

Promoting Religious Harmony in Sri Lanka

Capacity Building Workshop 2

**May 10-14, 2015
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 through an approach based on human rights. 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: Capacity-Building Workshop 2, *May 2015*

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

Stage 5: National Dialogues *November - December 2015*

Description: Capacity-Building Workshop 2

This four-day workshop focuses on human rights values and standards as powerful tools to promote religious harmony and inter-faith dialogue.

The workshop aims to build the capacity of participants both in terms of knowledge of human rights and in using human rights as a tool for change.

Goal

To strengthen the capacity of participants to undertake community actions that integrate a human rights-based approach to promote religious harmony in their communities.

Objectives

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

- Integrate a human rights-based approach and gender perspective into their community actions aimed at building religious harmony
- Evaluate the impact of their community actions

Participants

The workshop is designed for participants who attended Workshop 1 and who have demonstrated a commitment to the promotion of religious harmony in their community. They are involved in activities such as validation sessions, workshops, public awareness campaigns. Around 20 participants have been selected from the districts of Colombo, Ampara, and Galle. During this workshop, they will work in teams to plan for the community actions they will 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.

Acknowledgements

Equitas and the International Centre for Ethnic Studies (ICES) are indebted to all those who have dedicated their time and expertise to the preparation of this workshop manual. Our gratitude goes to our partners and friends who provided human resources, technical and other forms of assistance to help ensure the preparation, printing and distribution of this workshop manual.

The following Curriculum Development Team developed this manual: Sarah Lusthaus, Vincenza Nazzari, Bing Arguelles, Ian Hamilton of Equitas, and Mario Gomez and Samitha Hettige of ICES as well as the following IH RTP alumni: Ermiza Tegal, Kasun Pathiraja and Sajeed Fahirdeen.

The workshop is made possible through the financial support of the Government of Canada's Department of Foreign Affairs, Trade and Development.

Schedule

Sunday, May 10,	
Module 1 - Where are we now?	
3:30-4:00	Activity 1.1 Greetings
4:00-4:45	Activity 1.2 Needs, Offers and Workshop Overview
4:45-5:45	Activity 1.3 Update on Community Actions
5:45-6:00	BREAK
6:00	Opening Ceremony

Monday, May 11	
9:00-9:15	Daily Recap and Business Arising
9:15-10:15	Activity 1.3 Update on Community Actions Cont'd
10:15-10:30	BREAK
10:30-11:45	Activity 1.4 Current Context and Impact on Community Actions
11:45-12:45	LUNCH
Module 2 - Human Rights and Religious Harmony	
12:45-2:45	Activity 2.1 Whose Side?
2:45-3:00	BREAK
3:00-5:00	Activity 2.2 Analysis of a Conflict Situation from a Human Rights Perspective
5:00-5:15	Daily Wrap up

Tuesday, May 12	
9:00-9:15	Daily Recap and Business Arising
9:15-10:45	Activity 2.3 Communication Skills and Conflict Situations
10:45-11:00	BREAK
11:00-12:15	Activity 2.4 Case Study
12:15-1:15	LUNCH
Module 3 - Integrating a Human Rights-Based Approach in Community Actions	
1:15-2:30	Activity 3.1 Community Actions and Human Rights
2:30-3:15	Activity 3.2 One Step Forward
3:15-3:30	BREAK
3:30-5:00	Activity 3.3 Gender Equality
5:00-5:15	Daily Wrap up

Wednesday, May 13	
9:00-9:15	Daily Recap and Business Arising
9:15-9:45	Activity 3.3 Gender Equality Cont'd
9:45-10:15	Activity 3.4 Participation and Empowerment
10:15-10:30	BREAK
10:30-12:00	Activity 3.4 Participation and Empowerment Cont'd
12:00-1:00	LUNCH
Module 4 - Planning Community Actions	
1:00-2:30	Activity 4.1 Planning our Community Actions
2:30-2:45	BREAK
2:45-4:30	Activity 4.1 Planning our Community Actions Cont'd
4:30-5:00	Activity 4.2 Engaging the Public through the Media
5:00-5:15	Daily Wrap up

Thursday, May 14	
9:00-9:15	Daily Recap and Business Arising
9:15-11:00	Activity 4.2 Engaging the Public through the Media Cont'd
11:00-11:15	BREAK
11:15-12:00	Activity 4.3 Evaluating our Community Actions
12:00-1:00	LUNCH
1:00-1:45	Activity 4.3 Evaluating our Community Actions Cont'd
1:45-3:45	Activity 4.4 Community Action Presentations
3:45-4:00	BREAK
4:00-4:30	Activity 4.5 Final Evaluation
4:30-5:00	CERTIFICATES

Module 1

Where are we now?

In Module 1, participants will have an opportunity to reconnect with each other, share the work their district teams have carried out since the first Capacity Building Workshop and determine the focus of their community actions. They will also review the current situation regarding religious freedom in Sri Lanka and discuss its impact on their work.

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

- Describe the content of the workshop
- Develop a set of guidelines for working effectively as a group
- Determine the impact of the current context of religious freedom in Sri Lanka on their community actions
- Determine the focus of their community actions
- Identify lessons learned from their validation process

Activity 1.1 Greetings

Activity 1.2 Needs, Offers and Workshop Overview

Activity 1.3 Update on Community Actions

Activity 1.4 Current Context and Impact on Community Actions

Activity 1.1 Greetings

⌚ 30 min

Objectives To have participants and facilitators reconnect by exchanging greetings

Material **Worksheet 1: Greetings**

Description This activity is divided into two parts.

In **Part A**, participants will greet each other using different greetings.

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

15 min **Part A Greetings**

The facilitator will ask participants to look at the list of different greetings on **Worksheet 1: Greetings** and choose one greeting from the list.

The facilitator will then ask participants to walk around the room and greet each other by saying their name and using the greeting they have chosen from the list.

Once participants have had a chance to greet everyone in the room, they will return to their places.

15 min **Part B Whole Group Discussion**

The facilitator will lead a short discussion about the participants' reactions to the different greetings using the following questions as a guide:

- Did any of the greetings make you uncomfortable? Why? How did you deal with this?
- Do you think we could do this activity with a group of people who are meeting for the first time? Why?
- How do differences in cultural practices affect how we relate to one and other?
- What happens when we are not familiar with another person's practices (including religious practices)?

Activity adapted from: All different, All Equal, p189-190

End of Activity ■

Worksheet 1: Greetings

Say "Hola. " "hello" (South America)
Put your hands palm to palm in front of your chest and stick out your tongue (Tibet)
Hold your palms together in front of your chin in a prayer like posture and nod your head (Asia)
Say "vanakkam." "may you be blessed with a long life" (Sri Lanka)
Say "Ayubowan." "may you be blessed with a long life" with palms joined together and folded hands (Sri Lanka)
Greet the other person by embracing and kissing them twice on alternate cheeks (Quebec, Canada)
Greet the other person by placing your hands together in prayer position and bow forward (Japan)
Greet the other person by rubbing noses (Inuit)
Greet the other person very warmly with a big hug (Palestine)
Greet the other person with a very strong, firm handshake (Germany)
Say "apa kabar?" "how are you?" (Indonesia)
Clap your hands gently 2-3 times, bowing over slightly (Zambia)

Activity 1.2 Needs, Offers and Workshop Overview

⌚ 45 min

Objectives To have participants discuss their needs and offers in relation to the workshop goal, objectives and content

Materials Workshop objectives, workshop schedule, meta cards, flipchart

Reference Sheet 1: Project Overview

Description In **Part A** participants will express their needs and offers for the workshop.

In **Part B** the facilitator will review the main elements of the Promoting Religious Harmony Project and will present the workshop objectives and content in relation with the needs and offers.

In **Part C** participants will determine group guidelines.

15 min Part A Needs and Offers

The facilitator and the participants will each receive 2 meta cards. On the first meta card, each participant will write what s/he personally want to get out of this workshop, their personal needs. On the second meta card, each participant will write what s/he can contribute to the workshop, what s/he 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 ask participants to post completed cards 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.

15 min

Part B Overview of Workshop Goal and Objectives

The facilitator will begin by reviewing the main components of the Promoting Religious Harmony Project and locating this workshop within the overall project timeline. Refer to **Reference Sheet 1: Project Overview**

The facilitator will explain the purpose of this workshop within the broader project (see Introduction, p.4).

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 participants to undertake community actions that integrate a human rights-based approach to promote religious harmony in their communities.
- 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.
- During the workshop participants will continue to work in their district groups to evaluate and refine their plans for the community actions.

The facilitator will then review needs and offers identified by participants in **Part A** 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.

15 min

Part C Group Guidelines

The facilitator ask participants to think of elements that help create a climate conducive to learning and will write them on a flipchart. The list generated will serve as group guidelines throughout the workshop.

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

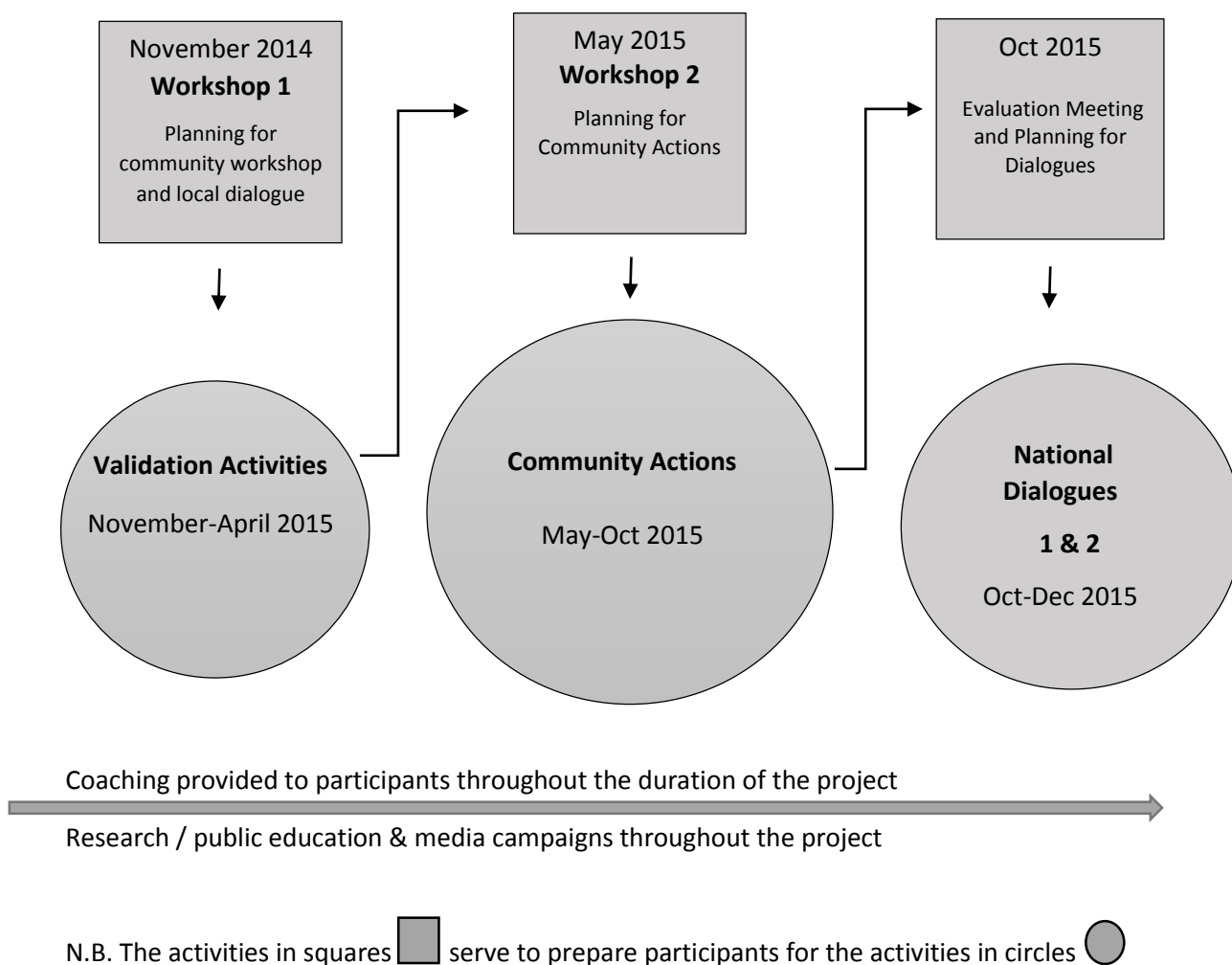
Guidelines for our group

The facilitator will lead a discussion based on the following questions

- Who is responsible for respecting the group guidelines?
- Do these norms affect men and women in the same way?
- How can we ensure that these guidelines are respected? How can we ensure that what we do is in line with the values we discussed in the previous capacity building workshop (acceptance, respect, equality and inclusion)?

End of activity ■

Reference Sheet 1: Building Religious Harmony Project Overview



Activity 1.3 Update on Community Actions

🕒 120 min

Objectives To have participants share the validation activities they have done to date in preparation for their community actions

Materials Markers, post-its, flip chart paper

Worksheet 2: Reflecting on our Actions to Date

Worksheet 3: What did we learn?

Description Since the previous capacity building workshop in November 2014, each district team has implemented a variety of activities aimed at validating the issues they identified related to religious harmony in their communities. In this activity each district team will have the opportunity to reflect on the activities they have done to date, sharing their experiences with the larger group and reflecting on lessons learned.

This activity is divided into three parts.

In **Part A**, participants will work in their district groups to reflect on the work they have done to date.

In **Part B**, each group will present what they have done, noting their successes and challenges.

In **Part C**, the facilitator will lead a whole group discussion about the lessons learned.

60 min Part A District Group Work

In district groups participants will discuss their validation activities using the questions in **Worksheet 2: Reflecting on our Actions to Date**.

Based on their discussions each district group will prepare a presentation, on a flipchart, about their experiences. Participants will include the steps their groups followed, their successes and challenges and the community action they will focus on.

30 min Part B Presentations

Each district group will present their validation activities and the results.

30 min Part C Whole Group Discussion

Once all the district groups have presented their work the facilitator will synthesize the common elements and ask participants to consider the lessons we can draw from the validation activities regarding the successes and challenges.

The facilitator will give each participant two post-its and ask them to reflect on the two questions below. Participants will write their answer to each question on the post-its and then stick them on the flipchart.

- What worked well? (success)
- What would I do differently next time? (challenge)

After all participants have placed their post its on the flipchart, the facilitator will synthesize the information and explain these are our group's "lessons learned." The group should discuss the lessons and assess where they fit into the project planning process: are they lessons in planning and development, delivery or evaluation?

Participants should note the information in on **Worksheet 3: What did we learn?** to keep a record which they can refer to later when they plan for the next stages of their community actions. The facilitator will then lead a discussion using the suggested questions below:

- How do you feel about your district group's progress?
- How can our lessons learned help with the next stage of this project?
- How can we continue to share and learn from each other throughout the process?

End of activity ■

Worksheet 2: Reflecting on our Actions to Date

Validation of Problem/Issue

Problem/issue related to religious differences we validated with the community:

People involved in validation activities: (i.e.: men/women, members of various religious groups, children/youth, community leaders, religious leaders)

Validation Process

Steps we took	Successes	Challenges	How did we manage the challenges?

Validation Results

Our overall result from the validation activity was:

Based on our validation activities, the focus of our Community Action will be:

Worksheet 3: What did we learn?

What did we learn from our validation experience? What are our “lessons learned?”

Planning & Development

-
-
-
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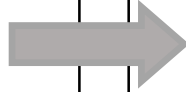
Delivery

-
-
-
-

Evaluation

-
-
-
-

How will these lessons help us to prepare for our community action?



Activity 1.4 Current Context and Impact on Community Actions

🕒 75 min

Objective To have participants explore the political changes that have occurred and the impact these may have on their community actions.

Description In the previous activity participants determined the focus of their community actions. In this activity the group will discuss the current context in light of political changes in the country and how it may impact their community actions.

This activity is divided into two parts.

In **Part A**, the researcher from International Centre for Ethnic Studies (ICES) will do a presentation.

In **Part B**, he will lead a whole group discussion.

30 min

Part A Presentation

The researcher from ICES will present the current post-election context in Sri Lanka and present his research to date on the state of religious freedom. The presentation will focus on aspects of the research that are connected with what participants are working on, including:

- The post-election context
- Highlights from the research:
 - Context of religious violence
 - Important actors involved in religious violence and building religious harmony
 - Recommendations for building religious harmony

45 min

Part B Whole Group Discussion

The resource person from ICES will lead a discussion with the participants about the research in relation to the community actions. The following questions can help guide the discussion:

- Does the national data reflect what is happening in your districts?
- How can the research help with the community actions?
- How could the current context impact the community actions?
- Are there any changes you foresee in your community actions based on the current context and/or the research?

End of activity

Module 2

Human Rights and Religious Harmony

In Module 1 participants determined the focus of their community actions aimed at addressing religious conflicts in their community. In Modules 2 and 3 participants will explore how an approach based on human rights can guide this process.

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

- Explain the value of using an approach based on human rights to address conflict
- Identify human rights standards and mechanisms that address religious conflict
- Communicate effectively for addressing conflict

Activity 2.1 Whose Side?

Activity 2.2 Analysis of a Conflict Situation from a Human Rights Perspective

Activity 2.3 Communication Skills and Conflict Situations

Activity 2.4 Case Study

Activity 2.1 Whose Side?

🕒 2 hours

Objective To have participants explore human rights values in relation to conflict.

Materials 7 or 9 chairs in the center of a room

Reference Sheet 2: Human Rights Values

Reference Sheet 3: What value does an approach based on human rights add to addressing conflict?

Description This activity is divided into two parts.

In **Part A**, the facilitator will do a “dinamica” exercise with participants.

In **Part B**, participants will work in district groups to discuss human rights values in relation to conflict.

In **Part C**, the facilitator will lead a whole group discussion about using an approach based on human rights to address conflict.

30 min

Part A Dinamica

1. The facilitator will ask participants to place 7 or 9 chairs in the centre of the room.
2. The facilitator will divide participants into three groups. Two groups will participate in the activity and one group will be the observers.
3. The two groups who are participating in the activity will stand at opposite sides of the room.
4. The facilitator will explain that at his/her signal the participants have 1 minute to bring all the chairs to one side of the room. The observers will watch.
5. The facilitator will signal the group to begin.
6. After the minute is up, the facilitator will ask participants to stop and will debrief the activity:
 - What happened during this activity?
 - What caused conflict?
 - What were the effects of the conflict?
 - What did you experience as a participant in this dinamica? As an observer?
 - Did you feel that you wanted the chairs on your side of the room?
 - How did you relate to people who wanted something else?

- Did you cooperate, persuade, argue, fight, or give in? If you confronted others, how did you do this?
- If you were an observer what did you do? Did you intervene or just watch? Why?

The facilitator will ask participants to think back to the human rights values that were explored in the first Capacity Building Workshop (acceptance, respect, equality, and inclusion) and introduce additional human rights values. Participants may refer to **Reference Sheet 2: Human Rights Values**.

Once all the human rights values are introduced, the facilitator will lead a whole group discussion based on the following questions:

- Do you think your team respected human rights values during the dinamica? Which ones?
- When you're in a conflict situation, which human rights value could help guide the way you interact?
- Why are these values important in addressing a conflict situation?

45 min

Part B District Group Work

1. Participants will divide into their district groups.
2. Each group will discuss the human rights values in **Reference Sheet 2: Human Rights Values**.
3. Participants will discuss the problem related to religious differences in their district and identify ways in which the human rights values are or are not respected.
4. Participants will write down one example of how human rights values are respected in their district for each human rights value in the "Examples" box.

45 min

Part C Whole Group Discussion

Each group will report back to the whole group with some of their examples of how human rights values are or are not respected in their district.

Following this, the facilitator will lead a whole group discussion on the relationship between human rights and conflict based on the following question:

- What do you think is the value-added of using an approach based on human rights to address conflict?

Once the ideas are noted, the facilitator will ensure that all the points outlined in **Reference Sheet 3: What value does an approach based on human rights add to addressing conflict?** are included.

End of activity ■

Reference Sheet 2: Human Rights Values

Values	Definitions	Examples
Cooperation	Cooperation is working together to achieve a common goal.	
Respect	Respect is recognizing that every person is important and must be treated with dignity. In the context of human rights, respect does not need to be earned; it is the rights of every person in all circumstances.	
Fairness	Fairness is giving everyone the same importance, the same rights, and the same opportunities.	
Inclusion	Inclusion is recognizing that each person is a full member of society and of the group.	
Respect for Diversity	Respect for diversity is recognizing and appreciating individual differences.	
Responsibility	Responsibility is thinking before we act and being ready to accept the consequences of our actions (or inactions).	
Acceptance	Acceptance is acting to ensure full participation from everyone, without exception.	
Equality	The equality concept expresses the notion of respect for the inherent dignity of all human beings.	

Reference Sheet 3: What value does an approach based on human rights add to addressing conflict?

The full realization of human rights can contribute to transforming violent conflict. Although not exhaustive, the following points explain the value of using a human rights-based approach to address a conflict situation:

Human rights provide an agreed-upon set of rules for handling and resolving conflict

Human rights standards provide the parameters within which solutions must be found to address a conflict, and human rights principles (relating to participation, transparency, accountability, accessibility, non-discrimination) can inform the design of such processes. Also, a human rights approach can provide a common framework for working out competing claims, thereby helping parties to assess different options for solutions. In addition, the legitimacy and sustainability of agreements is generally enhanced if these comply with human rights standards.

Human rights can offer a source of common values that can bridge differences across groups

Human rights issues generally run across communities, especially when relating to protection of vulnerable groups (i.e. women, children, etc.). Discussions of such issues can provide a forum where communities can engage with one another across divisions. Also, an extensive dialogue can bring a diverse population together around a common set of values and principles (i.e. drafting a constitution and formulating a Bill of Rights)

Promotion of human rights addresses many of the root causes of conflict

Human rights concerns are at the core of conflict, as they relate to the distribution of power, resources, and opportunities, and to issues of security, identity, freedoms and participation. Human rights promotion and protection is thus essential to the development of a lasting peace, of a meaningful, stable democracy in the long term.

Institutionalizing interaction between marginalized groups and the state

Human rights help to institutionalize interaction between marginalized groups and the state in a sustainable and non-violent way, for example, through complaint mechanisms. Such mechanisms help to strengthen the accountability of the state and provide citizens with a channel for raising concerns, thereby reducing the risk that marginalized groups resort to violence or are mobilized to that end.

Safeguard against abuse of power

Institutionalized human rights mechanisms can act as a safeguard against abuse of power by the state (for example a national human rights commission). They function as mechanisms for constructive conflict management by enhancing the state's capacity to manage possible social tensions in a non-violent way and by providing redress to individuals and/or groups whose rights have been violated. Human rights can thus contribute to sustainable and non-violent state and citizen relationships. Their realization requires strengthening the capacity of both the state (as duty-bearer) and citizens (as rights-holders).

Human rights reporting can provide early warning information on potential inter-group tensions

Human rights violations usually increase prior to the outbreak of large-scale violence. Organizations that monitor and report on violations can hence draw attention to deteriorating situations.

Presence of human rights monitors can reduce violence

In situations of political instability and violent conflict, the active presence of human rights monitors can reduce violence by providing a constant reminder to armed factions that ‘the world is watching.’ Their presence may be a part of a political settlement or it can occur as a prelude to negotiations and a settlement, as a confidence-building mechanism.

Source: GIZ & ZFD & DIMR (2010). *Connecting Human Rights and Conflict Transformation Guidance for Development Practitioners*. P. 60-61.

Activity 2.2 Analysis of a Conflict Situation from a Human Rights Perspective

🕒 2 hours

Objective	To have participants identify ways of using human rights standards and mechanisms to address a conflict situation
Materials	<p>Reference Sheet 4: Domestic Mechanisms for the Protection of Religious Freedom in Sri Lanka</p> <p>Reference Sheet 5: The Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief</p> <p>Reference Sheet 6: International Covenant on Civil and Political Rights (ICCPR)</p> <p>Reference Sheet 7: Church Attacked for Disturbing Neighbors</p> <p>Worksheet 4: Case Analysis from a Human Rights Perspective</p>
Description	<p>In Activity 2.1 participants discussed the added value of using an approach based on human rights to address conflict situations. In this activity, participants will examine a religious conflict and explore ways of using human rights standards and mechanisms to address it.</p> <p>This activity is divided into three parts.</p> <p>In Part A, a resource person will review relevant human rights standards and mechanisms for the protection and promotion of religious freedom in Sri Lanka.</p> <p>In Part B, participants will work in groups to analyze a case study from a human rights perspective.</p> <p>In Part C, participants will report back to the whole group and then the facilitator will lead a whole group discussion.</p>

45 min

Part A Presentation

A resource person will review the main elements of the major national and international human rights standards and mechanisms related to religious freedoms in Sri Lanka.

- **Reference Sheet 4:** Domestic Mechanisms for the Protection of Religious Freedom in Sri Lanka,
- **Reference Sheet 5:** The Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief,
- **Reference Sheet 6:** International Covenant on Civil and Political Rights (ICCPR)

45 min **Part B Group Work**

The facilitator will ask participants to work in small groups to analyze a religious conflict situation using a human rights perspective. They will come up with possible solutions and relevant human rights mechanisms or standards to support their solution.

Participants will read the case study in **Reference Sheet 7: Church Attacked for Disturbing Neighbors** and answer the questions in **Worksheet 4: Case Analysis from a Human Rights Perspective**.

30 min **Part C Whole Group Discussion**

Each group will report on their discussion and solutions to the whole group.

The resource person will note that this type of analysis will help the participants analyze the issue or problem that they want to address in their community actions. The resource person will lead a whole group discussion about the importance of international standards and mechanisms for dealing with religious conflict situations.

The resource person will highlight that international human rights standards and instruments offer agreed-upon rules for resolving conflicts over religion or belief.

For example:

- Human rights conventions like the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) forbid discrimination based on religion or belief. Many conventions provide a means for countries and/or individuals to bring complaints of violations before the commissions that oversee how countries comply with the obligations of treaties they have ratified.
- The UN sometimes appoints a Special Rapporteur to investigate, gather information, and report on certain human rights issues. The Special Rapporteur on freedom of religion or belief has the responsibility to study and report on important violations to the UN Commission on Human Rights

Adapted from : University Of Minnesota Human Rights Resource Center. *Lifting the Spirit, Human Rights and Freedom of Religion or Belief*. Lesson 14: Conflicts Regarding Worship, Observance, Practice, and Teaching, p 53

End of activity ■

Reference Sheet 4: Domestic Mechanisms for the Protection of Religious Freedom in Sri Lanka

Constitution of the Democratic Socialist Republic of Sri Lanka

The current Constitution of the Democratic Socialist Republic of Sri Lanka was adopted in 1978. Several provisions of the Constitution 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:

Article 10: “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): “No citizen shall be discriminated against on the grounds of race, religion, language, caste, sex, political opinion, place of birth or any such grounds...”

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.”

Reference Sheet 4: Domestic Mechanisms for the Protection of Religious Freedom in Sri Lanka ...continued

State Mechanisms to Promote Religious Freedom

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

Congress of Religion and the Ministry of Buddha Sasana

The Congress of Religions 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).

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.

Reference Sheet 6: The Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DROB)

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.

Summary of Articles

- **Article 1: Defining the Freedom**, defines freedom of thought, conscience and religion or belief, its manifestations, prohibition of coercion and the limitations a state can place on a religion or belief to protect public safety, order, health, morals or fundamental rights and freedoms.
- **Article 2: Classifying Discrimination**, categorizes who might be capable of discrimination on grounds of religion or belief by four types; state, institution, group of persons or a person.
- **Article 3: Link to Other Rights**, links freedom of religion or belief to all other rights under the Universal Declaration of Human Rights and the two International Covenants.
- **Article 4: Effective Measures**., encourages states and others to promote effective measures to prevent discrimination based on religion or belief and promote tolerance, understanding and respect for freedom of religion or belief.
- **Article 5: Parents and Children**, promotes the rights of parents to bring up a child in their own religion or belief, and the rights of the child to religious education and protection against discrimination, including limits on religions or beliefs to protect the physical and mental health of the child.
- **Article 6: Specific Manifestations**, enumerates (a) the right to worship and assemble, (b) to establish charitable institutions, (c) to acquire and use materials for religious rites, (d) to write and issue publications, (e) to have suitable places for teaching, (f) to solicit contributions and gifts, (g) to train and appoint leaders, (h) to observe days of rest and holidays and (i) to establish and maintain communications.
- **Article 7: National Legislation**, encourages states to enact or rescind national legislation where necessary to protect freedom of religion or belief.
- **Article 8: Existing Protections**, ensures that nothing in the 1981 Declaration shall restrict any rights to religion or belief already defined in the Universal Declaration of Human Rights and the International Covenants.

Monitoring Freedom of Religion or Belief

The DROB 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.

Adapted from: University of Minnesota Human Rights Center (2003) STUDY GUIDE: Freedom of Religion or Belief

Reference Sheet 7: International Covenant on Civil and Political Rights (ICCPR)

This Covenant was adopted by the United Nations General Assembly on 16 December 1966 and entered into force on 23 March 1976. As of May 18, 2011, the Covenant had been ratified by 167 states. It was ratified by Sri Lanka on June 11, 1980.

The Covenant elaborates further the civil and political rights and freedoms listed in the Universal Declaration of Human Rights.

The Preamble to the Covenant recognizes the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world. And recognizing that these rights derive from the inherent dignity of the human person...

Summary of International Covenant on Civil & Political Rights (1966)

Under Article 1 of the Covenant, the states commit themselves to promote the right to self-determination and to respect that right. It also recognizes the rights of peoples to freely own, trade and dispose of their natural wealth and resources.

Article 2: These rights will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 3: Men and women are equally entitled to the enjoyment of all civil and political rights

Article 4: In times of public emergency a state may derogate from these rights except for articles 6, 7, 8, 11, 15, 16 and 18 may be made under this provision.

Article 5: Nothing in this covenant implies for anyone the right to destroy any of the rights or freedoms herein.

Article 6: Every human being has the inherent right to life. No one shall be arbitrarily deprived of his life.

Article 7: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 8: No one shall be held in slavery; slavery and the forced labor shall be prohibited.

Article 9: Everyone has the right to liberty and security of person, and freedom from arbitrary.

Article 10: All persons deprived of their liberty shall be treated with humanity and with respect for their dignity.

Article 11: No one shall be imprisoned for being unable to fulfil a contractual obligation.

Article 12: Everyone has the right to liberty of movement and freedom to choose his residence.

Article 13: A non-citizen may be expelled from a state only following a legal decision unless national security dictates otherwise.

Article 14: All persons shall be equal before the courts and tribunals.

Article 15: No one shall be held guilty of any criminal offence which was not an offence at the time it was committed

Article 16: Everyone shall have the right to recognition everywhere as a person before the law.

Article 17: Everyone has the right to freedom from interference with his privacy, family, honour or reputation.

Article 18: Everyone shall have the right to freedom of thought, conscience and religion.

Article 19: Everyone shall have the right to hold opinions without interference, and freedom of expression

Article 20: Any propaganda for war shall be prohibited by law.

Article 21: The right of peaceful assembly shall be recognized.

Article 22: Everyone has the right to freedom of association with others, including joining trade unions

Article 23: The family is the natural and fundamental group unit of society and is entitled to protection.

Article 24: Every child has the right to protection from the state.

Article 25: Every citizen has the right to take part in the conduct of public affairs, and to vote freely in fair elections.

Article 26: All persons are equal before the law

Article 27: In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, to enjoy their own culture, to profess and practise their own religion, or to use their own language.

Articles 28-47 concern the Human Rights Committee through which States have to submit reports on their adherence to the clauses of this treaty.

Articles 48-53 concern mechanisms for signing onto the treaty.

The Covenant is legally binding; the Human Rights Committee established under Article 28, monitors its implementation.

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 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.

The Human Rights Committee issued general comment 22 regarding Article 18 (Freedom of Thought, Conscience or Religion) Para . 3: "Article 18 does not permit any limitations whatsoever on the freedom of thought and conscience or the freedom to have or adopt a religion or belief of one's choice;".

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Para . 5 : "The Committee observes that the freedom to 'have or to adopt' a religion or belief necessarily entails the freedom to choose a religion or belief, including the right to replace one's current religion or belief with another or to adopt atheistic views, as well as the right to retain one's religion or belief."

Adapted from: The Minnesota Human Rights Resource Center, based on UN Centre on Human Rights, The International Bill of Rights, Fact Sheet #2. and CARE Human Rights Initiative Basic Introduction to Human Rights and Rights-Based Programming Facilitators' Guidebook

Reference Sheet 8: Church Attacked for Disturbing Neighbors

There are tensions within a neighborhood in the capital city of Country E, after some residents raised angry complaints that music and praise during the congregation's late night programs kept them awake.

According to congregation leader, Mr. G, the first signs of difficulty surfaced during a monthly prayer vigil held from 10pm. to 6am. About 60 members of the congregation meet on the first Friday of each month, starting their vigil with singing outside the building where it is cooler. After midnight they move inside. A woman living in an adjacent house came and said they were preventing the neighborhood from sleeping. According to Mr. G, she said she would raise the issue with the community and threatened to burn down the meeting house. At the next prayer vigil two weeks later, she returned to the church and, calling the believers "undisciplined," repeated her threat to set the building on fire. She then started to enlist neighborhood backing with a petition against the congregation, which was eventually signed by 54 families.

The first violent attack on the church took place two days later, during the first of a series of weekend praise concerts during the month of August held from 5pm to 8pm. At about 7:30pm as a band was playing just outside the meeting house, a group of about 50 young people started throwing stones at members of the congregation, Mr. G said. Two women aged 16 and 45 were hurt. When the violence started, Mr. G went to the nearby police station, but he was told there were no available officers to send.

The second violent attack occurred the following weekend. A group of young men burst into the church grounds around 7:30 PM, tearing down part of a fence. Sticks and stones rained down from adjacent buildings, smashing a windowpane and sending people running for cover.

Source: University Of Minnesota Human Rights Resource Center. *Lifting the Spirit, Human Rights and Freedom of Religion or Belief*. p. 95

Worksheet 4: Case Analysis from a Human Rights Perspective

Specific human rights issues	Victim/violator	Possible Solutions	Relevant human rights standards of mechanisms	State obligations

Activity 2.3 Communication Skills and Conflict Situations

🕒 1 hour 30 min

Objective To have participants use effective communication to address a conflict situation.

Material Flip Chart, markers

Reference Sheet 9: Point of View

Reference Sheet 10: Tips for Effective Communication

Worksheet 5: Dialogue Preparations

Worksheet 6: Observers' Checklist

Description In activities 2.1 and 2.2 participants examined how an approach based on human rights can help address conflict situations. In this activity, participants practice applying effective communication skills in a conflict situation.

This activity is divided into three parts.

In **Part A**, participants will reflect on an image.

In **Part B**, the facilitator will lead a whole group discussion about communication skills and human rights values.

In **Part C**, participants will participate in dialogue to apply these skills in a conflict situation.

In **Part D**, the facilitator will lead a whole group discussion about the dialogue.

10 min

Part A Reflection

1. The facilitator will ask participants to look at the image in **Reference Sheet 9: Point of View**
2. The facilitator will ask participants the following questions:
 - What do you see in the image?
 - Does anyone have the “right” or “wrong” answer?
 - How can different points of view lead to conflict?
3. The facilitator will point out that, like with the image, people often see situations from different perspectives. Conflicts happen because people interpret situations differently and have different points of view. In order to address a conflict, it is important for all sides to communicate effectively so as to have a common understanding of a situation.

20 min Part B Whole Group Discussion

The facilitator will ask participants to describe effective ways to communicate in conflict situations and note the ideas on a flipchart.

The facilitator will ask participants to take a few minutes to read the **Reference Sheet 10: Tips for Effective Communication**.

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

- How can human rights values inform how we communicate?
- How can effective communication help address conflict?

40min Part C Dialogue

1. The facilitator will explain that they will now practice using effective communication skills to address a conflict. This will be done through a non-adversarial and constructive dialogue.
2. The dialogue will be about the conflict they analyzed in Activity 2.2. Refer to **Reference Sheet 8: Church Attacked for Disturbing Neighbors**.
3. The facilitator will divide the participants into two groups: congregation members and community members.
4. The facilitator will ask the congregation group and the community members group to prepare for the dialogue. Refer to box “**More about...Peaceful Conflict Resolution**” below.

Preparation (20 min)

5. The groups will each prepare for the dialogue by responding to the questions in **Worksheet 5: Dialogue Preparations**.
6. Participants need to keep in mind that this is a dialogue to explore strategies for successfully addressing conflict. Participants will frame their interactions in human rights language and communicate using the tips for effective communication.
7. Each group will appoint 2 or 3 people who will act as observers. The observers will not speak during the dialogue; but rather they will monitor the communication and fill out **Worksheet 6: Observers' Checklist**.

Dialogue (20 min)

8. The congregation group and the community members group will engage in a constructive dialogue about the case.
9. The facilitator will have the congregations group members sitting facing the community group members.

10. Throughout the dialogue, the observers from each group will fill out **Worksheet 6: Observers' Checklist**, to indicate which effective communication skills have successfully been applied during the dialogue.
11. The facilitator will signal the beginning of the dialogue and each group will express their group's point of view about the conflict for a period of 2-3 minutes. During this time, the other group is not allowed to interrupt.
12. After each group has presented their point of view each group will present options for peaceful solutions to the conflict for a period of 2-3 minutes. During this time, the other group is not allowed to interrupt.
13. Finally, the groups will have 4-5 minutes to respond to the suggested options of the other group and to decide on a solution that both teams can accept.

20 min

Part D Whole Group Discussion

After the dialogue the facilitator will ask the observers to report on how successful the groups were in using effective communication.

Following this, the facilitator will lead a whole group discussion based on the following questions:

- Do you feel satisfied with how you communicated with the other team? Why or why not?
- How would you communicate differently if you did this again?
- Do you feel satisfied with the solution the groups came to? Why or why not?
- How can effective communication help in your community actions?
- How can an approach based on human rights help in your community actions?

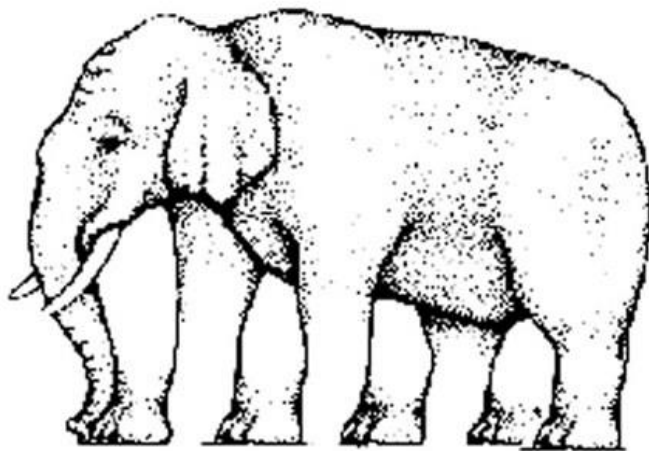
End of activity ■

More about... Peaceful Conflict Resolution Method

- Remain calm
- Discuss the situation with the others involved in the conflict
- Explore possible solutions together
- Agree on a solution that works for everyone
- Put the solution into practice

Adapted from: Equitas (2012). Speaking Rights. Reference 9.

Reference Sheet 9: Point of View



HOW MANY LEGS DOES THIS ELEPHANT HAVE?

Source : National Geographic Channel. <http://natgeotv.com.au/tv/brain-games/gallery/optical-illusions.aspx>

Reference Sheet 10: Tips for Effective Communication

Using active listening and authentic speaking, we are fostering a dialogue that can help find solutions to a conflict situation.

Active Listening

- Hearing and understanding the truth of the experience of others
- Give the speaker your full and undivided attention
- Listen to learn, not to verify existing assumptions or expectations
- Listen with empathy, to see the problem from the other person's point of view, to walk in their shoes
- Ask question to clarify or expand your understanding, not to challenge or engage in debate

Authentic Speaking

- Telling the truth of your own experience
- Speak for yourself, not for a group or position
- Speak to communicate your own experience, not to persuade others
- Distinguish your opinion or belief from fact or 'truth'
- Acknowledge the experiences and assumptions that have shaped your views and opinion
- Speak from your heart

Source: Karuna Center for Peacebuilding - www.karunacenter.org, p. 22

Worksheet 5: Dialogue Preparations

Your group:

What is your group's point of view on the conflict?

What are the group's rights around the conflict?

What are possible options for resolving the conflict?

How do the options meet the rights of both groups concerned?

How do the options take into account respect for both groups concerned?

Worksheet 6: Observers' Checklist

Please check the boxes if you think the conflict resolvers are using the following effective communication skills. Repeat for each conflict resolver.

COMMUNITY MEMBERS GROUP	YES	NO
Listens to the truth of the experience of others	<input type="checkbox"/>	<input type="checkbox"/>
Gives the speaker full and undivided attention	<input type="checkbox"/>	<input type="checkbox"/>
Listens with empathy, to see the problem from the other person's point of view, to walk in their shoes	<input type="checkbox"/>	<input type="checkbox"/>
Tells the truth of his/her own experience	<input type="checkbox"/>	<input type="checkbox"/>
Speaks for himself/herself, not for a group or position	<input type="checkbox"/>	<input type="checkbox"/>
Speaks to communicate his/her own experience, not to persuade others	<input type="checkbox"/>	<input type="checkbox"/>
Distinguishes his/her opinion or belief from fact or 'truth'	<input type="checkbox"/>	<input type="checkbox"/>
Uses non-aggressive body language	<input type="checkbox"/>	<input type="checkbox"/>
Comments:		
CONGREGATION GROUP	YES	NO
Listens to the truth of the experience of others	<input type="checkbox"/>	<input type="checkbox"/>
Gives the speaker full and undivided attention	<input type="checkbox"/>	<input type="checkbox"/>
Listens with empathy, to see the problem from the other person's point of view, to walk in their shoes	<input type="checkbox"/>	<input type="checkbox"/>
Tells the truth of his/her own experience	<input type="checkbox"/>	<input type="checkbox"/>
Speaks for himself/herself, not for a group or position	<input type="checkbox"/>	<input type="checkbox"/>
Speaks to communicate his/her own experience, not to persuade others	<input type="checkbox"/>	<input type="checkbox"/>
Distinguishes his/her opinion or belief from fact or 'truth'	<input type="checkbox"/>	<input type="checkbox"/>
Uses non-aggressive body language	<input type="checkbox"/>	<input type="checkbox"/>
Comments:		

Activity 2.4 Case Study

🕒 1 hour 15 min

- Objective** To have participants analyze a case where conflict was addressed using an approach based on human rights.
- Material** **Reference Sheet 11: The Case of Vojka “Together We Can Do Something Good. Separate We Cannot.”**
Worksheet 7: Case of Vojka

Description This activity is divided into two parts.
In **Part A**, participants will work in a group to discuss a case study
In **Part B**, the facilitator will lead a whole group discussion

45 min **Part A Group Work**

The facilitator will explain that in this activity participants will have the opportunity to look at a case study where a conflict situation was addressed using an approach based on human rights.

The facilitator will divide participants into small groups.

In their small groups, participants will read the case study in **Reference Sheet 11: The Case of Vojka “Together We Can Do Something Good. Separate We Cannot.”** and discuss the questions in **Worksheet 7: Case of Vojka**

30 min **Part B Whole Group Discussion**

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

- What did you think about the case study?
- What are the differences or commonalities between the situation in Vojka and the situation in your district?
- How did CARE approach the conflict situation in Vojka?
- How did using an approach based on human rights assist in addressing the conflict?
- What can we learn from the Vojka case that can help with our community actions?

Reference Sheet 11: The Case of Vojka “Together We Can Do Something Good. Separate We Cannot.”

A History of Different Parts Trying to Become Whole

The village of Vojka in Kosovo is mixed, with ethnic Serb, Albanian and Roma. Prior to the conflict these ethnic communities had lived in relative harmony, without significant incidents marking their co-existence. As is the case throughout Kosovo, harmony was defined as the absence of conflict rather than the presence of constructive interaction. However, despite its history of inter-ethnic harmony, Vojka couldn't escape the negative impacts of the conflict. There was by no means the same level of violence in the village as in other areas, however, ethnic relations were fractured by the broader climate of anger and suspicion. Communication ceased between the various ethnic communities, and in this vacuum conflicts were left to flourish. The conflicts were petty, many between undisciplined youth; and yet the fighting and disagreements were allowed to give rise to more fighting and disagreements. Small conflicts spiraled and grew, becoming more numerous and more complicated.

Encountering Division and Suspicion: CARE's Work in Vojka

When CARE arrived in Vojka in 2002, it found a people divided and suspicious of each other and of outsiders making promises. The challenge for CARE was thus to re-establish effective communication: between CARE and the villagers and among villagers themselves. And so CARE began a year-long process of discussions and dialogue aimed at re-establishing communication as a means of solving conflicts. In April of 2002 CARE created its initial contacts in all three communities. CARE had years of suspicion of international organizations to overcome and did this by sticking to the process to established the credibility and relationships required to move the dialogue process forward.

CARE had an objective of organizing a dialogue process, and the process of facilitating the three ethnicities to form representative groups and work together to identify priorities was not without its reversals. In order to reach the point where a joint dialogue could take place, the facilitators had to address multitudes of conflicts, some created by circumstance, others by the delicate process that CARE was catalyzing

The CARE facilitators used tools that the Rights Based Approach (RBA) provided them—with language to discuss shared needs and responsibilities, a focus on community mobilization, and a commitment to focusing on the shared rather than the exclusive -- and attempted to produce the right mix of inputs to keep dialogue advancing in an equitable, transparent fashion. In hindsight, the facilitators underscore the point that RBA is more of a collection of tools than a standardized approach that can be applied wholesale in different contexts. RBA requires able facilitators with imagination, agility and confidence to apply the principles to maximum effect in a conflict-ridden environment.

After several months of negotiating with the single identity communities and mediating conflicts as they arose, the CARE staff finally managed to gain agreement for an inter-ethnic dialogue. Over the course of three months, CARE facilitated activities intended to prepare for this dialogue, including creating a list of common priorities in the village and organizing joint activities for all three communities. These joint activities ranged from social activities such as a picnic and a swimming pool visit, to small projects

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intended to engage people in working together to address community needs. The first of these projects was the cleaning of the local river, whereby over one hundred volunteers from all three communities came together for a cleanup project. These were critical steps in moving the community out of conflict mediation mode and into a mind frame where they could recognize shared rights and needs, and begin to take responsibility for achieving them. The message of these activities was “together we can do something good, separate we cannot.” This set the stage for the first group dialogue, which was attended by four Albanians, six Serbs and seven Romas. Although the meeting had some conflict involved, by the end a plan was drawn up to address the issue that everyone agreed would be the most critical: the building of a bridge linking the Serb and Albanian areas of the community. CARE linked with municipal authorities to ensure that the bridge was considered part of their priority list and in January of 2003 began construction of the bridge using primarily volunteer labor from the community.

Looking to the Future

Today the leaders of the three ethnic communities sit around a table together at the home of one of the key Roma leaders. They share coffee and tell jokes and interrupt each other with easy familiarity. This leadership committee has regular meetings. When asked how they would deal with a conflict in future, they answer naturally and without hesitation. “First we would organize a meeting to discuss the conflict. Then we would analyze the sources of the conflict. After that we would visit the individuals or parties at the heart of the conflict and try to negotiate with them and bring the different sides together. Then if it were necessary we would call on outsiders like CARE or the municipal authorities to help us.” And when the meeting of the representatives is over, all sides shake hands and go their separate ways. The Serb representatives walk home across the bridge of peace, knowing that they can cross back over at any time.

Adapted from: Case Studies in Rights Based Programming in a Post-Conflict Society CARE International Kosovo August 2003 p. 17-21

Worksheet 7: Case of Vojka

What is the conflict in this case study?

Who are the parties involved in the conflict?

What are the human rights issues in the conflict?

How did CARE use a human rights approach to resolve the conflict?

What do you think are important skills CARE facilitators used to promote the dialogue process?

What lessons can we draw from this case study?

Module 3: Integrating a Human Rights-Based Approach in Community Actions

In Module 1 participants determined the focus for their community actions aimed at addressing religious conflict. In Module 2 they explored how an approach based on human rights can guide this process. In Module 3, participants will deepen their understanding of this approach and ensure all the elements of the approach are integrated into their community actions.

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

- Apply a human rights-based approach in their community actions
- Ensure a gender perspective in their community actions

Activity 3.1	Community Actions and Human Rights
Activity 3.2	One Step Forward
Activity 3.4	Gender Equality
Activity 3.5	Participation and Empowerment

Activity 3.1 Community Actions and Human Rights

🕒 1 h 15 min

Objective To have participants identify the human rights associated with the issue they are addressing in their community actions as well as the rights-holders and duty-bearers.

Materials **Reference Sheet 12: A Human Rights-Based Approach (HRBA)**
Worksheet 8: HRBA Direct link to Human Rights and Accountability

Description In this activity participants will explore the HRBA elements link with human rights and accountability.

This activity is divided into two parts.

In **Part A**, the facilitator will lead a whole group discussion about the human rights-based approach.

In **Part B**, participants will work in their district groups to identify the human rights associated with their issue and the rights-holders and duty-bearers.

30 min Part A Whole Group Discussion

1. The facilitator will review with the participants the key elements of the HRBA introduced in Workshop 1. Refer to **Reference Sheet 12: Human Rights-Based Approach (HRBA)**.
2. The facilitator will then lead a whole group discussion based on the following questions:
 - Were you able to integrate elements of HRBA in your validation activities? Provide some examples.
 - What were some of the challenges in using HRBA? What are some effective strategies for addressing these challenges?
 - How will integrating HRBA make your community action more effective?

45 min Part B District Group Work

1. The facilitator will explain that a first step in integrating a human rights-based approach is identifying the human rights associated with the problem or issue the groups identified related to religious harmony and the human rights standards and mechanisms that protect the rights. This is the HRBA element: *Link with human rights*.
2. Another step in integrating a human rights-based approach is to identify the people whose rights need to be protected (rights-holders) and the people who are responsible for protecting the rights (duty-bearers). This is the HRBA element: *Accountability*. Refer to the section on rights-holders and duty-

bearers in **Reference Sheet 12: A Human Rights-Based Approach (HRBA)**.

3. The facilitator will invite participants to work in their district groups and fill out **Worksheet 8: HRBA Direct Link to Human Rights and Accountability**.
4. Each district group will in turn report on the results of their discussion.
5. Participants will have the opportunity to ask questions and comment on each other's work.

End of activity ■

Reference Sheet 12: A Human Rights-Based Approach (HRBA)

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 empowerment of 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.

Rights-holders and Duty-bearers

A human right-based approach focuses on developing the capacities of rights-holders to claim their rights and duty-bearers to meet their obligations.

In human rights language, a **rights-holder**

- Is entitled to rights
- Is entitled to claim rights
- Is entitled to hold the duty-bearer accountable
- Has the responsibility to respect the rights of others

Consequently, those who have the obligation to respect, protect, and fulfill the rights of the rights-holders are **duty-bearers**.

The overall responsibility for meeting human rights obligations rests with the State. This responsibility includes parliaments, ministries, local authorities, judges and justice authorities, police and teachers. All these are legal duty-bearers.

Every rights-holder has the responsibility to respect the rights of others. Private companies, local leaders, civil society organizations, international organization, heads of households and parents, and in principle, every individual that has the power to affect the lives of rights-holders is a moral duty-bearer. The greater the power, the larger the obligation to fulfill and especially to respect and protect the human rights of others.

Source: Equitas. (2014). Integrating HRBA and Equitable Partnerships into Development Programming: Operationalizing the Istanbul Principles. pp.82-83

Reference Sheet 12: A Human Rights-Based Approach (HRBA)...continued

Elements of HRBA	Questions to address
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?
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?
Non-discrimination (and equality) 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?
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?
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)?

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.

Worksheet 8: HRBA Direct Link with Human Rights and Accountability

Direct links to human rights

What is the human issue/problem your community action will address?

What are the human rights involved? (identify 1-3)

What are the human rights standards and mechanisms that can support the community action?

Accountability

In the context of the community action, who are the rights-holders?

What is their capacity for realizing their rights?

Who is responsible for protecting, promoting, and ensuring the enjoyment of the rights?

What is their capacity to meet their obligations?

Activity 3.2 One Step Forward

🕒 45 min

Objectives To have participants reflect on the inequalities that exist in society and how human rights can help address them.

Material **Worksheet 9: Role cards and Statements**
Worksheet 10: Statements

Description This activity simulates the everyday life in a community. Everyone starts as equals in a straight line that reflects Article 1 of the UDHR “all human beings are born free and equal in dignity and rights.” By the end of the activity, participants will experience very different outcomes as a result of inequalities that exist in society.

This activity is divided into two parts.

In **Part A**, the participants will take part in a “dinamica” exercise.

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

15 min **Part A “Dinamica”**

1. The facilitator will give a role card to each participant and explain that two people may receive the same role. The facilitator will ask participants to read their cards to themselves without showing them to anyone else. The facilitator will ask the participants to imagine they are the person on their card.
2. The facilitator will then ask participants to stand in line facing the facilitator.
3. The facilitator will read a statement from **Worksheet 10: Statements**. If participants believe that the statement applies to the person on their card, they take one step forward. Otherwise, they stay where they are. The facilitator will continue on with the other statements. At the end, some participants will be way out in front, while others will not have moved at all.
4. The facilitator will ask participants to describe who they were.

30 min **Part B Whole Group Discussion**

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

- What do you think about this activity?
- How did you feel when you could not move? Or, when you stepped forward?
- What is discrimination? Who is discriminated against in your community?
- How does discrimination affect people’s ability to participate in community life?

- How do discrimination and unequal power relations relate to the religious conflict situation in Sri Lanka?
- How can we encourage participation in our community actions of people who are generally discriminated against?

End of activity■

Worksheet 9: Role Cards

You are a Buddhist male living in a community that is predominantly Muslim.

You are a woman from an ethnic minority. You live in a medium size town.

You are a man who was injured during the conflict and use a wheelchair.

You are a 45 year old man and are the President of a Bank.

You are a male journalist covering human rights issues.

You are a young women and live in a big city with your parents who are devout Catholics.

You are a female teacher in a Hindu Sunday School.

You are a 30-year-old female Social Integration Officer of a district.

You are a youth studying to be a monk.

You are a widow with 4 children. You work as a cashier in a grocery.

You are a 16 year old orphan who quit school to work.

You are a migrant worker who just returned from a 2-year contract in the Middle East.

You are from a linguistic minority and you are female. Your first language is not Sinhala.

You are a three-wheeler driver.

You are a Tamil woman from Jaffna. You live by yourself in Colombo.

You are the director of non-government organization in Colombo

Worksheet 10: Statements

- You have never been in serious financial difficulty.
- You live in an apartment with a telephone and TV.
- You believe that your language is respected.
- You believe that your religion is respected.
- You feel that your culture is respected
- You feel that your views are really listened to.
- You have never been discriminated against.
- You can go on holidays once a year.
- You have an interesting life and feel positive about your future.
- You can celebrate important religious holidays with your family and close friends.
- You feel that your competence is appreciated and respected in the society where you live.
- You can vote in national elections.
- Other people consult you about different issues.
- You can fall in love with whomever you wish.
- You have access to the Internet.
- You have adequate social and medical protection.
- You are not afraid to walk alone at night.
- You have never had your decisions questioned because of your ethnic group, gender, sexual orientation or religion.

Activity 3.2 Gender Equality

🕒 2 hours

- Objectives** To have participants determine how to promote gender equality in their community actions.
- Material** **Worksheet 11: Quiz on roles and activities for men and women**
Worksheet 12: HRBA Non-discrimination (and Equality)
Reference Sheet 13: Key Gender Concepts and Terms
Reference Sheet 14: Elements of Conflict Situations and Possible Gender Dimensions
Reference Sheet 15: UN Security Council Resolution 1325

Description In this activity participants will deepen their understanding of non-discrimination by reflecting on gender equality.

This activity is divided into four parts.

In **Part A**, participants will complete a quiz on gender roles.

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

In **Part C** a resource person will discuss gender issues in Sri Lanka.

In **Part D**, participants will work in their district groups to integrate non-discrimination and gender equality in their community actions.

15 min **Part A Individual Work**

The facilitator will ask participants to complete the quiz according to the instructions on **Worksheet 11: Quiz on roles and activities for men and women**.

30 min **Part B Whole Group Discussion**

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

- Was this quiz easy to do? Why or Why not?
- Why do you think certain activities or roles are perceived to be associated with men and others with women?
- What do you think would happen if people diverted from their perceived gender roles in your district?
- What would gender equality look like?

The facilitator will refer participants to **Reference Sheet 13: Key Gender Concepts and Terms** for further information on the topic.

45 min

Part C Presentation

A resource person will discuss issues of gender in Sri Lanka and in particular in relation to conflict. He/she will discuss the following:

- Current context of gender equality in Sri Lanka
- Gender and conflict environments
- Gender and peace: UN Security Council Resolution 1325 in Sri Lanka
- Gender and building religious harmony

The presentation will be followed by a question and answer period.

The resource person will refer participants to **Reference Sheet 14: Elements of Conflict Situations and Possible Gender Dimensions** and **Reference Sheet 15: UN Security Council Resolution** for further information on the topic.

30 min

Part D District Group Work

Participants will work in their district groups to integrate HRBA element of non-discrimination (and gender equality) in their community actions. They will reflect on what they discussed in Activities 3.1 and 3.2 and complete **Worksheet 12: HRBA: Non-discrimination (and Equality)**.

End of activity 

Worksheet 11: Quiz on Roles and Activities for Men and Women

The roles and activities listed below are often associated with a particular gender in different societies. For each one choose what gender most people in your district would associate with each role or activity. Indicate your response by checking the appropriate box. You may check more than one box.

Roles and Activities		Men	Women
Roles	Chef	<input type="checkbox"/>	<input type="checkbox"/>
	Farmer	<input type="checkbox"/>	<input type="checkbox"/>
	Nurse	<input type="checkbox"/>	<input type="checkbox"/>
	Tailor	<input type="checkbox"/>	<input type="checkbox"/>
	Community leader	<input type="checkbox"/>	<input type="checkbox"/>
	Accountant	<input type="checkbox"/>	<input type="checkbox"/>
	Mother	<input type="checkbox"/>	<input type="checkbox"/>
	Union organizer	<input type="checkbox"/>	<input type="checkbox"/>
	Refugee	<input type="checkbox"/>	<input type="checkbox"/>
	Politician	<input type="checkbox"/>	<input type="checkbox"/>
	Head of family	<input type="checkbox"/>	<input type="checkbox"/>
	Breadwinner/principal provider	<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>
Activities	Sewing	<input type="checkbox"/>	<input type="checkbox"/>
	Carrying heavy things	<input type="checkbox"/>	<input type="checkbox"/>
	Operating machinery	<input type="checkbox"/>	<input type="checkbox"/>
	Cooking	<input type="checkbox"/>	<input type="checkbox"/>
	Selling	<input type="checkbox"/>	<input type="checkbox"/>
	Basket weaving	<input type="checkbox"/>	<input type="checkbox"/>
	Talking	<input type="checkbox"/>	<input type="checkbox"/>
	Planting vegetables	<input type="checkbox"/>	<input type="checkbox"/>
	Lighting a fire	<input type="checkbox"/>	<input type="checkbox"/>
	Budgeting	<input type="checkbox"/>	<input type="checkbox"/>
	Planning	<input type="checkbox"/>	<input type="checkbox"/>
	Making decisions	<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>

Adapted from: The Oxfam Gender Training Manual ©Oxfam UK and Ireland 1994, p.173.

Reference Sheet 13: Key Gender Concepts and Terms

Gender

Gender refers to the culturally specific set of characteristics that identify the social behaviour, roles and status of women and men and the relationship between them. Gender, therefore, refers not simply to women or men but to the relationship between them and to the way it is socially constructed. Because it is a relational term, gender must include women and men. Like the concepts of class, race and ethnicity, gender is an analytical tool for understanding social processes. In this way, gender differs from sex, because sex refers to the biological differences between women and men.

Sex¹

Sex describes the biological differences between men and women, which are universal and determined at birth.

Gender Equality

Gender equality refers to the equal rights, responsibilities and opportunities of women and men, girls and boys. Equality does not mean that women and men will become the. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration - recognizing the diversity of different groups of women and men. Gender equality is not a 'women's issue' but should concern and fully engage men as well as women. Gender equality is seen both as a human rights issue and as a precondition for, and indicator of, sustainable people-centered development. Women and men, girls and boys may experience not only discrimination on the grounds of sex, but may also experience the compounding effects of discrimination based on race, ethnic and religious identity, disability, age, class, sexual orientation.

Women's Rights

Women's rights refer to the basic rights and freedoms to which all humans are entitled, which are enshrined in international conventions and covenants beginning with the International Bill of Human Rights. The obligation to eliminate sex-based discrimination against women to achieve gender equality is an essential piece of the international human rights framework. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) reinforces the commitment to women's rights, providing specific guidance on the range of actions that must be taken to achieve gender equality.

Sources: Equitas (2014). Gender and Sexual Identity Lexicon, Montreal. Equitas (2014). International Human Rights Training Manual, Facilitator, p.3-60.

¹ UNESCO's Gender Mainstreaming Framework.

<http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/BSP/GENDER/PDF/1.%20Baseline%20Definitions%20of%20key%20gender-related%20concepts.pdf>

Reference Sheet 14: Elements of Conflict Situations and Possible Gender Dimensions

The following table highlights ways gender differences and inequalities may be relevant in conflict situations.

Elements of conflict situations and possible gender dimensions	
<i>Elements of conflict situations</i>	<i>Possible gender dimensions</i>
During conflict situations	
Psychological trauma, physical violence, casualties and death	Men tend to be the primary soldiers/combatants. Yet, in various conflicts, women have made up significant numbers of combatants. Women and girls are often victims of sexual violence (including rape, sexual mutilation, sexual humiliation, forced prostitution and forced pregnancy) during armed conflict.
Social networks disrupted and destroyed – changes in family structures and composition	Gender relations can be subject to stress and change. The traditional division of labour within a family may be under pressure. Survival strategies often necessitate changes in the gender division of labour. Women may become responsible for an increased number of dependents.
Mobilization of people for conflict. Every day life and work disrupted.	The gender division of labour in workplaces can change. With men's mobilization for combat, women have often taken over traditionally male occupations and responsibilities. Women have challenged traditional gender stereotypes and roles by becoming combatants and taking on other non-traditional roles.
Material shortages (shortages of food, health care, water, fuel, etc)	Women's role as provider of the everyday needs of the family may mean increased stress and work as basic goods are more difficult to locate. Girls may also face an increased workload. Non-combatant men may also experience stress related to their domestic gender roles if they are expected, but unable, to provide for their families.
Creation of refugees and displaced people	People's ability to respond to an emergency situation is influenced by whether they are male or female. Women and men refugees (as well as boys and girls) often have different needs and priorities.

Elements of conflict situations and possible gender dimensions	
Dialogue and peace negotiations	Women are often excluded from formal discussions given their lack of participation and access in pre-conflict decision-making organizations and institutions.
During reconstruction and rehabilitation	
Political negotiations and planning to implement peace accords	Men and women's participation in these processes tends to vary, with women often playing only minor roles in formal negotiations or policy making.
Media used to communicate messages	Women's unequal access to media may mean that their interests, needs and perspectives are not represented and discussed.
Use of outside investigators, peacekeepers, etc.	<p>Officials are not generally trained in gender equality issues (women's rights as human rights, how to recognize and deal with gender-specific violence).</p> <p>Women and girls have been harassed and sexually assaulted by peacekeepers.</p>
Holding of elections	Women face specific obstacles in voting, in standing for election and in having gender equality issues discussed as election issues.
Internal investments in employment creation, health care, etc.	Reconstruction programs may not recognize or give priority to supporting women's and girls' health needs, domestic responsibilities or needs for skills training and credit.
Demobilization of combatants	Combatants are often assumed to be all male. If priority is granted to young men, women do not benefit from land allocations, credit schemes, etc.
Measures to increase the capacity of and confidence in civil society	Women's participation in community organizations and NGOs is generally uneven. These organizations often lack the capacity and interest in granting priority to equality issues.

Source: UNDP. (2005). Gender Approaches in Conflict and Post-Conflict Situations. Available online: <http://www.undp.org/gender/docs/gendermanualfinalBCPR.pdf>.

Reference Sheet 15: United Nations Security Resolution 1325

What is UN Security Council Resolution 1325?

On October 31, 2000, the United Nations Security Council passed Resolution 1325 on Women, Peace and Security.

UN Security Council Resolution (UNSCR) 1325 recognizes women's roles and perspectives in all stages of war, armed conflict, and peace building. Women are fully recognized as agents of change; inextricably linked to conflict management and sustainable peace. The Resolution mandates that women should be included in all stages of peace negotiations and post-conflict reconstruction, and also that their human rights are respected in all conflict and post-conflict situations. According to UN Security Council, there will be no sustainable peace without these provisions.

UNSCR 1325 in Sri Lanka

Peace activism is an area where women have been working in Sri Lanka for a long time. The UNSCR 1325 did not initiate women working in peace building, however it has helped give a label to the work already being done.

At the government level, there has been little accountability and commitment regarding Resolution 1325 and to date there is no national action plan for its implementation. The mandate of Resolution 1325 is very broad and with the absence of a national framework it is difficult to monitor the work the state carries out in its peacebuilding efforts.

There are many challenges related to the implementation of UNSCR 1325. There are challenges in the North, in Vanni, and in the East of the country because there are few links between grassroots organizations as well as lack of links to international standards. Furthermore, for a proper implementation of Resolution 1325 there is a need for the support of men, such as male religious leaders. Faith based organizations, law enforcement and the armed force also need to be engaged in the process. Additionally, patriarchy and women's roles in the family and society means that women have not been given an equal opportunity to participate in public and political life. In spite that women make up more than 52% of the population, women are not given space to voice their opinions. Finally, the usage of Resolution 1325 and terminology are not widespread.

There is a need to translate Resolution 1325 into policy if meaningful interventions will take place on the ground. There are many issues of concern to women: resettlement of the displaced, issues of transitional justice, the security and protection of women and low levels of representation of women in all decision-making entities. The State must recognize the pivotal role women play in the post conflict rebuilding phase. Women are not merely a vulnerable group, they are empowering as well. They can bring about change at the local level through many diverse means. They need to be given the opportunity and space to do so.

Adapted from: Gomez, Shyamala (2012). *Women in Times of Transition, 1325 in Sri Lanka*. Colombo: FOKUS Women

Worksheet 12: HRBA: Non-discrimination (and Equality)

Non-discrimination (and equality) *Refer to activities 3.2 and 3.3 to fill out this information*

Who are the people that are generally excluded or marginalized in your community?

How can they be included in your community action?

How will gender equality be integrated into the community action?

Activity 3.4 Participation and Empowerment

🕒 2 hours

- Objectives** To have participants explore the role of participation and empowerment in their community actions.
- Material** **Reference Sheet 16: Participation and Empowerment**
Worksheet 13: HRBA Participation and Empowerment
Worksheet 14: Integrating HRBA in your Community Action
- Description** In this activity participants will examine two other elements of HRBA: participation and empowerment.
- This activity is divided into four parts.
- In **Part A**, participants will participate in a “Dinamica” exercise.
- In **Part B**, the facilitator will lead a whole group discussion about participation and empowerment.
- In **Part C**, participants will work in their district groups to consider ways they will encourage participation and empowerment in their community actions.
- In **Part D**, participants will present the summary of HRBA in their community actions.

30 min

Part A Dinamica

1. The facilitator will explain to participants that they will do a dinamica called continuum.
2. 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.
3. The facilitator will ask the participants to stand and will do an example with them. After each question, the facilitator will invite a few participants to share why they have chosen to place themselves where they are on the continuum.
 - How is your day so far? *Great – So-So – Terrible*
 - Everyone in your community can express their views and be heard. *Agree – Not Sure – Disagree*
 - The different religious groups in your community participate in community life. *Agree – Not Sure – Disagree*

- Youth in your community participate in the life of the community.
Agree – Not Sure – Disagree
- Everyone has the choice to participate in community life.
Agree – Not Sure – Disagree

30 min

Part B Whole Group Discussion

The facilitator will refer participants to **Reference Sheet 16: Participation and Empowerment** and will lead a whole group discussion based on the following questions:

- Why is participation of all members of the community, including women, youth, and different religious groups, important for building religious harmony?
- In order for these different groups to participate effectively what do they need?
- What is the relationship between participation and empowerment?
- Why are empowerment and participation key elements of HRBA?

30 min

Part D District Group Work

1. Participants will work in their district groups to integrate participation and empowerment in their community actions by filling out **Worksheet 13: HRBA: Participation and Empowerment**.
2. Participants will review how their group will integrate the human rights-based approach in their community actions in **Worksheet 14: Integrating HRBA in your Community Action**.

30 min

Part E Whole Group Discussion

1. Each district group will present the results of their discussion in **Part D**.
2. Participants will have the opportunity to ask questions and comment on each other's work.
3. The facilitator will have the participants reflect on how the HRBA can guide their work as a group.

End of activity ■

Reference Sheet 16: Participation and Empowerment

What is participation?

Participation is a fundamental right recognised in the Universal Declaration of Human Rights and many other international human rights standards and mechanisms. Participation involves individuals, groups and/or community organizations willing to take part in social, economic and political life in a meaningful way in order to address issues of common concern.

In order to promote participation, three main variables need to be present: capacity, motivation and opportunity.

- **Capacity** includes the knowledge, skills, attitudes and behaviours that individuals need in order to participate effectively. Capacity will of course vary according to the inherent strengths of individuals, but it will also be shaped by the individual's life experience, by opportunities afforded to him/her to express thoughts and ideas, to work in teams, to address challenges, and develop self-esteem.
- **Motivation** is the desire or willingness of individuals to participate, and possibly to commit to involvement or action over the longer term. Motivation varies according to the personality, preferences and interests of individuals, but is also influenced by his/her own experience and the opportunities afforded to him/her to change things in his/her own life or community.
- **Opportunity** is any situation where individuals can participate effectively. Opportunities vary according to local capacity to recognise the needs and interests of people and to create spaces, events or circumstances favourable to youth 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.

Definition of empowerment

Empowerment is central to achieving meaningful and authentic participation. It is a process of change by which individuals with little power gain the power and capacity to create choices in life, make informed decisions, take action and accept responsibility for their actions.

When people have real choices and are encouraged and supported to actively engage in their communities they are empowered to become skilled decision makers, to develop their own initiatives and to become active rather than passive players in their lives.

Sources:

Equitas, 2012. Let's Act Together for Change: A Practical Guide to Democratic Citizenship for Youth and Women in the Middle East and North Africa. Montreal: Equitas – International Centre for Human Rights Education.
Equitas (2014). Mosharka Toolkit. Montreal: Equitas – International Centre for Human Rights Education. p. 210.

Worksheet 13: HRBA: Participation and Empowerment

Participation and Empowerment

Who should participate in the community action?

How should they participate?

How can we ensure their effective participation?

Worksheet 14: Integrating HRBA in your Community Action

The human issue/problem your community action will address:

Direct links to human rights *Activity 3.1*

What human rights are involved? What are the applicable human rights standards and mechanisms (national, regional, international)?

Accountability *Activity 3.1*

Who are the rights-holders and duty-bearers?

Non-discrimination (and equality) *Activities 3.2 and 3.3*

Who are the marginalized and vulnerable? How will they be included?

Participation and Empowerment *Activity 3.4*

Who should participate? How?

Module 4: Planning Community Actions

During the last capacity building workshop and through the validation process, each district team has examined the issue their community action will address. At this point, each district should have a good idea of the most effective action to undertake to promote the desired change. By the end of Module 4, each district team will have a concrete plan for implementing their community actions.

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

- Implement their district community actions
- Engage the public with media
- Evaluate their community actions

Activity 4.1	Planning our Community Actions
Activity 4.2	Engaging the Public through the Media
Activity 4.3	Evaluating our Community Action
Activity 4.4	Presenting Community Actions
Activity 4.5	Final Workshop Evaluation

Activity 4.1 Planning our Community Actions

🕒 2 hours 45 min

Objective To have participants prepare a plan for their community actions

Material **Reference Sheet 18: Community Actions**
Reference Sheet 19: Trees of Religious Harmony
Worksheet 13: Planning for Community Actions
Worksheet 14: Budget Template

Description In this activity, participants will begin by reviewing the work they did in Workshop 1, and then plan specific activities for their community actions.

This activity is divided into two parts.

In **Part A**, the facilitator will lead a whole group discussion about the community actions and the five-step process.

In **Part B**, participants will work in their district groups to complete the first three steps.

45 min Part A Whole Group Discussion

1. The facilitator will discuss the community actions, as outlined in **Reference Sheet 18: Community Actions**.
2. The facilitator will review the 5-step process presented in Workshop 1 and explain that they will now use it to plan the community actions.
3. The facilitator will lead a whole group discussion based on the following questions
 - Where are we at in the 5-step process?
 - Are we comfortable with our work so far?
 - Are there any steps we need to refine?

2 hours Part B District Group Work

1. Participants will work in their district groups to plan for their community actions using **Worksheet 13: Planning for Community Actions**. The facilitator will remind participants that all the information needed to complete the plan has been previously discussed.
2. The facilitator will review **Worksheet 13: Planning for Community Actions** with participants to ensure clarity of the task. The facilitator should provide support to the different groups as they develop their plans.
3. To begin, participants may review some of the work their group did during Workshop 1 in **Reference Sheet 19: Trees of Religious Harmony** and

reflect on if there are any changes they need to make to their tree as a result of changes in the context or the result of their validation activities.

4. As participants develop their community action plans, they will need to ensure that for each of the tasks they identify group members who are responsible for carrying out the tasks and set clear deadlines for completing them.
5. Once the community action plan has been completed, each district group will prepare a projected budget using the Budget template provided in **Worksheet 14: Budget Template**.

End of activity ■

Reference Sheet 18: Community Actions

Description

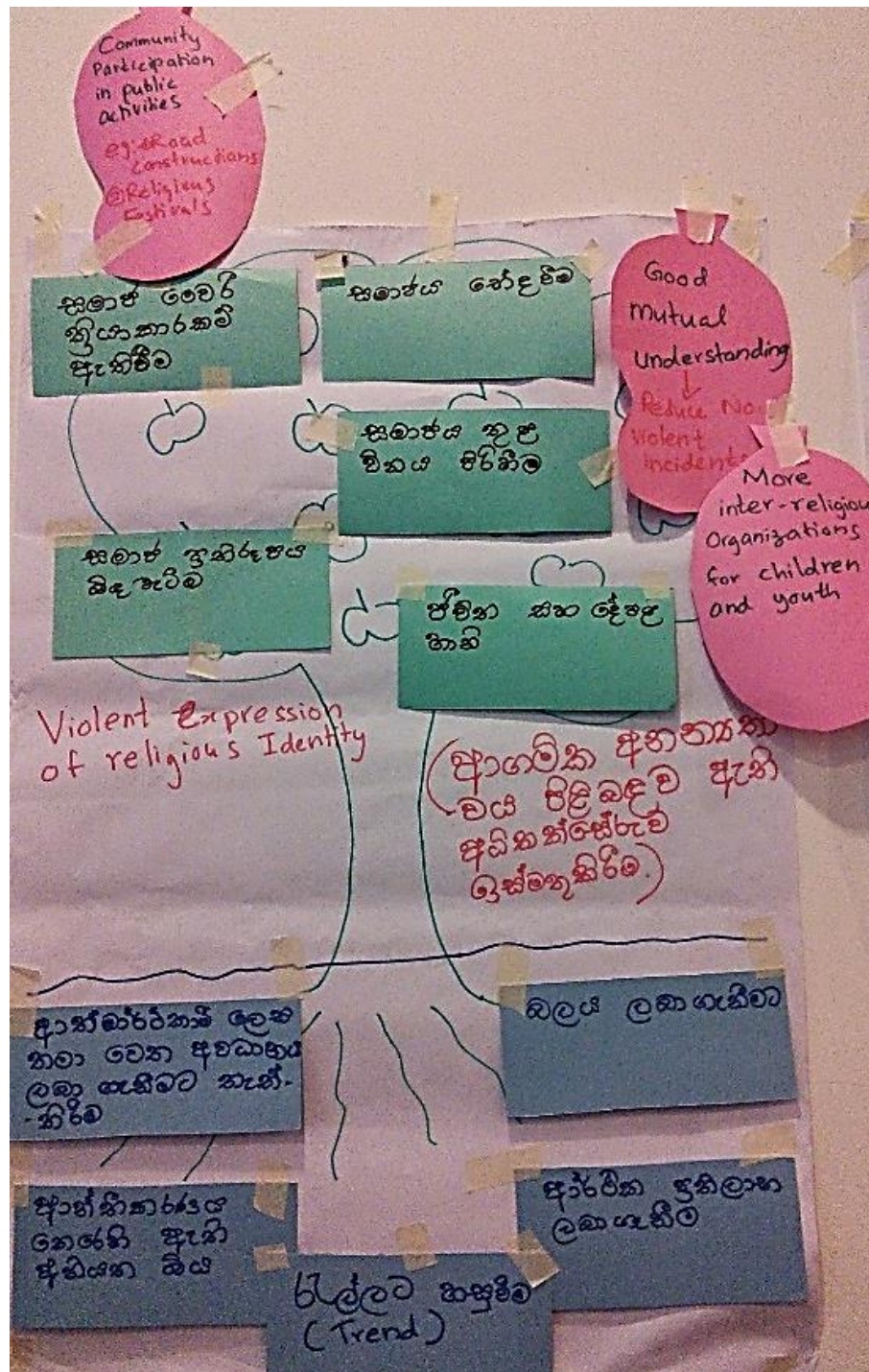
Each district group will implement a community action which:

- Engages the community to bring about a specific and sustainable change related to building religious harmony;
- Raises public awareness about their community actions aimed at building religious harmony;
- Integrates the human rights-based approach;
- Is realized within the approved budget;
- Occurs between the months of May 2015-September 2015;
- Includes an evaluation plan.

The Community Actions: A 5 Step Process

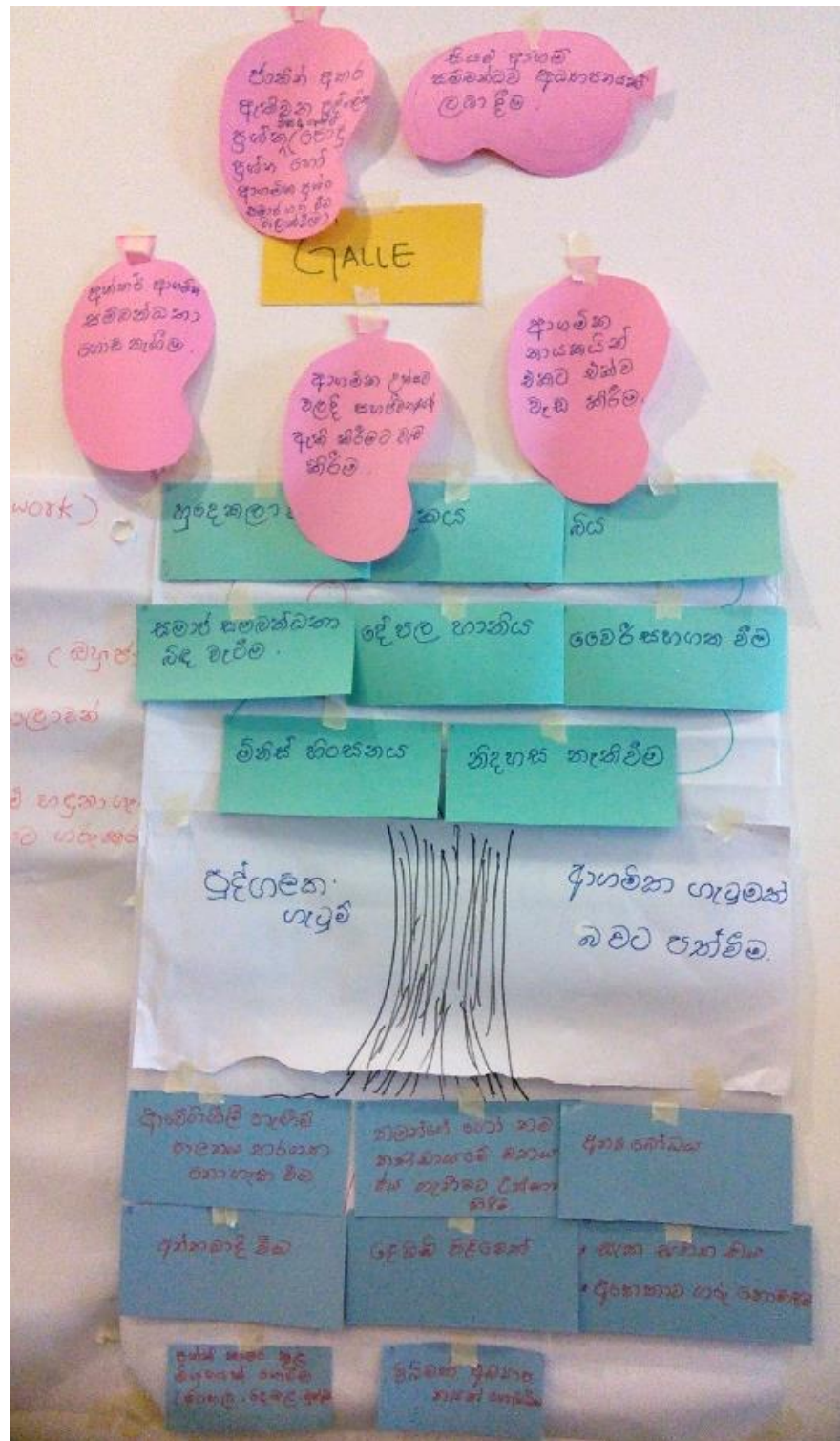


Reference Sheet 19: Trees of Religious Harmony



COLOMBO DISTRICT

Reference Sheet 19: Trees of Religious Harmony...continued



GALLE DISTRICT

Reference Sheet 19: Trees of Religious Harmony...continued



AMPARA DISTRICT

Worksheet 13: Planning for Community Actions

Step 1 – Exploring Motivation

Capacity Building Workshop 1, Validation Process

What is the issue/problem your community action will address?	
Why is the problem/issue important for building religious harmony?	
What motivates us to work together on the problem/issue we identified?	
Why are community members motivated to work on the problem/issue?	

Worksheet 13: Planning for Community Actions ...continued

Step 2 – Exploring the Context

Workshops 1 & 2, Validation Process

What is the context regarding religious harmony in your community?

Who are the actors we should involve in our community action?(e.g.: civil society, religious institutions, political parties, people in communities, media)

Worksheet 13: Planning for Community Actions ...continued

Step 3– Targeting Changes and Planning for Action

Workshop 1 and Validation Process

What is the change we would like to see in our district?	
What are 1 or 2 results (specific and realistic) that we will work on within the next 4 months?	
What is the community action we will undertake?	
How will our community action contribute to the desired results we identified? How will we ensure it is sustainable?	

Worksheet 13: Planning for Community Actions ...continued

<p>How will we know we have achieved our results?</p> <p>How will we measure the results?</p>	
<p>How will we raise public awareness about our community action?</p> <p>(this will be further developed in Activity 4.2)</p>	
<p>What risks are involved in our community action?</p> <p>How will we mitigate the risks?</p>	

Worksheet 13: Planning for Community Actions ...continued

Step 3 Targeting Changes and Planning for Action

Activities we need to accomplish for our community action	Person(s) Responsible	Who should be involved?	Location	Date

Worksheet 14: Budget Template

BUDGET

COMMUNITY ACTION				
District				
Partner organization				
Dates				
		Number of units	Unity Cost	Total Cost
1	Human Rights Education Material			
	Development of HRE Material			
	SUB TOTAL		0	0
2	Honoraria			
	Facilitators			
	Resouce persons			
	Interpreter/translator			
	SUB TOTAL		0	0
3	Travel			
	Facilitators and district group members			
	Resource persons			
	Community members			
	SUB TOTAL		0	0
4	Meals and Accomodation			
	Accomodation			
	Meals			
	Snacks			
	SUB TOTAL		0	0
5	Community Sessions/Meetings			
	Facilities rental			
	Equipment rental			
	Materials and supplies			
	Printing/photocopies			
	Other expenses			
	SUB TOTAL		0	0
6	Other Expenses			
	Communications (fax, internet, etc)			
	SUB TOTAL		0	0
	GRAND TOTAL		0	

End of activity ■

Activity 4.2 Engaging the Public through the Media

🕒 2 hours 15 min

Objectives To have participants establish how they will raise public awareness about their community actions for building religious harmony.

Material Flipchart, markers, meta-cards

Reference Sheet 20: Social Media and Human Rights

Worksheet 15: Media

Description In the previous activity participants developed a plan for their community actions. In this activity, participants will explore ways to engage with the media and raise public awareness about their actions.

This activity is divided into four parts.

In **Part A**, the facilitator will lead a whole group discussion about the role of public awareness in the community actions.

In **Part B**, a resource person will present about engaging with media.

In **Part C**, participants will work in their district groups to reflect on ways they will engage with the media in their community actions.

In **Part D**, participants will present the results of their work to the whole group.

30 min **Part A Whole Group Discussion**

1. The facilitator will remind the participants that public awareness is a key component of their community actions. Refer to **Reference Sheet 18: Community Actions**.
2. The facilitator will explain that they will be using media as a tool to increase the visibility and reach of the community actions and to raise awareness about building religious harmony.
3. The facilitator will lead a whole group discussion based on the following questions:
 - Have you raised public awareness in your validation activities?
 - How are you planning to raise public awareness about your community action? Did you consider the use of media?
 - What are your experiences in engaging with the media?
 - How can raising public awareness through the use of media contribute to making your community actions more sustainable?

4. The facilitator can review **Reference Sheet: Social Media and Human Rights** with participants for an example of how people around the world are using social media to raise public awareness and bring about social change.

45 min

Part B Presentation

1. A resource person will present media as a tool for public awareness. The presentation will include the following elements:
 - How media can be used as a tool to raise public awareness about religious harmony
 - Good practices for engaging with traditional media and social media
 - How best to communicate the message of religious harmony through the media
2. The presentation will be followed by a question and answer period.

30 min

Part C District Group Work

1. Participants will work in their district groups to reflect on how they will raise public awareness through the use of media using **Worksheet 15: Media**. Participants will prepare a flip chart version of the Worksheet which they will present to the whole group in **Part D**.
2. If there are any changes in the community action plan or the budget stemming from this activity, the group should return to **Worksheet 13: Community Action Plan** or **Worksheet 14: Budget Template** and make the appropriate changes.

30 min

Part D Presentations

1. Each district group will post their flip chart version of **Worksheet 15: Media** on the wall.
2. The facilitator will distribute meta-cards and ask all participants to walk around the room reading the different flip charts. If participants have comments or questions they should write them on a meta-card and stick it on the flip chart.
3. After everyone had a chance to read and comment the facilitator will highlight the key ideas and invite participants to respond to the comments or questions about their work.

End of activity■

Reference Sheet 20: Social Media and Human Rights

Breaking Down Human Rights Barriers One Keystroke at a Time

The power of a voice can be revolutionary. We're connected now more than ever before, giving power back to the people and to human rights activists.

Facebook currently has over 1.23 billion monthly active users, and about 757 million daily users. With Twitter, we're looking at about 288 million users worldwide. That's a lot of people, and a lot of connecting, talking, tweeting, sharing, liking, messaging, and selfies.

Human rights education and advocacy thrives on connection: civil society connecting with each other, activists in dialogue with government, and all of this happening on a platform that is widely accessible. This type of mobilization is a key factor in the success of human rights work, especially when rallying people for a common cause.



Photo: Alaa Jarban

During the Arab Spring, social media usage in the Middle East skyrocketed. It's important to recognize social media as a tool and not the cause of the revolutions, according to Alaa Jarban, who was an active blogger in his native Yemen during the time. Jarban says that he and his friends were taken by surprise during the uprisings in Tunisia.

"When we saw the real influence of what they were doing by protesting and speaking out for their rights against the government, we all were very influenced by it. I remember I was chatting with my friends in Tunisia and said I want to start something like this in my country," he said.

That's exactly what he did. The Yemeni youth banded together with this idea of change, progress, and using their voices. Jarban and his friends organized a protest through Facebook.

There were a couple hundred people at that protest, but from there on it continued to grow. As more protests were planned, Jarban found himself live tweeting in both English and Arabic. His videos were used by major news organizations like CNN and Aljazeera. Social media became a tool of empowerment, handing the reins over to the citizens and giving them the platform they needed to rise above the government.

Many protesters and activists find themselves in hostile environments when expressing their opinions and beliefs, and Jarban thinks it is important that their actions are not done in vain.

"Citizen journalism is very important because we were in a situation that was very dangerous and we had clear demands and support from people, but it wasn't really shown," Jarban said. "It was very important for us to use social media to express that."

Excerpt from: Casandra DeMasi(2014). Breaking down human rights barriers one keystroke at a time. Retrieved from Equitas Blog: <https://equitas.org/en/blog/breaking-down-human-rights-barriers-one-keystroke-at-a-time>. March 11, 2015

Worksheet 15: Media

Media

District Group:

Community Action:

What is the message we would like to relay in the media to raise public awareness about our community action?

Who is the audience we want to communicate with (e.g.: government, youth, civil society organizations, religious groups, business community, the general public?)

What is the best medium or channel for reaching this audience? (e.g.: social media, newspapers, radio)

Activity 4.3 Evaluating our Community Actions

🕒 1 hour 30 min

Objective To have participants develop a plan for the evaluation of their community actions.

Material

Reference Sheet 21: Evaluation

Reference Sheet 22: Sample Participation Sheet

Reference Sheet 23: Monitoring Questions

Reference Sheet 24: Evaluating your Community Action

Worksheet 16: Evaluation Plan for our Community Action

Worksheet 17: Estimating the Reach of Community Actions

Description In this activity participants will plan for evaluating their community actions.

This activity is divided into two parts.

In **Part A**, the facilitator will lead a whole group discussion about the evaluation process for the community actions.

In **Part B**, participants will work in their district groups to plan for evaluating their community actions.

45 min Part A Whole Group Discussion

1. The facilitator will begin by asking participants why evaluation is important for the community actions and will then highlight key points in **Reference Sheet 21: Evaluation**, the *Why evaluate?* section.
2. The facilitator will explain that as they implement their community actions it will be important to monitor and assess the progress they are making in terms of the results they identified. The facilitator will then review the information each district group needs to collect as outlined on **Reference Sheet 21: Evaluation**.
3. The facilitator will invite questions from participants.

45 min Part B Group Work

1. Participants will work in their district groups to develop a plan for evaluating their community actions. See **Worksheet 16: Evaluation Plan for our Community Action**. Participants should refer back to the information presented in **Part A**.
2. Participants will then estimate the reach of their community actions. See **Worksheet 17: Estimating the Reach of Community Actions**.

Reference Sheet 21: Evaluation

Why evaluate?

Evaluations help us to assess how well we are doing in order to help us do it even better. It is important to evaluation so that we can:

- **Improve our effectiveness:** How will we know that we are doing what we set out to do? How will we know if any learning has occurred or if any change has happened? Evaluation will tell us.
- **Be accountable:** Evaluation can demonstrate your professionalism and give you credibility by demonstrating the outcomes of your action.
- **Share experiences:** Others working on the same or similar issues can learn from your successes and mistakes by reviewing your evaluations. You can add existing knowledge about what practices work and do not work with certain learners and populations.
- **Find motivation:** When you see that your actions are achieving results, it is something for you and your group to be proud of. An evaluation can also bring you together and increase support for your work within your organization.

Source: Equitas. (2001). Evaluating Human Rights Training Activities: A Handbook for Human Rights Educators. p. 19

Evaluation information to collect for your community action

Information on Participation:

- a. Who is participating in the activities to implement the community action? A template to collect data on participation in activities to implement the community action is provided. See **Reference Sheet 22: Sample Participation Sheet**. You will need to complete a Participation Sheet for each activity of your community action and provide a completed copy to ICES.
- b. In addition to documenting who was involved in implementing the community action it is also important to determine the reach of your action. How many people does the community action reach through direct participation in the activities and through public awareness activities using different media? At the end of the community action you will have a clear idea how many people were reached by your action. At this point, you will estimate the reach of your community actions. See **Worksheet 17: Estimating the Reach of Community Actions**.

Achievement of results:

- a. Midway through the community action, each group will need to monitor their progress using a reflection tool. See **Reference Sheet 23: Monitoring Questions**.
- b. At the end of the community action, each group will conduct an evaluation with selected participants from their community action to assess if they achieved their desired results. See **Reference Sheet 24: Evaluating your Community Action**.

Reference Sheet 22: Sample Participation Sheet

Complete one participation sheet for each activity of your community action.

Activity:					
Location of Activity:					
Date:					
Name	Gender	Age	Religion	Signature	Agreement to share info & photo*

*Release of contact information and pictures taken during the activity on Equitas, ICES, and Canadian DFATD's websites, is subject to your express agreement.

Information is only shared where Equitas is of the opinion that doing so will assist participants and their organizations to make new contacts, to network, and to raise funds for their activities; however, Equitas can assume no responsibility for misuse of the information provided.

I agree that Equitas may share my contact and organizational information with outside organizations.

Reference Sheet 23: Monitoring Questions

Midway through the community action it is important to monitor progress. Below are questions the district group should ask themselves about the progress of their community actions. In light of the discussion the group should make appropriate changes to their community action plans.

District group reflection questions:

Question	Response
Are we satisfied with the community action so far?	
Are the activities we have implemented so far contributing to achieving our desired results?	
Should we continue to implement our activities as described in our community action plan? Do we need to make any adjustments for improvement?	
What lessons have we learned so far?	

*Review your community action plan in light of your reflections and make any necessary adjustments or changes.

Reference Sheet 24: Evaluating your Community Action

Gathering information to evaluate your community action

When the district groups have completed their community actions they will need to gather information to evaluate the results. Below are three ways to gather this information using the evaluation template below. Each group should select one method.

- **Survey:** District groups will write question(s) in the space provided and photocopy the template. Then, at the end of the community action, they should ask participants to record their answers in the space provided. When they are finished, the groups gather the completed surveys.
- **Interview:** District groups will write question(s) in the space provided and individually ask selected participants (4-5) from the community action(s) face to face or over the phone the questions. Participants' answers can be recorded in the space provided.
- **Group discussion:** District groups should write question(s) in the space provided and gather a selected group of participants (4-6) from the community action(s) and have a group discussion. The participants' answers can be recorded in the space provided.

Evaluation template

<p>Date _____</p> <p>Question 1: <i>e.g.: Did we achieve the expected results?</i> (specify results for your community action)</p> <p>Participant(s) answer:</p> <p>Question 2: <i>e.g.: Do you think you can use what you learned from this community action, to promote religious harmony in your community?</i></p> <p>Participant(s) answer:</p> <p>Question 3: <i>e.g.: What lessons have you learned from your involvement in this community action?</i></p> <p>Participant(s) answer:</p>
--

Using the information from the evaluation

Once you have gathered the evaluation information you will need to analyze the results to assess if you have achieved your desired results for your community action. You should bring this information with you to the evaluation meeting planned for September/October 2015.

Worksheet 16: Estimating Reach of Community Actions

Step 5-Evaluation

Estimated data on participation in community actions

District:

D.S. division:

Participation : Estimated number of people from the community who will participate directly in the community action:

Estimated number of people by age and gender

	Under 15 years	Between 15 -29 years	More than 29 years
Female			
Male			
TOTAL			

Number of people by age and religion

	Buddhist	Muslim	Hindu	Christian	Other
Female					
Male					
TOTAL					

Estimated data on reach of community actions

Public Awareness Activity	Estimated number of individuals we plan to reach	Comments
Newspaper		
Internet and social media		
Radio		
Television		
Pamphlets		
Public gatherings		
Other :		
Other		
TOTAL		

Worksheet 17: Evaluation Plan for our Community Action

Each district group should answer the following questions to plan for evaluating their community actions.

Step 5 – Planning Evaluation

What information do we need to collect to know if we have achieved our results?	
What question(s) do we need to ask participants to gather this information?	
What evaluation method will we use? (survey, interview, group discussion)	
Who will participate in our evaluation?	
How will we distribute the tasks among the members of our district group? Who will do what?	
When will we conduct our evaluation?	

End of activity ■

Activity 4.4 Community Action Presentations

🕒 2 hours

Objective To have participants present their community action plans and receive feedback.

Material **Reference Sheet 1: Project Overview**
Worksheet 18: Community Action Plan

Description This activity is divided into three parts.
In **Part A**, each district group will prepare their presentations.
In **Part B**, each district group will present their plans and will receive feedback.
In **Part C**, the facilitator will lead a whole group discussion about next steps.

60 min Part A District Group Work

1. Each district group will complete **Worksheet 18: Community Action Plan** which summarizes all the planning from Module 4. A copy will be submitted to their coaches/Equitas when it is complete.
2. Each district group will then prepare a presentation about community action plans. They can be creative and present in any format. The presentation should last no more than 5 minutes.

30 min Part B Presentations

1. Each district group will present their community action plans.
2. After each presentation, the whole group will be invited to ask questions and comment on each other's community action plans.

30 min Part C Whole Group Discussion

1. The facilitator will lead a whole group discussion based on the following questions:
 - How did you find the experience of developing the community action plan?
 - What considerations did your group make to ensure sustainability of your community actions?
 - Do you anticipate challenges in implementing you community actions?
 - What strategies could you use to mitigate the challenges?
2. The facilitator will introduce the coaches for each district and inform participants that the coaches will contact them in the following weeks to check on their progress in terms of their assigned tasks and to address any questions they may have.

3. Using **Reference Sheet 1: Project Overview**, the facilitator will briefly review the process and discuss the next steps, which include: implementing the community actions, evaluating the community actions, compiling lessons learned and good practices from the community actions, and presenting recommendations about building religious harmony at the national dialogues.
4. The facilitator will invite participants to ask questions or comment on the next steps.

End of activity ■

Worksheet 18: Community Action Plan

District Group:

Step 1 – Exploring Motivation

What is the issue/problem our community action will address?

Why is the problem/issue important for building religious harmony?

Step 2 – Exploring the Context

What is the context regarding religious harmony in our community?

Who are the actors we should involve in our community action?(e.g.: civil society, religious institutions, political parties, people in communities, media)

Step 3– Targeting Changes and Planning for Action

What is the change we would like to see in our district?

What are 1 or 2 results (specific and realistic) that we will work on within the next 4 months?

What is the community action we will undertake?	
How will our community action contribute to the desired results we identified? How will we ensure it is sustainable?	
How will we know we have achieved our results? How will we measure the results?	
How will we raise public awareness about our community action?	
What risks are involved in our community action? How will we mitigate the risks?	

Step 3 Targeting Changes and Planning for Action				
Activities we need to accomplish for our community action	Person(s) Responsible	Who should be involved?	Location	Date

BUDGET

COMMUNITY ACTION				
District				
Partner organization				
Dates				
		Number of units	Unity Cost	Total Cost
1	Human Rights Education Material			
	Development of HRE Material			
	SUB TOTAL		0	0
2	Honoraria			
	Facilitators			
	Resouce persons			
	Interpreter/translator			
	SUB TOTAL		0	0
3	Travel			
	Facilitators and district group members			
	Resource persons			
	Community members			
	SUB TOTAL		0	0
4	Meals and Accomodation			
	Accomodation			
	Meals			
	Snacks			
	SUB TOTAL		0	0
5	Community Sessions/Meetings			
	Facilities rental			
	Equipment rental			
	Materials and supplies			
	Printing/photocopies			
	Other expenses			
	SUB TOTAL		0	0
6	Other Expenses			
	Communications (fax, internet, etc)			
	SUB TOTAL		0	0
	GRAND TOTAL		0	

Step 4 – Taking Action

During this step the group will work together to implement their community actions.

Step 5 – Planning Evaluation

What information do we need to collect to know if we have achieved our results?	
What question(s) do we need to ask participants to gather this information?	
What evaluation method will we use? (survey, interview, group discussion)	
Who will participate in our evaluation?	
How will we distribute the tasks among the members of our district group? Who will do what?	
When will we conduct our evaluation?	

Step 5-Evaluation

Estimated data on participation in community actions

District:

D.S. division:

Participation : Estimated number of people from the community who will participate directly in the community action:

Estimated number of people by age and gender

	Under 15 years	Between 15 -29 years	More than 29 years
Female			
Male			
TOTAL			

Estimated number of people by age and gender

	Buddhist	Muslim	Hindu	Christian	Other
Female					
Male					
TOTAL					

Estimated data on reach of community actions

Public Awareness Activity	Estimated number of individuals we plan to reach	Comments
Newspaper		
Internet and social media		
Radio		
Television		
Pamphlets		
Public gatherings		
Other :		
Other		
TOTAL		

End of activity ■

Activity 4.5 Final Workshop Evaluation

🕒 30 min

Objective To have participants evaluate their learning and the workshop.

Material Evaluation questionnaire, pencils

Description In this activity the facilitator will present the final evaluation questionnaire for participants to complete. The facilitator will remain available for participants while they complete the questionnaire.

End of the activity ■