



# **East Africa Human Rights Program 2021**



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## Acknowledgments

The East Africa Human Rights Program (EAHRP) is a human rights education initiative of alumni of Equitas' annual International Human Rights Training Program (IHRTTP) from the East African region and alumni of the EAHRP in partnership with Equitas. The EAHRP arose out of the realization of the need to expand opportunities for more human rights workers operating at national and community levels seeking to acquire the knowledge and skills they need to carry out their work more effectively but who were not able to secure opportunities to attend the annual IHRTTP organized by Equitas in Canada. The alumni team has developed a "home-grown" human rights training and education curriculum based on relevant regional human rights issues and concerns. A network of core human rights training facilitators with a demonstrated commitment to the cause of establishing a culture of human rights in the region has been established. 158 people have participated in the EAHRP over five editions. This training program is a joint initiative of Equitas with partners from across East Africa. In 2021 the program will be held in Kenya, Tanzania and Uganda and will be hosted by:



### Women's Empowerment Link

Established in 2007, Women's Empowerment Link (WEL) is a non-profit, non-partisan, non-governmental women rights organization. WEL invests in empowering women and girls to realize their full potential, worth and strength politically, socially and economically through advocating for their human

and social justice rights. WEL focuses on four priority areas:

1. Transformative leadership, which seeks to increase the number of women in leadership positions (decision making positions), be they appointed, elected or nominated. There will be specific efforts to encourage and nature women and girls into such leadership positions.
2. Elimination of Violence against Women and Girls, a focus area that aims to facilitate development, promotion and enforcement of appropriate mechanisms for prevention, protection and response to violence against women.
3. Sustainable Livelihoods for Women, focusing on strengthening the livelihoods base of women, especially their capacity to engage in successful business enterprises.
4. Institutional Development, an inward looking area of focus that seeks to assure the organizational wellbeing of WEL – to be a dynamic, effective and sustainable women and girls' rights organization

For more information, please consult: <https://wel.or.ke/>



## TUSONGE C.D.O

TUSONGE is a non-profit organization working in the Kilimanjaro region of Tanzania since 2010, stemming from the recognition that many communities are faced with challenges such as poverty and social injustice. The organization's motto is "Making a Real Differences in Lives".

TUSONGE works to enhance the skills of marginalized communities, groups, and individuals to explore, appreciate and respect the available local resources in order to produce social transformation and influence of the most marginalized groups and individuals to sustainably secure their social and economic rights. Through facilitative leadership support, participatory and democratic approaches, TUSONGE supports its beneficiaries in exploring and appreciating the potential of existing communities and contributes directly to improving their livelihood and sustainability. TUSONGE aims to realize these changes through three key components, which are:

1. Sustainable livelihood and care economy
2. Social justice and inclusion
3. Organizational development

For more information, please consult: <http://www.tusongecdo.org/>



**Foundation For Integrated  
Rural Development**  
A society free of human rights abuse and violations

## Foundation for Integrated Rural Development

Foundation for Integrated Rural Development (FIRD) is a women-led non-profit organization based in Northern Uganda working towards the prevention of violence against women and children and strives to improve the community livelihoods, promote peaceful communities to create a society free of human rights abuse and violations.

FIRD was established to support women, girls and children that were victims and survivors of conflict related sexual violence in Internally Displaced persons (IDPs) camps and the communities during the Lord's Resistance Army (LRA) war that lasted for 2 decades.

Since its establishment in 2005 in Lango sub-region, FIRD's dedication has been able to make a difference in the lives of the most vulnerable especially women, girls, children, adolescents, young women and youth. FIRD's work to-date is as a result a visionary leadership along with a strong Board of Directors and a vibrant committed staff that continues to advance gender equality, social justice and respect for human rights and human dignity. FIRD has grown as an organization and through its growth, efforts and experiences, have learnt that empowering women, girls, youth and working in collaboration with men and boys plays a key role in advancing human rights and creating more inclusive and peaceful homes and communities for social change and social justice. Through this FIRD continue to commit to advancing the rights of the most vulnerable in the rural post conflict communities.

For more information, please consult: <https://fird-ug.org/>

## Acknowledgments

This training manual is inspired and informed by the aspirations and experiences of the peoples of East Africa in their struggle for and commitment to human rights and freedoms. The ongoing reflections and learning on human rights education are aimed at building a human rights culture and practice in the East African region. We believe that this culture will be infectious and impactful in the African continent.

A culture of human rights that is built through human rights education must be based on key elements that include knowledge, skill, value, attitude, experience sharing and behavior change. Such a culture requires that the individual(s) understands respects, upholds, asserts and defends their rights coupled with being a responsible citizen who also defends and respects the rights and responsibilities within their own and neighboring community and nation.

In particular, the alumni of the International Human Rights Training Program (IHRTTP), Montreal, Canada and from East Africa, and the alumni of the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> East Africa Human Rights Program (EAHRP), which took place in Nairobi (Kenya), Kampala (Uganda) Arusha (Tanzania) have made the review and development of this manual possible.

This training manual has borrowed significantly from the IHRTTP and has undergone considerable modifications and contextualization since 2010 in order to make the training relevant, responsive, inspiring and practical to the community of human rights defenders and activists who are based in the East African region.

This training manual is a valuable asset for community-based human rights educators, workers and activists. It is our sincere hope that everyone who uses it will learn something new that is transformative, and take away innovative approaches that make human rights education and culture a reality in our day-to-day experiences. We further hope that the users will thereafter be able to engage with each other in their respective communities and within the East African Community of nations in a manner that impacts their lives and livelihoods positively.

We sincerely appreciate the selfless contributions and significant time spent by both the individuals and associate organizations and institutions who reviewed this training. We would like to thank and acknowledge all of the many alumni that have contributed to the success of the EAHRP since its inception.

In particular, for the 6<sup>th</sup> EAHRP session, we would like to recognize and thank the following members who contributed their time and effort to the curriculum review and development, fundraising efforts and coordination, as well as facilitation:

Aginatha Festo Rutazaa (Tanzania), Charles Baraza Nyukuri (Kenya), Consolata Kinabo (Tanzania), Elias Tenson Mwashuiya (Tanzania), Eugene Twagirimana (Rwanda), George Mwai Gichuki (Kenya), Harriet Adong (Uganda), Irene Nakasolya (Uganda), Michael Reuben (Tanzania), Miriam Talwisa (Uganda), Rene Claude Niyonkuru (Burundi), Robert Mugisa (Uganda), Ronald Mugamba Kakembo (Uganda), Salome Nduta Mbugua (Kenya), Suba Churchill (Kenya), and Virginia Nduta (Kenya).

## Preface

We also acknowledge the contributions made by the Equitas team:

Andrea Velghe, Charles Antoine Leboeuf, Chris Bradley, Daniel Roy, Gerardo Ducos, Hervé Boudou, Ināra Klaiše, Jean-Sébastien Vallée, Laura Martinez Lung, Libertad Benito Torres, Mandeep Dablehar, Micheli Cristina Werner, Panagiotis Dimitrakopoulos, and Vincenza Nazzari.

Finally, the program would not have been possible without financial support from the Government of Canada provided through Global Affairs Canada.

We continue to celebrate the diversity of the peoples of East Africa as we move towards the full political, economic and social integration as an East African Community based on the two protocols; the Common Market and Customs Union. This 6<sup>th</sup> EAHRP training will also contribute towards this community integration process especially at the community level engagement to enhance the protection, promotion and respect for human rights in the region.

*“A leader is best when people barely know s/he exists, when her/his work is done, her/his aim fulfilled, they will say: We did it ourselves”*

By Lao Tzu (Chinese Philosopher), 600 – 531 BC in ‘The Book of the Way’

# Preface

## Human Rights Education

Human rights education is the *raison d'être* of Equitas – International Centre for Human Rights Education. The Universal Declaration of Human Rights, considered by many as the starting point of human rights education, is the document upon which Equitas was founded and it has guided our work in Canada and around the world for 50 years. We view non-formal human rights education as an essential component in the process of building a global culture of human rights. Our programs build the knowledge, skills, values, attitudes and behaviours required for individuals to understand, assert and defend their human rights as well as the rights of others. Raising awareness of gender related issues and promoting equality between women and men are crosscutting themes in all our human rights education programs.

Our vision of human rights and our understanding of education are reflected in the way we carry out our work. Our human rights education programs are based on needs identified with our international and Canadian partners and are designed for particular target groups such as NGOs, public officials and human rights educators. Our partners look to Equitas for our expertise in program development, in human rights education, in human rights content and in instructional design. They also look to us for solidarity. To have a meaningful impact, our programs must respond to clearly defined needs and be targeted at an appropriate audience. Working closely with our partners is therefore essential in defining specific objectives, stakeholders and expected results.

Respect, inclusiveness and empathy are values which are fundamental to human rights education. These ideals do not remain at the theoretical level at Equitas. We strive to integrate them into every aspect of the design, development and delivery of our HRE programs. A participatory approach based on principles of adult experiential learning, which promote the sharing of personal knowledge and experience form the basis of our training materials design. Participants and facilitators commit themselves to engage in a process of mutual teaching and learning. The emphasis is on practical application and on the development of strategies for future action. Continual reflection and evaluation are central to the learning process.

In terms of developing and carrying out a human rights education event, the basic assumption is that much of the content will come from the participants and that the program will serve as the framework for drawing out this content. Participants bring their analyses and experiences to the program while we as educators bring our theoretical and practical knowledge of participatory education. The learning event provides the opportunity for rich exchange. The purpose or goal of human rights education is “empowerment” in order to bring about social change. The participatory learning process serves as a means of achieving this goal and is in and of itself an expression of this empowerment.

In keeping with the concept of empowerment, we at Equitas strongly believe that the complete education process should be fully shared with the participants from the outset of the program rather than be revealed one piece at a time at the discretion of the facilitator. We feel that it is

important for participants in our programs to know in advance, what activities are planned, their purpose and how they will be carried out. The preparation of detailed training manuals for all our training events, therefore, is considered as an essential element in the process of empowerment. Moreover, the manual also serves as a fairly accurate record of the activities that took place, which the participants can subsequently adapt for use in their own training events.

Feedback received from participants over the years is a testament to the effectiveness of our approach:

“The materials in both manuals provide a sound basis for a training program on human rights in general – my commission with its broad mandate will hopefully benefit from them.”

“I am grateful to Equitas for availing the relevant materials. They helped to read ahead and understand and revise after class. We shall also use them in our work. Language was understandable and well written out.”

“Both the manuals are extremely good, and I will use them in the work of my organization.”

“The activities are made for reflections, but they are fun to do. So while taking the training very seriously, fun is always part of the equation.”

The EAHRP is seen as the beginning of a learning that Equitas and the participants undertake together. It is expected that the sharing of experiences and mutual learning that takes place during the two weeks of this program will continue to be enriched through ongoing exchanges on the online Equitas Community and within other formal and informal networks that emerge as a result of this shared experience.



## Goal

The overall goal of the East Africa Human Rights Program (EAHRP) is to strengthen the capacity of a regional pool of human rights organizations and institutions to use a human rights-based approach (HRBA) to advance gender equality and human rights through human rights education (HRE) with the purpose of building a global culture of human rights.

## Objectives

By the end of the EAHRP, participants should be able to:

- Incorporate a human rights-based approach and a gender perspective in their human rights education work
- Identify ways in which human rights education can increase the effectiveness of their human rights education work
- Integrate a participatory approach into their human rights education work
- Employ a basic evaluation process for assessing the results of their human rights education work
- Explore networking opportunities essential for furthering the cause of human rights
- Indicate appropriate ways for putting their learning from the EAHRP into practice in the work of their organizations



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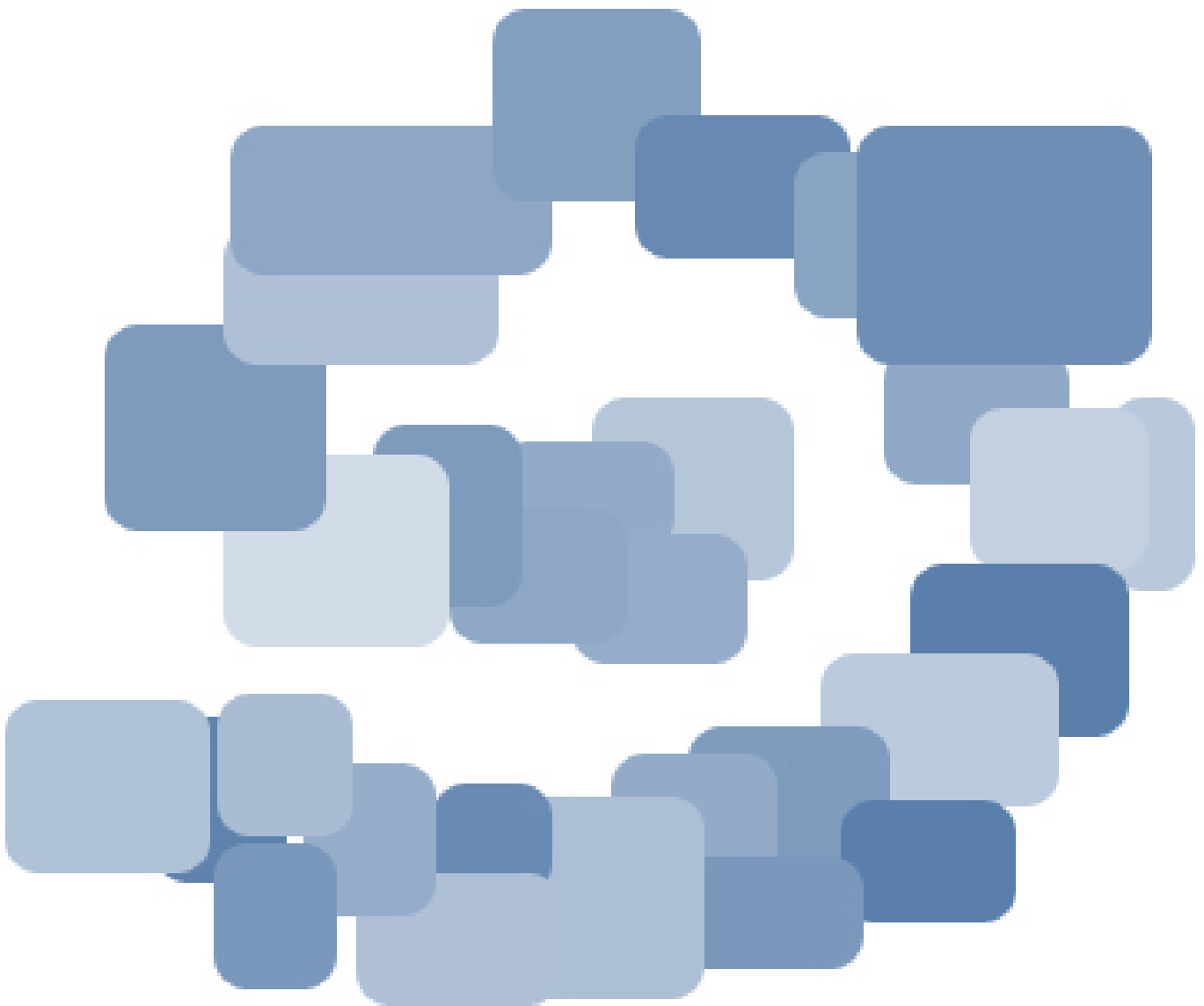
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# Stream 1

## Introductions





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# About Stream 1

1

## 1 Day

The East Africa Human Rights Program (EAHRP) is a participant-centred program. Therefore, our starting point is the needs and experiences of the participants. Building on these, our aim is to strengthen the capacity of the participants to carry out human rights work and to encourage critical reflection on the values and assumptions they bring to their work.

This first Stream lays the foundations for the Program. It provides the opportunity for participants to clearly articulate their own needs and experiences at the personal, community and organizational levels. Participants are also introduced to the participatory approach, which will guide the learning process.

In this Stream, participants are introduced to the “Individual Plan for Putting My Learning into Action”. The Individual Plan is designed to provide participants with a framework for developing a concrete plan for putting their learning into practise upon their return to their organizations. Participants will have the opportunity to work on their Individual Plan throughout the Program.



# Objectives

By the end of Stream 1, participants should be able to:

- Provide some information about their peers and the HRE work they do
- Describe the content and methodology of the East Africa Human Rights Program
- Explain the learning spiral, the design model used to develop the Program
- Describe keys elements of a participatory approach
- Recognize the potential for conflict that exists in a human rights education context
- Develop a set of guidelines for working effectively as a group
- Identify positive and negative ways of giving and receiving feedback

Implementing a Participatory Approach: Strategies and Techniques

- Brainstorming
- Giving and Receiving Feedback
- Instructional Diagram
- Jigsaw Learning





# Unit 1 Getting to Know People

## 1

### Activity 1 Wall of Fame

 **1 hr 30 min**

This activity is divided into two parts.

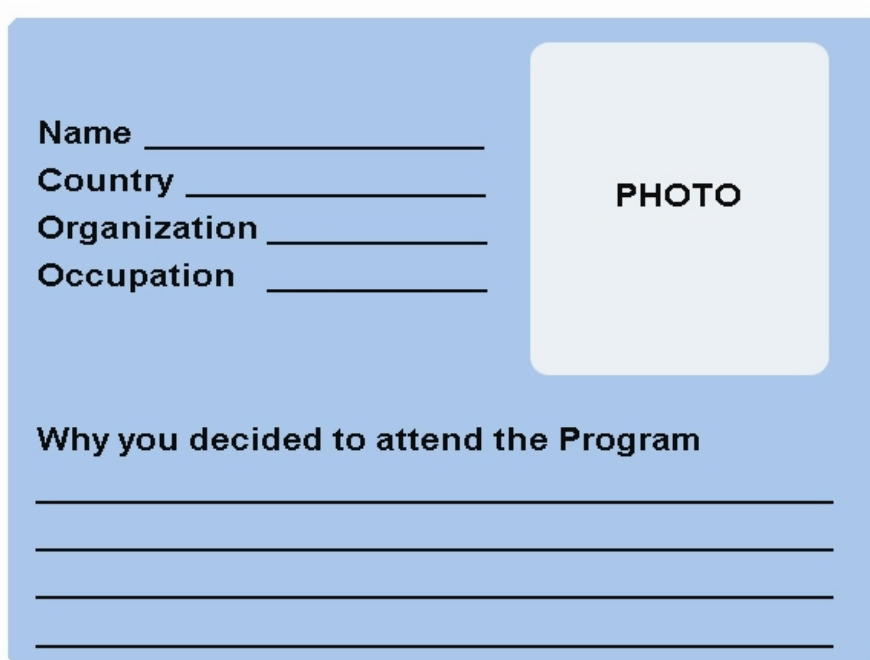
In **Part A**, you will interview a partner and they will interview you.

In **Part B**, you will be grouped with other individuals and you will introduce each other to the group.

In **Part C**, you will interact with other participants to establish information about them in an informal manner.

#### 15 min **Part A Work with a Partner**

1. A volunteer will provide you with a photo of a participant or a facilitator attending the Program, and a **Participant Information Card**. (see below).
2. Locate the person whose photo you have.
3. Introduce yourself to this person and ask him/her for the information to complete the card.
4. Print the information clearly on the card. Keep the completed card.
5. When you have finished interviewing each other, return to the 'reception desk' where you were given the photo and proceed with Part B.



A light blue rectangular card template for a participant. On the left side, there are four lines of text with horizontal lines for input: "Name", "Country", "Organization", and "Occupation". To the right of this text is a light gray square placeholder labeled "PHOTO". Below the input fields, there is a section titled "Why you decided to attend the Program" followed by four horizontal lines for a written response.

**45 min****Part B Large Group Work**

1. Go to the conference room and sit in the section labelled with your group number.
2. Once in your group, introduce your partner to the group using the information on the card.
3. Then go to the "Wall of Fame" with your group and facilitator. Place your Participant Information Card and picture under your Country of origin section on the wall.

NOTE: If you do not wish to have your photo and information about yourself posted, please speak to a facilitator.

**30 min****Part C Group Introductions**

1. The facilitator will present a number of personal values written on large sheets of paper and post them in different places around the room. These are:
  - Empathy
  - Respect
  - Equality
  - Love

2. Briefly reflect individually on the values posted, then go and stand by the one you most identify with.
3. Introduce yourself (name, country/organization) to the other participants gathered around the same value.
4. Together discuss among yourselves the reasons why you chose this particular value.
5. The facilitator will then ask one group member to introduce the rest of the participants assembled around the value and explain the reasons for your choices.

**Reflection**

The facilitator will discuss the relationship between the personal values and how they can guarantee the effectiveness of this training.

**End of Activity ■**

## Activity 2 Building Effective Group Dynamics

 **40 min**

In a participatory learning process, participants must be prepared not only to take responsibility for their own learning but also for their interactions with other participants in the group. Understanding how groups function is crucial to achieving good participation by group members.

Groups can be powerful and productive when they function well. The performance and output of the group is likely to be greater than the sum of its individual members, or as expressed in an African proverb: “Cross a river in a crowd and the crocodile won’t eat you” (PLA Notes, 1997, Issue 29, pp.92–94, IIED London).

This activity is divided into two parts.

In **Part A**, you will brainstorm on behaviours that affect group dynamics.

In **Part B**, you will examine some techniques for giving and receiving feedback.

### 25 min Part A Brainstorming

*Implementing  
a Participatory  
Approach:  
Brainstorming  
(p.1-30)*

Your facilitator will lead a brainstorming session to identify behaviours that either help or interfere with the effective functioning of a group. As you provide your ideas, the facilitator will list them in two different columns on a flipchart (i.e., behaviours that interfere with the effective functioning of the group are listed in RED in one column and those that help the group dynamics are listed in GREEN in the second column).

Based on the ideas that have been shared, work with your facilitator to develop guidelines for working together as a group and agree on a number of guidelines that your group will follow. Examples of helpful guidelines include:

1. Listen and "hear" what is being said (active listening)
2. Avoid put-downs (of yourself or others)
3. Refrain from speaking too often or too long (give everyone a chance to speak)

Agree on a number of guidelines. Your facilitator will write them on flipchart and post them in the room for the remainder of the Program. It is important that all members of the group, including the facilitator, feel comfortable with the guidelines and commit to respecting them.

**Guidelines for our group:**

1



### More about... Including a Gender Perspective

Including a **gender perspective** means looking at the impact of gender on people's opportunities, social roles and interactions in different contexts. For example, including a gender perspective in defining group guidelines during a training activity could be to examine how and whether or not the group guidelines set by the group account for the different ways that diverse groups of women, men, and gender-diverse<sup>1</sup> people participate and communicate.

Some key definitions:

**Gender** refers to the roles, behaviours, activities, and attributes that a given society may construct or consider appropriate for the categories of “men” and “women”. It can result in stereotyping and limited expectations about what people can and cannot do. These roles and expectations are learned, changeable over time and variable between cultures.

Gender should not be confused with **sex**, which refers to a set of biological attributes and is associated with physical and physiological features. A person's sex is most often designated by a medical assessment at the moment of birth.

**Gender identity** is an internal and deeply felt sense of being a man or woman, both or neither. A person's gender identity may or may not align with the gender typically associated with their sex.

**Gender relations** are the social interactions and distribution of power among genders in given contexts. Gender relations are influenced by other social relationships such as social class, ethnicity, sexuality, ability, etc. The way gender **intersects** and interacts with these characteristics impacts an individual's level of privilege, their access and control of resources and their ability to participate in and influence the decisions that affect their lives.

Sources:

Global Affairs Canada (2019) Gender-based Analysis+. Retrieved from: <https://cfc-swc.gc.ca/gba-acsc/index-en.html>

Ontario Human Rights Commission (2014) Gender Identity and Gender Expression. Retrieved from: <http://www.ohrc.on.ca/en/gender-identity-and-gender-expression-brochure>

IASTP III Gender Mainstreaming and Analysis Course Manuals; SICTP Gender Training Manuals 2005-2008; and Gender Analysis 9043 Study Guide 2007 Graduate Certificate in Gender Mainstreaming Policy and Analysis, Gender Consortium, Flinders University.

<sup>1</sup> Gender-diverse people includes any person whose appearance or behaviour does not adhere to socially-constructed female or male gender norms.

**More about... Including a Gender Perspective**

African National Congress (1997) The need for a gender perspective from the ANC and its cadres

Ghosh, Shuvo (2009) Sexuality, Gender Identity. Retrieved from:  
<http://emedicine.medscape.com/article/917990-overview>

**15 min****Part B Large Group Work**

*Implementing  
a Participatory  
Approach:  
Giving and  
Receiving  
Feedback  
(p.1-32)*

Appropriate and timely feedback by facilitators to participants, by participants to participants and by participants to facilitators is another essential element of a participatory learning process.

Feedback on ideas, performance and behaviour, when delivered and received through constructive dialogue, will enhance the learning experience of everyone involved.

1. Review the list of guidelines for giving and receiving feedback provided below.
2. Try to provide some examples of appropriate and inappropriate feedback to illustrate the strategies suggested by each guideline.
3. Write your examples in the space provided.

**End of Activity ■**

Guidelines for Giving and Receiving Feedback		
When Giving Feedback...	Appropriate	Inappropriate
Give feedback when requested. or Ask for permission to give feedback.	E.g., <i>Would you like some feedback?</i>	E.g., <i>I think I need to give you some feedback.</i>
Challenge ideas not people. Avoid stereotypes and gender-based criticism.	E.g., <i>I don't share your ideas on the issue.</i>	E.g., <i>I don't agree with you. It's so typical of a man to think this way</i>
Be aware of your non-verbal language: quite often, non-verbal actions speak louder than words.	E.g., [while the person is providing feedback you show signs that you are engaged in the conversation, you exhibit a responsive body language, you make eye contact, you face your interlocutor]	E.g., , [while the person is providing feedback, you start moving restless, you check your watch, your cell phone or just look blank]
Provide examples of observable behaviour. Do not pronounce judgments.		
Be specific. Overloading someone with information becomes overwhelming and confusing.		
When Receiving Feedback...	Appropriate	Inappropriate
Listen attentively: try to hear the words and see the gestures.	E.g., <i>What I understand is...</i>	E.g., <i>Sorry, you're wrong. I don't agree with you.</i>
Make sure you understand: ask questions to clarify a point or ask for an example.	E.g., <i>Based on the information you are sharing with me, I should have [restate in your own words the feedback you have just received from the person you are engaging in dialogue], did I get you right?</i>	E.g., <i>So you're basically saying that [you repeat what you assumed the person said to you]</i>
Providing an answer does not have to happen immediately: hear what the person is saying.		
Be firm but not defensive: clearly and calmly identify when you have understood the point.		



### Activity 3 Verifying Needs and Offers

 **15 min**

You will work individually to answer the following questions:

1. What you personally want to get out of this course, your personal needs
2. What you can contribute to this course, the resources that you can offer

You will identify the resources that you really want to tap into.

You are encouraged to make sure you talk to people who have the corresponding resources.

Needs and offers	
My needs:	What I can offer:

End of Activity ■



## Unit 2 Getting to Know the EAHRP

The aim of this unit is to have participants become familiar with the contents of the EAHRP, and with the concept of the "Learning Spiral", the design model used in developing the Program according to a participatory approach.

### Activity 1 Introducing the Learning Spiral

 **25 min**

This activity is divided into two parts.

In **Part A**, you will compare two educational models.

In **Part B**, you will discuss why one of these models was selected as the development model for the EAHRP.

**15 min**

#### Part A

Diagrams 1 and 2 on the following pages illustrate two models for the development of learning events. Your facilitator will discuss the models with you.

Questions to consider:

1. What is the most important difference between these two models?
2. Which of the two models are you most familiar with?
3. How does knowledge “flow” in each of these models?

**10 min**

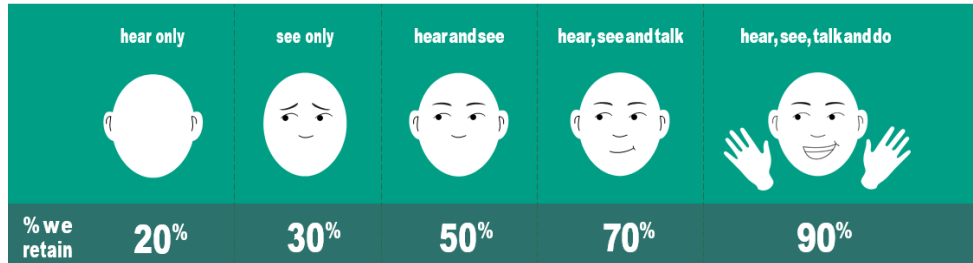
#### Part B

Why do you think the "Learning Spiral" was chosen as the development model for the EAHRP?



### More about... Ways People Learn

Learning heads demonstrate that people retain more of what they learn when they use more of their senses and can apply what they are learning.

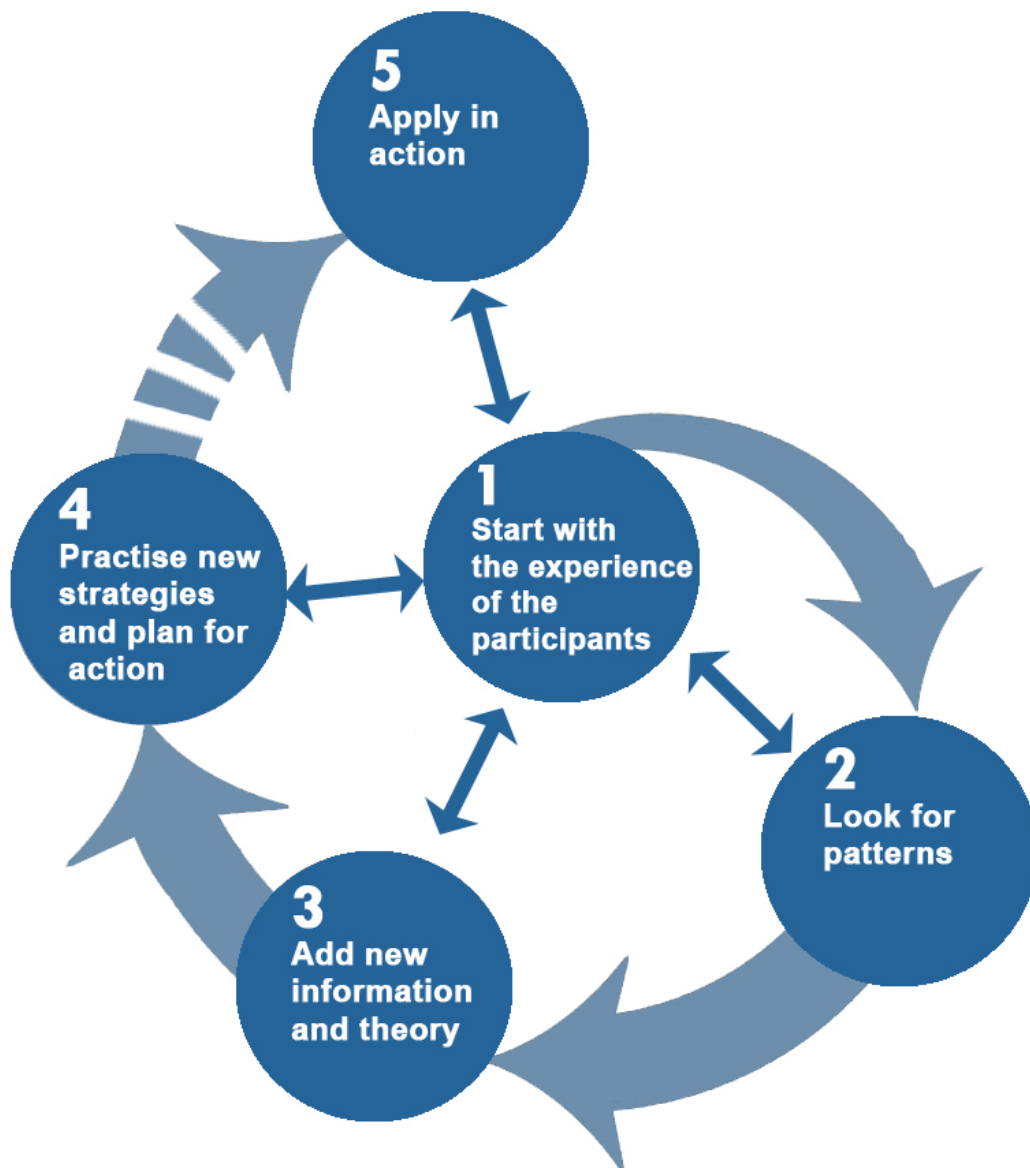


Source: Arnold, R., et al. (1991). Educating for a Change. Doris Marshall Institute for Education and Action. Adapted with permission.

Diagram 1. The Expert Model



Diagram 2. The Learning Spiral



Source: Arnold, R., et al. (1991). Educating for a Change. Doris Marshall Institute for Education and Action. Adapted with permission.

End of Activity ■

## Activity 2 The EAHRP Overall and the Learning Spiral

 **30 min**

This activity is divided into three parts.

In **Part A**, you will work with a partner to determine which phases of the learning spiral the individual Streams of the EAHRP fit into.

In **Part B**, you will describe how you will "apply in action" the skills and knowledge acquired during the Program.

In **Part C**, the facilitator will lead a discussion on a participatory approach in education for human rights.

**10 min**

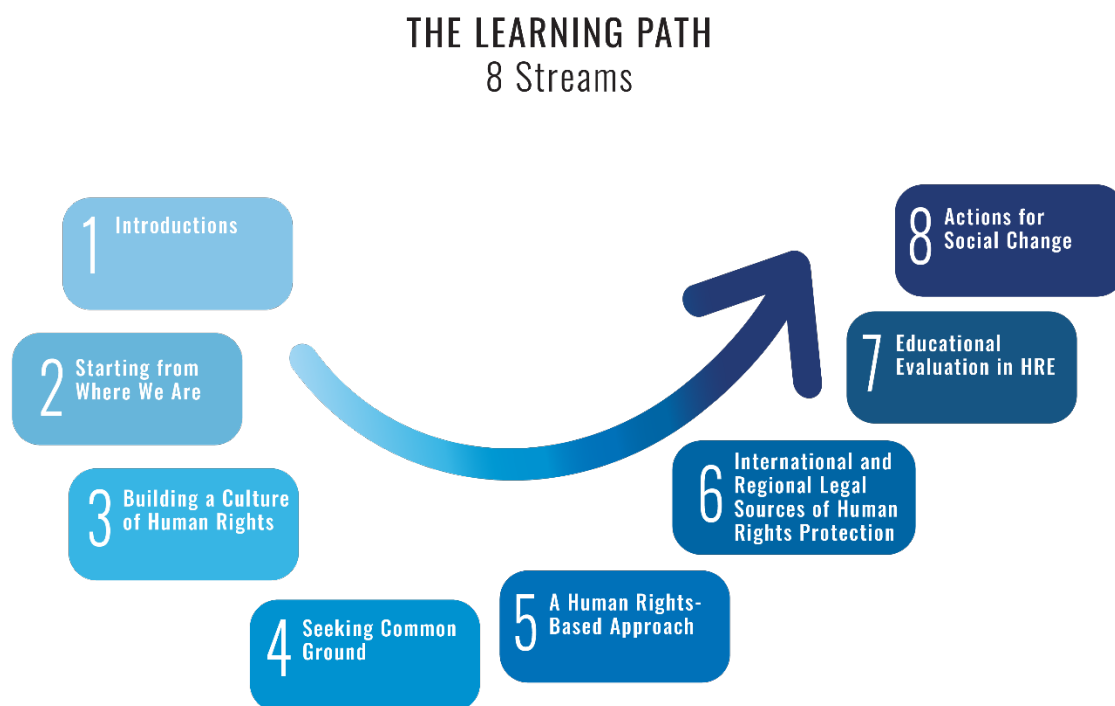
### Part A

1. The facilitator will:

*Implementing a Participatory Approach:*  
Instructional Diagrams  
(p.1-34)

- Explain how the EAHRP is organized according to the Learning Spiral
- Present the Learning Path of the Program illustrated below. (Note that all Streams of the EAHRP are treated with equal importance.)

Diagram 3. Learning Path of the Program



2. You and your partner will be assigned one Stream of the Program and you will prepare to explain to the group what phase of the "Learning Spiral" this Stream fits into. You will also explain your rationale in selecting the phase of the spiral. You will use the introduction and the learning objectives of the Stream to give you an idea of the contents. The facilitator will refer you to the appropriate pages in your manual for your Stream.
3. You and your partner will explain your Stream to the group. Refer to the "Needs and Offers" chart and try to connect your needs and offers to the Program Streams.
4. Your facilitator will provide feedback to the group. Listen attentively to the feedback provided because you will be required to provide feedback to each other throughout the Program.

**10 min****Part B**

Think about how you might "apply in action" the skills and knowledge you will acquire during the three weeks, once you return to your home country or to your work. Share your thoughts with the group.



10 min

**Part C**

1

The facilitator will explain the participatory approach (the core of the training program) and then will lead a brainstorming session on the following:

- What does a participatory approach mean to our work?
- What are the key elements of this participatory approach?
- How is a participatory approach appropriate in educating communities?

The facilitator will make a short presentation highlighting the main ideas of the Participatory Approach; detailed information can be found on page 1-39 of the **Materials** section. The presentation will be followed by a discussion.

Questions to consider during the discussion period:

- What is the benefit of using a participatory approach with individuals, organizations/groups, and the broader community?
- In which way have you used some of the elements of a participatory approach?
- What are some of the challenges you have encountered while using this approach?
- How have you been able to overcome these difficulties?

**End of Activity ■**

## Keys to Successful Learning

The key factors to successful learning outlined below are also central features of a Participatory Approach.

### 1. Doing

- Learning by experiencing results in successful learning

### 2. Feedback

- Positive feedback generates positive feelings, which are an important step to successful learning
- Effective learning requires feedback that is corrective but supportive
- Feedback provided in a constructive way promotes sharing of responsibility for learning and action

### 3. Sharing

- The most effective learning is from shared experience
- Participants learn from each other, facilitators learn from participants, and participants learn from facilitators

### 4. Responsibility for Learning

- Encouraging participants to take responsibility for their learning and actions enables them to better achieve their learning goals

## Activity 3 Key Concepts Behind the EAHRP Design and Introduction to a Human Rights-Based Approach (HRBA)

 **1 hr 10 min**

This activity aims to help you start building your understanding of key concepts behind the EAHRP design and HRBA. You will be encountering these terms throughout the program; for this reason, building your familiarity with them at this early stage in the program will enable you to better engage with them in future Streams.

This activity is divided into three parts.

In **Part A**, you will work in a small group to review the topic assigned to you. Once you familiarize yourself with your topic, you will work with the members of your group to prepare a presentation for the other participants.

In **Part B**, you will share your presentation.

In **Part C**, you will engage in a large group discussion.

**25 min**

### Part A Work in a Group

*Implementing a Participatory Approach: Jigsaw Learning* (p. 1-36)

Take a few minutes to familiarize yourself with the topic assigned to your group. Once you finish reviewing your topic, discuss with the other members of your group to decide on an outline for your presentation. Work together to prepare your group presentation.

**30 min**

### Part B Presentations

Each group will present the highlights of their main topic to the larger group (5 min per group). Once all groups have finished their presentation, all participants will engage in a large group discussion (10 minutes) focusing on the reading which was common to all groups: Introduction to a Human Rights-Based Approach (HRBA).

**15 min**

### Part C Large Group Discussion

The facilitator will lead a large group discussion on how the concepts reviewed in this activity have been incorporated into the design of the EAHRP.

**End of Activity** ■

# End of Stream Evaluation/Debriefing

 **30 min**

## Evaluation in the EAHRP

As human rights educators, we recognize that evaluation can be one of the most powerful tools at our disposal. Evaluation is a central component of the EAHRP and is incorporated throughout the program. It enables us to measure the effectiveness of the EAHRP, the appropriateness of our strategies and methodologies, and helps us to plan our future HRE work. Of equal importance is that evaluation enables you, the participants, to reflect on your learning as well as build your understanding about evaluation of HRE through direct experience.

Therefore, as you complete the End of Stream Evaluation questionnaires and participate in the daily and End of Stream debriefs it's essential to think about the process (e.g., the number and types of questions being asked, the rating scales used, the time it takes to complete the questionnaires and do the debriefs) as well as how this reflection, through evaluation, can enhance your learning. In addition, there will be a more in-depth treatment of evaluation processes and tools in Stream 7.

## End of Stream Evaluation

After completing the End of Stream Evaluation for Stream 1, reflect as a group on your learning in relation to your work. Some suggested questions are provided below.

- How do you think you could integrate the learning spiral in your human rights education work? What challenges do you foresee?
- How can you encourage giving and receiving feedback in your work?
- What are the impacts that you foresee as a result of including a gender perspective in your human rights education work?
- How can the Stream's content inform your human rights and human rights education work? (e.g. the participatory approach, dealing with conflict in groups settings)
- How do you feel about the participatory approach techniques used to facilitate this Stream? How do you think they differ from more formal education techniques you have experienced before?

# Implementing a Participatory Approach: Strategies and Techniques

- Brainstorming  
page 1-30
- Giving and Receiving Feedback  
page 1-32
- Instructional Diagrams  
page 1-34
- Jigsaw Learning  
page 1-36

## Brainstorming

### Unit 1 Activity 2

Brainstorming is a technique used to generate a large number of ideas. It's a three-stage process. Stage one has participants think individually about their ideas before sharing with the group. Stage two involves a creative, spontaneous flow of ideas without any intervention, judgment or evaluation of the ideas. Stage three involves more careful analysis to explore the ideas and evaluate their usability.

It is a highly effective tool for group problem solving. It can be used to identify problems, suggest causes for problems, and propose solutions. Brainstorming encourages a high degree of participation and it stimulates those involved to maximum creativity.

#### Guidelines for a successful brainstorming session

1. Have a moderator lead the brainstorming and one or two persons record the ideas.
2. Narrow or limit the issue or problem being addressed.
3. Encourage "quantity" of ideas. Out of quantity will come quality.
4. Allow participants to take a few minutes to write down their ideas individually.
5. Invite participants to share their ideas. Each participant gives only ONE idea at a time. They should begin by acknowledging what others have shared. See the "Yes...and" in Brainstorming section below.
6. Quickly and uncritically write down ideas on a board or flipchart.
7. Do not organize the words in any particular order.
8. Do not change words once they are written down.
9. Ideas can be presented through images, feelings, metaphors, events, or people.
10. Remember there are no wrong answers!

Source: adapted from: Etington, J.E. (1996). *The Winning Trainer*, 3rd Ed. Houston: Texas, Gulf Publishing Company.

#### "Yes...and" in Brainstorming

"Yes...and" is a technique from improvisation. In order to draw an audience into the drama, each actor must use this technique. If one actor starts the scene in a grocery store, the other actors must join in and build on it to create a realistic story.

Just as in improvisation, brainstorming sessions need a "Yes...and" rather than a "Yes...but" approach. **Yes...but** means you don't agree with the idea. In contrast, **yes** means you accept the idea; **and** is the building upon that idea.

Lou Gerstner coined the term the **“the culture of no”** in the 1990s—a culture of indecision where people who disagree have the power to veto and dialogue is stifled. A **“culture of maybe”** can lead to paralysis as people strive to be certain before making decisions. **“A culture of yes”** highlights that everyone is building something together.

Having participants share their ideas by first acknowledging what others have shared is in keeping with the principles of mutual respect and reciprocal learning of the participatory approach.

Implementing the participatory approach... with Brainstorming		
Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
The open and spontaneous flow of ideas enables the group to get an overall picture of individual experiences.	The process of looking for patterns and organizing ideas allows for critical reflection about the experiences shared.	Once ideas are organized, the group is in a better position to use the collective knowledge. This information can inform further planning and action.

## 1

## Giving and Receiving Feedback

### Unit 1 Activity 2

Feedback is a way of communicating information about behaviour, performance, and conduct. “If done well, feedback helps participants recognize potential problems and correct them. It can improve performance and interpersonal communications. Occasions to exchange feedback arise frequently in a learning group.” Below are some examples of when feedback is an appropriate form of communication during a training event:

- When you ask small groups to report. “How did you do as a group?”
- When you ask for comments on how a training event is progressing. “How do you like the way we are spending our time in the classroom?”
- When participants speak to each other. “Sally, when you got up to write the comments on the flipchart paper during the discussion, it helped us to get focused.”
- When you offer feedback to an individual after a specific behaviour. “Thank you Janice, for bringing us back to the focus of our discussion, we drifted a bit off topic. Or “Mark, it’s important to ensure that others answer the question as well, could you please wait to offer a solution until Sammy finishes his thought?”

### Tips on Giving and Receiving Feedback

- **Talk in the first person.** Statements such as “I felt ... ” or “Your idea about...” communicate personal responsibility for responses. They do not claim to speak for others.
- **Be specific.** Statements such as “When you said this, I...” or “Your idea about...” focus on the particular action or statement. Avoid general comments such as “You keep...” or “You always...”.
- **Challenge the idea or action, not the person.** It doesn't help to draw attention to the pitch of someone's voice or a stutter. Focus on actions or behaviours that a person can modify (if they agree this would be useful).
- **Combine recognition of what worked with a challenge to improve.** Again, be as specific as possible. For example, if a person sounds preachy in a part of the presentation but engages people in a lively way in another part, refer to the positive side as a specific model of tone, strategy, and style.
- **Ask questions to clarify or probe reasons.** Questions such as “What did you take into account when you decided...?” or “What did you mean when you said ...?” credits the person with selection and judgment. The questions also help avoid criticisms and suggestions that are irrelevant to what the person is trying to do.



- **Identify the bridges.** When you are giving critical feedback to a participant, remind her or him of what you have in common. Comments such as "I know that when we do X we tend to...", remind the person that you're on the same side. Sometimes a part of this same bridge may be to acknowledge differences. For example, "As a man, my experience is a bit different, but...".
- **Acknowledge how you connect to a problem.** Because people can learn as much from what goes badly as from what goes well, it helps to show how you have also experienced a similar problem. Statements such as "I've had this problem, myself, too" or "This is helpful for me/us to think about because..." emphasize that this is not just an academic exercise for you as facilitator.
- **Wherever possible, make suggestions for alternative approaches.** Questions such as "Have you considered...?" or "What would happen if we tried...?" open a range of possible different responses. The use of "we" suggests that the issue and its solution is of interest to the whole group. Encourage others to add to the generation of different options. This will make it clear that there is not just one other (and therefore better) way to do it.
- **Don't assume that a difference is political.** Check to see whether a conflict is based on different experience, different social identity, or a different role in the organization. The response may clarify the extent to which debate can change a person's view and ascertain how important a view is to that person's self-image.

Sources: Arnold, R., et al. (1991). Educating for a Change. Toronto: Between the Lines.

Renner, P. (1999). The Art of Teaching Adults – How to become an exceptional instructor & facilitator. Training Associates, Vancouver, pp. 105.

Implementing the participatory approach... by Giving and Receiving Feedback		
Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
In a participatory setting, respectful and productive interaction between participants is central to the experience and learning. Giving and receiving appropriate feedback helps draw out the participants' experience and helps avoid unproductive conflict.	Giving and receiving feedback makes its largest contribution to the participatory approach by deepening and enhancing the quality of reflection and analysis. Constructive feedback is critical in transforming disagreement and conflict into learning.	Strategies for actions will be more inclusive, more clearly articulated and more effective if they have been developed through a process of honest and constructive feedback.

## Instructional Diagrams

### Unit 2 Activity 2

Diagrams are useful visual aids for thinking through and representing information. Diagrams are not assumed to be transparent learning resources with obvious meanings. Rather, they are potentially valuable resources that have to be used properly, with appropriate guidance or support.

When designing an instructional diagram, we must determine:

- Who is the diagram for?
- What is the instructional purpose of the diagram?
- What is the situation in which the diagram will be used?

To be effective, a diagram must:

- Be well-suited to its purpose
- Be soundly constructed
- Incorporate general principles of effective diagram design
- Be appropriate for the intended users

Facilitator support to the learners includes:

- Preparing the learners for the diagram: What are they going to be shown and why?
- Guiding the learners through the interpretation: What do the learners need to do to build up appropriate meaning from the diagram?
- Helping to integrate the information in the diagram with the rest of the subject matter: What does the diagram contribute to the learners' overall understanding of the instructional topic?

An important goal in providing support is to give learners opportunities for high quality, mentally demanding interactions with the diagram and its content.

Source: Lowe, R. (1993). Successful Instructional Diagrams. London: Kogan Page Limited.  
Available from Cyberslang Instructional Diagrams,  
<http://tecfa.unige.ch/staf/staf9698/mullerc/3/diagram/diagr.html>.

**Implementing the participatory approach... with Instructional Diagrams**

<b>Start with participant's experience...</b>	<b>Critically analyze and reflect...</b>	<b>Develop strategies for action...</b>
Instructional diagrams are visual communication tools that may be more or less accessible or appropriate to participants, depending on their learning style and their experience.	Within a participatory approach, instructional diagrams cannot be used alone. They support a process of critical reflection on ideas and concepts the diagram aims to represent.	This technique is generally used as part of a broader activity. Instructional diagrams provide visual support for learning and facilitate transfer application of learning into action.



## Jigsaw Learning

### Unit 2 Activity 3

This technique involves having participants work individually or in groups to review different information from different sources on a common topic. Like a jigsaw puzzle, the objective is to put all the pieces of information together to create a complete picture of the available information on the topic.

Advantages of a jigsaw technique:

- A lot of information can be presented in a short amount of time
- Allows for the use of different media (e.g., information can be presented in the form of a short text, a video clip, a newspaper article, an audio clip from a radio program, ...)
- Can be particularly helpful with second-language speakers
- Allows for the presentation and discussion of different perspectives
- Encourages reading or listening for key points
- Provides practice in communicating critical points to others and in synthesizing information

Source: US Department of Education, University of Oregon. (2004). Training Methods for Adult Learners. Available from <http://interact.uoregon.edu/wrrc/IEP/Methods.htm>.

Implementing the participatory approach... with Jigsaw Learning		
Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Participants survey diverse information in various forms using their own 'lens': their own experience dictates what will seem relevant and will shape their analysis. A common understanding derives from participants' shared experience.	To arrive at a complete picture, suggestions emerge and pertinent information is chosen through a process of dialogue and critical analysis.	Within a participatory approach, this technique is generally used as part of activities or broader processes. Arriving at an agreed-upon understanding contributes to clarity, focus and effectiveness in actions.

## Materials

- Effective Group Dynamics – The Life Cycle of Groups  
page 1- 38
- The Participatory Approach  
page 1- 39
- Elements Influencing the Program Design  
page 1-41
- The EAHRP Goal  
page 1-43
- Gender Equality and Non-Discrimination  
page 1-44
- Implementing a Human Rights-Based Approach (HRBA) through a Participatory Approach  
page 1-45
- Introduction to a Human Rights-Based Approach (HRBA)  
page 1-47

## Effective Group Dynamics - The Life Cycle of Groups

### Unit 1 Activity 2

Before a group of people can function well together in a training context, they have to pass through a series of stages (see below). The challenge for every good facilitator is to help their participants move through the various stages of group formation until they reach the final stage.

The Four Stages of Group Development:

1. **Forming Stage:** the group is a collection of individuals, each with their own agenda and expertise and little or no shared experience. (i.e., at the beginning of a training session).
2. **Storming Stage:** individuals in a group become more familiar with one another, personal values and principles are challenged, roles and responsibilities are assumed and/or rejected, and the group's objectives and way of working together are defined.
3. **Norming Stage:** the group has settled down and developed a clear identity. Members have begun to understand their roles in relation to one another and establish a shared vision or goal. People know each other better; they have accepted the rules and probably developed little sub-groups.
4. **Performing Stage:** norms have been established and the group is ready to focus on output. It is in this phase that they work most effectively as a group. The confidence level of the group has reached the point where they are willing to take significant risks and try out new ideas on their own.

Source: IIED. (1997). PLA Notes. Issue 29, pp. 92-94. London.



## The Participatory Approach

### Unit 2 Activity 2

#### Definition of Participatory Approach

The participatory approach is an educational approach based on the belief that the purpose of education is to expand the ability of people to become shapers of their world by analyzing the social forces that have historically limited their options.

A participatory approach in HRE promotes and values the sharing of personal knowledge and experience of human rights, and encourages critical reflection on individual beliefs and values. It is founded on principles of mutual respect and reciprocal learning and seeks out and includes the voice of the learners in the learning process. It enables people with different backgrounds, cultures, values and beliefs to learn effectively together and learn from each other. It encourages social analysis aimed towards empowering adult learners to develop concrete actions for social change that are in accordance with human rights values and standards.

#### The Three Pillars of a Participatory Approach

The three fundamental characteristics – or pillars – of a participatory approach are:

- Starting with the participants' experience
- Critically analyzing and reflecting
- Developing strategies for action

These three conditions must be met both in the design and in the implementation of HRE training according to a participatory approach.

#### The Learning Spiral – A Tool for Designing Training According to a Participatory Approach

As human rights educators working with adult learners, we need tools that can help us to put the concepts of a participatory approach into practice. One such tool, the Learning Spiral, illustrates how a participatory approach can work. The Learning Spiral is the instructional design model that guides how the participatory approach is implemented in the EAHRP and all other Equitas training programs. It is applied at various levels, from individual activities to the whole training program.

#### Implementing a Participatory Approach: Techniques and Strategies

The participatory approach is necessarily put into practice through the use of many different techniques and strategies. In turn, these techniques are also participatory in nature and must reflect the three pillars of implementing a participatory approach.

**Techniques** for implementing a participatory approach refer to the methods used during activities. These techniques include brainstorming, dinamicas, flipcharting, power mapping and countless others. Any one of these techniques can be participatory or non-participatory in nature, depending on the approach facilitators take in designing and implementing the activity. The three pillars presented above will help ensure that a technique is delivered according to a participatory approach.

# 1

**Strategies** refer to cross-cutting actions and behaviours that condition the way a training session is organized and delivered. They help ensure the conditions corresponding to the three pillars are met. Often, activities are designed and delivered in order to introduce these strategies, which are then used throughout the remainder of the training. Because the participatory approach to HRE is implemented in a group context, many of the strategies focus on creating an appropriate learning context and group dynamics. Strategies allow the learners to experience an open, safe and democratic environment that is grounded in human rights values. Sharing learning needs and expectations and developing group guidelines are examples of strategies that contribute to this. Strategies can also help participants understand the learning process. For example, using diagrams and models, such as the Learning Spiral, helps participants reach common ground in understanding the participatory learning process and situate themselves within it.

Source: Equitas. (2011). *Evaluating Human Rights Training Activities: A Handbook for Human Rights Educators*. Montreal: Equitas – International Centre for Human Rights Education, 11-12.

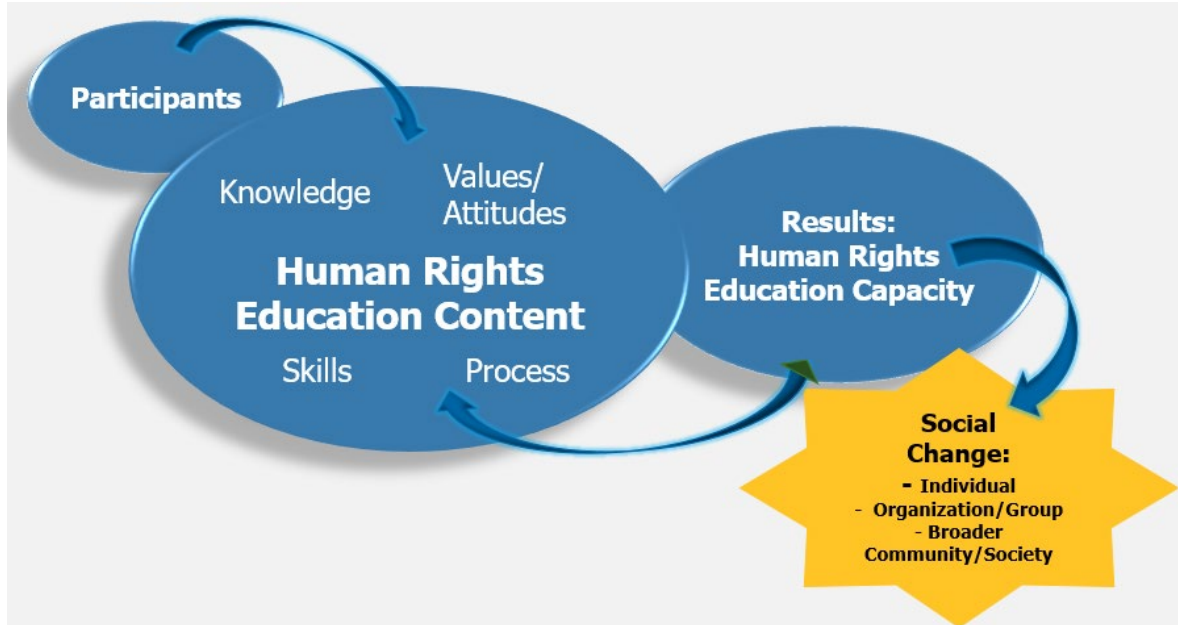




## Elements Influencing the Program Design

### Unit 2 Activity 3

What are the elements influencing the EAHRP's design?



There are the **three main elements** that influence the design decisions when we work on the design of any educational activity (e.g., a program like the EAHRP, a training session; or Human Rights Education (HRE) event), they are:

1. **Participants:** Who are they? What are their needs?
2. **Results:** What do we want to achieve?

In the case of the EAHRP, we want to achieve the capacity building of participants in HRE, aiming towards social transformation or change at the 3 levels: individual, organizational/group and broader community/society. A few examples of the results we aim towards include:

- Demonstration of leadership skills (by individuals and organizations)
- More effective human rights and HRE work
- Gender equality being promoted through the work of participants and their organizations
- The human rights framework being used to advance social and economic development
- Regional and national networks being established

3. **HRE Content:** How are we going to do it?

Human rights education is defined as learning, education, training and information efforts aimed **at building a universal culture of human rights**. It involves not only learning about human rights and the mechanisms that protect them, but also the acquisition or reinforcement of skills needed to apply human rights in a practical way in daily life, the development of values, attitudes and behaviour which uphold human rights as well as taking action to defend and promote human rights. In the EAHRP HRE is designed to increase participants' human rights knowledge, build their skills, and explore attitudes, values and beliefs through **a participatory process**.

## The EAHRP Goal

### Unit 2 Activity 3

The overall goal of the East Africa Human Rights Program (EAHRP) is to **strengthen the capacity** of a regional pool of human rights organizations and institutions to use a human rights-based approach (HRBA) to advance gender equality and human rights **through human rights education (HRE)** with the purpose of **building a global culture of human rights**.

**Strengthening participants' capacity in HRE involves building their capacity to:**

- Critically analyze their human rights context
- Use a human rights-based approach
- Use human rights education as a tool to address human rights issues
- Design, deliver and evaluate human rights education activities and plan follow-up activities
- Develop concrete plans for implementing learning

### **The program's approach to human rights education for social change**

Human rights education is a process of transformation that begins with the individual and branches out to encompass the society at large. Ultimately, human rights education inspires people to take control of their own lives and the decisions that affect them.

The program's approach to HRE involves the dynamic interplay of the different paradigms, namely: the systems approach, HRBA, participatory approach, and learning spiral. Taken together, they enable people to expand their views of themselves, of others, and of the world and to take action for social change in their societies that are consistent with human rights values and standards.

### **Building a global culture of human rights:**

For a global culture of human rights to be built, profound changes must take place in our thinking, feeling and behaviour. This change begins with the individual and then through the individuals moves into their organizations/groups and eventually into the broader community.

## Gender Equality and Non-Discrimination

### Unit 2 Activity 3

The principle of gender equality is central to human rights discourse. Unequal power relationships give way to social, economic, political, and cultural discrimination on the basis of gender across all societies. These notions of superiority or inferiority are the result of socially constructed ideas about the roles and capacities of women and girls, men and boys, and gender-diverse people. Yet, human rights should be protected equally.

The right to non-discrimination means that all human beings are entitled to exercise their fundamental rights, without distinction of any kind, such as gender or sex (Universal Declaration of Human Rights, Article 2).

A gender perspective means looking at the impact of gender on people's opportunities, social roles and interactions. This can and should be done throughout the implementation of a human rights-based approach.

### What is gender equality?

Gender equality refers to the equal rights, responsibilities and opportunities of women and men, girls and boys and of gender-diverse people. It means that women and men, girls and boys and gender-diverse persons enjoy the same status and have equal opportunity to realize their full human rights and potential to contribute to national, political, economic, social and cultural development, and to benefit from the results.

### Gender equality as a human right

Gender equality means equal rights between all people, including women, men and gender-diverse people, is protected in the following instruments:

- The Charter of the United Nations
- The Constitutive Act of the African Union
- The Universal Declaration of Human Rights (UDHR)
- The International Covenant on Civil and Political Rights (CCPR)
- The International Covenant on Economic, Social and Cultural Rights (CESCR)
- The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)
- The Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa (Maputo Protocol)

## Implementing a Human Rights-Based Approach (HRBA) through a Participatory Approach

### Unit 2 Activity 3

HRBA is a conceptual framework based on international human rights standards that sets the achievement of all human rights as the objective of social actions. **Human rights education is a social action that has a fundamental role to play in the realization of human rights.** Therefore, it needs to be guided by HRBA, which emphasizes: **P**articipation, **A**ccountability, **N**on-discrimination, **E**mpowerment, and **L**ink to human rights (PANEL).

The participatory approach is the way we implement HRBA in human rights education and other social actions. The three pillars of a participatory approach are:

- Starting with the participants' experience
- Critically analyzing and reflecting
- Developing strategies for action

A participatory approach enables human rights educators to address human rights issues from the perspective of participants' lived experiences. It also allows participants to experience what living by human rights looks and feels like in the learning setting.

A participatory approach promotes and values the sharing of personal knowledge and lived experiences and encourages critical reflection on individual beliefs and values. It is founded on principles of mutual respect and reciprocal learning and seeks to include the participants' voice in the learning process. It enables people with different backgrounds, cultures, values and beliefs to learn effectively together and learn from each other. It encourages social analysis aimed towards empowering participants to develop concrete actions for social change that are in accordance with human rights values and standards.

### Implementing HRBA through a participatory approach

As human rights educators, our goal is to **build the capacity** of those who participate in the initiatives we implement. We achieve this goal by **building the knowledge, skills and attitudes** of those we engage with. The **process** we use to achieve our goal needs to be **human rights-based**, and **the way we implement this process is through a participatory approach**.

Thinking on how we can implement the five elements of a human rights-based approach to our work as human rights educators, we need to first reflect on the rights we want to promote with the initiative we will be implementing. Our work must always target the realization of human rights (**L**).

We also need to ensure that the initiatives we implement foster the effective participation (**P**) of everyone. Questions that should guide our reflections are: Who should be participating? How is

1

participation going to be encouraged? What are the mechanisms that must be in place to ensure that everyone has the right to participate?

We are also accountable (**A**) to those with whom we engage in our work. Reflections on accountability must be made in each phase of the development process of our initiatives: analysis, design, development and implementation. We are accountable for creating a safe environment for participants to critically reflect on their learning.

In our role as human rights educators, we also need to ensure our work promotes non-discrimination (**N**), and this reflection needs to encompass the design, development and implementation of our initiatives. We also need to ensure that the processes we put in place are empowering (**E**). When we use a participatory approach to our work, we ensure the process we are putting in place will be an empowering one. Each of the three pillars of the participatory approach is an empowering opportunity that participants have to: share their experiences, analyze and reflect on them, and develop their own strategies to implement actions for social change.

## Introduction to a Human Rights-Based Approach (HRBA)

### Unit 2 Activity 3

#### What is a human rights-based approach (HRBA)?

A human rights based approach is an approach which involves framing social problems as unfulfilled rights and making the realization of all human rights the objective of social development. It is both a vision and a set of tools for change by people. The UN Statement of Common Understanding on Human Rights-based Approaches to Development Cooperation (2003) outlines three basic characteristics of HRBA:

Three basic characteristics of HRBA		
GOAL	PROCESS	OUTCOME
The goal of all development cooperation should be to <b>further the realization of human rights.</b>	The process of development cooperation must be <b>guided by human rights.</b>	The outcome of development cooperation is to <b>contribute to the greater capacity of duty bearers to meet their obligations and of rights holders to claim their rights.</b>

A **human rights-based approach** is a conceptual framework that sets the achievement of the full range of human rights as an objective of social actions. It is normatively based on international human rights standards and operationally directed towards respecting, protecting and fulfilling human rights.

The overall responsibility for respecting, protecting and fulfilling human rights rests with the State. This responsibility includes all the organs of the State such as parliaments, ministries, local authorities, judges and justice authorities, police and teachers. All of these are legal **duty-bearers** and the people within its territory are **rights-holders**.

Every rights-holder has the responsibility to respect the rights of others. In this sense you can say that every individual or institution that has the power to affect the lives of rights-holders is a **moral duty-bearer** – the greater the power, the larger the obligation to fulfill and especially to respect and protect the human rights of others. In this sense private companies, local leaders, civil society organizations, international organizations, heads of households, and parents, and in principle every individual are moral duty-bearers. The State as a legal duty-bearer also has a duty to regulate the actions of moral duty-bearers – e.g. parents, companies etc. – to ensure that they respect human rights.

# 1

## A human rights-based approach:

- Is founded on the conviction that every human being, by virtue of being human, is a holder of rights (**rights-holder**)
- Equates development to realization of all human rights for all
- Is based on international human rights standards and aims to promote and protect human rights
- Recognizes that the overall responsibility for respecting, protecting and fulfilling human rights rests with the State. This responsibility includes all the organs of the State such as parliaments, ministries, local authorities, judges and justice authorities, police and teachers. **Duty-bearer** is the term used to refer to those responsible for respecting, protecting and fulfilling human rights.
- Views development as human development and socio-economic development
- Emphasizes a more holistic, participatory and accountable process – not only results
- Identifies rights holders and duty bearers and their capacities
- Involves a process of empowerment of those who do not enjoy their rights to claim their rights. It does not involve charity or simple economic development
- Reinforces progress towards gender equality
- Views development as human development, not simply as economic development
- Focuses on the rights and dignity of the most marginalized populations and aims to bring about a fundamental shift in the power relationship between duty bearers and rights holders
- Emphasizes that the process and not just the results matter



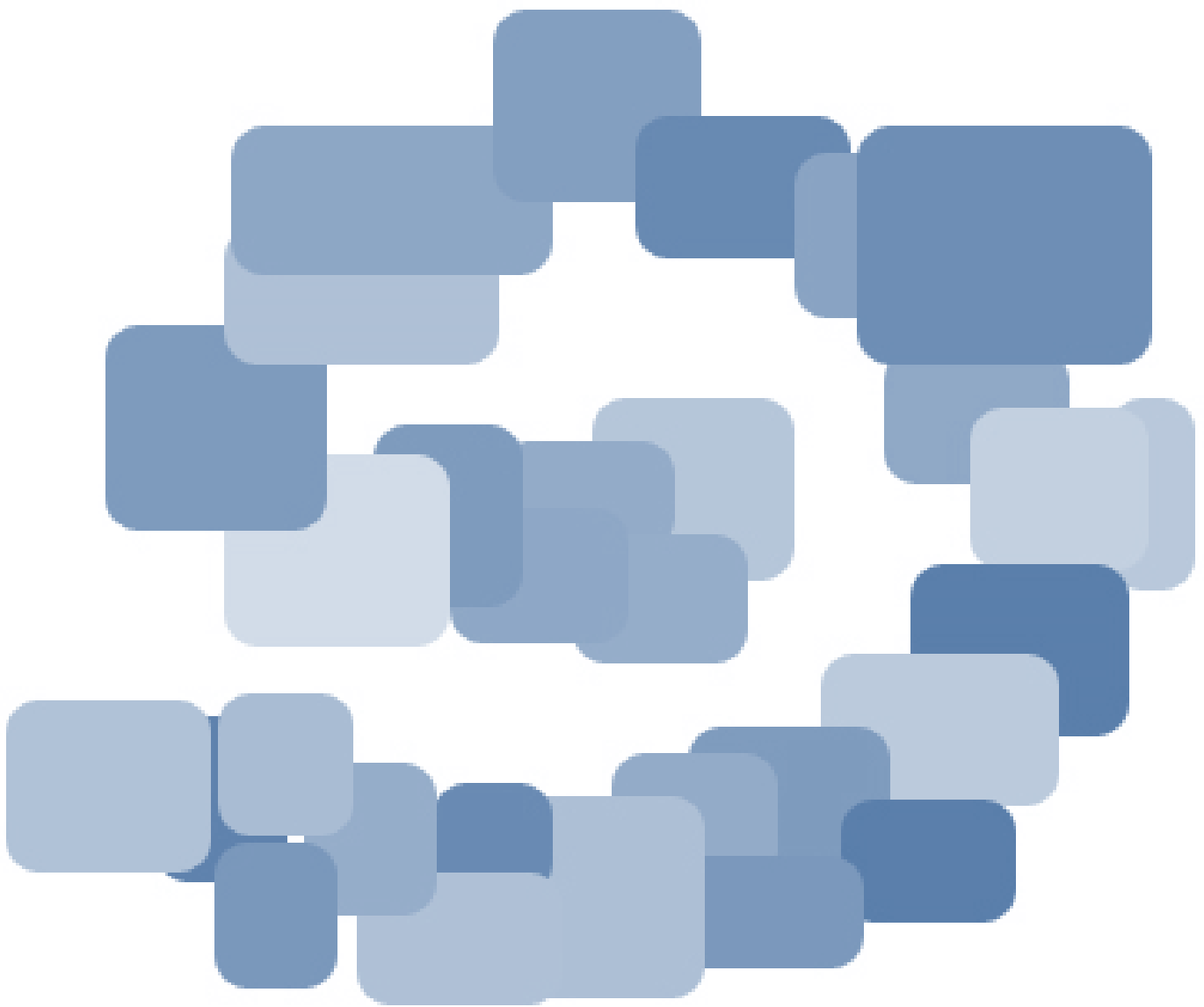
Elements of HRBA	
<b>P</b>	<p><b>Participation and inclusion</b></p> <p>HRBA creates channels for the participation of a broad spectrum of stakeholders, including, poor and disadvantaged people, minorities, indigenous peoples, women, children and youth. HRBA promotes active, meaningful and continuous voluntary participation; it stresses that developing capacities for participation is an important result in itself.</p>
<b>A</b>	<p><b>Accountability and transparency</b></p> <p>HRBA in programming demands that duty-bearers be identified and held accountable for the violation or neglect of human rights. In this sense, one of the fundamental contributions of HRBA is the emphasis it places on challenging the power imbalance between duty-bearers and rights-holders.</p>
<b>N</b>	<p><b>Non-discrimination and equality</b></p> <p>HRBA gives particular attention to non- discrimination, equality, equity and marginalized groups (which may include women, minorities, Indigenous peoples, prisoners and the poor). A HRBA requires that the question of who is marginalized be answered locally. From this perspective, people are not seen simply as beneficiaries but as rights holders.</p>
<b>E</b>	<p><b>Empowerment</b></p> <p>HRBA aims to give rights holders the capacity and the power to claim their human rights and hold duty bearers accountable. (UNDP 2005).</p>
<b>L</b>	<p><b>Direct links to human rights</b></p> <p>The goal of HRBA work is to use human rights standards as the foundation for all development work in all sectors and in all phases of programming, from planning to implementation, with the goal of promoting human rights and human dignity for all.</p>





# **Stream 2**

## **Starting from Where We Are**





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## About Stream 2

### 1 Day

The purpose of the EAHRP is to develop our capacity to protect and promote human rights. A critical step in developing this capacity is to understand the human rights situation in our communities and societies and how they are influenced by, as well as how they influence the broader global context.

By sharing personal and professional human rights experiences, we gain a better understanding of the various contexts in which human rights work takes place in our different societies and how the human rights framework can serve as a unifying force.

2





## Objectives

By the end of Stream 2, participants should be able to:

- Discuss the human rights situation in the communities and countries represented by the members of their group
- Identify the local and global actors that favor or limit the protection and promotion of human rights in communities and countries

2

Implementing a  
Participatory  
Approach:  
Strategies and  
Techniques

- Community Power Mapping



# Unit 1 Human Rights in Your Community, Your Organization and Your Work

## Activity 1 Human Rights Situation in Your Society

 **1 hr 45 min**

This activity is divided into three parts.

In **Part A**, you will start by working individually, identifying the key features of your community's human rights situation. You will then discuss with the other members of your country group to describe the human rights situation in your community and country.

In **Part B**, a reporter from each country group will report back to the larger group.

In **Part C**, you will discuss how human rights awareness can address the human rights struggles/challenges you have identified in your community.

**45 min**

### Part A Work in a Group

#### Describing the Human Rights Situation

1. Individually, reflect on your community's human rights situation using the questions listed below as a guide. To help you with your reflections, complete the table “The Reporter’s Page” on page 2-11.
  - What have been your community’s main human rights struggles/challenges? Have these struggles/challenges been longstanding or emerging?
  - Are these human rights struggles/challenges experienced differently by women, girls, men, boys, gender diverse people, immigrants, disabled, minorities?
  - Which factors have contributed to these human rights struggles/challenges?
  - Who are the key actors involved?

## 2

- What has your organization been doing to address these human rights struggles/challenges through its work?
2. Before initiating the group discussion, select a reporter who will record the discussion in your group. Your facilitator will hand out blank copies of the table “The Reporter's Page” to the person reporting on your group.
  3. Together with the other members of your country group, describe your respective community's human rights situation. Reflect critically on the main human rights struggles/challenges, the main contributing factors, and the actors involved.



## The Reporter's Page

For Activity 1, Part A, fill in your group's descriptions of your country following the example below.

	Our communities			Our Organizations	Our Work
Country	Main human rights struggles or challenges <i>(Consider the different experiences lived by women, girls, men, boys, gender-diverse people, immigrants, disabled, minorities)</i>	Main Contributing Factors	Actors Involved	Issues Being Addressed	Contributions/ Constraints
Kenya	Police Brutality	<ul style="list-style-type: none"><li>- Rudimentary recruitment policies</li><li>- Corruption</li><li>- Poor accountability for police actions</li><li>- Lack of political will</li><li>- Influence of the executive (national government) over the police force</li></ul>	<ul style="list-style-type: none"><li>- Executive government (national)</li><li>- National police officers</li><li>- Politicians</li><li>- CSOs</li><li>- General public</li></ul>	<ul style="list-style-type: none"><li>- Protection of citizens</li></ul>	<ul style="list-style-type: none"><li>- Lobbying politicians for the development of a policing policy to cover, among other things, the interaction of police with citizens</li><li>- Lack of political will</li></ul>

	Our communities			Our Organizations	Our Work
Country	Main human rights struggles or challenges <small>(Consider the different experiences lived by women, girls, men, boys, gender-diverse people, immigrants, disabled, minorities)</small>	Main Contributing Factors	Actors Involved	Issues Being Addressed	Contributions/ Constraints

**40 min****Part B Group Report Summary**

Your group's reporter will present a summary of your discussion to the larger group. The presentation should highlight the following:

- Principal struggles in the country represented
- Contributing factors and actors involved
- Different experiences of women/girls, men/boys, gender-diverse people, immigrants, disabled, minorities
- The role of the different organizations in addressing these issues

Each group's report presentation should not be longer than 5 minutes.

**20 min****Part C Large Group Discussion**

The facilitator will lead a large group discussion on how human rights awareness can address your communities' challenges.

Discussion questions:

- What are the notable similarities among the communities and countries represented? What are the differences?
- How have these challenges affected you, your work and your community?
- How can human rights awareness enhance addressing these challenges or struggles?
- How could human rights education help to resolve conflict? Provide some examples from your HRE work.
- How could human rights education contribute to conflict? Provide some examples from your HRE work.
- Refer to page 2-11 and think about conflict and human rights education.

**End of Activity ■**



## More about...

## Human Rights Education and Conflict

“In the real world, (...) you can't just spell out human rights principles and hope people will adopt them. You have to relate them to local cultures and how they will help to bring about greater tolerance, equality, and integrity among people of different backgrounds with different interests.” “Human rights and conflict resolution are connected (...). In the short term, violent and destructive conflict can lead to human rights violations. In the long term, a sustained denial of human rights can lead to conflict. It is a direct relationship.”

Human rights education must not be approached in a vacuum, but with an understanding of and direct application to the local environment. Human rights education does not work in communities fraught with conflict unless it is part of a comprehensive approach\*. (...). In fact, education that ignores conflict and the context in which it occurs can be counterproductive and lead to even greater conflict if people become aware of rights which are not realized. In this respect, human rights education can increase the potential for conflict.

To be successful, human rights education must be part of a total program. It must not only focus on building people's knowledge about their rights, but also on enhancing their capacity, confidence and skills to exercise their rights. Moreover, it must include skills in conflict resolution, problem-solving and tolerance promotion. HRE aims towards greater empowerment and participation from communities and builds the capacity of different actors within society to resolve conflicts. In doing so, it equips actors to create a climate where human rights violations are more effectively addressed, avoided and delegitimized.

“Through linking human rights education and [conflict resolution] (...) we can also work towards addressing structural causes of conflict and building relationships among parties. Experience with intra-state conflict in Africa indicates that both should be taken into account if we are to deal with conflict in an effective manner. It also is important (...) to develop local empowerment -- to help local communities realize what they can do themselves to solve their own problems and realize their rights.”

\*Note: An approach such as the systems approach which will be presented in Stream 5, Unit 1, Activity 1 can assist in developing more comprehensive initiatives that take into account relevant stakeholders and the broader context of the particular problem.

Source:

Pitts, D. (2002). Human Rights Education in Diverse, Developing Nations: A Case in Point - South Africa. Available online: <https://kr.usembassy.gov/wp-content/uploads/sites/75/2017/04/ijde0302-1.pdf>

For more information on human rights within the context of conflict resolution, see: Babbitt, Eileen F. and Lutz, Ellen L. (eds.) (2009) Human Rights and Conflict Resolution in Context.



## Unit 2 Influences on the Human Rights Context

2

### Activity 1 Actors Influencing Human Rights in Communities

 **1 hr 30 min**

In this activity, you will look at the relationship among different actors favouring or limiting human rights promotion and protection.

You will also analyze the impacts of the global human rights context on your society or community's human rights situation.

This activity is divided into three parts.

In **Part A**, you will work in a large group to select a human rights struggle/challenge from the ones your group identified in Unit 1, Activity 1.

You will prepare cards with the names of the actors involved with the selected human rights struggle/challenge.

In **Part B**, you will discuss how the actors and their relationships influence the promotion and protection of the specific human rights struggle/challenge being analyzed.

In **Part C**, you will analyze the results and discuss how your HRE work can help influence the local and global human rights context.

**30 min**

#### Part A Large Group Work

Your group will select one human rights struggle/challenge from the ones you identified in Unit 1, Activity 1. Think about selecting the one that is common across your communities.

Write the name of each actor involved with the selected human rights struggle/challenge on the circular cards provided.

*Implementing  
a Participatory  
Approach:  
Community  
Power Mapping  
(p.2-18)*

You will place each of the actors on the community map drawn by your facilitator. Place each actor (i.e., the circular cards) within or next to the image representing the community depending on where they are situated. For example, local/municipal government would be located within the community, while national government would be located outside of the community.

## 2

30 min

### Part B Large Group Discussion

Together with your facilitator, you will discuss the relationship between different actors. You will discuss if the relationships promote or deny human rights and address the relationships' power dynamics. You will also consider how the global human rights context may influence your local communities.

30 min

### Part C Large Group Discussion

Together with your facilitator, you will analyze the role of individuals, organizations and communities in influencing local and global actors in the protection and promotion of human rights in your contexts.

Questions to consider:

- What are some of the key observations made by your group regarding the relationships?
- What can individuals, organizations and communities do to pressure the different global actors to effect positive change?
- How can education about human rights be a useful tool in transforming the local (and global) human rights context?

End of Activity ■

## End of Stream Evaluation/Debriefing

 30 min

After completing the End of Stream Evaluation, discuss the benefits of the day's events as a group. Some suggested questions are provided below.

- What points stood out as important to you in relation to the analysis of the human rights situation in your community (carried out in Unit 1, Activity 1)?
- What is the value you see in carrying out the analysis techniques you undertook in this Stream (the analysis of your community's human rights situation and the analysis of actors influencing human rights in your communities)?
- How do you think you will apply these analysis techniques to your human rights work?

# Implementing a Participatory Approach: Strategies and Techniques

2

- Community Power Mapping  
page 2-18

Community Power Mapping

Unit 2 Activity 1

2

As problem solvers, we can look at any problem situation and understand it more clearly by identifying the forces at work and their relative influence on the situation. The technique of power mapping involves creating a visual diagram of these forces and then determining whether they have a positive or negative impact on the situation.

Power mapping is a useful concept and technique for analysis that allows the user to better understand the status of a current phenomenon (problem, difficulty, area of concern) by identifying the underlying driving forces.

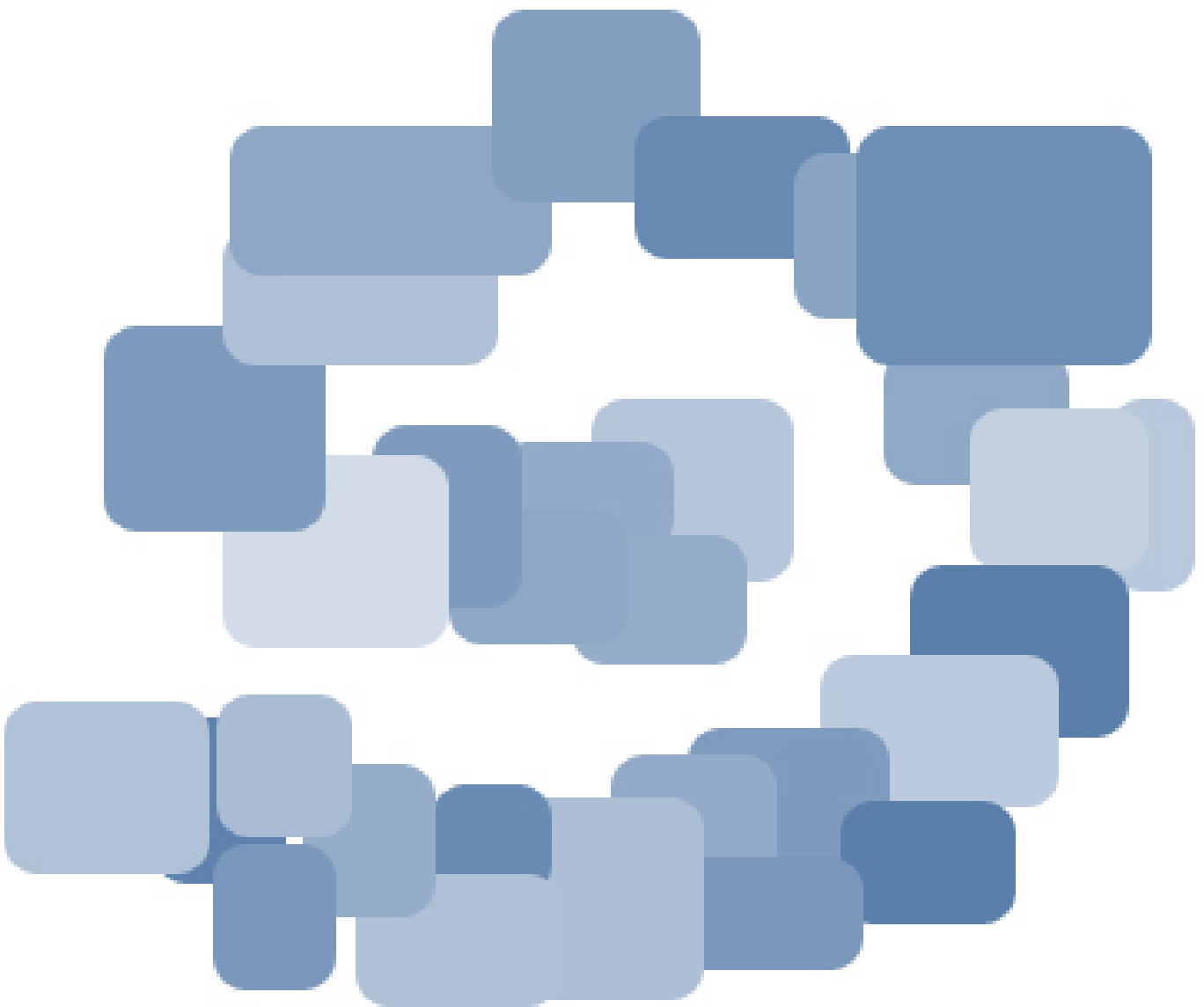
Source: Eitington, J.E. (1996). The Winning Trainer, 3rd Ed. Houston: Texas, Gulf Publishing Company.

Implementing the participatory approach... with Power Mapping		
Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Participants rely on their own experience to identify the forces at play in their society.	Participants critically examine whether the influence of different actors on their society is positive or negative.	Power mapping facilitates a deeper understanding of the actors that favour or limit a given position or action. This enables participants to better target their initiatives and be more effective.



# **Stream 3**

## **Building a Culture of Human Rights**





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## About Stream 3

### 1 ½ Days

Education is central to the protection and promotion of human rights. An attitude of respect for the rights of others on the part of a majority of the population is the best guarantee that rights will be respected. The essence of the challenge in every region of the world is to nurture a culture of human rights through human rights education.

A critical aspect of human rights education (HRE) rests in its ability to promote a culture that encourages dialogue and acknowledgement of diversity in communities.

Diversity is a reality created by individuals and groups from a broad spectrum of demographics and philosophical differences. Human beings are the same, because we are all human, but different because we are all diverse. Diversity includes differences in ethnicity, race\*, class, gender, gender expression, sexual orientation, age, physical abilities/qualities, as well as religious beliefs, political beliefs or other ideologies, educational background, geographical location, social-economic status, marital status, parental status, and work experiences. It is important to acknowledge that categories of differences are not fixed and are evolving.

The United Nations World Plan of Action for the second phase (2010-2014) of the World Programme for Human Rights Education defines HRE as learning, education, training and information efforts aimed at building a universal culture of human rights. HRE involves not only learning about human rights and the mechanisms that protect them, but also the acquisition or reinforcement of skills needed to apply human rights in a practical way in daily life, the development of values, attitudes and behaviour which uphold human rights as well as taking action to defend and promote human rights.

Effective human rights education aims to create safe spaces for reflection on diversity by encouraging a shift from the popular view of representation of all minority groups to a more sustainable goal of eliminating barriers that lead to discrimination.

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\*Race: A social construction used to categorize individuals based on physical or social differences, including skin color accent, name, diet, etc. one can reject the notion of “race” as a biological category while recognizing that racism and racist attitudes and barriers exist.” (Mcgill SEDEO)

A starting point for human rights education is the Universal Declaration of Human Rights (UDHR). The UDHR has symbolic, moral and practical significance as the constitution of the whole human rights movement, and its simplicity of language and vision are accessible to people of all ages and conditions. As human rights educators, another extremely useful document is the UN Declaration on Human Rights Education and Training, which was adopted in December 2011 and lends increased legitimacy to human rights education and the pursuit of a culture of human rights.

While the need for education has long been recognized by human rights organizations, less attention has been paid to how this education should be carried out. Much more energy has been devoted to developing the content than the method. In human rights education, perhaps more than anywhere else, we must practice what we preach. A message of respect for others is often countered by educational methods that do not respect the learners. For this reason, the EAHRP uses a participatory approach to education, which incorporates principles of adult experiential learning and popular education philosophy. It should be emphasized that before applying the approach to our efforts to educate others, we must first apply it to ourselves. Our own organizations must reflect respect for the rights of others that we hope to engender in the wider society.

The importance of human rights education is found in the constitution of United Nations Educational, Scientific and Cultural Organization (UNESCO) which states “since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed”. Human rights education is one way by which “the minds of men” can be changed since it aims to build a culture of human rights in all people's minds.

## Objectives

By the end of Stream 3, participants should be able to:

- Explain human rights principles and concepts and their applicability in their own contexts
- Compare their personal notions of human rights with those of other members of their groups
- Describe the concepts of gender equality and diversity and their applicability in their society
- Identify the necessary elements for nurturing a culture of human rights in their society
- Discuss the role of the Universal Declaration of Human Rights in human rights education
- Determine the role of human rights education in the process of social change and explain why human rights education, as a social action, needs to be guided by a human rights-based approach

3


**Implementing a Participatory Approach: Strategies and Techniques**

- Producing definitions
- Live Storyboard
- Concept Mapping
- Dinamicas



# Unit 1 Human Rights Concepts and Principles

## Activity 1 Thinking about Human Rights

 **1 h 30 min**

This activity is divided into four parts.

In **Part A**, you will work individually to reflect on the things you need to live well and with dignity.

In **Part B**, the facilitator will lead a discussion.

In **Part C**, you will reflect on the meaning of human rights.

In **Part D**, you will share your ideas with the group.

**25 min**

### Part A Work Individually

Take a few moments to respond individually to the question below.

- What do you need to live well and with dignity?

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Using the flipchart sheet provided by the facilitator, draw the outline of your body in the centre of the sheet. All around the image, write those things that you need to live well and with dignity.

Post your image on the wall and observe what others have done.

**20 min**

### Part B Large Group Discussion

The facilitator will lead a discussion based on the following questions.

- Why are the things you identified important to you?
- Which among the things you named do you feel are your birthrights?

**15 min****Part C Work Individually**

Take a few moments to respond individually to the question below.

1. What do “human rights” mean to you? Give some examples. Write your ideas in the space below.

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2. Refer to the summary of the UDHR below. Do these rights match what you identified **you need** to live well and with dignity?

On your flipchart, record the rights that match the needs you have identified.

**30 min****Part D Large Group Discussion**

Share your ideas with the group. Consider some of these questions:

*Implementing a Participatory Approach: Producing Definitions (p.3-30)*

- Do some of the rights contained in the Universal Declaration of Human Rights (UDHR) seem more important to you than others? Why?
- Do you think that human rights are universal? Why or why not?
- Do you feel that the group shares a common-understanding of human rights?

**Summary of the Articles of the UDHR**

1. Right to equality	16. Right to marriage and family
2. Freedom from discrimination	17. Right to own property
3. Right to life, liberty, personal security	18. Freedom of belief and religion
4. Freedom from slavery	19. Freedom of opinion and information
5. Freedom from torture and degrading treatment	20. Right of peaceful assembly and association
6. Right to recognition as a person before the law	21. Right to participate in government and free elections
7. Right to equality before the law	22. Right to social security
8. Right to remedy by a competent tribunal	23. Right to desirable work and to join trade unions
9. Freedom from arbitrary arrest, exile	24. Right to rest and leisure

**3-10**

Participant

**East Africa Human Rights Program****equitas**

- |  |  |
|--|--|
| 10. Right to a fair public hearing   | 25. Right to adequate living standards                               |
| 11. Right to be considered innocent until proven guilty                      | 26. Right to education   |
| 12. Freedom from interference with privacy, family, home, and correspondence | 27. Right to participate in cultural life and community              |
| 13. Right to free movement in and out of any country                         | 28. Right to social order assuring human rights                      |
| 14. Right to asylum in other countries from persecution                      | 29. Community duties essential to free and full development          |
| 15. Right to a nationality and freedom to change it                          | 30. Freedom from state and personal interference in the above rights |

End of Activity ■

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## Activity 2 Underlying Principles of Human Rights

 **1 hr**

This activity is divided into two parts.

In **Part A**, you will work in a small group to reflect on some of the basic human rights principles which inform the Universal Declaration of Human Rights and then present the information to the larger group.

In **Part B**, you will address some questions as a large group.

**40 min**

### Part A Work in a Group

The facilitator will assign your group two of the human rights principles listed below.

Your group will give a 5-minute presentation on the principles you have been assigned.

Go over the descriptions of the principles provided on the next page and add your own ideas. Prepare to explain the terms to the larger group.

**20 min**

### Part B Large Group Discussion

The facilitator will lead a large group discussion on the interpretations and applications of the terms.

Reflect on the information provided in Part A and address the following questions:

- What do these principles mean in your context? (e.g., gender equality)

- How are they applied? (e.g., education policies that take into account the different needs of girls and boys)
- How do these principles and values come into conflict?

### Underlying Principles of Human Rights

Human rights principles are principles that ensure the effective realization of human rights. They establish the minimum standards of conduct or behaviour of duty bearers and rights holders. Human rights principles do not stand alone but are part of human rights standards and implementation. They become effective when they are linked to and applied together with human rights. Non-discrimination is the most frequently used human right principle in the judicial sphere. If, for example, allegations of human rights violations by a duty bearer are presented before a court, the evidence will be strengthened if it can be demonstrated that the conduct or behaviour of the duty bearer was also discriminatory. These human rights principles are also essential in guiding the implementation of a human rights-based approach.

#### Human dignity

Human dignity affirms that all people deserve to be respected simply because they are human beings. Regardless of age, culture, religion, ethnic origin, colour, sex, sexual orientation, gender identity, language, ability, social status, civil status or political convictions, all individuals deserve equal respect.

#### Equality

The equality concept expresses the notion of respect for the inherent dignity of all human beings. As specified in Article 1 of the Universal Declaration of Human Rights, it is the basis of human rights: "All human beings are born free and equal in dignity and rights."

#### Non-discrimination

Non-discrimination is integral to the concept of equality. It ensures that no one is denied the enjoyment of their human rights based on particular characteristics or factors. These include, race\*, skin colour, sex, language, religion, political or any other opinion, national or ethnic or social origin, property, birth, disability, age, sexual orientation, gender identity or any other status. Many of these characteristics or factors are contained in international and/or regional human rights documents. These characteristics and factors should, however, be viewed as examples; it does not mean that discrimination is allowed on other grounds.

\*Race: A social construction used to categorize individuals based on certain physical or social differences, including skin colour, accent, name, diet, etc. One can reject the notion of "race" as a biological category while recognizing that racism and racist attitudes and barriers exist." (McGill SEDEO).

#### Indivisibility

Human rights should be addressed as an indivisible body, including civil, political, social, economic, cultural, and collective rights.

#### Interdependency

Human rights concerns appear in all spheres of life -- home, school, workplace, courts, markets -- everywhere! Human rights violations are interconnected; loss of one right detracts from other rights. Similarly, promotion of human rights in one area supports other human rights.

#### Inalienability

The rights that individuals have cannot be taken away, surrendered, or transferred.

#### Responsibility

**Government responsibility.** human rights are not gifts bestowed at the pleasure of governments. Nor should governments withhold them or apply them to some people but not to others. When they do so, they must be held accountable. As 'duty bearers' governments have the obligation to respect, protect and fulfill human rights.

**Individual responsibility.** Every individual in society is a rights holder. Moreover, every individual has a responsibility to respect human rights, to teach human rights and to challenge institutions and individuals that abuse human rights.



**Universality**

The principle of universality affirms that human rights are inherent to all human beings everywhere in the world and must be protected. Governments and communities in all regions of the world should recognize and uphold human rights. The universality of rights does not mean, however, that the rights cannot change or that they are experienced in the same manner by all people.

**Other responsible entities:** Every organ of society, including corporations, non-governmental organizations, foundations, and educational institutions, also shares responsibility for the promotion and protection of human rights. A private entity such as a corporation, a family, or a local government can also be 'duty bearers'.

**Sources:**

Flowers, N. (2000). *The Human Rights Education Handbook: Effective Practices For Learning, Action, And Change*. Minneapolis, MN: University of Minnesota.

McGill Social Equity and Diversity Education Office. <https://www.mcgill.ca/engage/support/cat>

Ravindran, D. J. (1998). *Human Rights Praxis: A Resource Book for Study, Action and Reflection*. Bangkok, Thailand: The Asia Forum for Human Rights and Development.

**End of Activity ■****3**

## Activity 3 Gender Equality, Diversity and Non Discrimination

 **1 hr 45 min**

The principle of gender equality is central to human rights discourse. Unequal power relationships give way to social, economic, political, and cultural discrimination on the basis of gender across all societies.

This activity aims to highlight the importance of including a gender perspective in HRE work. Participants will explore the principles of equality and non-discrimination by examining the experiences of women/girls and men/boys and of persons whose appearance or behaviour does not conform to traditional male or female gender norms in their society. Gender equality, therefore, becomes a starting point for a discussion on multiple and intersectional discrimination.

This activity is divided into four parts.

In **Part A**, you will reflect on the principles of equality, diversity and non-discrimination.

In **Part B**, you will work in a group to create and present a Live Storyboard that illustrates the experiences of men and women and lesbian, gay, bisexual, transsexual, transgender and intersex (LGBTI) people in your society (**See 3-42 for definitions**).

In **Part C**, you will work in a small group to reflect on some concepts related to gender, gender identity and sexual orientation and then present the information to the large group.

In **Part D**, you will explore strategies for integrating a gender perspective in your HRE work.

15 min

### Part A Large Group Discussion

Your facilitator will lead the group through a short activity addressing your understanding of the principles of equality and non-discrimination as they apply to the experiences of men and women and of people whose appearance or behaviour does not conform to traditional male or female gender norms (i.e., lesbian, gay, bisexual, transsexual, transgender and intersex (LGBTI)).

30 min

### Part B Work in a Group

Your facilitator will divide participants into three groups, explain how to create a Live Storyboard and assign a Live Storyboard scenario to each group.

**Group 1** will focus on gender equality in society

**Group 2** will focus on gender inequality in society

**Group 3** will focus on the rights of LGBTI people in society

*Implementing a Participatory Approach:*  
Live Storyboard  
(p.3-31)

#### Instructions for Groups 1 and 2

Together with the members of your group, identify a story that illustrates the experiences of men and women in your society (e.g., at home, in school, at work, in health care, in government). To help identify your story, think about the different social roles of women/girls and men/boys regarding for example, the division of labour in the home, access to and control of resources in the community.

#### Instructions for Group 3

Together with the members of your group, identify a story that illustrates how people of different gender identities and sexual orientation can or cannot enjoy basic human rights in your society. To help identify your story, think about the different civil, political, economic, social and cultural rights and how people of different gender identities and sexual orientation experience them. For example, do people of different gender identities and sexual orientation have the right to equality before the law? the right to freedom of assembly and movement?; the right to privacy?; the right to work?; the right to social security?; the right to participate in cultural life? Do they enjoy the right to non-discrimination; the right to freedom from violence and harassment?

Quickly create a Live Storyboard representing the story. Respect the perspective that was assigned to your group (i.e., gender equality, gender inequality, the rights of LGBTI people).

As you watch each of the other groups perform their Live Storyboard, try to identify what issue is being presented.

After all three groups have presented, discuss the Live Storyboard scenarios by addressing the following questions:

- What are some of the main gender roles highlighted in the gender equality and gender inequality Live Storyboard scenarios? How do they compare with the actual situations in your communities?
- What are the main types of discrimination experienced by LGBTI people highlighted in the Group 3 scenario?
- What factors contributed to gender inequality and to discrimination against LGBTI people?
- What factors contributed to gender equality in the Live Storyboards presented?
- What power relations came into play in the Live Storyboards? How were these similar or different in each Live Storyboard?

**35 min**

### **Part C Work in a Group**

Your facilitator will divide participants into three groups and assign a gender-related concept to each group.

Together with the members of your group, prepare a two to three-minute presentation on the concept you have been assigned and then share the information with the rest of the group in a creative way.

**25 min**

### **Part D Large Group Discussion**

The facilitator will lead a large group discussion on strategies for integrating a gender perspective in HRE work.

Consider the suggested questions:

- Why is it important to do a gender analysis and integrate a gender perspective in your human rights education work?
- How can you include a gender perspective in your HRE work?

- As human rights educators, how can we encourage respect for diversity and inclusion of all people regardless of their gender identity or sexual orientation? What are some effective strategies that you can adopt?



### More about...

#### Diversity and respect for diversity

Human beings are the same because we are all human but different because we are all diverse. Differences include, but are not limited to ethnicity, race\*, class, gender, gender expression, sexual orientation, age, physical abilities/qualities, as well as religious beliefs, political beliefs or other ideologies, educational background, geographical location, social-economic status, marital status, parental status, and work experiences. It is important to acknowledge that categories of difference are not fixed and are evolving.

Respect for diversity encompasses the values of acceptance and inclusion. It involves more than just acknowledging and/or tolerating differences. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual.

Respect for diversity is a set of conscious practices that involves:

- Understanding and appreciating the interdependence of humanity, cultures, and the natural environment
- Practicing mutual respect for qualities and experiences that are different from our own and outside the groups to which we belong
- Understanding that diversity includes not only ways of being but also ways of knowing
- Recognizing that personal, cultural and institutionalized discrimination creates and sustains privileges for some while creating and sustaining disadvantages for others
- Building alliances across differences so that we can work together to eradicate all forms of discrimination

\*Race: A social construction used to categorize individuals based on physical or social differences, including skin color accent, name, diet, etc. one can reject the notion of “race” as a biological category while recognizing that racism and racist attitudes and barriers exist.” (Mcgill SEDEO)

Sources:

Queensborough Community College (2016). Definition of Diversity. Retrieved online: <http://www.qcc.cuny.edu/diversity/definition.html>

Ross, Jason. (2013). Human Diversity means everyone has different reasons for making a difference! Retrieved Online: <https://drivemomcrazy.com>



## More about...

## Gender Analysis and Gender Perspective

**What is Gender Analysis?**

Gender analysis centres on understanding the causes and consequences of gender discrimination and the unequal power relations between men and women in a specific context, whether rooted in prevailing social attitudes and customary practices or discriminatory laws and policies, among other factors.

Gender analysis also refers to the variety of methods used to understand the relationships among diverse groups of men, women, and gender-diverse people and their access to resources, their activities, and the constraints they face relative to each other. Gender analysis should apply an **intersectional lens**, examining how gender intersects with race, ethnicity, culture, class, age, disability, and/or other status. This is important in understanding the different patterns of involvement, behaviour and activities that women and men have in economic, social and legal structures.

Gender analysis is an essential component of a context analysis in a human rights-based approach to development. Context analysis involves examining elements such as the social, economic, political structures and traditions in a given context, including gender relations.

An analysis of gender relations provides information on the different conditions that women and men, and gender-diverse people face. It also provides insights into the different effects that policies, programs, and practices may have on them because of their situations.

At the local level, gender analysis makes visible the varied roles women, men, girls, and boys play in the family, community, and economic, legal, and political structures. Four essential questions to ask in doing gender analysis are:

- Who does what?
- Who has what?
- Who decides? How?
- Who wins? Who loses?

Gender analysis can also surface the particular circumstances that gender-diverse people encounter.

**Integrating a Gender Perspective in my HRE work**

In Stream 1, we saw that adopting a **gender perspective** means looking at the impact of gender on people's opportunities, social roles and interactions. It implies looking at ways to change gender relations by questioning and responding to the underlying values and factors for unequal status and treatment.

### More about... Gender Analysis and Gender Perspective

It is not enough to understand the relative position of women and men and gender-diverse people in society (**gender equality** or **inequality**) and to identify the underlying causes of this situation (through **gender analysis**). Human rights educators need to bring this type of analysis into the training context by adopting strategies and facilitating relationships that exemplify the kind of opportunities, access, social roles and interactions we wish to see in society. In other words, HRE should include a gender perspective.

Sources:

Global Affairs Canada (2018) Gender-based Analysis+. Retrieved from: <https://cfc-swc.gc.ca/gba-acsc/index-en.html>

FAO (2017) Gender Mainstreaming Framework and Strategy. Retrieved from: <http://www.fao.org/3/I8793EN/i8793en.pdf>

UNFPA (2007) Gender Mainstreaming Strategy. Retrieved from: [https://www.unfpa.org/sites/default/files/pub-pdf/gender\\_report\\_2007.pdf](https://www.unfpa.org/sites/default/files/pub-pdf/gender_report_2007.pdf)

OSAGI (2001) Gender Mainstreaming. Retrieved from: <https://www.un.org/womenwatch/osagi/pdf/e65237.pdf>

End of Activity ■

## Unit 2 Defining a Culture of Human Rights

### Activity 1 What is a Culture of Human Rights?

 **1 hr**

Article I of the UN Declaration on Human Rights Education and Training states:

“Human rights education and training comprise all educational, training, information and learning activities aimed at promoting a universal culture of human rights.”

While the term ‘culture of human rights’ has become embedded in discourse throughout the human rights community, there is no firm agreement on its definition. In fact, the term tends to evoke many different meanings in different people.

In this activity, you will engage in a discussion on your understanding of a ‘culture of human rights’.

This activity is divided into two parts.

In **Part A**, you will work with a partner to reflect on your understanding of a culture of human rights.

In **Part B**, you will share the information in a large group discussion.

#### 25 min **Part A Work with a Partner**

Review and reflect on your understanding of the definition of a culture of human rights provided to you.

#### 35 min **Part B Large Group Discussion**

1. The facilitator will review the pairs’ views and identify the key ideas presented. Together you will formulate a group’s definition of a ‘Culture of Human Rights’
2. You will then discuss the following:
  - What actions demonstrate this culture of human rights?
  - What can sustain this culture of respect for human rights in your community?

- What does this culture of respect for human rights contribute to?

End of Activity ■

## Activity 2 Mapping a Culture of Human Rights

 **2 hrs**

In Unit 2, Activity 1 of this Stream, we examined a number of definitions of a “Culture of Human Rights”. We also asked you to share your ideas and develop your own definition.

Despite the lack of a formal definition, there seems to be consensus around the fact that building a culture of human rights involves a concerted and sustained effort by all sectors in society.

Using the collaborative thinking tool called concept mapping, you will now construct a visual representation of a culture of human rights, i.e., a ‘Culture of Human Rights Tree’ with at least eight branches. Each working group will be responsible for creating one branch of the tree.

Each of the working groups will be assigned different sectors of society listed below and will be provided with the requisite number tree branches. Each group is also asked to consider the specific contribution of women, children and youth in the sectors assigned to them.

Sectors of Society	
Family	General Public
Government	Education Institutions (schools, universities, colleges)
Business	Civil Society (e.g., NGOs, CBOs, unions)
Media	International Organizations

To begin, the facilitator will lead a discussion based on the following questions.

*Implementing  
a Participatory  
Approach:  
Concept  
Mapping  
(p. 3-32)*

- What is the role of the sector in your society (country/region)?
- Who makes up this sector? What are the specific roles of women and gender-diverse people in this sector?
- What privileges does this sector have? What are some of its disadvantages?



- How does this sector contribute to a culture of human rights either in their role as a duty bearer and/or a rights holder?
- How does this sector influence your HRE work? How does engaging with this sector can maximize the impact of your HRE?

When you are ready, prepare the tree branches; please ensure to:

- Create, on the tree branches provided to your group, a concept map that outlines the role and responsibilities of the particular sectors assigned to your group in building a culture of human rights (groups are free to add extensions to the branch as they see necessary)
- When considering the specific contributions of women, children and youth in the sector assigned to your group, highlight these in a special way on the branch so that they are easily distinguishable
- Include on each concept map the names of the countries of origin of all the group members
- Write a short paragraph explaining each of your concept maps
- Highlight the role of the sector in the protection of the environment

Later in the program each group will add their branch to the tree trunk to create the 'Culture of Human Rights Tree'. Each group will also be required to submit at this time their written explanation of their concept map, clearly identifying their group number and assigned sector

**End of Activity ■**

3



# Unit 3 Human Rights Education and Social Change

## Activity 1 Thinking about Human Rights Education

 **40 min**

This activity is divided into two parts.

In **Part A**, you will participate in a “Dinamica” exercise.

In **Part B**, you will reflect on your understanding of HRE. You will share your ideas with the larger group and review other definitions of HRE.

3

**15 min**

### Part A Dinamica

*Implementing  
a Participatory  
Approach:  
Dinamicas  
(p.3-33)*

In this activity, you will indicate your response to different questions by standing in a certain part of the room. Your facilitator will explain this activity further.

**25 min**

### Part B Work Individually

Take a few moments to respond individually to the question below.

What do you understand by ‘human rights education’? Write your ideas in the space below.

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Share your ideas with the group and the reasons for your opinion.

The facilitator records your responses on flipchart. As a group, review them and identify common ideas that you share about HRE. Together with your facilitator, review the various definitions on the next page.



## More about...

## The UN Declaration on Human Rights Education and Training

In 2007, the Human Rights Council requested the Council's Advisory Committee to prepare a draft declaration on human rights education and training. To this end, the Council also requested the Advisory Committee to seek the views and inputs of Member States, relevant international and regional organizations, the Office of the United Nations High Commissioner for Human Rights, national human rights institutions as well as civil society organizations, including non-governmental organizations, on the possible elements of the content of the declaration. Following the Human Rights Council's adoption of the UN Declaration on Human Rights Education and Training in March 2011, the UN General Assembly adopted the Declaration on 19 December 2011.

The Declaration on Human Rights Education and Training includes **guiding principles** and **recommendations for implementing human rights education at national and international levels**.

## I. Guiding Principles

Human rights education and training:

- Is essential for the promotion of universal respect for and observance of all human rights for all. (article 1)
- Comprises all forms of educational, training, information, awareness-raising, and learning activities, aiming to promote a universal culture of human rights. (article 2)
- Is a life-long process that concerns all parts of society, at all ages and takes into account all forms of education, training and learning whether in a public, private, formal, non-formal or informal setting. (article 3)
- Should be based on the principles of equality, particularly between girls and boys, women and men, as well as the other principles of the UDHR and relevant treaties and instruments. (articles 4 and 5)
- Should be accessible and available to all persons and take into account particular barriers and challenges faced by persons in vulnerable and disadvantaged situations. (article 5)
- Should embrace and draw inspiration from the diversity of civilizations, religions, cultures and tradition of different countries. (article 5)
- Should make use of new information and communications technologies to promote all human rights and fundamental freedoms. (article 6)



## II. Recommendations for Implementation at the Country Level

State and where applicable relevant government authorities:

- Have primary responsibility to promote and ensure human rights education and training and to create a safe and enabling environment for the engagement of civil society organizations, the private sector and other relevant stakeholders, in which the rights and freedoms of all are fully protected (article 7)
- Should take steps to maximize available resources from all sources for human rights education and training (article 7)
- Should ensure adequate training in human rights, international humanitarian law, and international criminal law for State officials, civil servants, judges, law enforcement officials, military personnel, teachers, and other educators and private personnel acting on behalf of the State. (article 7)
- Should develop, or promote the development of strategies, policies, action plans, and programmes to integrate human rights education and training into school curricula, in cooperation with all relevant national stakeholders (article 8)
- Should promote the establishment of national human rights institutions, recognizing their important role in coordinating and promoting human rights education and training (article 9)

## III. Recommendations for Implementation at the International Level

- The UN along with international and regional organizations should provide human rights education and training for civilian, military and police personnel serving under their mandates. (article 11)
- International cooperation and complimentary and coordinated efforts at all levels can contribute to implementation of more effective human rights education and training. (article 12)
- Voluntary funding for projects and initiatives regarding human rights education and training should be encouraged. (article 12)
- International and regional human rights mechanisms, within their respective mandates, should integrate human rights education and training in their work. (article 13)

States are encouraged to include, where appropriate, information on the measures that they have adopted in the field of human rights education and training in their reports to relevant human rights mechanisms. And should take appropriate measures to ensure effective implementation and follow up to the Declaration. (article 14).

### Source:

UN (2011) United Nations Declaration on Human Rights Education and Training.

Retrieved from :

[https://www.ohchr.org/EN/Issues/Education/Training/Compilation/Pages/UnitedNationsDeclarationonHumanRightsEducationandTraining\(2011\).aspx](https://www.ohchr.org/EN/Issues/Education/Training/Compilation/Pages/UnitedNationsDeclarationonHumanRightsEducationandTraining(2011).aspx)

End of Activity ■

## Activity 2 Plenary Presentation “The Role of Human Rights Education in the Process of Social Change”

 **2 h 10 min**

This session aims to provide an overview of the role of HRE in social change.

The session is divided into two parts.

In **Part A**, you will identify changes resulting from HRE.

In **Part B**, you will attend a plenary presentation on social change and HRE.

### 50 min Part A Large Group Work

To identify and evaluate the contribution of our HRE work to the process of social change, we need first to be able to describe as clearly as possible what that change will look like.

You will review the human rights struggle/challenge you focused on Stream 2, Unit 2, Activity 1 and identify the possible changes that can be realized through HRE to the different sectors of society at the level of the individual and at the level of the organizational/group in relation to the human rights struggle/challenge you will be focusing on.

Sector	Individual change could be with...	Organizational/group change could be with...
Family	Individual family members	Families
Government	Individual government employees	Departments, ministries
Business	CEOs, department heads, supervisors	Businesses, companies
Media	Individual journalists or reporters	Organizations (like radio or TV stations, etc.)
The general public	Individuals members in society	Collective responsibility, public opinion, the community as a group
Education institutions	Teachers, principals, board administrators	Schools, district admins, ministries of education
Civil society	Individual CSO workers	CSOs
International organizations	Individual workers	Their organizations

**1 h 20 min    Part B Plenary Presentation**

During this presentation the resource person will:

- Provide an overview of what social change means
- Share their practical experience on how HRE can contribute to its achievement
- Examine what major challenges lie in the way of human rights educators in the region in applying HRE to promote social change and what can be done to mitigate them

**Question and Answer Period**

**End of Activity ■**

**3**

## End of Stream Evaluation/Debriefing

 **30 min**

After completing the End of Stream Evaluation, debrief the learning from this Stream. Questions to keep in mind:

- What issues discussed in this Stream do you feel are most relevant to your work and the work of your organization?
- Based on the discussion held on this Stream about the principles and values of human rights, how do you think you can better integrate them into your work and the work of your organization?
- Which techniques and methodologies did you find useful in deriving strategies for building a culture of human rights and how they apply in your context and the context of your work?





## Implementing a Participatory Approach: Strategies and Techniques

- Producing Definitions  
page 3-30
- Live Storyboard Technique  
page 3-31
- Concept mapping  
page 3-32
- Dinamicas  
page 3-33

3

## Producing Definitions

### Unit 1 Activity 1

At one or more points in a training session, terms must be defined [...] Although the trainer (human rights educator) can readily provide a definition, it is often more thought provoking for participants if they, individually and/or in small groups, create definitions based on their own understanding.

Of course, different individuals and different groups will produce different definitions. Part of the learning for participants is that they cannot take complex terms for granted.

Sometimes a particular term may not be acceptable to participants. For example, to describe someone who has suffered a number of human rights violations as a “victim” may be viewed by some human rights workers as disempowering. Therefore, you may ask the group to provide more acceptable terms.

Source: Etington, J.E. (1996). *The Winning Trainer*, 3rd Ed. Houston: Texas, Gulf Publishing Company.

#### Implementing the participatory approach... with Definitions

Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
As participants share their personal understanding of a concept, which derives from each person's experience, a group moves toward a common understanding of the concept.	To arrive at a definition, suggestions emerge and words are chosen through a process of dialogue and critical analysis.	Within a participatory approach, definitions are generally used as part of activities or broader processes. Arriving at agreed-upon definitions contributes to clarity, focus and effectiveness in actions.

## Live Storyboard Technique

### Unit 1 Activity 3

Live Storyboard is a series of three ‘frozen action’ frames used to tell a story without words, sounds and movement. Live Storyboard relies on visual interpretation through statuesque presentation and stillness to tell the story. It is a technique adapted from Popular Education Theatre. It is a very useful alternative to verbal communication and a powerful technique for storytelling.

Creating Live Storyboard is very useful with children and youth, as well as with adult learners. Techniques from this form of popular education “are used to meet a multiplicity of learning needs and as an aid in helping people analyze and solve community problems.”

Source: Reid A. Bates, (1996), Popular Theater: A Useful Process for Adult Educators, School of Vocational Education at Louisiana State University, Adult Education Quarterly, (Vol. 46, No. 4, 224-236).

#### Implementing the participatory approach... with Live Storyboards

Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Participants must rely on their own experience of a situation in order to reenact it. By acting out a Live Storyboard in a group, that individual experience is surfaced and shared.	Participants bring critical analysis to a situation when they determine the key elements (or scenes) of a problem and the potential solutions. The medium of Live Storyboard requires participants to be succinct and clear in this analysis.	By imagining and acting out solutions to problems, participants are taking concrete steps towards actions. Action is an integral part of the Live Storyboard technique.

## Concept Mapping

### Unit 2 Activity 2

Concept mapping is a structured process that involves one or more people sharing their ideas on a topic and creating a picture of these ideas and the connections between them.

Concept mapping helps people to think more effectively as a group without losing their individuality. It helps groups manage complexity without trivializing or losing detail.

“Concept mapping”, “mental mapping”, “mind mapping”, or “concept webbing” are all terms that have been used to describe this technique which results in the creation of a picture of someone's ideas.

Six steps in the concept mapping process:

1. **Plan the Task:** Determine the focus, the participants and the schedule.
2. **Generate Ideas:** Participants develop a large set of statements (i.e., words, symbols, images) that address the focus.
3. **Select, Rate, and Organize Ideas:** First, participants make a selection of the statements based on a relevant scale, which they determine. Second, participants organize the statements in preparation for mapping.
4. **Create Map:** Participants display the statements in map form.
5. **Interpret Map:** Participants develop a written explanation of their map.
6. **Use Map:** Participants use the map to help address the original focus.

Source: Trochim, W. (2000). Concept Mapping. Adapted from:

<https://web.archive.org/web/20040210025235/http://trochim.human.cornell.edu/KB/conmap.htm>

#### Implementing the participatory approach... with Concept Mapping

Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Key ideas and concepts identified by participants as well as the potential relationships between them are based on their lived experience. Creating a collective representation of their experiences enables them to see the value of collaborative thinking.	The process of selecting, rating and organizing ideas allows for critical reflection about the experiences shared. Mapping these ideas adds yet another layer of reflection and analysis.	Once ideas are organized and the concept is mapped, the group is in a better position to use the collective knowledge. This information can inform further planning and action.

## Dinamicas

### Unit 3 Activity 1

“Dinamica” is a term used by Latin American popular educators for the type of training activity that generally involves moving around, expressing ourselves in different ways (often non-verbal) and taking initiative for solving problems. These sorts of activities generally increase the energy level of the group and put participants in a more creative frame of mind (by obliging them to think or react in a way in which they are not accustomed); dinamicas also serve to break down barriers among group members and prepare them to work together.

As a result “dinamicas” are often used as introductions or starters for other activities. They should generally be followed by a reflection or debriefing in which the participants analyze the activity.

3

Implementing the participatory approach... with Dinamicas		
Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Dinamicas are meant to challenge participants' previous knowledge and experience by engaging them in what often are familiar situations but for different ends this creating a new shared experience. Reflection is then based on this shared experience.	Participants reflect on the experience they shared through the Dinamica – or previous to it – and critically analyze how they reacted to the experience, what conclusions they can draw from it, and what it means for their own work.	In a Dinamica participants are active and engaged. By simulating an action and/or reflecting on how an action is applicable to their own work, Dinamicas can motivate participants to act and engage in actions that are more effective.



## Materials

- Definitions of Human Rights  
page 3-36
- Basic Concepts of a Human Rights-  
Based Approach (HRBA)  
page 3-38
- Gender Equality: Key Concepts and  
Definitions  
page 3-39
- Definitions referring to lesbian, gay,  
bisexual, transsexual, transgender,  
queer and intersex (LGBTQI people)  
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- Definitions of a Culture of Human  
Rights  
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- Definitions of Human Rights  
Education  
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3

## Definitions of Human Rights

### Unit 1 Activity 1

3

1. “Human rights are the rights and freedoms ... that everybody had from the moment of birth, simply because they are human beings. They are not privileges, which need to be won, and they apply equally to everybody, regardless of age, sex, race, ethnicity, wealth or social standing. Because they are rights, they cannot be taken away from anyone by the government (although they can be limited and sometimes suspended during states of emergency).

It is very important to remember that these rights belong to everyone. This means that people have a responsibility to respect other people’s human rights. Also, these rights do not replace the laws we already have, and so people must respect these laws as well. For example, the fact that I have a right to follow my own customs does not mean that I can do whatever I want. I must make sure in following my customs that I do not infringe anyone else’s rights.”

Source: Building a Culture of Human Rights Workshop Manual, South African Human Rights Commission British Council and Humanitas Educational.

2. “Human rights are commonly understood as being those rights which are inherent to the human being. The concept of human rights acknowledges that every single human being is entitled to enjoy his or her human rights without distinction as to race, colour, sex, language, religion, political or others opinion, national or social origin, property, birth or other status.

Human rights are legally guaranteed by human rights law, protecting individuals and groups against actions that interfere with the fundamental freedoms and human dignity.”

Source: Human Rights: A Basic Handbook for UN Staff, OHCHR, UN Staff College Project 1999 p. 3.

3. “The concept of human rights springs from modern human thought about the nature of justice; it does not spring from an anthropologically based consensus about the values, needs, or desires of human beings. As Jack Donnelly puts it, the concept of human rights is best interpreted by constructivist theory:

Human rights aim to establish and guarantee the conditions necessary for the development of the human person envisioned in ...[one particular] underlying moral theory of human nature, thereby bringing into being that type of person.... The evolution of particular conceptions or lists of human rights is seen in the constructivist theory as the result of the reciprocal interactions of moral conceptions and material conditions of life, mediated through social institutions such as rights.



Human rights tend to be particularly characteristic of liberal and/or social democratic societies [...].

Human rights adhere to the human being by virtue of being human, and for no other reason [...].

Human rights, then, are a particular expression of human dignity. In most societies, dignity does not imply human rights. There is very little cultural – let alone universal – foundation for the concept, as opposed to the content, of human rights. The society that actively protects rights both in law and in practice is a radical departure for most known human societies [...].”

Source: Rhoda Howard, Dignity, Community and Human Rights In Abdullahi An-Na'in (ed.), Human Rights in Cross-Cultural Perspectives 81 (1992).

## Basic Concepts of a Human Rights-Based Approach (HRBA)

### Unit 1 Activity 2

3

A human rights-based approach (HRBA) is an approach to development cooperation that has 3 main characteristics:

- The **GOAL** of all development cooperation should be the realization of human rights
- The **PROCESS** of development cooperation must be guided by human rights
- The **OUTCOME** of development cooperation is to contribute to the capacity of duty bearers to meet their obligations and of rights holders to claim their rights

The **elements** of HRBA that guide its implementation are:

- P** articipation and inclusion (in particular of the most marginalized)
- A** ccountability and transparency
- N** on-discrimination
- E** mpowerment
- L** ink to human rights

The **steps in implementation** of HRBA are:

1. Conduct a situation analysis in human rights terms (include gender analysis)
2. Identify rights holders and duty bearers
3. Do a capacity analysis of rights holders and duty bearers
4. Identify results and indicators in human rights terms (consider gender and diversity)
5. Identify entry points for the programming (strategy to begin working on the human rights issue)

Apply human rights principles at all stages<sup>1</sup>.

Source: Equitas

<sup>1</sup> Human rights principles are principles that ensure the effective realization of human rights. These principles are: universality, inalienability, indivisibility, interdependency, human dignity, equality, non-discrimination, responsibility.

## Gender Equality: Key Concepts and Definitions

### Unit 1 Activity 3

#### GROUP 1 - What is gender, gender identity and sexual orientation?

##### What is gender?

Gender refers to the socially constructed roles and responsibilities of women and men. It includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity). These roles and expectations are learned, changeable over time and variable between cultures.

Gender is an integral component of every aspect of the economic, social, daily and private lives of individuals and societies, and of the different roles ascribed by society to men and women. Increasingly, the term gender is being accepted to define the relationship between physiological processes (normal biological functions) and thoughts, emotions and behaviours involved in identity and social role – that is, one's own identification as male, female or intersex.

##### What is gender identity?

Gender identity is understood to refer to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms.

**Sexual orientation:** Feelings of affection and attraction, both emotional and physical, that a person\* has for another person.

#### GROUP 2 - What is gender equality and women's rights?

Gender equality refers to the equal rights, responsibilities and opportunities of women and men, girls and boys or any person whose appearance or behaviour fails to conform to traditional male and female gender norms. Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration - recognizing the diversity of different groups of women and men. Gender equality is not a 'women's issue' but should concern and fully engage men as well as women. Equality between women and men is seen both as a human rights issue and as a precondition for, and indicator of, sustainable people-centred development. Women and men, girls and boys or any person whose appearance or behaviour fails to conform to traditional male and female gender norms may experience not only discrimination on the grounds of sex, but may also experience the compounding effects of race, ethnic and religious identity, disability, age, class, sexual orientation.

Women's rights refer to the basic rights and freedoms to which all humans are entitled, which are enshrined in international conventions and covenants beginning with the International Bill of Human Rights. The obligation to eliminate sex-based discrimination against women to achieve

gender equality is an essential piece of the international human rights framework. The *Convention on the Elimination of All Forms of Discrimination Against Women* (CEDAW) reinforces the commitment to women's rights, providing specific guidance on the range of actions that must be taken to achieve gender equality.

### **GROUP 3 - What are some rights LGBTI people should enjoy?**

The basic principle of equality and non-discrimination enshrined in the *Universal Declaration of Human Rights* guides actions for the promotion and protection of Lesbian, Gay, Bisexual, Transsexual, Transgender and Intersex people (LGBTI) rights. Article 1 of the *Universal Declaration of Human Rights* states that “all human beings are born free and equal in dignity and rights”. Equality presupposes that all individuals have the same rights and deserve the same level of respect. Sexual orientation and gender identity are fundamental dimensions of personal identity. LGBTI people should be able to enjoy their rights. Because LGBTI people have been denied their basic rights for many years, legal and/or social practices have contributed to marginalizing them. Their basic civil, political, economic, social and cultural rights have been denied, such as the right to equality before the law, the right to non-discrimination, the right to freedom from violence and harassment, the right to freedom of assembly and movement, the rights to privacy, the right to work, the right to social security, the right to participate in cultural life, etc. In 2006, 29 experts from 25 countries adopted the *Yogyakarta Principles on the Application of International Human Rights Law in Relation to Sexual Orientation and Gender Identity*. These principles address a broad range of international human rights instruments and their application to LGBTI rights. The principles explain, through a list of recommendations, how States should implement human rights standards for LGBTI people.

#### **Some myths about homosexuality**

##### **“Homosexuality is caused by an aversion of the other sex”**

Some people say that unsuccessful relationships are what drive women to lesbianism and that childhood sexual abuse leads men to be gay. The desire for someone of the same sex is what defines a person's sexual orientation, not whether they were abused or unhappy in a previous relationship. For example, a woman who is a victim of rape does not become a lesbian.

##### **“Children of homosexual parents become homosexuals”**

Most homosexuals have heterosexual parents. Research shows that children of same-sex couples are no more likely than children of heterosexual couples to be gay or to experience sexual identity issues.

##### **“Lesbians are tomboys. Gay men are flamboyant and effeminate”**

Associating lesbians with manliness and associating gay men with flamboyance and femininity are unfair generalizations. An effeminate man may be heterosexual and a feminine woman may be lesbian. The expression of gender should not be confused with sexual orientation.

**“Homosexuality is a Caucasian phenomenon”**

This myth [...] implies that homosexuality exists only in Western culture. However, extensive research shows that homosexuality exists in most societies. It is the open acknowledgement of a gay identity, not homosexuality itself that has its roots in contemporary Western society.

Sources :

Commission des droits de la personne et des droits de la jeunesse, 2007. De l'égalité juridique à l'égalité sociale, Vers une stratégie nationale de lutte contre l'homophobie, Rapport de consultation du Groupe de travail mixte contre l'homophobie. Montreal: CDPDJ.

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Quebec Policy against Homophobia,  
[https://www.justice.gouv.qc.ca/fileadmin/user\\_upload/contenu/documents/En\\_\\_Anglais\\_/centredoc/publications/ministere/politiques/homophobie-a.pdf](https://www.justice.gouv.qc.ca/fileadmin/user_upload/contenu/documents/En__Anglais_/centredoc/publications/ministere/politiques/homophobie-a.pdf)

Yogyakarta Principles 2006. Yogyakarta Principles. Retrieved from:  
[www.yogyakartaprinciples.org](http://www.yogyakartaprinciples.org)

Intersex Society of North America. Retrieved from: [http://www.isna.org/faq/what\\_is\\_intersex](http://www.isna.org/faq/what_is_intersex)

## Definitions referring to lesbian, gay, bisexual, transsexual, transgender, queer and intersex (LGBTQI) people

### Unit 1 Activity 3

Although these terms have global resonance, we also recognize that across cultures other terms are used to describe same-sex behaviour, identities or relationships and non-binary gender identities.

**Sexual orientation:** Feelings of affection and attraction, both emotional and physical, that a person\* has for another person.

\*

**Homophobia:** All negative attitudes that can lead to rejection and discrimination, whether direct or indirect, against gay, lesbian, bisexual, transsexual, transgender, queer and intersex people, or any person whose appearance or behaviour fails to conform to traditional male and female gender norms.

**Transphobia:** All negative attitudes that can lead to rejection and discrimination, whether direct or indirect, against transsexual, transgender, transvestite people, or any person whose appearance or behaviour fails to conform to traditional sex or gender norms.

Sources :

Commission des droits de la personne et des droits de la jeunesse, 2007. *De l'égalité juridique à l'égalité sociale, Vers une stratégie nationale de lutte contre l'homophobie, Rapport de consultation du Groupe de travail mixte contre l'homophobie*. Montreal CDPDJ.

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Intersex Society of North America. Retrieved from: [http://www.isna.org/faq/what\\_is\\_intersex](http://www.isna.org/faq/what_is_intersex)

## Definitions of a Culture of Human Rights

### Unit 2 Activity 1

1. “Thus, a major objective of the world campaign is to build up a universal culture of human rights, one that clearly recognizes that human rights are inherent to the human person without any distinction as to race, colour, sex, language, religion, political or other opinion, natural or social origin, property, birth or other status (page 23).”

Source: UN. (1989). World Public Information Campaign on Human Rights (UN document E/CN.4/1989/21).

2. “A culture of human rights is active practice and implementation of a shared core set of values regarding a way of life developed over a period of time which is inspired by the HR standards and norms that are translated into practice. In everything we have to look towards dynamism – about new tendencies in the culture of human rights – critical analysis and self-criticism are very important.”

Source: Mario Gomez, Professor of Law, University of Colombo, Sri Lanka.

3. “A culture of human rights is one in which people are not thought of as belonging to anyone, or any entity, other than themselves. This is usually taken to apply to family structures.... [P]eople in such a culture aren’t seen as belonging to the state either, or to the ideology to which the state adheres, or even dedicates itself.... In a culture of human rights, no one should be used as a means to someone else’s, or to the state’s ends, without their voluntary informed consent...”

Source: Bernie Weintraub, Facing History and Ourselves (USA). Taken from the Human Rights Education Association listserv discussion on defining a culture of human rights. Available from <http://www.hrea.org>.

4. “A culture of human rights’ seeks to cultivate a high level of consciousness and compassion for the inalienable rights of all beings. Such growing consciousness within communities around the world will form a universal lens through which we are able to inform our legal, political and moral decisions.”

Source: Donna Habsha, University of Windsor (Canada). Taken from: the Human Rights Education Association listserv discussion on defining a culture of human rights Available from <http://www.hrea.org>.

5. “[A] human rights culture is where we are free from fear and want. These freedoms [are] encoded by very specific and very detailed norms and standards translated into law on the international and national levels.... A human rights culture, as defined by a multitude of norms and standards, is a way of life, politically, morally and legally, a way of life guided by the human rights framework.”



Source: Shulamith Koenig, People's Movement for Human Rights Education (PDHRE)  
Taken from the Human Rights Education Association listserv discussion on defining a culture of human rights. <http://www.hrea.org>.

6. “A universal culture of human rights” requires that people everywhere must learn this “common language of humanity” and realize it in their daily lives. Eleanor Roosevelt’s appeal for education about the Universal Declaration of Human Rights (UDHR) is no less urgent decades later:

“Where, after all, do universal rights begin? In small places, close to home... Unless these rights have meaning there, they have little meaning anywhere. Without concerned citizen action to uphold them close to home, we shall look in vain for progress in the larger world.

But to uphold their rights, such concerned citizens need first to know them. “Progress in the larger world,” must start with human rights education in just those “small places, close to home.”

Source: Flowers, N. (Ed.) (2002), Human Rights Resource Centre, Topic Book 4: Human Rights Education Handbook: University of Minnesota Available from: <http://www1.umn.edu/humanrts/edumat/hreduseries/hrhandbook/toc.html>.

7. “[T]oday, public outrage over [violations or] injustices, is so apparent that no government would dare say that it is opposed to human rights, paving the way to develop what has become known as a “human rights culture”.

Such a culture is what I call a ‘lived awareness’ of the human rights principles, particularly, the Universal Declaration, but also its progeny.”

UDHR consists of four crucial notions:

- Human dignity – Art. 1
- Negative rights – Arts. 2-21: responsibility of Governments not to interfere with fundamental civil liberties; civil and political rights in particular.
- Positive rights – Primarily Arts. 22-27: responsibility of Governments to intervene with and secure basic rights through promotion and protective measures.
- Solidarity rights – Arts 28-30: Addressing rights to development, self-determination, social justice, peace etc.”

Source: J. Wronka. (1995). Creating a Human Rights Culture Implications for Peace, Peace and Conflict Studies, V 2 N 1 June 1995.



## Definitions of Human Rights Education

### Unit 3 Activity 1

The international community has increasingly expressed consensus on the fundamental contribution of human rights education to the realization of human rights and on developing a common understanding of every person's responsibility in this regard. It is recognized that human rights education contributes to the prevention of violence and conflict, the promotion of equality and sustainable development and participation in decision-making processes within democratic systems.

#### Definition of HRE

Simply stated, human rights education (HRE) is all learning that builds human rights knowledge, skills, attitudes and behaviours. It is a process of empowerment that begins with the individual and branches out to encompass the community at large.

The United Nations plan of action for the second phase (2010-2014) of the World Programme for Human Rights Education provides a more extensive definition of HRE that includes the different elements and provisions on HRE agreed upon by the international community. Human rights education is defined as learning, education, training and information efforts aimed at building a universal culture of human rights. It involves not only learning about human rights and the mechanisms that protect them, but also the acquisition or reinforcement of skills needed to apply human rights in a practical way in daily life, the development of values, attitudes and behaviour which uphold human rights as well as taking action to defend and promote human rights.

Human rights education aims towards developing an understanding of everyone's common responsibility to make human rights a reality in each community and in the society at large. In this sense, it contributes to the long-term prevention of human rights abuses and violent conflicts, the promotion of equality and sustainable development, and the enhancement of participation in decision-making processes within a democratic system.

Human rights education aims to develop the capacity of government officials and institutions to meet their obligation to respect, protect and fulfil the human rights of those under their jurisdiction. Human rights education also aims to empower individuals, i.e., women and men, girls and boys, and their communities to critically analyze their human rights problems and seek out solutions that are consistent with human rights values and standards. Through HRE, therefore, government institutions and individuals are able to become actors of social change aimed towards the effective realization of human rights. The change envisioned would involve, among other things, changes in social structures, attitudes, beliefs, views, values, freedoms and rights, the quality of education, and effective governance. Equality between women and men or gender equality, is also a critical component of social change that HRE must strive to achieve.

Source: Equitas – International Centre for Human Rights Education and the Office of the United Nations High Commissioner for Human Rights. 2011. Evaluating Human Rights Training Activities: A Handbook for Human Rights Educators. Geneva: OHCHR, pp. 9-10.

## Introduction

“The World Conference on Human Rights considers human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace” (Vienna Declaration and Programme of Action, Para. 78).

## Context and definition of human rights education

The international community has increasingly expressed a consensus that human rights education constitutes a fundamental contribution to the realization of human rights. Human rights education aims at developing an understanding of everybody’s common responsibility to make human rights a reality in each community and in the society at large. In this sense, it contributes to the long-term prevention of human rights abuses and violent conflicts, to the promotion of equality and sustainable development and the enhancement of people’s participation in decision-making processes within democratic system, as stated in resolution 2004/71 of the Commission on Human Rights.

Provisions on human rights education have been incorporated in many international instruments, including the Universal Declaration of Human Rights (art. 26), the International Covenant on Economic, Social and Cultural Rights (art. 13), the Convention on the Rights of the Child (art. 29), the Convention on the Elimination of All Forms of Discrimination Against Women (art. 10), the International Convention on the Elimination of All Forms of Racial Discrimination (art. 7) and the Vienna Declaration and Programme of Action (Part I, par. 33-34 and Part II, par. 78 - 82), as well as the Declaration and Programme of Action of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in Durban, South Africa, in 2001 (Declaration, par. 95-97 and Programme of Action, par. 129-139) and the Declaration on Human Rights Education and Training.

In accordance with these instruments, which provide elements of a definition of human rights education as agreed by the international community, human rights education can be defined as education, training and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and moulding of attitudes directed to:

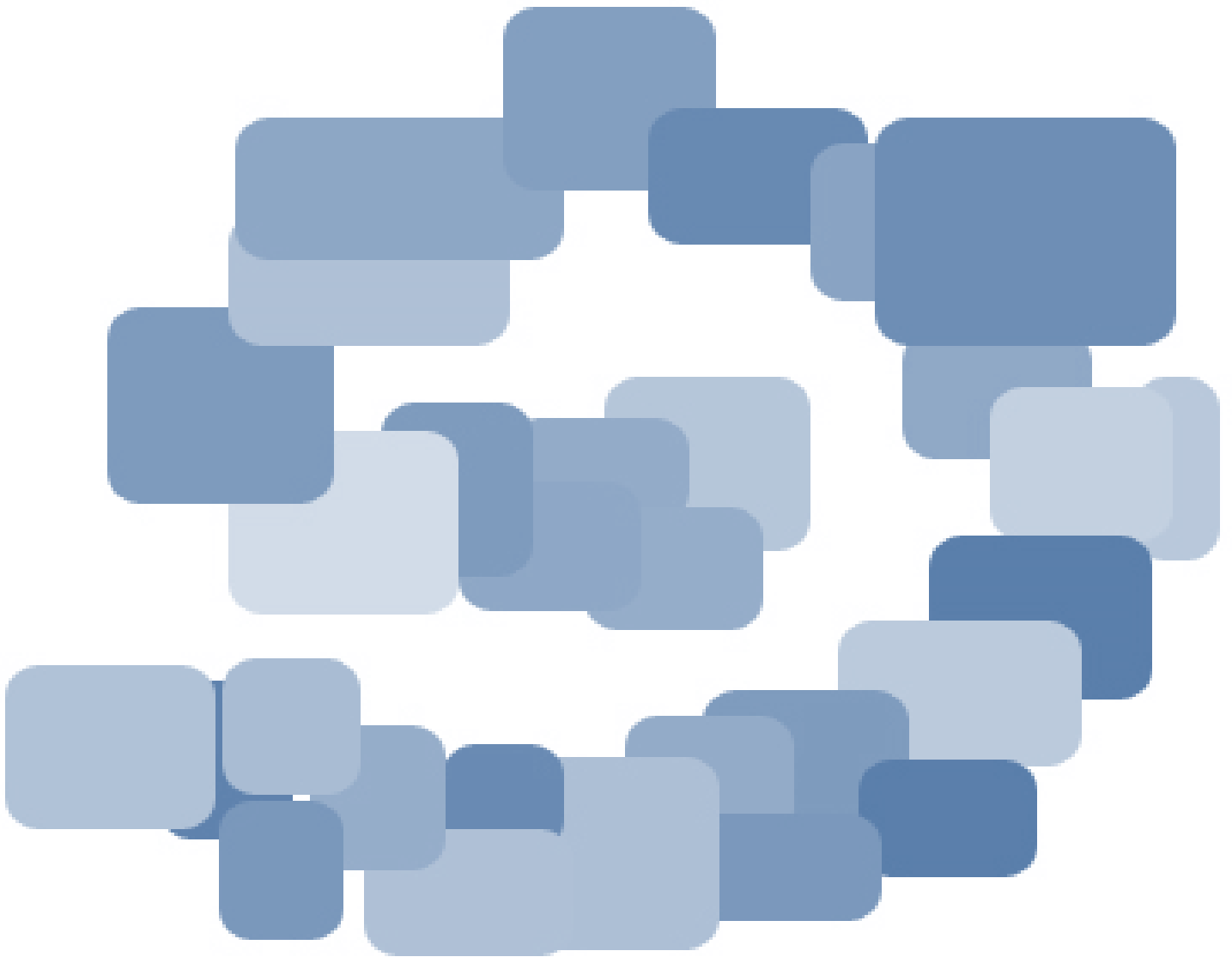
- The strengthening of respect for human rights and fundamental freedoms;
- The full development of the human personality and the sense of its dignity;
- The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;
- The enabling of all persons to participate effectively in a free and democratic society governed by the rule of law;
- The building and maintenance of peace; and
- The promotion of people-centred sustainable development and social justice.

Source: United Nations General Assembly. (2004). Draft Plan of Action for the First Phase (2005-2007) of the Proposed World Programme for Human Rights Education. Retrieved from: [https://web.archive.org/web/20160712163320/http://www.unescobkk.org/fileadmin/user\\_upload/appeal/human\\_rights/plan\\_of\\_action.pdf](https://web.archive.org/web/20160712163320/http://www.unescobkk.org/fileadmin/user_upload/appeal/human_rights/plan_of_action.pdf)



# **Stream 4**

## **Seeking Common Ground**





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## About Stream 4

### 1 ½ Day

The concept of common ground among people includes elements such as shared knowledge, mutual interests, beliefs and assumptions and constitutes the foundation for mutual understanding. Seeking common ground involves looking for and recognizing the sometimes subtle signs of these elements in interactions with others, which are essential for facilitating interpersonal relationships.

To find common ground, each of us must recognize that our personal values system, which is informed by the culture and region from which we come, our many different circles of identity such as gender, class, religious beliefs, and family status as well as our lived experience, influences our world view including our understanding of human rights.

If we are not aware of our own assumptions, we may presume that we can speak on behalf of everyone and, by doing so, infringe on the very people whose rights we wish to defend. If we are unaware of how **diversity** affects human interactions, we may fail both to appreciate its potential richness and anticipate its inherent problems.

As we explored in Stream 3, one of the critical aspects in human rights education should be its ability to promote a culture that encourages dialogue and acknowledgement of diversity in communities.

Only by acknowledging our differences can we find common ground on which to work together for human rights. And only when we perceive human dignity as the foundation of all human rights can we fully understand their universality and interdependence.

Source: Adapted from *Building Common Ground in Conflict: Creating Ground, Not Gaining Ground*. Retrieved from: <http://leadershiptrainingtutorials.com/leadershiptraining/conflict-resolution/building-common-ground-in-conflict-creating-ground-not-gaining-ground/#.WWz5EYjyuUk>

4



## Objectives

By the end of Stream 4, participants should be able to:

- Describe how personal values and deeply held assumptions about "right and wrong" influence the actions and reactions of individuals
- Discuss the relationship between an individual's identity, their perspectives on human rights and their experience as a human rights educator
- Explain the concept of universality of human rights
- Identify effective human rights education strategies for addressing the universality of human rights in their work

**Implementing a Participatory Approach: Strategies and Techniques**

- The Art of Flipcharting
- Group Communication in a "Fishbowl"
- Mini Case Study

4



# Unit 1 Examining Values and Beliefs of Human Rights

The activities in this unit provide participants with the opportunity to acknowledge the **diversity** within themselves and others. Participants will have the opportunity to explore how to deal productively with diversity by examining invisible, as well as obvious, cultural differences and some of the ways diversity affects human interactions. Participants will also explore how their identity can affect or inform their perspectives or actions in different situations.

## Activity 1 Constructing Webs of Connection

 **1 hr**

This activity is divided into three parts.

In **Part A**, you will work individually to determine groups with which you personally identify.

In **Part B**, you will compare this information in a group of four.

In **Part C**, you will repeat this process with the whole group.

**10 min**

### Part A Work Individually

Construct your "Personal Web of Connections" using the diagram provided on the next page.

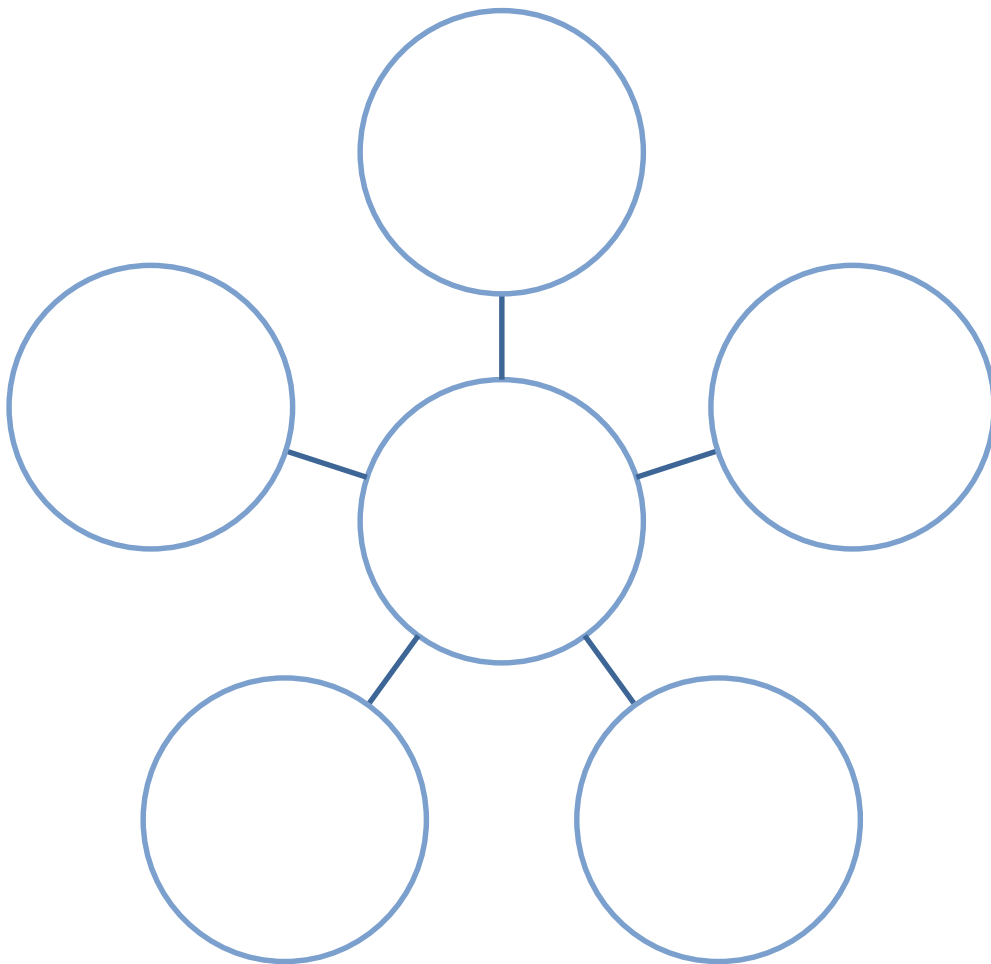
Begin by writing your name in the centre circle.

In the small circles, write the names of 5 groups with which you personally identify with. Refer to the list provided below the Web Diagram to help you. You may add extra circles if you wish.

4

Personal Web of Connections

4



Some types of groups might be related to your:		
religion	hobbies	belief/ideology
ethnicity	community service	profession/occupation
workplace	family role	race
gender	financial status	physical appearance
social status	geographic location	sexual orientation
friendship	education	particular experience
age	political affiliation	state of health
Source: Style, E.J. (1995). In Our Own Hands: Diversity Literacy. The New Jersey Project Journal, Fall 1995. Adapted with permission.		



**20 min****Part B Work in a Group**

Take turns describing your Web Diagram to the members of your group. You should address the questions below:

1. Was there a time when you were very proud to be a member of a certain group (circle)?
2. Was there a time when you felt marginalized or discriminated against because you belonged to a certain group (circle)?
3. What is one thing you wish people would never say about one of your groups?
4. Can you think of factors within yourself or your society that might lead you to discriminate against others? To what extent are these factors within your control? To what extent are they embedded in society?

Ensure that you share a similar understanding of the meaning of the group you have in common.

You may also want to alter the name of a group that you have in common so that the names are the same.

Sharing your feelings about a group or groups you do not relate to may help clarify any assumptions you may have or had about them.

**4****30 min****Part C Large Group Discussion  
(Whole-Group Web of Connections)**

Together with your facilitator, you will now explore what you have discovered about your similarities and differences by constructing a Web Diagram for the whole group.

You will address the following questions:

1. Which were the most commonly shared circles in your group of four?
2. Were there any circles with only two names?
3. What needs to happen in order to change discriminatory behaviour in society and in yourself, e.g., behaviour towards people living with HIV/AIDS?



## More about...

## Personal Identities and Our Experience of Human Rights

“One identity does not rule out other identities. In a study of British teachers' personal and professional identities from black and ethnic minority communities, one individual recounts her experiences and identity as a Muslim, particularly as a black Muslim woman. At other times she refers to the experience of growing up bilingual in Britain. At different times she stresses her role as a mother. At others, she discusses what it means to her to have a management role in the education service. Although sometimes these roles and identities appear conflicting and contradictory, they are not exclusive of each other. It is not a question of either/or but of both/and.

Individuals need to be confident about their own identities before they can support others. This requires the development of certain values, skills, and attitudes, including, in particular, listening skills and empathy. As we recognize that individuals may develop multiple identities and that the ability to make choices about identities is one of the purposes of education, so we also recognize that multiple identities are the norm rather than the exception. Only those who are self-confident in their own identity can celebrate all the groups they can associate themselves to.

There are close links between identities and the experience of human rights and citizenship. [We] are unlikely to be able to work effectively towards human rights and social justice in schools without basic knowledge of human rights principles. Such knowledge provides [us] with a starting point for teaching about justice and equality without undermining the identities of [our] students.” Moreover, HRE promotes values that encourage respect for diversity and inclusiveness of all people, regardless of their personal identities.

**Gender Identity, Gender Roles and Sexual Orientation**

Gender is one of the most fundamental and cross-cutting aspects of an individual's identity. Gender is understood as the socially-constructed sets of roles and responsibilities assigned to different sexes, which traditionally include only the biological categories of males and females.

Because it is socially constructed, gender identity is cultural, fluid and it evolves over time. For the same reasons, **gender identity** is not limited by the man-woman binary. Rather, it is a **continuum** and it is communicated through a range of expressions.

Gender identity is expressed through styles of behaviour and expression – such as body language, dress, interests, ways of moving, hairstyle, etc. – which taken together constitute a **gender role**. Gender identity is related to, but different from gender role. For example, a person can identify as a woman, but style her hair in a way that is typical of men.



**More about... Personal Identities**

**Sexual orientation** refers to an individual's preference with respect to romantic attraction – either to people of the same sex, of a different sex, both or neither. Like gender identity, sexual orientation is a fundamental dimension of personal identity

Together, gender identity, gender roles and sexual orientation are key components of a person's core identity. They are independent yet **intersecting** facets of a person's identity and play a large part in a person's experience of human rights. Because these core dimensions of identity are complex and commonly misunderstood, they often become the source of discrimination, marginalization, exclusion and the violation of basic human rights. Given this reality, it is important to see the value in diversity and to foster **inclusive** spaces where the rights of all individuals are respected, regardless of their identity.

Sources: Kama, L., & Simporé S. (2018). Rapport d'enquête sur les expressions de genre non-binaires en Afrique de l'Ouest - Réalités d'hier et mutations d'aujourd'hui.

Osler, A., & Starkey, H. (1996). Teacher Education and Human Rights: Ethnic Minority Teachers, Citizenship and Identity. London, David Fulton.

Butler, D. et al. (2011). The Gender Spectrum: What Educators Need to Know. Pride Education Network

End of Activity ■

4

## Activity 2 Analyzing the Webs of Connections

 **45 min**

### Large Group Discussion

Reflecting on the experience of the activity, consider the web your group has created by addressing some of the questions below.

*Implementing a Participatory Approach:*  
The Art of Flipcharting p.4-34

1. Were you surprised by the results of this activity? Were you uncomfortable or disappointed to find yourself in a "common" group or "unique" group?
2. Were there moments that some identities did not fit with the traditional or standard categories we use to describe different groups? (e.g., person of mixed ethnicity, transgendered person, person of non-traditional religious beliefs)
3. Why do we identify with certain groups and not with others? Do we tend to identify with groups that are not in a marginal position?
4. What would be the advantages or disadvantages to this program if almost everyone belonged to the same groups? If most groups contained only one or two names?
5. How do you feel your identity is reflected in your role as a human rights educator?
6. As human rights educators, how do we encourage respect for diversity and inclusiveness of all people regardless of their personal identities in our work?

**End of Activity** ■

## Unit 2 Human Dignity

The activities and discussions in this unit will help to clarify personal and cultural values and examine them in relation to the theme of human dignity.

### Activity 1 Personally Held Beliefs and Discrimination

 **40 min**

This activity is divided into two parts.

In **Part A**, you will respond to statements related to your personal attitudes towards gender equality issues.

In **Part B**, you will discuss your answers with the group.

**5 min**

#### Part A Work Individually

Fill in the table on the following page according to the instructions provided. Remember to record your first reaction and not spend time reflecting on your responses.

**35 min**

#### Part B Large Group Discussion

Your facilitator will review each statement with the group. Reflect on what your responses reveal about your own concept of human rights, diversity and gender equality issues.

4

## Statements Regarding Personal Attitudes towards Diversity and Gender Equality Issues

The statements below reflect some typical views held by individuals on diversity and gender equality. The facilitator will read each statement and you will move along the continuum. Please base your responses on your immediate feeling as you hear each statement. This is the best way to determine your personal feelings.

Statements	Agree	Disagree	Comments
a. Only women are discriminated against because of their sex.			
b. People living with disabilities cannot lead a productive and fulfilled life.			
c. The roles and relationships of women and men in a given society should not be interfered with by people from outside that society.			
d. Youth are excluded from decision making in the community because they do not have enough experience to contribute			
e. Ethnic background can affect an individual's chances for an employment opportunity			
f. Custom and tradition perpetuate discrimination against the LGBTI people			
g. An individual can hold any religious or non-religious beliefs, so long as they do not interfere with another person's rights			
h. Strong loyalty to tribalism leads to discrimination and stereotyping of other communities			
i. If people living in poor conditions work harder, they could improve their standard of living			
j. Women living with disabilities face similar challenges as men living with disabilities in getting jobs			
k. All persons who have reached the age of maturity (including women, men and LGBTI people) should have easy access to protection from sexually transmitted diseases and unplanned pregnancy			

End of Activity ■

## Activity 2 The Fatal River Story

 **55 min**

This activity is divided into three parts.

In Part A, you will read The Fatal River Story and individually answer some questions.

In Part B, you will work with a partner answering questions, which will require you two to reach a consensus.

Finally, in Part C, you will address the discussion questions with the entire group.

**10 min**

### Part A Work Individually Your Personal Assessment of the Characters

Read The Fatal River Story found on p. 4-19.

Determine:

- Who are the most and least honourable characters? Why?
- Who are the most and least powerful characters? Why?

Indicate your answers by filling in “Section 1 – Personal Assessment” of the chart Assessment of the Characters in The Fatal River Story on p.4-20.

**20 min**

### Part B Work With a Partner Finding Consensus

Together with a partner, you will review and answer the questions on the chart “Section 2 – Consensus of Two” on p.4-21. You and your partner will need to reach a consensus and record your answers in the chart.

Remember: Only what you and your partner agree upon can be recorded in the chart.

**25 min**

### Part C Large Group Discussion

1. Discuss the experience of reaching consensus. Some questions are provided below to help you.
  - Did anyone find that they changed their minds as a result of discussion? Why?

4

- Were any groups of two unable to reach consensus? What factors prevented consensus?
  - What were the principal shared values that shaped consensus?
  - What were the principal differences of opinion that made consensus difficult or impossible?
2. Discuss the gender dimension of the story.
- Would you change your opinion about who is honourable or powerful in the story if Leit were a man and Han and Roni were women? If yes, why?
  - Do terms like justice, honesty, power, or honour have different meanings when applied to men or women? Refer to the box **More about... Power Structures and Gender Relations** on p.4-22.
3. Discuss how the differing assessments or value judgments that resulted from the discussions of the characters in "The Fatal River Story" and the issue of universality are closely connected.
- Can concepts like human dignity and integrity serve to resolve conflicting value judgments?
  - Can human rights be truly universal when such differing values exist?

### Case Study - The Fatal River Story

Once upon a time, a young woman named Leit and a young man named Han lived on either side of a great river that ran wide and swift and deep. They met when their villages came together for fairs and festivals, and soon they fell deeply in love and promised themselves to each other in marriage.

One night Leit received a message from Han's family "Come at once. Han is gravely ill and may not live. He is asking for you". However, that same night a terrible storm washed away the bridge that connected the two villages so that Leit could not cross.

Greatly upset, Leit went to ask Roni, who owned the only power boat in her village, to carry her across the river. He agreed but only on one condition: she must go to bed with him. She angrily refused.

Leit went to her friend Anik to explain her dilemma, but Anik did not want to be involved in her dilemma and would not offer her advice.

Desperate to reach Han, Leit felt her only choice was to accept Roni's terms. She fulfilled her part of the bargain with Roni, who then delivered her safely on the opposite shore that very night.

When Leit finally reached Han, she found his condition had greatly improved, and in a few days she was able to tell him about the hardships she experienced to reach him. When Han heard what Leit had done, he cast her aside, declaring he would never marry such a woman.

Heartbroken Leit returned to her village. She turned to her older brother Raon with the story, and in anger he gathered a group of her male cousins. They laid a trap for Han and beat him severely.

When she heard about the beating, Leit laughed.

Source: Adapted from versions of the story developed by: The American Arbitration Association and the Canadian Institute for Conflict Resolution).

**Assessment of the Characters in the "Fatal River Story"**

SECTION 1 - Personal Assessment		
Who in your opinion is:	Character's Name	Reason(s)
The most honourable character in this story? Why?		
The least honourable character in this story? Why?		
The most powerful character in this story? Why?		
The least powerful character in this story? Why?		

4



SECTION 2 - Consensus of Two			
Questions	Agree?	Character's Name	Reason(s)
Do you and your partner agree on who is the most honourable character? If yes, name the character and give the reasons for your choice. If not, please explain why.	Yes <input type="checkbox"/> No <input type="checkbox"/>		
Do you and your partner agree on who is the least honourable character? If yes, name the character and give the reasons for your choice. If not, please explain why.	Yes <input type="checkbox"/> No <input type="checkbox"/>		
Do you and your partner agree on who is the most powerful character? If yes, name the character and give the reasons for your choice. If not, please explain why.	Yes <input type="checkbox"/> No <input type="checkbox"/>		
Do you and your partner agree on who is the least powerful character? If yes, name the character and give the reasons for your choice. If not, please explain why.	Yes <input type="checkbox"/> No <input type="checkbox"/>		

End of Activity ■



## More about...

## Power Structures and Gender Relations

“Patriarchal social structures and institutions are sustained and strengthened by value-systems and cultural norms maintaining the notion of women's inferiority. Every culture has its examples of customs which reflect the lower value placed on women.

In many ways, patriarchal norms make women powerless convincing them of their own inferiority to men; by demanding that they conform to certain stereotyped ‘appropriate’ roles and behaviour. These different forms of control often strengthen each other, resulting in the exclusion and marginalization of women from social, economic and political processes. Women's subordination is reflected both in women's socio-economic condition (like their levels of health, income and education), as well as in their position, or degree of autonomy and control over their own lives”.

“Recent years have seen notable progress on issues of gender and human rights in standard-setting [...]. Some international and regional human rights bodies now go beyond just including ‘women’ in a list of ‘vulnerable’ groups, and have begun to incorporate women’s experiences and perspectives into recommendations for structural changes needed to bring about full enjoyment of human rights by women and girls. In addition, recent years have seen the human rights of lesbian, gay, bisexual, transgender, and intersex people being taken up beyond the first human rights bodies that addressed them, and developments have taken place in standard-setting.

Despite this progress, many challenges remain. Violence against women continues at a staggering rate. Gender-based discrimination persists in the workplace, housing, education, disaster relief, health care, and countless other areas. Access to justice continues to be hindered by a range of obstacles. Religion, tradition, and culture continue to be used as a shield for violating women’s rights. Same-sex conduct is still criminalized in scores of countries, and it carries the death penalty in eight states. The traditional human rights law paradigm, with its focus on the state, may be obsolete in dealing with human rights abuses by such diverse non-state actors as powerful militias and global corporations. [There are] opportunities and challenges to come for international human rights advocacy and gender issues.” (Farrior, 2009)


Source: Farrior, S. (2009). Journal of Human Rights Practice. Human Rights Advocacy on Gender Issues: Challenges and Opportunities, Oxford University Press. Vol 1 | Number 1 | March 2009 | pp. 83–100

Koester, D. (2015). Gender and Power. Developmental Leadership Program.

Retrieved from:

<https://web.archive.org/web/20181123111828/http://publications.dlprog.org/Gender&Power.pdf>

## Activity 3 Exploring Universality of Human Rights and Diversity

 **1 hr 15 min**

An “all or nothing” view has dominated the debate on universality of human rights.

The position in favor of universality disregards culture and uses “universalist” concepts from existing international standards, or norms and values that are shared globally.

The other position adheres to the idea that specific cultural practices guide moral behaviour and objects to universality because it does not take into account different cultures and political systems.

A middle ground is proposed by Abdullahi An-Na’im, known for his studies on this issue. He proposes the use of effective strategies to accommodate **diversity** in the realization of human rights. He maintains that the universality of human rights should be seen as the product of a process rather than as an established “given” concept.

Sources: Falk, R. in Ravindran, D.J. Human Rights Praxis: A Resource Book for Study, Action and Reflection. Asian Forum for Human Rights and Development, Bangkok, Thailand, 1998.

Introduction: "Area Expressions" and the Universality of Human Rights: Mediating a Contingent Relationship, in David P. Forsythe and Patrice C. MacMahon, editors Human Rights and Diversity: Area Studies Revisited, University of Nebraska Press: Lincoln, 2003, pp. 1-21. Retrieved from: <https://web.archive.org/web/20050521071844/http://people.law.emory.edu/~abduh46/pdfiles/area.pdf>

To prepare for the group discussion, it is important to reflect on our understanding of some key concepts underlying this issue.

This activity is divided into 2 parts.

In **Part A**, you will reflect on your understanding of culture, identity, diversity, and universality.

In **Part B**, you will discuss your ideas and opinions as a group.

4

**15 min**

**Part A Work Individually**

1. Take a few minutes to write down your understanding of the following concepts:

**Concepts:**

1. Culture

2. Identity

3. Diversity

4. Universality

4

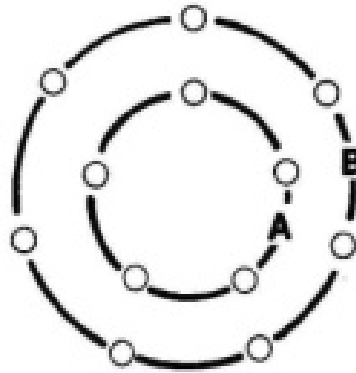
30 min

**Part B Fish Bowl Discussion**

*Implementing  
a Participatory  
Approach:  
Fishbowl  
(p.4-36)*

You will discuss your ideas and opinions as a group using the “fishbowl” technique for group communication.

Five to six participants will arrange their seats in an inner circle (Group A). The remaining participants will arrange their seats in an outer circle (Group B).



4

**Group A:** What is your understanding of universality of human rights? Why is it important?

**Group B:** What are some potential challenges that might arise in your community with regards to universality of human rights? How would you address these challenges?

1. For 15 minutes, **Group A** will discuss their understanding of universality of human rights and why is it important. During this time, **Group B** will listen and take notes on both the content and process of the discussion.
2. For 15 minutes, **Group B** will comment on **Group A**'s discussion and will discuss potential challenges that might arise in their communities with regards to universality of human rights.

30 min

**Part C Large Group Discussion**

Your facilitator will synthesize the points brought up in both discussions that took place in Part B and will review the information in the box “Universality of Human rights – Key Ideas and Terms” on page 4-26.

**End of Activity** ■



## More about...

## Universality of Human Rights – Key Ideas and Terms

**Comment on the universalist-relativist debate**

One of the intense debates in the human rights movement involves the ‘universal or relative’ character of human rights. The contest between universality and relativism is a longstanding one.

The supporters of universality claim that international human rights like equal protection or physical security or freedom of speech, religion and association are and must be the same everywhere. This applies at least to the substance of rights, for even universalists must concede that many basic rights (such as the right to fair criminal trial) allow for culturally influenced forms of implementation or realization (i.e., not all states are required to use the jury in its Anglo-American form).

Some advocates of cultural relativism claim that rights and rules about morality are encoded in a cultural context and as a result depend on this cultural context. The term ‘culture’ is often used in a broad sense that may go beyond indigenous traditions and customary practices to include political and religious ideologies and institutional structures. Therefore, the notions of right (and wrong) and moral rules necessarily differ throughout the world because the cultures in which these notions exist also differ.

But the strong relativist position goes beyond arguing that there is an impressive diversity. It attaches an important consequence to this diversity, that is, that no idea of right can be found or agreed upon across cultures and therefore that no one culture (whether or not with the pretext of enforcing international human rights) is justified in attempting to impose on others what must be understood as its own ideas. In this strong form, cultural relativism necessarily contradicts a basic premise of the human rights movement.

Sources:

Steiner, H., & Alston, P. (1996). International Human Rights in Context, p.192-193

Lakatos, I. (2018). Thoughts on Universalism versus Cultural Relativism with Special Attention to Women’s Rights. Pécs Journal of International and European Law – 2018/I

**On the universality of human rights**

The field of human rights is a normative field of study seeking to define and apply standards of justice to human affairs. Both as the subject of research and education, and as an arena for political debate and social action, human rights are thus determined by values. By values we mean concepts of what is good and worth striving for. The fundamental values that inform human rights, we claim, are universal. They are concepts of good that can be found in one form or another in most ethical and religious traditions. They are, as well, an integrated holistic system of ethical standards for all human relations, interrelated normative concepts that inform most notions of a good society, and an inspiration for much of the best reconstructionist education.

(from Betty Reardon's “Teaching for Human Dignity”, p. 5)

## More about... Universality of Human Rights

### On the relation of human rights to human dignity

Human dignity and integrity are the symbiotic concepts at the centre of the ethical system comprising the social values that are the essence of human rights. Within this approach, dignity is defined as the fundamental innate worth of the human person. A good society honours the dignity of all persons and expects all its members to respect the dignity of others. Integrity refers to the wholeness of the physical, mental, aesthetic, and spiritual facets of the person. The good society provides for the expression and development of the multiple facets of the person and holds them to be inviolable. Good societies are built on the active recognition of individual and group rights and the fulfillment of individual and social responsibility.

(from Betty Reardon's "Teaching for Human Dignity," p. 5)

### On cultural relativism

The appreciation of our own ethnocentricity should lead us to respect the ethnocentricity of others. Enlightened ethnocentricity would therefore concede the right of others to be "different," whether as members of another society or as individuals within the same society. This perspective would uphold the equal human value and dignity of members of other societies and of dissidents within society. In sociological terms this orientation is commonly known as cultural relativism, that is to say, the acknowledgment of equal validity of diverse patterns of life. It stresses "the dignity inherent in every body of custom, and the need for tolerance of conventions though they may differ from one's own."

(from Abdullahi Ahmed An-Na'im's "Toward a Cross Cultural Approach to Defining International Standards of Human Rights")

### On a holistic approach to human rights

A holistic approach [to human rights] is consistent with the principles of ecological or whole system thinking that are emerging as the paradigm most appropriate to the formation of planetary citizens. As applied to human rights education, holism interprets all rights and entitlements as interrelated and interdependent components of one central, generative principle: human dignity.

Indeed, recent feminist scholarship argues for a holistic approach to human rights that maintains that all human rights are integral one to the other, and cannot be separated or prioritized, as had been the practice in the industrialized nations of East and West.

This argument was validated by the conclusions of the United Nations Human Rights Conference of 1993 that declared human rights to be universal and indivisible. Economic rights do not have priority over political rights nor political over economic rights as it has been argued by East and West respectively throughout the Cold War. Feminist scholars such as Riane Eisler and Charlotte Bunch argue that the standards of the public and private spheres should be informed by a fundamental respect for the dignity of all human beings.



### More about... Universality of Human Rights

The feminist argument asserts that the separation between private and public morality, as well as between the ethics applied to one's own group and those used in dealing with others, are a major cause of the violation of rights of ethnic minorities, women, and adversaries. Such an argument provides further rationale for a comprehensive conceptual approach devised to illuminate principles of human dignity.

(from Betty Reardon's Teaching for Human Dignity, p. 2)

## 4

### Activity 4 HRE Strategies for Addressing Universality of Human Rights

 **1 hr 15 min**

*Implementing  
a Participatory  
Approach:  
Mini-Case  
Study  
(p.4-37)*

Promoting universal human rights values and principles, particularly when dealing with culturally sensitive issues, is a major challenge for human rights educators. In this activity you will reflect on some of these challenges and identify possible strategies to address them.

This activity is divided into two parts.

In **Part A**, you will work in small groups to identify human rights education strategies for addressing the universality of human rights in practical situations.

In **Part B**, you will present the results of your group's discussions and discuss some of your ideas with the larger group.

**25 min**

#### Part A Group Work

1. Together with the members of your group read and discuss the case study assigned to your group.
2. Then address the questions provided, drawing from reflections from the presentation as well as the experience of the members of your group.



**50 min****Part B Large Group Discussion**

Each group will present their HRE strategies for promoting universality of human rights in the context of the case study assigned to their group.

The facilitator will then lead a large group discussion using the questions provided below:

1. Was it easy to come up with HRE strategies to promote the universality of human rights in your case study? What challenges did you face?
2. Can you provide examples that illustrate how human rights educators can promote respect for human rights without compromising respect for cultural diversity?
3. How can rights be enjoyed differently by people of different genders, and remain universal?
4. How helpful have the reflections on the universality of human rights been? Why do you think it's important for us to reflect on the universality of human rights in the EAHRP?

**4**

## Human Rights Education and Cultural Relativism Mini Case Studies

### Case Study 1: Education for Girls versus the Role of Tradition

In the village of Tula, girls older than age 13 rarely attend school. Some parents forbid them to attend; others simply do not encourage their girls. Fewer than 10% of the graduates from secondary school in Tula are girls. Only one girl ever attended university, and when she came back to the village, no man would consider marrying her as it was assumed that she had lost her virginity while in the city. Girls in Tula are expected to marry young, to stay at home, and to bear many children – particularly sons.

You are a human rights educator working in the Tula community on children's rights.

- The right to education is a universal human right enshrined in the UDHR. What would your approach be to promoting the right to education for girls in Tula while showing respect for Tula cultural customs? What are some of the challenges you might face? How would you address them?

Source: Adapted from Mertus, Julie A & Nancy Flowers (2008) Local Action, Social Change. A Handbook on Women's Human Rights, Paradigm Publishers, London. P.249-250.

### Case Study 2: Intersectional discrimination

Chaweza is a former trader and a single mother with four children. Chaweza lives in Koweni village in a region that is recovering from the effects of violence between two neighboring communities over farm land and pasture. During the conflict, Chaweza suffered serious injuries which left her unable to walk and bound to a wheelchair.

Now she faces several accessibility issues, including access to the health clinic and access to clean water, both of which are several kilometers away. Chaweza has to seek assistance from well-wishers or her children to assist her in day-to-day life. The Malesen community where Chaweza belongs to believes that a person with a disability cannot participate in or lead community affairs, as they are too weak and fragile.

You are a human rights educator working in the Malesen community on disability rights.

- The right to equality and non-discrimination are universal human rights enshrined in the UDHR. How would you approach the issue of intersectional discrimination? What are some challenges you might face? How might you address them?

### Case Study 3: Rights and religious freedom

In the constituency of Starehe, 90 % of the population is predominantly Muslim, 3 % Christian and the rest indigenous religions. The national government favors the Christian community, and believes that unemployed, Muslim youths from Starehe are joining a rebel group from a neighboring country to gain income and rein terror in the country.

The local Muslim council blames the national security forces for associating their faith with the rebel group when security forces start indiscriminately arresting young jobless men for interrogation. The government has now demanded that Muslim youths from Starehe provide more paperwork to prove their citizenship when applying for identification. The Christian fellowship association in the city supports the government's move and believes it would help secure the region and revive the tourism industry.

You are a human rights educator working to promote equality, non-discrimination and religious freedom.

- The right to religious freedom is a universal human right enshrined in the UDHR. What would your approach be to promoting non-discrimination and religious freedom? What are some challenges you might face? How might you address them?

End of Activity ■



### More about...

## The Convention on the Rights of Persons with Disabilities

The Convention on the Rights of Persons with Disabilities and its Optional Protocol was adopted on 13 December 2006 at the United Nations Headquarters in New York, and was opened for signature on 30 March 2007. There were 82 signatories to the Convention, 44 signatories to the Optional Protocol, and 1 ratification of the Convention.

The Convention on the Rights of Persons with Disabilities (CRPD) is intended as a human rights instrument with an explicit, social development dimension. It adopts a broad categorization of persons with disabilities and reaffirms that all persons with all types of disabilities must enjoy all human rights and fundamental freedoms.

It clarifies and qualifies how all categories of rights apply to persons with disabilities and identifies areas where adaptations have to be made for persons with disabilities to effectively exercise their rights and areas where their rights have been violated, and where protection of rights must be reinforced. Below is a summary of the articles:

Articles 1-4 provide the purpose, definitions, general principles and obligations

5. Right to equality and non-discrimination
6. Right of disabled women and girls to equality
7. Right of disabled children to equality
8. Government obligation to raise awareness that disabled people have the same rights as everyone else and to promote what disabled people can do
9. Right to access all aspects of society on an equal basis with others
10. Right to life
11. Right to protection in humanitarian emergencies and natural disasters
12. Right to equality before the law
13. Right to access justice
14. Right to liberty and security of person
15. Freedom from torture or degrading treatment
16. Freedom from exploitation, violence and abuse
17. Right to respect for physical and mental integrity on an equal basis with others
18. Right to liberty of movement and nationality
19. Right to live independently and be included in the community
20. Right to personal mobility
21. Freedom of expression and opinion, and access to information
22. Right to privacy
23. Right to marriage and family
24. Right to education
25. Right to health
26. Right to social and health services
27. Right to work and employment
28. Right to adequate living standards
29. Right to participate in politics and public life
30. Right to participate in cultural life, recreation, leisure and sport



**More about... The Convention on the Rights of Persons with Disabilities**

For the full version of the Convention on the Rights of People with disabilities:  
<http://www.ohchr.org/EN/HRBodies/CRPD/Pages/ConventionRightsPersonsWithDisabilities.aspx>

## End of Stream Evaluation/Debriefing

 **30 min**

After completing the End of Stream Evaluation, reflect as a group on your learning in relation to your work. Some suggested questions are provided below.

- Which issues discussed in this Stream do you feel are most relevant for your work and the work of your organization?
- From the reflections you had during this Stream, how can you address conflicting perspectives regarding gender in your human rights education work?
- Which techniques and methodologies did you find effective in presenting the human rights education concepts in this Stream and how do these concepts can be applied to your human rights education work?

4

# Implementing a Participatory Approach: Strategies and Techniques

- “The Art of Flipcharting”  
page 4-34
- Group Communication in a  
“Fishbowl”  
page 4-36
- Mini Case Study  
page 4-37

4

## The Art of Flipcharting

### Unit 1 Activity 2

Flipcharts, also referred to as newsprint, are essential tools for the trainer/facilitator and the participant group. It is even said to be one of a trainer's three MAIN tools (flipchart, felt markers, masking tape)!

Uses of flipcharts:

- To record information from group discussions and presentations.
- To encourage participation by providing an opportunity for participants to display their work before the entire group.
- To display information that participants will need to refer to throughout the training session. E.g., key terms and definitions, program objectives.
- To record progress. By posting the flipcharts in sequence the facilitator provides everyone with a record of what has been accomplished.
- To present information prepared by the facilitator before the session. (These should be kept to a minimum since used in this way flipcharts become didactic rather than participatory tools.)

#### Where to Stand:

- Don't talk to the flipchart. Write, then turn around and continue interacting with participants.
- Don't block the view. If people can't see, move the flipchart or suggest participants relocate to where they can see.
- Pace yourself by letting participants have time to read, reflect, take notes and comment.
- Walk around the room to see your own work, self-assessment is very helpful.

#### Prepared Sheets:

- Prepare charts, models, lists, diagrams, and/or sheets of information in advance. If you will use them repeatedly in your trainings, consider having them laminated.
- Reveal these sheets only as you need to share them.

#### Recording Techniques:

- Abbreviate/condense/summarize information.
- Print in block letters, over 1 inch tall or larger.

- Write a maximum of 8-12 lines per sheet.
- Write headings.
- Colour code your work.
- Ask if everyone can read it.

### Display Techniques:

- Make sure flipcharts are above table height when placing them on the wall.
- Organize the placement of flipcharts on the wall for easy reference.

Source: Eitington, J.E. (1996) *The Winning Trainer*, 3rd Ed. Houston: Texas, Gulf Publishing Company.

Source: Renner, P. (1999). *The Art of Teaching Adults*. Vancouver: Training Associates.

Implementing the participatory approach... with Flipcharting		
Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
The flipchart is a very effective medium to capture, in writing or in other visual forms, the participants' experience. The process lends itself to a participatory approach because it happens in real time and serves as a three-dimensional register of the reflection.	Flipcharts allow for permanent visual reminders of reflections, analysis and conclusions. Not only do they visually accompany a reflection as it occurs, but it can also be kept within the visual realm of a learning space for future reference. As such, participants can refer to them throughout the training and build on previous reflections.	Flipcharts force conciseness. Critical reflections are more actionable when they are framed as concise and clear statements.



## Group Communication in a “Fishbowl”

### Unit 2 Activity 3

The “Fishbowl” is a training technique that allows one group of participants on the “outside” to observe the discussions or activities of another group that is on the “inside”. Participants are divided into 2 groups, a smaller group and a larger group. The groups are then arranged into concentric circles. The small group in the inner circle, will perform an observable task, e.g., do a role-play or have a discussion. As the name “Fishbowl” suggests, participants in the outer circle, can observe what is happening in the inner circle, and discuss what they see. Participants, then change places.

While a shortened version of this technique is presented here, the process can continue with groups trading places for one or two rounds in order to encourage a greater exchange of information and experiences. This technique has many uses: to resolve problems, to generate divergent views, for improving inter-group communication and relations, as well as evaluating a training event. Remember to keep the groups small to give everybody a chance to contribute. If the total group is large, you may choose to run two to four “fishbowls” simultaneously.

Source: Eitington, J.E. (1996). *The Winning Trainer*, 3rd ed. Houston: Texas. Gulf Publishing Company.

#### Implementing the participatory approach... with a fish bowl

Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Participants in the inner circle express their position or opinion on a given issue, drawing on their lived experience of the issue.	Participants in the outer circle listen and critically reflect on what they hear and observe from participants in the inner circle.	The format for the exchange of information, experiences and views of all participants enables the development of effective solutions and strategies to address the issue in question.



## Mini-Case Study

### Unit 2 Activity 4

A mini-case study is a very useful technique for enabling learners to apply concepts and ideas from theory to real life situations. Typically, a mini-case study describes a sequence of events or presents an issue or problem that requires a decision or a course of action.

Essential characteristics of the mini-case study are that:

- Only the key facts are presented
- Discussions are very focused and brief
- They are easy to develop and not too time consuming to do during a training session

A mini-case study is a short version of a case study. For more on Case Studies, see the **Implementing a Participatory Approach** section at the end of Stream 6.

4

#### Implementing the participatory approach... with Mini Case Studies

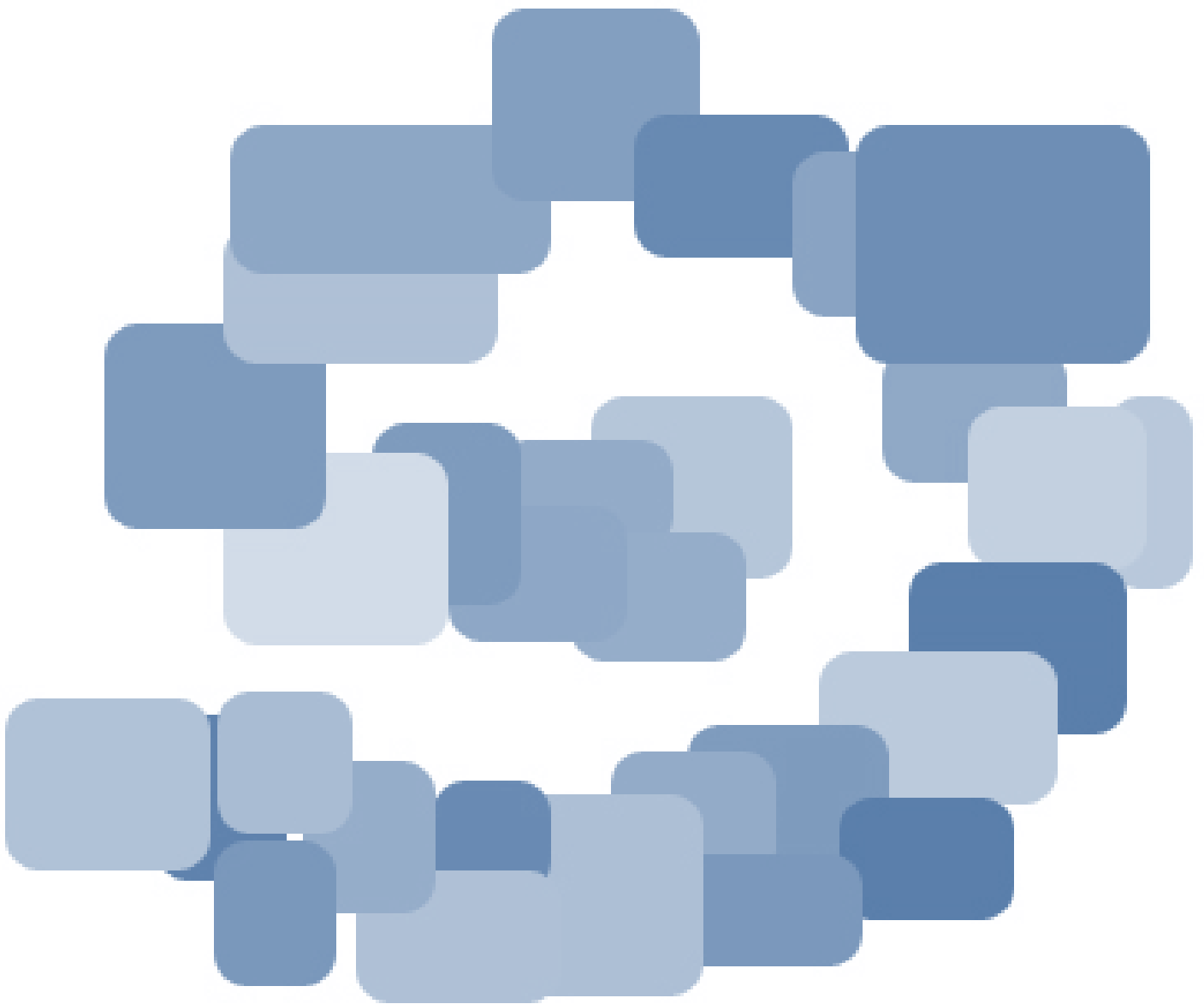
Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Mini-case studies require participants to apply their knowledge and experience to a real or fictitious problem or situation.	Participants reflect on and analyze the situation presented in the mini-case study in order to come up with solutions.	Mini-case studies are opportunities for participants to apply critical analysis to a problem, work on their ability to make decisions together and develop courses of action. This process can stimulate participants to apply this thinking to actions in their own work.





# **Stream 5**

## **A Human Rights-Based Approach**





## Contents

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## About Stream 5

### ½ Day

Human rights education is one of a number of potential actions to address the current human rights situation in a particular country or community, which can lead to the desired social change. Therefore, we must be aware of other human rights and human rights education work that is taking place so that we can better evaluate the contribution of our particular activities to the process of nurturing a culture of human rights.

Stream 5 introduces participants to a systems approach to examining human rights education efforts. This approach assists with situating a human rights education event within a broader context to increase the quality and effectiveness of HRE work.

In Stream 5 we will also explore how integrating human rights principles and values into actions (i.e., adopting a human rights-based approach) undertaken by governments, civil society and communities can help ensure these actions lead to positive social change and make a culture of human rights a reality in our societies.

**5**





## Objectives

By the end of Stream 5, participants should be able to:

- Describe their human rights education work through a systems approach
- Explain the main elements of a human rights-based approach
- Identify how the elements of a human rights-based approach can be applied to their work

Implementing a  
Participatory  
Approach:  
Strategies and  
Techniques

- Buzz Group

5



# Unit 1 Actions for Change

The aim of this unit is to explore how the integration of human rights principles and values can help ensure that actions undertaken by governments, civil society, and communities lead to positive social change.

## Activity 1 The Systems Approach

 **50 min**

The realization of a “culture of human rights” is the goal of all human rights work. Examining our human rights work, and in particular our human rights education efforts, through a systems approach can significantly increase the quality and effectiveness of our work as well as the efficient use of resources. It can also give us an appreciation of the challenges involved in assessing its contribution to social change that is in line with human rights values. Human Rights Education (HRE) is one of a number of potential actions to address the current human rights situation in a particular country or community that can lead to desired socio change.

In this activity you will examine human rights work and in particular HRE through a systems approach. A systems approach involves situating a HRE event within a broader context which includes:

- Your organization’s HRE work on a particular issue
- Your organization’s overall HRE and human rights work
- Human rights work on the same issue, being carried out by other actors in your society (e.g., other NGOs, government institutions)
- Human rights work on the same issue, being carried out by the broader international community
- The global human rights environment which may be favourable or limiting towards the advancement a particular human rights issue

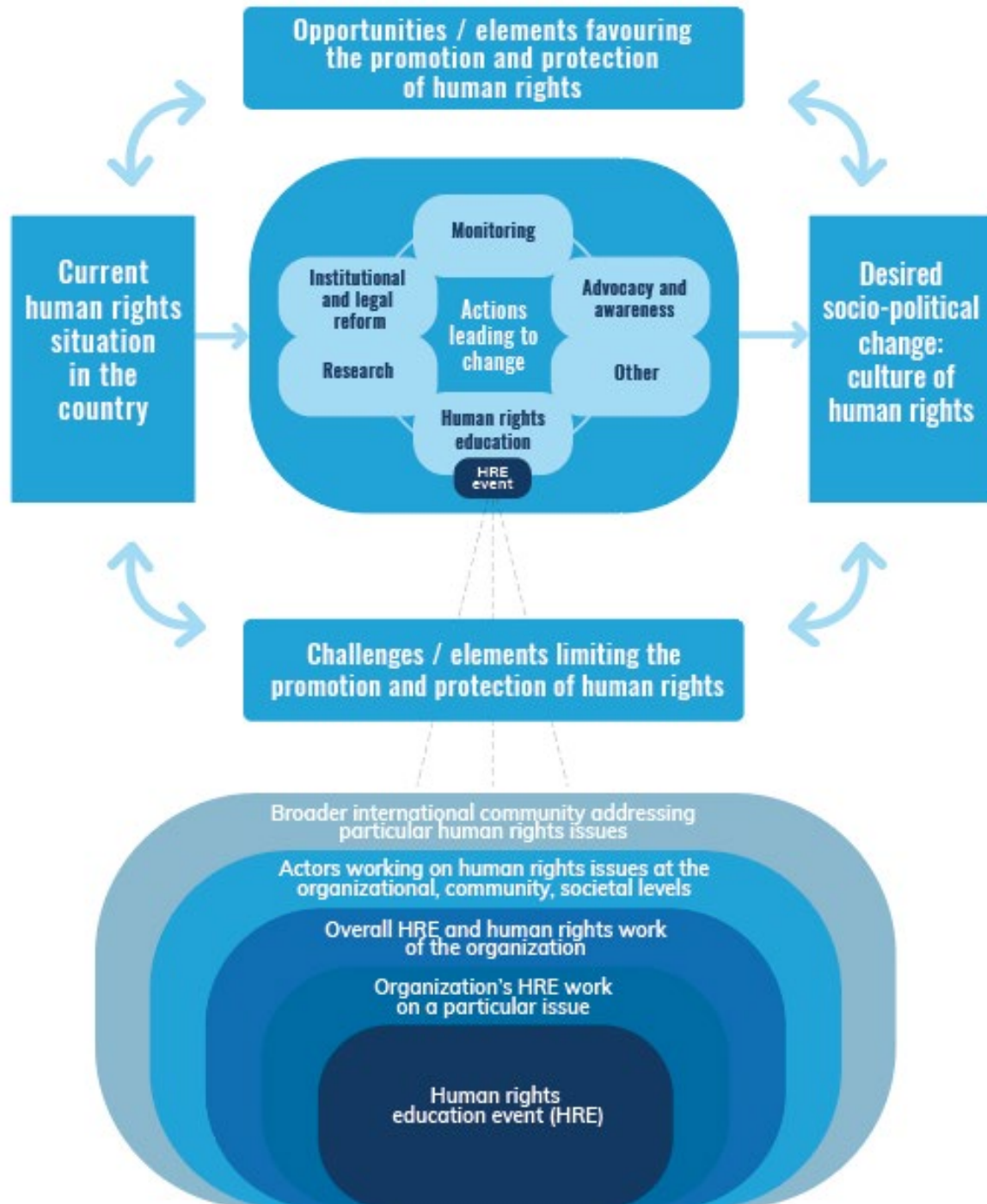
Your facilitator will begin by making a brief presentation of a systems approach to human rights education using the systems approach diagram on the next page. (30 min)

*Implementing  
a Participatory  
Approach*  
Buzz Groups  
(p.5-26)

You will then work in buzz groups to reflect on the relevance/usefulness of adopting the systems approach to your HRE work and share your ideas with the larger group. (20 min)

5

## The Systems Approach



End of Activity ■

## Activity 2 Power Walk

 **35 min**

In order to be effective in our human rights and human rights education work for social change, it is important to use an approach based on the human rights framework to guide our actions. Being aware of the power imbalances that exist in societies and their causes is key to ensuring that our work will reach excluded and marginalized populations.

This activity is divided into two parts.

In **Part A**, you will participate in an “Power Walk”.

In **Part B**, your facilitator will lead a large group discussion.

**15 min**

### Part A Power Walk

In this activity, you will indicate your response to different statements by taking a step forward or staying in place. Your facilitator will explain this activity further.

**20 min**

### Part B Large Group Discussion

Your facilitator will lead a group discussion, based on the following questions:

- How can we reach the people who remained at the back during the activity?
- How can human rights help address power imbalances in society?

**End of Activity** ■

5

## Activity 3 Integrating a Human Rights-Based Approach into Actions for Social Change

 **1 hr 30 min**

In Activity 2, you explored power imbalances in society and how human rights can help you address these imbalances. A human rights-based approach helps bring to light unequal power relations that have been institutionalized in societies through societal values, rules and practices, and which often lead to the denial of human rights. In this activity, you will examine the main elements of a human rights-based approach and how to integrate this approach in your work.

This activity is divided in three parts.

In **Part A**, you will work in small groups reviewing the five key elements of a human rights-based approach.

In **Part B**, you will work in small groups applying a human rights-based approach to an example.

In **Part C**, your facilitator will lead a large group discussion about how to integrate a human rights-based approach in your work.

**25 min**

### Part A Work in a Group

Your facilitator will assign your group one of the five key elements of a human rights-based approach listed in the chart on page 5-16.

Your group will give a brief presentation on the element you have been assigned.

**45 min**

### Part B Work in a Group

In small groups, you will practise applying a human rights-based approach in a specific example. Your facilitator will explain how to do this activity.

**20 min**

### Part C Large Group Discussion

Your facilitator will lead a group discussion, based on the following questions:

- How does this approach compare with how you do it in your organization?
- Have you used a human rights-based approach in your work? What has worked well in incorporating this approach (good practices)?

- What are some of the advantages and challenges of using a human rights-based approach?
- What are some effective strategies for addressing these challenges?
- What are the links between gender equality and a human rights-based approach?
- What are the links between a participatory approach and a human rights-based approach?
- What would be some examples of the differences between a needs-based approach, and a human rights-based approach in this case?

## A Human Rights-Based Approach (HRBA)

A **human rights-based approach** is a conceptual framework that sets the achievement of the full range of human rights as an objective of social actions. It is normatively based on international human rights standards and operationally directed towards respecting, protecting and fulfilling human rights. The overall responsibility for respecting, protecting and fulfilling human rights rests with the State. This responsibility includes all the organs of the State such as parliaments, ministries, local authorities, judges and justice authorities, police and teachers. All of these are legal **duty-bearers** and the people within its territory are **rights-holders**.

Every rights-holder has the responsibility to respect the rights of others. In this sense you can say that every individual or institution that has the power to affect the lives of rights-holders is a **moral duty-bearer** – the greater the power, the larger the obligation to fulfill and especially to respect and protect the human rights of others. In this sense private companies, local leaders, civil society organizations, international organizations, heads of households, and parents, and in principle every individual are moral duty-bearers. You should remember that the State as a legal duty-bearer also has a duty to regulate the actions of moral duty-bearers – e.g. parents, companies etc. – to ensure that they respect human rights.

### A human rights-based approach:

- Is founded on the conviction that every human being, by virtue of being human, is a holder of rights;
- Assumes that all human beings should have equal opportunity to realize their full developmental potential;
- Involves a process of empowering those who do not enjoy their rights to claim their rights. It does not involve charity or simple economic development;
- Integrates the norms, standards and principles of the international human rights system into the plans, policies and processes of development programs, social programs and other programs;
- Supports the concept that all people, regardless of age, gender, race, religion, ethnicity, social status or any other difference, have a basic right to life with dignity;
- Ensures that programs address all aspects of life (for example, from ensuring basic survival through meeting psychological needs), and that they are holistic and inclusive.



## A Human Rights-Based Approach (HRBA) (continued)

### Charity vs Needs vs Rights Chart:

Charity Approach	Needs-Based Approach	Human Rights-Based Approach
What we do is important	What we do and results are important	What and how we do things and results are important
Goal is to give charity	Goal is to satisfy needs	Goal is to realize rights through empowerment, ownership, accountability and participation
Key power relation is between charity-givers and charity-recipients.	Key power relation is between assistance- providers and recipients of assistance	Key power relation is between those who can claim rights and those who can fulfill
Charity is not universal	Needs are not necessarily universal	Rights are universal
Charity-givers establish priorities	Needs can be ranked in hierarchical order	All rights are inalienable, indivisible, and interdependent
Individuals are seen as victims	Individuals are seen as objects of development interventions	Individuals and groups are rights holders empowered to claim their rights
Focuses on manifestation of problems	Focuses on immediate causes of problems	Focuses on structural causes and their manifestations

A charity approach involves *giving to people* based on needs identified by charity givers.

A needs-based approach involves *bringing about change* for people based on needs identified by people themselves.

A human rights-based approach involves framing social problems as unfulfilled rights and making the realization of human rights the objective of social change. A right is different from a need. A need is an aspiration. A need can be legitimate; however, it is not necessarily associated with a government obligation. A right entails a government obligation and can be legitimately claimed. Rights are associated with “being”. Needs are associated with “having”. A human rights-based approach is both a vision and a set of tools for *change by people*.

## Key Elements of HRBA

Elements of HRBA	Questions to address
<b>Participation and inclusion</b> HRBA creates channels for the participation of a broad spectrum of stakeholders, including, poor and disadvantaged people, minorities, indigenous peoples, women, children and youth. HRBA promotes active, meaningful and continuous voluntary participation; it stresses that developing capacities for participation is an important result in itself.	<ul style="list-style-type: none"> <li>• Who should participate?</li> <li>• How should they participate?</li> <li>• In what decisions?</li> </ul>
<b>Accountability and transparency</b> HRBA in programming demands that duty-bearers be identified and held accountable for the violation or neglect of human rights. In this sense, one of the fundamental contributions of HRBA is the emphasis it places on challenging the power imbalance between duty-bearers and rights-holders	<ul style="list-style-type: none"> <li>• Who is accountable? And to whom? How?</li> <li>• Who are the rights-holders and duty-bearers?</li> </ul>
<b>Non-discrimination and equality</b> HRBA gives particular attention to non- discrimination, equality, equity and marginalized groups (which may include women, minorities, Indigenous peoples, prisoners and the poor). A HRBA requires that the question of who is marginalized be answered locally. From this perspective, people are not seen simply as beneficiaries but as rights holders.	<ul style="list-style-type: none"> <li>• Who are the marginalized and vulnerable?</li> <li>• Who should be included?</li> <li>• How should they be included?</li> </ul>
<b>Empowerment</b> HRBA aims to give rights holders the capacity and the power to claim their human rights and hold duty bearers accountable. (UNDP 2005).	<ul style="list-style-type: none"> <li>• Who should become empowered?</li> <li>• How?</li> </ul>
<b>Direct links to human rights</b> The goal of HRBA work is to use human rights standards as the foundation for all development work in all sectors and in all phases of programming, from planning to implementation, with the goal of promoting human rights and human dignity for all.	<ul style="list-style-type: none"> <li>• What human rights are involved?</li> <li>• What are the applicable human rights standards, instruments and mechanisms (national, regional, international)?</li> </ul>

An easy way to recall these key elements of a human rights-based approach is the acronym **PANEL**.

<b>P</b>	articipation and inclusion
<b>A</b>	ccountability and transparency
<b>N</b>	on-discrimination and equality
<b>E</b>	mpowerment
<b>L</b>	inkages to the legal human rights framework rights

**Source:**

Adapted from Equitas - Facilitator's manual - International Human Rights Training Program (2013) pp. 5-17 to 7-18 and Integrating HRBA and Equitable Partnerships into Development Programming: Operationalizing the Istanbul Principles *A Practical Guide to Help Facilitators Run Participatory Workshops and a Resource Manual for Participants* (2014) pp. 81-82.

For more on HRBA see <http://www.ohchr.org/Documents/Publications/FAQen.pdf>

## Implementing a Human Rights-based Approach

### The Wind Turbines of Summerland

Summerland is a small, overpopulated country with a population of 15 million, mostly landless peasants, who live in abject poverty. For the last four years, the country has been attempting to establish a democracy after over 30 years of dictatorship. The old single-party rule led to an exodus of the most educated people, most of them men. The indigenous Tapirapé people were victims of the regime's abuses, and the surviving members are living in extreme poverty on land that was taken from them and are just barely scraping by. The country still lacks decent, universally accessible academic institutions, and health services are in ruins.

From the beginning of its term, the government of Summerland has been exploiting the country's potential for wind power generation in an effort to create employment. It is doing this by taking over arable land. The government invited international companies to invest as it has neither the capital nor the skills required to develop the wind industry on its own.

The government has ratified most international and regional human rights treaties (ICESCR, ICCPR, CEDAW, CRC) but what the population wants more than anything is more humane living conditions. For this reason, many men have left to work abroad in order to help their families. This in turn has made the women's burden much heavier, as they are now the heads of families and must tend their plots of cropland and take care of their meager livestock to feed the family. Children often miss school in order to work in the fields. Elementary school attendance rates are dropping and the quality of education is deteriorating as well. The landless peasants complain about wind turbine towers that have been built encroaching on their land and the constant noise they make. The animals too seem to be affected by the noise; their fertility rates are starting to drop. To make matters worse, almost none of the jobs that people were hoping for are actually available to the local population because it is assumed they do not have the specialized skills needed and thus foreign labour has been brought in. Some foreign workers have begun taking advantage of the women's precarious conditions and are exploiting and abusing them.

The government of Summerland, which is hoping to win over the local population in a pre-election climate, has mandated that wind power companies contribute 15% of their profits from electricity sales to a government-managed fund that will support local NGOs. These funds will be distributed to local NGOs working with rural communities to improve living conditions, in line with Government of Summerland priorities. Women First, a local NGO, has received funding from the government of Summerland for a project to address the issues outlined above.

#### Goal of the Women First project

Improve the situation of rural women and increase their capacity to meet their basic needs, including the health, wellbeing and security of their families.

## Project activities

### Capacity building activities

- Make specialized training accessible to women so that they will be able to meet the needs of the wind energy companies and find paid work
- Raise awareness among the police force about violence against women
- Strengthen the skills of elementary school teachers

### *Strengthening of supporting structures*

- Create a women's agricultural co-operative to diversify food production and reduce competition between women
- Create a drop-in centre for preschool-aged children to foster their growth and improve their physical and mental condition
- Set up joint police and community members advisory committee to address exploitation and abuse of women

What does Women First need to do to ensure they develop a project that integrates a human rights-based approach?

*This Case Study and its related documents was prepared by Thérèse Bouchard.*

[illegible]

Elements of HRBA	Considerations, strategies and/or actions for implementing HRBA in the Women First project Explain your answer
<p><b>Participation and inclusion (continued)</b></p> <p>3. <i>How can <b>Women First</b> encourage and ensure the participation of the people whose living conditions are to be improved and whose human rights are to be defended through the project?</i></p>	<p>3.</p>
<p><b>Accountability and transparency</b></p> <p>4. <i>In the context of the project and the rights being targeted, who are the rights holders?</i></p> <p>5. <i>Which people and institutions are responsible for realizing the rights?</i></p>	<p>4. <i>Rights Holders:</i></p> <p>5. <i>Duty Bearers:</i></p>

Elements of HRBA	Considerations, strategies and/or actions for implementing HRBA in the Women First project Explain your answer
<p><b>Accountability and transparency (continued)</b></p> <p>6. <i>What is <b>Women First</b> accountable for? How can it be held accountable?</i></p> <p>7. <i>What actions must <b>Women First</b> take to hold the government accountable?</i></p>	<p>6.</p> <p>7.</p>
<p><b>Non-discrimination and equality</b></p> <p>8. <i>How can <b>Women First</b> ensure that the rights of the poorest/most marginalized are given priority?</i></p>	<p>8.</p>

Elements of HRBA	Considerations, strategies and/or actions for implementing HRBA in the Women First project Explain your answer
<p><b>Empowerment</b></p> <p>9. <i>Whose capacities must <b>Women First</b> strengthen? Which types of skills are required? For whom?</i></p>	<p>9.</p>





### More about...

#### The Participatory Approach and HRBA

The EAHRP is a good example of how the participatory approach is linked to the human-rights-based approach as described below:

- **Participation and inclusion:** Participants bring their own experience and expertise that should be acknowledged, valued and shared; they are engaged in all aspects of the learning process
- **Accountability and transparency:** Evaluation and the continuous improvement cycle; Transparency about learning objectives and training program/content
- **Non-discrimination and equality:** Establishing ground rules; good practice in facilitation builds an inclusive and safe environment
- **Empowerment:** Adults learn by doing
- **Direct link to rights:** Participants experience in the learning setting the very values and attitudes of human rights that they are aiming towards in their society

End of Activity ■

5

## End of Stream Evaluation/Debriefing

30 min

After completing the End of Stream Evaluation, reflect as a group on your learning in relation to your work. Some suggested questions are provided below.

- How can adopting a systems approach increase the quality and effectiveness of your human rights education work?
- Why is it important to include a human rights-based approach in your human rights education work?
- What issues discussed in this Stream do you feel are most relevant for your work and to the work of your organization?
- How would you share your learning from this Stream with your colleagues?



# Implementing a Participatory Approach: Strategies and Techniques

- Buzz Groups  
page 5-26

## Buzz Groups

### Unit 1 Activity 1

**Buzz groups** are subgroups of 2 or 3 participants that are used to generate fresh ideas on a topic or a problem. Buzz groups have a time limit – of about five minutes – to discuss a particular issue or question raised by the facilitator. This is done without any previous preparation or reflection about the issue. After the five-minute period, the members of each buzz group share the results of their reflection with the broader group.

The “buzz group” technique has many uses:

- to produce fresh ideas on a topic or a problem, in a quicker way than what can be done with brainstorming
- to consult all the members of a group on a precise question
- to settle a conflict between members of a group

In summary, working in buzz groups gets participants to think very spontaneously about a particular topic and generate a wide variety of ideas.

Source:

<https://web.archive.org/web/20071028035856/http://www.scoutbase.org.uk/library/hqdocs/facts/pdfs/fs310506.pdf>

### Implementing the participatory approach... with Buzz Groups

Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Engaging with a small group (1 or 2 others) with no previous preparation and with a short time frame obliges participants to rely on their own experience as they seek to provide ideas, information or solutions. This helps build confidence regarding what they know.	The process of summarizing a variety of ideas and presenting them clearly to the broader group requires critical reflection and analysis, as ideas are synthesized and prioritized.	Generally, buzz groups are used as part of a broader process moving participants towards action. The sudden burst of creativity that can stem from using this technique can be a motivating factor for groups and encourage further planning and action.

## Materials

- Role Cards  
page 5-28
- Statements  
page 5-30
- Suggested Answer Key – Activity 3  
page 5-31

## Role Cards

### Unit 1 Activity 2

Local municipal councillor

Village chairperson/chief

Landless peasant with 14 family dependents (man)

School teacher for children of foreign workers, unmarried, with a child (woman)

Primary school-aged boy, missing school to work in the fields

District police officer (man, aged 52)

Girl, sex worker (aged 16)

Indigenous person living in extreme poverty on land that was taken from his people

Unemployed boy from a religious minority, aged 17

UNDP Country Representative

Political party leader who identifies as a gay man

National development NGO Director (woman)

Clothing factory worker earning \$50 per month (transwoman)

Primary school-aged girl missing school to look after younger siblings

Director of a National TV Channel (man, aged 47)

Local journalist, woman aged 26

One of the top 5 richest business people in the country, aged 37

Foreign executive of a wind power company operating in the country (man)

Prisoner (aged 26)

Primary school teacher in a rural area (woman)

Woman, 30, head of family, with 3 children, solely responsible for family livelihood

Foreign worker (man) exploiting and abusing local women in precarious positions

5

## Statements

### Unit 1 Activity 2

1. I get to meet visiting government officials.
2. I can read newspapers regularly.
3. I have access to and time to listen to the radio.
4. I have access to micro credit.
5. I can speak in extended family meetings.
6. I have access to confidential counseling services.
7. I can negotiate condom use with my partner.
8. I expect to go to secondary school.
9. I enjoy a healthy environment in my community.
10. I won't face discrimination or stigma when using public services.
11. I will be consulted on issues affecting health services in our community.
12. I can pay for treatment at a private hospital if necessary.
13. I eat at least two full meals a day.
14. My home and family are not vulnerable to natural disasters
15. I sometimes attend workshops and seminars on development issues in my country.
16. I am not in danger of being sexually harassed or abused.
17. I could own a small business.
18. I can question the expenditure of public funds.
19. I get paid at least the official minimum wage.
20. I have access to or can afford the legal counsel of a lawyer.
21. I have access to public financial information from the provincial government.



## Suggested Answer Key – Activity 3

### Unit 1 Activity 3

Elements of HRBA	Considerations, strategies and/or actions for implementing HRBA in the Women First project Explain your answer
<b>Direct links to human rights</b>	Right to an adequate standard of living ( <i>ICESCR, art. 11</i> ), Right to quality education ( <i>ICESCR, art. 13 and 14, CRC, art. 28, CEDAW, art. 10</i> ), Right to accessible health care ( <i>ICESCR, art. 12, CRC, art. 24, CEDAW, art. 12</i> ), Right to paid work ( <i>ICESCR, art. 7, CEDAW, art. 11</i> ), Right to the protection of the law and equality before the law ( <i>ICCPR, art. 14 and 26</i> ), Right of association ( <i>ICCPR, art. 22</i> ), Right to participate in public life (including development planning) ( <i>ICCPR, art. 25, CEDAW, art. 14</i> ), The right to family life ( <i>ICESCR, art. 10, ICCPR, art. 23, CRC, art. 9 and 11</i> ).
<b>Participation and inclusion</b>  1. <i>How did <b>Women First</b> determine the project activities?</i>  2. <i>Who was consulted? Who should have been consulted?</i>  3. <i>How can <b>Women First</b> encourage and ensure the participation of the people whose living conditions are to be improved and whose human rights are to be defended through the project</i>	1. This information is not provided in the case study.  2. The context does not indicate who the NGO consulted. However, the women who work in the fields and those who have children would be in the best position to identify their priorities and their availability to contribute to the project. <b>Women First</b> should consult these individuals. It is also important to consult with children to understand their interests and to seek their participation in implementing the project.  3. <b>Women First</b> must be transparent and consistent when it comes to the required level of participation of each group of actors in the project: when, in what structures, what roles (who does what, who decides what, etc.). The desired results of this project cannot be achieved without the will of the target population, women in this case.  Consultation is already part of the project implementation process; it demonstrates to the target population that the NGO wishes to work with and for them, and that they are seen as the drivers of their own development. Consultation also provides a preliminary view—one to be further explored—of the people’s awareness of their rights. (This step may be reviewed and improved after Step 3 [Accountability], and the people identified in this step could be consulted.

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<p><b>Accountability and transparency</b></p> <p>4. <i>In the context of the project and the rights being targeted, who are the rights holders?</i></p> <p>5. <i>Which people and institutions are responsible for realizing the rights?</i></p>	<p>4. Rights Holders:</p> <ul style="list-style-type: none"> <li>• <b>Women</b> (right to security, equality, protection of the law, participation in development planning, fairly paid work, etc.) (responsibility to educate their children and to make their interests a priority)</li> <li>• <b>Children</b> (right to education, health, recreation, a stable family environment, participation, to have their interests considered, etc.)</li> <li>• <b>Teachers</b> (right to fair work conditions, including adequate training) (responsibility to respect children's rights, to encourage them, to make children's interests a priority)</li> </ul> <p>5. Duty Bearers:</p> <p><b>Government bodies:</b> The government is obligated to:</p> <ul style="list-style-type: none"> <li>• Make companies comply with environmental laws</li> <li>• Meet its international commitments when it comes to human rights</li> <li>• Protect landowner rights</li> <li>• Ensure that the people have a dignified standard of living</li> <li>• Provide quality and education and accessible, universal health care</li> <li>• Ensure that the proper conditions are in place to provide adequate services (training, salary, infrastructure, etc.)</li> <li>• Put in place structures that allow for significant participation</li> </ul> <p><b>Wind power companies</b> The companies have obligations according to the laws that apply in the country, specifically those that concern them directly: 15% must go to the community. The government set these obligations in exchange for giving them operating rights. The government is accountable for ensuring that the companies follow its legislation.</p>

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<p><b>Accountability and transparency (continued)</b></p> <p>6. <i>What is <b>Women First</b> accountable for? How can it be held accountable?</i></p> <p>7. <i>What actions must <b>Women First</b> take to hold the government accountable?</i></p>	<p>6. <b>Women First</b> is accountable by delegation, because the funds received come from a government law to help the government meet its obligations to citizens. By virtue of the Funds received, <b>Women First</b> is accountable for realizing these rights.</p> <p>7. <b>Women First</b> must be transparent and accountable to the population. This can be achieved by engaging citizens to participate in achieving the desired results and assessing them each year. The use of international human rights treaties ratified by the government provide legitimacy to the people's actions. It is also important to propose group actions. For example, <b>Women First</b> could help the community to establish action committees on specific issues.</p>
<p><b>Non-discrimination and equality</b></p> <p>8. <i>How can <b>Women First</b> ensure that the rights of the poorest/most marginalized are given priority?</i></p>	<p>8. In this project, the mothers with the most children may be the poorest and will have less time to participate. We need to find ways to consult them. Therefore, the timing of this is very important, as these women very likely do not have a lot of free time. The choice of facilitators for the consultation is equally important. These should be people from the community who are good listeners and would not be intimidating to the women.</p> <p>On occasion, the general public may also be asked to contribute, provided this does not cause humiliation to the target group. People know their neighbours well, and inviting them to contribute can sometimes incite them to become more involved in their communities, and prioritize the most marginalized community members.</p> <p>Very often, the “strongest” people, those who are educated and are well connected, are those who make themselves heard during consultations. It is important to find ways to make the voices of the “voiceless” heard, perhaps by organizing consultation meetings that target them specifically.</p>

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<p><b>Empowerment</b></p> <p>9. <i>Whose capacities must <b>Women First</b> strengthen? Which types of skills are required? For whom?</i></p>	<p>9.</p> <p><b>The general public</b>  <b>Women First</b> must educate the general public about their rights, empower people to demand them in a non-violent manner and to propose solutions. Training in interest-based negotiation could be a highly effective advocacy tool. <b>Women First</b> is not a substitute for citizens. It must first and foremost analyze the capacity required for citizens to become engaged in holding the government accountable for its actions and in claiming their rights.</p> <p><b>Government bodies</b>  <b>Women First</b> must also consider the capacity that the government and its representatives (in the context of this project, this means teachers and the judiciary) will need if they are to meet their obligations. Therefore, <b>Women First</b> must work to ensure that the government develops this capacity.</p> <p>Note that the balance of power is an important factor in progress. On the one hand, in the context of a weak civil society, power that is overly authoritarian will simply maintain the status quo. On the other hand, an opposition force that is too strong will destabilize the government and may provoke a defensive or aggressive reaction on its part. This is why it is important to consider the skills development of all parties involved</p> <p>Although it is not within its area of responsibility, the NGO can raise awareness among other funders or teachers' unions, for example, to support the government in meeting its obligations. Citizens' committees (which the project can help establish) can also put pressure on the government to improve its response to their claims.</p> <p><b>Women First</b>          Lastly, the NGO must also assess its own skills when it comes to adopting a HRBA and train its staff accordingly. In particular, it should focus on skills needed to improve its participation strategies and its strategies in analysis of situations and of power relations. This strengthening of skills becomes a key component in the project, as it is both a means and an end of HRBA.</p>