

Towards facilitating a human rights culture at a distance

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ABSTRACT

This paper is based on the premise that educators in the present South African socio-political context have a responsibility to facilitate a human rights culture - and that Unisa, the country's only dedicated distance learning tertiary institution, with its access to a wide range of South Africans, has a particularly strong role to play. The writer makes the point that since Unisa already offers a course aiming to help students make informed choices about ethics and human rights, this course could be used to facilitate a human rights culture by making it a compulsory course for all first-year Unisa students. The argument focuses mainly on the approach used to develop the course as a distance learning experience, by outlining the broad elements of the development approach that are implemented in the learning experience presented to students. The writer argues that the course is eminently suited to facilitating a human rights culture in South Africa through distance delivery, and briefly suggests constraints and possibilities in terms of making the course compulsory for all Unisa students.

INTRODUCTION

South African society is going through an immensely difficult period of fundamental change. The values and morals instilled by the previous dispensation still lurk in our collective consciousness. While we have an impeccable Constitution and Bill of Rights, the damage of apartheid and its brutalising effects are still evident in the racism, sexism and violence so prevalent in our society. For real transformation, we need to build a human rights culture in our society.

Sexism, the oppression of women and their treatment as second-class citizens, is a central concern of work towards a human rights culture. Equally central is the issue of racism, following the 50-year legalised oppression and alienation of all but white people in South Africa. To quote Henry Giroux (1991:33):

Feminism, as liberation struggle, must exist apart from and as a part of the larger struggle to eradicate domination in all of its forms. We must understand that patriarchal domination shares an ideological foundation with racism and other forms of group oppression, that there is no hope that it can be eradicated while these systems remain intact.

Work towards a human rights culture is facilitated by not only our Constitution and its Bill of Rights, assuring in principle equality and justice for all, but also by our national education policy, which makes educators accountable to our students' and their communities' needs, and to transformation of our society.

SAQA's (South African Qualifications Authority's) critical cross-field and developmental outcomes require educators to focus on issues such as:

- lifelong learning
- higher level critical thinking skills
- learning strategies
- responsible citizenship that is "culturally and aesthetically sensitive across a range of social and cultural contexts" (Kilfoil 2000:5).

Therefore in principle, as educators and distance educators, we are required to deliver consistent human rights education.

In this context, Unisa, the country's biggest tertiary distance learning provider, with its wide access to South Africans in all their diversity, has a crucial role to play in making human rights education a reality.

A visible way Unisa can contribute significantly is to make a well-designed course about human rights compulsory for all students across faculties. This course will facilitate a growing human rights culture, by encouraging students to reflect on both their own and others rights.

Such a course - *Human rights, values and social transformation* (HRV101-R) - already exists at Unisa, designed and developed by the Faculty of Religious Studies and Theology. The main position argued in this paper is that HRV101-R is of a sufficiently high quality, as distance education and as human rights education, to promote transformation by generating a culture of human rights among our students, for a start.

HUMAN RIGHTS, VALUES AND SOCIAL TRANSFORMATION (HRV101-R)

The former Dean of the Faculty of Religious Studies and Theology stated the purpose of HRV101-R:

The teaching of human rights in South Africa is largely confined to law faculties, where fundamental rights are taught in a technical way to prospective legal practitioners. The result is that students preparing for other professions never receive a grounding in human rights discourse. The purpose of this course is to fill this need. It wants to help students become more responsible citizens, who

- understand the potential of cultural and religious values to inspire respect for human dignity;
- are willing to face the tensions arising in local communities between human rights, discourse, cultural values and religious beliefs;
- are equipped to take a moral stance on such complex issues and to devise practical strategies to address them;
- have an appropriate knowledge of the major cultural and religious traditions in the country and approach these with respect for religious and cultural pluralism

(Nothling 2001:136).

Unpacking and implementing this purpose in distance learning materials - without being able to take for granted continuous interaction between teacher and student in a face-to-face context - seems overly ambitious. The main body of this paper therefore concerns the argument that using the print medium for this purpose has been achieved in the development of HRV101-R.

HRV101-R AS A TOOL TOWARDS TRANSFORMATION IN SOUTH AFRICA

Magenzo and Misgeld (1994:152), working in Latin America, argue for an approach to moral (or human rights) education that is based on discussions of real dilemmas in conditions which require a resolution. This approach encourages emotions to be explored, as well as actual connections with the learners' history of real dilemmas and conflicts. Magenzo (1994:164) outlines the principles of the contextual approach thus:

- People are the subjects of their own experiences and therefore human rights education cannot occur at the level of intellectual abstraction.
- A fundamental assumption is that people approach moral education and moral understanding from their own experiences which happen in a specific socio-historical context.
- Human rights education should be holistic, in other words, knowledge is to be approached with mind and body, with thought and feelings, socially and individually.
- Therefore, the experience of people has to be at the centre of the contextual approach.

The contextual learning approach was used in the development of HRV101-R. Contextual learning means designing learning experiences that are based on authentic situations and events. It also means "a deep reflection process of social analysis of the human activity within authentic situations and events, considering the socio-historical and socio-cultural forces that influence the events" (Nothling 2001:143).

Four elements are crucial to the contextual approach used in the development of HRV101-R, designed with distance learning in mind:

- **Learning as social reform: changing values and ethics.** Are students encouraged to interact with different points of view, including their own, in order to raise consciousness and allow them to make informed choices?
- **Learning in context.** Are learning materials based on authentic contexts and students' experiences?
- **Ways of learning.** Do the materials require students to reflect and articulate? Is there sufficient interaction?
- **Learning as nurturing.** Do the materials assure a relationship of caring between writer and students through the medium of accessible texts supported by navigational devices, with feedback on learning tasks?

These elements of learning design are used as tools for the evaluation of the course. Each is now discussed below.

Learning as social reform: changing values and ethics

Are students encouraged to interact with different points of view, including their own, in order to raise consciousness and allow them to make informed choices?

Learning as social reform is an essential element of HRV101-R. As the purpose of the course indicates, its inclusion is a strategy to encourage students to make informed moral choices based on their experience and their life context, which rests on the contextual approach discussed above. This strategy is consistently maintained in the course.

Unit 1, "Towards a culture of human rights", gives an example dealing with the expression of conflict. A number of barriers to non-violent conflict resolution are set up and students have to apply these barriers to their own context. Then they confront and consider a number of "tensions" in terms of their human rights knowledge, by reflecting on examples of tensions between religious beliefs and human rights in the world and in South Africa. Two examples are given: abortion, and corporal punishment in schools. At no point is any value judgment made. The students are encouraged to reflect on the dilemmas.

Another example concerns the issue of bystander behaviour versus taking a stand. Using the stories of three anti-apartheid activists (see Appendix A, 5 to 7), students reflect on the lives and beliefs of these three people, and on the effects of resistance on them and their families. Their stories were chosen to give students the widest possible range of authentic South African contexts to engage with: an Indian woman, a white man, and a black man, moreover Christian and Hindu contexts as well as those of the Black Consciousness movement and of the political force behind apartheid - Afrikanerdom.

Unit 5, "Women's rights", includes the issue of abortion. Students are asked to consider the two opposing viewpoints (pro-choice and pro-life) as well as their interpretations of relevant material in the Bill of Rights, and the Constitutional Court ruling. They are left to weigh up the debate and encouraged to make an informed choice.

Learning in context

Are learning materials based on authentic contexts and students' experiences?

The point about contextual learning has been made above. The course presents students with real dilemmas in situations which need resolution, these dilemmas being placed in a student's perceived context.

Appendix A summarises the dilemmas that students are encouraged to tackle. As the summary illustrates, the team was careful to give authentic contexts across the diverse South African society. There is a strong focus on women and their contexts, particularly in Unit 5 on women's rights. However women's "voices" feature in the other units too - appropriately, given historical facts and the current prevalence of sexism. Because the context instruments used relate mainly to black South Africans, the team may be charged with "bias". However, as with the focus on women, the team felt that the recent history of South Africa, with its human rights violations against particularly black South Africans, necessitates such a "bias". Perhaps simplistically, the fact is also that 80 percent of our population are black.

The contexts are used to help students:

- solve problems
- reflect about their own experiences
- investigate their own and other values
- discover the relevance of theory
- work with the complexities of the real world

Unit 3, "Culture and human rights" (see Appendix A, 9 and 10), includes two stories of survivors of female genital mutilation (FGM) survivors. Both stories depict feelings about and experiences of FGM from the perspectives of the two women, including their thoughts and those of people they know. In a series of tasks, students are encouraged to:

- explore their own feelings about FGM
- problematise and analyse the cultural value of FGM as opposed to the unequal power relations involved
- reflect on cultural values as contrasted with human rights values expressed by various stakeholders

In Unit 2, "Legal instruments", students apply theory, using the Bill of Rights, to a case study on home ownership in a township (see Appendix A, 8). This way not only is theory made relevant but students are also encouraged to solve a contextual problem. In addition, students confront the complexities of the real world, where a home owner has to work with both the problem of an unresponsive municipality and the problem of negative community values.

Unit 6, "Children's rights", has another example of giving theory relevance. Students are guided through a simplified version of Erik Erikson's theory of human development, and then read a number of press cuttings dealing mostly with cases of abused children (see Appendix A, 21). They then consider how the children's development would be affected, according to Erikson's model.

Ways of learning

Do the materials require students to reflect and articulate? Is there sufficient interaction?

This is an important principle in all forms of learning - and particularly in distance learning, because distance learners are mostly isolated from their peers and teachers. For learning to take place student and text need to interact. Learning has to be active (Jenkins 1995:61).

As shown by the above examples and the summary of contexts and activities based on them in Appendix A, active learning is an integral part of the course.

Another important element of learning is built-in reading and writing skills. Because of (1) the flawed educational background of most learners exposed to inferior education in the form of "Bantu education", and (2) the oral tradition of black cultures, students need tasks to help them with university-level reading and writing skills. The needs are very similar to those of native learners in Canada, as discussed by Barbara Spronk (1995). Therefore the course provides for development of learning skills such as:

- **Visual literacy.** Students access cartoons (see Appendix A, 12), photographs (see Appendix A, 13) and tables. The Erikson model of human development discussed above, for example, is partly presented in table format; students are guided through a series of activities to apply in their own lives.
- **Reading skills.** Dense texts are followed by activities that guide students to identify the main arguments. The tasks following a poem (see Appendix A, 3) include a table which students use to identify metaphors and images.
- **Writing skills.** In most tasks and activities students are encouraged to articulate their thoughts and ideas in writing. Janet Jenkins (1995:61) mentions confidence building as an important factor to ensure that distance materials suit women who often have low self-esteem about their abilities. Similarly, confidence building is essential for black students. While this area has not been evaluated in terms of students' responses, the course development process has been sensitive to not making learning tasks overwhelming. Authentic contexts and tasks based on this approach are the backbone of the course, combined with eliciting students' responses and experiences. This approach in itself makes learning non-threatening.

Judging by external reviewers' comments, the course is successful in terms of interaction:

The interaction is pitched at a very high level, though not beyond the reach of the learners. It makes adequate provision for their own experience and that of others for different contexts ... There is certainly an adequate balance of theoretical input and reflective activities throughout the course (Danny Titus 2001, School of Law, Technicon SA, South Africa).

The well-placed activity sections in each of the study units perform a most useful function in requiring the learners to reflect on the material in relation to their own experience and those of others. Regularly relating theory to experience surely lays the foundation for life-long learning and, once this foundation is laid, even the daily newspaper becomes an educational experience (R N Richardson 2001, Department of Ethics, University of Natal).

Learning as nurturing

Do the materials assure a relationship of caring between writer and students through the medium of accessible texts supported by navigational devices, with feedback on learning tasks?

This component of the contextual approach refers to the relationship built between the student and the writer/materials. It includes language, instructional devices such as structural and access devices, and the dialogue provided by both interactive language and feedback on learning tasks.

The written text concentrates on addressing students directly and maintaining a sense of dialogue. In some units writers "show" themselves and their feelings, as evident from this example (in Unit 6, "Children's rights", a response to an activity based on Appendix A, 21):

The story of the small boy who died at the hands of his parents evokes feelings of rage and powerlessness. Surely in a culture of human rights the most vulnerable should be the most precious? They need us, the responsible ones, to make responsible choices to protect them from hurt, pain and in this case, death. For failing this vulnerable and precious one, perhaps we should be silent (Unit 6:188).

External reviewers of the course have commented on the language used:

- Clear and understandable (Prof David van Wyk 2001, Law Faculty, Unisa).
- Quite appropriate for the learners in terms of level (Danny Titus 2001, Technicon SA, South Africa, School of Law).

- Simple and straightforward. Unnecessary jargon is avoided ... The often use of creative repetition must be very helpful to those learners who struggle with both concepts and language. The style is relatively informal and "reader-friendly" (R N Richardson 2001, Department of Ethics, University of Natal).

There is sufficient evidence from responses to assignment tasks and tutor feedback that students have experienced no problems with the language used in the course.

In the area of gender sensitivity, the use of gender-specific pronouns is avoided where possible, and generic terminology (eg "humankind" rather than "mankind") (Kariba & Masinjila 1997:17) treated in a gender-neutral way.

While the structure of units is flexible, structure generally allows for both access and navigation, in the sense that each unit contains the following elements:

- introduction
- different headings according to theme covered in the unit
- activities marked and numbered
- texts/contextual instruments clearly demarcated
- conclusion.

There is no designated feedback to activities, since it was felt this would undermine the basic principle of students having to make informed choices - designated feedback to activities would create the impression that "answers" are given. However, feedback to activities is built into the text in the dialogue format. Similarly, no outcomes are listed for individual units; rather, the broad outcomes of the course are provided in the introduction. The rationale is to achieve flexibility and flow.

Physical layout is user-friendly if conventional, allowing for sufficient white space and easy "navigation" through the use of consistent design elements for activities and contextual elements.

MAKING HRV101-R COMPULSORY FOR ALL UNISA STUDENTS: CONSTRAINTS AND POSSIBILITIES

Facilitating a human rights culture by making a human rights course compulsory study for all first-year students at a higher education level in South Africa is not a new idea. The University of Fort Hare in the Eastern Cape, for example, has such a course in place which is not only a compulsory first-year credit for all students, but is also obligatory for all staff as part of a staff development strategy.

Introducing HRV101-R as a required first-year course for all students across all faculties at Unisa could make an invaluable contribution towards societal transformation in South Africa.

Potential barriers

However many potential barriers will have to be taken into account when developing the proposal, which include the following:

There may be resistance from academic staff if they are:

- concerned about students' workload
- neither committed to, nor convinced about, the need to work towards a human rights culture.

Resistance from students is also a potential problem, since their workloads will increase and their credits will be affected. The course may expose students to added stress, if any of their courses with other faculties expose them to conflicting values, content and approaches.

Making a single course compulsory across faculties for about 120 000 students is certain to present practical problems in terms of student support issues - especially the assessment of assignments, one form of support consistently offered by Unisa.

A strategy

A possible strategy for effectively pushing this proposal through would include, firstly, to develop a detailed and focused proposal, to include the following elements:

- A strong argument for the national policy requirements such a course would meet. This would include arguments for the required interdisciplinary approach.
- A detailed analysis of the distance learning quality of the course, similar to the analysis presented above, but with an intensified focus on potential student empowerment in terms of university-level learning skills (see "Ways of learning" above) - to reinforce the current drive for access (foundation) courses aimed at disadvantaged (read black) students.
- A detailed outline of the course's effects on programme structure and credits.
- Practical suggestions about the student support strategy to be implemented.
- Information about the experiences of other institutions - such as the University of Fort Hare - who have implemented similar courses.
- A preliminary evaluation of students' responses to the course. (Sufficient records exist for this purpose - copied assignments of two student intakes, and notes on tutor contact with students.)
- A summary of external reviewers' comments on the course.

Secondly, extensive and principled lobbying will be necessary, both at grassroots level (unions, student organisations, academic and other staff members) and at university management level.

CONCLUSION

At this present stage of transformation, South Africa, and Unisa within it, is in a state of creative chaos: everything is fluid as systems change, new things happen all the time, and people are facing daily challenges. Compared to the rigidity of and obedience imposed by our context in the recent past, the signs are right for introducing new ideas. Therefore a proposal such as the one discussed above should be made now, not only to take advantage of the signs of the time but, more importantly, to start generating the kind of value structure - free of sexism, racism and their deprivations and violence - that our society desperately needs.

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Appendix A
Summary of contextual instruments in HRV101-R

	Unit	Format	Perspective	Content	Usage in text
1	Unit 1:8 Towards a Culture of human rights	Press cutting	Black businessman	Describing typical incidence of criminal violence in SA: car hijacking with threat of death	Activity Application to student's context. Reflection on feelings evoked
2	Unit 1:8	Press cutting	Young white woman (high-powered: Finance Ministry Director General)	Describing incidence of sexism at workplace as well as the woman's response (no nonsense)	As above for 1
3	Unit 1:9	Poem by Oswald Mtshali	Voice is that of husband of black servant in white household	Describing unequal power relations between black (servant) & white (master) in typical situation in apartheid SA: live-in domestic servant in white household whose husband is not allowed on premises	Activity Learning skills: understanding metaphors/imagery Reflection on abuse of power. Application to present reality in SA on both sides: black & white
4	Unit 1:11	Extract from book about TRC hearings by Antjie Krog	Special branch white policeman responsible for institutionalised atrocities in apartheid era	Describing the effect of violence on perpetrator – difficult to face family and self	Insert Illustrate that human rights abuses/violence has brutalising effect not only on victims, but also on perpetrator
5	Unit1: 18-20	Extract from book about human rights & theology in SA by Villa-Vincencio	Ela Ghandi, SA Indian woman: anti-apartheid activist	Describing her motivation for being involved in the struggle, the effects on herself & her family and beliefs about religion (Hinduism) & human rights	Activity Reflection on the links between religion & convictions about human rights A comparison of the three (Ghandi, Smit and Sobukwe) in terms of attitudes and values Reflection on bystander behaviour vs resistance

	Unit	Format	Perspective	Content	Usage in text
6	Unit 1: 21-22	Extract from book (as above in 5)	Nico Smit, white Afrikaans male, previously minister in conservative Dutch Reformed Church, spent long time as minister in township	Describing socialisation as a child and young adult in terms of racism; motivation & convictions for going against the grain of establishment & joining the struggle, effects on self & family	Activity As above in 5
7	Unit 1: 23-24	Extract from book by Desmond Tutu	Robert Sobukwe, Black Consciousness activist, killed by apartheid secret police	Describing love for people, service to people of his community	Activity As above in 5 & 6
8	Unit 2: 60-62 Legal instruments	Case study	Black man living in township	Description of living conditions in township, in particular a health hazard in the form of a household rubbish dump not being cleared by council, children playing in it, stench etc	Activity Problem solving and application: using case study to access Bill of Rights and to appeal to Human Rights Commission on prescribed form. Application to context: students having to find out about human rights organisations in own areas
9	Unit 3:82 Culture and human rights	Newspaper report	Waris Dirie, Ethiopian FGM survivor	Description of female genital mutilation operation at age seven, of physical effects, of operation in UK as adult, of responses (shock at defying culture) of fellow Ethiopians: aunt and male translator in hospital	Activity Exploration of feelings evoked: empathy Reflection on the cultural value of FGM as opposed to the power relation involved; responses of bystanders analysed
10	Unit 3:83	Newspaper report	Somalian woman, named Rooksana, immigrant in SA, FGM survivor	Description of effects of FGM on woman in terms of childbirth; opinion of husband: won't let FGM be practised on his daughter due to suffering of wife	Activity As above in 9
11	Unit 3:86	Extract from book (Krog, as above in 4)	Nofomela, an Askari ("turned" guerrilla used to kill ex-comrades through torture etc)	Description of his reasons for killing white man whose money he was stealing. The white man called him "kaffir" --- derogatory word whites use for blacks	Insert Illustrate the powerful cultural values carried by language

	Unit	Format	Perspective	Content	Usage in text
12	Unit 3:92	Political cartoons	Two black school children	Cartoon 1 depicts black boy & girl (impassive & solemn faces) standing in classroom door in newly opened (for all races) rural white school. Teacher & other children depicted with Hendrik Verwoerd (apartheid architect) look-alike masks, indicating racism. Text in bubble: "Of course, we'll still have to deal with the question of prevailing attitudes" Cartoon 2 depicts the same two black children in playground, now smiling. White girl depicted as letting go of her (Verwoerd-masked) mother's hand, throwing down her own Verwoerd mask to join the black girl in play. Text: "Glimmer of hope"	Activity Reflection on stereotyping, range of questions Exploring student's opinion of the "realness" of the glimmer of hope offered in second cartoon, leading to reflection on socialisation Reflection on changing attitudes
13	Unit 4:122 Discourse and informed decisions	Photograph	Photographer – critical of homophobic attitudes	Depicting demonstration: angry male faces holding placards, one saying: "God hates fags". Title of picture: "Christian soldiers" Caption: "Anti-gay marchers this week before the funeral of a gay student from Wyoming who was beaten and left tied to a fence in freezing weather"	Activity Analysis of photograph (question helping student to access irony of title, meaning of image) Reflection on student's own opinion. Application to student's context and the Bill of Rights.
14	Unit 4:131	Dialogue	Transcript of interview between psychologist and male patient, both their perspectives	Gay patient's conflict with Christianity & guilt, facing himself	Activity Analysing context of dialogue Reflection on student's perspective, values, social and religious background, moral choice
15	Unit 5:145 Women's rights	Extract from book about SA women by Lipman	Ellen Khuzwayo, black women, anti-apartheid activist	Description of dual oppression of black women: by their men, and by the system	Insert Illustrate dual oppression of black SA women

	Unit	Format	Perspective	Content	Usage in text
16	Unit 5:146	Case study	Thabisele, black SA woman (widowed)	Description of woman's dilemma: according to tradition, family expects her to marry late husband's brother. I.e., <i>ukungena</i> custom, whereby widow is required to marry closest male in-law in order to produce heir for deceased's estate, otherwise <i>lobola</i> (bride price) needs to be repaid by woman's family	Activity Exploration of interest groups and their gaining or losing in implementing <i>ukungena</i> Exploration of the rights of all interest groups, using Bill of Rights. Reflection on Thabisele's situation: student asked to "give advice"
17	Unit 5:153	Stories	Women	Story 1: Woman being battered told by policeman to be a good wife, rejecting her charge against abusive husband Story 2: Woman (with two jobs to keep family fed) suspecting her unemployed husband is abusing her daughter to provide husband with sufficient sex, told by social worker	Insert Following activity on myths about violence against women, illustrating these myths
18	Unit 5:157	Newspaper cutting	Women's rights activists	Critique about judge's sentencing father to seven years' imprisonment for raping daughter over two years. Judge critiqued for disregarding of mandatory minimum sentencing set by law. Activists argue that judge suffers from misconceptions about rape: judge set low sentence because accused kept rape within family and did not "present threat to wider society"	Insert Illustrates the extent to which myths about rape are adhered to by professionals; indicating effect on women
19	Unit 5:159	Case study	Woman called Brenda	Describing Brenda's fight to get maintenance from ex-husband over a five-year period	Activity Reflection on student's feeling evoked by case study Reflection on the role power plays in the case study and Brenda's rights that are at stake Application: student has to apply recent maintenance law to the case, showing the recourses she would have under this law

	Unit	Format	Perspective	Content	Usage in text
20	Unit 6: 174-175 Children's rights	Extract from book on children's rights by Miller	Adults on children	Description of how children were seen in Germany in 1748: wilful & wicked, parents need to drive these characteristics out through "scolding & the rod"	Insert Introduction to development of children's rights
21	Unit 6: 184- 186	Newspaper cuttings	Journalists	1: Soweto (black) man stabbing his 12- year-old daughter because she took his "booze" money to pay for school fees. Description of deprivation & hunger of girl & siblings over a period, from perspective of neighbours 2. Four boys, aged between eight and ten, "quizzed" by police about second rape of four-year old girl 3. A white couple is found guilty of murdering their three-year old son through long-term abuse 4. Teenage suicide: high incidence of suicide among white teenagers Black teenage suicide is increasing	Activity Students' feelings explored Reflection about the prevalence of child abuse in SA and application to context Application: students to use Bill of Rights to identify the rights of the children that were violated, as given in the press cuttings Application: student applies the cases to Erikson's theory of human development by looking at effects on the abused children

	Unit	Format	Perspective	Content	Usage in text
22	Unit 6: 196-197	Letter of concern to Minister of Education	White farmer's wife from the Karoo, a sparsely populated area with big distances between villages	In the letter the writer describes the situation of farm workers' children who have to stay with "foster parents" in order to attend school in villages. Since alcohol abuse is a social problem, the foster parents abuse and neglect the children, with the result that they either run away back to farms to their parents, or become street children in the villages. She appeals to the Minister to assist with making accessible the previously white school hostels, now standing empty, for the use of the children, outlining the benefits for the children in terms of basic rights of safety and an education, as well as for the coloured community in terms of work creation in these hostels	Activity Brief exploration of the historical background of the Khoi descendants, now farm workers & socio-political problems due to long-term oppression, started by colonisation Application to student's own context Identifying the rights of the children in case study Analysing writer's proposal in terms of meeting the children's needs
23	Unit 6:200	Case study	Zinzi, a teenage black girl	Describing Zinzi's dilemma: she has fallen pregnant & therefore expelled from her school, while her boyfriend is allowed to stay at school. She decides to take her case to the Human Rights Commission	Activity Reflection: student examines own values in terms of teenage sexual activity Analysis of underlying power system of allowing boyfriend to stay Applying case to Bill of Rights, assessing own values
24	Unit 7:223 Justice in a culture of human rights	Case study	Male black victim of robbery and beating	Describing the case of an old man robbed and beaten by a young man brought before a traditional Zulu Chief's court. The old man is particularly incensed about the humiliation of being treated with disrespect by a younger man. He is awarded a goat from the young man's family as compensation for his humiliation	Insert Illustrates positive influence of restorative justice on community building

	Unit	Format	Perspective	Content	Usage in text
25	Unit 8: 237-241 Land and human rights	Case study	The Bakwana ba Mogopa community	Relating the story of this community, once prosperous on their tribal land, who were forcibly removed under apartheid laws and resettled in a semi-arid area in the early 1980s. Their land was cut up into commercial farms and allocated to white farmers. For more than a decade they suffered severe hardships, fighting the system. From 1990 they managed to get their land back, farm by farm	Activity Student's immediate response to the story Application to Bill of Rights: violation of community's rights Reflection about the wider socio-political effects on this and similar communities
26	Unit 8: 250-253	Scenarios	Displaced people and communities	<ul style="list-style-type: none"> • Black man and his daughter visiting forefather graves on their previous tribal land, now a white farmer's. Man reflects about his feelings and that of the white farmer who doesn't want people visiting graves on his farm anymore • White community requesting a wall be built between their land and the squatter camp next door in order to put a halt to the falling value of their property, and to secure themselves against crime spilling over • Families forcibly resettled in the 1960s (Pretoria) to make way for a – now affluent – white suburb are claiming compensation for the land they lost. They don't want to return – only compensation. 	Activity Reflection on cultural differences in terms of views on land Reflection on potential tensions in land reform and the possibility for reconciliation

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