after the Universal Declaration of Human Rights (UDHR) had been adopted, more initiatives were taken with a more clearly stated right to human rights education. The 1948 UDHR was neither a treaty nor a legal binding, but it did provide “a single set of fundamental principles and norms intended to inform the laws and constitutions of all states”. Article

¹¹ BEMIS- Empowering Scotland’s Ethnic and Cultural Minorities Communities, A Review of Human Rights Education in Schools in Scotland (March 2013)

26 of the UDHR¹² explicitly addresses the concept of human rights *in* education. Article 26(2) states the role of educators:

“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 and social groups, and shall further the activities of the United Nations for the maintenance of peace.”

On 16 December 1966, the United Nations General Assembly adopted a multilateral treaty named the International Covenants on Economic, Social and Cultural Rights (ICESCR). ICESCR was a legally binding treaty as well as a positive international law for nations. It followed the structure of UDHR with a preamble and thirty-one articles, divided into five parts.

A number of international instruments legally recognize the right to human rights education, for example, Article 10 of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and Article 7 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD).

Article 10 of CEDAW¹³: ***States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women.***

¹² *Universal Declaration of Human Rights (UDHR) (1948)*

¹³ *Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) Adopted and opened for signature, ratification and accession by General Assembly resolution 34/180 of 18 December 1979*

Article 7 of ICERD¹⁴: ***States Parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnic groups, as well as to propagating the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and this Convention.***

In 1989 the **UN Convention on the Rights of the Child (CRC or UNCRC)** was drafted regarding the specific needs and rights of children. CRC has been mentioned as a major contribution to the “democratization of education and to the empowerment of all who engage with it”. Article 29(1) of the CRC¹⁵ aligns with human rights education:

States Parties agree that the education of the child shall be directed to:

(a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;

(b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;

(c) The development of respect for the child's parents, his or her own

¹⁴ *International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), Adopted and opened for signature and ratification by General Assembly resolution 2106 of 21 December 1965*

¹⁵ *Convention on the Rights of the Child Adopted and opened for signature, ratification and accession by General Assembly resolution 44/25 of 20 November 1989*

cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;

(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;

(e) The development of respect for the natural environment.

In 1974, UNESCO, the United Nations Educational, Scientific and Cultural Organization, highlighted the greatest significance of human rights education in formal and informal education. UNESCO sought to improve the state of human rights education by mandating¹⁶: *“States should formulate and apply national policies aimed at increasing the efficacy of education in all its forms and strengthening its contribution to international understanding and co-operation, to the maintenance and development of a just peace, to the establishment of social justice, to respect for and application of human rights and fundamental freedoms, and to the eradication of the prejudices, misconceptions, inequalities and all forms of injustice which hinder the achievement of these aims.”*

Four years later, UNESCO drafted the Declaration on Race and Racial Prejudice (1978), which gave put focus on features of human rights education. Its Article 5 details¹⁷:

¹⁶ BEMIS- *Empowering Scotland’s Ethnic and Cultural Minorities Communities, A Review of Human Rights Education in Schools in Scotland (March 2013)*

¹⁷ *Declaration on Race and Racial Prejudice (1978) adopted and proclaimed by the General Conference of the UNESCO on 27 November 1978*

- ***“Culture, as a product of all human beings and a common heritage of mankind, and education in its broadest sense, offer men and women increasingly effective means of adaptation, enabling them not only to affirm that they are born equal in dignity and rights, but also to recognize that they should respect the right of all groups to their own cultural identity and the development of their distinctive cultural life within the national and international contexts, it being understood that it rests with each group to decide in complete freedom on the maintenance, and, if appropriate, the adaptation or enrichment of the values which it regards as essential to its identity.”***

UNESCO has played a vital role in the development and implementation of human rights education. UNESCO has supported the following areas to promote human rights education¹⁸:

- Development and monitoring of international legal frameworks;
- Support to the development of regional and national capacities;
- Advocacy and networking.

The International Congress on Human Rights Teaching, Information and Documentation, organized by UNESCO in Malta in 1987, provided comprehensive guidelines to states for incorporating human rights education into their educational systems.

HRE has had legitimate room in the scope of international instruments. In 1993 the World Conference on Human Rights, attended by representatives from 171 states, was held in Vienna. The outcome of this conference was the Vienna Declaration and Program Action (VDPA).

¹⁸ UNESCO, *Contemporary Issues in Human Right Education*

VDPA¹⁹ (Paragraph 78 in Part II) takes into consideration the importance of HRE for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace.

In December 1994, the UN General Assembly proclaimed 1995-2004 the United Nations Decade for Human Rights Education. It was followed in 2005 by the World Program for Human Rights Education (UNWPHRE)²⁰, which aimed to promote *“a common understanding of principles and methodologies of HRE, provide a concrete framework for action, and strengthen cooperation between organizations and governments”*. UNWPHRE was renewed after 2004, and UNESCO continues to play a key role in the implementation of the current World Program for Human Rights Education).

In terms of HRE and Education for Democratic Citizenship (EDC), the Council of Europe has been cooperating with the United Nations Office of the High Commissioner for Human Rights (OHCHR), UNESCO, the European Commission and other international organizations²¹. The Council of Europe has maintained a key role for monitoring in the implementation of the World Program for Human Rights Education (2005-2007) at the European level.

¹⁹ *Vienna Declaration and Programme Action (VDPA) Adopted by the World Conference on Human Rights in Vienna on 25 June 1993*

²⁰ *BEMIS- Empowering Scotland’s Ethnic and Cultural Minorities Communities, A Review of Human Rights Education in Schools in Scotland (March 2013)*

²¹ *Nancy Flowers, COMPASITO: What is Human Right Education?, Manual on human rights education for children (January, 3009)*

With regards to human rights education, current international instruments arise from the Human Right Council (HRC), including 47 United Nations Member States, which are elected by the UN General Assembly. The HRC is an inter-governmental body within the United Nations system, and it is responsible for strengthening the promotion and protection of human rights around the globe and for addressing situations of human rights violations and responding to violations with recommendations.

HRE Implementation in Formal Schools

Human Rights Education upholds a holistic rights-based approach and addresses respect for human rights and the right of every person to quality education. As an international instrument, the United Nations World Programme for Human Rights Education delivered five pillars as a plan of action for its first phase²²:

Policies and curricula: Educational policies, such as legislation, national plans of action, policy statements, curricula and training policies, should explicitly promote a rights-based approach to education.

The learning environment: Learning environment should be one in which human rights are practiced and lived in the daily life of the whole school community (e.g., whole school approaches, school governance).

Teaching and learning practices and tools: Teaching and learning practices and tools should reflect human rights values. For example,

²² For more information on UNESCO's Plan of Action for Human Rights Education, please consult the website: <http://unesdoc.unesco.org/images/0014/001478/147853e.pdf>

materials and textbooks should be consistent with principles of human rights education, and teaching methodologies should be democratic and participatory (e.g., methodologies, resources).

Professional development of teachers and other educational personnel:

Professional development of teachers and other educational personnel should be targeted to enable educators and school staff to demonstrate and transmit human rights values (e.g., methodologies, training policies, modules).

Evaluation and assessment approaches and tools:

The policies as well as educational activities aiming at integrating human rights education should be subject to impact evaluation and analysis (e.g., indicators of evaluation, methodologies).

Formal education is a structured education system that runs from primary to tertiary higher education, such as university or technical and professional school. The beginning years of formal education are a good time to learn human rights education because young children have had personal experiences in the community and in the family, and have established everyday personal relationships with adults and other children.

With regards to formal education, it is important to consider approaches for implementing human rights education in line with the World Program's six key structural areas:

- Human rights based approach to HRE
- Core competencies
- Curricula

- Teaching and learning processes
- Evaluation and professional development and
- Support of educational personnel

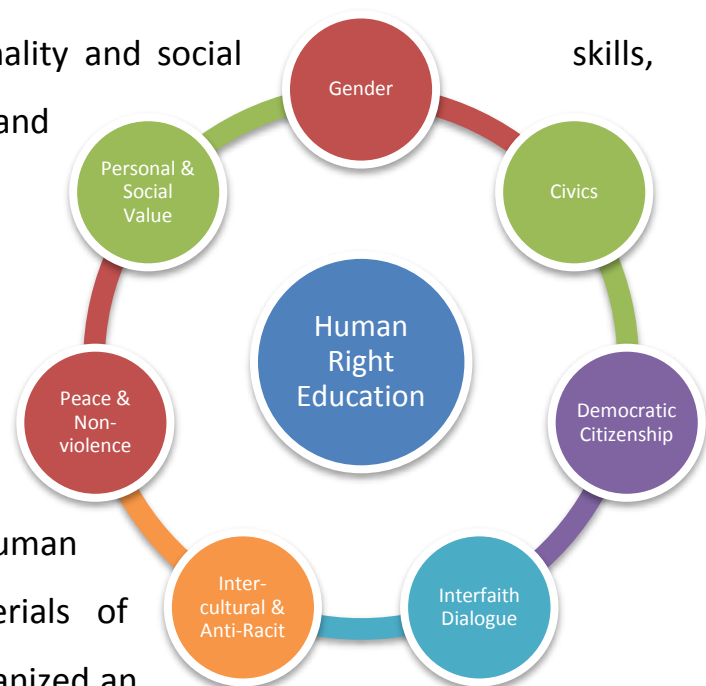
Human rights education is different from other types of education and other curricula as it focuses on norms and values and the skills to develop them. The first action for implementing human rights education is to develop a framework concerning ***educational practices, curricular development, teacher training, teaching methodologies, learning resources and the school environment***. All processes will reflect human right principles taught. The methodology for human rights education must be a participatory approach including a set of practices and activities. Together learning must be shaped by a holistic approach that embraces learning *about* human rights, learning *for* human rights and learning *in* human rights. This approach can empower individuals to think and interpret independently and encourage critical analysis of real life situations that can lead to applicable action to protect human rights. It needs to have common features in the learning environment such that everyone has rights and respects individual differences²³:

- Respect for other's experience and recognition of a variety of points of view;
- Promotion of personal enrichment, self-esteem, and respect for the individual;
- Empowerment of learners to define what they want to know and to seek information for themselves;

²³ Nancy Flowers, *COMPASITO: What is Human Right Education?, Manual on human rights education for children* (January, 3009)

- Active engagement of all learners in their own learning with a minimum of passive listening;
- Encouragement of non-hierarchical, democratic, collaborative learning environments;
- Encouragement of reflection, analysis, and critical thinking;
- Engagement of subjective and emotional responses, as well as cognitive learning;
- Encouragement of behavioral and attitudinal change;
- Emphasis on skill building and practical application of learning;
- Recognition of the importance of humor, fun, and creative play for learning.

According to the experiences of other countries, there is a wide approach to promote the concept of human rights education at the school level. In the study, HRE is structured around human rights-related themes, each of which links directly to one sub-topic of human right. The diagram below presents HRE interrelated with other educational fields such as peace, gender, civics, personality and social skills, cultural diversity, interfaith, and democracy.



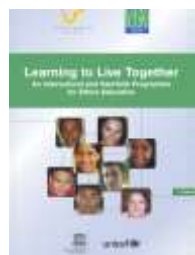
HRE Learning Materials

This section details the human rights-related learning materials of other countries. UNESCO organized an exhibition of learning materials on 2-10 December 2008 in Paris, France.

At this event, fifty-one member states presented teaching and learning materials used in primary and secondary schools around the world²⁴. The event provided a diverse collection of human rights-related textbooks, teaching and learning manuals, toolkits and multimedia materials addressing themes of democratic citizenship, tolerance, non-violence, and a culture of peace. Some textbooks and learning manuals in the human rights education curriculum of other countries are discussed below.

Promotion of Interfaith Dialogue

UNESCO, UNICEF and the Arigatou Foundation published 2008 toolkit, entitled *Learning to Live Together: An Intercultural and Interfaith Program for Ethics Education*, for educators to teach children about respecting and understanding diverse faiths, religions and ethical beliefs. This toolkit promotes ethics education through intercultural and interfaith learning to help communities and societies live peacefully together, with respect of others and dignity for all human beings. Its aim is to ultimately shape attitudes for building peace by teaching tolerance and mutual understanding.



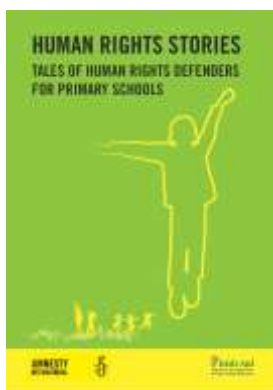
<http://unesdoc.unesco.org/images/0016/001610/161059e.pdf>

²⁴ UNESCO, *Contemporary Issues in Human Right Education*

Human Rights Stories: tales of human rights defenders for primary schools

This book was developed by Amnesty International Ireland and presents the idea that human rights belong to everyone and that we all have a role to play in ensuring that human rights are protected locally and globally. This resource provides five tales of human rights defenders – Fela, Maria, Bobo, Ishmael and Farai -- and each story is written in a version for older learners and a version for younger learners. Engaging with the stories through discussion, creative thinking and character exploration can support the development of literacy. Through the familiar medium of storytelling and at age appropriate levels, human rights situations can be explored so that children can encounter the real life impact of human rights in practice. This book aims to:

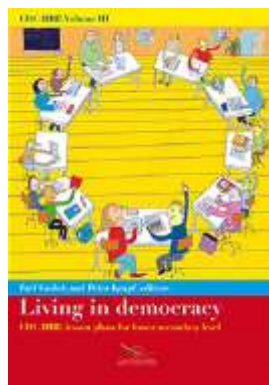
- Demonstrate the positive role that individuals and groups of people play in defending human rights in their own country.
- Show the importance of solidarity and active citizenship at local and global levels.
- Inspire children and give them a sense of optimism and empowerment.



<https://www.amnesty.ie/wp-content/uploads/2016/07/Human-Rights-Stories.pdf>

Democratic Citizenship and Human Rights Education in Turkey

This textbook is a manual for teachers in Education for Democratic Citizenship (EDC) and Human Rights Education (HRE). The manual includes equality, diversity, conflict, participation and rule of law. The lesson plans give step-by-step instructions and include student handouts and background information for teachers. The complete manual provides a full school year's curriculum for lower secondary classes. The objective of the curriculum is to educate the active citizen who is willing and able to participate in a democratic community. This EDC/HRE curriculum strongly emphasizes action and task-based learning. In it, the school community is conceived as a sphere of authentic experience where young people can learn how to participate in democratic decision-making and may take responsibility at an early age.



<http://www.edchreturkey->

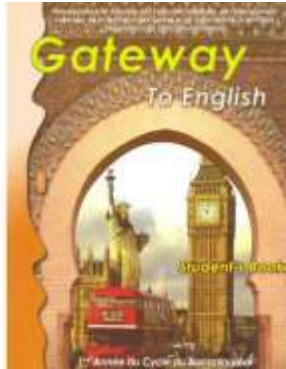
eu.coe.int/Source/Resources/Teachers_manuals/Growing_democracy_EN.pdf

Development of Intercultural Skill in Morocco

Morocco developed a textbook entitled *Gateway to English*²⁵ as a guide to train students in interpersonal communication, to discuss human and child rights, and to provide information about the status of child rights

²⁵ UNESCO, *Contemporary Issues in Human Right Education*

throughout the world. Through this training, youth are provided with new intercultural skills to engage with their communities and societies abroad, acquiring a sense of empowerment so as to affect change.



Moroccan National Ministry of Education/Nadia Edition. 2006. Gateway to English. Rabat, Nadia Edition

Teaching Human Rights for primary and secondary schools

This book describes about the process of teaching and learning about the significance of the inherent “dignity and worth of the human person,” which is the “foundation of freedom, justice and peace in the world” (Universal Declaration of Human Rights, preamble). It talks about the rights that belong to us all. These are not only lessons for the classroom but also lessons for life – of immediate relevance to our daily life and experience. In this sense, human rights education means not only teaching and learning *about* human rights, but also *for* human rights: its fundamental role is to empower individuals to defend their own rights and those of others.



http://www.humanrightscommission.ky/upimages/commonfiles/Pub_UnitedNations_ABC_humanrights_1474573388.pdf

Stopping Violence in Schools

The UNESCO book entitled *Stopping Violence in Schools: A Guide for Teachers* considers various cultural understandings of violence, socioeconomic factors, a student's home life, and the external environment of the school. Teachers and students can use this guide to address and prevent violence. School violence is an immensely complex issue and thus requires addressing numerous factors. Such factors include the need for student participation; a holistic approach involving parents, educators and the community; linking of policy, legislation and practice; the development of indicators on violence; and cultural sensitivity in addressing concepts such as the universality of human rights as part of a human rights-based approach.

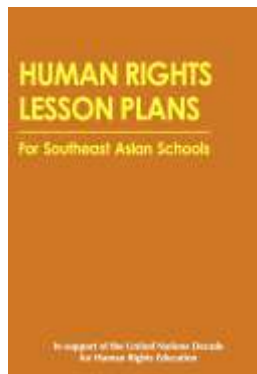


<http://unesdoc.unesco.org/images/0018/001841/184162e.pdf>

Human Right Lesson Plans for Southeast Asian Schools

This book was published by the Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA) and provides a set of human rights lesson plans aimed for Southeast Asian teachers. It includes human rights curricular frameworks for Thailand, Vietnam, The Philippines, Malaysia, Indonesia and Cambodia. The lesson plans emphasize two human rights documents -- the United Nations' Universal Declaration of Human Rights and the Convention on the Rights of the Child. The lesson plans were

created for primary and secondary school levels and were made so that they can be adapted to any of the countries in Southeast Asia.



<http://hrlibrary.umn.edu/edumat/SoutheastAsianHRE.pdf>

HRE Practice in Asian Formal Schools

The UNESCO Asia and Pacific Regional Bureau for Education and the Office of the United Nations High Commissioner for Human Rights (OHCHR) supported a project entitled ***“Regional mapping, collection of best practices and coordination of initiatives to promote human rights education in South-East Asian school systems.”*** This Southeast Asian project is the only multi-country project under the first phase plan of action of the World Programme for Human Right Education (WPHRE), covering the period 2005-2009. The plan of action of the WPHRE proposes a national implementation strategy to address those areas, in four stages²⁶:

- Analysis of the current situation of human rights education in the school system
- Setting priorities and developing a national implementation strategy

²⁶ Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA), *Human Rights Education in the School Systems in South-East Asia: Cambodia, Indonesia, Lao PDR, and Thailand, 2009*

- Implementation and monitoring
- Evaluation of the outcome of implementation

This Southeast Asian project focuses on integrating human rights education in the primary and secondary schools of a national education system, which includes educational policy development, legislation, strategies, teaching and learning processes and tools, professional development of personnel, and the learning environment. The overall goal of this project is to contribute to the implementation of the Plan of Action for First Phase of the WPHRE in Asia. The project covers Cambodia, Indonesia, Lao PDR and Thailand. The project was implemented through the Ministries of Education in these four countries. Ministries of education take responsibility for national implementation in collaboration with all stakeholders.

In each of the four countries, a national team on human rights education (NTHRE) was formed, mainly composed of officials of the MOE. In Thailand, the NTHRE created a special working group, including professional organizations, civil society organizations, national human rights institution, and the Ministry of Education. In Cambodia, Indonesia and Lao PDR, the NTHREs were composed of representatives of different agencies within the respective Ministries of Education.

The project was supervised by the Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA) who took responsibility for the program on human rights education in Asian schools. HURIGHTS OSAKA formed a regional project team to work together with the NTHREs. This project conducted pilot research in the four countries with national assessment exercises and in-depth analysis of the educational status at that particular

time. The first meeting between the project team and the national researchers was held in April 2008 in Bangkok, where initial research reports that compiled the results of the national assessment exercise were presented. According to the results, the best practices describe the variety of initiatives in the four countries, though these best practices may not be fully comprehensive. Cambodia has included child and women's rights into its formal education course, Lao PDR has incorporated some human rights materials, and Indonesia has drafted a clear provision on human rights in its Standard of Educational Content and a national human rights action plan that supports human rights education. Thailand has incorporated human rights in social, religious and cultural subject areas, and in teaching methods.

The national research reports presented four key topics²⁷:

- Historical, Constitutional/Legal and Educational Context
- Education laws and policies, the curriculum, and programs
- Analysis of laws, policies, educational goals, curricula, and programs
- Recommendations on integration of human rights education in formal school system

In terms of the implementation of human rights education in the school systems in these four countries, there have been general problems such as large classes, uneven distribution of teachers, lack of teaching/learning materials, lack of teacher training and lack of appropriate understanding

²⁷ *Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA), Human Rights Education in the School Systems in South-East Asia: Cambodia, Indonesia, Lao PDR, and Thailand, 2009*

of human rights among teachers and students in Cambodia and Thailand. Likewise, educational policy has sometimes been inconsistent with the implementation of human rights education and has been a low priority by government, both of which are also serious challenges to human rights education in the formal education system in the four countries.

In South Asia, HURIGHTS OSAKA developed teacher training resource material on human rights education with South Asian educators. The publication entitled **“South Asian Teachers and Human Right Education – A Training Resource Material (2009)”** describes basic elements of human rights education in the formal education system as below:

- Human Rights: Concepts, Mechanisms and Issues
- Human Rights in the South Asian Context
- The School System and Human Rights Education
- Human Rights Education
- Human Rights Education Pedagogy
- Teachers and Human Rights Education
- School Ethos and Human Rights Education
- Community Participation

The resource material is a practical guideline to understanding human rights education in the context of South Asia, and uses the diverse materials existing in the South Asian sub-region to illustrate the practice of human rights education in the formal school system.

The 2001 Southeast Asian Writing Workshop on Developing Teaching Guides on Human Rights adapted lesson plans on human rights education to utilize within Southeast Asian schools. Their report, entitled **“Human**

Rights Lesson Plans for Southeast Asian Schools,” is based on the experiences of Asian human rights educators in the sub-region.

This publication contributes to the realization of the objectives of the United Nations Decade for Human Rights Education (1995-2004) [UN Decade]. The UN Decade supports the development of human rights teaching materials. The summarized table extracted from ***“Human Rights Lesson Plans for Southeast Asian Schools”*** is presented as below²⁸:

Table 1: Summarized Lesson Plans for Southeast Asian Schools

Level	Grade	Topic	Subject	HR Concept	Resource
Primary	1-3	Living in a Clean Environment	Science	Right to clean environment	Article 25 of UDHR
	1-3	I’m Entitled to Leisure	Social Studies, Physical Education and Health	Right to rest and leisure	Article 3(1) of CRC
	1-3	Care and Protection	Moral Education, Social Studies	Right to care and protection	Article 27 (1) & 27 (2) of CRC
	1-3	I’m Involved	Moral Education	Right to freedom of association	Article 15 of CRC
	4-6	Drug Abuse	Social Studies	Right to protection against the use of prohibited drugs	Article 24, 33 & 39 of CRC
	4-6	Right to Education	Moral Education	Right to education	Articles 28 (1, 2) and 29 of CRC
	4-6	Child Labor	Social Studies	Right to be protected against child labor and right to education	Article 28 & 32 (1) of CRC
	4-6	My Opinion	Civic Education, Social Studies	Right to freedom of opinion and expression	Article 19 of UDHR
	4-6	Our Willingness to Share	Civic Education, Social Studies	Right to social security	Article 22 of UDHR
	4-6	Work During the Dry Season	Social Studies, Science, Home Economics	Right to work and right to adequate	Article 6 of ICESCR

²⁸ Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA), *Human Rights Lesson Plans for Southeast Asian Schools*, October 2003

			standard of living	
Lower Secondary	Human Dignity	Moral Education, Civic Education	Right to equal treatment	Article 23 of CRC
	Graft and Corruption	Moral Education	Right to government service	Article 2 (1) of ICESCR
	Life Is Meaningful	Moral Education	Right to life	Article 3 of UDHR
	Street Children	Civic Education	Right of every child to protection against economic exploitation	Article 32, Section 1 of CRC
Upper Secondary	Freedom from Discrimination	Social Studies	Right to freedom from discrimination	Article 1 of UDHR
	Migrant Workers	Social Studies	Right to just and favorable conditions of work	Article 23 (3) of UDHR
	National Budget and Taxation	Economics, Social Studies	Right to participation and access to information	Article 21 (1) of UDHR
	Legal Procedures	Social Studies	Right to protection	UDHR
	Development and Human Rights	Local Studies, Economics	Right to development	Article 22 of UDHR
	Human Rights are Universal	Social Studies	Universality and indivisibility of human rights	Article 1 & 2 of UDHR

(Source: Human Rights Lesson Plans for Southeast Asian Schools, 2003)

This section describes human rights education in school curriculum through a case study in Cambodia²⁹. In Cambodia, human rights are taught under the social studies and Khmer language subject areas of the 1996 curriculum from pre-school to higher education. Pre-school human rights education curriculum includes lessons about “kindness without discrimination.” In primary school curricula and textbooks, there exists

²⁹ Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA), *Human Rights Education in the School Systems in South-East Asia: Cambodia, Indonesia, Lao PDR, and Thailand, 2009*

the following relevant lessons for deeper understanding on personality development related to human rights education:

- How to respect school discipline
- Avoiding any act leading to danger
- How to walk safely along the roadside
- Accepting one's own mistakes
- Studying the danger of explosives
- Avoiding any gambling
- Learning about the summary contents of some articles stipulated in the Universal Declaration of Human Rights and the Convention on the Rights of the Child
- Learning about some simple principle teachings of Buddha namely the five Buddhist precepts for laypeople

The secondary school curriculum comprises lessons regarding knowledge enhancement, emotion, and general skills. Some lesson titles related to HRE are as below:

- Knowing oneself
- Keeping good relationship with others
- Prevention, management and conflict resolution
- Respect for human rights
- Peaceful world for children
- Respect for the country's laws
- Good governance
- Prevention and condemnation of criminal acts
- Resolution of obstacles obstructing peace and community development

- The doctrine and principles of democracy
- Perception of basic teachings of other religions practiced in Cambodia
- Learning the international policy of the Kingdom of Cambodia
- Learning about ASEAN (Association of Southeast Asian Nations)

Cambodia has developed a human rights curricular framework³⁰ based on the 1996 school curriculum (Table 2). This framework comprises three major components -- issues or problems, human rights concepts, and core values -- that are included in “***Human Rights Lesson Plans for Southeast Asian Schools***”, published by the Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA).

Table 2: Cambodia human rights curricular framework

Grade Level	HR curricular framework	Issues	HR concept	Core value
7	Self	<ul style="list-style-type: none"> ▪ The concept of development ▪ Rights and respect for others ▪ Human rights violation ▪ Management of problematic situations 	<ul style="list-style-type: none"> ▪ Child rights ▪ Right to education ▪ Right to develop one’s potential ▪ Right to privacy 	<ul style="list-style-type: none"> ▪ Equality ▪ Love for school ▪ Self-reliance ▪ Responsibility ▪ Self-respect
8	Others	<ul style="list-style-type: none"> ▪ Relationship between people ▪ Discrimination ▪ Moral conduct ▪ Sharing and caring 	<ul style="list-style-type: none"> ▪ Non-discrimination ▪ Equality ▪ Right to be free from discrimination ▪ Acting in a spirit of brotherhood/sisterhood ▪ Right to social security ▪ Gender equality 	<ul style="list-style-type: none"> ▪ Humanity ▪ Courtesy, politeness ▪ Sincerity ▪ Charity ▪ Sharing

³⁰ Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA), *Human Rights Education in the School Systems in South-East Asia: Cambodia, Indonesia, Lao PDR, and Thailand, 2009*

			<ul style="list-style-type: none"> ▪ Right to participation Social rights ▪ Economic rights ▪ Fair decision-making 	
9	Community	<ul style="list-style-type: none"> ▪ Rights and responsibilities ▪ Development ▪ Environment ▪ Respect for rules 	<ul style="list-style-type: none"> ▪ Right to participation ▪ Social rights ▪ Economic rights ▪ Fair decision-making 	<ul style="list-style-type: none"> ▪ Participation ▪ Creativity ▪ Responsibility ▪ Respect for rules
10	Country	<ul style="list-style-type: none"> ▪ Poverty ▪ Insecurity ▪ Rights and responsibility of the nation ▪ Solidarity 	<ul style="list-style-type: none"> ▪ Social rights ▪ Civil rights ▪ Political rights 	<ul style="list-style-type: none"> ▪ Patriotism ▪ Cooperation ▪ Responsibility ▪ Respect for rules
11		<ul style="list-style-type: none"> ▪ Culture and human rights ▪ Healing the trauma of victims of human rights violations 	<ul style="list-style-type: none"> ▪ Right to freedom of religion ▪ Freedom of speech ▪ Equality before the law and protection of the law 	<ul style="list-style-type: none"> ▪ Conscientiousness ▪ Honesty ▪ Responsibility ▪ Orderliness
12	Region and the World	<ul style="list-style-type: none"> ▪ Regionalization ▪ Globalization 	<ul style="list-style-type: none"> ▪ Right to proper social and international order ▪ Duty to the community and limitation of rights ▪ Action against any of the rights under the UDHR not a right 	<ul style="list-style-type: none"> ▪ Responsibility Open-mindedness ▪ Cooperation ▪ Respect and love for labor

(Source: Human Rights Lesson Plans for Southeast Asian Schools, 2003)

In the 2008-2009 new school-curriculum, human rights concepts were constitution-based rights or human rights defined in the Universal Declaration of Human Rights (UDHR), the Convention on the Rights of the Child (CRC), and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). The following human rights concepts were integrated into the new curriculum (2008-2009) in the basic education system of Cambodia³¹:

³¹ Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA), *Human Rights Education in the*

Table 3: HRE in Basic Education of Cambodia

Grade Level	HR Concepts	Number of learning hour (For HR Education)	Number of learning hour per school year (For all subjects)	%
Primary School Level				
Grade 1	CRC: Right to protection	14	950	1.49
Grade 2	CRC: Right to protection Right to education Right to development	24	950	2.52
Grade 3	CRC: Right to protection Right to education Right to development	8	950	0.82
Grade 4	CRC: Right to protection Right to education Right to development Right to participation	12	950	0.82
Grade 5	CRC: Right to protection Right to education Right to development Right to participation	22	950	2.31
Grade 6	CRC: Right to protection Right to education Right to development Right to participation	23	950	2.42
Lower Secondary School Level				
Grade 7	CRC: Right to protection Right to education Right to participation Right to belief Right to non- discrimination	41	1140	3.59
Grade 8	CRC: Right to participation Right to belief Right to non- discrimination	43	1140	3.77
Grade 9	CRC: Right to participation Right to freedom of belief Right to non- discrimination	34	1140	2.98

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	Right to Freedom of association			
Upper Secondary School Level				
Grade 10	UDHR: Right to freedom of expression Right to be protected by law	8	1140	0.7
Grade 11	ICCPR ICESCR	8	1260	0.63
Grade 12	UDHR ICCPR ICESCR	28	1260	2.22

(Source: Human Rights Education in the School Systems in Southeast Asia)

PART III

Human Right Education and the Myanmar Context

Education System in Myanmar

The Myanmar education system began with traditional Buddhist monastic education. In the past, male education was emphasized and boys attended monastery schools where they would learn about Buddhism and basic arithmetic skills. Under King Mindon (1853-1878), a modern school was built for an Anglican missionary. During British Colonial rule, secular schools were established and the country developed its educational quality standards. Under this western education system, education access for women improved enormously. In the early years following independence, Myanmar schools were recognized as qualified schools within Asia and boasted one of the highest literacy rates in Asia in the late 1940s and 1950s.

The current education system is administered by the Government Ministry of Education (MOE). Primary, middle and high schools are under the Department of Basic Education. Tertiary Higher Education, including Universities and Professional Institutes, are operated by two separate office: a lower and an upper office, which are based in Mandalay and Yangon respectively. Depending on different professional studies, some universities are under related ministries.

In the basic education system, there are four types of schools in Myanmar: state schools, private schools, monastic schools and ethnic schools such as Mon National Schools. Schooling is compulsory until the end of primary school, which lasts five years. According to Ministry of

Education figures, in the 2015-2016 Academic year, there were 47,363 basic education schools, and around 9.26 million students. At present the MOE is still implementing basic education reform. In its 5-years National Education Strategic Plan (2016 – 2021), the MOE identified the main basic education reform areas through a conceptual framework for basic education reform:

- a) Access, quality and inclusion;
- b) Curriculum;
- c) Student assessment and examinations; and,
- d) Teacher Education and Management.³²

However, “human rights” doesn’t appear one single time in the whole document, neither other references to Human Rights Education.

The current basic education system consists of six years of primary education or elementary (KG to Grade 5), four years of middle education or lower secondary (Grade 6 to Grade 9) and three years of high school level or upper secondary (Grade 10 to Grade 12). The following is presented as the current basic education system (Table 4).

Table 4: Basic Education System

School	Level	Grade From	Grade To	Age From	Age To	Year
Primary	Elementary	KG	5	5	11	6
Middle	Lower secondary	6	9	12	16	4
High	Upper secondary	10	12	17	19	3

³² *The Republic of the Union of Myanmar Ministry of Education, National Education Strategic Plan 2016—2021 (published by 2016)*

School Practice and Learning Environment

The Ministry of Education undertook a Comprehensive Education Sector Review (CESR) to assess the strengths and weaknesses of the national education system over a period of three-and-a-half years and then developed the National Education Strategic Plan (NESP) for the period 2016-2021. The basic education reform of the MOE seems appropriate. Despite major changes at the basic education level, there are still many challenges to foster a better educational atmosphere. In all schools there is little to no practical work and textbook-based teaching continues to discourage analytical thinking. Teachers continue to maintain an authoritative role in classroom. Current classroom practices are not consistent with human rights education and are a barrier to become a human rights learning environment. Classrooms practices and teaching style should therefore be changed to be in line with human right principles. Teachers need to make class rules that link students' rights and responsibilities to the human rights principles.

During most school day mornings, the school head gives a speech that is predominantly about school discipline and admonishment. Following such assemblies, at the commencement of study time, students recite a Buddhist prayer. School teachers allow non-Buddhist students to refrain from Buddhist worship, but this is exclusion for those students. Basic education schools require strong reform for changing daily school practices to be linked to human rights education and to create human rights friendly classroom environments.

Curriculum

Myanmar's Ministry of Education is now adopting new basic education curriculum. So far, curriculum reform and teacher training for Kindergarten and Grade 1 has been completed. The new curriculum development team includes international and local education experts and is supported by the United Nations Children's Emergency Fund (UNICEF), the Japan International Cooperation Agency (JICA) and the Asian Development Bank (ADB)³³. As with other school levels, most curricula and learning materials are out of date and have little practical application in the current context. The old curriculum is textbook-based, severely lacking in educational resources, and stresses factual information through the memorizing of facts in core subjects. The new basic education curriculum focuses on 21st century skills, soft skills (including personal development and employability skills), and higher order thinking skills.

Under the military junta, human rights education did not exist in the Myanmar formal education system. According to *The Irrawaddy*³⁴, The Myanmar National Human Rights Commission (MNHRC) and the MOE agreed to include human rights education lessons within the provisions of basic education, from Grade 2 until Grade 12. *The Irrawaddy* mentioned that the lesson content would draw upon the Universal Declaration of Human Rights and the United Nations' Convention on the Rights of the

³³ *The Republic of the Union of Myanmar Ministry of Education, National Education Strategic Plan 2016—2021 (published by 2016)*

³⁴ *Tin Htet Paing, The Irrawaddy dated 8 July 2016, National Human Rights Education Initiative Forthcoming*

Child. Human rights education is to be integrated within one of the main subjects already being taught, and not as a separate course.

Curriculum change is significant because education is correlated with the social, economic and political qualities of a society. As the curriculum changes, the inclusion of a human rights curriculum needs to be a part of the education system’s formal structure. Human rights education is distinct from the curriculum of other subjects and has a continuous relationship with real-life society and representing citizens’ behavior in that society. In addition to teaching human rights principles, new areas should also be included in the curriculum through a human right approach:

- Gender
- Peace & Non-Violence
- Civics
- Cultural Diversity or Inter-cultural & Anti-Racist
- Democracy
- Interfaith Dialogue

Myanmar’s current curriculum still embraces a Buddhist doctrine, poems and stories about strict discipline, and extremely nationalist approaches, especially in its moral and civics subjects. The research below presents a case study of the moral and civic curriculum of Grades 3 and 4³⁵.

Table 5 Moral and Civic Curriculum of Grade 3

Title	Sub-title	Type	Aim	Description
Morality	Ashin Mahar Thilawontha Homily	Poem	To be a polite and respectful student	This poem describes about ethical daily standards, for example, paying respect for body manners and not to eat before parents and teachers.

³⁵ *Moral & Civic Textbook of Grade 3 & Grade 4, prepared by Basic Education Curriculum, Syllabus and Textbook Committee (2015-2016), The Republic of the Union of Myanmar Ministry of Education*

Culture & Well-mannered Practice	Good Altitude	Poem	To use good communication skills	This poem lectures about using better communication when dealing with family, the community and schools.
	Worship	Poem	To keep Buddhist traditional practices	This poem details worship of Buddha, monks, parents and teachers.
	Politeness during playing	Principles	To use good behavior when playing games or sports	This describes teamwork, sportsmanship and emotional control.
Responsibility	Needs and Rights	Principles	To know some human rights principles	This presents the right to life, right to full development right to participate, and right to security.
	Endeavour	Principles	To know the benefit of effort	This urges us to complete tasks without laziness and that time is valuable.
National Spirit and Patriotic Spirit	National Day	Poem	To encourage national spirit	This poem reveals the root of Myanmar National Day and nationalist movements and revolution against colony and fascism.
	Help as Crow and Accumulate as Garlic	Proverb	To have a unified spirit	This is an ethnic proverb, illustrating unity by examples of crows and garlic.
Novel & Story	Paddy	Story	To respect others and to be without arrogance	The story is a lecture explaining the difference between overconfidence and well-mannered treatment.
	Greediness	Story	To know the negative effects of greed	This story presents the troubles that are caused by greed for the property of others

Table 6 Moral & Civic curriculum of Grade 4

Title	Sub-title	Type	Aim	Description
Morality	Five Buddhist Precepts	Buddhist doctrine	To daily keep five Buddhist precepts	All Buddhist live by the Five Moral Precepts which are refraining from: Harming living things Taking what is not given Sexual misconduct Lying or gossip Taking intoxicating substances
	Pretty Odious Person	Poem	To be an obedient student	This poem states that you must listen to the talk of parents and teachers, not lie to others, not speak rudely and not bully, or else you will become a hateful person
	Ethnic Dance Show	Poem	To know ethnic traditions and to understand different ethnic traditional cultures	This poem overviews different ethnic dances and stresses unity.
Culture & Well-mannered Practice	Politeness	Traditional Lecture	To be a clever and well-mannered student	This lecture is about having or showing behavior that is respectful and considerate of other people
	General Politeness	Principles	To be polite and to improve	This states to obey ethical standards in everyday life, for example, to respect parents, teachers and the

Responsibility			communication skills	elderly, to avoid misconduct, to accomplish duties, etc.
	Red Cross	Poem	To know the functions of the Red Cross and to be involved in a school Red Cross Team	This poem presents the tasks of the Red Cross such as humanitarian and relief for victims of war or natural disaster.
	My Duty	Poem	To be a dutiful and polite person	This poem asks us to be polite, to love others, to respect the elderly and parents, to be educated, and to love our homeland and nationality.
	Rights and Responsibility	Principles	To know human rights	This presents the right to life, right to full development right to participate, and right to security.
National Spirit and Patriotic Spirit	Patriotic Spirit	Poem	To be a nationalist	This poem describes the duty of son and daughter to protect their nationality and shows fears in losing nationality and being mixed-blood with other foreigners.
	If you live this country, you will care to your country.	Proverb	To have patriotic spirit, love our country, and protect our country	This is an ethnic proverb that fosters the reader to be a nationalist
Novel & Story	Unpunctual Chicken	Story	To learn from teachers and to obey parents' lectures	This story states that if we don't listen to voices of parents and teachers, we will not know about things around us.
	Saint Bear	Story	To have good manners and help others	This story states that we must treat others well if we want to be treated well

Figure 2 below shows a word cloud that represents the most common words within the curriculum of the moral and civics subjects for Grade 3. It presents the key words used in the lessons of the Grade 3 curriculum and in the aims of each lesson. Amongst them, the most common words are *Behavior, Respect, Obedient, Nationalist, Buddhist, National* and *Homily*. Within the word cloud below, the bigger words are the more prominent words in the lessons and aims of each lesson. The Grade 3 moral and civics curriculum focuses on homilies, Buddhist doctrine, and nationalist ideas.

Figure 2 Word Cloud for Grade 3 Curriculum



Likewise, Figure 3 below is a word cloud for moral and civics lessons in Grade 4. The word cloud show clearly the most common key terms: *Respect*, *Obedient*, *Nationalist*, *Nation*, *Homily* and *Patriotic*. The lessons cultivate obedient students and foster patriotic spirit.

Figure 3 Word Cloud for Grade 4 Curriculum



Discussion

Human rights education has existed in informal education in Myanmar. There have been trainings, publications and videos that promote and protect human rights. Over the past five years, human rights concepts have been increasing in the formal education structure in Myanmar and most human right documents endorse human right education. However, teaching human rights education continues to be a challenge even though the MoE has agreed to its implementation and the MNHRC has called for extra attention for human rights education. The potential barriers to HRE are:

- Lack of teachers' own knowledge about HRE
- Lack of resources and inadequate teaching materials
- No HRE priority due to exam pressure, student assessment, and curricular-focused class
- Insufficient political will

In terms of Myanmar school practices and learning environment, many creative pedagogical approaches for the delivery of human rights education through the use of media and technology can be included. Possibilities for the creative activities of human rights education promotion are: story-telling or oral tradition written works or essay writing , drama and role-playing, art work and drawing, reading cartoons, public speaking, and sports. Different learning approaches should also be considered to be used with human rights education: participatory learning, active learning and experimental learning.

At the Myanmar basic education level, some lessons plans in the curricula, especially in moral and civic subjects and history, have not been

prepared in line with a human rights approach. Most lessons include admonishments, religious discourse, and an extremely patriotic-approach. Learning human rights concepts can help schools to deliver a balanced, relevant curriculum that helps students to make sense of the wider world. Yet Myanmar curricula was written in the spirit of the “unifying of the nation” program, stemming from the long-standing conflict between the military and ethnic armed groups. Hence, in the development of basic school curriculum, ethnicity shouldn’t be the main focus but a human rights approach as it is integrated in the curriculum. Human rights education fosters participation, diversity, equal opportunities, and non-discrimination toward developing societies in which all human rights are valued and respected. It builds a culture of respect for diversity and equality and is a key role in the spread of core values of social justice and human dignity.

Conclusion

Human rights education supports awareness of human right values and these values are protected. It is an instrumental tool towards social justice, peace building, and people-centered sustainable development. In addition, it encourages people to apply human rights in their daily lives and schools so as to eliminate discrimination, prejudice, and other human rights abuses. Human rights education also improves the education quality and learning achievements and ensures the full development of the individual’s personality.

Human rights education should be implemented within a wide range of educational settings such as curriculum, teacher training, professional development plans for teachers, textbooks and teaching materials,

teaching methods, and the overall school environment. Without a holistic approach to policy-making, conceptual framework, and program development, human rights education is ineffective and inefficient in fostering a culture of human rights. This study indicates that human rights education curriculum should be prepared with a transformative and global approach and the learning environment should be created through human rights values.

Recommendations

This research is based on the descriptiveness of literature in the human rights education field area, considerations of international legal policy on human rights education, and analysis of school curriculum, especially moral and civics subject areas of Grade 3 and Grade 4. The following recommendations represent critical elements in effective human rights education implementation in formal education systems:

- Adopting strategies, development programs, and policy frameworks for human rights education implementation in formal basic education schools
- Preparing quality materials for human rights education and developing of cross-curricular materials and action-oriented teaching methods
- Identification and inclusion of human rights concepts in the formal school curricula and textbooks that encourage peace building and protecting human rights
- Organizing workshops for curriculum specialists and text book writers, and consulting with teachers and students for the development of human rights education curriculum

- Creating learning activities and daily school practices based on human right principle and values
- Conducting research on the development of curriculum, appropriate human rights education materials, teaching methods, and teacher training

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