

Promoting Religious Harmony in Sri Lanka

Capacity Building Workshop 1

November 9-16, 2014
Sri Lanka

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Introduction

Project Description

The **Promoting Religious Harmony Project** aims to enhance understanding between different religious groups in Sri Lanka, promote social harmony, and foster inter-religious coexistence. The project is being implemented by the International Centre for Ethnic Studies (ICES) in Colombo and Equitas - International Centre for Human Rights Education in Montreal. The Project has 3 main components: research, capacity-building, and public education.

There are five stages to the Capacity-Building component:

Stage 1: A 6-day Capacity-Building Workshop 1, *November 2014*

Stage 2: Community -Level workshops and dialogues led by Workshop 1 participants, *December 2014 – March 2015*

Stage 3: A Mid-term Evaluation and Planning for Community Actions (Capacity-Building Workshop 2) , *April 2015*

Stage 4: Community Actions led by Workshop 1 participants, *May – October 2015*

Stage 5: National Dialogues *November - December 2015*

Description: Capacity-Building Workshop 1

This six day workshop is built around the understanding that human rights principles and values are powerful tools to promote religious harmony and inter-faith dialogue.

The workshop will focus on building confidence and capacity of participants both in terms of knowledge of human rights content and tools for change, as well as the ability to impart this knowledge by delivering their own workshops and conduct local dialogues in their communities, using a participatory approach to human rights education.

Goal

To strengthen the capacity of participants to undertake actions (e.g. workshops, local dialogues) that intend to promote religious harmony in their communities.

Objectives

At the end of the workshop participants should be able to:

- Analyze and critically reflect on issues related to religious diversity using the human rights framework
- Plan community-level workshops using a participatory approach
- Develop the capacity of community members to conduct a local dialogue
- Engage community members (i.e.; religious and community leaders, youth) in community actions aimed at building religious harmony

Participants

The workshop is designed for participants who have demonstrated a commitment to the promotion of religious harmony in their community. They are involved in activities such as training sessions, workshops, public awareness campaigns, etc. Around 20 participants have been selected from the districts of Colombo, Ampara, and Galle. During this workshop, they will work in teams to develop the foundations for the Community Actions they aim to undertake in their communities.

The Approach

This workshop follows a participatory approach, and as such it will rely strongly on the experiences of the participants as the starting point for the learning process. These experiences are not merely shared, but they will be analyzed so that participants can develop a greater understanding of how they approach their work. Participants and facilitators commit themselves to engage in a process of mutual teaching and learning.

Continued reflection and evaluation are also central to the learning process. The emphasis is on practical application and on the development of strategies for action. As such, participants will develop concrete strategies for integrating what they learn in their communities. There will be debriefing and evaluation sessions at the end of each day and recaps at the beginning of each day to establish the linkages among the days' activities. The facilitators are skilled in adult education methods, knowledgeable about human rights and the context of Sri Lanka.

About the Organizers

This workshop is organized by Equitas – International Centre for Human Rights Education, in collaboration with the International Centre for Ethnic Studies.

Equitas – International Centre for Human Rights Education was established as a non-profit, non-governmental organization in 1967 by a group of leading Canadian scholars, jurists and human rights advocates with a mandate to advance democracy, human development, peace and social justice through educational programs. Since then, Equitas has become a global leader in human rights education. Equitas' capacity-building programs in Canada and abroad have assisted civil society organizations and government institutions to participate effectively in human rights dialogue, to challenge discriminatory attitudes and practices and to advance important policy and legislative reforms to enhance human rights protection and fulfillment. Equitas' human rights education programs focus on developing knowledge, strengthening skills and promoting action around the following themes: the creation and strengthening of independent national human rights institutions; training for NGO trainers; human rights education in the school system; human rights education with children and youth in non-formal settings; training in human rights advocacy and monitoring; the protection of particular groups in society, including women, migrant workers, children, youth and minorities; and the promotion and protection of economic, social and cultural rights.

International Centre for Ethnic Studies

Established in 1982, the International Centre for Ethnic Studies (ICES) is an independent research centre, with a focus on ethnicity, identity politics, conflict

resolution, post-war reconciliation, democracy, governance, human rights, and gender. The mission of ICES is to deepen the understanding of ethnicity, identity politics and conflict, and to foster conditions for an inclusive, just and peaceful society through research, publication, dialogue, creative expression and knowledge transfer.

ICES engages in academic research, advocacy on key policy matters and endeavours to create a critical mass of people who believe in cultural pluralism and tolerance. For three decades, ICES has strived to evolve a model of historically sensitive theoretical and empirical research, publications and debate on key socio-political issues in the global South. The ICES has been particularly influential in shaping policy and public imagination on issues of ethnic diversity, constitutional reform and gender equality in Sri Lanka. The ICES provides a vibrant and dynamic intellectual environment for academic and policy dialogues, discussions, seminars, publications and socially-engaged literature, art and cinema. In the past, ICES maintained a 'special category' consultative status with the United Nations ECOSOC and served as the Secretariat to former UN Special Rapporteur on Violence against Women and former Director of ICES, Radhika Coomaraswamy. In recent years ICES has carved a niche for itself as a centre for the study and promotion of diversity within a framework of democracy and human rights.

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The following Curriculum Development Team developed this manual: Sarah Lusthaus, Amy Cooper, Vincenza Nazzari, Bing Arguelles of Equitas, and Mario Gomez, Chamindry Saparamadu, Samitha Hettige of ICES.

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Schedule

SUNDAY evening, Nov 9 2014			
Module 1 – Introductions			
5:30-6:00	30	Welcome	Welcome from Equitas/ICES - registration
6:00-7:00	60	Activity 1.1	Introductions
7:00-7:30	30	Activity 1.2	Needs and offers
7:30-8:00	30	Activity 1.3	Overview of Workshop and Religious Harmony Project
8:00		Welcome Dinner	

MONDAY, Nov 10 2014			
Module 1 – Introductions			
9:00-9:15	15	Recap	Daily Recap and Business Arising
9:15-10:30	75	Activity 1.4	Building Effective Group Dynamics
10:30-10:45	15	BREAK	
Module 2 – Starting from where we are			
10:45-11:00	15	Module 1-2 transition	
11:00-12:30	120	Activity 2.1	Religion in your District
12:30-1:30	60	LUNCH	
1:30-2:30	60	Activity 2.1	Religion in your District, continued
2:30-4:00	90	Activity 2.2	Root Causes and Effects of Religious Conflicts
4:00-4:15	15	BREAK	Rolling break
4:15-5:00	45	Activity 2.3	Thinking of Human Rights
5:00-5:30	30		Daily Wrap up and Evaluation

TUESDAY, Nov 11 2014			
Module 2 – Understanding Local Context , con't			
9:00-9:30	15	Recap	Daily Recap and Business Arising
9:30-10:30	60	Activity 2.4	Underlying Principles of Human Rights
10:30-10:45	15	BREAK	
10:45-12:15	90	Activity 2.5	Spheres of Influence
12:15-1:15	60	LUNCH	
1:15-2:30	75	Activity 2.6	Exploring Identities
2:30-3:15	45	Activity 2.7	Changes for the Future
3:15-3:30	15	Break	
Module 3 – Building a Culture of Human Rights			
3:30-3:45	15	Module 2-3 transition	
3:45-5:15	90	Activity 3.1	Systems Approach
5:15 - 5:30	15		Daily Wrap up and Evaluation

WEDNESDAY, Nov 12 2014			
9:00-9:15	15	Recap	Daily Recap and Business Arising
9:15-10:00	45	Activity 3.2	Thinking about Human Rights Education
10:00-11:00	60	Activity 3.3	Introducing a Human Rights-Based Approach (HRBA)
11:00-11:15		Break	
Module 4 – Setting the Groundwork for Community Actions			
11:15-11:30	15	Module 3-4 transition	
11:30-12:00	30	Activity 4.1	Process for a Community Action
12:00-1:00	60	LUNCH	
1:00-2:00	60	Activity 4.2	Results of the Community Action
2:00-3:15	75	Activity 4.3	Community Action Ideas
3:15-3:30	15	Break	
Module 5 – Human Rights Standards and Mechanisms			
3:30-3:45	15	Module 4-5 transition	
3:45-4:45	60	Activity 5.1	The UN Human Rights System
4:45-5:15	30		Daily Wrap up and Evaluation

THURSDAY, Nov 13 2014			
Module 5 – Human Rights Standards and Mechanisms			
9:00-9:30	30	Recap	Daily Recap and Business Arising
9:30-10:30	60	Activity 5.2	Examining the Main Features of Three Int. HR Instruments and Mechanisms
10:30-10:45	15	Break	
10:45-11:45	60	Activity 5.2	Examining the Main Features of Three International Human Rights Instruments and Mechanisms...continued
11:45-12:45	60	LUNCH	
1:00-2:00	60	Activity 5.3	Plenary Presentation - Domestic Standards and Mechanisms
2:00-2:15	15	Break	
2:15-3:30	75	Activity 5.4	Integrating a Human Rights Based-Approach in our Community Action
3:30-4:00	30		Daily Wrap up and Evaluation
Dinner event at High Commission (for ICES, Equitas, IHRTIP alumni)			

FRIDAY, Nov 14 2014			
Module 6 – Developing a Local Dialogue			
9:00-9:30	30	Recap	Daily Recap and Business Arising and Transition Module 5-6
9:30-10:00	30	Activity 6.1	Explaining the Local Dialogue
10:00-10:15	15	Break	
10:15-11:15	60	Activity 6.2	Fundamentals of Dialogue
11:15-12:00	45	Activity 6.3	Key actors for the local dialogue
12:00-1:00	60	LUNCH	
1:00-2:00	60	Activity 6.4	Planning for the Local Dialogue
Module 7 – Planning a Community-Level Workshop			
2:00-2:15	15	Module 6-7 transition	
2:15-2:45	30	Activity 7.1	What is the Community Workshop?
2:45-3:00	15	Break	
3:00-3:30	30	Activity 7.2	Steps for Developing a Community-Level Workshop
3:30-4:00	30	Activity 7.3	Focus on Evaluation
4:00-4:30	30	Activity 7.4	Developing a Plan for a Community-Level Workshop
4:30-5:00	30		Daily Wrap up and Evaluation

SATURDAY, Nov 15 2014			
Module 7 – How to Plan a Community Workshop, con't			
9:00-9:30	30	Recap	Daily Recap and Business Arising
9:30-10:15	45	Activity 7.4	Developing a Plan for a Community-Level Workshop
10:15-10:30	15	Break	
10:30-12:00	90	Activity 7.5	Sharing Plans and Next Steps
12:00-1:00	60	LUNCH	
1:00-1:45	45	Activity 7.5	Sharing Plans and Next Steps...continued
1:45-2:45	60		Final Evaluation
2:45-3:15	30		Closing Ceremony

Module 1

Introductions

Module 1 serves to welcome the participants and situate this workshop within the overall Promoting Religious Harmony Project. Participants begin by introducing themselves and exploring essential values for living in harmony in their communities. They will share their expectations for the workshop and gain a clear understanding of the workshop goal and objectives. Participants will also be introduced to the participatory approach to learning and will initiate a process of building effective group dynamics for working together.

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

- Describe the content and methodology of the workshop
- Develop a set of guidelines for working effectively as a group
- Identify positive and negative ways of giving and receiving feedback

Activity 1.1	Introductions
Activity 1.2	Needs and Offers
Activity 1.3	Overview of the Workshop and of the Promoting Religious Harmony Project
Activity 1.4	Building Effective Group Dynamics

Activity 1.1 Introductions

⌚ 60 min

- Objectives** To have participants and facilitators get to know one another and explore essential values for living in harmony in their communities
- Material** Four large sheets of paper posted in each corner of the room, each paper has a value written on it: *acceptance, respect, equality* and *inclusion*
- Description** This activity is divided into two parts:
- In **Part A**, participants get to know each other.
- In **Part B**, there is a whole group discussion about values.

20 min Part A Getting to Know One Another

The facilitator will present four values, each written on a large sheet of paper and posted in different places around the room: *acceptance, respect, equality* and *inclusion*.

Participants will briefly reflect individually on the values and then go and stand by one they see represented in their own community. They will form a team with the people who have gathered around the same value.

Participants will introduce themselves (name, community, and organization or area of work) to the other participants gathered around the same value.

Participants will discuss among themselves their understanding of the value and the reasons why they chose it. Participants will be encouraged to give examples of how the value is represented in their community.

Participants will choose a reporter from each team who will report back to the larger group.

25 min Part B Whole Group Discussion

The reporter from each group will introduce their group members, the value they discussed and give examples of how the value is represented in the various communities.

The facilitator will lead a discussion about values based on the following questions:

- Why do you feel these values important in your life? Give some examples.
- How are these values represented in our various religions?

- What connections do you see between these values and religious harmony in your communities?
- Are there other values that you think are important to living in religious harmony?

15 min**Part C Illustrating Religious Harmony**

Building on the discussions from Parts A and B, the facilitator will invite participants to think about the relationship between values and living in religious harmony.

Each participant will receive a piece of paper and take a few minutes to create an image that represents religious harmony, reflecting on the values discussed earlier.

Participants should post their drawings on a large “canvas” prepared by the facilitator and take some time to look at each other’s drawings. Collectively they make up a visual representation of religious harmony.

The facilitator will explain that this collection of images representing the values central to religious harmony will serve as a focal point for the Promoting Religious Harmony Project and this workshop. Throughout this workshop participants will explore tools and processes to support the realization of these values.

End of activity ■

Activity 1.2 Needs and Offers

⌚ 30 min

Objective To have participants share needs and what they have to offer in relation to the workshop

Material Index cards, flipchart

Description Participants will express their needs and offers for the workshop.

30 min Needs and Offers

The facilitator and the participants will each receive 2 index cards. On the first index card, each participant will write what they personally want to get out of this workshop, their personal needs. On the second index card, each participant will write what they can contribute to the workshop, what they can offer.

The facilitator will create a 'needs and offers' chart, like the one below.

Needs and Offers	
My needs	What I can offer

The facilitator will collect the completed cards and post them on the flipchart under the appropriate column, putting together cards with similar ideas. The facilitator will also include their own cards.

The facilitator will comment on the needs and offers, highlighting commonalities and differences and pointing out links between needs and offers of different participants. Also, the facilitator will point out any needs that cannot be met during this workshop. S/he will explain the idea of a parking lot, where participants can list issues, topics and questions that may not necessarily be addressed during the workshop, but which are nonetheless of interest to participants. The parking lot issues can be listed on a flipchart posted in the room and discussed informally during breaks.

Activity 1.3 Overview of Workshop and Religious Harmony Project

⌚ 30 min

Objectives	To provide participants with an overview of the workshop and of the Promoting Religious Harmony Project
	To review participants' needs and what they have to offer in relation to the objectives and content of the workshop
Material	Needs and offers chart from Activity 1.2, workshop objectives, workshop schedule
	Reference Sheet: Project Overview
	Reference Sheet: Workshop Overview
Description	The facilitator will explain the Promoting Religious Harmony Project and will review the workshop objectives and content in relation with the needs and offers expressed in Activity 1.2.

30 min Overview of Workshop Goal and Objectives

The facilitator will begin by explaining the Promoting Religious Harmony Project. Refer to **Reference Sheet: Project Overview**

The facilitator will explain the role of this workshop within the broader project. Refer to **Reference Sheet: Workshop Overview**

The facilitator will review the goal, objectives and content of the workshop. S/he will refer to the information and schedule presented at the beginning of this manual. Key points include:

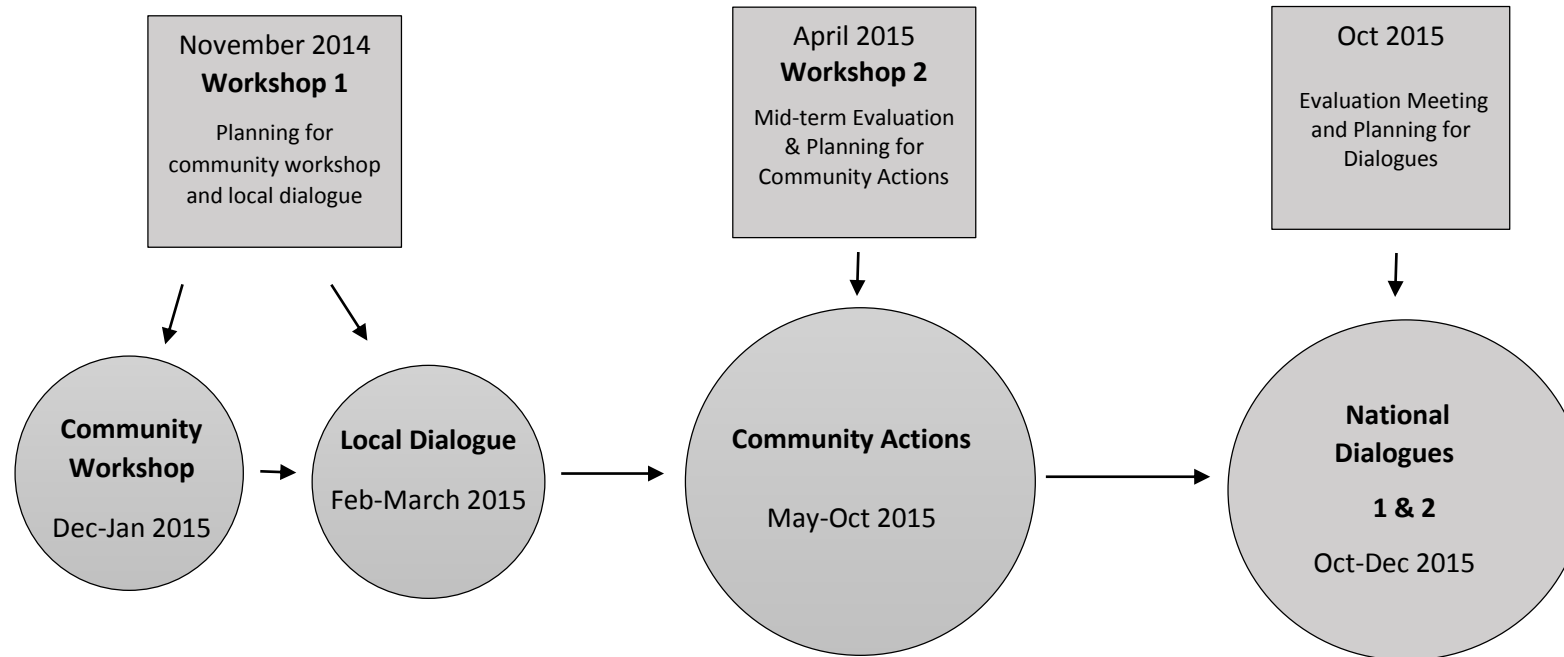
- The workshop was designed to strengthen the capacity of targeted organizations that are working on the issue of building religious and social harmony in their communities.
- During the workshop participants will preferably work in groups based on their geographic district. Together with the members of their assigned group, participants will develop ideas for community actions that they could undertake in their communities; they also will prepare a plan for a community level workshop and for a local dialogue.

The facilitator will then review needs and offers identified by participants in Activity 1.2 in relation to the workshop goal, objectives and content.

The facilitator will address any questions participants may have about the workshop or the overall Promoting Religious Harmony Project.

End of activity ■

Reference Sheet: Project Overview

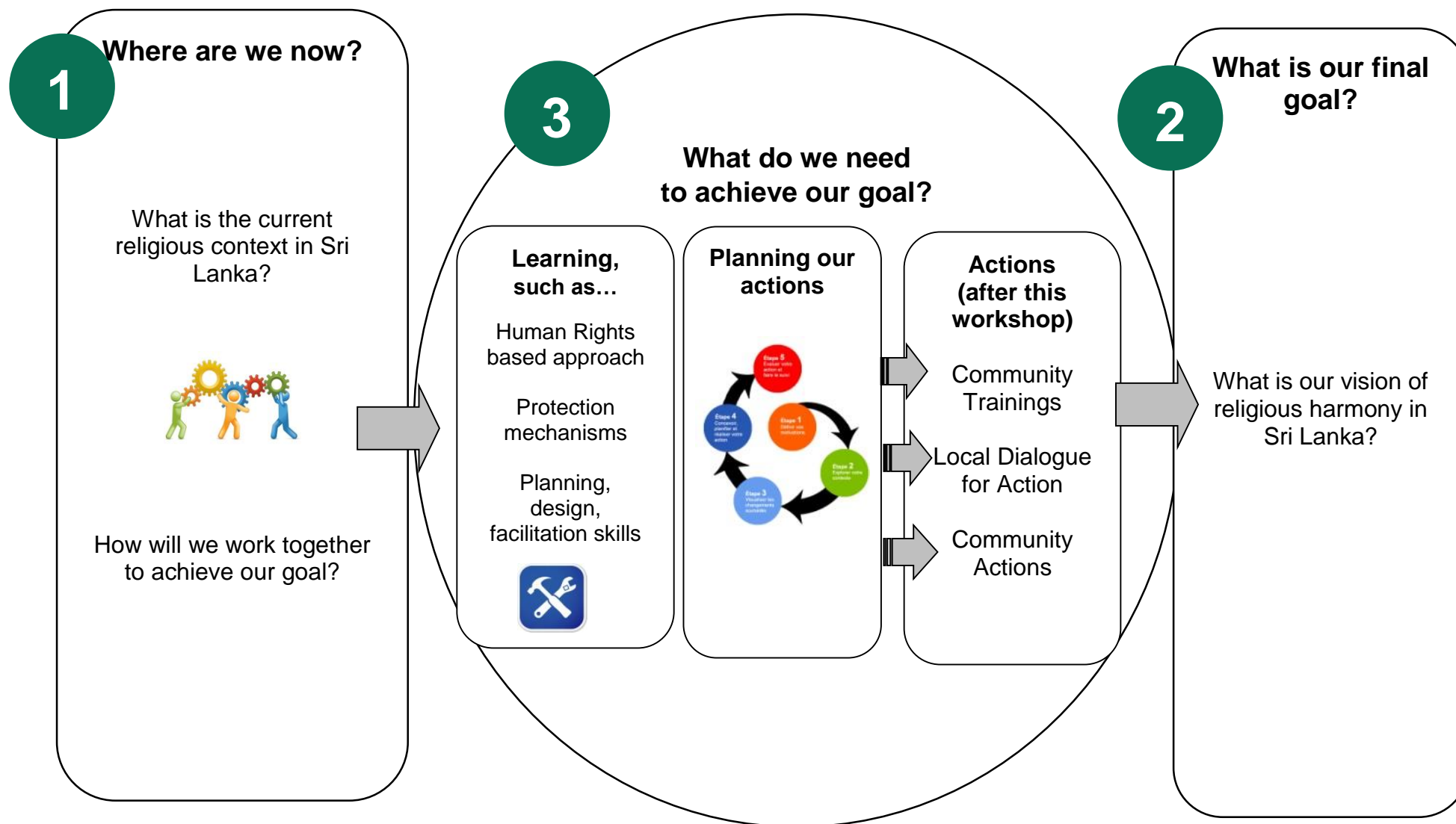


Coaching provided to participants throughout the duration of the project

Research / public education & media campaigns throughout the project

N.B. The activities in squares  serve to prepare participants for the activities in circles 

Reference Sheet: Workshop Overview



Activity 1.4 Building Effective Group Dynamics

🕒 75 min

Objective	To have participants reflect on effective group dynamics and guidelines for working effectively as a group
Material	Flipcharts, markers
	Reference Sheet: The Participatory Approach
	Reference Sheet: Understanding Conflict
	Reference Sheet: Including a Gender Perspective
	Worksheet 1: Guidelines for Giving and Receiving Feedback
Description	<p>This activity is divided in four parts:</p> <p>In Part A, the facilitator will explain the participatory approach to learning.</p> <p>In Part B, participants will explore the potential for conflict in a group setting.</p> <p>In Part C, participants will determine group guidelines for the effective functioning of the group.</p> <p>In Part D, participants will examine some techniques for giving and receiving feedback.</p>

15 min

Part A: The Participatory Approach

This workshop follows a participatory approach. A participatory approach in education promotes and values the sharing of personal knowledge and experience of issues affecting our lives, encourages critical reflection on individual beliefs and values and the development of concrete actions for social change. This approach allows for an open and democratic learning environment which reflects the human rights values and principles we are striving for in our work.

The facilitator will present a summary of **Reference Sheet: The Participatory Approach** and present the Learning Spiral, a tool for designing and implementing education and training events according to a participatory approach.

The facilitator will ask the participants:

- Why do you think the participatory approach and learning spiral are used for this workshop?

The facilitator will write their answers on a flipchart paper.

The facilitator will complement with some more reasons listed below:

- It is important to recognize that a participatory learning context is a knowledge-generating context.

- The spiral model values not only knowledge and experience of the outside expert, but also - and even more - the knowledge and experience of the participants.
- In the spiral model everyone teaches and everyone learns in a collective process of creating knowledge rather than only the teacher teaching and the students learning.
- The collective process of creating knowledge is about critical reflection on our own and others' experiences and personal learning.
- Most learning occurs when people practice what they have learned. The spiral model ensures that participants have the opportunity to practice their skills in the learning context.
- In the spiral model, education leads to action for social change rather than the maintenance and reproduction of the status quo.

Reference Sheet: The Participatory Approach

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 human rights education 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 participants 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.

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

The Learning Spiral is an instructional design model that guides how the participatory approach is implemented in education and training events¹. 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

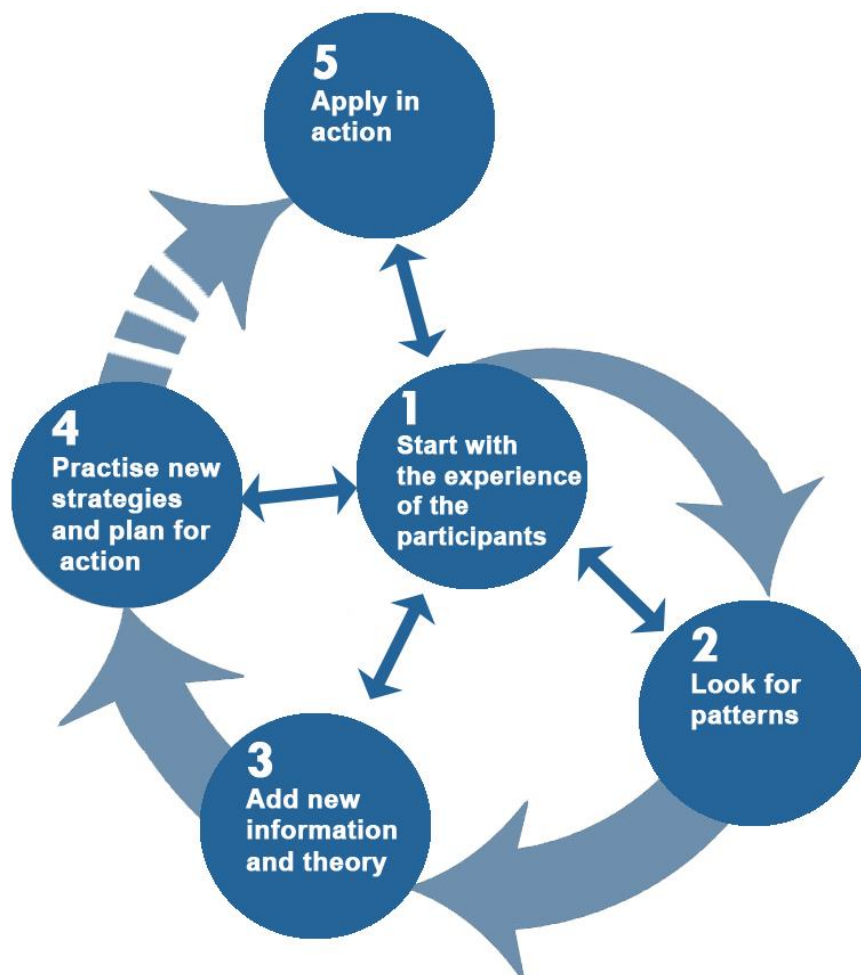
¹ Education events are not limited to training activities carried out in a formal classroom setting. Examples of education events include: mobilization and advocacy initiatives; dialogues; forums; formal and informal meetings or other types of gatherings. The common factor is that there is a conscious effort to determine the learning agenda and subsequent action.

activity. The three pillars presented above will help ensure that a technique is delivered according to a participatory approach.

Strategies refer to cross-cutting actions and behaviors that condition the way a training session is organized and delivered. They help ensure the conditions corresponding to the three pillars are met. 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 participants 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.

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

The Learning Spiral



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

20 min

Part B Your Understanding of the Term “Conflict”

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.

The facilitator will draw the following diagram on a flipchart:



The facilitator will lead the group in a brainstorming session to reflect on the participants' understanding of the term “conflict”. Participants should begin with an individual reflection of the term before they are invited to call out ideas. When the participants call out the words the facilitator will write them exactly as they are said on the flip chart around the word conflict.

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

- What types of conflicts could occur in a group setting?
- What is the role of conflict in the context of a group setting?

Participants may refer to **Reference Sheet: Understanding Conflict** for further information.

Reference Sheet: Understanding Conflict

Conflict refers to a confrontation between individuals or groups, resulting from opposite or incompatible ends or means. It is a natural, normal and inevitable part of life. This implies that conflict as a social and political phenomenon cannot be eliminated, prevented, or resolved. The challenge is to address it in a constructive way that allows for the expression of discord and legitimate struggle without violence in an effort to transform the conflict.

Conflict transformation is a process of engaging with and transforming the relationships, interests, discourses and if necessary, the very constitution of society that supports the continuation of violent conflict. Constructive conflict is seen as a vital agent or catalyst for change.

Adapted from: Schmid, A., Thesaurus and Glossary of early warning and conflict prevention terms, PIOOM, Synthesis Foundation, Erasmus University, 2000.

Dealing with Conflict in a Group Setting

Conflict is an inevitable part of working with groups of people who have different interests, backgrounds and experiences. Conflict need not be destructive if it is used constructively.

Even small conflicts should not be ignored by group leaders as they may grow out of proportion and affect the entire group. There is no prescription for dealing with group conflict. It will depend on the people involved, ways of expressing dissent and disagreement which are determined by culture, and the style of the group leader.

Conflicts between individuals or groups in a group setting may be due to:

- Institutional affiliations
- Ideological or political alliances
- Religious or ethnic identification
- Professional relations
- Personality differences
- Gender

Expressions of anger and conflict:

- Raised voices
- Tense, nervous body language
- Silence

While these expressions of conflict may be relatively easy to observe, the root cause of the conflict may be harder to discover.

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

20 min Part C Setting Group Guidelines

Group guidelines are a means for addressing conflict before it occurs. The process of developing them helps to anticipate difficulties that the group might face and provides a collectively generated framework for responding to them.

The facilitator and participants will develop a number of guidelines for working together as a group. Refer back to the potential conflicts identified in Part B to help determine appropriate guidelines for the group.

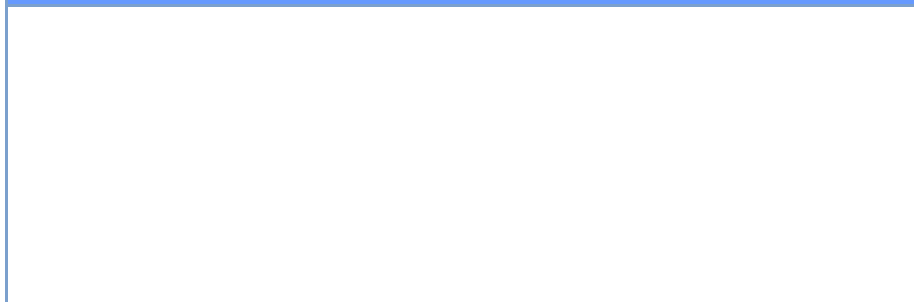
Examples of helpful guidelines include:

- Listen and "hear" what is being said (active listening)
- Be willing to learn and be changed by the experience
- Avoid using negative stereotypes or generalizations

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

Participants should include a gender perspective in the development of the guidelines. Refer to **Reference Sheet: Including a Gender Perspective**.

Guidelines for our group :



The facilitator will lead a discussion based on the following questions and draw on the text, including a Gender Perspective

- Who is responsible for respecting the group guidelines?
- Do these norms affect men and women in the same way?
- What should we do if someone does not comply with any of the agreed-upon group guidelines? How can we ensure that what we do is in line with the values we discussed in Activity 1.1 (respect, equality, acceptance, inclusion)?

Reference Sheet: Including a Gender Perspective

Including a gender perspective means looking at the impact of gender on people's opportunities, social roles and interactions. For example, including a gender perspective in defining group guidelines during an education event could be to examine how and whether or not the group guidelines set by the group account for the different ways that women and men participate and communicate.

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.

Gender relations are the social interactions and distribution of power between men and women. Gender relations are influenced by and intersect with other social relationships such as social class, ethnicity, sexuality, ability, etc. The way gender interacts with these characteristics impacts 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: 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.

African National Congress (1997) The need for a gender perspective from the ANC and its cadres. Retrieved from: <http://www.anc.org.za/ancdocs/discussion/gender.html>.

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

20 min

Part D: Giving and Receiving Feedback

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.

Participants will review the list of guidelines for giving and receiving feedback provided in **Worksheet 1: Guidelines for Giving and Receiving Feedback**.

Participants will try to provide some examples of appropriate and inappropriate feedback to illustrate the strategies suggested by each guideline.

Participants will write their examples in the space provided.

The facilitator will also ask ways participants believe men and women participate and communicate differently and how this could affect giving and receiving feedback. For more about including a gender perspective look back at **Reference Sheet: Including a Gender Perspective**.

Worksheet 1: Guidelines for Giving and Receiving Feedback

For Giving Feedback	Appropriate	Inappropriate
Give feedback when requested. Or Ask for permission to give feedback.	E.g., Would you like some feedback?	E.g., I think I need to give you some feedback.
Challenge ideas not people. Avoid stereotypes and gender-based criticism.	E.g., I don't share your ideas on the issue.	E.g., I don't agree with you. It's so typical of a man to think this way.
Provide examples of observable behaviour. Do not pronounce judgments.		
Be specific. Overloading someone with information becomes overwhelming and confusing.		
Be aware of your non-verbal language: quite often, non-verbal actions speak louder than words.		
For Receiving Feedback	Appropriate	Inappropriate
Listen attentively: try to hear the words and see the gestures.	E.g., What I understand is...	E.g., Sorry, you're wrong. I don't agree with you.
Make sure you understand: ask questions to clarify a point or ask for an example.		
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.		

End of activity ■

Module 2

Starting from Where We Are

In Module 2, participants will work in district groups to discuss the problems stemming from religious differences and reflect on how their work contributes to building harmonious relationships among difference religious groups in their communities. Participants are invited to think about root causes and effects of the problems and how the human rights framework can be used to address them. They will identify the actors that influence the current religious context in the country and reflect on the role of identity and group affiliations. The module ends with a visioning exercise where participants will describe specific changes they want to see regarding religious harmony in their communities.

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

- Explain the situation regarding religious differences in their communities including root causes and effect
- Describe changes in their communities that will contribute to religious harmony
- Define human rights principles
- Explore how to deal with productively with diversity

Activity 2.1	Religion in Your District
Activity 2.2	Root Causes and Effects of Religious Conflict
Activity 2.3	Thinking about Human Rights
Activity 2.4	Underlying Principles of Human Rights
Activity 2.5	Spheres of Influence
Activity 2.6	Exploring our Identities
Activity 2.7	Changes for the Future

Activity 2.1 Religion in Your District

🕒 120 min

- Objective** To have participants share and analyze the problems related to religious differences
- Material** **Diagram: Your Context**
Worksheet 2: Problems Related to Religious Differences in My District
- Description** This activity is divided into two parts:
- In **Part A**, participants will work in district groups and describe the principal problems stemming from religious differences in their district.
- In **Part B**, a reporter from each group will report back to the larger group.
- In **Part C**, the facilitator will facilitate a whole group discussion.

60 min Part A Describing the Situation in Your District

Participants will work in small groups of 4-5 based on their geographic districts (there can be 2 groups per district if necessary). Each small group will select a reporter who will record the discussion on **Worksheet 2: Problems Related to Religious Differences in My District** and report back to the whole group.

Each member of the group will describe the principal problems they are aware of in relation to religious differences. Participants should reflect critically on the types of problems and contributing factors. Also participants should share ideas on how the problems are experienced differently by women/girls and men/boys.

Participant can use the diagram “Your Context” on the next page in their discussion.

Each person in the small group should speak for no more than 10 minutes.

Diagram: Your Context



Worksheet 2: Problems Related to Religious Differences in My District

My District <i>Principle problems related to religious differences</i>	My Organization <i>How are we addressing the problems?</i>	My Work <i>My contributions / constraints</i>

40 min**Part B Group Reporter's Summary**

The facilitator will invite the reporter from each group to present a summary of the group's discussion to the larger group. Reporters will highlight:

- Common problems
- Contributing factors
- Notable differences
- Different experiences of women/girls and men/boys

Reports should not be longer than 5 to 7 minutes.

20 min**Part C Whole Group Discussion**

The facilitator will lead a discussion about the current religious context in Sri Lanka and how the work of participants aims to address it.

Some questions for discussion are provided below.

- How are the problems similar and different across the 3 districts represented in this workshop?
- What are the principal factors contributing to the problems you identified?
- Has the capacity of your organization to address the problems increased or decreased in the past 5 years?
- Are there issues related to the current religious context that are more challenging to address through your work? Why?
- Who are the main actors (such as institutions, religious leaders, media) that influence your work? How do they influence the problem? How do they contribute to a solution?

The facilitator will explain that this discussion is the first of many discussions throughout the workshop that aims to analyze the problems related to religious differences as well as to develop strategies for promoting religious harmony.

End of activity ■

Activity 2.2 Root Causes and Effects of Religious Conflicts

🕒 90 min

- Objective** To have participants analyze the causes and effects of specific problems related to religious differences
- Material** Flipchart, markers
- Description** This activity is divided into four parts:
- In **Part A**, participants will work in their district groups to identify a problem that they want to explore further.
- In **Part B**, participants will analyze the root causes and effects of the problem.
- In **Part C**, participants will present their results to the rest of the group.
- In **Part D**, the facilitator will lead a group discussion.

10 min Part A Identify a Problem Related to Religious Differences

Participants will work in their district groups and review the problems they discussed in Activity 2.1. The group will choose **one** problem to reflect on throughout the workshop based on the following criteria:

- It is a problem that affects all the members of the group.
- It is a problem that the group can realistically try to address together. i.e., the group feels that there would be an openness on the part of the community to address this problem.
- It is a problem that can be addressed through a community action.

Each group should choose a problem that they foresee working on throughout the workshop. However they should keep in mind that the problem may change as their understanding of the community action develops during this workshop and again when they meet community members to validate their ideas.

30 min Part B Analysis of Root Causes and Effects

The facilitator will draw a tree on a flipchart and inform participants that the tree is the “Fruit Tree of Religious Harmony.” The facilitator will explain that the trunk of the tree represents the problem, the branches represent the consequences on the broader community and the roots of the tree represent the underlying causes.

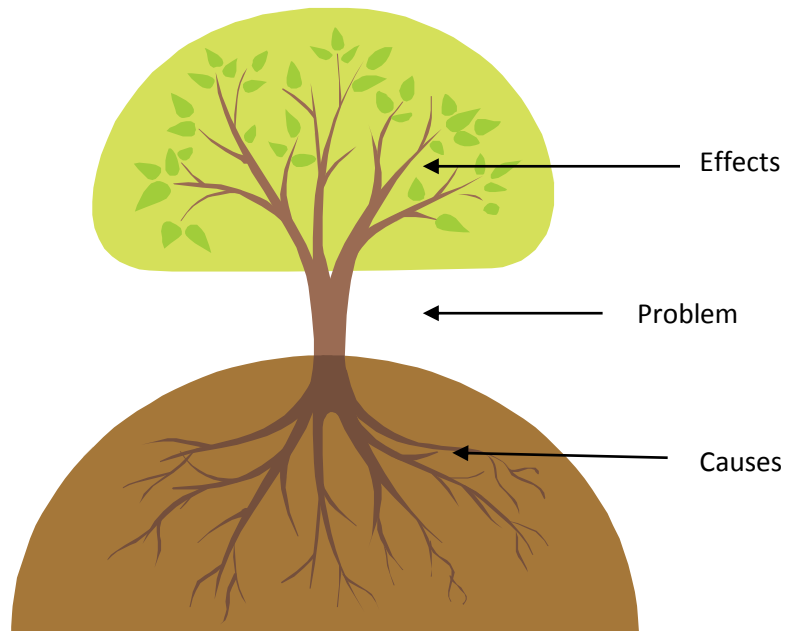
Each district group will draw their own tree on a flipchart.

Participants will write their problem in the trunk of the tree. It is important to be as specific as possible.

Participants will discuss the effects of the problem on their community members and write their answers in the branches of the tree.

Each group will then discuss possible causes for the problem and write the answers in the roots of the tree.

Fruit Tree of Religious Harmony



20 min Part C Group Presentations

A person from each group will present the tree to the whole group.

30 min Part D Whole Group Discussion

The facilitator will lead a whole group discussion based on the following questions:

- Even if the problems you discussed are different, are there similarities between the root causes of the different problems? Between the effects?
- Are there certain causes or effects that you think are more important than others? Are there some that speak to you personally? Which ones and why?
- How does the problem effect women/girls and men/boys differently?
- How do the effects feed into the causes of conflict? (Leaves drop from the tree and feed the roots)?
- Who are some of the principal actors identified in the tree? How do they contribute to the problem or help address it?

End of activity ■

Activity 2.3 Thinking about Human Rights

⌚ 45 min

Objective To have participants reflect on their personal notions of human rights and in particular the right to freedom of religion and belief

Material Flip Charts, markers

Reference Sheet: Summary of the UDHR

Reference Sheet: Freedom of Religion

Description In this activity participants will explore their personal notions of human rights and the right to freedom of religion and belief

This activity is divided into three parts:

In **Part A**, participants will reflect on the meaning of human rights.

In **Part B**, participants will share their ideas with the group.

In **Part C**, participants will discuss the right to freedom of religion and belief.

15 min Part A What are Human Rights?

The facilitator will draw a large person on a flipchart.

The facilitator will ask the group: What does a person need to live well and with dignity?

Participants will write their answers on post-its and place them on the image of the person on the flipchart.

The facilitator will invite participants to share their ideas with the group. S/he will make the connections between what the participants said and the articles of the UDHR.

15 min Part B Discussion on Human Rights

The facilitator will go over the articles of the UDHR using **Reference Sheet Summary of the UDHR** and ask the group the following questions:

- Do you think that human rights are universal? Why or why not?
- Which of the rights contained in the UDHR seem most important to you?
- Why did we discuss human dignity? How is that related to human rights?
- How do the rights contained in the UDHR relate to the problems (consequences or causes) you discussed in the previous activity?
- Do you feel that the group has a common concept of human rights?

15 min

Part C Reflecting on Article 18: Freedom of Religion

The facilitator will summarize **Reference Sheet: Freedom of Religion** and ask the group the following questions:

- Why do you think that the right to freedom of religion includes the right not to profess any religion or belief?
- How is freedom of religion interdependent with other rights enshrined in the UDHR?
- How can using a human rights framework help us with our work to promote religious harmony?

The facilitator will explain that participants will continue to explore human rights and the human rights framework later on in the workshop.

End of Activity■

Reference Sheet: Summary of the Articles of the Universal Declaration of Human Rights

The Universal Declaration of Human Rights (UDHR) is a declaration adopted by the United Nations General Assembly on 10 December 1948. The Declaration arose directly from the experience of the Second World War and represents the first global expression of rights to which all human beings are inherently entitled, without distinction of any kind.

The UDHR recognized that the inherent dignity of all members of the human family is the foundation of freedom, peace and justice in the world. Today, the UDHR is widely recognized as forming part of customary international law.

The UDHR consists of a Preamble and 30 articles.

- | | |
|--|--|
| 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 competent tribunal | 23. Right to desirable work and to join trade unions |
| 9. Freedom from arbitrary arrest, exile | 24. Right to rest and leisure |
| 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 |

Reference Sheet: Freedom of Religion

The United Nations recognized the importance of freedom of religion or belief in the 1948 Universal Declaration of Human Rights (UDHR), in which Article 18 states that *“Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his [her] choice.”*

In 1993 the Human Rights Committee, an independent body of 18 experts selected through a United Nations process, described religion or belief as “theistic, non-theistic and atheistic beliefs, as well as the right not to profess any religion or belief.”

Religions and other beliefs bring hope and consolation to billions of people, and hold great potential for peace and reconciliation. They have also, however, been the source of tension and conflict. This complexity, and the difficulty of defining “religion” and “belief,” are illustrated by the still developing history of the protection of freedom of religion or belief in the context of international human rights.

The struggle for religious liberty has been ongoing for centuries, and has led to innumerable, tragic conflicts. The twentieth century has seen the codification of common values related to freedom of religion and belief, though the struggle has not abated.

Source: University of Minnesota Human Rights Center (2003). “Study Guide: Freedom of Religion or Belief” <http://www1.umn.edu/humanrts/edumat/studyguides/religion.html>

Activity 2.4 Underlying Principles of Human Rights

⌚ 60 min

Objective To have participants reflect on the basic principles of the UDHR

Material Flip Charts, markers

Reference Sheet: Human Rights Principles

Description This activity is divided into two parts:

In **Part A**, participants will work in small groups 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**, the facilitator will address some questions as a whole group.

40 min Part A Human Rights Principles

The facilitator will divide participants into groups of 4-5 and will assign each group two of the human rights principles listed on **Reference Sheet: Human Rights Principles**.

Participants will go over the descriptions of the principles and add in their own ideas. Each group will prepare to explain the terms they were assigned to the larger group.

Each group will give a 5-minute presentation on the principles they were assigned.

20 min Part B Whole Group Discussion

The facilitator will lead a whole group discussion on the interpretations and applications of the human rights principles. The following questions may guide the discussion:

- What do these principles mean in your context? (e.g. religious differences)
- How are they applied? (e.g., policies on education for girls and boys)
- What are some barriers to their full application? (e.g., cultural or religious norms and practices)
- How do these human rights principles address individual values and needs and collective values and needs?
- How are the principles and values of human rights addressed in your own work and the work of your organizations?

End of Activity ■

Reference Sheet: Principles of Human Rights

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 protection of their human rights based on some external factors. Reference to some factors that contribute to discrimination contained in international human rights treaties include: race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status. The criteria identified in the treaties, however, are only examples; it does not mean that discrimination is allowed on other grounds.

Universality

Certain moral and ethical values are shared in all regions of the world, and governments and communities should recognize and uphold them. 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.

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, language, ability, social status, civil status or political convictions, all individuals deserve equal respect.

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 has a responsibility to teach human rights, to respect human rights, and to challenge institutions and individuals that abuse them.

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.

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.

Activity 2.5 Spheres of Influence

🕒 90 min

Objectives To have participants reflect on the principal actors involved in problems related to religious differences and analyze how they can engage these actors to effect positive change

Material Flipchart, markers

Reference Sheet: Spheres of Influence

Description This activity is divided into three parts:

In **Part A**, participants will work in their district groups to identify the actors that influence the problem they wish to address related to religious differences.

In **Part B**, participants will present their spheres of influence analysis to the whole group.

In **Part C**, the facilitator will guide a whole group discussion.

30 min

Part A Identify Actors of Influence

An array of actors at the international, national, local level exert different degrees of influence on the human rights situation related to religious freedom in communities. An understanding of the roles and responsibilities of all actors, of the power relations and of structures at all levels of society (i.e. international, national and local) is essential for the protection of human rights and positive social change.

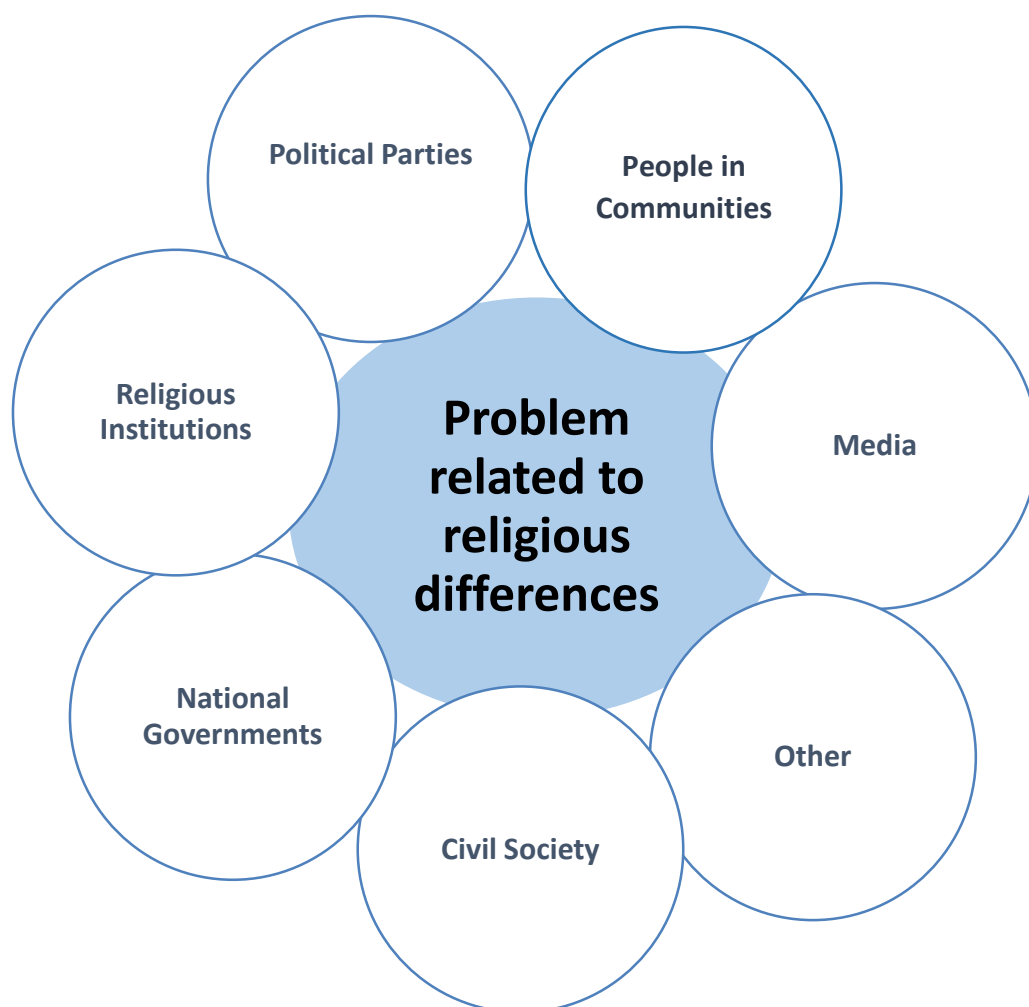
The facilitator will present the diagram from **Reference Sheet: Spheres of Influence**, which maps out some of the main categories of actors who have an influence on shaping the current situation regarding religious freedom in their society.

The participants will separate into their district groups and create their own “Spheres of Influence” diagram on a flipchart. Each group will write down on their diagram the following elements:

- Specific global, local, and community actors that influence religious harmony in their district.
- Classifications for the actors: mark with a (+) if the actors favour the promotion and protection of religious freedom, or with a (-) if they limit the promotion and protection of religious freedom, or with (+ and -) if they do both.

Participants will also discuss with their group if the actors are ‘duty bearers’ or ‘rights holders’. (Refer back to Activity 2.4 Principles of Human Rights)

Reference Sheet: Spheres of Influence



30 min Part C Group Presentations

A person from each group will present their “Sphere of Influence” diagram to the whole group (maximum 10 minutes per group).

30 min Part D Whole Group Discussion

The facilitator will lead a whole group discussion on the roles these influential actors play in determining the current context and how we can engage with Spheres of Influence to effect positive change. These questions will guide the discussion:

- What are the value systems these actors abide by? Are they compatible with human rights values?
- Do the actions of these actors favour an equitable distribution of power, responsibilities, and resources between all segments of society (e.g. women/girls and men/boys)?
- Are some of the actors you identified more accessible than others? Which ones and why? What methods can be used to approach them?
- How can we encourage the ‘duty bearers’ to fulfill their obligations regarding the right to religious freedom?

End of activity ■

Activity 2.6 Exploring our Identities

🕒 75 min

Objective To have participants explore how to deal productively with diversity

Material Markers (RED and BLUE), paper

Diagram: Personal Web of Connections

Reference Sheet: Buddhist-Muslim Co-existence in Kurunegala District

Description The activity provides an opportunity to explore the diversity within oneself and others as well as how their circles of identity can affect or inform their perspective and action in different situations. The activity also provides further opportunity for participants to get to know one another.

This activity is divided into four parts:

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

In **Part B**, participants will compare this information with a group of four.

In **Part C**, participants will repeat this process with the whole group and the facilitator will lead a discussion.

In **Part D**, a resource person will present an example from Kurunegala and there will be a whole group discussion.

10 min

Part A Personal Web of Connections

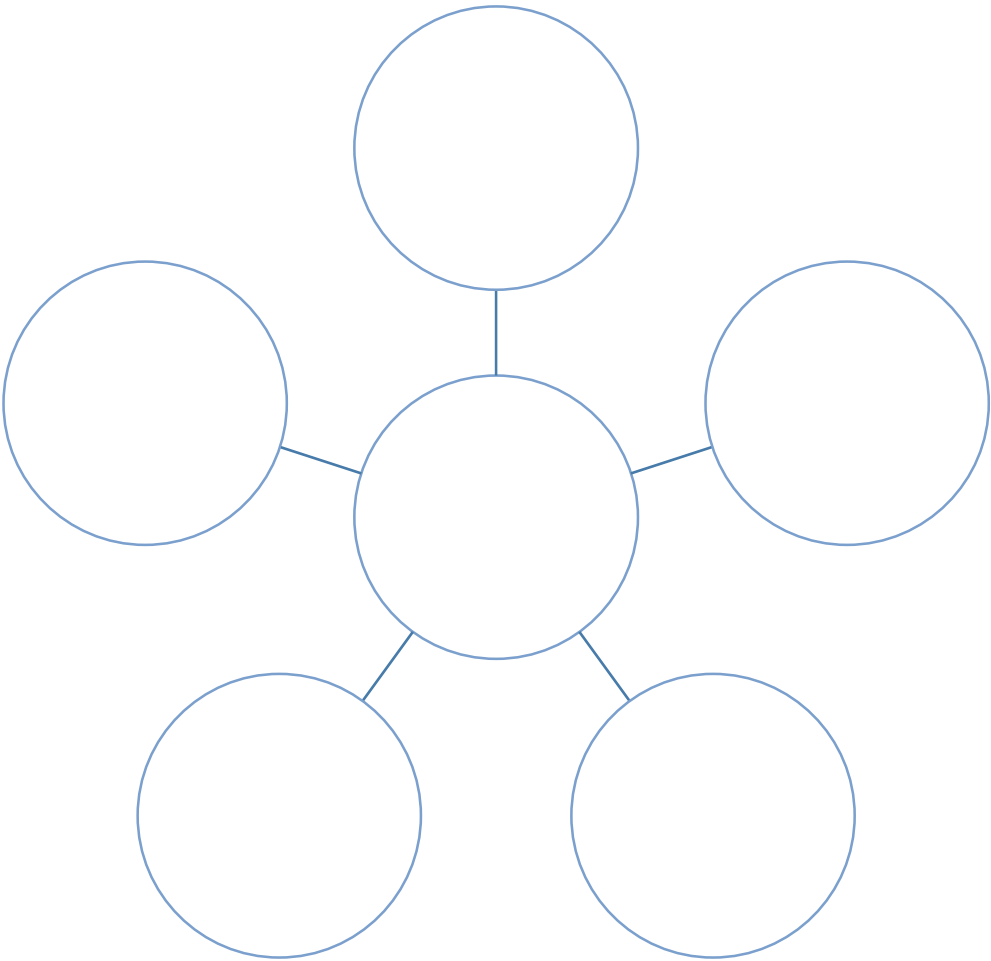
Participants will construct their "Personal Web of Connections" using the diagram provided on the next page.

Participants will begin by writing their name in the centre circle.

In the small circles, participants will write the names of 5 groups with which they personally identify. There is a list provided below the web diagram to help. Extra circles may be added if needed.

Once participants create their web, they will circle in RED, the one or two groups that they feel most defines their identity, and in BLUE the group that they feel others see as their main identity. For example, a participant might find their professional identity more important than their ethnic identity; however the public might consider his or her ethnic identity more important.

Diagram: Personal Web of Connections



Some types of groups might be:		
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.		

15 min**Part B Group of Four Web of Connections**

In the groups of four, participants will describe their web diagram to the members of the group and share what identities they considered to be important to themselves and to society.

If participants share a similar circle with another member in their group, they should sign their names in the other's matching circle. Participants should consider whether they mean the same thing when they use the same group name (e.g., does the group “lawyer” or “Muslim” mean the same to each person who identifies as such)? Participants are encouraged to explore a few of these differences. Participants may wish to adjust their groups to make them coincide with each other's’ understanding (e.g., a self-designated “feminist” might agree that her definition includes the group “activist”).

In the groups, participants should address the questions below:

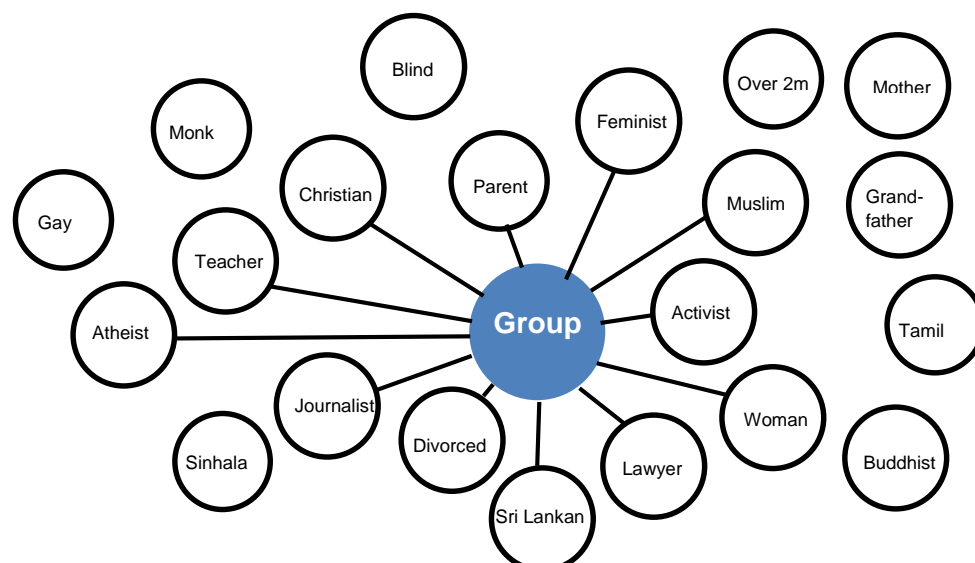
- Was there a time when you were very proud to be a member of a certain group (circle)?
- Was there a time when you felt marginalized or discriminated against because you belonged to a certain group (circle)?
- What happens when a person's identity is misunderstood?

20 min**Part C Whole-Group Web of Connections**

The facilitator will explore the whole group's similarities and differences by constructing a Web Diagram for the whole group (see sample below).

Each group of four will share their common identities.

Individual identities that were not mentioned will be added to the web.



The facilitator will lead a discussion with the following questions:

- Was there a difference between how you identify yourself and how you feel others in society see you? How does society's perception of us affect our attitudes and behaviours?
- How does your identity affect the work you do?
- How does your identity affect how you relate to the problem of religious difference that you identified with your district group?
- What is the impact of diversity and identity in conflicts?
- What is the relationship between identity and the experience of human rights?
- How could using a human rights framework help address conflicts or challenges that are a result of difference in identities?

30 min

Part D Example of Kurunegala

A resource person from ICES will present the case of Kurunegala as an example of a community that was able to deal productively with religious and cultural diversity. (10 min)

The facilitator will lead a discussion and will ask the group the following questions:

- What strategies were used in Kurunegala to build religious harmony among people with diverse religious and cultural identities?
- How does the case of Kurunegala compare to your experiences in the communities where you work?

End of Activity ■

Reference Sheet: Buddhist-Muslim Co-existence in Kurunegala

Examples of Peaceful Co-Existence in Kurunegala:

- Inter-religious marriages
- Religious conversion
- Inter-group cooperation during religious and cultural festivals
- Muslim and Buddhists cultivate the same paddy land and share in the profits without tensions
- Both groups have share water resources from the same village tank for cultivation purposes without any tensions
- The farmer associations are jointly formed with membership from both communities and the committee positions in these associations are jointly held without any hierarchies

Values, Attitudes and Practices that Underpin Harmonious Relations:

- Respect for equality was identified as the most important criteria.
- Greater awareness of the teachings and practices of other religions is essential to eliminate mistrust and suspicion against the religious 'other'.
- Living life according to the teachings and practices of one's own religion.

Activity 2.7 Changes for the Future

⌚ 45 min

Objective To have participants identify changes that they would like to see related to religious harmony.

Material Markers, pieces of paper cut into shapes of fruit, tape
Trees from Activity 2.2

Description In previous activities participants had an opportunity to analyze problems related to differences in religion in their districts. In this activity participants will envision specific changes they would like to see related to the problem they identified earlier.

This activity is divided into two parts:

In **Part A**, participants will identify ideal changes they want to see in their district.

In **Part B**, each group will present the changes they want to see to the whole group.

25 min Part A Identify Changes

The facilitator will invite participants to review the collection of images they created in Activity 1.1 and explain that the image reflects the overall goal of the Promoting Religious Harmony Project. S/he will invite participants to comment and share any new or different ideas they have had since it was made.

In district groups, participants will continue to reflect on the collection of images representing the values central to religious harmony with the aim of identifying specific changes they would like to see regarding the problem they identified in Activity 2.2: Root Causes and Effects of Religious Conflict.

As a group, participants will consider the following questions:

- Ideally, how would people's (identity groups) experience of religious diversity be different?
- What changes would you see within the actors identified in the Spheres of Influence activity, such as a change in power distribution or access to resources?
- What are specific changes you want to see with respect to the problem you identified?

Think of concrete responses to the questions.

Based on this discussion, each group will come up with 3 to 5 concrete changes (clear, observable, and realistic) that they would like to see in their district. They will write the changes on the piece of paper cut into a fruit shape provided.

20 min**Part B Presentations to Whole Group**

The facilitator will invite each group to present the changes they would like to see in their district. As the group presents they will place the fruit on their trees from Activity 2.2 to symbolically represent the changes.

Once all groups present the facilitator will lead a discussion with the following questions:

- Was it easy to identify the changes? Why or why not?
- How did your identity affect your view on the changes that need to be made?
- Are there links or similarities between the changes identified by the different groups?
- In order to achieve the broader changes are there individual changes that need to occur? Are the changes the same or different for men and women?

The facilitator will conclude the discussion with the following remarks:

- Change is a long term and complex process.
- Coordinated and strategic efforts will help to get the changes we desire.

End of activity ■

Module 3

Building a Culture of Human Rights

In Module 3, participants will examine how adopting a systems approach can significantly increase the quality and effectiveness of their actions for social change. They will also explore the essential role of human rights education and of a human rights-based approach in their actions for social change aiming towards building religious harmony in their communities.

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

- Describe the systems approach
- Explain how HRE can lead to social change
- Describe the key elements of a human rights-based approach

Activity 3.1 A Systems Approach

Activity 3.2 Thinking about Human Rights Education

Activity 3.3 Introducing a Human Rights-Based Approach

Activity 3.1 A Systems Approach

🕒 90 min

Objective To have participants examine their work through a systems approach

Material **Reference Sheet: Systems Approach**

Description This activity is divided into two parts.

In **Part A**, the facilitator will present the systems approach and will facilitate a whole group discussion.

In **Part B**, a resource person will present examples of action projects in Sri Lanka and situate them in the systems approach.

30 min **Part A Systems Approach**

The facilitator will present the systems approach, noting that this approach helps us to situate our own work for social change within the broader social context of human rights work. A systems approach compels us to take into account other actions for change that are taking place at the same time as our own work and that are aiming towards similar outcomes with the ultimate goal of building a culture of human rights. (Refer to **Reference Sheet: A Systems Approach**).

A **culture of human rights** can be defined as: "... 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 human rights standards and norms that are translated into practice." (Source: Mario Gomez, Professor of Law, University of Colombo, Sri Lanka).

The facilitator will explain that examining our human rights work through a systems approach can significantly increase the quality and effectiveness of our work as well as the efficient use of available resources.

The facilitator will review the overall Religious Harmony Project (**Reference Sheet: Overview of Religious Harmony Project**) through a systems approach to illustrate how the systems approach can work in practice. The facilitator will discuss project components in terms of the different elements of the approach as outlined in the chart.

The facilitator will ask participants to consider the following questions:

- Why is a systems approach helpful to consider when we are thinking of community actions for social change?
- What do you feel might be the challenges to using this approach?
- How could a systems approach to planning your actions help you in measuring the broader societal impact of your work?

**60 min
Promotion**

Part B Panel Presentation of Community Actions for the of Religious Harmony in Sri Lanka

There will be a panel presentation about community actions that have been undertaken in Sri Lanka for the promotion of religious harmony. The examples mentioned will be situated in the systems approach to examine how they help contribute to building a culture of human rights.

End of activity ■

Reference Sheet: Systems Approach



Systems Approach Elements	Religious Harmony Project Components
<p>Current human rights situation in the country</p> <p>Opportunities favouring promotion and protect of human rights (in particular freedom of religion and belief)</p> <p>Challenges limiting the promotion and protection of human rights (in particular freedom of religion and belief)</p>	<ul style="list-style-type: none"> - Research - Workshop 1: current human rights situation and challenges and opportunities from the perspective of people on the ground - Local dialogue further validates context information
Desired social-political change	<ul style="list-style-type: none"> - Research - Workshop 1: changes identified from the perspective of people on the ground - Local dialogue validates changes
<p>Actions leading to social change*</p> <p>*Note : All actions for social change have an education aspect to them</p>	<ul style="list-style-type: none"> - Research - Education events (Workshops1 and 2, Community level workshops) - Public education campaign (awareness raising) - Community actions - Dialogues (local and national) contributing to institutional and legal reform

Activity 3.2 Thinking about Human Rights Education

🕒 45 min

Objective To have participants reflect on human rights education as an effective action for social change aimed at building a culture of human rights

Description In the previous activity participants learned about the systems approach. One essential component of this approach is HRE. This activity will allow participants to reflect on what HRE is and how it can be used for social change.

This activity is divided into three parts.

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

In **Part B**, participants will reflect on their understanding of HRE.

In **Part C**, participants will share their ideas with the larger group.

10 min Part A Dinamica

Within the systems approach, 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-political change. In this activity, participants will reflect on what is meant by HRE.

The facilitator will lead participants in a dinamica. S/he will ask a question or statement and participants will indicate their response to each question or statement by placing themselves along an imaginary line or “continuum” extending from one side of the room to the other. The position they choose along the line will indicate their position with regard to the question. One side of the room will represent a strongly positive response; the other side will represent a strongly negative response while the middle of the room is for responses somewhere in between the two extremes.

The facilitator will ask the following question as an example:

Question: How was breakfast this morning?

Answers: great—so-so—terrible

The facilitator will then go through each of the following questions or statements. After each one, the facilitator will ask various participants why they are standing where they are.

Question or Statement	Answers
How would you rate your knowledge of human rights education overall?	good--average--low

A good way to motivate people to respect human rights is to tell them it's better for them and their families in the long term.	agree--not sure—disagree
If people know their rights all rights will be respected.	agree--not sure--disagree

S/he will conclude by asking participants what they thought about the dinamica and why it was used.

5 min

Part B What is Human Rights Education?

Participants will take a few moments to respond individually to the questions below.

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

30 min

Part C Whole Group Discussion

The facilitator will ask participants to share their ideas with the group and ask will ask participants:

- Do you feel the group shares a common understanding of human rights education?

The facilitator will then share this information about HRE:

What is Human Rights Education (HRE)?

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

HRE 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. HRE aims to empower individuals, i.e., women and men, girls and boys, and their communities to become positive actors of social change by seeking out solutions that are consistent with human rights values and standards. The social change envisioned involves among other things, changes in social structures, attitudes, beliefs, views and values, freedoms and rights, the quality of education, and effective governance.

Human Rights Education in Sri Lanka

The Lessons Learnt and Reconciliation Commission (LLRC) in Sri Lanka asserts the importance of education in bringing about positive social change:

“The government should encourage mixed schools serving children from different ethnic and religious backgrounds;” (LLRC: 8.250)

“The learning of each other’s languages should be made a compulsory part of the school curriculum. Every attempt must be made to create a sense of belonging irrespective of race, religion or social status; All relevant curricula should infuse a strong sense of equal national entitlement and belonging to the various communities in Sri Lanka;” (LLRC:8.254)

Source: The South Asian Policy and Research Institute *Building Religious Harmony*

The facilitator refer to the following questions to guide a whole group discussion:

- What elements do you feel are key in defining HRE?
- How can HRE be used as an action for social change?
- What is the role of the media in HRE? How can the media be engaged in HRE? Why is it important to engage the media in HRE?
- How can HRE be a tool for creating a “sense of belonging” as described by the LLRC?
- Why is it important to include HRE in our work towards religious harmony? Why is it essential to the overall Religious Harmony Project? (Note that HRE is a component of all the aspects of the overall project)

End of activity ■

Activity 3.3 Introducing a Human Rights-Based Approach (HRBA)

🕒 60 min

Objective	To have participants examine the key elements of a human rights-based approach
Material	Reference Sheet: A Human Rights-Based Approach Reference Sheet: Elements of a Human Rights-Based Approach
Description	<p>Module 3 is about actions for social change. 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. This activity will explore what a human rights-based approach entails and how it supports building a culture of human rights.</p> <p>This activity is divided into two parts:</p> <p>In Part A, participants will work in small groups and explore the key elements of a human rights-based approach.</p> <p>In Part B, the facilitator will lead a whole group discussion on how to integrate a human rights-based approach in the participants' work.</p>

30 min Part A Defining a Human Rights-Based Approach

The facilitator will begin by briefly discussing the difference between a needs-based approach and a human rights-based approach as described on **Reference Sheet: A Human Rights Based Approach**. S/he will explain that participants will explore in more detail the key elements of human rights-based approach in small groups.

The facilitator will divide participants into 5 small groups and assign each group one of the key elements of a human rights-based approach listed in **Reference Sheet: Elements of a Human Rights-Based Approach**. Each group will give a brief presentation on the element they have been assigned.

30 min Part B Whole Group Discussion

The facilitator will lead a group discussion about using a HRBA to achieve social change aimed at building a culture of human rights, based on the following questions:

- Have you used a human rights-based approach in your work? What has worked well in incorporating this approach (best practices)? What were some challenges you faced?
- What do you feel is the value-added of using a human rights-based approach in your actions for social change?

End of activity ■

Reference Sheet: A Human Rights-Based Approach (HRBA)

Rights vs. Needs

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”.

Needs-based approach (Development for people)	Human rights-based approach (Development by people)
<ul style="list-style-type: none"> • Both input and results are important. • The goal is to satisfy needs. • The key power relation is between assistance-providers and recipients of assistance. • Recognizes that needs can be legitimate but that they do not necessarily imply duties or obligations on the part of government. • Needs are not necessarily universal. • Needs can be ranked in hierarchical order. • Individuals are seen as objects of development interventions. • Focuses on immediate causes of problems. 	<ul style="list-style-type: none"> • Both process and results are important. • The goal is to realize rights through empowerment, ownership and participation. • The key power relation is between rights-holders and duty-bearers. • Recognizes individual and group rights as claims toward legal and moral duty-bearers. Rights always imply duties and obligations. • Rights are universal. • All rights are inalienable, indivisible, and interdependent. • Individuals and groups are rights-holders empowered to claim their rights. • Focuses on structural causes and their manifestations.

Reference Sheet: A Human Rights-Based Approach (HRBA), *cont'd*

Key Elements of 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.

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
- 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
- Identifies rights-holders (and their entitlements) and corresponding duty-bearers (and their obligations)
- 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
- Ensures that programs address all aspects of life (for example, from ensuring basic survival through meeting psychological needs). They are holistic and inclusive.

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

P	Participation
A	Accountability
N	Non-discrimination and equality
E	Empowerment and
L	Linkages to the legal human rights framework rights

Reference Sheet : Elements of A Human Rights-Based Approach (HRBA)

	Elements of HRBA	Questions to address
P	Participation 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"> • Who should participate? • How should they participate? • In what decisions?
A	Accountability 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"> • Who is accountable? And to whom? How? • Who are the rights-holders and duty-bearers?
N	Non-discrimination HRBA gives particular attention to non-discrimination, equality, equity and marginalized groups (which may include women, minorities, indigenous peoples, prisoners and the poor). HRBA requires that the question of who is marginalized be answered locally. From this perspective, people are not seen as beneficiaries but as rights-holders.	<ul style="list-style-type: none"> • Who are the marginalized and vulnerable? • Who should be included? • How should they be included?
E	Empowerment 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"> • Who should become empowered? How?
L	Direct links to human rights 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"> • What human rights are involved? • What are the applicable human rights standards, instruments and mechanisms (national, regional, international)?

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>

Module 4

Setting the Groundwork for Community Actions

In Module 4 participants will have the opportunity to set the ground work for their Community Action to promote religious harmony. Participants will begin by reviewing the process for developing a community action. They will reflect on the work they did in Module 2 on identifying problems, root causes and key actors that influence the current context regarding religious freedom in their communities. Building on this analysis, participants will identify desired results, potential actors as well some ideas for actions to undertake in their communities.

By the end of this module, participants should be able to:

- Describe the process for undertaking a Community Action for Promoting Religious Harmony
- Outline ideas for their Community Action

Activity 4.1	Process for a Community Action
Activity 4.2	Results of the Community Action
Activity 4.3	Ideas for a Community Action

Activity 4.1 Process for a Community Action

🕒 30 min

- Objective** To have participants explore the process for doing a Community Action
- Material** **Reference Sheet: Overview of Religious Harmony Project** (See Module 1)
- Reference Sheet: Steps for Doing a Community Action**
- Description** The facilitator will lead participants through the process of doing a community action.

30 min Process for Doing a Community Action

The facilitator will review how the Community Actions fits within the context of the overall Religious Harmony Project (Refer to **Reference Sheet: Overview of Religious Harmony Project**).

S/he will present the steps for doing a community action as outlined in **Reference Sheet: Steps for Doing a Community Action**. Participants will have an opportunity to discuss with the whole group and ask questions.

End of activity ■

Reference Sheet: Steps for Doing a Community Action



Reference Sheet: Steps for Doing a Community Action, *cont'd*

Project Preparation: The Community Action leaders (i.e., the participants in this workshop) prepare the Community Action by identifying the problem related to religious differences they want to address, identifying potential action ideas, reflecting on the groups they will include, and planning the different activities such as the local dialogue and community-level workshop. (November 2014)

Together with Community Action leaders, participants of the Community-Level Workshop and Local Dialogue will carry the follow steps:

Step 1 Exploring motivation: explore how and why they want to get involved in a Community Action. (December 2014-March 2015)

Step 2 Exploring the Context: explore the human rights situation in their community related to religious conflict and critically reflect on the human rights issue(s) they will address through their community action. (December 2014-March 2015)

Step 3 Targeting Changes and Planning for Action: determine what they perceive to be the ideal with respect to the specific problem related to religious difference they will address and identify the necessary changes to achieve this ideal. They will also decide on the action(s) they will undertake to promote the desired changes.

Community Action leaders will meet again to develop their capacity to undertake the community action in a second capacity-building workshop schedule for spring 2015.

Step 4 Taking Action: implement the action(s) in their communities.

Step 5 Monitoring and Evaluating: monitor their Community Actions and measure changes, document results and lessons learned, and identify the next steps which they will present at the National Dialogues held between December 2015 and February 2016.

Activity 4.2 Results of the Community Action

🕒 60 min

Objective	To have participants identify desired results for their Community Actions
Material	Reference Sheet: Community Action Results – Splash and Ripple Reference Sheet: Defining Results in Community Actions Worksheet 3: Community Action Ideas
Description	<p>In order to prepare for the Community Action participants will help lead in their communities, they must identify the problem related to religious differences they want to address (Module 2), identify potential action ideas to address the problems, reflect on the groups they will include, and plan the different activities such as the local dialogue and community-level workshop (Module 6 and 7). This activity is an opportunity to set the ground work for identifying potential actions by first thinking about the results they want to see in their communities.</p> <p>This activity is divided into three parts.</p> <p>In Part A, participants will review the types of changes (results) linked with a community action for social change.</p> <p>In Part B, participants will work in district groups to identify desired results for their community action.</p> <p>In Part C, participants will present their ideas to the whole group.</p>

15 min

Part A Community Actions - Desired Results

In line with the systems approach, in order to identify effective actions, it is important to understand the current context (i.e., the problem that needs to be addressed) and determine the desired results.

In Module 2, participants analyzed a particular problem related to religious differences. They discussed the root causes and consequences (Activity 2.2) as well as identified a few concrete changes they would like to see in their district, associated to the problem related to religious differences they identified (Activity 2.7).

Keeping these in mind, the facilitator will lead a discussion on achieving results in actions that lead to social change. S/he will:

- Present an image for envisioning change that can occurs over time as a result of an action. Refer to the **Reference Sheet: Community Action Results – Splash and Ripple**.
- Ask participants to reflect on the role of a Community Action in achieving social change. Refer to **Reference Sheet: Defining Results in Community Actions**.

30 min**Part B Community Actions - Desired Results**

Participants will look at the changes they identified in Activity 2.7 within the framework of defining results (Refer to **Reference Sheet: Defining Results in Community Actions**).

In district groups, participants should discuss the changes they would like to see (results) and refine them if necessary. Each group should also identify if the changes are individual, group/organizational or community/society level changes.

District/Community:	
Problem being addressed	Changes we want to see (results)

15 min**Part C Whole Group Discussion**

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

- Do you feel that the changes (results) you have identified are possible (realistic)?
- What will success look like? That is, how will you know if you have been successful in achieving your results?
- How will you measure the success of your project?
- How do you evaluate your work? What are some tools you currently use for evaluation?

End of activity ■

Reference Sheet: Community Action Results Splash and Ripple

A useful image for envisioning the change that can occur over time as a result of a community action for social change is the Splash and Ripple image.



The image involves a person standing over a pond holding a rock. The person deliberately drops the rock into the pond creating a splash and then ripples. Applying this analogy to a community action for social change.

Person: the organizers of the community action

Rock: the community action

Splash: the immediate effects of the action on the community (reactions and learning in the short term)

Source: Splash and Ripple model. PLAN: NET (2003)

Ripples: the knowledge, skills, values and attitudes that people transfer to others in their environment; it is the zone of ripples where real social changes starts to take place (medium-term results)

Waves at the shoreline: the impact over time of the community actions on the broader social environment; it is in the transformations observed on the shoreline that social change can be recognized. We must keep in mind, however, that other factors, in addition to the rock that we tossed into the pond are contributing to the waves at the shoreline which represent social change.

Source: Adapted from PLAN:NET. (2003) Splash and Ripple: Planning and Managing for Results. Alberta, Canada: PLAN: NET Limited. Retrieved from http://www.unssc.org/web1/programmes/rcs/cca_undaf_training_material/teamrcs/file.asp?ID=339

Reference Sheet: Defining Results in Community Actions

Level	Types of Changes (Results) Linked to Community Actions
Individual	<p>Changes in:</p> <ul style="list-style-type: none"> • Awareness • Willingness or motivation • Knowledge • Skills • Attitudes, behaviour
Organization / Group	<p>Changes in:</p> <ul style="list-style-type: none"> • Level of participation • Power relations (interest and influence) • Family relations • Access to resources • Access to information • Respect for and fulfillment of specific rights: education, health housing, etc. • Reported number of human rights violations
Broader Community / Society	<p>Changes in:</p> <ul style="list-style-type: none"> • Laws, policies, legislation which reflect principles of human rights • Government services • Reported number human rights violations • Citizen and civil society participation and collaboration with government • Socio-economic progress • Cultural norms and practices that impact positively on human rights (for example, changing gender roles)

Activity 4.3 Community Action Ideas

🕒 75 min

Objective To have participants identify action ideas for their Community Actions

Material **Worksheet 3: Community Action Ideas**

Description Participants will work in their district groups and come up with ideas for their Community Actions. They should keep in mind that as Community Action “leaders” that they will have to validate their ideas with the participants at the community-level workshop and the local dialogue.

This activity is divided into two parts.

In **Part A**, participants will identify community action ideas.

In **Part B**, participants will present their ideas to the whole group.

45 min Part A Community Action Ideas

To begin, each district group should review their discussions from Module 2 concerning the root causes and effects of the problem related to religious differences, the actors who positively or negatively influence the problem, and the desired results they identified in **Activity 4.2**.

Using **Worksheet 3: Community Action Ideas** as a guide, each group should identify 1 or 2 potential action ideas to undertake in their community as well as identify the target group and other relevant actors. Each group should consider the following as they discuss their community action ideas.

- Will this action help us achieve the changes we want to see (results)?
- Does this action help with our overall goal of building a culture of human rights?
- Is this an action that can get support from community members? Will community members be motivated to work on this action?
- What is the human rights education component of the action? What do we envision community members learning from this action?
- What are the elements that will favour or limit the success of the action?
- Who are the relevant actors that will help support this action?
- What are the risks involved in this action? Is it feasible to go ahead with the action given these risks?

- Will the allocated budget be sufficient to carry out the action?
- How long will the action take? Is there enough time to achieve the desired results?
- Will this action require a lot of planning and logistics? Are there human resources available to work on these aspects?

30 min

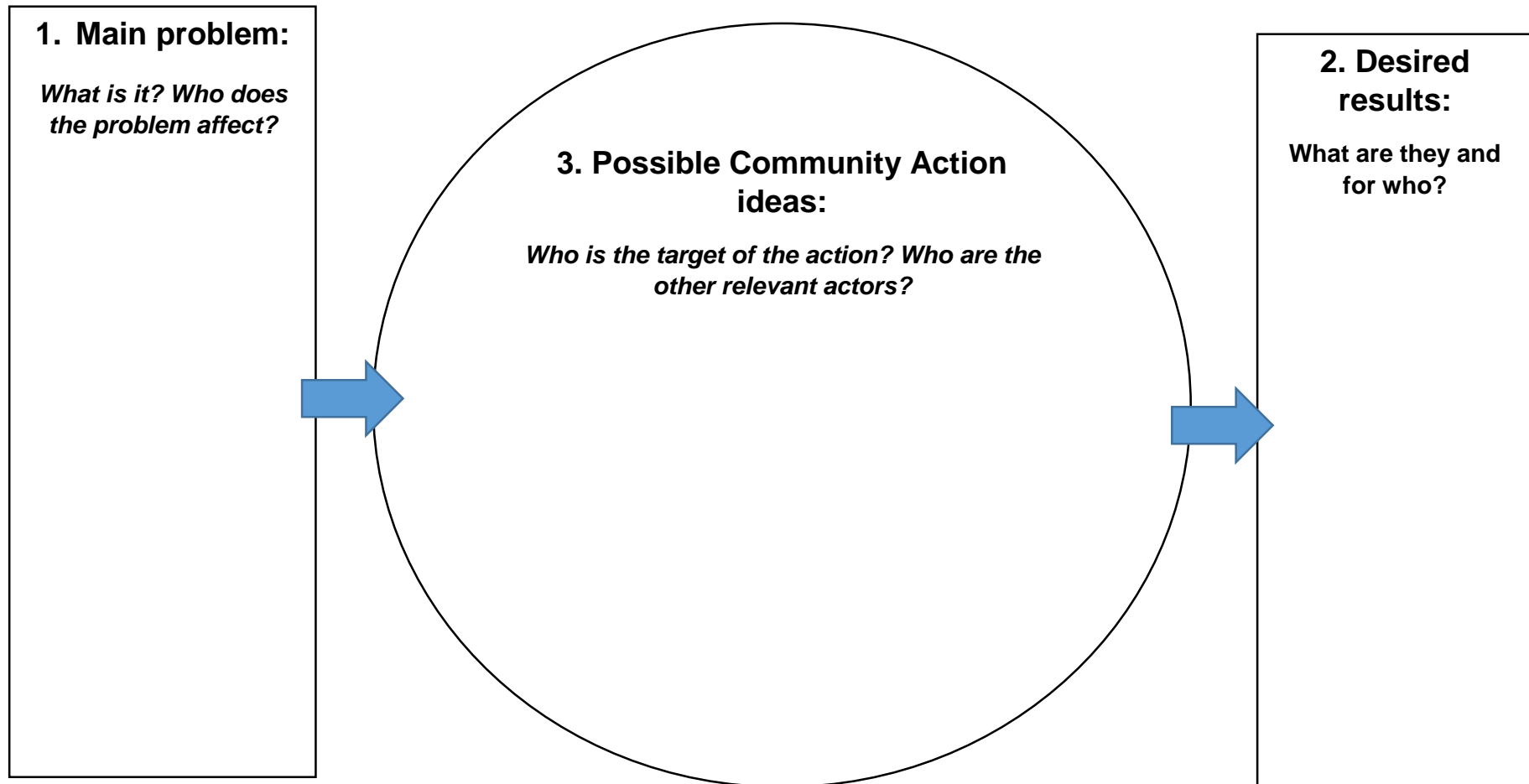
Part B: Whole Group Discussion

The facilitator will ask each group to share some of their ideas.

S/he will briefly present the project overview to remind participants how the community-level workshop and local dialogues are opportunities to build support for the actions, as well as develop the necessary skills to plan and implement the actions. Both the Community-Level workshop and local dialogue will be explored in more detail in Module 6 and 7.

End of activity ■

Worksheet 3: Community Action Ideas



Module 5

Human Rights Standards and Mechanisms

In Module 3 participants explored the essential role of human rights education and of a human rights-based approach in their actions for social change aimed towards building religious harmony in their communities. Drawing on these reflections, Module 5 will explore how integrating human rights principles and values into action (i.e., adopting a human rights-based approach) can help ensure that these actions lead to positive social change. In order to do so, this module provides participants with an introduction to the international human rights standards and mechanisms as well as domestic standards and mechanisms (e.g., constitutional provisions) relevant to the respect, promotion and protection of religious freedom as well. Participants will end the module by reflecting on how they can integrate a human rights-based approach in their community actions.

By the end of this module, participants should be able to:

- Integrate the key elements of a human rights-based approach in community actions
- Provide examples of how the UN human rights system can be used to promote and protect religious freedom
- Identify domestic standards and mechanisms for the promotion and protection of religious freedom

Activity 5.1	Overview of the UN Human Rights System
Activity 5.2	Examining the Main Features of Three International Human Rights Instruments and Mechanisms
Activity 5.3	Plenary Presentation “Exploring the Domestic Standards and Mechanisms Promoting and Protecting Religious Freedom and Belief in Sri Lanka”
Activity 5.4	Integrating a Human Rights-Based Approach in our Community Action

Activity 5.1 The UN Human Rights System

⌚ 60 min

Objectives To have participants review the main elements of the UN human rights system

Material **Activity Sheet 1: Elements of the UN Human Rights System** cut into cards

Activity Sheet 2: Description of the Key Elements of the Human Rights System cut into cards

Reference Sheet: Diagram of the UN Human Rights System

Reference Sheet: Description of the Elements of the UN Human Rights System

Description In Module 3, participants examined their work through a systems approach and explored how to integrate the principles and values of human rights into action (i.e. adopting a human rights-based approach or HRBA). A key element of HRBA is to integrate the norms, standards and principles of the international human rights system into the plans, policies and processes of one's work. Building on the learning from Module 3 this activity provides participants with an overview of the UN system and international human rights standards and mechanisms relevant for the protection and promotion of religious freedom and belief.

This activity is divided into two parts.

In **Part A**, participants will work in small groups to build a diagram of the UN human rights system.

In **Part B**, participants will validate their answers with the group.

15 min Part A The UN Human Rights System

The facilitator will post the "Elements of the UN Human Rights System" cards on a wall. S/he will then divide the participants into groups of 3 or 4 and randomly distribute all the cards containing the "Description of the Key Elements of the UN Human Rights System"

Participants will reflect on the roles and responsibilities of the mechanisms and bodies they received and place them under the appropriate element in the diagram on the wall.

45 min Part B Whole Group Discussion

Once all the cards are posted on the wall, the facilitator will ask participants if they agree with the diagram and to make any modifications they think would be needed.

The group will compare their diagram to the one provided in **Reference Sheet: Diagram of the UN Human Rights System**. The facilitator will make changes to the group's diagram if necessary and will explain the reasons for moving the cards.

Using **Reference Sheet: Description of the Elements of the UN Human Rights System** the facilitator explain the composition, areas of intervention, recommendations made and the normative content of each mechanism or body. The facilitator will also draw on participants' knowledge and experience and add their information to the group diagram.

The facilitator will then lead a whole group discussion based on the following questions:

- Have you ever worked with these mechanisms or bodies?
- How could you use them in the future?
- How are these UN mechanisms and bodies relevant in addressing religious freedom?

End of activity ■

Activity Sheet 1: 'Elements of the UN Human Rights System' cards

Human Rights Council

**Office of the High Commissioner
for Human Rights**

Treaty Bodies

Special Procedures

Universal Periodic Review

Others

Activity Sheet 2: 'Description of the Key Elements of the UN Human Rights Systems' cards

(subsidiary organ of the General Assembly established in accordance with the UN Charter; composed of State representatives)

(established by treaties; composed of independent experts)

Country Mandates: Burundi, Cambodia, Democratic People's Republic of Korea, Haiti, Myanmar, Occupied Palestinian Territories since 1967, Somalia, Sudan

(Examples: Complaint Procedure; Advisory Committee; Forum on Minority Issues; Expert Mechanism on the Rights of Indigenous Peoples; Working groups; etc.)

Committee on Economic, Social and Cultural Rights (CESCR)

Human Rights Committee (CCPR)

Activity Sheet 2: 'Description of the Key Elements of the UN Human Rights Systems' cards ...continued

Thematic Mandates: Examples – Freedom of Opinion and Expression, Freedom of Religion and Belief, Freedom of Assembly and Association, Human Rights and Counter-Terrorism, Human Rights Defenders, Independence of Judges and Lawyers, Racism, Extrajudicial and Summary Executions, International Solidarity, Torture, Health, Food, etc.

Committee on the Elimination of Racial Discrimination (CERD)

Committee on the Elimination of Discrimination against Women (CEDAW)

Committee against Torture (CAT)

Subcommittee on Prevention of Torture (SPT)

Committee on the Rights of the Child (CRC)

Committee on Migrant Workers (CMW)

Activity Sheet 2: 'Description of the Key Elements of the UN Human Rights Systems' cards ...continued

Committee on the Rights of Persons with Disabilities (CRPD)

Committee on Enforced Disappearances (CED)

(Part of the UN Secretariat; its mandate also includes supporting the activities of the human rights mechanisms and bodies, like the Human Rights Council and the treaty bodies)

References Sheet: Diagram of the UN Human Rights System

A. Human Rights Council

(Subsidiary organ of the General Assembly established in accordance with the UN Charter, composed of State representatives)

B. Special Procedures (Independent experts)

Thematic Mandates: Freedom of expression, Freedom of Religion and Belief, Freedom of Assembly and Association, Human Rights and Counter-Terrorism, Human Rights Defenders, Independence of Judges and Lawyers, Racism, Extrajudicial and Summary Executions, International Solidarity, Torture, Health, Food, Housing, Education, Hazardous Substances and Toxic Wastes, Extreme Poverty, Foreign Debt, Water and Sanitation, Cultural Rights, Rights of Indigenous Peoples, Promotion of truth, justice and reparation, Internally Displaced Persons, Minorities and Forum on Minority Issues, Slavery, Migrants, Sale of Children, Trafficking in persons, violence against Women, Working Group on Arbitrary Detention, Working Group on Enforced or Involuntary Disappearances, Working Group on Mercenaries, Working Group on Discrimination against Women in Law and Practice, Working Group on people of African descent, Working Group on Human rights and transnational corporations

Country Mandates: Burundi, Cambodia, Democratic People's Republic of Korea, Haiti, Myanmar, Occupied Palestinian Territories since 1967, Sudan

C. Universal Periodic Review (Peer review among States)

D. Others (complaint Procedure; Advisory Committee, Forum on Minority Issues, Expert Mechanism on the Rights of Indigenous Peoples; Working groups, etc.)

E. Treaty Bodies

(Established by treaties; composed of independent experts)

- Human Rights Committee (CCPR)
- Committee on Economic, Social and Cultural Rights (CESCR)
- Committee on the Elimination of Racial Discrimination (CERD)
- Committee on the Elimination of Discrimination against Women (CEDAW)
- Committee against Torture (CAT)
- Subcommittee on Prevention of Torture (SPT)
- Committee on the Rights of the Child (CRC)
- Committee on Migrant Workers (CMW)
- Committee on the Rights of Persons with Disabilities (CRPD)
- Committee on Enforced Disappearances (CED)

F. Office of the High Commissioner for Human Rights

(Part of the UN Secretariat its mandate also includes providing the Secretariat to the human rights mechanisms and bodies like the Human Rights Council and the treaty bodies)

Reference Sheet: Description of the Elements of the UN Human Rights System

Human Rights Council

What is it?

The Human Rights Council is the principal United Nations intergovernmental body responsible for human rights. Established by General Assembly resolution 60/251, it replaced and assumed most mandates, mechanisms, functions and responsibilities previously entrusted to the Commission on Human Rights.

How does it work?

The Human Rights Council is an intergovernmental body of 47 member States based in Geneva. It meets for at least 10 weeks a year spread over no fewer than three sessions, and can also hold special sessions. While the Commission was a subsidiary organ of the **Economic and Social Council (ECOSOC)**, the Human Rights Council is a subsidiary organ of the **General Assembly**. Its role includes addressing violations of human rights, including gross and systematic violations, and the promotion of effective coordination and the mainstreaming of human rights within the United Nations system.

On 18 June 2007, one year after its first meeting, the Human Rights Council agreed on a package that established the procedures, mechanisms and structures to form the basis for its future work. This package, adopted as its **resolution 5/1**, included the Council's agenda, programme of work and rules of procedure and made modifications to the system of expert advice and the complaints procedure inherited from the Commission. Resolution 5/1 also set out the modalities for the operation of the Council's new universal periodic review mechanism and established a process for reviewing, rationalising and improving all special procedures mandates.

Office of the High Commissioner for Human Rights (OHCHR)

What is it?

OHCHR is part of the Secretariat of the United Nations and is led by the High Commissioner for Human Rights. It collaborates with a wide range of actors, including Government, national human rights institutions, non-governmental organizations and other civil society actors, to instil as broad a commitment to human rights as possible.

As the principal United Nations office mandated to promote and protect human rights for all, OHCHR leads the global human rights effort to speak out objectively in the face of human rights violations worldwide. It provides a forum for identifying, highlighting and developing responses to human rights challenges, and acts as the principal focal point of human rights research, education, public information, and advocacy activities in the United Nations system.

How do they work?

OHCHR's method of work focuses on three major dimensions: standard-setting, monitoring, and implementation on the ground. This is done by offering the best expertise, and substantive and secretariat support to the different United Nations human rights bodies as they discharge their standard-setting and monitoring duties. The OHCHR ensures that international human rights standards are implemented on the ground through greater country engagement and field presences.

Special Procedures

What are they?

'**Special procedures**' is the general name given to the mechanisms established by the **Commission on Human Rights** and assumed by the **Human Rights Council** to examine, monitor, advise and publicly report on human rights situations in specific countries or territories (**country mandates**), or on major phenomena of human rights violations worldwide (**thematic mandates**). By September 2008 there were 38 special procedures (30 thematic mandates and 8 country mandates) in operation. Persons appointed to the special procedures are independent experts (**mandate-holders**) and may be known as special rapporteurs, representatives, special representatives, independent experts or members of working groups.

Eg: The Special Rapporteur holds a mandate focusing on a theme or a country. There is a special rapporteur whose role is to identify existing and emerging obstacles to the enjoyment of the rights to freedom of religion or belief. It may present recommendations on ways and means to overcome such obstacles.

How do they work?

The special procedures:

- Interact daily with actual and potential victims of human rights violations and advocate the protection of their rights;
- Act upon human rights concerns either in individual cases or on more general issues through direct communications with Governments;
- Undertake fact-finding missions in countries and issue reports with recommendations;
- Prepare thematic studies that serve as a guide on norms and standards; and
- Raise public awareness through the media on issues within their mandates.

Unlike United Nations treaty bodies, special procedures can be activated even where a State has not ratified the relevant instrument or treaty, and it is not necessary to have exhausted domestic remedies to access the special procedures.

Universal Periodic Review (UPR)

What is it?

Established by General Assembly **resolution 60/251**, the universal periodic review (UPR) is a relatively new human rights mechanism (2006). Through it the **Human Rights Council** reviews, on a periodic basis, the fulfilment by each of the 192 United Nations Member States

of their human rights obligations and commitments. The UPR is a cooperative mechanism and is intended to complement, not duplicate, the work of the **human rights treaty bodies**.

How does it work?

Human Rights Council **resolution 5/1** sets out the periodicity and process. The UPR operates on a four-year and a half cycle and consists of several stages, for instance:

- Preparation of the information upon which reviews are based, including: information prepared by the State under review (national report); a compilation of United Nations information on the State under review prepared by the **Office of the United Nations High Commissioner for Human Rights** (OHCHR); and a summary of information submitted by other stakeholders (including civil society actors), also prepared by OHCHR;
- The review itself takes place in Geneva in the Working Group on the UPR, which is composed of the 47 member States of the Council, and takes the form of an interactive dialogue between the State under review and the member and observer States of the Council. The Working Group meets in three two-week sessions each year and reviews 16 States at each session—a total of 48 States each year;
- A group of three rapporteurs ('troika'), drawn from among the Council's member States, facilitates the review of each State;
- The Working Group's adoption of an outcome document at the end of each review; The Council's consideration and adoption of the UPR outcome document, normally at its next regular session; and
- Follow-up by reviewed States and other stakeholders, including civil society, on the implementation of the conclusions and recommendations contained within outcome documents.

Complaint Mechanisms

What are they?

Human rights complaint procedures are mechanisms for bringing cases of alleged human rights violations to the attention of the United Nations. There are three such mechanisms:

1. Individual complaints under the international human rights treaties (petitions);
2. Individual communications under the special procedures of the Human Rights Council;
3. The complaint procedure of the Human Rights Council.

How do they work?

Each procedure has its own requirements, advantages and limitations. These need to be carefully considered before deciding which one(s) to use: Individual complaints of human rights violations can be submitted under five of the core international human rights treaties; Individual communications operate under the thematic and geographic mandates of the special procedures of the Human Rights Council; and The Council's complaint procedure addresses consistent patterns of gross and reliably attested violations of all human rights and all fundamental freedoms occurring in any part of the world and under any circumstances.

Forum on Minority Issues

What is it?

On 28 September 2007, the United Nations Human Rights Council established a Forum on Minority Issues. The Council envisaged the Forum providing a platform for dialogue and cooperation on minority issues and mandated it with the task to identify and analyze best practices, challenges, opportunities and initiatives for the further implementation of the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities. The Forum provides thematic contributions and expertise to the work of the United Nations Independent Expert on minority issues, and produces thematic recommendations for use by all those concerned with minority issues. The Forum also contributes to efforts to improve cooperation within the United Nations system relating to the promotion and protection of the rights of minorities.

How does it work?

The Forum meets annually in Geneva, Switzerland for two working days under the guidance of the Independent Expert on minority issues, who is required to prepare its annual meetings and report its thematic recommendations to the Human Rights Council. A Chair is appointed annually on the basis of regional rotation and usually belongs to a minority. Each session is devoted to consideration of a key thematic subject in the field of minority issues. Over 400 participants have attended each session of the Forum from every region, including representatives of States, regional inter-governmental bodies, United Nations bodies, mechanisms and specialized agencies, and civil society organizations working on minority issues and with and on behalf of minority communities. Crucial to the Forum is the full participation of minorities themselves, ensuring that their voices and opinions, including those of women and young people from minorities, are reflected in all of the Forum's work and its recommendations.

Treaty Bodies

What are they?

The **human rights treaty bodies** are the committees of **independent experts** that monitor the implementation of the United Nations human rights treaties by States parties. They do this by reviewing reports submitted periodically by States parties on steps taken to implement treaty provisions. Most human rights treaty bodies are competent to receive and consider individual complaints, while several may conduct inquiries. One, the **Subcommittee on Prevention of Torture**, is mandated to conduct visits to places where persons may be deprived of their liberty in order to prevent torture.

How do they work?

In addition to its obligation to implement the substantive provisions of the treaties to which it is a party, each State party is required to submit regular reports on how it has implemented treaty provisions. The relevant human rights treaty body considers these reports in the presence of a delegation of the State party and in the light of all information, including further written information provided by the State party, as well as information provided orally during the consideration of the report.

The committees also receive information from United Nations agencies, national human rights institutions (NHRIs) and civil society actors, in particular non-governmental organizations (NGOs), professional associations and academic institutions.

Based on this process, human rights treaty bodies adopt what are generally known as ‘concluding observations’, which refer to the positive aspects of a State’s implementation of the treaty and the areas where the treaty body recommends the State to take further action.

In addition to considering States parties’ reports, treaty bodies exercise other functions to strengthen the implementation of treaties.

The Human Rights Committee, the Committee on the Elimination of Racial Discrimination, the Committee against Torture, the Committee on the Elimination of Discrimination against Women, the Committee on the Protection of the Rights of All Migrant Workers and Members of Their Families, the Committee on the Rights of Persons with Disabilities, and the Committee on Enforced Disappearances (by September 2008, not yet established) may consider complaints or communications from individuals (or groups of individuals in the case of the Committee on the Elimination of Racial Discrimination, the Committee on the Elimination of Discrimination against Women and the Committee on the Rights of Persons with Disabilities) who claim their rights have been violated by a State party.

When it enters into force, the Optional Protocol to the **International Covenant on Economic, Social and Cultural Rights** will also allow for individual complaints. Within these complaint mechanisms, treaty bodies can adopt interim measures in urgent cases to preserve a situation until they can make a final decision on the matter.

The Committee against Torture, the Committee on the Elimination of Discrimination against Women, the Committee on the Rights of Persons with Disabilities and the Committee on Enforced Disappearances may initiate inquiries if they have received reliable information containing well-founded indications of serious, grave or systematic violations of the treaties in a State party.

The Committee on the Elimination of Racial Discrimination, the Human Rights Committee, the Committee against Torture, the Committee on the Elimination of Discrimination against Women and the Committee on Migrant Workers have procedures for addressing either inter-State complaints or disputes.

The Committee on the Elimination of Racial Discrimination has developed procedures relating to early warning measures and urgent action.

Human rights treaty bodies also adopt general comments and convene thematic discussions on a particular subject to provide substantive guidance on implementation

Source

OHCHR, 2008. *Working with the United Nations Human Rights Programme: A Handbook for Civil Society*. Geneva: Office of the High Commissioner for Human Rights.

Activity 5.2 Examining the Main Features of Three International Human Rights Instruments and Mechanisms

🕒 120 min

Objectives To have participants gain a familiarity with three international human rights instruments and mechanisms: the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief; the International Covenant on Civil and Political Rights (ICCPR); and the Universal Periodic Review (UPR)

Material **Reference Sheet: Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief**

Reference Sheet: International Covenant on Civil and Political Rights (ICCPR)

Reference Sheet: Universal Periodic Review (UPR)

Reference Sheet: International Treaties – Sri Lanka

Worksheet 4: Main features of International Human Rights Instruments

Worksheet 5: Universal Periodic Review (UPR)

Description The facilitator will divide participants into three groups and assign one (1) of the three (3) instruments or mechanisms to each group by a random method.

This activity is divided into two parts.

In **Part A**, participants will work in their designated groups to prepare a presentation on the instrument or mechanism assigned to their group.

In **Part B**, participants present their instrument or mechanism to the whole group. A resource person will be present to comment.

60min

Part A Work in Designated Groups

The facilitator will begin by explaining the rationale for the choice of standards and mechanisms included in this activity.

The rights to freedom of religion or belief, as defined by international standards, is a wide-ranging right covering a large number of distinct yet interrelated issues. The standards included in this activity were selected because they are the primary instruments upon which the Special Rapporteur on Freedom of Religion or Belief bases implementation of her/his mandate. They are: article 18 of the UDHR (discussed in Module 2); article 18 of the International Covenant on Civil and Political Rights (ICCPR); and the Declaration on the Elimination of All Forms of Intolerance and of Discriminations Based on Religion or Belief.

The Universal Periodic Review is a mechanism which aims to assess the fulfillment of all of the State's human rights obligations and commitments and improve the human rights situation on the ground. As such, it is an important aspect of the international human rights framework to explore within the context of the overall Project.

Participants will work in their designated groups to prepare a presentation on one (1) of the instruments/mechanisms, according to the guidelines provided below.

Guidelines for Preparing the Presentation

Participants will prepare a 10-minute presentation on the instrument/mechanism assigned to their group. Using:

- The relevant reference sheets
 - The experience of the members of the group
1. Review the suggested format for presentation in the table “Main Features of International Human Rights Instruments” below.
 2. Decide on how the group will proceed to prepare the presentation. A group may want to divide into sub-groups and work on different aspects of the presentation or they may choose to work as a whole group.
 3. Summarize the results of the discussion on a flipchart version of the table. Choose one or two spokespersons to deliver the presentation in plenary.

Worksheet 4: Main Features of International Human Rights Instruments

Use this worksheet for both the ICCPR and the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

1) What are the rights protected?
2) How is the right to freedom of religion and belief addressed in this instrument?
3) Are there obligations imposed on the State? If so, what?
4) What are the limitations?
5) What are the mechanisms for monitoring compliance?
6) Is there an optional protocol? If so, what is its purpose?
7) What are some other special characteristics?

Worksheet 5: Main Features of the Universal Periodic Review

1) What is the Universal Periodic Review (UPR)?

2) What are the objectives of the UPR?

3) How does the UPR process work?

4) What is the outcome of the review?

5) What is the duty of the State regarding the outcome of the UPR?

6) How can different stakeholders engage with the UPR mechanism? (i.e., NGOs, grassroots organizations and National Human Rights Institutions)

**60min
Instruments**

Part B Plenary Presentations of the Three Human Rights and Mechanisms

Each group will in turn deliver their 10-minute presentation. After each presentation, a resource person will comment and elaborate on the information provided. S/he will discuss the relationship between the two instruments and the UPR as well as how they can be used as a tool to support actions towards promoting religious harmony in Sri Lanka.

The resource person will also discuss how the rights enshrined in the UDHR are legally protected within other international standards and mechanisms not included in this activity, such as the International Convention on Economic Social Cultural Rights (ICESCR), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and the Convention on the Rights of the Child (CRC) to name a few.

S/he will also discuss how rights are indivisible and interdependent. As participants continue to analyze the issues in their communities and apply a human rights-based approach to their work, the indivisibility and interdependency of rights will become more apparent. As such, it may be important to call upon other conventions to make links to the legal human rights framework. S/he will note that a full list of international instruments ratified by Sri Lanka is included in a reference sheet at the end of this activity.

End of activity ■

Reference Sheet: The Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief

The following has been adapted from University of Minnesota Human Rights Center (2003) STUDY GUIDE: Freedom of Religion or Belief

The General Assembly in 1981 adopted without a vote the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. While the 1981 Declaration lacks any enforcement procedures, it remains the most important contemporary codification of the principle of freedom of religion and belief.

Overview

The 1981 [UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief](#) contains eight articles, three of which (1,5,6) define specific rights. The remaining articles act in a supportive role by outlining measures to promote tolerance or prevent discrimination. Taken together, the eight articles constitute a paradigm, an overall concept, to advocate for tolerance and to prevent discrimination based on religion or belief. While human rights are individual rights, the 1981 UN Declaration also identifies certain rights related to states, religious institutions, parents, legal guardians, children, and groups of persons.

Article 1: *Legal Definition.*

This article repeats several rights from the [Covenant on Civil and Political Rights's Article 18](#):

- Right to thought, conscience, and religion or belief;
- Right to have a religion or whatever belief of your choice;
- Right either individually or in community with others, in private or public, to manifest a religion or belief through worship, observance, practice and teaching;
- Right not to suffer coercion that impairs the freedom to choose a religion or belief;
- Right of the State to limit the manifestation of a religion or belief if based in law, and only as necessary to protect public safety, order, health, morals and the fundamental rights and freedoms of others.

Article 2: *Classification of Discrimination.*

This article identifies categories of potential discriminators, affirming the right not to be subject to discrimination on the grounds of religion or belief by:

- States (national, regional, local government);
- Institutions (governmental, non-governmental, religious);
- Groups of persons;
- Persons.

Article 3: *Link to Other Rights.*

This article links the 1981 UN Declaration to other international documents. Article 3 declares that discrimination based on religion or belief constitutes an affront to human dignity

and a disavowal of the principles of the Charter of the United Nations, and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights, and enunciated in detail in:

- [The International Covenant on Civil and Political Rights](#);
- [The International Covenant on Economic, Social and Cultural Rights](#).

Article 4: *Possible Solutions*.

Article 4 declares that all States [including all sectors of civil society] shall take effective measures to prevent and eliminate discrimination based on religion or belief through:

- Actions in all fields of civil, economic, political, social, cultural life;
- Enacting or rescinding legislation where necessary to prohibit such discrimination;
- Taking all appropriate measures to combat intolerance based on religion or belief.

Article 5: *Parents, Guardians, Children*.

At stake in the implementation of this article are the following rights:

- Right of parents or legal guardians to bring the child up in their religion or belief;
- Right of the child to education in religion or belief, in accordance with the wishes of parents, and the right not to be compelled to receive education against their wishes;
- Right of the child to protection from discrimination and to education for tolerance;
- Right of the child's wishes when not under the care of parents or legal guardians;
- Right of the State to limit practices injurious to child's development or health.

Article 6: *Manifesting Religion or Belief*.

At stake in the implementation of this article are the following rights:

- Right to worship and assemble, and to establish and maintain places of worship;
- Right to establish and maintain appropriate charitable or humanitarian institutions;
- Right to make, acquire and use materials related to rites and customs;
- Right to write, issue and disseminate relevant publications in these areas;
- Right to teach a religion or belief in places suitable for these purposes;
- Right to solicit and receive voluntary financial and other contributions;
- Right to train, appoint, elect or designate appropriate leaders;
- Right to observe days of rest and celebrate holidays and ceremonies;
- Right to establish and maintain communication with individuals and communities at national and international levels.

Article 7: *National Legislation*.

This article declares that all of the rights at stake in the 1981 UN Declaration need to be accorded in national legislation in such a manner that everyone shall be able to avail themselves of such rights and freedoms in practice.

Article 8: *Existing Protections*.

This article specifies that the 1981 UN Declaration is non-binding on States so as to ensure that the Declaration does not negate existing legal protections on freedom of religion or belief. Article 8 states that nothing in the Declaration shall be construed as restricting or negating any right defined in the Universal Declaration of Human Rights and International Covenants on Human Rights.

The 1981 UN Declaration is a compromise between states after twenty years of complex discussion and debate, and after final passage by the General Assembly. Several sensitive

issues are still in need of further clarification, including:

- religious or national law versus international law,
- proselytism,
- conscientious objection to military service,
- status of women in religion or belief,
- claims of superiority or inferiority of religions and beliefs,
- choosing and changing a religious commitment,
- religious registration and association laws,
- public media and religion or belief, and the relationship of religion or belief to the state.

Monitoring Freedom of Religion or Belief

The [1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief](#) is a non-binding declaration, and does not, therefore, have a treaty mechanism. Instead, in what is called an extra-conventional mechanism, the UN Commission on Human Rights appointed a Special Rapporteur (an independent expert) for the 1981 UN Declaration. The Special Rapporteur is mandated to report annually to the Commission on the status of freedom of religion or belief worldwide.

Reservations

The [1981 Declaration](#) was adopted as a non-binding human rights instrument, several states had reservations. Reservations are exceptions that a state makes —provisions that it does not agree to follow—and may normally be withdrawn at any time. Romania, Poland, Bulgaria, Czechoslovakia and the then U.S.S.R. said that the [1981 UN Declaration](#) did not take sufficient account of atheistic beliefs. Romania, Syria, Czechoslovakia, and the U.S.S.R. made a general reservation regarding provisions not in accordance with their national legislation. Iraq entered a collective reservation on behalf of the Organization of the Islamic Conference as to the applicability of any provision or wording in the Declaration which might be contrary to Shari'a (Islamic) law or to legislation or acts based on Islamic law, and Syria and Iran endorsed this reservation.

Reference Sheet: International Covenant on Civil and Political Rights (ICCPR)

Information from this reference sheet is modeled on Ravindran, D.J. *Human Rights Praxis: A Resource Book for Study, Action and Reflection*. Asian Forum for Human Rights and Development, Bangkok, Thailand, 1998.

Overview

The International Covenant on Civil and Political Rights (ICCPR) was adopted in 1966 and came into force in 1976. As of May 5, 2014, the Covenant has 168 Contracting States and 74 Signatories.² The Covenant also contains two Optional Protocols: the First Optional Protocol allowing individuals to file personal complaints against States parties (1966), and the Second Optional Protocol aiming at the abolition of the death penalty (1989).

Article 1 deals with the question of self-determination. Article 2, deals with the obligation of States parties to undertake necessary steps to respect and ensure to all individuals the enjoyment of rights recognized in the Covenant. The rights should be ensured to all individuals without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Article 3 deals with the obligation of ensuring the equal rights of men and women. Article 4 deals with derogation principles. Article 5 deals with the obligation not to misrepresent any of the articles of the Covenant in such a manner to undermine the rights and freedoms recognized in the Covenant. Articles 6 to 27 deal with the following specific rights:

- The right to life (art.6)
- Prohibition against torture or cruel, inhuman or degrading treatment or punishment (art.7)
- Prohibition against slavery, slave trade, servitude and forced or compulsory labour (art.8)
- Prohibition against arbitrary arrest or detention (art.9)
- Obligation to treat with humanity all persons deprived of their liberty (art.10)
- Prohibition against imprisonment merely on the ground of inability to fulfill a contractual obligation (art.11)
- The right to freedom of movement and freedom to choose a residence (art.12)
- Limitations on the expulsion of aliens lawfully in the territory of a State party (art.13)
- Equality of all persons before the courts and tribunals and for guarantees for fair hearing in criminal and civil proceedings (art.14)

² According to the UN website, "the term "[Signatory] refers to States and other entities with treaty-making capacity which have expressed their consent to be bound by a treaty where the treaty has not yet entered into force or where it has not entered into force for such States and entities; the term "Parties" refers to States and other entities with treaty-making capacity which have expressed their consent to be bound by a treaty and where the treaty is in force for such States and entities.

Reference: Definition of key terms used in the UN Treaty Collection, online:

https://treaties.un.org/pages/Overview.aspx?path=overview/definition/page1_en.xml#signatories (viewed May 8th, 2014)

- Prohibition against use of retroactive penal laws (art.15)
- Right of everyone to be recognized as a person before the law (art.16)
- Prohibition against arbitrary or unlawful interference with an individual's privacy, family, home or correspondence and of unlawful attacks on his honour and reputation (art. 17).
- The rights to freedom of thought, conscience and religion (art.18)
- Freedom of opinion and expression (art.19)
- Prohibition by law of any propaganda for war and of any advocacy of national, racial or religious hatred (art.20)
- The right of peaceful assembly (art.21)
- The right to freedom of association (art. 22)
- The protection of the family (art. 23)
- The rights of children (art.24)
- The right of every citizen to take part in the conduct of public affairs, to vote and to be elected, and access to public service in his country (art. 25)
- Equality before the law and equal protection of the law (art.26)
- Protection of the rights of ethnic, religious and linguistic minorities (art.27)

Monitoring Mechanism

Under the International Covenant on Civil and Political Rights, a Human Rights Committee has been established to monitor the compliance of rights recognized under the Covenant. The Human Rights Committee consists of eighteen independent experts who are elected from the States parties to the Covenant. States parties must submit regular reports to the Committee on how the rights are being implemented. They must provide a report one year after acceding to the Covenant and then whenever the Committee requests so (usually every four years). The Human Rights Committee usually convenes three times a year to follow up on and update progress reports by States Parties. The 111th session will take place in July 2014 in Geneva. Article 41 of the Covenant allows the Committee to consider inter-state complaints as well.

The responsibilities of the Committee are;

- (a) consideration of reports submitted by States parties;
- (b) the preparation of general comments; and
- (c) examining communications from individuals alleging violations of any of the rights contained in the Covenant, as provided by the first Optional Protocol to the Covenant.

The Committee decided in 1981 to prepare "General comments" on the rights and provisions contained in the Covenant with a view to assisting States parties in fulfilling their reporting obligations and to provide greater interpretative clarity as to the intent, meaning and content of the Covenant. There have been 34 General comments since 1981; the last one being in 2011 on article 19 (Freedoms of opinion and expression).

The General comments can be found on the UN's web site:

http://tbinternet.ohchr.org/_layouts/treatybodyexternal/TBSearch.aspx?Lang=en&TreatyID=8&DocTypeID=11

Further information about the Human Rights Committee can be found at <http://www.ohchr.org/EN/HRBodies/CCPR/Pages/CCPRIndex.aspx>

Provisions

ARTICLE 2: Obligation of States Parties

Article 2 deals with the obligation of States parties to undertake necessary steps to respect and ensure to all individuals the rights recognized in the Covenant.

The obligation under this article has two elements:

- Obligation of States parties to undertake necessary steps to respect and ensure to all individuals the rights recognized in the Covenant.
- The rights should be ensured to all individuals without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

As for implementation at the national level, the Human Rights Committee has concluded that the implementation does not depend solely on constitutional or legislative provisions. They may not be sufficient by themselves.

The Committee has held that States parties not only have an obligation to respect the rights themselves, but also to ensure that all individuals under their jurisdiction enjoy these rights equally.

The obligation of States parties under the Covenant also includes development of special remedies, especially judicial remedies, for situations in which a right or freedom recognized in the Covenant is being violated (art.2 (3)).

The obligation under article 2 is of both a negative and a positive nature. The States parties have an obligation to respect the free exercise of the rights and freedoms set forth in the Covenant. They also have an obligation to create favourable condition for the full enjoyment of all rights and freedoms by all individuals under the jurisdiction of the State party.

The Committee has stressed that individuals should know their rights under the Covenant. It is also important that all administrative and judicial authorities are aware of the obligations that the State party has assumed under the Covenant.

The Committee has also emphasized that the rights set forth in the Covenant apply to everyone, including non-nationals, such as refugees, asylum-seekers, stateless persons, migrant workers and victims of human trafficking. Thus, these rights should be guaranteed to all individuals regardless of legal status and documentation (citizen or non-citizen). The one exception is the right to political participation (art.25), which is only guaranteed to citizens. A State can expel a non-citizen who is lawfully on its territory, but only in pursuance of a

decision reached in accordance with law (art. 13). Furthermore, the non-citizen has the right to be allowed to submit reasons against his or her expulsion and to have his or her case reviewed.

ARTICLE 2 (1): Non- discrimination

Under article 2 (1), the rights enshrined in the Covenant should be ensured to all individuals without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. The Committee has stated that the term "discrimination" as used in the Covenant should be understood to imply any distinction, exclusion, restriction or preference which has the purpose or effect of nullifying or impairing the enjoyment or exercise by all persons, on an equal footing, of all rights and freedoms.

The non-discrimination clause should be discussed in conjunction with the right of equality before the law and equal protection of the law without any discrimination (art.26). Article 26 only entitles all persons to equality before the law and equal protection of the law. It 'prohibits any discrimination under the law and guarantees to all persons equal and effective protection against discrimination'. Both the principle of non-discrimination and equality before the law 'constitute a basic and general principle relating to the protection of human rights'.

The fundamental nature of the principle of non-discrimination is reflected in article 3 that requires each State party to ensure the equal right of men and women in the enjoyment of the rights enshrined in the Covenant. Moreover, although article 4 allows for derogation of certain obligations by States parties during a public emergency, it does not involve discrimination solely on the ground of race, colour, sex, language, religion or social origin. Thus, a State party should protect the principle of non-discrimination even during a public emergency.

The Covenant also provides for States parties to prohibit, by law, any advocacy of national, racial or religious hatred which is incitement to discrimination (art. 20 (2)).

The principle of non-discrimination and that of equality before the law and equal protection of the law are referred to in articles relating to particular categories of human rights. Article 14, paragraph 1, provides that all persons shall be equal before the courts and tribunals, and paragraph 3 of the same article provides that, in the determination of any criminal charge against him, everyone shall be entitled, in full equality, to the minimum guarantees. Similarly, article 25 provides for the equal participation in public life of all citizens, without any discrimination based on the distinctions mentioned in article 2.

States parties are obliged to undertake specific legislative, administrative or other measures to guarantee the equality in the enjoyment of rights. The Committee has observed that the principle of equality sometimes requires States parties to take affirmative action in order to diminish or eliminate conditions that cause or help to perpetuate discrimination prohibited by the Covenant.

ARTICLE 3: Obligation to Ensure the Equal Rights of Men and Women

This article deals with one of the grounds for discrimination identified in article 2(1). It addresses the importance to enable women to enjoy civil and political rights on an equal

footing with men. The article requires that States parties undertake affirmative action to ensure the equality of men and women.

According to the Committee, simply enacting laws cannot do it. Therefore, the Committee has sought information regarding the role of women in practice to find out what measures, besides purely legislative measures of protection, have been or are being taken to give effect to the precise and positive obligations under article 3. The Committee has recommended that States parties give special attention to the revision of laws or measures that inherently draw a distinction between men and women.

ARTICLE 4: Derogation of Rights at the Time of a Public Emergency

This article allows for States parties to derogate from a number of obligations when a public emergency threatens the life of a nation. However, the article also specifies that certain rights must be protected by States parties at all times, even during a public emergency.

Thus, no derogation is allowed regarding the following rights:

- The right to life (art. 6)
- Prohibition against torture or cruel, inhuman or degrading treatment or punishment (art. 7)
- No one shall be held in slavery; prohibition of slavery and slave trade; no one shall be held in servitude (art. 8(1)(2))
- Prohibition against imprisonment merely on the ground of inability to fulfill a contractual obligation (art. 11)
- Prohibition against use of retroactive penal laws (art. 15)
- Right of everyone to be recognized as a person before the law (art. 16)
- The rights to freedom of thought, conscience and religion (art. 18)

The Committee has stated that ‘measures taken under article 4 are of an exceptional and temporary nature and may only last as long as the life of the nation concerned is threatened and that, in times of emergency, the protection of human rights becomes all the more important, particularly those rights from which no derogation can be made.’

Optional Protocols

Under the First Optional Protocol to the International Covenant on Civil and Political Rights, the Human Rights Committee is authorized to receive complaints from individuals claiming to be victims of violations of rights contained in the Covenant. The Second Optional Protocol to the International Covenant on Civil and Political Rights aims at the abolition of the death penalty.

Source: http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-4&chapter=4&lang=en or <http://www.ohchr.org/EN/ProfessionalInterest/Pages/OPCCPR1.aspx>

Reference Sheet: The Universal Periodic Review (UPR)

The Universal Periodic Review (UPR) is a unique process which involves a review of the human rights records of all 193 UN Member States once every four and a half years. The UPR is a State driven process, under the auspices of the Human Rights Council, which provides the opportunity for each State to declare what actions they have taken to improve the human rights situations in their countries and to fulfill their human rights obligations. As one of the main features of the Council, the UPR is designed to ensure equal treatment for every country when their human rights situations are assessed.

The UPR was created through the UN General Assembly on 15 March 2006 by resolution 60/251, which established the Human Rights Council itself. It is a cooperative process which, since June 2012, has reviewed the human rights records of all UN Member States. Currently, no other universal mechanism of this kind exists. The UPR is one of the key elements of the Council which reminds States of their responsibility to fully respect and implement all human rights and fundamental freedoms. The ultimate aim of this mechanism is to improve the human rights situation in all countries and address human rights violations wherever they occur.

Objectives

- To address human rights violations all over the world
- To improve the human rights situation everywhere
- To encourage States to fulfill their human rights obligations and commitments
- To assess positive developments and challenges faced by States
- To enhance the State's capacity to ensure the enjoyment of human rights by all
- To provide technical assistance to States, when requested
- To share best practices between States and other stakeholders

How it works

- All UN Member States will be reviewed every four and a half years
- 48 States will be reviewed each year
- All Council members will be reviewed during their term of membership
- The reviews are carried out by the UPR Working Group composed of the 47 Council members
- The UPR Working Group will hold three two-week sessions per year
- The Working Group sessions take place at the UN Office at Geneva at the Palais des Nations
- Each review is facilitated by groups of three States, or “troikas”, drawn by lot who act as rapporteurs

Schedule of review

- On 21 September 2007, the Human Rights Council adopted a calendar detailing the order in which the 193 Member States of the United Nations were considered during the first four-year cycle of the UPR.
- The calendar detailing the second cycle of the UPR (2012-2016) was also recently adopted.

Further information about the schedule of review can be found at:
<http://www.ohchr.org/EN/HRBodies/UPR/Pages/UPRMain.aspx>

Basis of review

- Three reports serve as a basis for each State review and provide the following information:
 - Information from the State under review (“national report”) including information on achievements and best practices, and challenges and constraints, as well as key national priorities in addressing shortcomings
 - Information contained in the reports of the independent human rights experts and groups, known as the Special Procedures, human rights treaty bodies and other UN entities
 - Information from nongovernmental organizations, national human rights institutions and “other stakeholders”
- The review should assess to what extent States respect their human rights obligations contained in:
- The United Nations Charter
 - The Universal Declaration of Human Rights
 - Human rights instruments (covenants, conventions and other treaties) to which the State is a party
 - Voluntary pledges and commitments made by the State
 - Applicable international humanitarian law

How the review will be conducted

- An interactive dialogue between the State under review and the Council takes place in the Working Group
- The “troikas” may compile questions submitted in advance by other States to be shared with the State under review to ensure an effective interactive dialogue

- Any of the 193 UN Member States may participate in the reviews, including in the interactive dialogue. Other relevant stakeholders, such as NGOs or national human rights institutions, may attend the reviews in the Working Group
- The duration of the review is three hours for each country in the Working Group. An additional half hour is allocated for the adoption of the report of each country under review in the Working Group
- After the troika presents the report to the UPR Working Group the Working Group adopts the report

See the most recent UPR Annual Report from 2012:

http://www.upr-info.org/IMG/pdf/upr-info_annual_report_2012.pdf

The adoption of the outcome

- Time is allocated during the next regular session of the Human Rights Council following the State review in order to consider the outcome of each review (up to one hour per State)
- Member and observer States, as well as NGOs and other stakeholders, may participate in these plenary meetings to consider the UPR reviews
- The final outcome of the review is adopted by the entire membership of the Human Rights Council at this plenary session

Follow-up to the review

- The outcome of the UPR should be implemented primarily by the State concerned and, as appropriate, by other stakeholders
- The follow-up review to take place during the 2nd cycle (2012-2015) should focus on the implementation of the recommendations of the previous review
- The international community will assist in implementing the recommendations and conclusions regarding capacity-building and technical assistance in consultation with, and with the consent of, the country concerned
- In considering the outcomes of the UPR, the Council will decide if and when any specific follow-up is necessary

Cooperation with the Universal Periodic Review

- The Council will address, as appropriate, any cases of persistent noncooperation with the UPR mechanism after exhausting all efforts to encourage a State to cooperate
- Several recommendations have been made to deal with such cases, one of them being the referral to the General Assembly, or the nomination of a special envoy

Source <http://www.ohchr.org/en/hrbodies/upr/pages/uprmain.aspx>

The UPR and Sri Lanka

The last UPR for Sri Lanka was in November of 2012. The following is scheduled for April, 2017. To prepare, national consultation will begin in October of 2015 and NGO submissions will be due in September, 2016.

The following table includes some recommendations regarding freedom of religion and belief made by UPR Recommending States and the response by Sri Lanka. For a full list of UPR recommendations please see <http://www.upr-info.org/> or the OHCHR website: <http://www.ohchr.org/EN/HRBodies/UPR/Pages/LKSession14>

Some 2012 UPR Recommendations to Sri Lanka related to Freedom of Religion and Belief

UPR Recommendation	Recommending State	Response from Sri Lanka	Issue
Promote national reconciliation taking into account and protecting Sri Lanka's ethnic and religious pluralism, ensuring that all religious denominations are granted equal treatment and enjoy their fundamental rights	Holy See	Accepted	- Freedom of religion and belief - Minorities
Step up efforts to protect freedom of religion and promote inter-religious dialogue as a tool to foster tolerance and peaceful-coexistence	Italy	Accepted	- Freedom of religion and belief
Enact urgent legislative amendments to the Penal Code to ensure that the rights of women from all religious and ethnic communities are safeguarded	New Zealand	Rejected	- Freedom of religion and belief - Women's rights
Ensure a climate in which all citizens are able to freely express their opinions and beliefs, without fear of reprisal or retribution and invite the Special Rapporteur on freedom of opinion and expression to visit	United Kingdom	Rejected	- Freedom of opinion and expression - Freedom of religion and belief - Special procedures
Take further steps to ensure more participation of Sri Lankan Muslims in the reconciliation process and national efforts of economic, social, and cultural integration	Egypt	Accepted	- ESC rights - general - Freedom of religion and belief - Minorities
Increase efforts aiming to guarantee the right to freedom of religion and belief	Spain	Accepted	- Freedom of religion and belief

Reference Sheet: International Treaties - Sri Lanka

Signature: A signature does not establish the consent to be bound. However, it is a means of authentication and expresses the willingness of the signatory state to continue the treaty-making process.

Ratification: the international act whereby a state indicates its consent to be bound to a treaty if the parties intended to show their consent by such an act.

Accession: the act whereby a state accepts the offer or the opportunity to become a party to a treaty already negotiated and signed by other states. It has the same legal effect as ratification.

<u>Treaty Description</u>	<u>Treaty Name</u>	<u>Signature Date</u>	<u>Ratification Date, Accession(a),</u>
Convention against Torture and Other Cruel Inhuman or Degrading Treatment or Punishment	CAT		03 Jan 1994 (a)
Optional Protocol of the Convention against Torture	CAT-OP		
International Covenant on Civil and Political Rights	CCPR		11 Jun 1980 (a)
Second Optional Protocol to the International Covenant on Civil and Political Rights aiming to the abolition of the death penalty	CCPR-OP2-DP		
Convention for the Protection of All Persons from Enforced Disappearance	CED		
Convention on the Elimination of All Forms of Discrimination against Women	CEDAW	17 Jul 1980	05 Oct 1981
International Convention on the Elimination of All Forms of Racial Discrimination	CERD		18 Feb 1982 (a)
International Covenant on Economic, Social and Cultural Rights	CESCR		11 Jun 1980 (a)
International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families	CMW		11 Mar 1996 (a)
Convention on the Rights of the Child	CRC	26 Jan 1990	12 Jul 1991
Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict	CRC-OP-AC	21 Aug 2000	08 Sep 2000
Optional Protocol to the Convention on the Rights of the Child on the sale of children child prostitution and child pornography	CRC-OP-SC	08 May 2002	22 Sep 2006
Convention on the Rights of Persons with Disabilities	CRPD	30 Mar 2007	

Activity 5.3 Plenary Presentation “Domestic Standards and Mechanisms for the Promotion and Protection of Religious Freedom and Belief in Sri Lanka”

🕒 60 min

Objective	To have participants review the domestic standards and mechanisms for the promotion and protection of religious freedom and belief in Sri Lanka
Material	Reference Sheet: Domestic Standards and Mechanisms for Religious Freedom and Belief in Sri Lanka
Description	In this activity a resource person will provide an overview of the existing domestic standards and mechanisms for the protection and promotion of religious freedom in Sri Lanka and how they can be used.

60 min Plenary Presentation

The resource person will explain the national legal framework that exist in Sri Lanka for the protection and promotion of religious freedom and belief.

End of activity ■

Reference Sheet: Domestic Mechanisms for the Protection of Religious Freedom in Sri Lanka

The current Constitution of the Democratic Socialist Republic of Sri Lanka was adopted in 1978. Within the context of this report, several provisions of the Constitution are relevant in that they provide a constitutional framework for the protection of religious freedom. The Constitution puts Buddhism in the “foremost place” under Article 9, and imposes a duty on the State to protect it:

“The Republic of Sri Lanka shall give to Buddhism the foremost place and accordingly it shall be the duty of the State to protect and foster the Buddha Sasana, while assuring to all religions the rights granted by Articles 10 and 14(1)(e).”

However, it stops short of recognizing Buddhism as a state religion by providing that the State must protect Buddhism while ensuring the existence of all other religions and the rights to choose one’s religion is not compromised. Of interest is Article 10, 12 and 14(1)(a) and (e).

The fundamental freedom of religion is provided for in Article 10 in which the freedom of religion is guaranteed:

“Every person is entitled to freedom of thought, conscience and religion, including the freedom to have or to adopt a religion or belief of his choice.”

Article 12(2) provides that everyone is entitled to the right of equality regardless of his or her religion:

“(2) No citizen shall be discriminated against on the grounds of race, religion, language, caste, sex, political opinion, place of birth or any such grounds...”

All citizens are entitled to freedom of speech (generally), and freedom of assembly and association within a religious context addressed under Article 14(1)(a) and (e), respectively:

“(a) the freedom of speech and expression including publication;”

“(e) Every citizen is entitled to ... the freedom, either by himself or in association with others, and either in public or in private, to manifest his religion or belief in worship, observance, practice and teaching;”

Lastly, the constitution imposes a duty upon the state to ensure equality for all citizens under Article 27(6):

“The State shall ensure equality of opportunity to citizens, so that no citizen shall suffer any disability on the ground of race, religion, language, caste, sex, political opinion or occupation.”

State mechanisms to promote religious freedom

The following institutions are domestic forums which seek to promote religious freedoms.

Reference Sheet: Domestic Mechanisms for the Protection of Religious Freedom In Sri Lanka, *Cont'd*

Congress of Religion and the Ministry of Buddha Sasana

The Congress of Religions (“Congress”) was established for the purpose of promoting religious harmony and progress in Sri Lanka. It brings together leaders of the four major religions in the Country with the goal of resolving inter-religious issues. The Congress of Religions Act was passed to incorporate the Congress in 1970. At that time, the country’s constitution was the Ceylon (Constitution) Order In Council which dated back to the country’s independence in 1948. Although not as comprehensive as the current constitution, it did provide limited protections for religious freedom. Specifically, Article 29(2) required that legislative powers shall create laws that would not interfere with the freedom of religion and equality.

Human Rights Commission of Sri Lanka

The Human Rights Commission of Sri Lanka (“HRC”) is an independent commission, established by the enactment of the Human Rights Commission of Sri Lanka Act, 1996 (“HRC Act”). Its English language webpage states that the HRC was established to give force to Sri Lanka’s commitment as a member of the United Nations (“UN”) in protecting human rights, and meeting the country’s obligations under various international treaties under which Sri Lanka is a signatory. This is reiterated under Article 10(d) of the HRC Act.

The HRC is tasked with the responsibility to deal with various human rights issues as well as take on educational and advisory roles with the public and the State regarding avoidance of the violations of human rights and fundamental freedoms. The Commission works with local international nongovernmental organizations and nongovernmental organizations (“NGOs”) in achieving these goals.

Article 10 of the HRC Act establishes the main functions of the Commission as follows:

- To inquire into, and investigate, complaints regarding procedures, with a view to ensuring compliance with the provisions of the Constitution relating to fundamental rights and to promoting respect for, and observance of, fundamental rights;
- To inquire into and investigate, complaints regarding infringements or imminent infringements of fundamental rights, and to provide for resolution thereof by conciliation and mediation;
- To advise and assists the government in formulating legislation and administrative directives and procedures, in furtherance of, the promotion and protection of fundamental rights;
- To make recommendations to the Government regarding measures which should be taken to ensure that national laws and administrative practices are in accordance with international human rights norms and standards;
- To make recommendations to the Government on the need to subscribe or accede to treaties and other international instruments in the field of human rights; and
- To promote awareness of, and provide education in relation to, human rights.

Activity 5.4 Integrating a Human Rights-Based Approach in our Community Action

🕒 75 min

Objective To have participants integrate a human rights-based approach to their community action

Material **Reference Sheet: A Human Rights-Based Approach** (Activity 5.1)
Worksheet 6: Integrating a Human Rights-Based Approach
 Flipchart and markers

Description In Module 3, participants were introduced to the human-rights based approach. The approach aims to guide actions, such as the community action developed in Module 4, so they are directed towards respecting, protecting, promoting and fulfilling human rights.

The previous activities in this module provided an overview of the various international and domestic mechanisms for the protection of religious freedom as well as other human rights. Making a direct link to the legal human rights framework is one of the 5 key elements of HRBA.

This activity helps synthesize learning up until now and asks participants to integrate the 5 key elements of a human rights-based approach to their community action.

This activity is divided into 2 parts.

In **Part A**, participants will work in small groups to integrate a human rights-based approach into their community action.

In **Part B**, the facilitator will lead a discussion about strategies for integrating a rights-based approach into the community actions.

45 min **Part A Integrating Human Rights-Based Approach into our Community Actions**

In Activity 4.3, each district group identified a few ideas for their community action. In this activity, participants will work in their district groups and discuss how to integrate the key elements of a human rights-based approach into their community action. To support this process, refer back to **Reference Sheet: A Human Rights-Based Approach** from Activity 3.3 and answer the questions in **Worksheet 6: Integrating a Human Rights-Based Approach**.

Facilitators should remind participants that this is an exercise for integrating a rights-based approach. Ideas for community actions may likely change as participants validate the problems and desired results with other members of their district after this capacity-building workshop. However, it will be important to continually reflect on the elements of the human-rights based approach as they move forward through the Promoting Religious Harmony Project.

30 min

Part B Whole Group Discussion

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

- Have you used a human rights-based approach in your work? What has worked well in incorporating this approach (best practices)?
- How will integrating HRBA make your community action more effective?
- How does HRBA help you with your planning? How does it help you identify who to include in your community action?

End of activity ■

Worksheet 6: Integrating a Human Rights-Based Approach into our Community Action

Use the following questions to help guide your reflection on how to integrate a human rights-based approach into your community action.

	Your Community Action:
P	<p style="text-align: center;">Participation</p> <p><i>Who should be consulted in the development of the community action?</i></p> <p><i>Who is the target group (age, education, occupation, social-economic profile, etc.)?</i></p> <p><i>How can the target group be encouraged to participate and consult in the development and implementation of the community action?</i></p> <p><i>Who are possible allies of the community action (religious and traditional leaders, government officials, community leaders)?</i></p>
A	<p style="text-align: center;">Accountability</p> <p><i>In the context of the community action, who are the rights holders?</i></p> <p><i>What is their capacity for realizing their rights?</i></p> <p><i>Who is responsible for realizing the rights?</i></p> <p><i>How can they be held accountable?</i></p>

Worksheet 6: Applying a Human Rights-Based Approach into the Community Action, *cont'd*

N	<p style="text-align: center;">Non-discrimination and equality</p> <p><i>Who are the people that are excluded or marginalized in the context of the community action?</i></p> <p><i>How can they be included?</i></p> <p><i>How will you integrate gender equality into the community action?</i></p>
	<p style="text-align: center;">Empowerment</p> <p><i>Whose capacity must this community action strengthen?</i></p> <p><i>What types of knowledge and/or skills are required? For whom?</i></p>
	<p style="text-align: center;">Direct link with human rights</p> <p><i>What are the human rights involved (identify 1-3 rights)?</i></p> <p><i>What are the tools, mechanisms or standards (domestic or international) that can support the community action?</i></p>

Module 6

Developing a Local Dialogue

Central components of the Promoting Religious Harmony Project are the community-level workshops and the local dialogues. These are essential steps to build capacity and gain support for the development and implementation of community actions supporting religious harmony.

In Module 6, participants will explore the methods and techniques for conducting effective local dialogues and begin to reflect on the local dialogue which they will plan during the Community Workshop.

By the end of this module, participants should be able to:

- Describe the goal of the local dialogue for the Religious Harmony Project
- Employ strategies for leading a successful local dialogue
- Identify strategic actors to include in their local dialogue

Activity 6.1	Explaining the Local Dialogue
Activity 6.2	Fundamentals of Dialogue
Activity 6.3	Mapping the Actors for the Local Dialogue
Activity 6.4	Planning for the Local Dialogue

Activity 6.1 Explaining the Local Dialogue

🕒 30 min

- Objective** To have participants situate the local dialogue within the overall project
- Material** **Reference Sheet: Project Overview** (See Module 1)
- Description** A resource person from Equitas will present an overview of the local dialogue component of the project

30 min Understanding the Local Dialogue

The local dialogue is essential for gaining support for the community actions for religious harmony. This dialogue will be planned jointly with the participants from this workshop and the participants who attend the community-level workshop (explained in more detail in Module 7).

The budget, aspects of coaching, timelines, and other pertinent information related to the organization of the local dialogues will also be discussed.

Participants will have an opportunity to ask questions and voice concerns with the aim of establishing a common understanding of the role and process related to the local dialogues.

End of activity ■

Activity 6.2 Fundamentals of Dialogue

🕒 60 min

- Objectives** To have participants come to a common understanding of what a dialogue is and examine the main phases of dialogue
- Material** **Reference Sheet: Dialogue and Debate**
Activity Sheet: Phases of Dialogue (cut into cards)
Reference Sheet: Phases of Dialogue
Reference Sheet: Essentials for Facilitating Dialogue
- Description** This activity is divided into 3 parts.
 In **Part A**, the facilitator will lead a discussion about dialogue and debate.
 In **Part B**, participants will explore the phases of dialogue.
 In **Part C**, participants will discuss potential challenges at each phase and review strategies for addressing them.

20 min **Part A Understanding Dialogue**

The facilitator will discuss key feature of dialogue and debate using the **Reference Sheet: Dialogue and Debate**. S/he will facilitate a whole group discussion using the following questions as a guide:

- What are some of the key features of dialogue?
- What benefits do you see of using dialogue rather than debate?
- Why is dialogue important in the context of this project?
- How do you think a local dialogue will support the success of the community action?

Reference Sheet: Dialogue and Debate

Dialogue	Debate
<i>Dialogue is the understanding of myself and others.</i>	<i>Debate is the successful argument of my position over that of an opponent.</i>
I listen openly and compassionately with the view that I want to understand.	I listen in order to counter what I hear, and am closed to new ideas.
I listen for strengths, so I can affirm and learn, and to hear other viewpoints.	I listen for weakness, so I can discount and devalue what I hear.
I speak for myself using my own experiences and understanding, and examine my own assumptions	I speak based on my own assumptions about others' experiences and motives, in an effort to prove that I am right
I ask questions to increase understanding, and am willing to temporarily suspend my beliefs.	I ask questions in order to control the conversation, or to confuse: I look for ways to affirm my own beliefs or "win."
I allow others to complete their communications.	I interrupt or change the subject
I concentrate on others' words, feelings, body language, and other modes of communication.	I focus on the point I want to make next.
I respect others' experiences as true and valid for them, and want to work with others to come to new understandings.	I critique others' experiences as distorted or invalid or wrong.
I respect the expression of feelings in myself and others.	I distrust the expression of feelings as manipulative or less than legitimate.
I honor silence.	I am anxious in silence or use it to gain advantage
I look for ways to keep the conversation going, even in conflict.	I look for ways to end the conversation, when I am uncomfortable.

Excerpted from Interfaith Peacemaking Curriculum

<http://abrahamicafaithspeacemaking.com/wp-content/uploads/2012/10/For-One-Great-Peace-Study-Guide.pdf>

20 min**Part B Phases of Dialogue**

The facilitator will begin by explaining that there are three phases of dialogue as outlined below.

Phase	Goal
Opening	to build trust and safety
Heart	to reach new understanding of self and other in relation to a conflict or problem
Closing	to consolidate learning and experience

The facilitator will distribute to the participants cards containing key elements of each the three phases of dialogue. Participants will identify which phase the element on their card belongs in. Participants that have elements belonging in the same phase form a group.

In their groups, participants will discuss:

- Why the element belongs to the phase identified
- Challenges that might occur at the phase identified
- Strategies to address the challenges

Activity Sheet: Phases of Dialogue Cards

Establish group guidelines
Find common ground
Surface expectations
Practice communication skills
Explore what a dialogue is and is not
Focus dialogue with carefully crafted questions
Encourage expression of personal feeling and experience
Allow participants to tell relevant aspects of own story
Cultivate the kind of listening that enables participants to develop new understandings of different perspectives
Provide opportunity for personal reflection
Engage head, heart, and hand in integrating experience of dialogue
Articulate new vision and insight
Plan how to put new learning into action
Evaluation of dialogue process
Prepare for re-entry into own community

20 min

Part C Whole Group Discussion

The facilitator will begin by asking each group to share the elements included in each phase of dialogue, beginning with the opening phase. S/he will then ask participants to share some of the challenges they identified that may occur in different phases. See **Reference Sheet: Phases of Dialogue** for a complete description.

The facilitator will lead a discussion related to dialogues using the following questions as a guide.

- What are other challenges you perceive occurring related to your local dialogue?
- What is the role of the dialogue facilitator in addressing some of the challenges you identified?
- In your experience, what strategies can we integrate into the planning and development of the dialogue to overcome some of these challenges?

The facilitator will add to the discussion by presenting the main ideas from **Reference Sheet: Essentials for Facilitating Dialogue**.

End of activity ■

Reference Sheet: Phases of Dialogue

1. Opening Phase

Goal: Build trust and safety

- Establish group guidelines
- Find common ground
- Surface expectations
- Practice communication skills
- Explore what a dialogue is and is not

Challenges: Inadequate trust may lead to:

- Superficiality
- Reverting to debate, argument, or problem solving

2. Heart of the Dialogue

Goal: Reach new understanding of self and other in relation to a conflict or tension

- Focus dialogue with carefully crafted questions
- Encourage expression of personal feeling and experience
- Allow participants to tell relevant aspects of own story
- Cultivate the kind of listening that enables participants to develop new understandings of different perspectives
- Provide opportunity for personal reflection

Challenges: Incomplete shifts in understanding may lead to:

- Dominance by single perspective or “silencing” of minority views
- Pressure to conform to group norms/ discomfort with differences
- Move to debate, problem-solving, or action to avoid difficult issues or emotions

3. Closing Phase

Goal: Consolidate learning and experience

- Engage head, heart, and hand in integrating experience of dialogue
- Articulate new vision and insight
- Plan how to put new learning into action
- Evaluation of dialogue process
- Prepare for re-entry into own community

Challenges: Incomplete consolidation may lead to:

- Pressure to conform to group decisions
- Move toward actions that are unrealistic or premature
- Too many ideas/loss of focus

Source: Adapted from Karuna Center for Peacebuilding (2013) “A trainer’s guide to inter-faith peace building in Sri Lanka”

Reference Sheet: Essentials for Facilitating Dialogue

The main responsibility of a facilitator is to create, protect, and maintain a safe space for open communication throughout the phases of a dialogue or workshop.

This can be achieved by attending to the following:

1. Setting the stage

- Clarify purpose of workshop or dialogue
- Describe agenda and time schedule

2. Establish and monitor group guidelines

- Help group to develop and follow group guidelines
- Model observance of group guidelines through own behavior

3. Model effective group behavior and communication

- Respect all perspectives
- Provide verbal and non-verbal support
- Listen actively and empathetically
- Learn and use participants' names
- Encourage hesitant members
- Work smoothly with co-facilitator

4. Oversee Process

- Manage the time; monitor individual speaking time and the overall schedule
- Keep group focused on the topic
- Encourage full participation
- Attend to stages of group process and what is needed in each stage
- Monitor emotional tone; challenge if too safe/protect if too intense
- Watch for power dynamics within group; prevent dominance of a single view or faction

Co-facilitating (facilitating in pairs) is a good strategy for optimal management of the process.

Source: Adapted from Karuna Center for Peacebuilding (2013) "A trainer's guide to inter-faith peace building in Sri Lanka"

Activity 6.3 Identify Actors for the Dialogue

🕒 45 min

Objective	To have participants identify the key actors for their local dialogues
Material	Worksheet 7: Key Actors for Local Dialogue
Description	Participants will review the analysis developed in Activity 2.2 Spheres of Influence and identify key actors for their local dialogue.

45 min Mapping the Actors for Local Dialogue

This activity aims to identify key actors that can support the development and implementation of community actions.

In order to do this, participants should reflect back on the root causes and effects of the problem they are trying to address as well as the power maps developed in **Activity 2.2 Spheres of Influence**.

It is also important to keep in mind the key elements of a human rights-based approach. Participants should review **Worksheet 6: Applying a Human Rights-Based Approach** and reflect on more particularly on participation, gender equality and how marginalized populations are included in the local dialogue.

Each group should use **Worksheet 7: Key Actors for Local Dialogue** to record the information outlined below regarding key actors. Groups should also keep in mind the goal they set for their community action in Module 4.

- Name of person, their organization and gender (*e.g., religious leader, government or political leader, member of private sector, civil society representative*)
- Rationale for inclusion (*Why is this person important to include? How does s/he benefit the realization of your community action?*)
- Possible challenges that may arise when trying to include this person or organization (*Are their timing or scheduling difficulties? Possible conflicts with other people who you want to invite?*)
- Contact strategy (*Is this someone in your network, a person you will have to meet with individually first, etc...*)

Worksheet 7: Key Actors for Local Dialogue

District:

Goal of Community Action (see Module 4):

Name, organization, and gender	Rationale	Possible challenges	Contact strategy

Activity 6.4 Planning for the Local Dialogue

🕒 60 min

Objective	To have participants develop a plan for the local dialogue
Material	Worksheet 8: Planning for the Local Dialogue Reference Sheet: Sample Agenda for Local Dialogue
Description	Participants will work in district groups to begin developing a plan for the local dialogue

60 min Planning for the Local Dialogue

The local dialogue will be planned jointly with the participants from this capacity-building workshop and the participants who attend the community-level workshop (explained in more detail in Module 7).

Participants will work in district teams to begin outlining a plan for their local dialogue using **Worksheet: Planning a Local Dialogue**. Groups should keep in mind that the plan will be further developed during the community-level workshop with the participation of community members.

Worksheet 8: Planning for the Local Dialogue

District group: Community Action Goal:	
Things to Consider in Planning	
Goal	<ul style="list-style-type: none"> As presented in Activity 6.1: The goal of the local dialogue is to gain support and encourage participation of key actors in the community actions for religious harmony
Who will attend?	<ul style="list-style-type: none"> Refer to Activity 6.3 and list the actors you plan to invite
Prepare an Agenda	<ul style="list-style-type: none"> See sample Agenda (Reference Sheet: Sample Agenda for Local Dialogue) and adjust as necessary
Evaluation and next steps	<ul style="list-style-type: none"> How will you evaluate if your dialogue was a success? What tools will you use to get feedback? What will be the next steps when the dialogue is over?

Worksheet 8: Planning for the Local Dialogue...cont'd

Things to Consider in Planning	
Logistics	
Choose a location	<ul style="list-style-type: none"> • <i>Is it a neutral location where all participants will feel comfortable?</i> • <i>Is the location accessible to all participants?</i> • <i>Does the space provide a comfortable environment that fosters dialogue?</i> • <i>Is it a safe location?</i>
Choose the date and time	<ul style="list-style-type: none"> • <i>Are the date and time appropriate for all participants?</i> • <i>Will anyone be excluded because of the chosen time?</i>
Select the facilitators	<ul style="list-style-type: none"> • <i>How many people will facilitate the discussion?</i> • <i>Are the designated people skilled in facilitating dialogue?</i> (Reference Sheet: Essentials for Facilitating Dialogue)
Food and beverages	<ul style="list-style-type: none"> • <i>Will there be food? Are there any dietary needs you need to consider?</i>
Other	

Reference Sheet: Sample Agenda for Local Dialogue

Agenda

Total time: 4 hours

Opening Phase (1 hour)

- Welcome
- Introductions
- Build effective group dynamics
- Verify needs and offers
- Explore what a dialogue is and is not

Heart of the Dialogue (2 hours)

- Exploring the current context of problems related to religious differences
- Building a common vision for the future

BREAK (15 minutes)

- Review ideas for community actions
- Identify the community action to undertake

Closing Phase (1 hour)

- Articulate common vision
- Plan how to implement community actions
- Evaluate the dialogue process

Module 7

Planning a Community-Level Workshop

As stated in the introduction to Module 6 the community-level workshops and the local dialogues are essential steps to build capacity and gain support for the development and implementation of community actions supporting religious harmony.

The goal of the community-level workshops is to validate the context analysis and ideas developed during this workshop as well as to engage community members in planning the local dialogue leading up to community action.

Module 7 provides participants with a foundation for developing a community-level workshop. Participants will work through a step-by-step process for planning and designing a workshop in their district groups.

By the end of this module, participants should be able to:

- Explain the role of the community-level workshop in the overall project
- Plan the community-level workshop
- Share next steps

Activity 7.1	What is the Community-Level Workshop?
Activity 7.2	Steps for Developing a Community-Level Workshop
Activity 7.3	Focus on Evaluation
Activity 7.4	Developing a Plan for a Community-Level Workshop
Activity 7.5	Sharing Plans and Next Steps

Activity 7.1 What is a Community-Level Workshop?

🕒 30 min

Objective To have participants situate the community-level workshop within the overall project

Material **Reference Sheet: Project Overview** (See Module 1)

Description A resource person from Equitas will present an overview of the community-level workshop component of the project

30 min Understanding the Community-Level Workshops

Following this capacity-building workshop, participants will deliver similar workshops in their communities. These workshops aim to raise awareness of and validate problems related to religious differences in their communities. The workshops also aim to engage community members in planning local dialogues with a view to developing community actions.

The budget, aspects of coaching, timelines, and other pertinent information related to the organization of the community-level workshops will also be discussed.

Participants will have an opportunity to ask questions and voice concerns with the aim of establishing a common understanding of the role and process related to the community-level workshops.

End of activity ■

Activity 7.2 Steps for Developing a Community-Level Workshop

🕒 30 min

- Objective** To have participants review the basic steps for developing a community-level workshop
- Material** **Worksheet 9: Steps for Developing a Workshop**
- Description** This activity is divided into 2 parts.
- In **Part A**, participants will work in small groups to do an exercise on the steps involved when developing a workshop.
- In **Part B**, participants will discuss these steps with the other groups.

10 min Part A Basic Steps for Developing a Workshop

The facilitator will divide participants into small groups. S/he will ask each group to complete the exercise on **Worksheet 8: Steps for Developing a Workshop**.

20 min Part B Whole Group Discussion

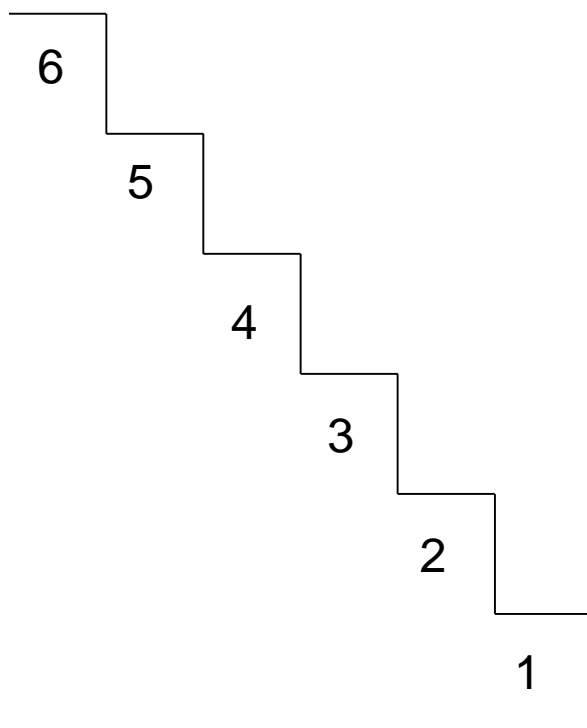
Participants will then discuss and compare the steps for developing a workshop prepared by the different groups. The facilitator will post a flipchart version of the steps for developing a workshop for easy reference as the participants develop the model for their community-level workshop.

End of activity ■

Worksheet 9: Steps for Developing a Workshop

Below are steps to follow when developing a community-level workshop. Determine a logical order for the steps by numbering them from 1 to 6.

- ☐ Identify participants and timeframe
- ☐ Determine content
- ☐ Set goal and objectives
- ☐ Determine participants' learning needs (knowledge, skills, attitudes)
- ☐ Design evaluation and follow-up tools/activities
- ☐ Determine results



Questions to consider:

- When developing an educational event, is there only one order for these activities to occur?
- What is the relationship between the steps?
- Do some of the steps happen more than once throughout the planning stages?

Activity 7.3 Focus on Evaluation

🕒 30 min

Objective	To have participants explore a model for evaluating their workshop
Material	Reference Sheet: Cycle of Continuous Improvement
Description	Evaluation is one of the essential steps for developing a workshop. The facilitator will discuss an effective model for evaluation.

30 min The Cycle of Continuous Improvement

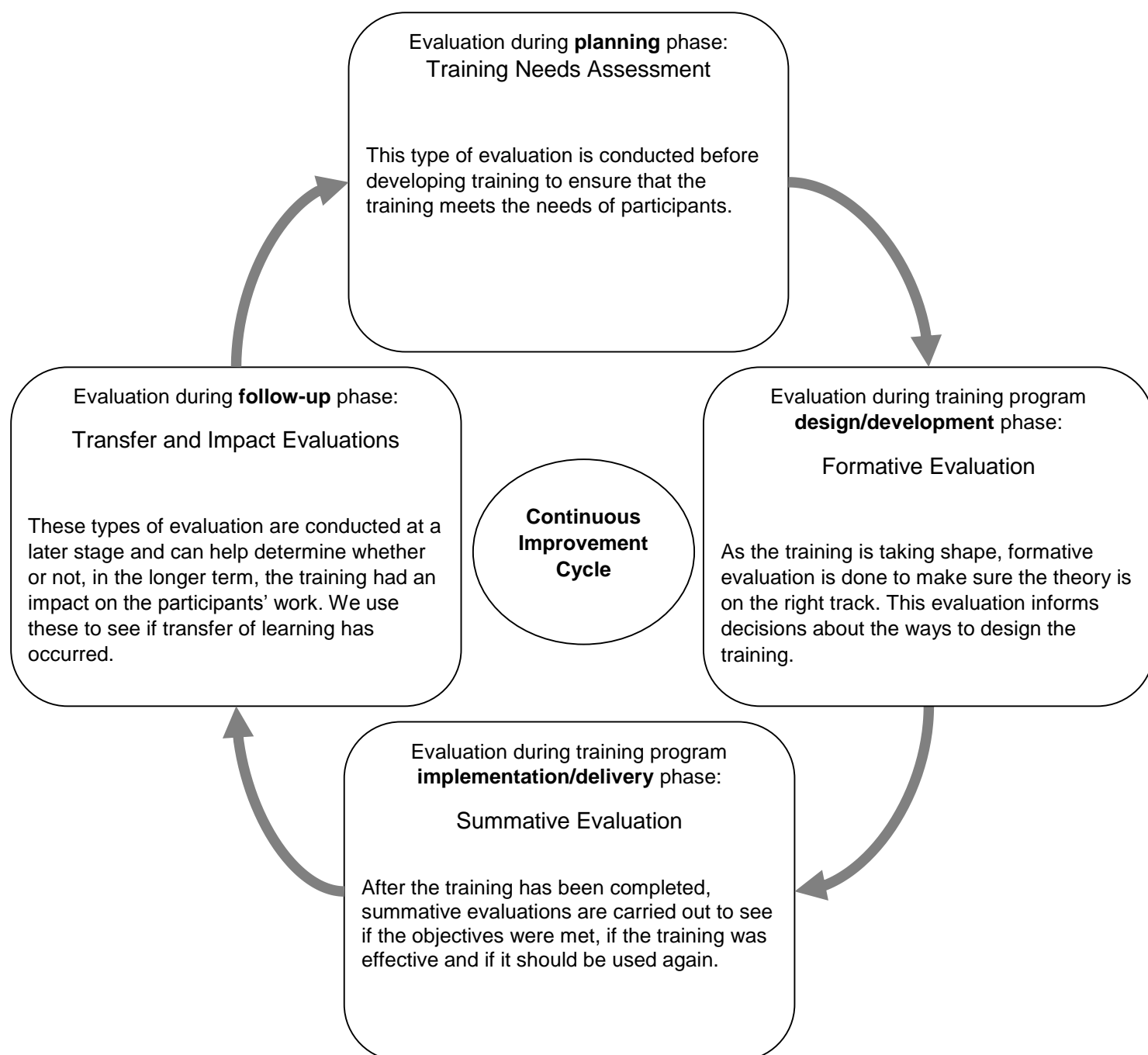
The facilitator will begin by asking participants to reflect on why evaluation is important and what comes to mind when they hear the term educational evaluation. (10 min)

S/he will then provide a general overview of the different types of evaluation using **Reference Sheet: Cycle of Continuous Improvement**. (10 min).

The facilitator will ask participants to share their experience in using the different types of evaluation in their work.

End of activity ■

Reference Sheet: Cycle of Continuous Improvement



It is important to note that information gathered at any point in the cycle informs decisions that help improve the next phase of the programme/project. In the context of a recurring programme, end-of-training summative evaluation and transfer and impact evaluations are essentially formative evaluations conducted at a later time.

Activity 7.4 Developing a Plan for a Community-Level Workshop

🕒 75 min

- Objective** To have participants develop a plan for the community-level workshop
- Material** **Worksheet 10: Our Community-Level Workshop Plan**
Worksheet 11: Our Roles and Responsibilities
Reference Sheet: Sample Design for the Community-Level Workshop
- Description** Participants will work in district groups to develop a plan for their workshop and determine the division of tasks among group members.

75 min Group Work - Developing a Plan

Participants will use **Worksheet 9: Our Community-Level Workshop Plan** and **Worksheet 10: Our Roles and Responsibilities** as a guide.

End of activity ■

Worksheet 10: Our Plan for the Community-Level Workshop

District group:	
Step 1 a) Participants - maximum of 25 - aim for diversity and gender balance b) Timeframe - maximum 2 days	Participants <i>Keeping in mind the community action you are planning, who do you feel needs to participate in the workshop and why?</i>
Step 2 Determine participants' needs (knowledge, skills, attitudes)	<i>Keeping in mind the community action you are planning, what knowledge, skills, attitudes do you feel the participants you are inviting to your workshop need to develop?</i>
Step 3 Determine results	<i>What do you want the participants to be able to do by the end of the workshop?</i>

Worksheet 10: Our Plan for the Community-Level Workshop, cont'd

Step 4 Goal and objectives	<p>As presented in the Project Overview:</p> <p><i>The goal and objectives of the community-level workshops are to validate the context analysis and ideas developed during this workshop as well as to engage community members in planning the local dialogue leading up to community action.</i></p>
Step 5 Determine content	<p><i>See sample schedule and adjust as necessary.</i></p>
Step 6 Design evaluation and follow-up tools/activities	<p><i>How will you know if you have achieved your results? What tools will you use to get feedback from workshop participants?</i></p>

Planning logistics	<i>Refer to Module 6, Activity 6.4 guidelines regarding logistics.</i>
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Reference Sheet: Sample Schedule for the Community-Level Workshop

<i>Suggested time (min)</i>	Activity	Description
15min	1. Welcome	Facilitators introduce themselves and provide a brief introduction to the community-level workshop
30min	2. Getting to know each other	Participatory introduction activity. This is an opportunity for participants to get to know each other in a fun and active way. <i>Suggestion: Ask participants to share the values that are important to them.</i>
20min	3. Building effective group dynamics	Facilitators lead participants through an activity that establishes the group guidelines for participation throughout the workshop.
20min	4. Verifying Needs and Offers - Objectives and Agenda	Participants share their needs and offer (expectations) for the workshop. The facilitator presents the objectives, methodology, and the content of the workshop and compares them to participants' expectations.
30min	5. Defining religious harmony	Participants discuss their understanding of religious harmony and explore why they do the work they do. <i>Suggestion: Ask Participants to draw a picture of what religious harmony looks like.</i>
Break		
60min	6. Exploring the current context	Part A: Participants reflect on the situation in their communities and identify various issues / problems related to religious differences. Part B: Participants explore the issues and root causes of a specific problem in the community. For example, they could do the roots and consequence "tree" exercise (see Activity 2.2 in Capacity Building Workshop Manual) to illustrate the issue, the consequences of the issue as well as discuss the influential actors. <i>NB: How does this compare with the analysis undertaken during the Capacity-building Workshop? What are the differences? What are the similarities?</i>
30min	7. Envisioning the future	Participants discuss the changes they want to see in their community and opportunities to achieve them. Participants should reflect on how their current work aims to address these changes.
45min	8. What are human rights?	Part A: Participants reflect on the definition of human rights and explore the articles of the Universal Declaration of Human Rights (UDHR). They discuss how rights are indivisible, interrelated, and universal. The facilitator should explain how the articles in the UDHR are codified in various conventions, such as the International Covenant on Civil and Political Rights.

		<p>Where possible, identify articles within relevant articles of the UDHR that are related to the problems identified by the group in Activity 6.</p> <p>Part B: Exploring the underlying values and principles of human rights.</p>
Break		
60min	9. A Human-Rights Based Approach	Participants gain familiarity with a human rights-based approach and explore the key elements of participation, accountability, non-discrimination and equality, and links to the legal framework.
90-120min	10. Community Action	<p>Participants identify community actions that can address the issues identified earlier. Community actions should reflect the key elements of a human rights-based approach (PANEL).</p> <p>Facilitators can share the ideas developed at their Capacity-Building Workshop for validation or open up the discussion to new ideas.</p>
Break		
90-120min	11. Getting buy-in – Planning the local dialogues	<p>Participants begin by exploring approaches for a local dialogue. Once a common understanding of the goal for the local dialogue is achieved, participants plan the local dialogues with key stakeholders. Participants should:</p> <ul style="list-style-type: none"> - Identify who to invite (why?) - How the LD should be facilitated (is it a round table? How will it participatory?) - Logistics (tentative time, location, etc) - Identify the potential challenges and strategies for overcoming them. - Who will be responsible for what aspects of planning <p><i>Suggestion: Use Worksheet 8: Planning for the Local Dialogue, Reference Sheet: Sample Agenda for Local Dialogue and Worksheet 11: Our Roles and Responsibilities of the Capacity Building Workshop manual to help guide the discussion.</i></p>
30-45min	12. Wrap-up and next steps	The facilitator should summarize the learning and discussion from the workshop and ensure that next steps are identified.
20min	13. Evaluation	The participants provide feedback to the facilitators about the workshop (e.g., indicating what they learned, satisfaction level, expectations met, etc)

Worksheet 11: Our Roles and Responsibilities

Group members should work as a team to make decisions about the Workshop. However, responsibility for tasks must be assigned to specific individuals to ensure they are completed. These individuals will be accountable to the group. Success of the activity will depend on all group members carrying out their responsibilities within time and budget.

District:		
Tasks: What needs to be done?	Group Member: Who's responsible?	Time frame: When is the deadline?
Participants <ul style="list-style-type: none"> - Applications/invitations - Selection - Notification of selection - Travel arrangements 		
Design/Preparation of Workshop Materials <ul style="list-style-type: none"> - Schedule - Training materials for the participants (e.g. manual) - Printing - Supplies (e.g., flipcharts, pens) 		
Facilitators <ul style="list-style-type: none"> - selection 		
Logistics <ul style="list-style-type: none"> - Venue - Food/beverages 		
Overseeing the Budget		
Other		

Activity 7.5 Sharing Plans and Next Steps

🕒 135 min

Objective To have participants identify next steps regarding the overall project

Material **Worksheet 12: District Summary**

Description This activity is divided into 3 parts.

In **Part A**, each district group will summarize their action plans

In **Part B**, each district group will present their action ideas to the larger group

In **Part C**, a facilitator from Equitas and ICES reviews the next steps

30 min **Part A Overview of Our Community Action**

This is an opportunity for participants to reflect on their community action ideas more critically and consider the potential risks and challenges as well as opportunities overall.

In district groups, participants will prepare an overview of their community action by summarizing the ideas they have developed over the course of this workshop. Participants will use **Worksheet 11: Overview of Our Community Action** to guide and record their reflection.

60 min **Part B Sharing Strategies**

Each district group will have 10 min to share their overviews and potential challenges as well as strategies for addressing them. Allow 5 min for question and discussion after each presentation.

45 min **Part C Next Steps**

Resource persons from Equitas and ICES will lead a group discussion about next steps covering the topics below.

- Timelines
- Communication
- Coaching
- Budgets
- Capacity-Building Workshop 2
- Role of ICES and Equitas

End of activity ■

Worksheet 12: Overview of Our Community Action

District:	
Main issue:	
Key actors that influence the issue (see Activity 2.3):	
Desired changes (see Activity 4.2):	
Community Action Project	
Goal (see Activity 4.2):	
Action ideas (see Activity 4.3):	
Approach for buy-in and support:	
<i>How will you inform the public about your work?</i>	
Potential challenges moving forward:	Strategies to address potential challenges: