

2022

East Africa Human Rights Program



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East Africa Human Rights Program 2022

Participant manual



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Acknowledgments

The East Africa Human Rights Program (EAHRP) is a human rights education initiative of alumni of Equitas' annual International Human Rights Training Program (IHRTTP) from the East African region and alumni of the EAHRP in partnership with Equitas. The EAHRP arose out of the realization of the need to expand opportunities for more human rights workers operating at national and community levels seeking to acquire the knowledge and skills they need to carry out their work more effectively but who were not able to secure opportunities to attend the annual IHRTTP organized by Equitas in Canada. The alumni team has developed a "home-grown" human rights training and education curriculum based on relevant regional human rights issues and concerns. A network of core human rights training facilitators with a demonstrated commitment to the cause of establishing a culture of human rights in the region has been established. 206 people have participated in the EAHRP over six editions. This training program is a joint initiative of Equitas with partners from across East Africa. In 2022 the program will be held in Kenya, Tanzania and Uganda and will be hosted by:



Women's Empowerment Link

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

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

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

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



TUSONGE C.D.O

TUSONGE is a non-profit organization working in the Kilimanjaro region of Tanzania since 2010, stemming from the recognition that many communities are faced with challenges such as poverty and social injustice.

The organization's motto is "Making a Real Differences in Lives".

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

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

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



**Foundation For Integrated
Rural Development**

A society free of human rights abuse and violations

Foundation for Integrated Rural Development

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

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

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

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

Acknowledgments

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

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

In particular, the alumni of the International Human Rights Training Program (IHRTTP), Montreal, Canada and from East Africa, and the alumni of the 1st, 2nd, 3rd, 4th, 5th and 6th East Africa Human Rights Program (EAHRP), which took place in Kenya, Uganda and Tanzania have made the review and development of this manual possible.

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

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

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

In particular, for the 7th EAHRP session, we would like to recognize and thank the following members who contributed their time and effort to the curriculum review and development, fundraising efforts and coordination, as well as facilitation:

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

Preface

We also acknowledge the contributions made by the Equitas team:

Andrea Velghe, Chris Bradley, Daniel Roy, Gerardo Ducos,
Hervé Boudou, Jean-Claude Mugaba, Jean-Sébastien Vallée, Laura Martinez Lung, Libertad
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the program would not have been made possible as the financial support from American Jewish
World Service (AJWS)

We continue to celebrate the diversity of the peoples of East Africa as we move towards the full
political, economic and social integration as an East African Community based on the two
protocols; the Common Market and Customs Union. This 7th EAHRP training will also
contribute towards this community integration process especially at the community level
engagement to enhance the protection, promotion and respect for human rights in the region.

*“A leader is best when people barely know they exist, when their work is done, their aim fulfilled, they will say:
We did it ourselves”*

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

Preface

Human Rights Education

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

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

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

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

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

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

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

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

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

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

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

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

Goal

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

Objectives

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

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

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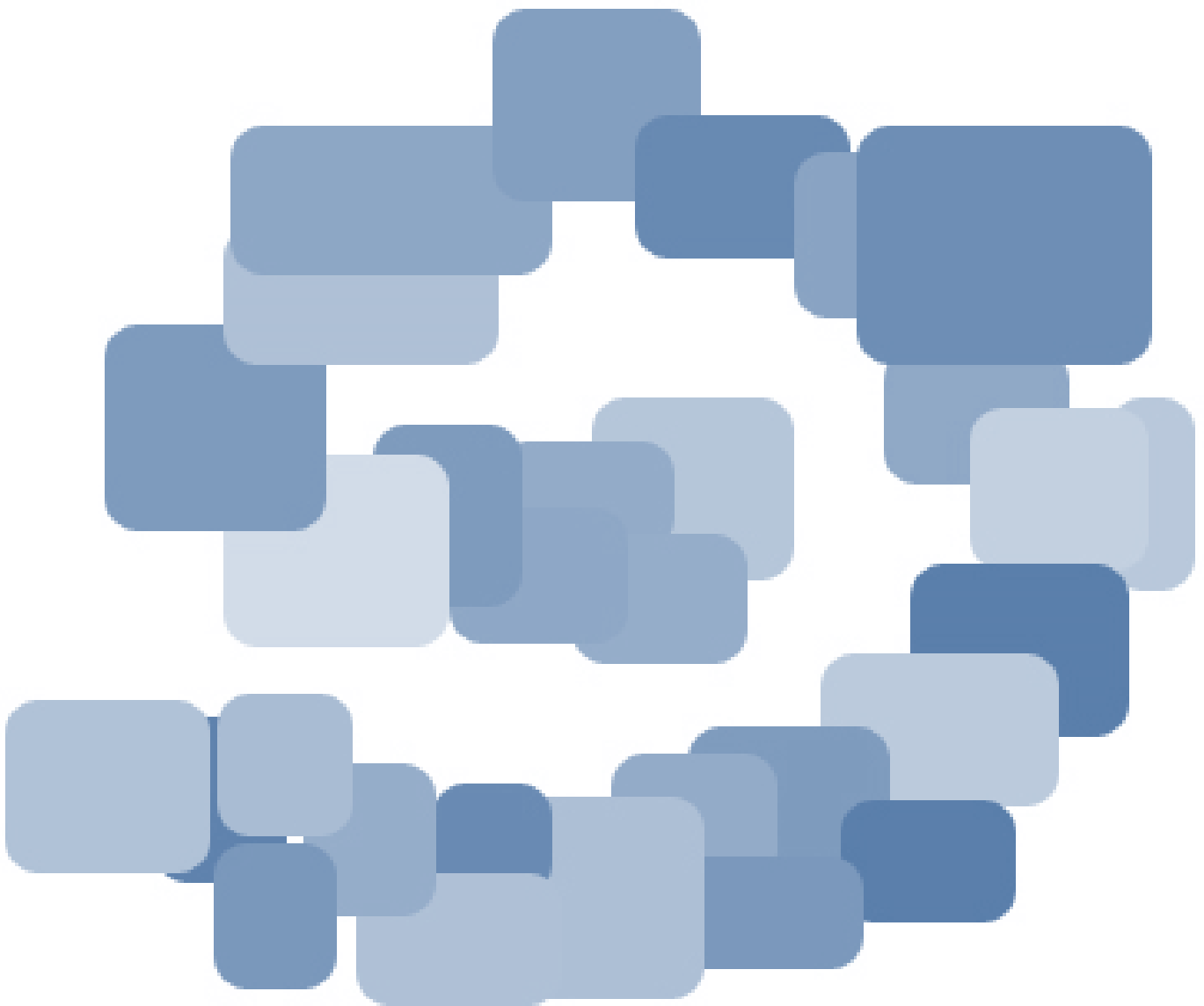
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Stream 1

Introductions



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About Stream 1

1

1 Day

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

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

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

Objectives

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

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

Implementing a Participatory Approach: Strategies and Techniques

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

Unit 1 Getting to Know People

Activity 1 Wall of Fame

 **1 hr 30 min**

This activity is divided into two parts.

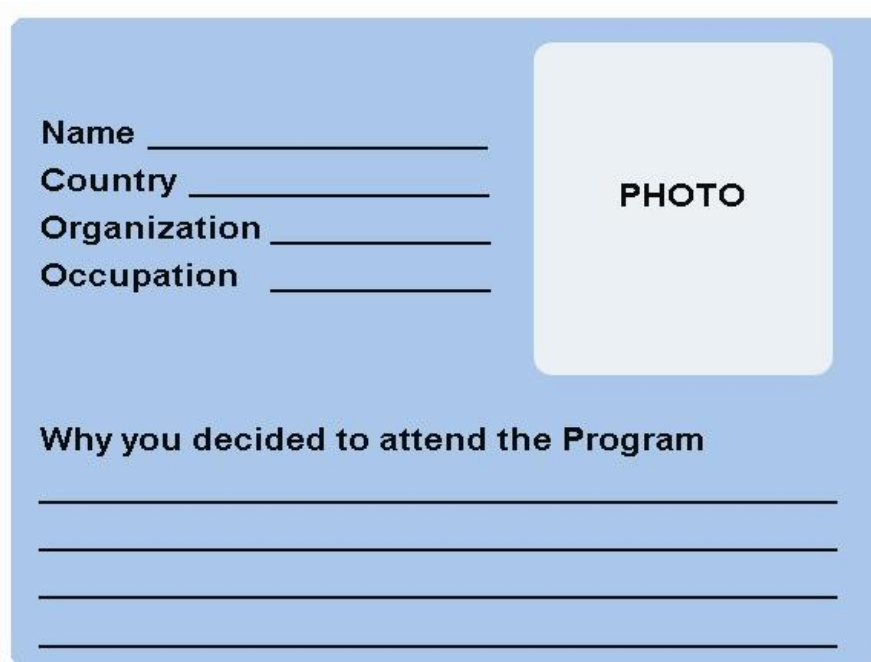
In **Part A**, you will interview a partner and they will interview you.

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

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

15 min Part A Work with a Partner

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



A light blue rectangular card with rounded corners. On the left side, there are four lines of text with horizontal lines for writing: "Name", "Country", "Organization", and "Occupation". To the right of this text is a light gray square placeholder labeled "PHOTO". Below the personal information section, there is a heading "Why you decided to attend the Program" followed by four horizontal lines for writing.

45 min**Part B Large Group Work**

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

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

30 min**Part C Group Introductions**

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

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

Reflection

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

End of Activity ■

1

Activity 2 Building Effective Group Dynamics

 **40 min**

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

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

This activity is divided into two parts.

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

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

25 min Part A Brainstorming

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

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

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

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

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

Guidelines for our group:

1



More about... Including a Gender Perspective

Including a **gender perspective** means looking at the impact of gender on people's opportunities, social roles and interactions in different contexts. For example, including a gender perspective in defining group guidelines during a training activity could be to examine how and whether or not the group guidelines set by the group account for the different ways that diverse groups of women, men, and gender-diverse¹ people participate and communicate.

Some key definitions:

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

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

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

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

Sources:

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

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

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



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

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

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

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

15 min

Part B Large Group Work

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

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

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

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

End of Activity ■

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

Activity 3 Verifying Needs and Offers

 **15 min**

You will work individually to answer the following questions:

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

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

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

Needs and offers	
My needs:	What I can offer:

End of Activity ■

Unit 2 Getting to Know the EAHRP

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

Activity 1 Introducing the Learning Spiral

 **25 min**

This activity is divided into two parts.

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

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

15 min

Part A

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

Questions to consider:

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

10 min

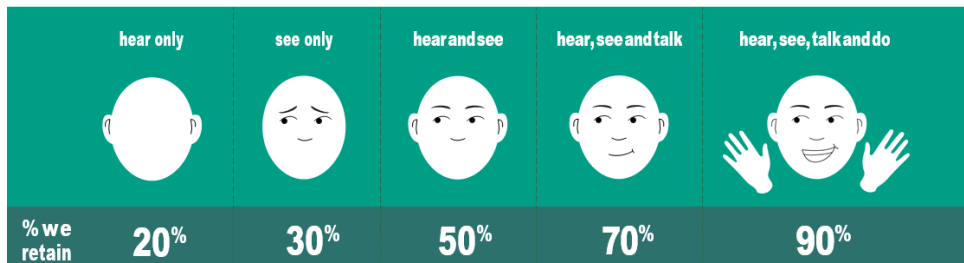
Part B

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



More about... Ways People Learn

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

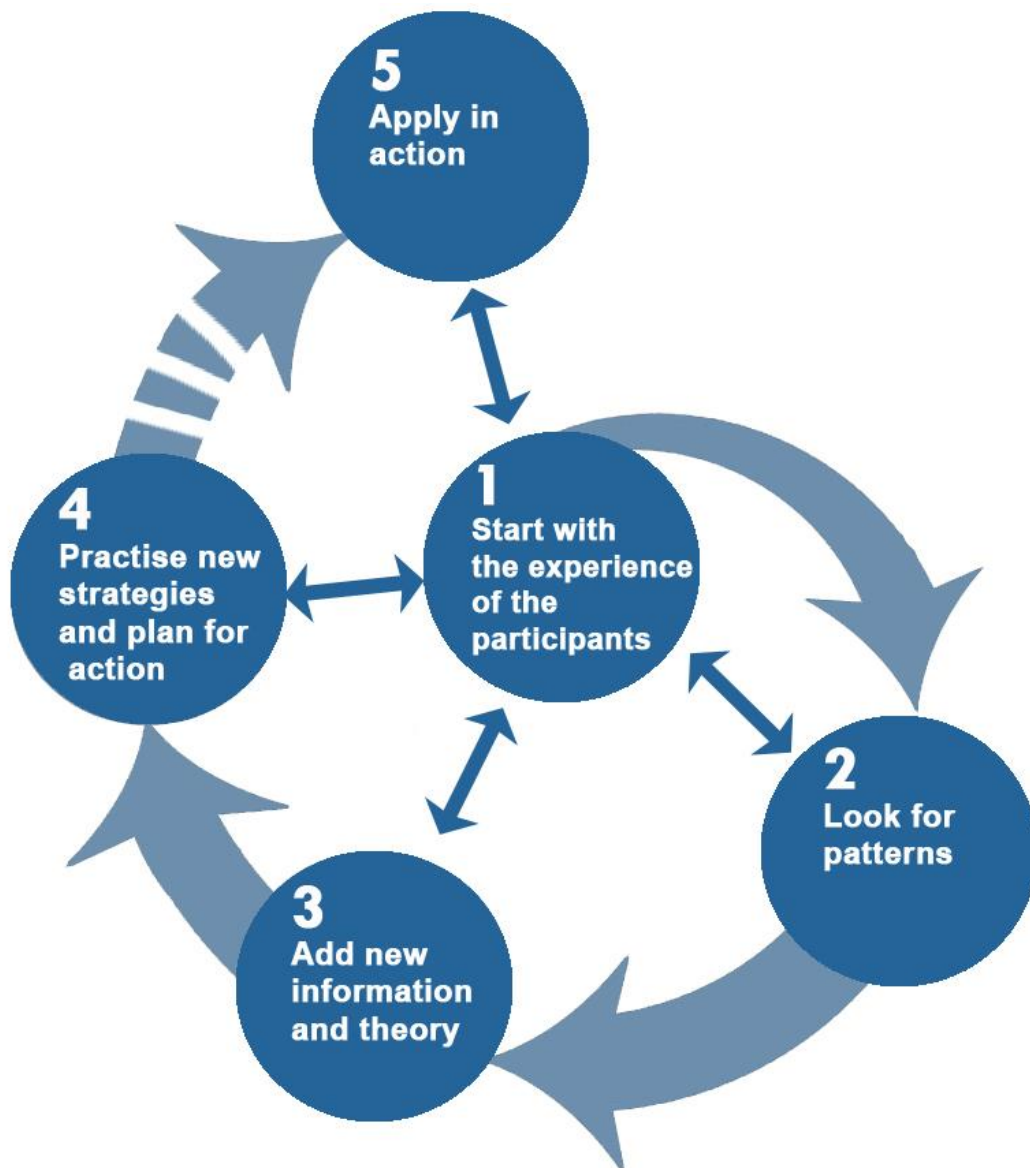


Source: Arnold, R., et al. (1991). Educating for a Change. Doris Marshall Institute for Education and Action. Adapted with permission.

Diagram 1. The Expert Model



Diagram 2. The Learning Spiral



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

End of Activity ■

Activity 2 The EAHRP Overall and the Learning Spiral

 **30 min**

This activity is divided into three parts.

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

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

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

10 min

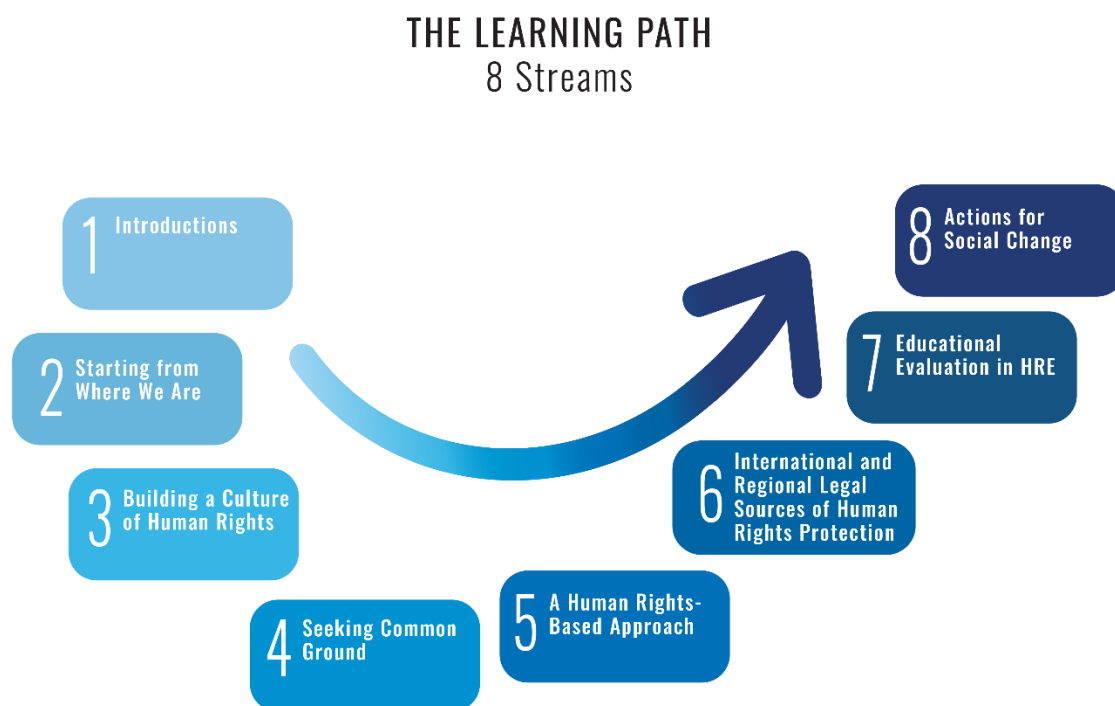
Part A

1. The facilitator will:

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

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

Diagram 3. Learning Path of the Program



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

10 min**Part B**

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

10 min

Part C

1

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

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

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

Questions to consider during the discussion period:

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

End of Activity ■

Keys to Successful Learning

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

1. Doing

- Learning by experiencing results in successful learning

2. Feedback

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

3. Sharing

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

4. Responsibility for Learning

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

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

 **1 hr 10 min**

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

This activity is divided into three parts.

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

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

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

25 min

Part A Work in a Group

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

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

30 min

Part B Presentations

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

15 min

Part C Large Group Discussion

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

End of Activity ■

End of Stream Evaluation/Debriefing

 **30 min**

Evaluation in the EAHRP

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

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

End of Stream Evaluation

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

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

Implementing a Participatory Approach: Strategies and Techniques

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

1

Brainstorming

Unit 1 Activity 2

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

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

Guidelines for a successful brainstorming session

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

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

"Yes...and" in Brainstorming

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

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

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

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

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

1

Giving and Receiving Feedback

Unit 1 Activity 2

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

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

Tips on Giving and Receiving Feedback

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

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

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

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

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

1

Instructional Diagrams

Unit 2 Activity 2

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

When designing an instructional diagram, we must determine:

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

To be effective, a diagram must:

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

Facilitator support to the learners includes:

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

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

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

Implementing the participatory approach... with Instructional Diagrams

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



Jigsaw Learning

Unit 2 Activity 3

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

Advantages of a jigsaw technique:

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

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

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

Materials

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

1

Effective Group Dynamics - The Life Cycle of Groups

Unit 1 Activity 2

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

The Four Stages of Group Development:

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

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



The Participatory Approach

Unit 2 Activity 2

Definition of Participatory Approach

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

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

The Three Pillars of a Participatory Approach

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

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

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

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

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

Implementing a Participatory Approach: Techniques and Strategies

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

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

1

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

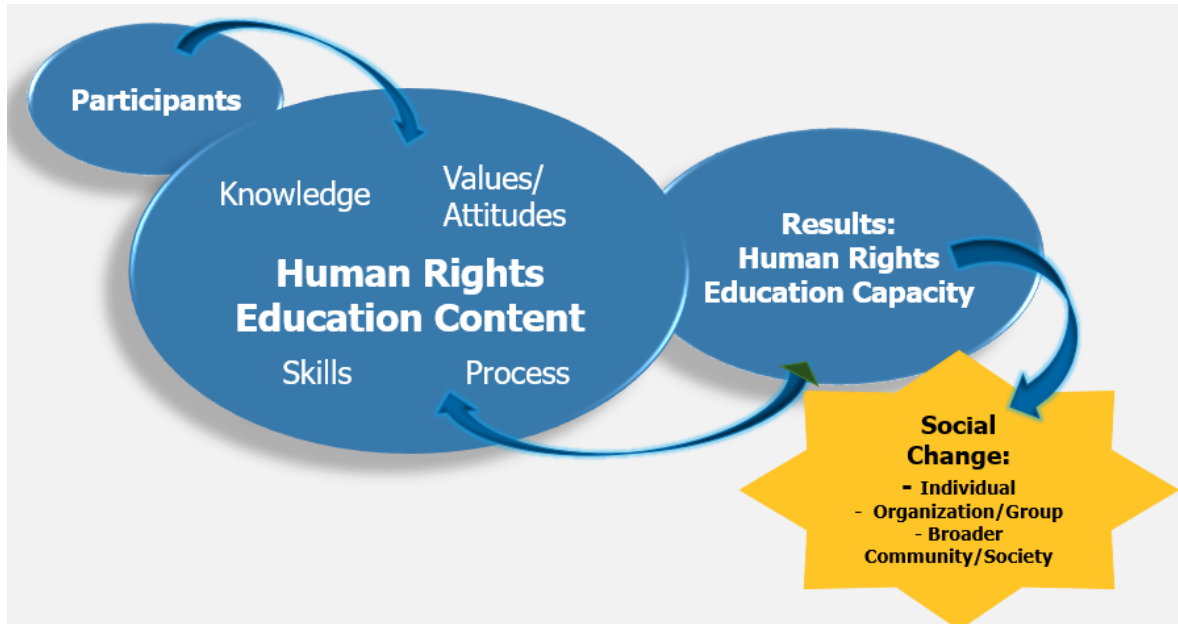
Source: Equitas. (2011). *Evaluating Human Rights Training Activities: A Handbook for Human Rights Educators*. Montreal: Equitas – International Centre for Human Rights Education, 11-12.



Elements Influencing the Program Design

Unit 2 Activity 3

What are the elements influencing the EAHRP's design?



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

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

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

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

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

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

The EAHRP Goal

Unit 2 Activity 3

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

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

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

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

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

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

Building a global culture of human rights:

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

Gender Equality and Non-Discrimination

Unit 2 Activity 3

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

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

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

What is gender equality?

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

Gender equality as a human right

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

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

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

Unit 2 Activity 3

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

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

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

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

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

Implementing HRBA through a participatory approach

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

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

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

1

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

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

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

Introduction to a Human Rights-Based Approach (HRBA)

Unit 2 Activity 3

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

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

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

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

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

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

1

A human rights-based approach:

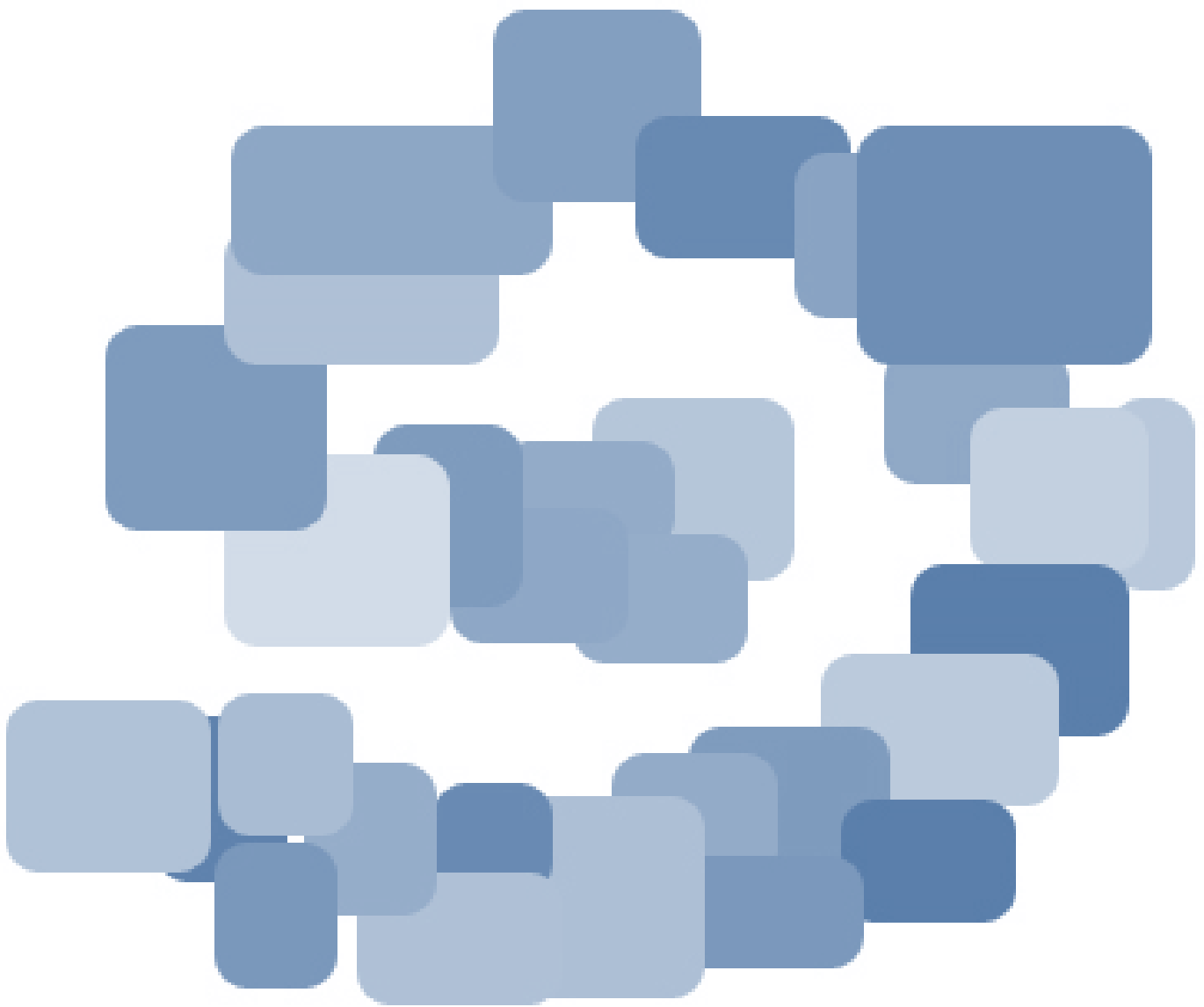
- Is founded on the conviction that every human being, by virtue of being human, is a holder of rights (**rights-holder**)
- Equates development to realization of all human rights for all
- Is based on international human rights standards and aims to promote and protect human rights
- Recognizes that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

Elements of HRBA	
P	Participation and inclusion 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.
A	Accountability and transparency 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.
N	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). A HRBA requires that the question of who is marginalized be answered locally. From this perspective, people are not seen simply as beneficiaries but as rights holders.
E	Empowerment HRBA aims to give rights holders the capacity and the power to claim their human rights and hold duty bearers accountable. (UNDP 2005).
L	Direct links to human rights The goal of HRBA work is to use human rights standards as the foundation for all development work in all sectors and in all phases of programming, from planning to implementation, with the goal of promoting human rights and human dignity for all.



Stream 2

Starting from Where We Are



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About Stream 2

1 Day

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

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

2

Objectives

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

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

2

Implementing a
Participatory
Approach:
Strategies and
Techniques

- Community Power Mapping

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

Activity 1 Human Rights Situation in Your Society

 **1 hr 45 min**

This activity is divided into three parts.

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

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

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

45 min

Part A Work in a Group

Describing the Human Rights Situation

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

2

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



The Reporter's Page

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

	Our communities			Our Organizations	Our Work
Country	Main human rights struggles or challenges <i>(Consider the different experiences lived by women, girls, men, boys, gender-diverse people, immigrants, disabled, minorities)</i>	Main Contributing Factors	Actors Involved	Issues Being Addressed	Contributions/ Constraints
Kenya	Police Brutality	- Rudimentary recruitment policies - Corruption - Poor accountability for police actions - Lack of political will - Influence of the executive (national government) over the police force	- Executive government (national) - National police officers - Politicians - CSOs - General public	- Protection of citizens	- Lobbying politicians for the development of a policing policy to cover, among other things, the interaction of police with citizens - Lack of political will

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

40 min**Part B Group Report Summary**

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

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

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

20 min**Part C Large Group Discussion**

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

Discussion questions:

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

End of Activity ■



More about...

Human Rights Education and Conflict

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

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

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

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

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

Source:

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

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

Unit 2 Influences on the Human Rights Context

2

Activity 1 Actors Influencing Human Rights in Communities

 **1 hr 30 min**

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

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

This activity is divided into three parts.

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

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

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

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

30 min

Part A Large Group Work

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

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

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

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

2

30 min

Part B Large Group Discussion

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

30 min

Part C Large Group Discussion

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

Questions to consider:

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

End of Activity ■

End of Stream Evaluation/Debriefing

 30 min

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

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

Implementing a Participatory Approach: Strategies and Techniques

2

- Community Power Mapping
page 2-18

Community Power Mapping

Unit 2 Activity 1

2

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

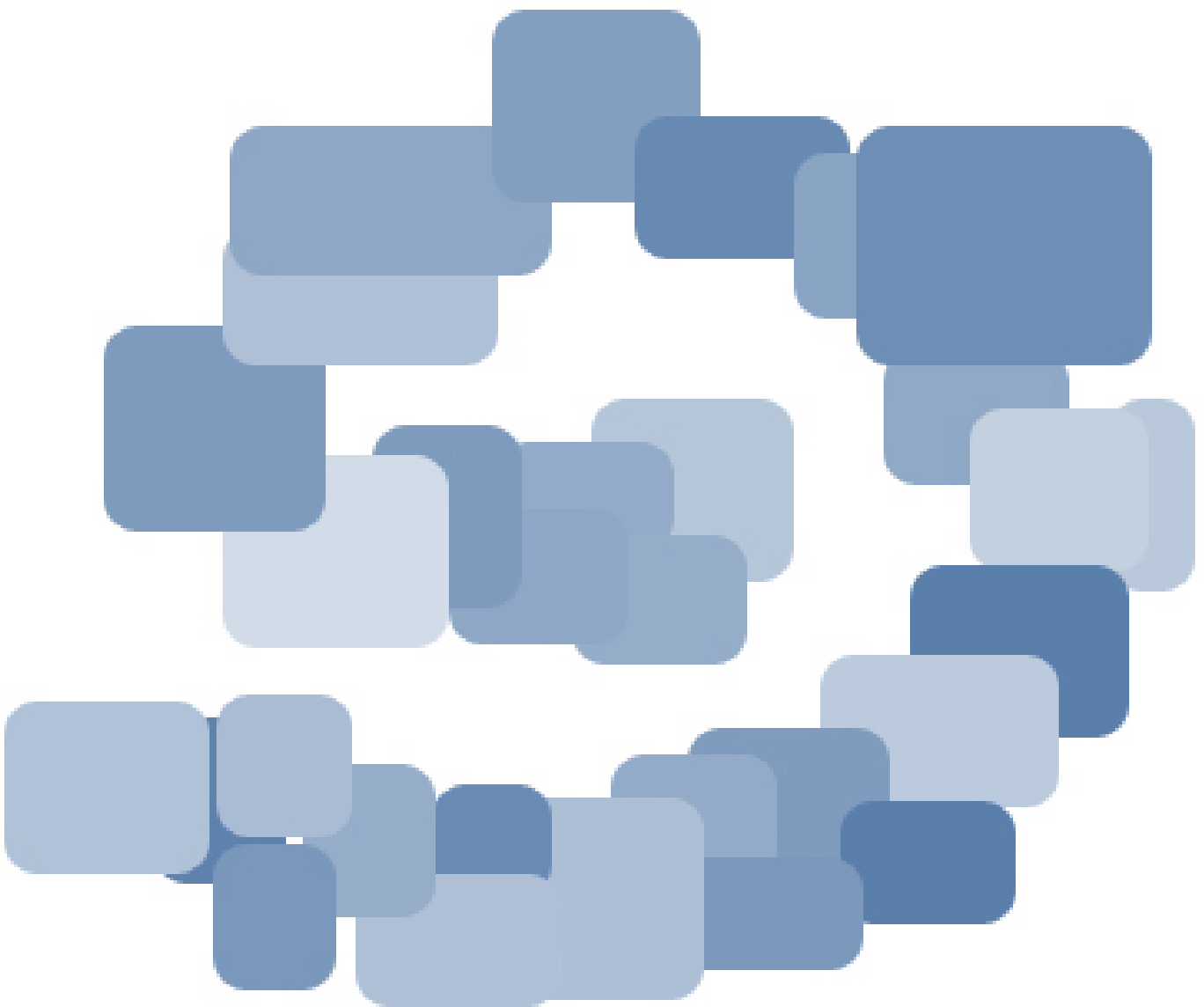
Power mapping is a useful concept and technique for analysis that allows the user to better understand the status of a current phenomenon (problem, difficulty, area of concern) by identifying the underlying driving forces.

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

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

Stream 3

Building a Culture of Human Rights



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About Stream 3

1 ½ Days

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

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

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

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

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

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

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

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

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

Objectives

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

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

3

Implementing a Participatory Approach: Strategies and Techniques

- Producing definitions
- Live Storyboard
- Concept Mapping
- Dinamicas

Unit 1 Human Rights Concepts and Principles

Activity 1 Thinking about Human Rights

 **1 h 30 min**

This activity is divided into four parts.

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

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

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

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

25 min

Part A Work Individually

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

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

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

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

20 min

Part B Large Group Discussion

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

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

15 min**Part C Work Individually**

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

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

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

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

30 min**Part D Large Group Discussion**

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

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

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

Summary of the Articles of the UDHR

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

3-10

Participant

East Africa Human Rights Program**equitas**

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

End of Activity ■

3

Activity 2 Underlying Principles of Human Rights

 **1 hr**

This activity is divided into two parts.

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

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

40 min

Part A Work in a Group

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

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

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

20 min

Part B Large Group Discussion

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

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

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

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

Underlying Principles of Human Rights

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

Human dignity

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

Equality

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

Non-discrimination

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

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

Indivisibility

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

Interdependency

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

Inalienability

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

Responsibility

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

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

Universality

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

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

Sources:

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

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

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

End of Activity ■**3**

Activity 3 Gender Equality, Diversity and Non Discrimination

 **1 hr 45 min**

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

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

This activity is divided into four parts.

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

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

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

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

15 min

Part A Large Group Discussion

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

30 min

Part B Work in a Group

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

Group 1 will focus on gender equality in society

Group 2 will focus on gender inequality in society

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

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

Instructions for Groups 1 and 2

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

Instructions for Group 3

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

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

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

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

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

35 min

Part C Work in a Group

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

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

25 min

Part D Large Group Discussion

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

Consider the suggested questions:

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

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



More about...

Diversity and respect for diversity

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

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

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

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

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

Sources:

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

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



More about...

Gender Analysis and Gender Perspective

What is Gender Analysis?

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

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

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

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

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

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

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

Integrating a Gender Perspective in my HRE work

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



►►► **More about... Gender Analysis and Gender Perspective**

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

Sources:

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

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

UNFPA (2007) Gender Mainstreaming Strategy. Retrieved from: https://www.unfpa.org/sites/default/files/pub-pdf/gender_report_2007.pdf

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

End of Activity ■

3

Unit 2 Defining a Culture of Human Rights

Activity 1 What is a Culture of Human Rights?

 **1 hr**

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

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

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

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

This activity is divided into two parts.

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

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

25 min

Part A Work with a Partner

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

35 min

Part B Large Group Discussion

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

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

End of Activity ■

Activity 2 Mapping a Culture of Human Rights

🕒 2 hrs

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

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

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

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

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

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

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

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

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

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

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

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

End of Activity ■

3

Unit 3 Human Rights Education and Social Change

Activity 1 Thinking about Human Rights Education

 **40 min**

This activity is divided into two parts.

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

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

15 min

Part A Dinamica

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

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

25 min

Part B Work Individually

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

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

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

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



More about...

The UN Declaration on Human Rights Education and Training

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

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

I. Guiding Principles

Human rights education and training:

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



II. Recommendations for Implementation at the Country Level

State and where applicable relevant government authorities:

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

III. Recommendations for Implementation at the International Level

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

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

Source:

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

Retrieved from :

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

End of Activity ■

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

 **2 h 10 min**

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

The session is divided into two parts.

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

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

50 min Part A Large Group Work

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

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

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

1 h 20 min Part B Plenary Presentation

During this presentation the resource person will:

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

Question and Answer Period

End of Activity ■

3

End of Stream Evaluation/Debriefing

 **30 min**

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

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

Implementing a Participatory Approach: Strategies and Techniques

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

3

Producing Definitions

Unit 1 Activity 1

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

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

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

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

Implementing the participatory approach... with Definitions

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

Live Storyboard Technique

Unit 1 Activity 3

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

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

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

Implementing the participatory approach... with Live Storyboards

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

Concept Mapping

Unit 2 Activity 2

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

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

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

Six steps in the concept mapping process:

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

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

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

Implementing the participatory approach... with Concept Mapping

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

Dinamicas

Unit 3 Activity 1

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

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

3

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

Materials

- Definitions of Human Rights
page 3-36
- Basic Concepts of a Human Rights-
Based Approach (HRBA)
page 3-38
- Gender Equality: Key Concepts and
Definitions
page 3-39
- Definitions referring to lesbian, gay,
bisexual, transsexual, transgender,
queer and intersex (LGBTQI people)
page 3-42
- Definitions of a Culture of Human
Rights
page 3-44
- Definitions of Human Rights
Education
page 3-46

3

Definitions of Human Rights

Unit 1 Activity 1

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

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

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

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

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

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

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

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

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

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

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

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

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

Unit 1 Activity 2

3

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

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

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

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

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

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

Apply human rights principles at all stages¹.

Source: Equitas

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

Gender Equality: Key Concepts and Definitions

Unit 1 Activity 3

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

What is gender?

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

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

What is gender identity?

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

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

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

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

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

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

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

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

Some myths about homosexuality

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

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

“Children of homosexual parents become homosexuals”

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

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

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

“Homosexuality is a Caucasian phenomenon”

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

Sources :

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

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Gouvernement of Québec. What is homophobia? Retrieved from:
<https://web.archive.org/web/20150406011116/http://fighthomophobia.gouv.qc.ca/understanding>

Protection International, 2010. Protection Manual for LGBTI Defenders. Retrieved from:
http://protectioninternational.org/wp-content/uploads/2012/04/LGBTI_PMD_2nd_Ed_English.pdf

Quebec Policy against Homophobia,
https://www.justice.gouv.qc.ca/fileadmin/user_upload/contenu/documents/En__Anglais_/centredoc/publications/ministere/politiques/homophobie-a.pdf

Yogyakarta Principles 2006. Yogyakarta Principles. Retrieved from:
www.yogyakartaprinciples.org

Intersex Society of North America. Retrieved from: http://www.isna.org/faq/what_is_intersex

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

Unit 1 Activity 3

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

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

*A person can refer to a woman, a man or any person who does not conform to traditional female or male gender models.

Bisexual: A person who is attracted physically and emotionally to people of either sex.

Heterosexual: A person who is attracted physically and emotionally to persons of the opposite sex.

Homosexual: A person who is attracted physically and emotionally to persons of the same sex (e.g. gay, lesbian).

Trans: This generic term refers to transgender and gender-diverse people.

Transsexual: A person who does not identify with the gender they were assigned at birth and has changed or is in the process of changing his or her sex, whether through surgery or hormone therapy, and wishes to live as a person of the resulting sex. A sex change is generally irreversible.

Transgender: 1) a person who does not conform to traditional male or female gender norms in terms of behaviour or clothing, or whose personal lifestyle choices and interests do not conform to the dominant gender model; 2) a person who sees and identifies himself or herself as being of the opposite gender to his or her assigned birth gender, and who feels the need to live as a person of the opposite gender. A transgender person may or may not choose to resort to surgery and/or hormone therapy.

Gender-diverse: In a given society, that which deviates from what is culturally associated with a person's sex assigned at birth.

Non-binary: Referring to a person whose gender identity does not align with a binary understanding of gender such as man or woman. Non-binary people may redefine gender or decline to define themselves as gendered altogether.

Queer: A person who does not subscribe to the traditional binary sexual and gender divisions but rather identifies with a gender identity or a sexual orientation that is non-conformist or free-fluid.

Intersex: Refers to people who have genetic, hormonal and physical features that are neither exclusively male nor exclusively female, but are typical of both or not clearly of one or the other. These features can manifest themselves within secondary sexual characteristics such as muscle mass, hair distribution, breasts and stature; primary sexual characteristics such as reproductive organs and genitalia; and/or in chromosomal structures and hormones.

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

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

Sources :

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

European Commission, *Trans and intersex people: Discrimination on the grounds of sex, gender identity and gender expression*, 2012.

Equitas, 2008. *Equality for Women: Handbook for NHRI's on Economic, Social and Cultural Rights*. Montreal: Equitas – International Centre for Human Rights Education.

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Definitions of a Culture of Human Rights

Unit 2 Activity 1

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

UDHR consists of four crucial notions:

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

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



Definitions of Human Rights Education

Unit 3 Activity 1

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

Definition of HRE

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

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

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

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

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

Introduction

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

Context and definition of human rights education

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

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

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

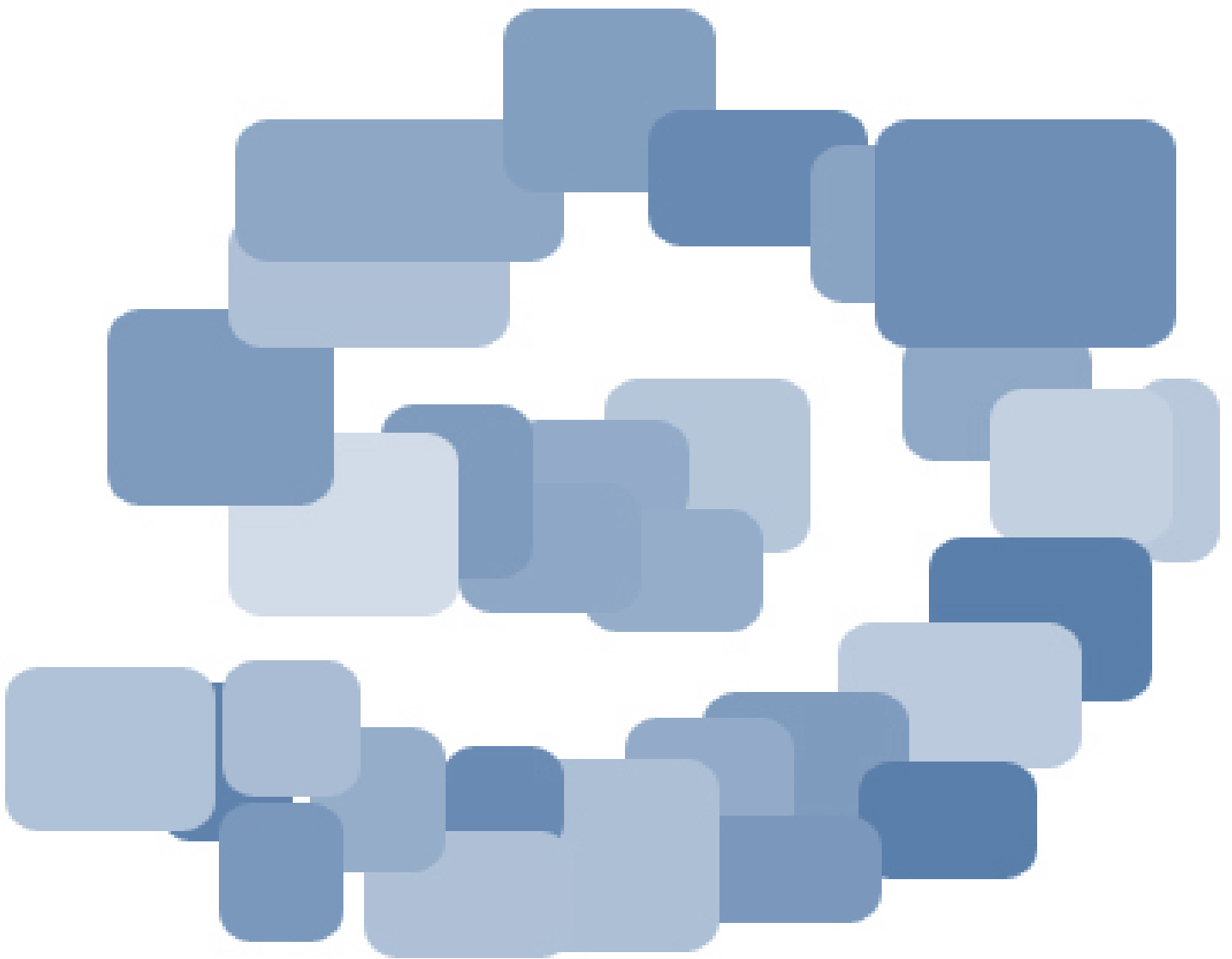
- The strengthening of respect for human rights and fundamental freedoms;
- The full development of the human personality and the sense of its dignity;
- The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious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

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



Stream 4

Seeking Common Ground



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About Stream 4

🕒 1 ½ Day

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

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

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

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

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

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

Objectives

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

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

Implementing a Participatory Approach: Strategies and Techniques

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

4

Unit 1 Examining Values and Beliefs of Human Rights

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

Activity 1 Constructing Webs of Connection

 **1 hr**

This activity is divided into three parts.

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

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

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

10 min

Part A Work Individually

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

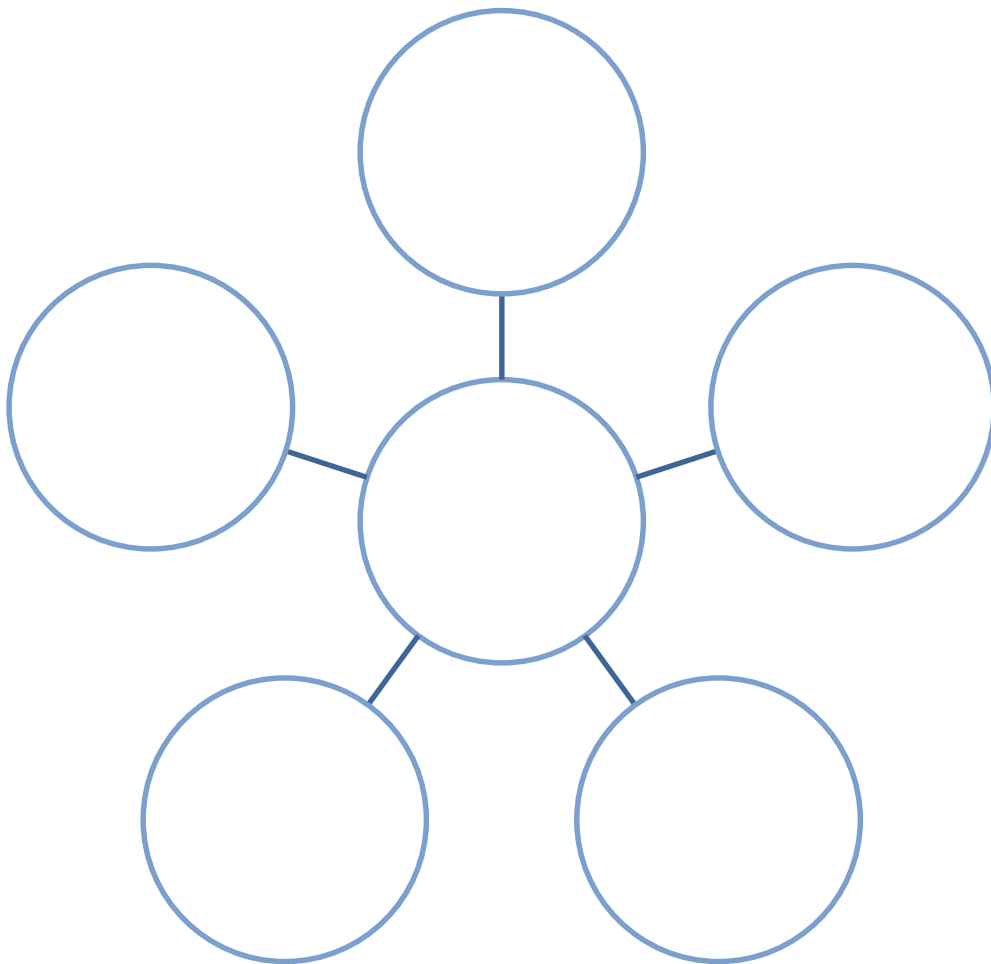
Begin by writing your name in the centre circle.

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

4

Personal Web of Connections

4



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



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

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

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

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

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

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

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

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

You will address the following questions:

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



More about...

Personal Identities and Our Experience of Human Rights

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

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

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

Gender Identity, Gender Roles and Sexual Orientation

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

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

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



►►► **More about... Personal Identities**

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

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

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

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

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

End of Activity ■

4

Activity 2 Analyzing the Webs of Connections

 **45 min**

Large Group Discussion

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

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

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

End of Activity ■

Unit 2 Human Dignity

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

Activity 1 Personally Held Beliefs and Discrimination

 **40 min**

This activity is divided into two parts.

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

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

5 min

Part A Work Individually

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

35 min

Part B Large Group Discussion

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

4

Statements Regarding Personal Attitudes towards Diversity and Gender Equality Issues

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

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

End of Activity ■

Activity 2 The Fatal River Story

 **55 min**

This activity is divided into three parts.

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

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

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

10 min

Part A Work Individually Your Personal Assessment of the Characters

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

Determine:

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

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

20 min

Part B Work With a Partner Finding Consensus

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

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

25 min

Part C Large Group Discussion

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

4

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

Case Study - The Fatal River Story

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

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

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

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

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

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

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

When she heard about the beating, Leit laughed.

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

Assessment of the Characters in the "Fatal River Story"

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

4

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

End of Activity ■



More about...

Power Structures and Gender Relations

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

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

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

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

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

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

Retrieved from:

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

Activity 3 Exploring Universality of Human Rights and Diversity

 **1 hr 15 min**

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

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

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

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

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

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

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

This activity is divided into 2 parts.

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

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

4

15 min

Part A Work Individually

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

Concepts:

1. Culture

2. Identity

3. Diversity

4. Universality

4

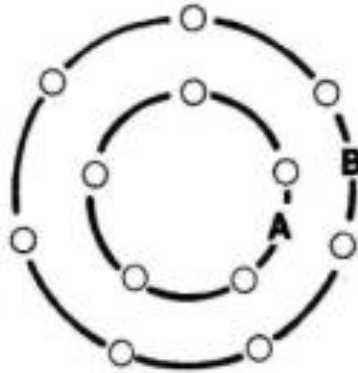
30 min

Part B Fish Bowl Discussion

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

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

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



4

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

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

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

30 min

Part C Large Group Discussion

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

End of Activity ■



More about...

Universality of Human Rights – Key Ideas and Terms

Comment on the universalist-relativist debate

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

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

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

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

Sources:

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

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

On the universality of human rights

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

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

►►► More about... Universality of Human Rights

On the relation of human rights to human dignity

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

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

On cultural relativism

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

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

On a holistic approach to human rights

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

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

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



►►► **More about... Universality of Human Rights**

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

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

4

Activity 4 HRE Strategies for Addressing Universality of Human Rights

 **1 hr 15 min**

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

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

This activity is divided into two parts.

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

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

25 min

Part A Group Work

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

50 min**Part B Large Group Discussion**

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

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

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

4

Human Rights Education and Cultural Relativism Mini Case Studies

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

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

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

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

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

Case Study 2: Intersectional discrimination

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

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

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

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

Case Study 3: Rights and religious freedom

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

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

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

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

End of Activity ■



More about...

The Convention on the Rights of Persons with Disabilities

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

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

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

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

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



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

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

End of Stream Evaluation/Debriefing

 **30 min**

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

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

4

Implementing a Participatory Approach: Strategies and Techniques

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

4

The Art of Flipcharting

Unit 1 Activity 2

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

Uses of flipcharts:

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

Where to Stand:

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

Prepared Sheets:

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

Recording Techniques:

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

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

Display Techniques:

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

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

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

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



Group Communication in a “Fishbowl”

Unit 2 Activity 3

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

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

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

Implementing the participatory approach... with a fish bowl

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

Mini-Case Study

Unit 2 Activity 4

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

Essential characteristics of the mini-case study are that:

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

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

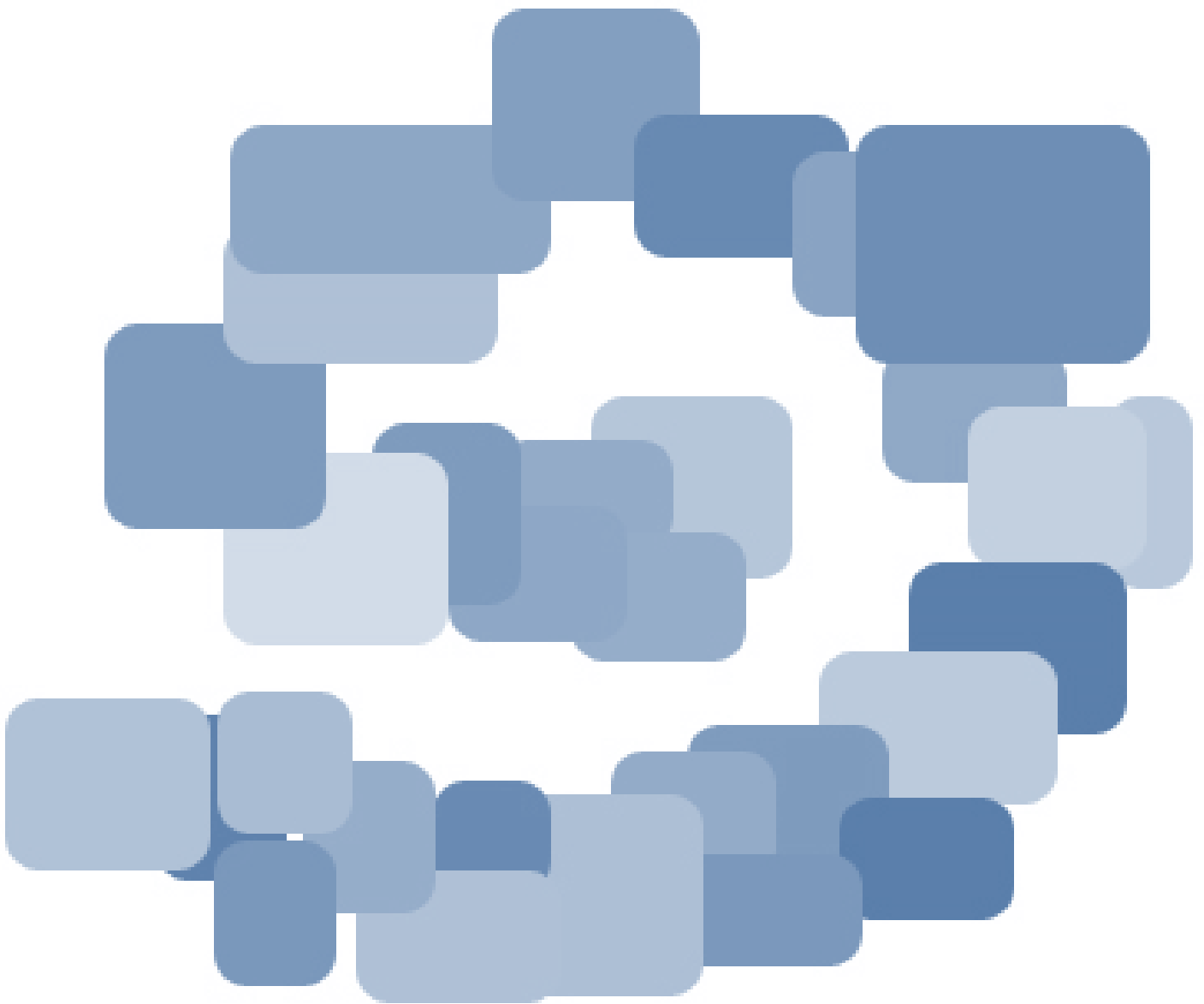
4

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



Stream 5

A Human Rights-Based Approach



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About Stream 5

½ Day

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

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

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

5

Objectives

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

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

Implementing a
Participatory
Approach:
Strategies and
Techniques

- Buzz Group

5

Unit 1 Actions for Change

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

Activity 1 The Systems Approach

 **50 min**

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

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

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

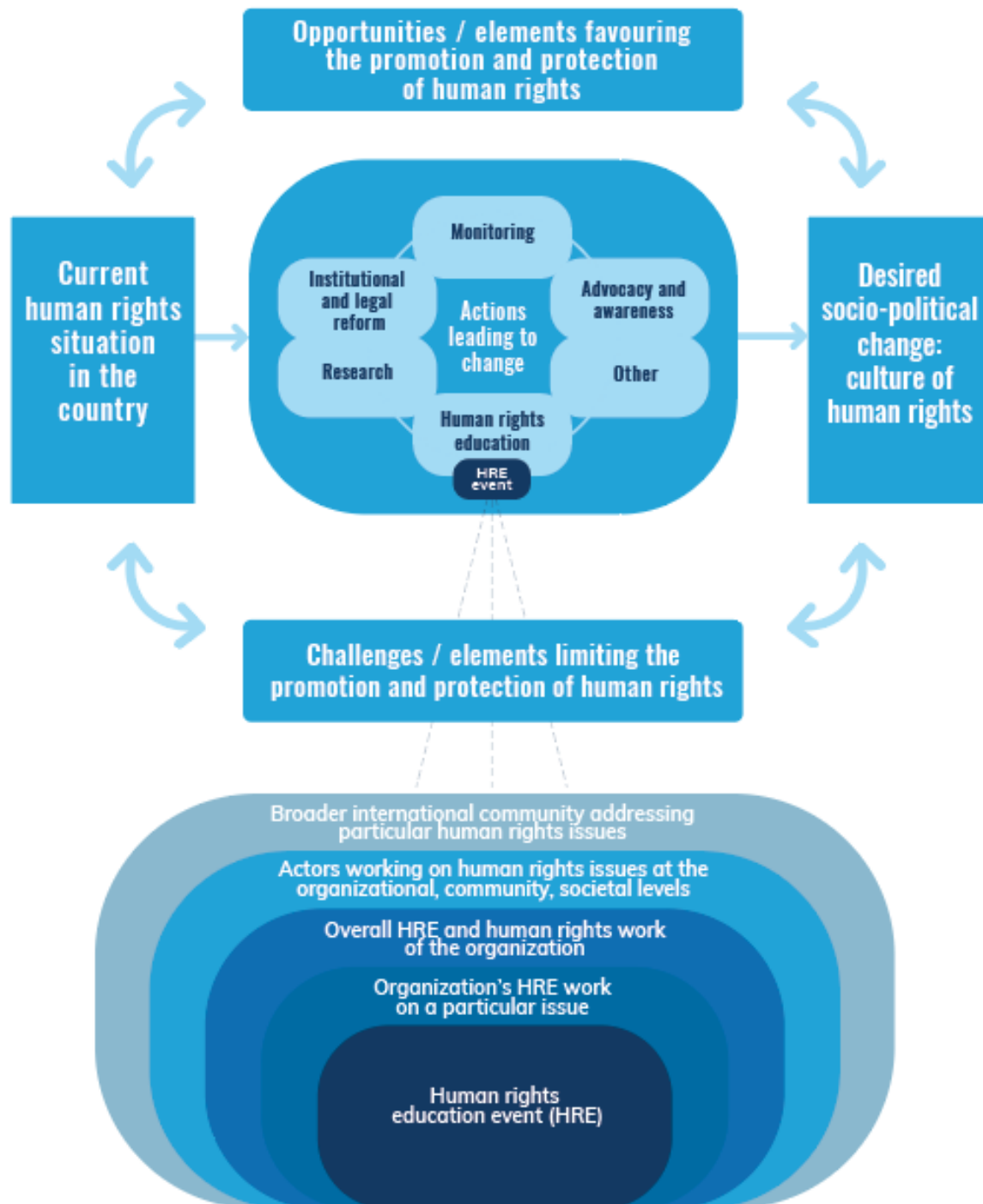
Your facilitator will begin by making a brief presentation of a systems approach to human rights education using the systems approach diagram on the next page. (30 min)

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

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

5

The Systems Approach



End of Activity ■

Activity 2 Power Walk

 **35 min**

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

This activity is divided into two parts.

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

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

15 min

Part A Power Walk

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

20 min

Part B Large Group Discussion

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

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

End of Activity ■

5

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

 **1 hr 30 min**

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

This activity is divided in three parts.

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

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

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

25 min

Part A Work in a Group

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

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

45 min

Part B Work in a Group

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

20 min

Part C Large Group Discussion

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

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

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

A Human Rights-Based Approach (HRBA)

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

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

A human rights-based approach:

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

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

Charity vs Needs vs Rights Chart:

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

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

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

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

Key Elements of HRBA

Elements of HRBA	Questions to address
Participation and inclusion 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.	• Who should participate? • How should they participate? • In what decisions?
Accountability and transparency 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	• 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). A HRBA requires that the question of who is marginalized be answered locally. From this perspective, people are not seen simply as beneficiaries but as rights holders.	• 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).	• 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.	• What human rights are involved? • What are the applicable human rights standards, instruments and mechanisms (national, regional, international)?

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

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

Source:

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

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

Implementing a Human Rights-based Approach

The Wind Turbines of Summerland

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

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

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

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

Goal of the Women First project

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

Project activities

Capacity building activities

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

Strengthening of supporting structures

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

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

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

Elements of HRBA	Considerations, strategies and/or actions for implementing HRBA in the Women First project Explain your answer
Direct links to human rights	The first step in implementing HRBA is to identify which human rights are being affected, determine which ones are to be targeted in the project and examine which ones are covered by international and regional treaties that Summerland has ratified and which it is therefore accountable for realizing.
Participation and inclusion 1. <i>How did Women First determine the project activities?</i> 2. <i>Who was consulted? Who should have been consulted?</i>	1. 2.

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

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

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



More about...

The Participatory Approach and HRBA

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

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

End of Activity ■

5

End of Stream Evaluation/Debriefing

🕒 30 min

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

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

Implementing a Participatory Approach: Strategies and Techniques

- Buzz Groups
page 5-26

Buzz Groups

Unit 1 Activity 1

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

The “buzz group” technique has many uses:

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

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

Source:

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

Implementing the participatory approach... with Buzz Groups

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

Materials

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

Role Cards

Unit 1 Activity 2

Local municipal councillor

Village chairperson/chief

Landless peasant with 14 family dependents (man)

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

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

District police officer (man, aged 52)

Girl, sex worker (aged 16)

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

Unemployed boy from a religious minority, aged 17

UNDP Country Representative

Political party leader who identifies as a gay man

National development NGO Director (woman)

5

Clothing factory worker earning \$50 per month (transwoman)	Primary school-aged girl missing school to look after younger siblings
Director of a National TV Channel (man, aged 47)	Local journalist, woman aged 26
One of the top 5 richest business people in the country, aged 37	Foreign executive of a wind power company operating in the country (man)
Prisoner (aged 26)	Primary school teacher in a rural area (woman)
Woman, 30, head of family, with 3 children, solely responsible for family livelihood	Foreign worker (man) exploiting and abusing local women in precarious positions

Statements

Unit 1 Activity 2

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

Suggested Answer Key – Activity 3

Unit 1 Activity 3

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

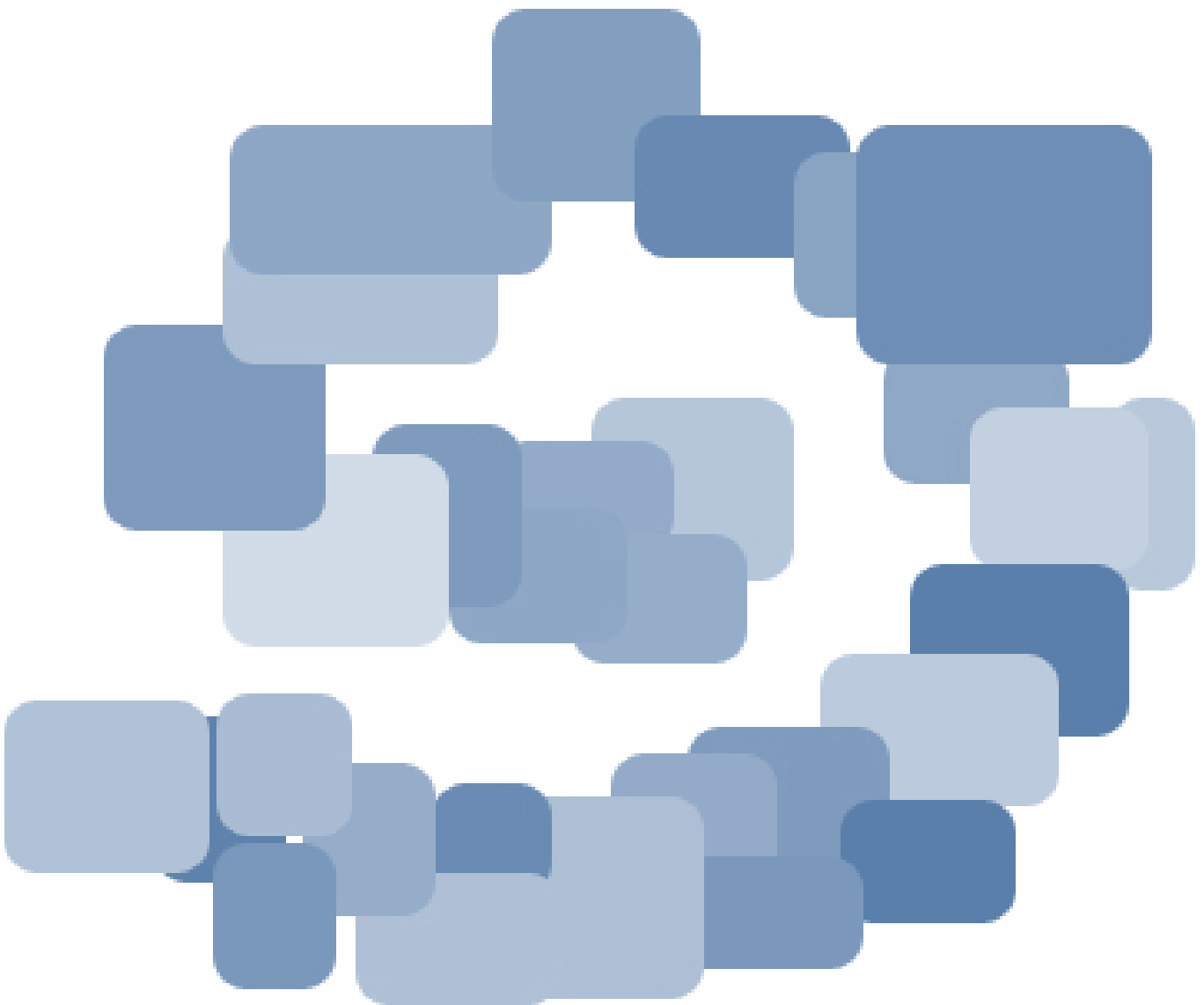
Elements of HRBA	Considerations, strategies and/or actions for implementing HRBA in the Women First project Explain your answer
Accountability and transparency 4. <i>In the context of the project and the rights being targeted, who are the rights holders?</i> 5. <i>Which people and institutions are responsible for realizing the rights?</i>	4. Rights Holders: • Women (right to security, equality, protection of the law, participation in development planning, fairly paid work, etc.) (responsibility to educate their children and to make their interests a priority) • Children (right to education, health, recreation, a stable family environment, participation, to have their interests considered, etc.) • Teachers (right to fair work conditions, including adequate training) (responsibility to respect children's rights, to encourage them, to make children's interests a priority) 5. Duty Bearers: Government bodies: The government is obligated to: • Make companies comply with environmental laws • Meet its international commitments when it comes to human rights • Protect landowner rights • Ensure that the people have a dignified standard of living • Provide quality and education and accessible, universal health care • Ensure that the proper conditions are in place to provide adequate services (training, salary, infrastructure, etc.) • Put in place structures that allow for significant participation Wind power companies The companies have obligations according to the laws that apply in the country, specifically those that concern them directly: 15% must go to the community. The government set these obligations in exchange for giving them operating rights. The government is accountable for ensuring that the companies follow its legislation.

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

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

Stream 6

International and Regional Legal Sources of Human Rights Protection



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About Stream 6

1 ½ Day

Stream 6 provides participants with an introduction to international human rights standards and mechanisms, and to the potential relevance of these to their human rights work. The value of such standards rests on their recognition and acceptance by a large number of States and can be seen as representing principles that are broadly accepted within the international community.

Participants will explore the United Nations (UN) human rights system and analyze a number of international and regional standard setting instruments and mechanisms. These include:

- International Covenant on Civil and Political Rights (ICCPR)
- International Covenant on Economic, Social and Cultural Rights (ICESCR)
- African Charter on Human and Peoples' Rights (ACHPR)
- Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (Maputo Protocol)

The Stream is a combination of presentations, a case study and small group learning. Through these activities, participants will actively explore if and how international human rights can be made meaningful in the day-to-day human rights work of their organizations. Stream 6 is also meant to provide some insight on appropriate techniques to train others in the content and implementation of international regional human rights standards presented.

Objectives

By the end of Stream 6, participants should be able to:

- Provide examples of how the United Nations human rights system can be used to protect and promote human rights
- Explain the main features of the following four human rights instruments:
 - International Covenant on Civil and Political Rights (ICCPR)
 - International Covenant on Economic, Social and Cultural Rights (ICESCR)
 - African Charter on Human and Peoples' Rights (ACHPR)
 - Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (Maputo Protocol)
- Apply human rights principles articulated in international instruments to particular situations (i.e., using a human rights-based approach)

Implementing a
Participatory
Approach:
Strategies and
Techniques

- Effective Presentations
- Case Study

6

Unit 1 International and Regional Legal Sources of Human Rights Protection

The aim of this unit is to provide an overview of the United Nations and African Human Rights System and of four main human rights protection instruments, i.e., ICCPR, ICESCR, African Charter (ACHPR), and the Maputo Protocol.

Activity 1 Briefing for the Plenary Presentation “Engaging the United Nations and the African Human Rights System”

 **30 min**

To prepare for the upcoming presentation, reflect on your understanding on the United Nations and the African Human Rights System. The facilitator will lead a discussion using the following questions as a guide:

- How do these systems affect you, your community and your country?
- How can these systems be useful in your human rights work?
- Read the description of the presentation provided below and the relevant documents in the **Resource Manual** and **Materials** Section.

End of Activity ■

Activity 2 Plenary Presentation “Engaging the United Nations and the African Human Rights System”

 **1 hr 30 min**

This presentation will provide a general overview of the United Nations and the African Human Rights System and how organizations can engage them in their work.

To prepare you for this presentation, you should have read the texts indicated by the facilitator in the resource manual.

The resource person will provide an overview of:

- An introduction of the United Nations and the African Human Rights System

- The Universal Periodic Review and Africa Peer Review Mechanism
- How to engage with the Human Rights Systems

Question and Answer Period.

End of Activity ■

Activity 3 Debriefing the Presentation “Engaging the United Nations and the African Human Rights System”

 **15 min**

Together with your facilitator, discuss the presentation “Engaging the United Nations and the African Human Rights System”. Then address the questions below:

- What did you learn from the presentation?
- What are some of the successes and challenges in using these systems?
- How can your community engage these processes?

End of Activity ■

6

Activity 4 Examining the Human Rights Instruments

 **1 hr 45 min**

The aim of this activity is to enable you to gain a familiarity with the four human rights instruments listed below, by having you study the instruments and then sharing your learning.

- International Covenant on Civil and Political Rights (ICCPR)
- International Covenant on Economic, Social and Cultural Rights (ICESCR)
- African Charter on Human and Peoples’ Rights (ACHPR)
- Protocol to the African Charter on Human and Peoples’ Rights on the Rights of Women in Africa (Maputo Protocol)

Work in Your Designated Group

Participants will work in their designated groups to prepare a presentation on one of the four human rights instruments, according to the guidelines provided below

Guidelines for Preparing Your Presentation

*Implementing
a Participatory
Approach:
Effective
Presentations
(p. 6-18)*

Prepare a 10-minute presentation on the instrument assigned to your group. Use:

- the text of the instrument included in the Resource Manual, Stream 6
 - the relevant “Info Pack” information about the four human rights instruments included in the **Materials** section from page 6-26 to 6-50
 - the experience of the members of the group
1. Review the suggested format for presentation in the table “Main Features of International and Regional Human Rights Instruments” on the next page.
 2. Decide on how your group will proceed to prepare the presentation. Use the information in provided in “**Implementing a Participatory Approach: Effective Presentations**” at the end of this Stream to help you. You may want to divide into sub-groups and work on different aspects of the presentation or you may choose to work as a whole group.
 3. Summarize the results of your discussion on a flipchart version of the table. Choose one spokesperson to deliver the presentation in plenary.

Main features of International and Regional Human Rights Instruments		
Name of Instrument:	Date of Entry into Force:	Number of States Parties:
1) Rights protected		
2) Obligations imposed on the State		
3) Limitations		
4) Duties/Responsibilities imposed on the public		
5) Mechanisms for monitoring compliance		
6) Optional protocol(s) and purpose		
7) Other special characteristics		

End of Activity ■

Activity 5 Plenary Presentations “Four Human Rights Instruments”

 **1 hr 30 min**

All the groups will convene in the plenary room, and each group will in turn deliver their 10-minute presentation.

After the presentations, the resource person will comment and elaborate on the information presented by the groups.

End of Activity ■

6

Unit 2 Working with International and Regional Human Rights Instruments

Activity 1 Working on a Human Rights Case Study

 **3 hrs**

You will now have the opportunity to practice using the four instruments and mechanisms by working on a two-part case study. Each part focuses on different human rights issues. These are:

- Land rights
- Minority rights

Both parts are about the same group of evicted persons. There is a general overview of the situation, followed by the two parts. Although each part may lend itself to using particular instruments, you should consider the relevance of all instruments.

Refer to Case Study: The Bahawi Minority in the **Materials** section of this stream for the guidelines on how to proceed.

End of Activity ■

6

Activity 2 Reflections on Using Case Studies in Human Rights Education

 **15 min**

Implementing a Participatory Approach:
Case Study
(p. 6-20)

With your facilitator, discuss the questions below. Refer to the case studies you worked on in Activity 1 and **Implementing a Participatory Approach: Case Study** on page 6-20.

1. What do you think makes a good case study? What would you add to the list provided in **Implementing a Participatory Approach: Case Study** (authentic, concrete, narrative, and open-ended)?
2. What should you do to ensure that your case study is a high quality and effective learning tool?

End of Activity ■

End of Stream Evaluation/Debriefing

 **30 min**

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

- What are the issues discussed in this Stream that you feel are most relevant to your work and the work of your organization?
- Which techniques and methodologies explored in this Stream do you find most effective in expounding the international and regional legal sources of human rights protection? Do they apply to your context and the context of your work?
- How do you intend to apply the lessons learned in this Stream to your context and the context of your work?

End of Activity ■

Implementing a Participatory Approach: Strategies and Techniques

- Effective Presentations
page 6-18
- Case Study
page 6-20

Effective Presentations

Unit 1 Activity 4

Planning:

- Know your participants/audience: their background, language level, learning needs and interests
- Ensure the content is relevant and useful to them
- Allow time for pre-presentation discussion so that participants have the opportunity to reflect on their knowledge and experience of the topic and its potential usefulness
- Plan ways to engage the active participation of the audience in the presentation
- Develop reflection questions to help participants connect the information from the presentation to their life and/or work context
- Check out the room where you will be presenting in advance
- Practice your presentation a number of times
- Take along a bottle of water

Presentation Tips:

- Use a conversational tone.
- Convey your enthusiasm for the material and the audience.
- Maintain regular eye contact with the audience (i.e., the participants).
- Ask the audience periodically if they can hear and see everything.
- Move purposefully around the room, and use natural gestures. Avoid movements and gestures that may distract the audience.
- Interact with the participants to create positive rapport with them.

Using Visual Aids (blackboard, overheads, flipcharts or computer presentations)

- Use visual aids to stimulate and focus participants' attention.
- Check the equipment before the session to make sure it works and you know how to use it.
- Reveal visual information gradually rather than all at once.
- Make each visual count.
- Consider creating visual aids during the presentation.
- Encourage the participants to take notes.
- Provide handouts of computer presentations with space for additional notes.

Source : <https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/lecturing-and-presenting/delivery/lecturing-effectively-university>

Implementing the participatory approach... with Effective Presentations		
Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Within a participatory approach, presentations must also be connected with the audience's experience. This can be done by providing participants with preliminary reading, reflection questions, or by asking them, as participants, to be presenters.	Effective presentations push participants to critically reflect on the applicability of the ideas presented to their context. Planning and facilitating a debriefing session as a follow-up to a presentation furthers this process of critical reflection.	Presentations should provide the motivation and the means to entice others into action by conveying a clear message, by challenging beliefs and positions, by rallying audiences towards a goal and by presenting solutions or creative ideas.

Case Study

Unit 2 Activity 1

The case study is an ideal technique when a holistic, in-depth investigation is needed for an issue. It is designed to develop problem-solving and decision-making skills and to encourage multiple perspective-taking in an objective manner. The main features of a case study are:

- **Authentic.** This is not to say that cases must be literal accounts of actual incidents, though they might be; it means that the characters, situations and dilemmas described must seem true.
- **Concrete.** Concreteness helps create authenticity. It's the capacity of cases to represent the particulars of the situation/incident that makes them powerful in raising a variety of issues.
- **Narrative.** Cases engage our attention for some of the same reasons a piece of fiction does: we read to watch the action unfold, to find out what happens next, often identifying with the actors, feeling personally involved in their choices and playing out the consequences.
- **Open-Ended.** Complex and information-rich cases depict incidents that are deliberately open to interpretation - raising questions rather than answering them, encouraging problem solving, calling forth collective intelligence and varied perspectives, and promoting more reflective practice.

The case study focuses on the development of skills:

- In analysis and decision making rather than on the acquisition of knowledge
- In thinking of and appraising alternative courses of action, reaching a reasonable decision among them, and in planning to make the decisions effective
- In oral communication and persuasion
- In dealing with multi-dimensional issues, formulating appropriate action plans, and managing time

This technique does have some disadvantages. It does not actually provide real experience. Facts are presented; readers get little practice in seeking and recognizing facts and relationships; the situation may be oversimplified. As well, the case study doesn't convey many subtle but important overtones of human personality and conduct. In addition, it is incomplete, as it does not include the process of carrying out the decisions and checking on the results. The case study is not useful if the primary objective is to transmit facts and can be a waste of time and effort if not used properly.

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

Implementing the participatory approach... with Case Studies		
Start with participant's experience...	Critically analyze and reflect...	Develop strategies for action...
Case studies require participants to apply their knowledge and experience to a real or fictitious problem or situation. It asks participants to rely on their experience to respond to a situation, to make decisions and to find solutions to problems.	Participants reflect on and analyze the situation presented in the case study in order to come up with solutions. Because a situation is explained in-depth, the case study can provide a setting with a level of complexity that pushes participants to critically examine many variables and reflect on many factors before making decisions or reaching conclusions.	Case studies are opportunities for participants to apply critical analysis to a problem, work on their ability to make decisions together and develop courses of action. This process can stimulate participants to apply this thinking to actions in their own work, particularly if the case study presents a situation that is similar or related to the reality of participants.

Materials

- Universal Periodic Review (UPR)
page 6-24
- International Covenant on Civil and Political Rights (ICCPR)
page 6-26
- International Covenant on Economic, Social and Cultural Rights (ICESCR)
page 6-32
- African (Banjul) Charter on Human and Peoples' Rights
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- Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (Maputo Protocol)
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- Answer Key, Discrimination of the Bahawi (for Part A)
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Universal Periodic Review (UPR)

Unit 1 Activity 1

What is the Universal Periodic Review (UPR)?	The UPR is a human rights monitoring mechanism aiming at improving the human rights situation in all of the 193 UN Member States. The UPR is a state driven process which provides the opportunity for each State to declare the actions taken to improve the human rights situations in their countries and to fulfill their human rights obligations. The UPR was created through the UN General Assembly on 15 March 2006 by resolution 60/251
What are the objectives of the UPR?	- To address human rights violations all over the world - To improve the human rights situation everywhere - To encourage States to fulfill their human rights obligations and commitments - To assess positive developments and challenges faced by States - To enhance the State's capacity to ensure the enjoyment of human rights by all - To provide technical assistance to States, when requested - To share best practices between States and other stakeholders
How does the UPR process work?	UPR cycle of reviews and number of States reviewed each year UN Member States are reviewed every four and a half years. During the first cycle, 16 States were examined per session. During the second cycle (2012-2016) 14 States were examined per session. There were three sessions a year. During the third cycle (2017-2021) 14 States will be examined per session. Who conducts the State review? The reviews are conducted by the UPR Working Group which consists of the 47 members of the Council. However, any UN Member State can take part in the discussion/dialogue with the reviewed States. Each review is facilitated by groups of three States, known as “troikas”, who serve as rapporteurs. The selection of the troikas is done through a drawing of lots prior for each Working Group session. How the reviews are conducted? Reviews take place through an interactive discussion between the State under review and other UN Member States. This takes place during a meeting of the UPR Working Group. During this discussion any UN Member State can pose questions, comments and/or make recommendations to the States under review. The duration of the review will be three hours for each country in the Working Group. Human rights obligations addressed by the review The review assesses the extent to which States respect their human rights obligations contained in: (1) the UN Charter; (2) the Universal Declaration of

	Human Rights; (3) human rights instruments to which the State is a party (covenants, conventions and other human rights treaties ratified by the State concerned); (4) voluntary pledges and commitments made by the State (e.g. national human rights policies and/or programs implemented); and, (5) applicable international humanitarian law. Documents that form the basis for the review Three reports serve as a basis for each State review: (1) State report: information provided by the State under review; (2) UN Summary Report: information contained in the reports of independent human rights experts and groups, known as the Special Procedures, human rights treaty bodies, and other UN entities; (3) Stakeholder Summary Report: information from other stakeholders including non-governmental organizations and national human rights institutions.
What is the outcome of the review?	Following the State review by the Working Group a report is prepared by the troika with the involvement of the State under review and assistance from the OHCHR. This report, referred to as the “outcome report”, provides a summary of the actual discussion. It consists of the questions, comments and recommendations made by States to the country under review, as well as the responses by the reviewed State
What is the duty of the State regarding the outcome of the UPR?	States are responsible for implementing the conclusions, recommendations, voluntary pledges and commitments that are part of the outcome documents
How can different stakeholders engage with the UPR mechanism? (i.e., NGOs, grassroots organizations and National Human Rights Institutions)	There are many opportunities to engage in the UPR process. Although the review process provides limited space for stakeholders’ participation, the work before and after the review is key to implement concrete recommendations of the “outcome report”. Below are some ways that NGOs can participate: - Participate in the national consultation held by the State under Review - Send submissions to the Office of the High Commissioner before the Review for the “Stakeholder Summary Report” - Lobby members of the Working Group - Attend and participate in the plenary before the adoption of the outcome - Monitor the implementation of the UPR recommendations by the State under review.

For additional information about the Human Rights Council and the UPR, refer to the readings included in Stream 6 of the Resource Manual.

International Covenant on Civil and Political Rights (ICCPR)

Unit 1 Activity 4

Note: Information from the Info-Packs on these instruments is modeled on Ravindran, D.J. *Human Rights Praxis: A Resource Book for Study, Action and Reflection*. Asian Forum for Human Rights and Development, Bangkok, Thailand, 1998.

Overview

The International Covenant on Civil and Political Rights (ICCPR) was adopted on in 1966 and came into force in 1976. As of April 2019, the Covenant has 172 Contracting States (Parties) and 74 Signatories*. The Covenant also contains two Optional Protocols: the First Optional Protocol allowing individuals to file personal complaints against States parties (1966), and the Second Optional Protocol aiming at the abolition of the death penalty (1989).

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

- The right to life (art.6)
- Prohibition against torture or cruel, inhuman or degrading treatment or punishment (art.7)
- Prohibition against slavery, slave trade, servitude and forced or compulsory labour (art.8)
- Prohibition against arbitrary arrest or detention (art.9)
- Obligation to treat with humanity all persons deprived of their liberty (art.10)
- Prohibition against imprisonment merely on the ground of inability to fulfill a contractual obligation (art.11)

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

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

https://treaties.un.org/Pages/overview.aspx?path=overview/definition/page1_en.xml (viewed May 4, 2015)

- The right to freedom of movement and freedom to choose a residence (art.12)
- Limitations on the expulsion of aliens lawfully in the territory of a State party (art.13)
- Equality of all persons before the courts and tribunals and for guarantees for fair hearing in criminal and civil proceedings (art.14)
- Prohibition against use of retroactive penal laws (art.15)
- Right of everyone to be recognized as a person before the law (art.16)
- Prohibition against arbitrary or unlawful interference with an individual's privacy, family, home or correspondence and of unlawful attacks on their honour and reputation (art. 17).
- The rights to freedom of thought, conscience and religion (art. 18)
- Freedom of opinion and expression (art. 19)
- Prohibition by law of any propaganda for war and of any advocacy of national, racial or religious hatred (art.20)
- The right of peaceful assembly (art.21)
- The right to freedom of association (art. 22)
- The protection of the family (art. 23)
- The rights of children (art.24)
- The right of every citizen to take part in the conduct of public affairs, to vote and to be elected, and access to public service in their country (art. 25)
- Equality before the law and equal protection of the law (art.26)
- Protection of the rights of ethnic, religious and linguistic minorities (art.27)

Monitoring Mechanism

Under article 28 of 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. Article 41 of the Covenant allows the Committee to consider inter-state complaints as well.

The responsibilities of the Committee are;

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

The Committee decided in 1981 to prepare "General comments" on the rights and provisions contained in the Covenant with a view to assisting States parties in fulfilling their reporting obligations and to provide greater interpretative clarity as to the intent, meaning and content of the Covenant. There have been 36 General comments since 1981; the last one being in 2018 on article 6 (the right to life).

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

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

Further information about the Human Rights Committee can be found at

<http://www.ohchr.org/EN/HRBodies/CCPR/Pages/CCPRIndex.aspx>

Provisions

ARTICLE 2: Obligation of States Parties

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

The obligation under this article has two elements:

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

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

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

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

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

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

The Committee has also emphasized that the rights set forth in the Covenant apply to everyone, including non-nationals, such as refugees, asylum-seekers, stateless persons, migrant workers and victims of human trafficking. Thus, these rights should be guaranteed to all individuals regardless of legal status and documentation (citizen or non-citizen). The one exception is the right to political participation (art.25), which is only guaranteed to citizens. A State can expel a non-citizen who is lawfully on its territory, but only in pursuance of a decision reached in accordance with law (art. 13). Furthermore, the non-citizen has the right to be allowed to submit reasons against their expulsion and to have their case reviewed.

ARTICLE 2 (1): Non- discrimination

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

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

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

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

The principle of non-discrimination and that of equality before the law and equal protection of the law are referred to in articles relating to particular categories of human rights. Article 14,

paragraph 1, provides that all persons shall be equal before the courts and tribunals, and paragraph 3 of the same article provides that, in the determination of any criminal charge against him, everyone shall be entitled, in full equality, to the minimum guarantees. Similarly, article 25 provides for the equal participation in public life of all citizens, without any discrimination based on the distinctions mentioned in article 2.

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

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

This article deals with one of the grounds for discrimination identified in article 2(1). It addresses the importance to enable women to enjoy civil and political rights on an equal footing with men. The article requires that States parties undertake affirmative action to ensure the equality of men and women.

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

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

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

Thus, no derogation is allowed regarding the following rights:

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

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

Optional Protocols

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

Sources:

http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-4&chapter=4&lang=en

<http://www.ohchr.org/EN/ProfessionalInterest/Pages/OPCCPR1.aspx>

International Covenant on Economic, Social and Cultural Rights (ICESCR)

Unit 1 Activity 4

Overview

The Covenant on Economic, Social and Cultural Rights (ICESCR) was adopted by the UN General Assembly on December 16, 1966 and entered into force on January 3, 1976. As of April 2019, there are 169 Parties and 71 Signatories.

Unlike civil and political rights, economic, social and cultural rights (ESC rights) are often viewed with 'suspicion, caution and scepticism'; at times even 'treated with an air of triviality'. In the human rights field, economic, social and cultural rights are most often accorded secondary status by governments and NGOs.

However, the economic, social and cultural rights are an indivisible part of human rights. First, ESC rights have intrinsic value. They create the condition for enhancing a person's capability by eradicating deprivation. They expand the freedom to lead a life that we value. The potentialities of the human person may be expressed through civil and political rights but the unfolding of these potentialities requires adequate social and economic circumstances.

The concept of human dignity is the foundation for civil and political rights and economic, social and cultural rights. These rights can neither be given nor taken away. Human dignity is denied when civil and political rights and economic, social and cultural rights are not guaranteed. Two common elements mediate both sets of rights - security and equality. Security of the person includes socio-economic security and equality before the law encompasses equality of opportunities.

The development of international human rights law has shown the indivisibility of the civil, political and economic, social and cultural rights. For example, the Convention on the Elimination of All Forms of Discrimination Against Women and the Convention on the Rights of the Child incorporate protection of both sets of rights.

Violations of Economic, Social and Cultural Rights

The notion of violation applied vigorously to civil and political rights is often not used regarding economic, social and cultural rights. The Committee on Economic, Social and Cultural Rights has developed the concept of 'minimum core obligations'. The Committee developed this concept mainly to refute the argument that lack of resources hinders fulfillment of obligations. The Committee has stated that every State has a minimum core obligation to satisfy minimum essential levels of each of the rights of the Covenant. The Committee has clarified that a State party 'in which any significant number of individuals is deprived of essential foodstuffs, of essential primary health care, of basic shelter and housing, or of the most basic forms of education is prima facie, failing to discharge its obligations under the Covenant'.

Thus, it can be construed that failure to fulfill minimum core obligations will be a violation of the rights enshrined in the Covenant. However, the notion of violation of economic, social and

cultural rights need to be further developed. A group of distinguished experts in international law have developed principles known as the Limburg Principles. These principles provide a basic framework through which the notion of violations of economic, social and cultural rights can be developed. According to the Limburg Principles, ‘a failure by a State party to comply with an obligation contained in the Covenant is, under international law, a violation of the Covenant.’

Further information about the Limburg Principles can be found at:

http://www1.umn.edu/humanrts/instree/Maastrichtguidelines_.html

<http://www.ohchr.org/Documents/Publications/training12en.pdf>

In determining what amounts to a failure to comply, it must be borne in mind that the Covenant affords to a State party a margin of discretion in selecting the means for carrying out its objectives, and that factors beyond its reasonable control may adversely affect its capacity to implement particular rights.

A State party will be in violation of the Covenant, *inter alia*, if:

- It fails to take a step which it is required to take by the Covenant;
- It fails to remove promptly obstacles which it is under a duty to remove to permit the immediate fulfillment of a right;
- It fails to implement without delay a right which it is required by the Covenant to provide immediately;
- It willfully fails to meet a generally accepted international minimum standard of achievement, which is within its powers to meet;
- It applies a limitation to a right recognized in the Covenant other than in accordance with the Covenant;
- It deliberately retards or halts the progressive realization of a right, unless it is acting within a limitation permitted by the Covenant or it does so due to a lack of available resources or force majeure;
- It fails to submit reports as required under the Covenant.

Monitoring Mechanism

The Committee on Economic, Social and Cultural Rights was established in 1985 and is comprised of 18 members who are independent and serve in their personal capacity, not as representatives of Governments.

The primary function of the Committee is to monitor the implementation of the Covenant by States parties. Under articles 16 and 17 of the Covenant, States parties undertake to submit periodic reports to the Committee within two years of the entry into force of the Covenant for a particular State party, and thereafter once every five years-outlining the legislative, judicial, policy

and other measures which they have taken to ensure the enjoyment of the rights contained in the Covenant. States parties are also requested to provide detailed data on the degree to which the rights are implemented and areas where particular difficulties have been faced in this respect. The Committee normally convenes twice a year. The 65th session took place from February 18 to March 8, 2019.

The Committee has assisted the reporting process by providing States parties with a detailed set of reporting guidelines specifying the types of information the Committee requires in order to monitor compliance with the Covenant effectively:

http://tbinternet.ohchr.org/_layouts/treatybodyexternal/TBSearch.aspx?Lang=en&TreatyID=9&DocTypeID=65

The Committee can also assist Governments in fulfilling their obligations under the Covenant by issuing specific legislative, policy and other suggestions and recommendations such that economic, social and cultural rights are more effectively secured.

The Committee decided in 1988 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 most recent (General Comment No.23) was published in 2016 and covered the right to just and favourable conditions of work. The General Comments can be found on the UN's web site:

http://tbinternet.ohchr.org/_layouts/treatybodyexternal/TBSearch.aspx?Lang=en&TreatyID=9&DocTypeID=11

The Committee was the first treaty body to provide non-governmental organizations (NGOs) with the opportunity to submit written statements and make oral submissions dealing with issues relating to the enjoyment or non-enjoyment of the rights contained in the Covenant in specific countries.

Provisions

Articles 2(2) and 3: Non-discrimination

Article 2 (2) and Article 3 deal with the non-discrimination aspect. Article 2 (2) is similar to other instruments in stating that the rights should be enjoyed without discrimination on the grounds of 'race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.'

The Committee's General Comment No.20 underlines that, in order for States parties to "guarantee" that the Covenant rights will be exercised without discrimination of any kind, discrimination must be eliminated both formally (ensure that the State's Constitution and laws do not discriminate) and substantively (elimination of de facto discrimination in practice). States parties must make particular efforts in eliminating systemic discrimination and discrimination in the private sphere (families, workplaces).

Article 3, on the other hand, is more specific. It provides for the 'equal right of men and women to the enjoyment of rights...set forth in the Covenant.'

The concept of 'progressive realization' is not applicable to the non-discrimination clause and the obligation to ensure equal rights of men and women. The obligation is to ensure it immediately and not progressively.

The obligation to ensure the equal rights of men and women includes affirmative action to eliminate conditions that contribute to discrimination.

The Committee has followed the practice that discrimination is not restricted to those grounds identified under the Covenant and includes discrimination based on age, health status, or disability. The non-discriminatory clause of the Covenant covers discriminatory acts of both public authorities and private individuals.

Article 4: Limitations

Article 4 of the Covenant deals with the limitation clause. The ICESCR does not recognize any particular right to be non-derogable in the manner it is done under the ICCPR. However, Article 4, states that limitations imposed on the enjoyment of rights should be 'determined by law' and should be done solely for the purpose of 'promoting the general welfare in a democratic society.'

Article 2(1): Obligation of States

Article 2(1) of the Covenant deals with the obligation of States parties under the Covenant. According to the Committee on Economic, Social and Cultural Rights, 'Article 2 is of particular importance to a full understanding of the Covenant and must be seen as having a dynamic relationship with all of the other provisions of the Covenant. It describes the nature of the general legal obligations undertaken by States parties to the Covenant.'

Article 2(1) of the Covenant states that,

'Each State party to the present Covenant undertakes to take steps, individually and through international assistance and co - operation, especially economic and technical, to the maximum of available resources, with a view to achieving progressively the full realization of the rights recognized in the present Covenant by all appropriate means, including particularly the adoption of legislative measures.'

Thus, obligations of States parties are expressed through the use of terms 'undertakes to take steps,' 'to the maximum available resources,' 'achieving progressively the full realization,' and 'by all appropriate means including particularly the adoption of legislative measures.'

In contrast, these terms are not used in the International Covenant on Civil and Political Rights (ICCPR). Article 2 (1) of the ICCPR states that, 'Each State Party to the present Covenant undertakes to respect and to ensure to all individuals... the rights recognized in the present Covenant....' It is normally argued that the Covenant on Economic, Social and Cultural Rights does not belong to the same genre as that of the civil and political rights. Hence, it is important to understand the meaning of terms used in Article 2(1) of the International Covenant on

Economic, Social and Cultural Rights (ICESCR) to comprehend the obligations under the Covenant.

Obligation of Conduct and Obligation of Result

The Committee on Economic, Social and Cultural Rights has made it clear that the obligations of States parties include both obligation of conduct and obligation of result. The International Law Commission has formulated these two categories and the Committee has referred to it to elaborate on the obligations of States parties under the Covenant.

Obligation of conduct means that, a State has to undertake a specific step. For example, prohibiting forced labour is an act of conduct. Obligation of result means attaining a particular outcome through active implementation of policies and programs. However, conduct and result cannot be separated. The concept of obligation of conduct and result provides an effective tool for monitoring the implementation of economic, social and cultural rights. It also shows that realization of economic, social and cultural rights is a dynamic process involving both immediate and long-term intervention.

Meaning of 'Undertakes to Take Steps'

The use of the term 'Each State Party . . . undertakes to take steps,' in Article 2 (1) of the ICESCR is normally construed as implying progressive implementation of the Covenant. However, it should be noted that a similar term is used in Article 2 (2) of the ICCPR and in Article 2 (1) of the Convention Against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment. Thus, the term cannot be construed to imply progressive implementation. In fact, the Committee on Economic, Social and Cultural Rights has clarified that, 'while the full realization of the relevant rights may be achieved progressively, steps towards that goal must be taken within a reasonably short time after the Covenant's entry into force for the States concerned. Such steps should be deliberate, concrete and targeted as clearly as possible towards meeting the obligations recognized in the Covenant.'

Meaning of 'By All Appropriate Means, Including Particularly the Adoption of Legislative Measures'

The Committee on Economic, Social and Cultural Rights has recognized that States must decide the appropriate means and it may depend on the right that is being implemented. However, the Committee has stated that, 'States parties reports should indicate not only the measures that have been taken but also the basis on which they are considered to be the most "appropriate" under the circumstances.'

It is clear from the interpretation given by the Committee that the term 'all appropriate means' is linked to both conduct and result. A State party cannot avoid its obligations by merely saying that its policies are aimed at economic development and poverty or illiteracy will be eradicated eventually.

As for the term 'adoption of legislative measures,' the Committee has stated that it by no means exhausts the obligation of States parties. A mere existence of laws is not sufficient to prove that a State party is carrying out its obligation under the Covenant. For example, while considering the

Canadian report, a member of the Committee commented that, 'When reports focused too narrowly on legal aspects, the suspicion naturally arose that there might be some gap between law and practice.'

In addition to laws, the Committee has also stressed the need for 'provision of judicial remedies with respect to rights which may, in accordance with the national legal system, be considered justifiable.'

Meaning of 'Achieving Progressively'

It is normally assumed that due to the resources required for the realization of economic, social and cultural rights, they are incapable of immediate implementation. On the other hand, the Committee has stated that,

'The fact that realization over time, or in other words progressively, is foreseen under the Covenant should not be misinterpreted as depriving the obligation of all meaningful content. It is on the one hand a necessary flexibility device, reflecting the realities of the real world and the difficulties involved for any country in ensuring full realization of economic, social and cultural rights. On the other hand, the phrase must be read in the light of the overall objective, indeed the *raison d'être*, of the Covenant that is to establish clear obligations for States parties in respect of the full realization of the rights in question. It thus imposes an obligation to move as expeditiously and effectively as possible towards that goal.'

The Committee has made it clear that 'progressive realization' is not an escape clause. Such an interpretation provides activists an important conceptual perspective against the notion of 'gradualism' in economic policies. It means that ensuring social welfare is a gradual long - term process where the growth of the economy will percolate to everyone. However, most often growth becomes an end in itself whether it is socially desirable or not. The position of the Committee seems to be that the process of economic growth should be combined with the realization of human rights.

The Committee has also concluded that 'progressive realization' includes not only continuous improvement but also the obligation to ensure that there are no regressive developments. The Committee has stated that, 'any deliberately retrogressive measures . . . would require the most careful consideration and would need to be fully justified by reference to the totality of the rights provided for in the Covenant and in the context of the full use of the maximum of available resources.'

Meaning of 'To the Maximum of Its Available Resources'

The notion that economic resources are essential for the implementation of economic, social and cultural rights has been the major justification for considering it secondary to civil and political rights. The Committee has acknowledged the importance of resources in fulfilling the rights but does not consider that resource availability as an escape clause. For example, it has stated that 'in

cases where significant numbers of people live in poverty and hunger, it is for the State to show that its failure to provide for the persons concerned was beyond its control.'

The Committee developed the idea of 'minimum core obligations' to refute the argument that lack of resources hinders fulfillment of obligations. The Committee has observed that every State has a minimum core obligation to satisfy minimum essential levels of each right in the Covenant. It has clarified that a State party 'in which a significant number of individuals is deprived of essential foodstuffs, of essential primary health care, of basic shelter and housing, or of the most basic forms of education is *prima facie*, failing to discharge its obligations under the Covenant. In order for a State party to be able to attribute its failure to meet at least its minimum core obligations to a lack of available resources it must demonstrate that every effort has been made to use all resources that are at its disposition in an effort to satisfy, as a matter of priority, those minimum obligations.'

The Committee has made it clear that, 'even where the available resources are demonstrably inadequate, the obligations remains for a State party to ensure the widest possible enjoyment of the relevant rights under the prevailing circumstances.' In addition, the Committee has also stated that, 'even in times of severe resource constraints . . . vulnerable members of society can and indeed must be protected by the adoption of relatively low-cost targeted programs.

Optional Protocol

With regard to individual complaints, on 10 December 2008, the General Assembly unanimously adopted an Optional Protocol (GA resolution A/RES/63/117) to the International Covenant on Economic, Social and Cultural Rights which provides the Committee competence to receive and consider communications. The General Assembly took note of the adoption by the Human Rights Council by its resolution 8/2 of 18 June 2008, of the Optional Protocol. The Optional Protocol was opened for signature in 2009, and as of April 2019, 22 States have ratified it. In addition to the Committee on Economic, Social and Cultural rights, other committees with competence can consider individual communications involving issues related to economic, social and cultural rights in the context of its treaty.

Rights Under the Covenant

- The right to work (art. 6)
- Just and favourable conditions of work (art. 7)
- The right to form and join trade unions (art. 8)
- The right to social security (art. 9)
- Protection of the family (art. 10)
- The right to an adequate standard of living (food, housing) (art. 11)
- The right to health (art. 12)

- The right to education (art. 13)

Source : http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-3&chapter=4&lang=en

African (Banjul) Charter on Human and Peoples' Rights (ACHPR)

Unit 1 Activity 4

Overview

The African Charter on Human and Peoples' Rights (also known as the Banjul Charter) is an international human rights instrument that is intended to promote and protect human rights and basic freedoms in the African continent.

It emerged during the time of the Organisation of African Unity (since replaced by the African Union) which, at its 1979 Assembly of Heads of States and Governments, adopted a resolution calling for the creation of a committee of experts to draft a continent-wide human rights instrument.

The Banjul Charter protects both civil and political rights and economic, social, and cultural rights. The African Charter on Human and Peoples Rights entered into force on 21 October 1986, which is a day that is celebrated annually as “African Human Rights Day”. The Charter does only include rights, but also duties (articles 27 to 29).

In the Preamble of the ACHPR, Member States of the Organization of African Unity (OAU):

- Recognize that freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples;
- Reaffirm pledge to eradicate all forms of colonialism from Africa, to coordinate and intensify their cooperation and efforts to achieve a better life for the peoples of Africa;
- Emphasize the virtues of their historical tradition and the values of African civilization and the fact that everyone has responsibilities and duties towards society and the rights;
- Recognize the need to give special attention to the right to development and that civil and political rights cannot be dissociated from economic, social and cultural rights in their conception, as well as universality;
- Focus on the rights of peoples to focus as well as those of human beings taken as individuals;
- Are aware of their duty to achieve full liberation of Africa, dismantling discrimination in all its forms; and
- Reaffirm their commitment to the principles of human and peoples' rights and freedoms contained in the declarations and international instruments

Overview of the Main Articles

Below is a summary of the main articles of the ACHPR, the full text can be found in the Resource Manual (Stream 6)

Chapter I: Human and Peoples' Rights

Article 1: Member States of the OUA must recognize and adopt the rights, duties, and freedoms in this Charter.

Article 2: Every individual shall be entitled to the enjoyment of the rights and freedoms recognized and guaranteed in the present Charter without distinction of any kind such as race, ethnic group, color, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or other status.

Article 3:

1. Every individual shall be equal before the law
2. Every individual shall be entitled to equal protection of law

Article 4: Human beings are inviolable. Every human being shall be entitled to respect for his life and the integrity of his person. No one may be arbitrarily deprived of this right.

Article 5: Every individual shall have the right to the respect of the dignity inherent in a human being and to the recognition of his legal status. All forms of exploitation and degradation of man particularly slavery, slave trade, torture, cruel, inhuman or degrading punishment and treatment shall be prohibited.

Article 6: Every individual shall have the right to liberty and to the security of his person. No one may be deprived of his freedom except for reasons and conditions previously laid down by law. In particular, no one may be arbitrarily arrested or detained.

Article 7:

1. Every individual shall have the right to have his cause heard.
2. No one may be condemned for an act or omission which did not constitute a legally punishable offence at the time it was committed

Article 8: Freedom of conscience, the profession and free practice of religion shall be guaranteed

Article 9:

1. Every individual shall have the right to receive information.
2. Every individual shall have the right to express and disseminate his opinions within the law.

Article 10:

1. Every individual shall have the right to free association provided that he abides by the law.
2. Subject to the obligation of solidarity provided for in Article 29, no one may be compelled to join an association.

Article 11: Right to assemble freely, subject only to restrictions in the interest of national security, safety, health, ethics and the rights of others.

Article 12:

1. Every individual shall have the right to freedom of movement and residence within the borders of a State provided he abides by the law.
2. Every individual shall have the right to leave any country including his own, and to return to his country.
3. Every individual shall have the right, when persecuted, to seek and obtain asylum in other countries in accordance with the law of those countries and international conventions.
4. A non-national legally admitted in a territory of a State Party to the present Charter, may only be expelled from it by virtue of a decision taken in accordance with the law.
5. The mass expulsion of non-nationals shall be prohibited. Mass expulsion shall be that which is aimed at national, racial, ethnic or religious groups.

Article 13:

1. Every citizen shall have the right to participate freely in the government of his country, either directly or through freely chosen representatives in accordance with the provisions of the law.
2. Every citizen shall have the right of equal access to the public service of the country.
3. Every individual shall have the right of access to public property and services in strict equality of all persons before the law.

Article 14: The right to property shall be guaranteed except if it in the interest of the public need or in the general interest of the community and in accordance with the provisions of appropriate laws.

Article 15: Every individual shall have the right to work under equitable and satisfactory conditions and shall receive equal pay for equal work.

Article 16:

1. Every individual shall have the right to enjoy the best attainable state of physical and mental health.
2. State Parties to the present Charter shall take the necessary measures to protect the health of their people and to ensure that they receive medical attention when they are sick.

Article 17: Right to education, to take part in cultural life, and for the State to protect morals and traditional values.

Article 18: Duty of the State to protect and assist the family, which forms the basis of society. The State must eliminate discrimination against women and protect the rights of children, the aged, and the disabled.

Article 19: All peoples shall be equal; they shall enjoy the same respect and shall have the same rights. Nothing shall justify the domination of a people by another.

Article 20: Right to existence and self-determination of all peoples and right of colonized or oppressed peoples to free themselves from domination.

Article 21: Right of all peoples to freely dispose of their wealth and natural resources, and to eliminate all forms of economic exploitation.

Article 22: Right to economic, social and cultural development.

Article 23: All peoples shall have the right to national and international peace and security

Article 24: All peoples shall have the right to a general satisfactory environment favourable to their development.

Article 25: States have the duty to promote and ensure, through teaching and education, the respect of these rights.

Article 26: States have the duty to guarantee the independence of the Courts.

Chapter II: Duties

Article 27: Duties of individuals towards the family, society, the State, and the international community. Rights of individuals should be exercised with regard for the rights of others and collective rights.

Article 28: Every individual shall have the duty to respect and consider his fellow beings without discrimination, and to maintain relations aimed at promoting, safeguarding and reinforcing mutual respect and tolerance.

Article 29: Individuals also have the duty:

1. To preserve the harmonious development of the family and to work for the cohesion and respect of the family; to respect his parents at all times, to maintain them in case of need;
2. To serve his national community by placing his physical and intellectual abilities at its service;
3. Not to compromise the security of the State whose national or resident he is;
4. To preserve and strengthen social and national solidarity, particularly when the latter is threatened;

5. To preserve and strengthen the national independence and the territorial integrity of his country and to contribute to its defense in accordance with the law;
6. To work to the best of his abilities and competence, and to pay taxes imposed by law in the interest of the society;
7. To preserve and strengthen positive African cultural values in his relations with other members of the society, in the spirit of tolerance, dialogue and consultation and, in general, to contribute to the promotion of the moral well being of society;
8. To contribute to the best of his abilities, at all times and at all levels, to the promotion and achievement of African unity.

Monitoring Mechanism

Under article 62, state parties are required to submit every two years a report on the legislative or other measures to recognize the rights and freedom recognized and guaranteed by the present Charter.

Article 62: Each state party shall undertake to submit every two years, from the date the present Charter comes into force, a report on the legislative or other measures taken with a view to giving effect to the rights and freedoms recognized and guaranteed by the present Charter.

Optional Protocols:

Under the African Charter on Human and Peoples' Rights, there are 4 optional protocols:

- Protocol to the African Charter on Human and Peoples' Rights on the Establishment of an African Court on Human and Peoples' Rights
- Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (Maputo Protocol)
- Protocol to the African Charter on Human and Peoples' Rights on the Rights of Older Persons
- Protocol to the African Charter on Human and Peoples' Rights on the Rights of Persons with Disabilities in Africa

Source : https://www.achpr.org/public/Document/file/English/banjul_charter.pdf

Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (Maputo Protocol)

Unit 1 Activity 4

Overview

The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa is perhaps better known as the Maputo Protocol.

The Maputo Protocol is a regional human rights instrument that protects and promotes the rights of women, while taking into consideration cultural specificities in Africa as well as the particular needs of African women.

Article 66 of the African Charter on Human and Peoples' Rights provides supplement of special protocols and agreements, and in June 1995, in the evidence of women's rights were being marginalized, the Assembly of Heads of State and Government of the Organization of African Unity mandated the African Commission on Human and Peoples' Rights (ACHPR) to develop a specific protocol to the African Charter on Human and Peoples' Rights, this specific protocol is what we now call the Maputo Protocol.

The Maputo Protocol was adopted by the African Union on July 11, 2003. It entered into force on November 25, 2005 when it was ratified by 15 member nations of the African Union.

As of July 2020, 49 member nations of the African Union (out of 55) have signed the protocol.

The Maputo Protocol complements the African Charter by offering an explicit definition of discrimination against women and addressing traditional values and practices that do not foster gender equality (e.g. forced marriage, female genital mutilation).

The protocol defines discrimination against women as “any distinction, exclusion or restriction or any differential treatment based on sex and whose objectives or effects compromise or destroy the recognition, enjoyment or the exercise by women, regardless of their marital status, of human rights and fundamental freedoms in all spheres of life”.

The Maputo Protocol, was the first human rights agreement to explicitly protect the right to sexual and reproductive health (Art. 14).

The Maputo Protocol expands from the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) to take into account African contexts. The Protocol was based on the standards established in CEDAW and there are many similarities between these two instruments. In the case of divergence, the Protocol advances certain domains that are of particular concern to African women, which are not explicitly mentioned in CEDAW, in order to enhance the protection and promotion of women's rights in Africa.

Article 2 of the African Charter on Human and Peoples' Rights focuses on the principle of non-discrimination on the grounds of race, ethnic group, color, sex, language, religion, political, or any other opinion, national and social origin, fortune, birth or other status. The Article 18 calls

on all States Parties to eliminate discrimination against women and to ensure the protection of the rights of women as stipulated in international declarations and conventions. The Articles 60 and 61 of the African Charter on Human and Peoples' Rights recognise regional and international human rights instruments and African practices consistent with international norms on human and peoples' rights as being important reference points for the application and interpretation of the African Charter.

Elimination of Discrimination Against Women

Article 2. states:

1. States Parties shall combat all forms of discrimination against women through appropriate legislative, institutional and other measures. In this regard they shall:

- a) include in their national constitutions and other legislative instruments, if not already done, the principle of equality between women and men and ensure its effective application;
- b) enact and effectively implement appropriate legislative or regulatory measures, including those prohibiting and curbing all forms of discrimination particularly those harmful practices which endanger the health and general well-being of women;
- c) integrate a gender perspective in their policy decisions, legislation, development plans, programmes and activities and in all other spheres of life;
- d) take corrective and positive action in those areas where discrimination against women in law and in fact continues to exist;
- e) support the local, national, regional and continental initiatives directed at eradicating all forms of discrimination against women.

2. States Parties shall commit themselves to modify the social and cultural patterns of conduct of women and men through public education, information, education and communication strategies, with a view to achieving the elimination of harmful cultural and traditional practices and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes, or on stereotyped roles for women and men

Overview of the Main Articles

Below is a summary of the main articles of the Maputo Protocol, the full text can be found in the Resource Manual (Stream 6)

Article 3: Right to dignity

Women have the right to the recognition and protection of their human and legal rights. Every woman is guaranteed the right to respect as a person and to the free development of her personality.

Article 4: The Rights to Life, Integrity and Security of the Person.

Every woman shall be entitled to respect for her life and the integrity and security of her person. All forms of exploitation, cruel, inhuman or degrading punishment and treatment shall be prohibited.

Article 5: Elimination of Harmful Practices

States Parties shall prohibit and condemn all forms of harmful practices which negatively affect the human rights of women and which are contrary to recognized international standards. Article 5 lists the measures States Parties shall take to eliminate such practices.

Article 6: Marriage

States Parties shall ensure that women and men enjoy equal rights and are regarded as equal partners in marriage. Expect with respect to the nationality of their children except where this is contrary to a provision in national legislation or is contrary to national security interests.

Article 7: Separation, Divorce, and Annulment of Marriage

States Parties shall enact appropriate legislation to ensure that women and men enjoy the same rights in case of separation, divorce or annulment of marriage.

Article 8: Access to Justice and Equal Protection before the law

Women and men are equal before the law and shall have the right to equal protection and benefit of the law

Article 9: Right to Participation in the Political and Decision-Making Process

States Parties shall take specific positive action to promote participative governance and the equal participation of women in the political life of their countries. States Parties shall ensure increased and effective representation and participation of women at all levels of decision-making.

Article 10: Right to Peace

Women have the right to a peaceful existence and the right to participate in the promotion and maintenance of peace.

Article 11: Protection for Women under Armed Conflicts

States Parties undertake to respect and ensure respect for the rules of international humanitarian law applicable in armed conflict situations, which affect the population, particularly women.

Article 12: Right to Education and Training

Equal opportunity and access in the sphere of education and training for women, elimination of all stereotypes in textbooks, syllabuses and the media that perpetuate discrimination against women. States Parties shall take specific positive action to promote literacy among women.

Article 13: Economic and Social Welfare Rights

States Parties shall adopt and enforce legislative and other measures to guarantee women equal opportunities in work and career advancement and other economic opportunities.

Article 14: Health and Reproductive Rights

States Parties shall ensure that the right to health of women, including sexual and reproductive health is respected and promoted.

Article 15: Right to Food Security

State Parties shall take appropriate measures to ensure that women have the right to nutritious and adequate food. Women shall have access to clean drinking water, sources of domestic fuel, land, and the means of producing nutritious food. State Parties shall establish adequate systems of supply and storage to ensure food security.

Article 16: Right to Adequate Housing

Women shall have the right to equal access to housing and to acceptable living conditions in a healthy environment. To ensure this right, States Parties shall grant to women, whatever their marital status, access to adequate housing

Article 17: Right to Positive Cultural Context

Women shall have the right to live in a positive cultural context and to participate at all levels in the determination of cultural policies

Article 18: Right to a Healthy and Sustainable Environment

Women shall have the right to live in a healthy and sustainable environment.

Article 19: Right to Sustainable Development

Women shall have the right to fully enjoy their right to sustainable development

Article 20: Widows' Rights

State Parties must take measures to ensure widows are not subjected to inhuman, humiliating or degrading treatment.

Article 21: Right to Inheritance

A widow shall have the right to an equitable share in the inheritance of the property of her husband. A widow shall have the right to continue to live in the matrimonial house. In case of remarriage, she shall retain this right if the house belongs to her or she has inherited it. Women and men shall have the right to inherit, in equitable shares, their parents' properties.

Article 22: Special Protection of Elderly Women

States Parties undertake to provide protection to elderly women and take specific measures commensurate with their physical, economic and social needs as well as their access to employment and professional training. Ensure the right of elderly women to freedom from

violence, including sexual abuse, discrimination based on age and the right to be treated with dignity.

Article 23: Special Protection of Women with Disabilities

States Parties undertake to ensure the protection of women with disabilities and take specific measures commensurate with their physical, economic and social needs to facilitate their access to employment, professional and vocational training as well as their participation in decision-making. States Parties undertake to ensure the right of women with disabilities to freedom from violence, including sexual abuse, discrimination based on disability and the right to be treated with dignity.

Article 24: Special Protection of Women in Distress

States Parties undertake to ensure the protection of poor women and women heads of families including women from marginalized population groups and provide an environment suitable to their condition and their special physical, economic and social needs. States Parties undertake to ensure the right of pregnant or nursing women or women in detention by providing them with an environment which is suitable to their condition and the right to be treated with dignity.

Article 25: Remedies

States Parties shall undertake to provide for appropriate remedies to any woman whose rights or freedoms, as herein recognised, have been violated. States Parties shall ensure that such remedies are determined by competent judicial, administrative or legislative authorities, or by any other competent authority provided for by law.

Implementation and Monitoring Mechanism

Article 26 states that States Parties shall ensure the implementation of the Protocol at national level, and in their periodic reports submitted in accordance with Article 62 of the African Charter, indicate the legislative and other measures undertaken for the full realisation of the rights recognised in the Protocol. States Parties undertake to adopt all necessary measures and in particular shall provide budgetary and other resources for the full and effective implementation of the rights herein recognised.

Status of the Protocol

Article 31 states that none of the provisions of the Protocol shall affect more favourable provisions for the realisation of the rights of women contained in the national legislation of States Parties or in any other regional, continental or international conventions, treaties or agreements applicable in these States Parties.

Ratification Process

As of July 2020, out of the 55 member countries in the African Union, 49 have signed the protocol and 42 have ratified and deposited the protocol. The African Union States that have neither signed nor ratified the Protocol yet are: Botswana, Egypt, and Morocco. The States that

have signed but not yet ratified are: Burundi, the Central African Republic, Chad, Eritrea, Madagascar, Niger, the Sahrawi Arab Democratic Republic, Somalia, South Sudan, and Sudan.

Source: https://www.un.org/en/africa/osaa/pdf/au/protocol_rights_women_africa_2003.pdf

Case Study, The Bahawi Minority

Unit 2 Activity 1

The following case study is inspired by true events that minorities around the world have been subjected to under similar circumstances. The case study presents the situation of the Bahawi, a minority living in three countries. All countries have ratified all major international instruments and associated optional protocols without reservations. The countries have also ratified the International Labour Organization's (ILO) Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries. Note that the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities adopted by the UN General Assembly in 1992 is not a legally-binding document. All countries have signed the Declaration.

The case study is divided into three parts. First is a General Overview that presents the overall situation of the Bahawi minority. Then there are two parts that highlight specific human rights issues:

- Case Study, Part 1 describes the forced eviction of two Bahawi communities by the government of Katoo in order to make way for the development of a tourist site by a private wildlife conservancy company in Bahawi land for their own purposes.
- Case Study, Part 2 describes growing intolerance of and racism towards the Bahawi minority.



Case Study, Guidelines

Unit 2 Activity 1

1. Review the entire case study:
 - Case Study: The Bahawi Minority on page 6-51
 - Case Study: General Overview on page 6-53
 - Parts 1 and 2 starting on page 6-54 and page 6-56
2. Read the specific case scenario tasks:
 - For Part 1, go to Task for Case Study, Part 1 on page 6-58
 - For Part 2, go to Task for Case Study, Part 2 on page 6-64

Depending on the nature of your case study, spend approximately 15-30 minutes reviewing important details. Make sure that everyone in your group has a common understanding of what happened, i.e., who was involved, the violations that took place, etc.

3. Decide on how your group will proceed in responding to the case study tasks. Budget your time accordingly in order to maximize your efficiency. You may want to divide into sub-groups and work on different aspects of the task or you may choose to work as a whole group.
4. The last 30 minutes of the session is devoted to a group summary. During this time, the resource person will comment and expand on the work presented.

Case Study, General Overview

Unit 2 Activity 1

The Bahawi people represent a minority of the population in three neighbouring countries: Palema, Ushange and Katoo. In Palema the Bahawi represent up 1% of the country's population of 32 million people; in Ushange 5% of the country's 46 million people and 3% of the entire population in Katoo. The Bahawi communities in the 3 countries border each other.

The Bahawi have traditionally lived a nomadic lifestyle and depended on moving their animals from one place to another in search of pasture. They have lived in the same geographical area for over two hundred years. The governments of Palema, Ushange and Katoo do not consider the vast territory occupied by the Bahawi as land these people traditionally own and have demarcated them and started commercial agricultural farming schemes. This has pressured the Bahawi community to retreat to small villages and has denied them movement in search for pastures during dry spells.

In general, Bahawi communities are separate from non-Bahawi communities. After the colonial rule there was an increased segregation of Bahawi from the rest of the populations in the three countries. State-run media helped fuel public perception of racial, religious, and cultural differences between Bahawi and the general population. Bahawi were, and still are, portrayed as inferior, poorer, and unwilling to accept government assistance. Many politicians have built successful careers by inflaming anti-Bahawi sentiment among the wider population. In all the population census none of the governments had recognized the Bahawi as a tribe and are instead registered as "others".

Bahawi have been subjected to arbitrary detentions by police officers (none of whom are of Bahawi origin). These detentions, along with the police forces' ignorance of and refusal to address Bahawi reports of theft, violence, or other human rights violations has made many Bahawi wary of approaching police officers.

Tarmac roads end at the entrance of Bahawi communities. Water access points are far from the community and women and children spend an average of 4 hours per day in search of water. There are some health services available to Bahawi, but most of the community members cannot afford the cost of drugs.

In the 3 countries the typical Bahawi family can expect a monthly income of 1000 Shillings (less than 12 dollars), far below what the average citizens make. As a result of poor incomes many Bahawi have migrated to the urban centres and live in slums while they seek menial jobs, a completely different lifestyle characterized by overcrowding and lack of essential foods, clean water and sanitation for the families.

Children have been forced out of school to assist their parents in making an income. Boys stay in the streets begging; girls often become prostitutes. At times the local councils have arrested them and put them in rehabilitation centres for years separating them from their families and suffering torturous punishment.

Case Study, Part 1: Land Rights

Unit 2 Activity 1

In early 2019, the Katoo government signed an agreement with a private wildlife conservancy company to develop one of most attractive tourist sites on the continent.

The company was to build a five-star hotel around Lake Navu the only source of water for the Bahawi and put an electric fence around the 30,000-hectare conservancy.

The agreement between the Katoo government and the conservancy company was signed without consultation with any Bahawi community representatives. (There are no Bahawi in Katoo parliament; the decision to develop Bahawi land went unchallenged at the political level.)

One result of the agreement was a forced eviction of the Bahawi communities within a period of one year. The displaced population, approximately 10,000 people from two villages, would be forced to move northeast into existing, overcrowded, Bahawi communities. The government and the company promised to compensate each displaced Bahawi family the equivalent of six months' wages, as well as money for relocation and resettlement.

Complaints from Bahawi community leaders to the Katoo parliament were ignored. A group of Bahawis set up peaceful protest demonstrations in front of the parliament buildings, but police in riot gear ended the demonstrations with tear gas to disperse the crowd. Several Bahawi suffered minor injuries and 21 of them were arrested for disturbing the peace and spent three weeks in prison before being arraigned in court.

By March 13, two weeks prior to the forced eviction of the Bahawi from both villages, none of the Bahawi had left their homes. Government officials repeatedly informed community members that their houses would be razed by March 27. A small group of Bahawi protesters decided to block the main highway from Katoo to Ushange situated near the two Bahawi villages. In particular, they blocked a bridge near the two countries' common border.

Using trees trunks, digging gullies on the road, burning old car tires and armed with machetes the protesters successfully blocked the transport corridor and stopped the flow of goods such as food supplies between the two countries. The protesters threatened to blow up the bridge unless the government and the conservancy company agreed to withdraw from the area and leave the Bahawi communities alone.

A local council tried to resolve the dispute peacefully, but the protesters refused to talk to any of their officials.

Response from the government was quick. Local police forces attempted to control the situation by overtaking the protesters but underestimated the protesters' tenacity to hold their ground. Warning shots were fired by police to disperse the protesters but they refused to move.

A government mediator and the conservancy representative arrived on the scene within two days and requested a meeting with the protest leader, a young man whose family had been living in one of the Bahawi villages for five generations. Talks between the Bahawi protest leader, the

government mediator and the conservancy company representative ended in a stalemate. The protesters continued their blockade of the bridge.

By March 27, the day the conservancy company was to begin fencing off the area, the government sent in the military to take over the police's position. Two weeks of blocking the bridge had hurt the economies of both Katoo and Ushange: trucks were forced to travel through other, less accessible routes. On April 3, the military received orders to remove all protesters from the bridge and open up access to the road. Fighting between the military and the protesters then took place, leaving one military personnel and 12 protesters dead. The military succeeded in removing the protesters by force and arrested them.

Unwilling to fight anymore, the people from the two Bahawi clans gave in to the government's demands and moved northeastward, carrying their possessions and leaving their homes. They relocated to the larger Bahawi clans which were already overcrowded with no available land to live on.

The government gave each displaced Bahawi family a meagre compensation and did not provide any additional funds for relocation or for new housing as promised. As a result, the displaced Bahawi relied on the kindness of families in the larger Bahawi community and were placed in temporary shelters set up by the government. The local NGO that tried to help the protesters lobbied the government to give the evicted Bahawi the money they were promised, but the government has not responded to their demands.

The conservancy company began developing the land within two months of the Bahawi's departure. After being detained for three months without trial, the protesters who blocked the bridge were tried and each one received a ten year sentence.

One year later, most of the displaced Bahawi are still living in their temporary shelters. They have no electricity, no access to drinking water, and share twenty toilets. Their children do not have access to any schooling due to overcrowding in the school.

Case Study, Part 2: Minority Rights

Unit 2 Activity 1

The establishment of the wildlife conservancy on Bahawi land became an issue which fuelled the anger of the Bahawi and also became an issue for the general, non-Bahawi population as well (although for different reasons). While the Bahawi believed that their forced eviction from their homes was unjust, the non-Bahawi population welcomed the eviction, in part because the new conservancy would position Katoo as a regional tourist destination. The flow of tourists from Europe would result in increased revenues and employment and a resulting increased spending on education and health services – only for the non-Bahawi population. The non-Bahawi population was angered that the Bahawi caused such a disruption over their relocation.

Another reason for the general public's approval of the eviction stems from the general perception that Bahawi are “inferior” to the non-Bahawi. In a recent poll conducted by a regional human rights organization, 1000 non-Bahawi persons in Katoo were asked about their perceptions of Bahawi. Ninety-one percent (91%) of respondents indicated they thought the Bahawi were “lazy and irresponsible” and over 80% found them to be pre-disposed to criminal behaviour. Eighty-five percent (85%) of respondents said that the Bahawi never planned their families, and over 70% said they would not maintain a friendship with a Bahawi. Ninety-percent (90%) of respondents thought the Bahawi had received too many benefits and special programs from the government in recent years, and 60% thought the territory occupied by the Bahawi was too large and should be developed for further potential tourist sites. A similar poll had been conducted ten years earlier, when all of the above percentages were 5 to 10 percent lower.

Anti-Bahawi sentiment has grown in recent years in part due to the bias that journalists have in reporting issues involving the Bahawi. Cases of police brutality against the Bahawi are ignored, while stories of Bahawi violence against non-Bahawi are front-page news. Newspapers often print anti-Bahawi government-sponsored articles that are unverifiable.

The government closed the only the NGO that had been promoting Bahawi rights and confiscated their equipment, such as computers, and charged the officials with engaging in clandestine activities. Anti-Bahawi protests sponsored by the government were held in major towns denouncing their resistance to economic development of Katoo.

The confrontation between the Bahawi protesters and the military over the conservancy development prompted the government to “contain” the Bahawi into a smaller territory and to fuel the non-Bahawi's perception of the Bahawi by broadcasting messages on the vernacular radio of hatred against the Bahawi.

One presenter in a local radio station asked how “a few ants could block a buffalo from crossing the road” and asked the listeners to call in and make comments. Some of them stated that some small communities have decided to be enemies of development and that they didn't belong to Katoo and should be returned to where they belong.

The broadcast messages have increased tensions among the Bahawi and the Yekucha community, one of the neighboring communities supporting the government's move. Hate

message leaflets against the Bahawi have been seen in the Yekucha community. Fearing the Bahawi will retaliate, Yekucha gangs are rumored to be training and arming themselves.



Task for Case Study, Part 1: Land Rights

Unit 2 Activity 1

This task is divided into two parts.

In Part A, you will work in small groups to analyze the case study according to the guidelines provided and prepare to present your analysis to the larger group.

In Part B, a resource person will lead a discussion based on the group presentations.

1 hr

Part A Work in a Group

1. Analyze the events presented on the timeline using a human rights-based approach. For each event indicated on the timeline, determine the specific rights issues, rights holders and duty bearers, the respective international instruments to address the issues and the corresponding government obligations. Record your answers in Table 1 on page 6-60

Throughout your discussion, you should consider ways in which human rights can be protected, promoted, respected, and fulfilled through State obligations, and whether these rights are achieved through immediate implementation of strategies or through progressive realization.

2. How could the conflict have been mitigated if the actors involved had applied a human rights-based approach? Complete Table 2 on page 6-61 to help you in your analysis.
3. Synthesize your work and prepare to report your findings in Part B.

6



Table 1: Human Rights Analysis (for Part A, Question 1)				
Specific Human Rights Issues Indicate how these issues are experienced differently by women and men	Rights Holders	Duty Bearers	Relevant International/ Regional Instruments	State Obligations to Respect, Protect and Fulfill Human Rights
Example: Jan. – Feb.: Bahawi protesters demonstrate in front of government buildings in the capital	Example: Bahawi demonstrators	Example: Police	Example: ICCPR	Example: Right to peaceful assembly
Example: December: Evicted Bahawi still living in temporary shelters	Example: Bahawi community	Example: Government	Example: ICESCR	Example: Compensation for eviction

Table 2: Implementing a human rights-based approach to the Bahawi Minority case study as a way to mitigate conflict (for Part A, Question 2)

Elements of HRBA	Considerations, strategies and/or actions for implementing an HRBA to the Bahawi Minority case study to mitigate conflict
Direct links to human rights	The first step in implementing an HRBA is to identify which human rights are being affected, determine which ones are to be targeted in the project and examine which ones are covered by international treaties ratified by the Katoo government and which it is therefore accountable for realizing (<u>Note:</u> By completing Table 1 on page 6-60 you have already completed this first step).
Participation and inclusion <i>In negotiating the agreement to develop the tourist site in Katoo:</i> 1. Who was consulted? 2. Who should have been consulted? 3. How could the government have encouraged and ensured the participation of the people whose living conditions were going to be impacted by the development of the tourist site project?	1. 2. 3.
Accountability and transparency 1. In the context of this case study and the rights	1. Right Holders:

being targeted, who are the rights holders? 2. Which people and institutions are responsible for realizing the rights (i.e. duty bearers, including legal and moral duty-bearers)? What are they accountable for?	2. Duty bearers:
Non-discrimination and equality What could the government have done to ensure that the rights of the Bahawi communities, who are the most marginalized in the country, were given priority? What actions should have been taken?	

Empowerment How could the different actors (i.e., the government, the conservancy company, NGO) have contributed to the empowerment of the Bahawi communities affected by the development of the tourist site project? (e.g., capacity building)	

1 hr**Part B Group Reporters' Summary**

1. Each group reports their findings from Part A.
2. Based on these findings, the resource person leads a discussion on the various actions the actors could have taken to prevent the crisis.

Questions to consider:

- What were the early warning signs that violence/violations were going to result from this?
- Who held the power in this conflict? Please explain.
- How can the State be made accountable for its obligations to the Bahawi?
- How do the events in this case study relate to situations in your country? Provide relevant examples.

To find out more:

- The Corporate Responsibility to Protect Human Rights (OHCHR)
https://www.ohchr.org/Documents/Publications/HR.PUB.12.2_En.pdf
- Guidelines for the Implementation of the Right to Adequate Housing:
http://www.unhousingrapp.org/user/pages/04.resources/A_HRC_43_43_E-2.pdf
- Habitat International Coalition: <http://www.hic-net.org/>

Task for Case Study, Part 2

Unit 2 Activity 1

This task is divided into three parts.

In Part A, you will work in small groups to analyze the case study according to the guidelines provided.

In Part B, you will develop the outline for an HRE anti-discrimination campaign and prepare to present your ideas to the larger group.

In Part C, a resource person will lead a discussion based on the group presentations.

30 min

Part A Work in a Group

Examine the public perception of the Bahawi and how it is influenced by the State.

1. In the “Public Perceptions” box on the next page, list public perceptions of the Bahawi.
2. Identify different forms of discrimination against the Bahawi in the “Racial Discrimination” box below.
3. In the “State Obligations” box, list the obligations the State has to eliminate discrimination.

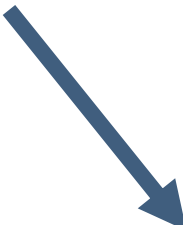
Racial Discrimination:

Article 1 of the International Convention on the elimination of All Forms of Racial Decimation, defines racial discrimination as follows:

"In this Convention, the term racial discrimination shall mean any distinction, exclusion, restriction or preference, based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life."

Source: United Nations Human Rights Office of the High Commissioner. Retrieved from: International Convention on the Elimination of All Forms of Racial Discrimination

Discrimination of the Bahawi (for Part A)

Public Perceptions: The Bahawi are ...		Discrimination against the Bahawi:	
• • • • • • • • ...		• • • • • • • • ...	
<th>State Obligations:</th> <td></td> <td></td>	State Obligations:		
• • • • • • • • ...			

30 min**Part B Developing an HRE Campaign**

1. Complete Table 3 to identify the elements of a human rights education campaign aimed towards reducing discrimination.
2. Synthesize your work from Parts A and B and prepare to report your findings in Part C.

Table 3: HRE Campaign (for Part B)

Element of the Campaign	HRE Campaign
Objective <i>What do you plan to do?</i>	
Target Audience <i>Is there a particular target group (health officials, information ministry, education, media, etc.)?</i>	
Message <i>What do you want to say to your target audience? How will obligations in human rights instruments be incorporated into your message?</i>	
Evaluation <i>How would you evaluate your campaign?</i>	

6

1 hr

Part C Group Reporters' Summary

1. Each group reports their findings from Parts A and B.
2. Based on these findings, the resource person leads a discussion on discrimination of the Bahawi.

Questions to consider:

- Does the international community have a responsibility to protect the human rights of the Bahawi? If so, in what way? Should the United Nations, African Union and East African Community have a mandate to intervene?
- Should people who voice anti-Bahawi sentiment be entitled to freedom of expression? Does freedom of expression have limitations?

To find out more:

- Minority Rights Group International: <http://www.minorityrights.org/>
- United Nations Human Rights Office of the Commissioner: <https://www.ohchr.org/EN/Issues/Minorities/Pages/MinoritiesIndex.aspx>

Answer Key, Table 2 (Part 1: Land Rights)

Elements of HRBA	Considerations, strategies and/or actions for implementing an HRBA to the Bahawi Minority case study to mitigate conflict
Direct links to human rights	The first step in implementing an HRBA is to identify which human rights are being affected, determine which ones are to be targeted in the project and examine which ones are covered by international treaties ratified by the Katoo government and which it is therefore accountable for realizing (<u>Note</u> : By completing Table 1 on page 6-60 you have already completed this first step).
Participation and inclusion <i>In negotiating the agreement to develop the tourist site in Katoo:</i> 1. Who was consulted? 2. Who should have been consulted? 3. How could the government and the conservancy company have encouraged and ensured the participation of the people whose living conditions were going to be impacted by the development of the tourist site project?	1. The agreement between the government of Katoo and the conservancy company was signed without consultation with Bahawi community representatives. 2. The following groups should have been consulted: • Bahawi communities' representatives • Local NGOs working with the Bahawi communities 3. The Government could have: • Held public consultations with members of the Bahawi communities and local NGOs working with them, together with the conservancy company representatives, to better understand the needs and the challenges faced by the Bahawi communities • Included members of the affected communities in drafting the relocation and compensation plan, ensuring the needs of the most marginalized members of the communities were taken into account

	The conservancy company could have: Ensured that members of the affected Bahawi communities were involved in the negotiation process that led to the agreement. Ensuring they participated in the analysis of risks and benefits of the project
Accountability and transparency 1. In the context of this case study and the rights being targeted, who are the rights holders? 2. Which people and institutions are responsible for realizing the rights (i.e. duty bearers, including legal and moral duty-bearers)? What are they accountable for?	1. Right Holders: Displaced members of the Bahawi communities 2. Duty bearers: - Government bodies (legal duty-bearers) The government is obligated to: - Meet its international commitments when it comes to human rights - Sensitize government officials and the police on issues of discrimination - Ensure adequate compensation for the displaced families - Ensure the conservancy company meets its compensation obligations - Protect landowner rights - Ensure that the Bahawi have a dignified standard of living where they are being relocated - Ensure accessible quality education and health care - Respect the right to peaceful assembly - Put in place structures that allow for significant participation - Local police forces, as organs of the State, are legal duty bearers and must: - Respect and obey the law - Fulfil the duty imposed upon them by law, by serving the community and by protecting all persons against illegal acts, consistent with the high degree of responsibility required by their profession - Not commit any act of corruption rigorously oppose and combat all such acts - Respect and protect human dignity and maintain and uphold the human rights of all persons

	• Report violations of those laws, codes and sets of principles which protect and promote human rights Source: https://www.ohchr.org/Documents/Publications/training5Add1en.pdf • Military as organs of the State, are legal duty bearers: In some cases, armed forces may be called upon to assist civilian authorities (the police) in dealing with law enforcement responsibilities. When armed forces operate in a law enforcement operation, they are required to comply with the same international human rights obligations as civilian law enforcement authorities. Source: https://www.icrc.org/sites/default/files/topic/file_plus_list/0431-handbook_on_international_rules_governing_military_operations.pdf • Conservancy company (moral duty-bearers) • Business enterprises should respect human rights. This means that they should avoid infringing on the human rights of others and should address adverse human rights impacts with which they are involved. • The responsibility of business enterprises to respect human rights refers to internationally recognized human rights—understood, at a minimum, as those expressed in the International Bill of Human Rights and the principles concerning fundamental rights set out in the International Labour Organization’s Declaration on Fundamental Principles and Rights at Work. Source: https://www.ohchr.org/Documents/publications/hr.puB.12.2_en.pdf
Non-discrimination and equality What could the government have done to ensure that the rights of the Bahawi communities, who are the most marginalized in the	Government should have ensured: • Adequate housing • Access to health care and education for the children • Access to employment Living conditions of displaced Bahawi after one year are still not at the same level of the non-Bahawi community (they still live in temporary shelters, are discriminated against by the non-Bahawi).

country, were given priority? What actions should have been taken?	
Empowerment How could the different actors (i.e., the government, the conservancy company, NGO) have contributed to the empowerment of the Bahawi communities affected by the development of the tourist site project? (e.g., capacity building)	Government bodies and the conservancy company, could have: • Taken into account the challenges faced by the Bahawi communities, in particular challenges faced by the most marginalized members of the Bahawi communities. • Included members of the affected communities in developing the project agreement and relocation plan, to insure that the interests of all parties were taken into account. Local NGOs working with Bahawi communities, could have: • Provided support to the effected communities by engaging more actively from the time of the very initial discussions between the Katoo government and the conservancy company about the development project. • Assisted in the mediation process from the very beginning by proposing and engaging the services of a neutral mediation team to work with all of the actors. • Played a role as mediator, identifying pressure groups and decision makers, leading an objective analysis of the facts and the situation. • Conducted human rights education campaigns with the non-Bahawi majority to reduce attitudes of discrimination against the Bahawi minority. • Worked more closely on the issues affecting the Bahawi communities, to ensure that the Bahawi could claim their rights.

Answer Key Discrimination of the Bahawi (for Part A)

Public Perceptions: The Bahawi are ...

- An inferior race
- Lazy, irresponsible
- Receive too many benefits and government programs
- Criminals
- ...

Discrimination against the Bahawi:

- Hatred
- Poor access to education, health, food
- Police brutality
- Forced eviction
- Fewer employment opportunities
- Wage discrimination
- Bahawi women marginalized
- No or little political representation
- ...

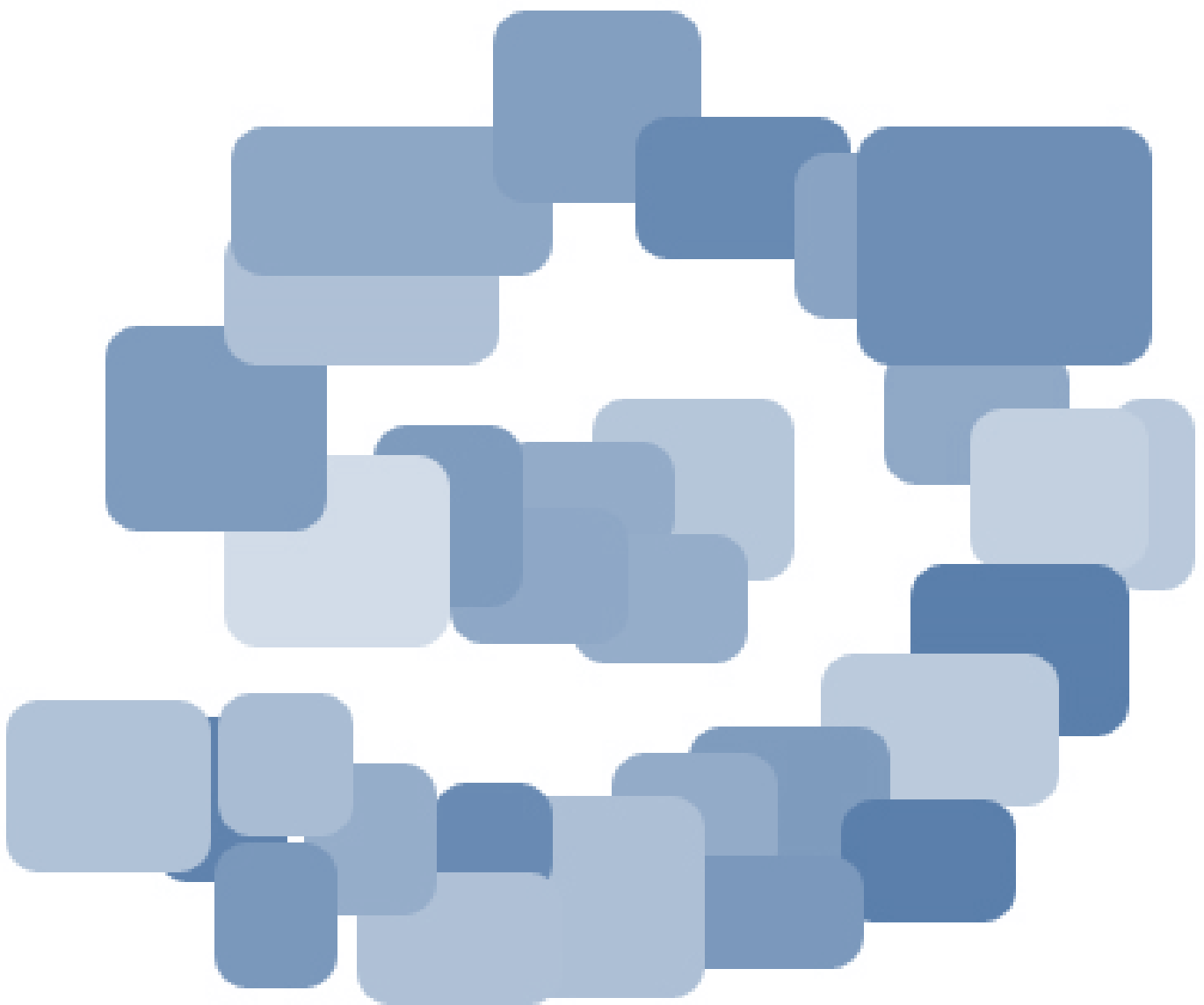
State Obligations:

- End discrimination immediately
- Engage in no act or practice of racial discrimination
- Review national and local government policies and to amend or repeal laws and regulations which create or perpetuate racial discrimination
- ...

6

Stream 7

Educational Evaluation in HRE



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About Stream 7

1 Day

To "evaluate" means to determine the value or worth of something. In the case of educational evaluation, it can include appraising many things such as, the outcome of a training program, the training program itself, the instructional materials used during the program delivery or the overall goals that the training intended to achieve.

Continuous improvement is the essence of evaluation. Evaluation will help us continuously refine and improve our programs. Continuous improvement depends largely on feedback or information we solicit which helps us to see where we are and what direction we should take. The main purpose of evaluation is to enable us, as educators, to make better decisions in our efforts to constantly improve the quality and impact of our programs.

HRE evaluation, when well planned and implemented, will also help us to look for and capture evidence of change at the level of the individual, organization, immediate community, and society. It will also enable us to demonstrate how our HRE work is contributing to social change in line with human rights.

Time spent conducting evaluation should be seen as a way to improve the results of our future work. Reflecting on successes as well as problems that occurred is useful in pinpointing the strengths and weaknesses of a program, making judgments regarding the reasons for the successes and failures much easier. Evaluation enables us to measure effectiveness, provide explanations, draw conclusions, develop recommendations and make appropriate changes to our human rights training sessions and move closer to our goals. Evaluation can also help us ensure the appropriateness of our strategies and methodology, validate the work we do as well as help us plan future HRE and human rights work.

The aim of this Stream is to examine evaluation as a tool to make our training more effective and useful.

7

Objectives

By the end of Stream 7, participants should be able to:

- Define educational evaluation in the context of human rights education
- Explain the "Cycle of Continuous Improvement" evaluation model
- Identify different types of results/outcomes of human rights education activities (i.e., immediate, intermediate, ultimate outcomes)
- Identify appropriate techniques and data sources to evaluate their human rights education activities

Unit 1 Types of Educational Evaluation

Activity 1 Defining Educational Evaluation

 **40 min**

This activity is divided into three parts.

In **Part A**, you will individually reflect on your understanding of educational evaluation and its purposes.

In **Part B**, you will share your ideas with the other members of the group.

In **Part C**, you will work with a partner to identify different occasions throughout the EAHRP where you have experienced evaluation processes.

10 min Part A Work Individually

What do you think about when you hear the term educational evaluation?
Write the first things that come to mind.

Concepts:

When I hear the term “educational evaluation” I think about...

Why do we evaluate?

7

20 min Part B Large Group Work

Share some of your answers with the larger group.

10 min Part C Work with a Partner

Stream 7 is dedicated to evaluation of HRE, however, you have already had numerous opportunities to experience evaluation processes throughout the EAHRP.

Take a few minutes to reflect on the different occasions in the program where you have already experienced evaluation. Note each example on a separate cue card or piece of paper. You will use these examples in Activity 2.

End of Activity ■

Activity 2 The Cycle of Continuous Improvement

 **50 min**

This activity is divided into three parts.

In **Part A**, the facilitator will present the different types of evaluation in the “cycle of continuous improvement.”

In **Part B**, the facilitator will present a basic process of evaluation.

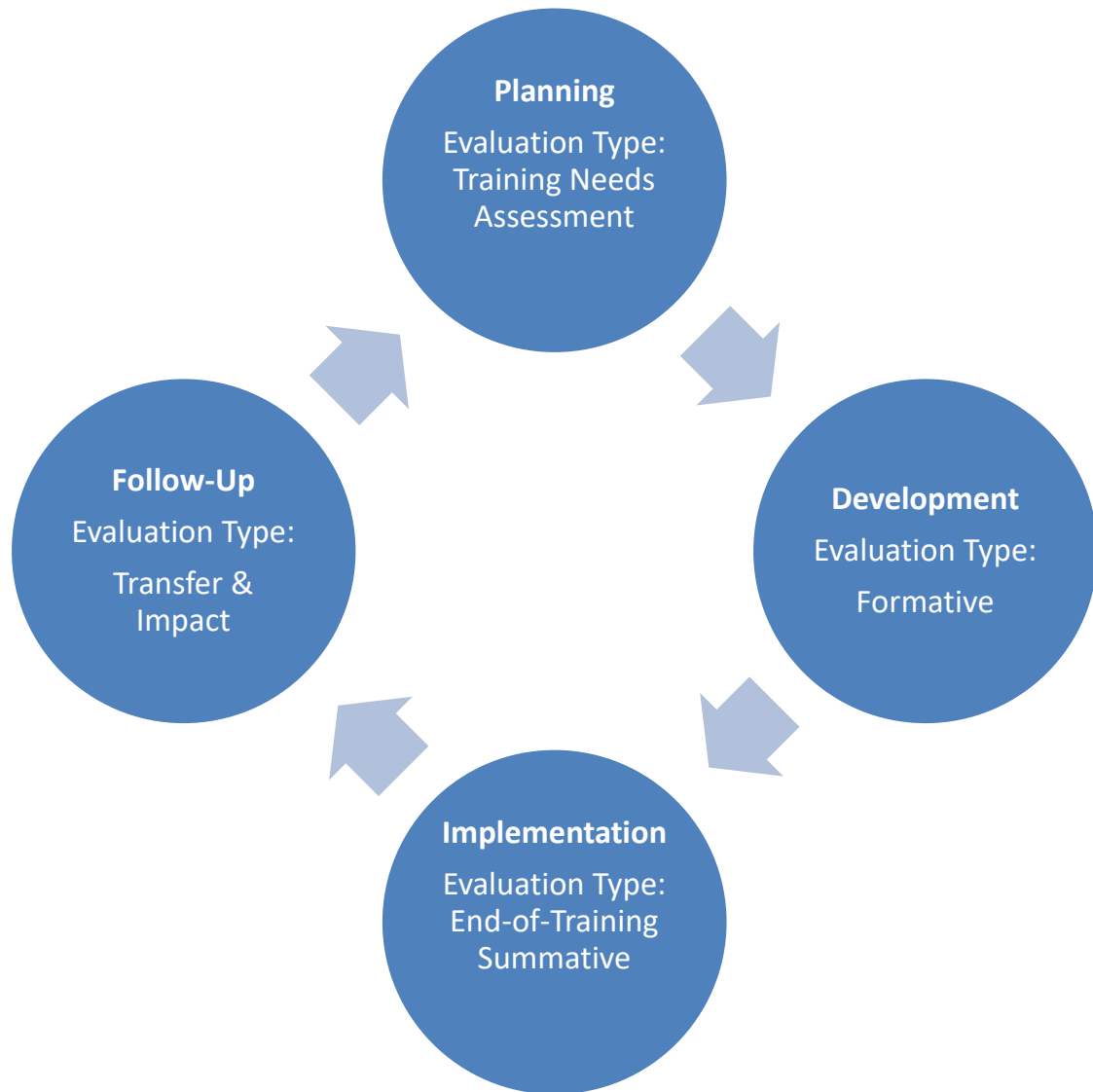
In **Part C**, you will discuss gender in evaluation.

15 min

Part A Presentation

The facilitator will provide a general overview of the different types of evaluation in the “cycle of continuous improvement”. Refer to the diagram and the examples in the table on the following pages.

The Cycle of Continuous Improvement



Types of Evaluation	
Type	Examples from the EAHRP
Training Needs Assessment This type of evaluation is conducted before developing a training program to ensure that the program meets the needs of participants.	- Consulting with partner organizations, alumni of the EAHRP, Equitas Board members - Research of human rights issues - The verification of participants' needs and offers prior to the training
Formative Evaluation As the program is taking shape, formative evaluation is carried out to make sure the program is on the right track. This evaluation informs decisions about the ways to design the program.	- Collecting feedback from partner organizations, subject matter experts, resource persons, Equitas Programs Committee, participants, facilitators, Equitas staff members - End-of-day debriefs, and end-of-Stream evaluations
End-of-Training Summative Evaluation After a program has been completed, summative evaluations are carried out to see if the objectives were met and if the program was effective and if it should be used again. Note: The distinction between formative and summative evaluation is largely arbitrary. In practice, all evaluation is formative because it generally leads to changes to a program.	- Collecting feedback from participants, facilitators, Equitas staff members - EAHRP general evaluation questionnaire
Transfer and Impact Evaluations These evaluations are conducted at a later stage and can help determine if transfer has occurred and whether or not, in the longer term, the program had an impact on the learners' work, on their organizations or groups, and on the broader community/society. Note: These are the most challenging types of evaluation, particularly in education.	- Collecting feedback from alumni (e.g., 6-month and 24-month questionnaires) - Following up on work carried out by alumni (Individual Plans, etc.) - Regional meetings

5 min**Part B Large Group Work**

The facilitator will review the five stages of an evaluation process:

1. Define the purpose of the evaluation.
2. Determine and ask the right questions.
3. Get answers from the right sources.
4. Analyze and reflect on the data collected and draw appropriate conclusions.
5. Act on what you have learned from the evaluation.

30 min**Part C Work in a Group**

The facilitator will begin by presenting some key ideas on Gender in Evaluation. See box below.

You will then work in small groups to identify examples of how to integrate a gender perspective into the different phases of the evaluation cycle. Share your examples with the larger group.

End of Activity ■**More about...****Gender in Evaluation**

Experiences of women and girls very often differ from those of men and boys; this includes the types of human rights abuses which they suffer and the ways in which they can enjoy their rights. Certainly regarding general access to information, resources, power and decision-making opportunities, women and girls are often unfairly discriminated against by virtue of their gender.

In human rights education, the application of a gender perspective to educational evaluation means assessing the differing implications for women, girls, men and boys, and when relevant to the context, gender-diverse people, at each step of the evaluation process. Ensuring gender equality does not mean that inputs or treatments need to be identical; rather equality is about ensuring that outcomes are identical.

In evaluation, questions and reflections that are gender-focused need to be included in order to help us integrate a gender perspective into our HRE work and to ensure that the results we seek to achieve benefit men, women, and when relevant to the context, gender-diverse people. Concretely, a gender perspective should inform everything from the questions that are developed for a needs assessment to the decision about the members of a focus group to the indicators that are developed for an impact assessment.

The following are questions to keep in mind in order to ensure a gender perspective when conducting different types of evaluation in our HRE work:

**7**

►►► **More about...Gender in Evaluation**

Planning (Training Needs Assessment)

- How is the issue or problem experienced by women/girls, men/boys and gender-diverse people? What are the similarities and differences?
- What are the specific needs of the women/girls, men/boys and gender-diverse people?
- Do women/girls, men/boys and gender-diverse people have equal access to available resources and equal opportunities to human rights education or training?

Development (Formative Evaluation)

- Does the training take into account the practical needs and strategic interests of women/girls and of gender-diverse people? What opportunities are available to support both their practical needs and strategic interests?
- What will be the different impact of the initiative on women/girls, men/boys and gender-diverse people? Will the consequences be different?
- Are the activities and energizers appropriate for both women/girls, men/boys and gender-diverse people?

Implementation (End-of-Training Summative Evaluation)

- Was the participation of women/girls, men/boys and gender-diverse people during the activity the same?
- How does the evaluation data differ across women/girls, men/boys and gender-diverse people?

Follow-up (Transfer and Impact Evaluations)

- What kind of changes have you witnessed in the condition of women/girls, men/boys and gender-diverse people?
- Were there unexpected results for women/girls and/or men/boys and/or gender-diverse people?
- Was there a change in the relative position of women/girls and/or men/boys and/or gender-diverse people?

Unit 2 Measuring Results in Human Rights Education

Activity 1 Defining Results in HRE

 **1 hr 15 min**

Evaluation of human rights education, when well-planned and implemented, will help us to look for and capture evidence of change at the level of the individual, the organization/group, and the broader community/society. It will also enable us to demonstrate how our HRE work is contributing to social change in line with human rights.

This activity is divided into three parts.

In **Part A**, you will review the types of changes linked to HRE activities.

In **Part B**, the facilitator will give a brief presentation on results of HRE activities.

In **Part C**, you will develop results for your Individual Plan.

15 min

Part A Large Group Discussion

The facilitator will lead a discussion on achieving results in human rights education activities. He/she will ask you to:

- Reflect on the definition of human rights education and its role in achieving social change. Refer to the suggested definition in the box Defining Results in Human Rights Education on page 7-16.
- Review the types of changes identified in Stream 3 and add any new ideas you may have.
- Share your thoughts on how the types of changes/results can be measured.

15 min

Part B Presentation

The facilitator will make a brief presentation on the results of HRE.

7

Defining Results in Human Rights Education

Aims of HRE

Human Rights Education (HRE) is all learning that builds knowledge, skills as well as attitudes and behaviours of human rights. It is a process of empowerment that begins with the individual and branches out to encompass the community at large. HRE aims towards developing an understanding of everyone's common responsibility to make human rights a reality in each community and in the society at large. It aims to develop the capacity of government officials and institutions to meet their obligation to respect, protect and fulfil the human rights of those under their jurisdiction. It also aims to enable the empowerment of individuals, i.e., women and men, girls and boys, or any person whose appearance or behaviour does not adhere to socially constructed female and male gender norms, and their communities, to critically analyze their human rights problems and seek out solutions that are consistent with human rights values and standards. Through HRE, therefore, government institutions and individuals are able to become actors of social change aimed towards the effective realization of human rights. The social change envisioned involves among other things, changes in social structures, attitudes, beliefs, views and values, freedoms and rights, the quality of education, and effective governance.

Level	Types of Changes or Results Linked to HRE Activities
Individual <i>Changes in the learner</i>	Changes in: • Awareness • Willingness or motivation • Knowledge • Skills • Attitudes, behaviour
Organization / Group <i>Changes expected when learners transfer their learning experience to the organizations or groups they work with</i>	Changes in: • Level of participation in decision-making process • Power relations (interest and influence) • Practices more closely aligned with human rights • Access to resources and services • Access to information • Respect for and fulfillment of specific rights: education, health, housing, etc.
Broader Community / Society <i>Changes expected at community level/ broader society due to the continued efforts of organizations and groups</i>	Changes in: • Laws, policies, legislation which reflect principles of human rights • Government services • Reported number of human rights violations • Citizen and civil society participation and collaboration with government • Socio-economic progress • Cultural norms and practices that impact positively on human rights (for example, changing gender roles)



More about...

HRE Results -- *Splash and Ripple*

A useful image for envisioning the change that can occur over time as a result of human rights education activities is the Splash and Ripple image.

The image involves a person standing over a pond holding a rock. The person deliberately drops the rock into the pond creating a splash and then ripples. Applying this analogy to a human rights training session:



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

Person: the organizers of the human rights training session

Rock: the human rights training session

Splash: the immediate effects of the human rights training session on the learners (reactions and learning in the short term)

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

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

Source: Adapted from PLAN:NET. (2003) *Splash and Ripple: Planning and Managing for Results*. Alberta, Canada: PLAN: NET Limited.

Retrieved from:

http://www.unssc.org/web1/programmes/rcs/cca_undaf_training_material/teamrcs/file.asp?ID=339

Results: Key Definitions

The Logic Model

The Logic Model (also known as a ‘Results Chain’, Log Frame or Logical Framework) summarizes a project or initiative and its context in a logical manner so that the connections or logical relationship between inputs, activities and expected results (generally described as immediate outcomes, intermediate outcomes and longer-term or ultimate outcome) can be visualized. The Logic Model helps tell the story of a program or project by describing the planned activities, the products of the activities, and the outcomes of the activities. It serves as a roadmap showing a logically linked chain of results connecting activities to final results and identifying the steps that would demonstrate progress towards the achievement of those results. It is a useful tool in helping us to articulate the changes that we envision connected to our human rights education activities.

This describes what you need and what you do to achieve the desired results of a project or initiative.			These are the actual CHANGES that take place, i.e., Results/Outcomes		
Inputs	Activities	Outputs	Immediate Outcomes (change in learners)	Intermediate Outcomes (changes in learners’ organizations/immediate environment)	Ultimate or longer-term outcome (sustained changes in the broader community/society)
Inputs are all the resources required for us to bring about the CHANGE we want to see. Examples of resources: money, people, materials and information.	Actions taken or work performed using the inputs to produce outputs. (e.g. planning, designing the training session)	Direct products or services from the activities (e.g. the actual training session delivered, the training materials produced)	Changes that are directly linked (attributable) to the outputs. They are usually short term and represent a change in capacity, including changes in knowledge, skills, ability, attitudes, awareness, motivation, and access among individuals or groups of people (beneficiaries) directly participating in your training session (e.g., changes in the learners that participated in a training session).	Changes that are expected to logically occur once one or more immediate outcomes have been achieved. These are usually medium term but can also be short term. They are changes in behaviour or practice or performance among the beneficiaries. These outcomes occur for the most part during, or by the end of a program. In HRE these changes generally relate to changes in access, social	The ultimate outcome is the highest-level change to which a project contributes through the achievement of one or more intermediate outcomes. An ultimate outcome is a sustained change in people’s lives and is expected to be achieved beyond the lifespan of a project. It is expected, however, that the project will have significantly contributed to this outcome alongside other



This describes what you need and what you do to achieve the desired results of a project or initiative.			These are the actual CHANGES that take place, i.e., Results/Outcomes		
Inputs	Activities	Outputs	Immediate Outcomes (change in learners)	Intermediate Outcomes (changes in learners' organizations/immediate environment)	Ultimate or longer-term outcome (sustained changes in the broader community/society)
				action, solidarity, networking, collaboration, practice, participation, mobilization, policy and decision making.	similar interventions that are taking place at the same time.

Examples of Results/Outcomes

Example	Immediate Outcomes	Intermediate Outcomes	Ultimate Outcome
	Short-term results that are the logical consequences of completed project activities.	Medium-term results that are the logical consequences of achieving a combination of immediate outcomes.	Longer-term result that is the logical consequence of achieving the intermediate outcomes.
Advancing Equality through Human Rights Education (AEHRE) project:	Increased capacity of women's and human rights organizations to carry out human rights education to advance gender equality	Enhanced collaboration among women's and human rights organizations to advance human rights in their countries	Increased empowerment of women and girls for the advancement of gender equality in their communities
The EAHRP (which is delivered under the AEHRE project umbrella): Goal: To strengthen the capacity of a regional pool of human rights organizations and institutions to use a Human Rights-Based Approach (HRBA) to advance gender equality and human rights through HRE with the purpose of building a global culture of human rights.	- Enhanced skills of EAHRP participants to incorporate HRBA and a gender perspective in their HRE work - Greater capacity of EAHRP participants to transfer their learning to their organizations after the EAHRP (e.g., Individual Plan)	- Increased capacity of EAHRP participants to carry out HRE initiatives that incorporate HRBA and a gender perspective - Increased collaboration of EAHRP alumni with other organizations in their HRE work to advance human rights and gender equality.	- Greater respect by States of their human rights obligations leading to greater enjoyment of human rights by rights holders - Community members, in special women and girls, are empowered to advance gender equality in their communities.

45 min**Part C Work in a Group**

You will now define some results and set a goal for your Individual Plan. Remember, your results statements describe what the change you are aiming for looks like.

Begin by writing 1 or 2 immediate outcomes and 1 intermediate outcome, for your Individual Plan. Share information and ideas with other members of your group.

Then write a goal for your Individual Plan.

Result/Outcome Statements
Immediate <i>Change in capacity and ability (knowledge, skills, attitudes, awareness, motivation, and access)</i>
Intermediate <i>Change in behaviour, practice, or performance (related to: social action, solidarity, networking, collaboration, participation, mobilization, policy, and decision making)</i>
Goal

End of Activity ■

7



More about...

Defining Results to Setting a Goal for HRE

Defining desired results starts with developing a clear vision of what we want to achieve. It involves imagining a time after a successful training session has taken place and articulating what you see at this future time. What is the changed situation?

One simple way to articulate desired results is to complete the following sentence: *As a result of this training session, we see...*

Our desired results should indicate:

- **What** will change?
- **Who** will experience change?
- **Where** the change is expected to happen (the location)?
- **Direction** of the expected change

For example: *As a result of this training we see...*

Women (*who*) in community Y (*where*) more engaged in (*direction*) decision making on issues that affect them (*what*).

Defining desired results enables us to set a clear goal from the beginning. There is a connection between the starting point and the end point, an alignment of vision that greatly increases the likelihood that desired results will eventually be achieved.

Some examples of results and goals are provided below:

1. Workshop for Police Officers on Gender Sensitization

- **As a result of** this training session, we see...Police officers in community X better integrating gender-sensitive policies and practices into their work.
- **The goal of** the training session is to increase the capacity of police officers to integrate gender-sensitive practices into their work.

2. Training of Trainers

- **As a result of** this training session, we see...Human rights educators in the non-formal sector developing and designing more effective training sessions using a participatory approach.
- **The goal of** the training session is to increase the capacity of human rights educators to develop and design effective training sessions.

Activity 2 Indicators, Data Sources and Methods/Techniques

 **1 hr 50 min**

This activity is divided into three parts.

In **Part A**, you will brainstorm some examples of quantitative and qualitative indicators for use in measuring results.

In **Part B**, you will work individually to develop indicators and determine data sources and methods/techniques for evaluating your Individual Plan.

In **Part C**, you will share your work with the larger group.

35 min

Part A Large Group Work

1. The facilitator will describe what indicators are and lead a brainstorming session on the different types of indicators.

“What is an indicator?”

An indicator is “evidence” that helps you to measure progress towards achieving results. An indicator is a means of measuring actual results against planned or expected results in terms of quality, quantity, and timeliness. Indicators should be directly related to the result they are measuring.

Two types of indicators are:

Quantitative measures	Qualitative measures
Number of...	Presence of...
Frequency of...	Quality of...
Percentage of...	Extent of...
Ratio of...	Level of...

2. The facilitator will lead a discussion on the different types of data sources and methods/techniques used to evaluate the EAHRP. Questions to consider:
 - What are the advantages and disadvantages of the various data sources and techniques for identifying different types of information?
 - How are data sources and techniques linked to results and indicators?



More about...

Indicators and Evaluation Techniques

Refer to the following sources for more information on indicators:

- “Indicators: Key Definitions” on page 7-25
- “Gender-sensitive Indicators” on page 7-26
- “Areas that Indicators Can Measure by Target Sector” on page 7-34 of the **Materials** section.

Indicators: Key Definitions

Baseline data

The set of conditions existing at the outset of a program/project. Results will be measured or assessed against such baseline data. Another similar term used is 'benchmark': a point of reference from which measurements may be made.

Indicators

Indicators provide valid, useful, practical, and comparable measure of progress. They help us frame the evidence or proof required to demonstrate progress towards the results we set out to achieve in our human rights education projects or events. Indicators can be qualitative or quantitative.

Quantitative indicators

Indicators that are measures of quantities or amounts and are generally expressed as a number, percentage, index or ratio (e.g., the number of men and women in decision-making positions, percentage of boys and girls attending primary school or the level of income per year by sex as compared to a baseline level).

Qualitative indicators

Indicators that reflect people's judgments, opinions, perceptions, feelings, and attitudes towards a given situation or subject (e.g., changes in satisfaction; awareness; attitudes; quality; the perception of usefulness; the application of information or knowledge; the degree of openness; the quality of participation)

Indicators for a result/outcome are developed below. Note the mix of quantitative and qualitative indicators.

Result/Outcome:

Increased ability of program participants to design and deliver training sessions using a participatory approach



Indicators:

- % of alumni (f/m/x) who have integrated a participatory approach into their HRE work

Result/Outcome:

Increased integration of gender equality strategies into the organizations of program participants



Indicators:

- % of staff who feel able to integrate a gender perspective into their work

Gender-Sensitive Indicators

Gender-sensitive indicators have the special function of pointing out gender-related changes in society over time. Their usefulness lies in their ability to point to changes in the status and roles of women and men, and gender-diverse people over time, and therefore to measure whether gender equity is being achieved. Because use of indicators and other relevant evaluation techniques will lead to a better understanding of how results can be achieved, using gender-sensitive indicators will also feed into more effective future planning and program delivery.

A gender-sensitive indicator provides "direct evidence of the status of women, relative to some agreed normative standard or explicit reference group" (Johnston 1985). In other words, a statistic becomes an indicator when it has a reference point against which value judgments can be made. For example: "60% of women in community X are literate, as compared to 82% of men, and compared to 30% and 52% respectively five years ago." A gender indicator can be defined as using quantitative and qualitative measures to capture gender-related changes in society over time.

Gender-sensitive indicators enable us to:

- Measure the gender gaps and inequalities we are seeking to redress through our initiatives;
- Determine the differences in the roles and responsibilities of different members of society as well as their access to resources;
- Discern the power structures that underlie the relationships among different members of society; and
- Demonstrate the impact of changes in power relations between women and men and boys and girls.

Examples of gender-sensitive indicators

Quantitative	Qualitative
Ratio of women to men in decision-making positions in the government	# of women who expressed they receive equal treatment in decision-making spaces
# of people (f/m/x) who suffer from gender-related violence	Perceived confidence (on a four-point scale) of LGBTI persons in accessing gender-sensitive health services

Sources:

Evaluating the Impact of Human Rights Training: Guidance on Developing Indicators. Retrieved from: <https://www.ohchr.org/Documents/Publications/EvaluatingHRTraining.pdf>

United Nations, Educational, Scientific and Cultural Organization. *Gender Sensitive Quantitative and Qualitative Indicators*. (2003); and Oxfam. *Quick Guide to Gender-Sensitive Indicators*. (2014).

Results-Based Management Tip Sheet 4.1 Gender Equality (2017) Global Affairs Canada. Retrieved from: https://www.international.gc.ca/world-monde/assets/pdfs/funding-financement/tip_sheet_4_1-fiche_conseil_4_1-eng.pdf

Results-Based Management for International Assistance Programming at Global Affairs Canada: A How-to Guide (2016) Global Affairs Canada. Retrieved from: https://www.international.gc.ca/world-monde/assets/pdfs/funding-financement/results_based_management-gestion_axee_resultats-guide-en.pdf

EAHRP - Examples of Indicators				
Types of Results / Outcomes	Result/Outcome Statements	Indicators	Data Sources	Methods/Techniques for Measuring Results/ Outcomes
Immediate Outcomes	- Enhanced skills of EAHRP participants to incorporate HRBA and a gender perspective in their HRE work - Greater capacity of EAHRP participants to transfer their learning to their organizations after the EAHRP (e.g., Individual Plan)	- Level of perceived capacity (on 4-point scale) of participants (f/m/x) to incorporate HRBA and a gender perspective in their HRE work. % of Individual Plans that meet quality criteria.	Participants	- Pre-training assignments - General evaluation questionnaire - Individual Plans
Intermediate Outcomes	- Increased capacity of EAHRP participants to carry out HRE initiatives that incorporate HRBA and a gender perspective - Increased collaboration of EAHRP alumni with other organizations in their HRE work to advance human rights and gender equality.	% of alumni (f/m/x) who have incorporated HRBA and a gender perspective in their HRE work % of alumni (f/m/x) who have implemented their Individual Plans % of EAHRP alumni (f/m/x) who are collaborating with other organizations in their HRE work to advance human rights and gender equality.	- Alumni - Alumni organizations (sample)	6-month and 24-month follow-up questionnaires

EAHRP - Examples of Indicators				
Types of Results / Outcomes	Result/Outcome Statements	Indicators	Data Sources	Methods/Techniques for Measuring Results/ Outcomes
		Degree of collaboration (on 4-point scale) of EAHRP alumni with other organizations in their HRE work to advance human rights and gender equality.		

45 min**Part B Work Individually**

1. Use the table below to develop indicators (quantitative and/or qualitative) for the immediate outcomes and intermediate outcome you worked on earlier on page 7-21. Write only 1 or 2 indicators for each outcome.
2. Also, in the 'Data Sources' and 'Methods/Techniques for Measuring Results' columns, add ways in which you will collect information to verify your results. This could be using questionnaires, focus groups, research techniques, interviews, observation. Refer to the "Evaluation Techniques" on page 7-32 of the **Materials** section for more information.

7

Result/Outcome Statements	Indicators	Data Sources	Methods/Techniques
Immediate			
Intermediate			

30 min**Part C Work in a Group**

Working in your Individual Plan groups, explain one or two indicators that you developed, as well as the data sources and methods/techniques that you would use to measure your results.

End of Activity ■

End of Stream Evaluation/Debriefing

 **30 min**

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

- How can including evaluation in the different phases of a human rights education project (planning, development, implementation, and follow-up) increase the project's effectiveness and usefulness?
- Reflecting on your learning from this Stream, what might be the value of including a gender perspective in educational evaluation?
- What's your reflection in relation to the different data sources and evaluation methods/techniques discussed in this Stream? How can they be applied to your own human rights education needs?
- What issues discussed in this Stream do you feel are the most relevant for the work of your organization? How would you share your learning from this Stream with your colleagues?
- Are there issues discussed in this Stream that you feel are most relevant for the work of your organization?
- Which techniques and methodologies did you find useful in expounding human rights education concepts in this Stream? How do these concepts apply in the context of your work?

Materials

- Evaluation Techniques
page 7-32
- Areas that Indicators Can Measure
by Target Sector
page 7-34
- Sample Evaluation Techniques used
in Human Rights Education and
Training Sample Evaluation
Techniques used in Human Rights
Education and Training

Evaluation Techniques

Unit 2 Activity 2

Evaluation Techniques

1. Questionnaire: a series of written questions to gather information

Advantages

- Ability to contact a large number of people
- Can be anonymous
- Yields a large amount of information at a relatively low cost
- Does not require trained interviewers
- ...

Disadvantages

- Requires very clear questions and very clear instructions
- Return rate tends to be low, unless there is a real incentive for participants to complete questionnaire
- ...

2. Interview/conversation: informal talk or planned series of questions with selected individuals

Advantages

- Interviewer gets clarification of unclear answers or statements
- He/she can note non-verbal behaviour associated with various responses
- ...

Disadvantages

- Requires certain skills of the interviewer
- Interviewer may end up with biased information
- Time-consuming
- Expensive
- ...

Focus Group: discussion session with a group of selected individuals around a topic

Advantages

- Helps ensure acceptance from key individuals
- Provides different perspectives at the same time
- Interactions among the individuals and non-verbal behaviour can be observed
- ...

Disadvantages

- Difficult to coordinate the schedules of key individuals
- Sometimes difficult to obtain a common vision from the different perspectives
- ...

Evaluation Techniques

Existing Records: reliable documents available for public consultation

Advantages

- Information already exists
- Can provide valuable information on demographics and/or indications of change, e.g., health records
- ...

Disadvantages

- Records may not be available
- Information may not answer the evaluation questions directly
- ...

Observation: observer records information without interfering

Advantages

- Possible to observe in natural, everyday setting
- Participant responses are not influenced by pre-determined questions
- ...

Disadvantages

- Difficult to record all information
- Sometimes difficult to draw conclusions
- Presence of observer can intimidate
- ...

Reflection: regular practice of noting events, behaviours and reflecting critically

Advantages

- Record of best practices and mistakes that can be looked back upon
- Provides a means for improving skills through critical thinking
- Requires only yourself
- ...

Disadvantages

- Sometimes difficult to criticize oneself
- Necessitates diligence, regularity
- ...

Areas that Indicators Can Measure by Target Sectors

Unit 2 Activity 2

These are some ideas for the areas that indicators can measure for different target sectors in human rights education. They will need to be formulated depending on the focus of the project:

Training of law enforcement officials

- Institutionalization of HRE in professional training
- Human rights training requirement for professional certification or advancement
- Change of laws and policies in relevant areas
- Requests for further trainings
- Increased use of human rights language in professional work
- Appearance of human rights articles in professional publications and journals
- Networking among professionals trained in human rights
- Decline of violations by professionals, including decline of complaints against officials

Training of NGOs

- Qualitative improvement in the NGO work
- Requests for advanced trainings
- Relation with participants and their organization(s) are regularly maintained (e.g. database, listserv)
- Database of training materials is established and maintained
- Participants become effective trainers
- Participants are successful in fund-raising
- Participants are actively engaged in the training sessions
- Dissemination, adaptation and development of materials
- Creation of networks with other NGOs at all levels
- Impact of the campaigns on media
- Relief of violated persons

- Fulfillment of the obligations of States to implement human rights

Public awareness campaigns

- The campaign has an identified time frame that is selected for maximum impact
- Long-term campaigns have clearly defined short-term projects within the span of the campaign
- Campaign materials are relevant and effective and resources are not wasted in developing materials that are not fully utilized
- The campaign has an element of surprise and has the potential to create a new “language” for the general public or target group
- The campaign clearly states the outcome that is desired and the action that the target group is asked to take
- The strategy anticipates and has the flexibility to deal with adverse effects

Training of trainers

- Participants make a plan of action and implement it effectively following the training
- Use of former trainees in future trainings
- Training impacts the organization of the trainee
- Requests for additional and more specialized trainings

Training on women’s human rights

- HRE for women can result in advocacy, which brings change in laws, policies and institutions
- Successful advocacy with government and policy makers in one country can affect other countries positively
- Increased partnership between women’s NGOs and governments to improve women’s human rights
- Cooperation between HRE NGOs, governmental institutions and the influent institutions (media, education...)

Use of modern information and communication technologies (ICTs)

- A large amount of quantitative data is available like web site statistics, data on use of documents, subscriber rates to listservs, etc.
- There is a large number of applications for existing distance learning courses via Internet
- Virtual working communities of activists, educators and other professional groups are spreading rapidly
- The use of databases is on the rise and many organizations now have organizational web sites

Source: Arab Institute for Human Rights, Documentation, Information and Training Centre for Human Rights of Morocco and the support of the Office of the UN High Commissioner for Human Rights. Good Practices in Human Rights Education and Training: Guidelines, Indicators and Evaluation Workshop on HRE Issues in Human Rights NGOs (Marrakech, June 2002). The complete document is found in the Resource Manual.



Sample Evaluation Techniques used in Human Rights Education and Training

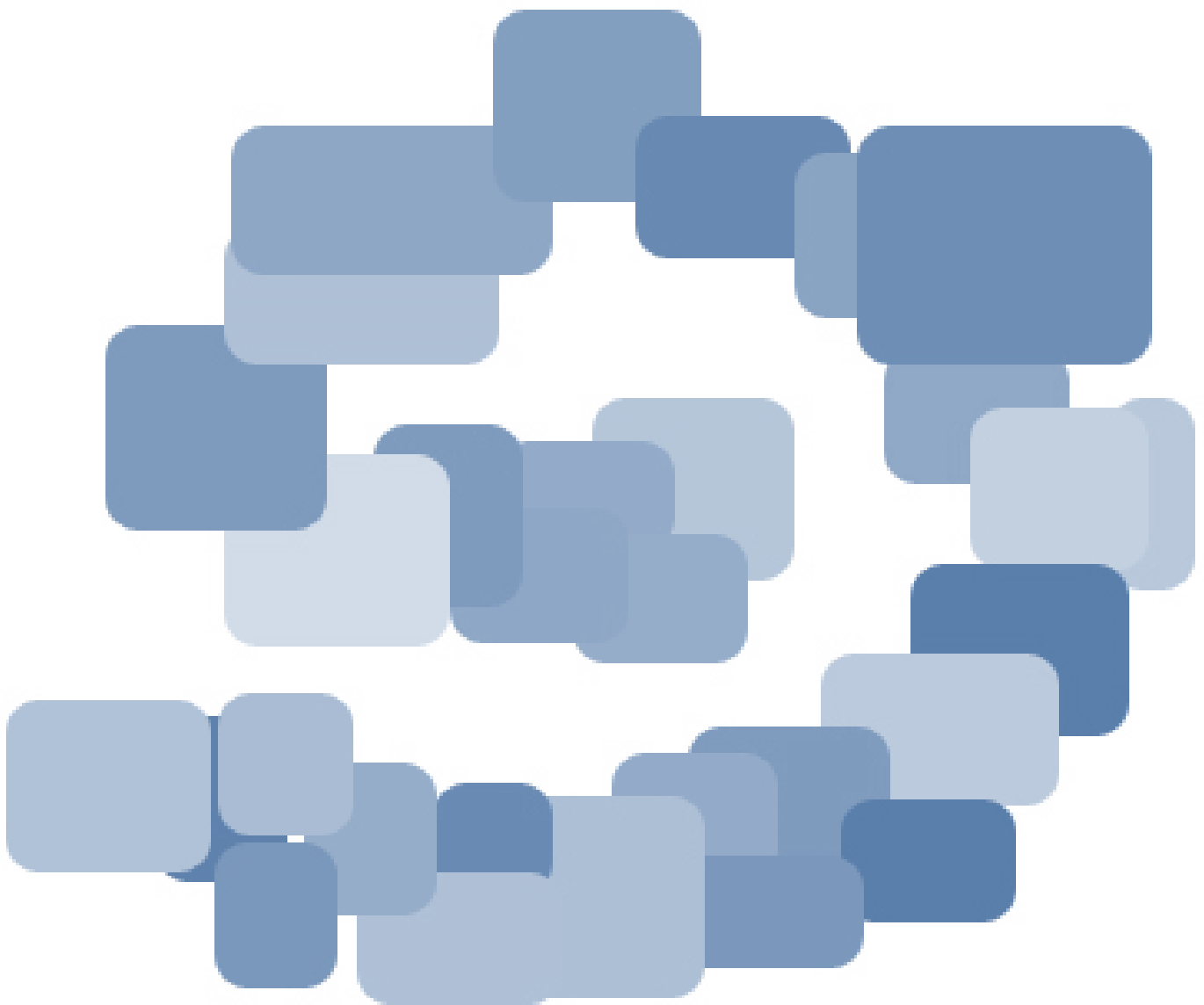
Unit 2 Activity 2

Evaluation Techniques/Process	Types of Data that Can be Collected
Daily Evaluation Questionnaires Containing both open-ended and closed questions	• Learner satisfaction to content and educational approach (reaction level) • Learner self-assessment data on learning and perceptions of learning
End of Session Evaluation Questionnaire Containing both open-ended and closed questions	• Learner feedback on all aspects of the training session including their learning and factors that affect learning • Learner self-assessment data on learning and perceptions of learning • Formative evaluation data for revising the training before it is given again
Daily Debriefing Sessions with Facilitators/Trainers Oral and written observations	• Facilitator perceptions on learning and factors affecting learning • Real-time formative evaluation data and suggestions on how to improve training
Informal Discussions and Interviews with Learners Some key pre-determined questions	• Learner reactions • Learner self-assessment data on learning • Real-time formative evaluation and suggestions on how to improve training
Informal Discussions and Interviews with Resource Persons who Give Presentations During the Training Some key pre-determined questions	• Perceptions of learners' reactions to their presentation • Perceptions of the level of experience of the learners • Real-time formative evaluation and suggestions on how to improve participation of resource persons in the training session

Evaluation Techniques/Process	Types of Data that Can be Collected
Products Generated by Learners During Training Evaluation grid	Tangible/concrete evidence of learning (e.g., action plans, charts, reports, outlines, diagrams)
Formal Interviews with Randomly Selected Learners after the Training Interview protocol containing open-ended and closed questions	More in-depth information on specific topics of interest

Stream 8

Actions for Social Change



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About Stream 8

1 Day

As we have seen throughout the Program especially in the systems approach, human rights education is one of a number of potential actions to address the current human rights situation in a particular country or community that can lead to desired socio-political change.

This final Stream of the Program focuses on enhancing your skills in various actions for social change including monitoring, advocacy and mobilization through HRE.

The aim of monitoring activities is to improve the human rights situation by systematically tracking activities and actions of institutions, organizations or government bodies to check whether they are in compliance with local and international standards of human rights.

The skills involved in monitoring include not only the gathering of data itself, but also the ability to use the knowledge to improve respect for human rights through education. Actions towards this aim include education through consciousness-raising and advocacy. The awareness of human rights violations or potential violations at the individual and collective level is an essential component in the process of social, cultural and legal change or transformation.

The rapid distribution of web-based news, research, and visual representation is creating a sense of interconnectivity among individuals in different parts of the world as never experienced before. As media reaches wider audiences in more remote areas worldwide so too does information and knowledge about human rights. New technologies, such as the Internet and mobile phones, have also become a vehicle to raise awareness of human rights abuses enabling more immediate and wider coverage of specific human rights issues affecting people all over the world. This fast paced access to information has been instrumental in more readily moving people from indignation to action.

Using a range of tools and techniques you will have the opportunity to practise developing monitoring and advocacy initiatives to support recommendations from Universal Periodic Review reports.

Objectives

By the end of Stream 8, participants should be able to:

- Describe the key components of effective human rights monitoring and advocacy
- Explain the role of monitoring and advocacy in educating about human rights
- Explain what is involved in planning an effective advocacy initiative

Unit 1 Monitoring and Advocacy

The aim of this unit is to explore strategies for using monitoring and advocacy to educate about human rights.

Activity 1 What Does Human Rights Monitoring Involve?

 1 hr

The awareness of human rights violations or potential violations at the individual and collective level is an essential component in the process of social, cultural and legal change or transformation. Monitoring activities help to improve the human rights situation by systematically tracking activities and actions of institutions, organizations or government bodies to check whether they are in compliance with local and international standards of human rights.

The skills involved in monitoring include not only the gathering of data itself, but also the ability to use the knowledge to improve respect for human rights through education.

This activity is divided into two parts.

In **Part A**, you will work in a small group to discuss the human rights monitoring process.

In **Part B**, you will share your understanding with the larger group and reflect on the role of monitoring in human rights education.

35 min

Part A Work in a Group

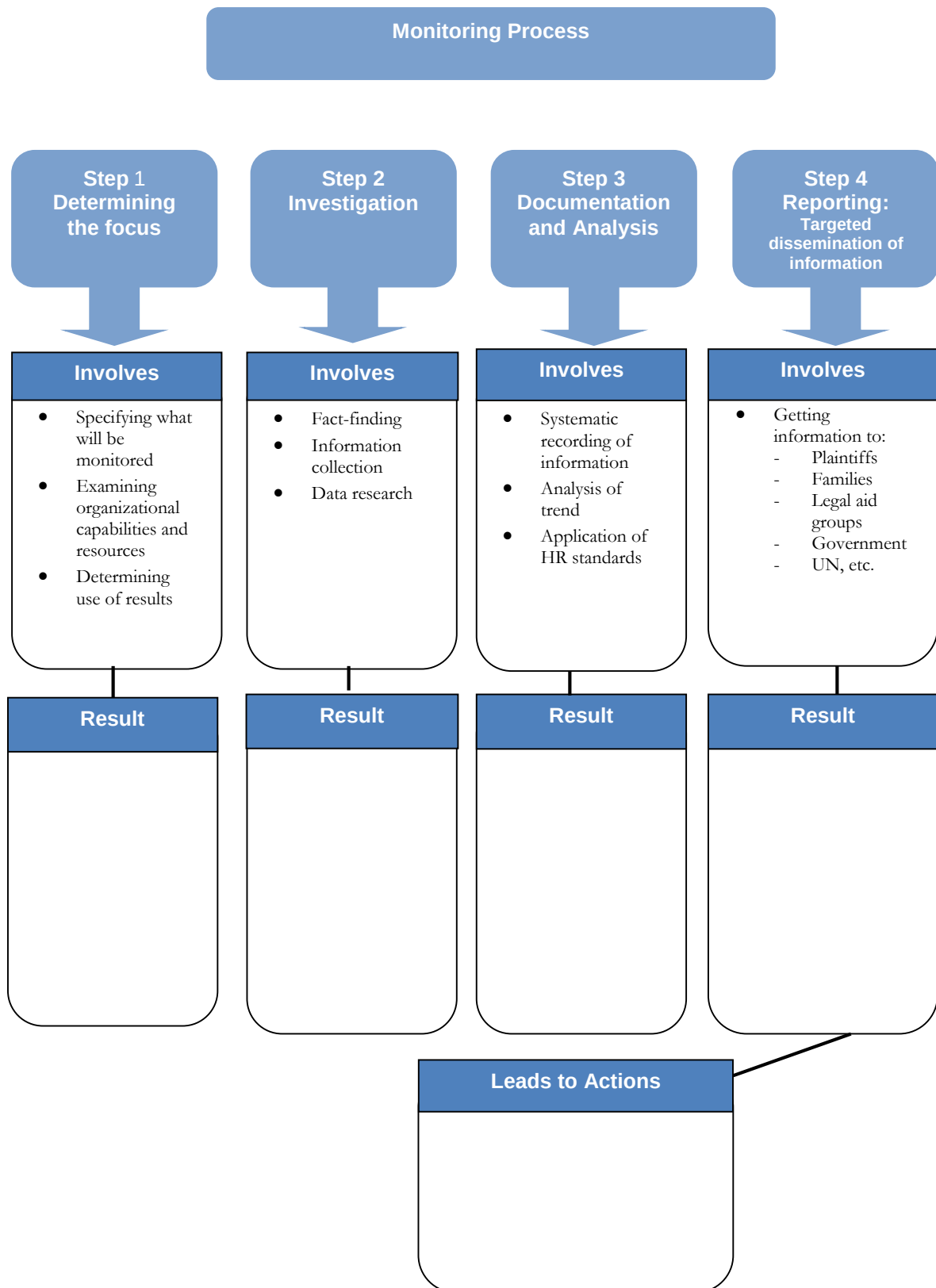
Human rights monitoring involves systematically tracking activities and actions by institutions, organizations and government bodies to ensure compliance with human rights standards.

In order to gain an overview of the monitoring process, together with the members of your group discuss the questions below.

8

Questions to consider:

- 1) What are the purposes of monitoring?
- 2) Which organizations conduct monitoring activities on national, regional, and international levels?
- 3) Monitoring consists of four main steps: determining the focus, investigation, documentation, and reporting or dissemination of information. The diagram on the following page illustrates the process. What activities are involved for each step and what are the results of these activities? What types of action should monitoring lead to?



25 min

Part B Large Group Discussion

Share your understanding of monitoring with the larger group.

Then discuss the question below:

- How can the process and results of monitoring activities serve to educate about human rights?

End of Activity ■

Activity 2 Human Rights Advocacy

 **1 hr 15 min**

This activity is divided into three parts.

In **Part A**, you will work individually to review the definition of human rights advocacy

In **Part B**, discuss your experiences with human rights advocacy in a small group.

In **Part C**, each group will share some points from their discussion with the larger group.

5 min

Part A Work Individually

Read “A Perspective on Advocacy” in the box below, keeping in mind the work of your organization.

A Perspective on Advocacy

Why is human rights advocacy necessary?

The actions and policies of powerful national and international institutions often undermine the work of NGOs and grassroots organizations focused on problems of poverty, sustainable development, democratic rights and women's equality. Top-down government and international donor practices often limit the ability of marginalized populations to participate in public-decision making. In recent years, however, globalization, economic liberalization, structural adjustment and related privatization policies have strengthened the role of the market and tended to weaken the operations of the State and its ability to provide basic services.

A greater need and opportunity for advocacy emerges from these current circumstances and problems. Moreover, advocacy by NGOs and grassroots groups is critical if the State and the elites that exacerbate economic and political disparities are to be held in check and if less powerful groups do not wish to be excluded from public decision making.

What is advocacy?

Advocacy can be defined as identifying and acting upon opportunities to influence and become involved in the policy decision-making process at national and international levels. Cohen et al. (2001) define social justice advocacy as “the pursuit of influencing outcomes – including public-policy and resource-allocation decisions within political, economic, and social systems and institutions – that directly affect people's lives. Advocacy consists of organized efforts and actions based on the reality of ‘what is.’” Citizen-initiated advocacy aims at highlighting critical issues that have been ignored and submerged, influencing public attitudes, and enacting and implementing laws and public policies. Advocacy consists of actions designed to draw a community's attention to an issue and to direct policy-makers to a solution.

Advocacy work begins once an investigation is completed and its findings released; indeed, the purpose of an investigation is to inform and support the broader advocacy strategy. Social, cultural, and legal change or transformation is the result of political actions brought about by the process of individual or collective conscientization (awakened consciousness). This leads to the change in power relationships between institutions and the people affected by their decisions, thereby changing the institutions themselves and making a clear improvement in people's lives. The policy process, that is, selecting one policy option from among several choices, is essentially a negotiation among various actors. Advocacy initiatives require political skills, namely mobilizing, organizing, communicating, and planning strategies.

Social media platforms can be excellent tools for advocacy work as they can elevate the visibility of an issue. They can also empower marginalized voices by bypassing traditional news outlets (specifically government-censored traditional media) and broadcast their message. Leadership can be distributed through decentralized networks of allies, making it significantly more difficult to silence or shut down. That is not to say that these platforms are perfect. Their terms of service are the subject of criticism regarding data privacy and the content their algorithms choose to promote are being proven to be far from objective (e.g., promoting extremist content due to the high traffic that sensationalist content generates). It is important to keep these challenges in mind as these platforms are used for advocacy.

The importance of collaboration

In an increasingly connected world, many NGOs across the globe have recognized the value of collaboration, building strong networks and coalitions to achieve their goals and amplify their voices. Collaborating with other organizations can entail a number of benefits, including: increased opportunities for networking and learning, increased efficiency through the sharing of resources, and an increased connection to the communities that organizations serve.

Organizations within coalitions and networks can work to support and learn from one another. One organization may be an expert in one field but lack expertise in another. Through continued collaboration, organizations can share knowledge and work to strengthen one another.

Organizations are stronger together. Through a coalition or network, an organization has greater access to stakeholders. Partnering with other organizations can provide new funding opportunities and the potential to begin new and exciting projects.

Ultimately, working with others can serve to amplify the voice of an organization and contribute to more effective advocacy work.

Collaboration: Collaboration is the act of working together to achieve a common goal.

Network: A group of individuals, groups or institutions that exchange information and/or services. The emphasis in networking is on exchange.

Coalition: An alliance of organizations for joint action. Like networks, coalitions can exchange information and services, but the emphasis is on action. Coalitions are basically networks that go one step further in providing for action.

Sources:

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

McPherson, E. (2017). 'Social Media and Human Rights Advocacy' in Tumber, H. and Waisbord, S. (eds.) *The Routledge Companion to Media and Human Rights*. London, UK: Routledge, pp. 279–88.

Nutcache Editorial Team. Benefits of Collaboration Between Organizations and Teams [Blog post]. Retrieved from: <https://www.nutcache.com/blog/benefits-of-collaboration-between-organizations-and-teams/>

Kessler, S. (2012). 'Amplifying Individual Impact: Social Media's Emerging Role in Activism' in Borer, T. A. (Ed.). *Media, Mobilization, and Human Rights: Mediating Suffering*. Zed Books.

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

45 min

Part B Work in a Group

In small groups, discuss your thoughts about what human rights advocacy means to you as well as your experiences with human rights advocacy. Refer to the questions below to guide your discussion and write down some of your main ideas on a flipchart.

- Do you agree with the perspective on advocacy above? What does advocacy mean to you? Why is it necessary?
- Has your organization carried out advocacy activities on a particular issue? Did your organization work alone on these activities or in collaboration with others?
- What are some advocacy activities that you are aware of in your region? In your country?
- What are some current issues in your region that could be effectively addressed through advocacy activities?

8

- Which NGOs in your region could work together on these activities?
Which other actors could be involved to move your agenda forward?
Which sectors in your society can be mobilized and organized to support human rights advocacy?
- How does advocacy contribute to human rights education?

25 min**Part C Large Group Discussion**

Share some of the main ideas that stem out of your group's discussion with the large group. Give examples from your discussions.

End of Activity ■

Activity 3 Practising Monitoring and Advocacy Skills – UPR Follow Up

🕒 2 hrs

This activity is divided into two parts.

In **Part A**, you will work in small groups to develop some monitoring and advocacy actions related to the implementation of Universal Periodic Review conclusions and recommendations on women's rights.

In **Part B**, each group will share the results of their discussions with the larger group.

1 hr**Part A Work in a Group**

Follow up to Universal Periodic Review (UPR) recommendations is arguably the most important phase of the entire UPR process as it is the one leading to the concrete realization of the goal of the UPR, i.e., the "improvement of the human rights situation on the ground".

Recommendations and any voluntary commitments and pledges made by the State under review contained in the UPR report can be used to guide monitoring and advocacy initiatives of civil society actors aimed at improving the enjoyment of human rights in their respective countries.

The facilitator will begin by reviewing the list of representative UPR recommendations on women's rights that have been drawn from different UPR working group reports for countries present at the International Human Rights Training Program (IH RTP). He/she will assign a one recommendation to each group. (See next page.)

8

Together with the members of your group identify some appropriate monitoring and advocacy initiatives civil society actors including your organizations can undertake to support implementation of the recommendation assigned to your group. Also, think about the possible entities other civil society organizations, (e.g., government bodies, inter-governmental agencies, and for profit corporations) that you could collaborate with to implement your initiatives. Ensure that you include a gender perspective in your initiatives. You can use the information provided in the box “Engaging with the UPR Mechanism” on page 8-20 to help you.

Record the results of your discussions in the appropriate columns of chart provided below.

UPR Follow Up: Monitoring and Advocacy Actions			
UPR recommendation on women's rights	Monitoring Action	Advocacy Action	Entities you could collaborate with in the implementation of your action
1. Sexual and gender-based violence (SGBV), including domestic violence Strengthen national legal and penal frameworks to criminalize and prosecute all forms of violence against women 2. Discrimination against women in laws and policies Ensure that national legislation is in line with the Convention on the Elimination of All Forms of Discrimination against Women and its optional protocol 3. Forced marriage Intensify efforts aimed at combatting and ending child, early and forced marriage by raising the minimum age for marriage for both boys and girls 4. Sexual exploitation, trafficking in women and girls and sex tourism Adopt measures to prevent and combat domestic servitude, commercial sexual exploitation and trafficking in persons, especially women and girls			

UPR Follow Up: Monitoring and Advocacy Actions (continued)			
UPR recommendation on women's rights	Monitoring Action	Advocacy Action	Entities you could collaborate with in the implementation of your action
5. Female genital mutilation Ensure that perpetrators of female genital mutilation, including medical practitioners, are prosecuted and adequately sentenced 6. Lack of access to sexual and reproductive health Ensure that there is equal and free access to high-quality health care for women and girls including maternal health, and sexual and reproductive services 7. Lack of access to education for women and girls Strengthen actions to ensure women and girls' equal access to and representation at all levels of education 8. Women and girls' lack of access to justice and impunity for perpetrators Strengthen women and girls' access to justice by combatting impunity, guaranteeing safety, emergency shelter and legal aid during legal proceedings			

UPR Follow Up: Monitoring and Advocacy Actions (continued)			
UPR recommendation on women's rights	Monitoring Action	Advocacy Action	Entities you could collaborate with in the implementation of your action
9. Little or no women's political representation and participation Continue to advance the role of women in economic and political life, including by increasing their representation in the parliament 10. Lack of access to employment opportunities Create more opportunities for women to access the paid formal labour market and adopt measure to close the gender wage gap			

Engaging with the UPR Mechanism

Civil society has an important role to play in relevant stages of the UPR—in preparing submissions for the reviews, in attending reviews, and by contributing to follow up to the implementation of UPR recommendations and conclusions.

Working on Follow up to UPR Review outcomes

Once adopted by the Working Group on the UPR, the report on each reviewed country is transmitted to the Human Rights Council. The Council normally considers and adopts these outcome documents at its next regular session.

The conclusions/recommendations contained in an outcome document which enjoy the support of the reviewed State serve as the basis for UPR follow up.

Resolution 5/1 provides that it is primarily the responsibility of States to implement their review outcomes (including conclusions and recommendations, and voluntary pledges and commitments).

Resolution 5/1 also states that other relevant stakeholders, including civil society actors, have a role to play in the implementation.

Civil society actors, including NGOs, academia, the media, trade unions and professional groups, can work on follow-up to UPR outcomes in a number of ways, for instance:

- Working with national entities (including Government, parliament, the judiciary and NHRIs) to help the State meet its obligations; civil society often acts as a catalyst to promote national legislative reforms and develop national policies. It can also use the UPR outcomes as a basis for dialogue with State entities and for defining its own programmes of action;
- Monitoring the human rights situation and steps taken locally to implement UPR outcomes;
- Raising awareness about the UPR, the outcomes States are required to implement, and how outcomes can be used to improve the enjoyment of human rights nationally. This may be done by organizing thematic discussions, round tables, seminars and workshops, translating and publishing UPR outcomes and working with NHRIs and the national media, and by raising awareness of UPR outcomes among the general public and civil society;
- Engaging with national entities towards the preparation of information for the next periodic review; and
- Collaborating with other civil society actors in the preparation and submission to OHCHR of follow-up information on the implementation of UPR outcomes.

Source:

OHCHR (2008) Working with the United Nations Human Rights Programme: A Handbook for Civil Society, p. 145 – 151. Retrieved from:

http://www.ohchr.org/EN/AboutUs/CivilSociety/Documents/Handbook_en.pdf

More Examples of NGO Involvement in UPR Follow Up

The Human Rights Project (HRP) at the Urban Justice Center in their toolkit on the UPR provides the following examples of some ways NGOs can get involved and influence the implementation of outcomes include:

1. Organize a press conference. Publicize the results of the outcome document that has been approved by the country under review, which means it has accepted recommendations and made voluntary commitments for improvement. Also highlight recommendations that were rejected and/or put on hold.
2. Use the media. There are many media tools like the use of Facebook, Twitter, blogs and other avenues that can be used to spread the word, educate the public, and put pressure on the government to fulfill its UPR obligations. Each subsequent review will be based largely on implementation efforts and improvement in key areas identified in the previous review.

3. Organize meetings. Discuss the relevance of the outcome document with your community, and how community members can engage in the implementation process.
4. Develop a strategy to monitor implementation. Organizations should monitor government progress as well as problems or limitations during the 4 ½ years between reviews.
5. Participate in implementation. NGOs should engage in dialogue with the government to share expertise in the human rights field of concern, and to make the process and methods of implementation as effective and targeted as possible.
6. Organize a web casting. Organizations in other countries have successfully organized events to inform civil society on the results of the review. Groups can host a webcasting event showing the interactive dialogue for their communities. Depending on the time, people may be able to watch live webcast of reviews. Please check this link to follow live webcast reviews:
<http://webtv.un.org/meetings-events/human-rights-council/universal-periodic-review/>

Source: Human Rights Project at the Urban Justice Center (2010) A Practical Guide to the United Nations' Universal Periodic Review (UPR). Retrieved from: <https://www.upr-info.org/sites/default/files/general-document/pdf/uprtoolkit.pdf>

1 hr

Part B Large Group Discussion

Each group will share their ideas for monitoring and advocacy initiatives with the larger group. (20 min)

The facilitator will then lead a discussion using the questions provided below.

- What are the benefits of interlinking these various actions for social changes?
- What are the benefits of undertaking these actions in collaboration with other organizations?
- What are some of the challenge?
- Why is the HRE component of these actions essential for effective social change?

End of Activity ■

8

Activity 4 Designing an Advocacy Campaign

 **2 hrs 30 min**

This activity is divided into two parts.

In **Part A**, you will design an advocacy campaign.

In **Part B**, your group will present their advocacy campaign to other groups in a plenary session.

1hr 30 min **Part A Large Group Work**

A topic related to forms of abuse of women's rights will be assigned to your group to help design an advocacy campaign.

1. Select one of the two following issues as the basis of your advocacy campaign:
 - Educating the public about the women's rights issue assigned to your group
 - Advocating elected officials to pass tougher laws to protect the rights of women
2. Develop the key elements of your advocacy campaign using the guide on page 8-26 (Key Elements for Effective Advocacy). Consult the information provided on pages 8-23 to 8-25 (Examples of Women's Rights Issues) to assist you in developing your plan. Refer to the information provided in the **Materials** section on page 8-39 (About Women's Rights) for more information relating to the issue assigned to your group.

Although creativity is encouraged in the message design, it is important that the message you are trying to send is appropriate for the target audience and is clear and strong. Ensure that your message does not get lost in an entertaining but perhaps less effective delivery style.
3. Prepare to present your campaign in Part B. Your presentation should include the following:
 - a brief statement of your objective
 - the evaluation strategy you intend to use
 - the target audience you plan to reach

Examples of Women's Rights Issues

1. Sexual and gender-based violence (SGBV), including domestic violence

Sexual and gender-based violence (SGBV) is any harmful act of sexual, physical, psychological, mental, and emotional abuse that is committed against any person but disproportionately affects women and girls. It also includes the denial of resources or access to services based on gender, honor killings, child marriage, female genital mutilation, and other harmful practices. It is estimated that one in three women will experience physical or sexual abuse in their lifetime.

2. Discrimination against women in laws and policies

Article 1 of the Convention on the Elimination of Discrimination of All Forms of Discrimination Against Women (CEDAW) defines discrimination against women as "... any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field". Yet the laws of many States around the world continue to discriminate against women and do not respect the provisions of CEDAW, particularly in the areas of family and criminal law. For example, in some countries, women are placed under the legal authority of their husbands or cannot transmit their citizenship to their children.

3. Forced marriage

The Universal Declaration of Human Rights guarantees every person the right to 'free and full' consent to marriage. Full consent means that a person is mature enough to make an informed decision about a life partner. Yet UNICEF estimates that over 60 million women aged 20 to 24 were married or in civil union before the age of 18.

4. Sexual exploitation, trafficking in women and girls and sex tourism

Despite significant advances, the International Labor Organization (ILO) estimates that globally there are 40.3 million victims of human trafficking. More than 70 per cent of human trafficking victims are women and girls, and 3 out of 4 are sexually exploited. Trafficking for sexual exploitation and for forced labour remain the most prominently detected forms, but victims are also being trafficked to be used as beggars, for forced or sham marriages, benefit fraud, or production of pornography. [...] Women and girls are usually trafficked for marriage and sexual slavery. Almost every country in the world is affected by trafficking, whether as a country of origin, transit or destination for victims.

5. Female genital mutilation

Female genital mutilation (FGM) refers to "all procedures that involve partial or total removal of the external female genitalia, or other injury to the female genital organs for non-medical reasons". FGM is internationally recognized as a violation of human rights and the World Health Organization (WHO) contests the practice, however, more than 200 million girls and women alive today have been subjected to FGM in 30 countries in Africa, the Middle East and Asia, where FGM is concentrated. In every society in which it is practiced, female genital mutilation is a manifestation of deeply entrenched gender inequality. Where it is widely practiced, FGM is supported by both men and women, usually without question, and anyone that does not follow the norm may face condemnation, harassment and ostracism.

Examples of Women's Rights Issues (continued)

6. Lack of access to sexual and reproductive health

The Committee on Economic, Social and Cultural Rights (CESCR) and the Committee on the Elimination of Discrimination Against Women (CEDAW) state that women's right to health includes their sexual and reproductive health. Under CEDAW, women are also guaranteed equal rights in deciding the number and spacing of children they want to have and access to education and information needed to make these decisions. Moreover, the sexual and reproductive health services and facilities provided to women should be: "available in adequate numbers; accessible physically and economically; accessible without discrimination; and of good quality". Women and girls, however, are frequently denied access to their sexual and reproductive health rights. They often face a lack of access to services or only access to poor quality services and are subjected to procedures without their consent including forced sterilization, forced virginity examinations, female genital mutilation (FGM) and forced abortion.

7. Lack of access to education for women and girls

Sustainable Development Goal (SDG) 4 aims to "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" and SDG 5 aims to "Achieve gender equality and empower all women and girls". Yet of the 750 million adults without basic literacy skills, women account for two thirds. Obstacles that stand in the way of women and girls fully participating in, completing and benefitting from education, include: poverty, geographical isolation, minority status, disability, early marriage and pregnancy, gender-based violence, and traditional attitudes about the status and role of women. Low educational attainment for girls has potential negative impacts on a wide range of other development outcomes not only for the girls themselves, but also for their children, families, communities, and societies. Fundamentally, a lack of education disempowers women and girls in ways that deprive them of their basic rights.

8. Women and girls' lack of access to justice and impunity for perpetrators

The concept of justice is rooted in all national cultures and traditions and is closely linked to fairness, equity and impartiality. The United Nations Development Programme (UNDP) defines access to justice as "the ability of people to seek and obtain a remedy through formal or informal institutions of justice, and in conformity with human rights standards". Given the unequal power relations and differences in levels of poverty between women and men, women's access to justice can vastly differ and should be prioritized through specialized mechanisms to address, for example, domestic violence, land and ownership claims and family issues. It is vital to ensure affordable and accountable mechanisms for women to access justice and protect their rights.

9. Little or no women's political representation and participation

Women's leadership and political participation are restricted at all levels of political decision making globally whether it is in leadership positions, in elected office, the civil service, the private sector, academia, or as voters. Gender inequality occurs despite women's right to participate equally in democratic governance and their proven abilities as leaders and agents of change. Numerous barriers exist for women trying to participate in politics, such as discriminatory laws and institutions as well as capacity gaps, given that "women are less likely than men to have the education, contacts and resources needed to become effective leaders".

Examples of Women's Rights Issues (continued)

10. Lack of access to employment opportunities

Women all over the world continue to experience a lack of access to employment opportunities and gender discrimination and harassment in the workplace. Despite the adoption of the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) in 1979, there still exist many policies and laws which prohibit women from equal access to employment. More than 2.5 billion women and girls live in a country where at least one gender-discriminatory law exists and many of these laws affect women's ability to find gainful employment or start a business. While domestic and care work is crucial to maintaining a functioning society, this often unpaid or informal work is primarily done by women which limits their ability to earn income, accumulate wealth or benefit from social protection.

For more details relating to each issue above and for the list of sources researched, refer to "About Women's Rights" on page 8-39 of the **Materials** section.

Key Elements for Effective Advocacy	
Issue selected:	Your Advocacy Campaign
Clear Objective - Easily explainable and understood - General enough to attract people's interest while specific enough to achieve some concrete results within a reasonable time (six months to a year)	<i>What do you want to achieve?</i>
Evaluation Strategy Determine short, medium and long-term results	<i>How will you measure the results?</i>
Well-defined Target Audiences - Primary Target: The group or individual who has the authority "to give you what you want" - Secondary Target: Those who will most directly influence the "authority"	<i>Who are the right people to target?</i>
A Clear Message The message must be clear, true and persuasive to the audiences that your campaign is targeting. It is not enough that the message is clear to you.	<i>What message do your target groups need to hear?</i>
A Variety of Messengers Should include individuals who have credibility as "experts": - some who can speak from personal experience - others who have special credibility or connection to the person or group you have targeted - The same message will have a very different effect, depending on who communicates it	<i>Who is the right messenger to deliver the message to the target group(s) selected?</i>
A Variety of Delivery Methods - Different ways of delivering messages: lobbying, media work, protest and direct action - Campaigns must carefully examine their options for action and combine the most appropriate ones together to achieve success	<i>What are the most appropriate methods to deliver the messages to ensure they are heard?</i>

1 hr

Part B Plenary Session

Each group has 10 minutes to present their advocacy campaign.

Using copies of the evaluation grid on the next page, evaluate the advocacy campaigns that were presented in your plenary session. Make sure to provide useful feedback for other groups on their work.

8

Group: _____

Theme: _____

Evaluation Grid for Advocacy Campaign				
	Weak	Average	Strong	Comments
Clear Objective Was the campaign clear as to what it wanted to achieve?				
Evaluation Do you think the suggested evaluation method will be appropriate and effective??				
Well-defined Target Audiences Were the right people targeted?				
A Clear Message Did the campaign message include what the targets needed to hear?				
A Variety of Messengers Was the message delivered to the right target by the right messenger?				
A Variety of Delivery Methods Were the methods used to deliver the messages the most appropriate ones to ensure that the messages were heard?				

End of Activity ■

End of Stream Evaluation/Debriefing

 **30 min**

After completing the End of Stream Evaluation, reflect as a group on your learning in relation to your work.

Questions to keep in mind:

- What are the issues discussed in this Stream that you feel are most relevant to your work and the work of your organization?
- Which techniques and methodologies explored in this Stream do you find most effective in expounding strategies for actions for social change?
- How do you think you will be applying the lessons learned in this Stream to your context and the context of your work?

Materials

- The Monitoring Process
page 8-32
- Processes and Activities
Monitoring – Answer Key
page 8-33
- Fact-Finding Basics
page 8-34
- Interview Questions
page 8-36
- About Women's Rights
page 8-39

The Monitoring Process

Unit 1 Activity 1

Identifying the **FOCUS**
of monitoring activities

- Mandate and capacity of the organization

Investigation

- Close Observation** of the situation usually through constant or periodic examination or investigation
- Collecting** and **receiving** as much **data** as possible
- Using specific **tools** and **instruments**
- Using **standards** and **norms as reference** to determine what is wrong in a particular situation
- Carrying out these activities over **a long period** of time

DOCUMENTATION
&
ANALYSIS

- Systematically recording results** of an investigation or examination.
- Analyzing the data.**

REPORTING

- Producing a **report** about the situation which includes an assessment of the situation and provides a basis for future action
- Planning the **dissemination** of the report. (Who? When? How?)

Leads to forms of advocacy

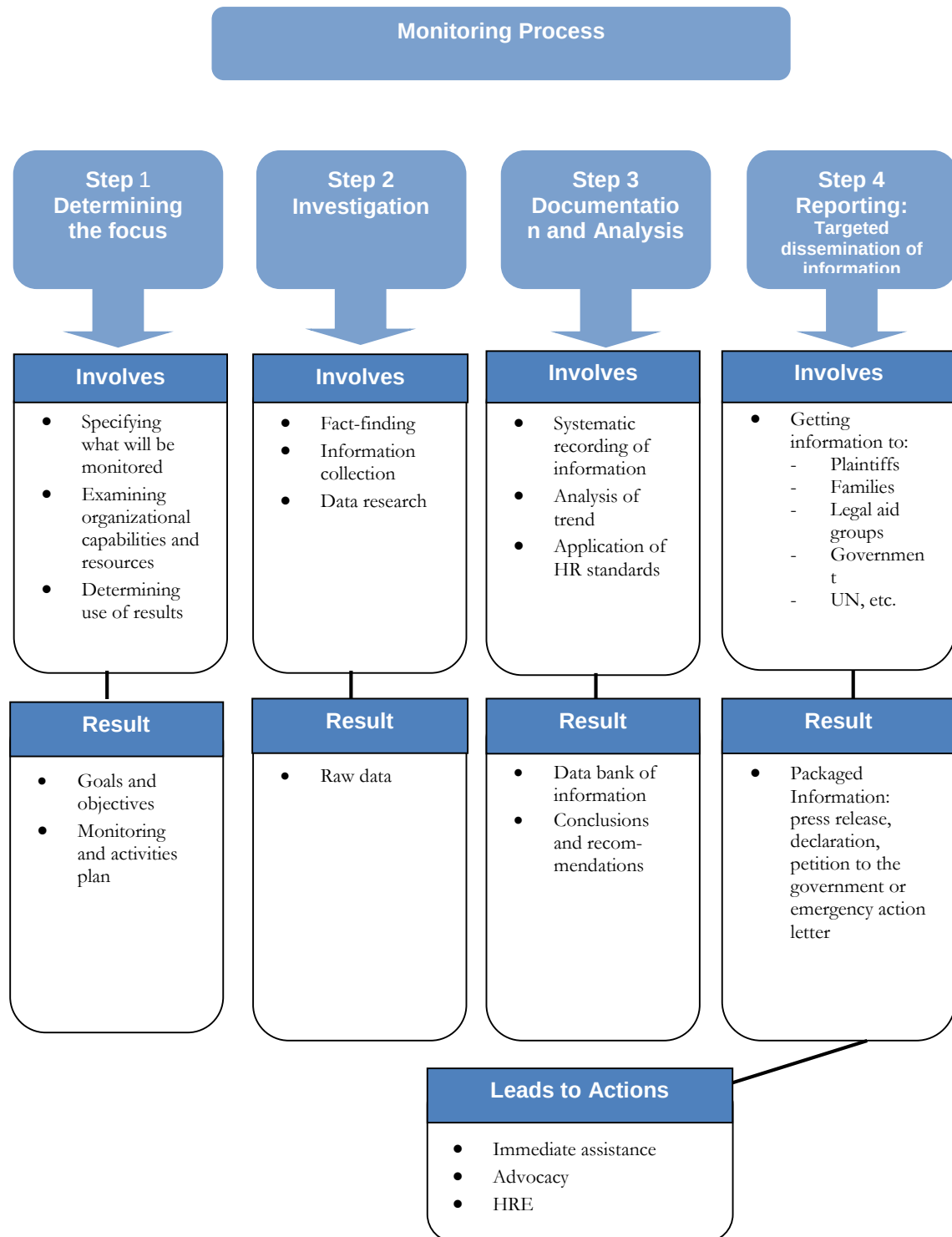
8

Source: Guzman, M., & Verstappen, B. (2001). What is Monitoring: Human Rights Monitoring and Documentation. Versoix, Switzerland: Human Rights Information and Documentation Systems, International (HURIDOCs).

Processes and Activities Monitoring

Answer Key

Unit 1 Activity 1



Fact-Finding Basics

Unit 1 Activity 1

1. Some Guiding Principles for Human Rights Fact-Finders

- Examine both the victim's and the violator's versions of the events.
- Collect and evaluate ALL available evidence.
- Assess the veracity and reliability of the evidence gathered.
- Safeguard your credibility by seeking direct evidence and higher-level evidence.

2. Suggested Steps in a Fact-Finding Process

Identify the Sources of Information

- Who is/are the victim(s)?
- Who is the alleged violator?
- Who are the witnesses?
 - Those who saw the event
 - Those who would know the background
- Who can help identify additional sources?

Identify Written and Documentary Evidence

- What documentary evidence is available that can help your investigation?
- Is the information reliable?

Conduct On-site Inspection

- What should be done before visiting the site?
- What should be done during the on-site visit?
- What should be done after the visit?
- Who can assist with the investigation?

Determine the Level of Proof Required

- What level of proof is sufficient to arrive at reasonably founded conclusions?
- What factors impact on the establishment of the level of proof?

Corroboration

- How will you crosscheck the information you have gathered?

Source: Ravindran, D. J., Guzman, M., & Ignacio, B. (Eds.). (1994). Handbook on Fact-Finding and Documentation of Human Rights Violations. Bangkok, Thailand: Asian Forum for Human Rights Development.



Interview Questions

Unit 1 Activity 1

Preparing for the interview:

- Defining an objective for the interview
- Types of questions:
 - Background questions (about the general situation)
 - Open-ended questions
 - Specific questions
- Selecting people to interview
- Interview materials:
 - Notebooks
 - Tape recorders (ask permission first)
 - Cameras (ask permission first)
- Interview site

Types of questions to ask depending on the topic:

Arrest

- What was the arrest procedure?
- Did the police arrest you because you were suspected of committing a crime?
- Did the police tell you what rights you had as a person under arrest?
- Did the police tell you why you were being arrested?

Freedom of Thought and Association

- Have individuals, groups, the government or military tried to keep you from expressing your ideas and sharing them with other people?
- Have you been arrested, tortured or harassed because of your beliefs, statements, or because you talk to other people?
- Have books, pamphlets, magazines, newspapers, or radios been taken away?
- Have you been kept from meeting in groups and discussing topics that the government does not like?

- Have you been kept from teaching about your ideas?

Freedom of Movement

- Have you been kept from going places or returning home freely?
- Have you been arrested or detained by the police or military without being charged with a crime?
- Have you been kept from travelling because the government does not want you to leave your home?

Assembly

- Have your rights to meet with other people in public places been violated?
- What happens if a group of people meets together in a public place?
- Are people ever hurt or arrested for meeting peacefully in public?

Economic Rights

- Are people being forced to work without pay?
- Are people being kept from working and earning a living?
- Are the jobs people ordinarily do, such as farming or raising animals, being taken away?
- Are the people prevented from supporting themselves and their families?

Social Rights

- Is the basic right of families, communities and individuals to live under self-determination being violated?
- Are people kept from marrying who and when they want?
- Are families being broken apart against people's will?
- Are children being forced to work in harmful ways?
- Are children being kept from having an education?
- Is the basic right to a secure lifestyle being violated?
- Are people's homes being moved or destroyed against their will?
- Is people's food being taken away or destroyed?

Cultural Rights

- Are people (individuals or groups) prevented from expressing their culture (e.g., values, beliefs, languages, arts and sciences, traditions, institutions, way of life)?

Women's Rights

- What kind of work do women and men/girls and boys take on?
- What are the main barriers to women's access to and control over resources in their communities?
- How does Gender-Based Violence manifest itself in the community? (e.g. prevalence of rape, sexual assault, femicide, female genital mutilation, psychological abuse, social media threats or harassment, forced marriage, economic violence)
- Do women and girls have access to services put in place specifically to address their health-related needs? (e.g. adapted medical services during pregnancy, paid maternity leave, day-care services, facilities for public breastfeeding, access to affordable menstrual hygiene products, etc.)
- Who is more likely, between women and men, to make decisions in the domestic sphere? (e.g. regarding the use of resources and the division of income, education of children, decision to relocate)
- Does the status of women before the law depend on their marital status? (e.g. inheritance laws favouring legal unions over informal ones)

Source: Burma Issues. Human Rights information Manual: Tools for Grassroots Action. (1996). Bangkok, Thailand.

WECF. (2018). The Gender impact assessment and monitoring tool. Retrieved from: <https://www.wecf.org/wp-content/uploads/2019/01/FINAL-GIM-Tool-Jan-19.pdf>

About Women's Rights

Unit 1 Activity 4

Women are entitled to all the rights guaranteed by the Universal Declaration of Human Rights and the treaties that have developed from it. Women are also guaranteed additional rights under the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), the “women’s bill of rights”, which is considered a cornerstone of all UN Women programs. More than 185 countries are parties to the Convention.

Below you will find more details relating to the women’s rights issues presented on pages 8-39 to 8-52, the information provided in this section is intended to help you build your understanding relating to the issue assigned to your group.

1. Sexual and gender-based violence (SGBV), including domestic violence

Issue

- Sexual and gender-based violence refers to any act perpetrated against a person’s will based on gender norms and unequal power relationships. It encompasses threats of violence and coercion. It inflicts harm on women, girls, men and boys.
- Sexual and gender-based violence can be inflicted against adults and children of all genders but it disproportionately affects women and girls. It includes the denial of resources or access to services based on gender, honor killings, child marriage, female genital mutilation, and other harmful practices.
- Sexual and gender-based violence is largely rooted in individual attitudes that condone violence within the family, the community and the State. It has been both a cause of forced displacement and a terrible consequence of the breakdown of family and community structures that accompanies displacement. It has also been perpetrated by some of the very people who have been entrusted with the task of protecting refugees and displaced persons.

Facts

- It is estimated that one in three women worldwide will experience physical or sexual abuse in their lifetime. Men and boys are also targeted.
- 35% of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence.
- Worldwide, almost one third (30%) of women who have been in a relationship report that they have experienced some form of physical and/or sexual violence by their intimate partner in their lifetime.

- Around the world, as many as 38% of murders of women are committed by an intimate partner.

Sources:

United Nations Office for the Coordination of Humanitarian Affairs (2019) Gender-based violence: A closer look at the numbers. Retrieved from:

<https://www.unocha.org/story/gender-based-violence-closer-look-numbers>

United Nations High Commissioner for Refugees (2020) Sexual and gender based violence (SGBV) prevention and response. Retrieved from:

<https://emergency.unhcr.org/entry/60283/sexual-and-gender-based-violence-sgbv-prevention-and-response>

United Nations High Commissioner for Refugees (2020) Sexual and Gender Based Violence. Retrieved from: <https://www.unhcr.org/sexual-and-gender-based-violence.html>

United Nations High Commissioner for Refugees (2016) SGBV Prevention and Response. Retrieved from <https://www.unhcr.org/583577ed4.pdf>

UN Women (2020) Global norms and standards: Ending violence against women. Retrieved from: <https://www.unwomen.org/en/what-we-do/ending-violence-against-women/global-norms-and-standards>

United Nations Population Fund (2020) Gender-based violence. Retrieved from: <https://www.unfpa.org/gender-based-violence>

The World Bank (2019) Gender-Based Violence (Violence Against Women and Girls). Retrieved from: <https://www.worldbank.org/en/topic/socialdevelopment/brief/violence-against-women-and-girls>

World Health Organization (2017) Violence against women. Retrieved from: <https://www.who.int/news-room/fact-sheets/detail/violence-against-women>

8

2. Discrimination against women in laws and policies

Issue

- CEDAW defines the term discrimination against women as any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.
- International human rights law prohibits discrimination on the basis of sex and includes guarantees for men and women to enjoy their civil, cultural, economic, political and social rights equally. Human rights instruments reaffirm the principles of non-discrimination and equality, article 15 (1) of CEDAW explicitly provides that States who have ratified the Convention shall accord to women equality with men and article 2

commits States who have ratified the Convention “to take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women”.

- Despite CEDAW requiring States that have ratified the Convention to eliminate discrimination against women “by all appropriate means and without delay”, too many States still pervasively retain their discriminatory laws which indicates that the pace of reform is too slow for women.

Facts

- In certain countries, women are placed under the legal authority of their husbands or cannot transmit their citizenship to their children.
- In some countries women, unlike men, cannot dress as they like, drive, work at night, inherit property or give evidence in Court. The vast majority of expressly discriminatory laws in force relate to family life, including limiting a woman’s right to marry (or the right not to marry in cases of early forced marriages), divorce and remarry, thus allowing for sex discriminatory marital practices such as wife obedience and polygamy. Laws explicitly mandating “wife obedience” still govern marital relations in many States.
- Gender discriminatory laws are often rooted in discriminatory social norms. Many discriminatory norms find their way into legislative drafting and interpretations when law makers are not aware of these biases and their impacts. This includes situations in which a woman’s testimony may be valued less than a man’s; or where a man who commits rape, sexual assault, or other similar act can marry the survivor and avoid punishment or prosecution; or where a man is entitled to commit a crime of “honour” against his wife; and where sons inherit twice as much as daughters.

Sources:

Office of the United Nations High Commissioner for Human Rights (2020) Convention on the Elimination of All Forms of Discrimination against Women. Retrieved from: <https://www.ohchr.org/Documents/ProfessionalInterest/cedaw.pdf>

Office of the United Nations High Commissioner for Human Rights (2020) Speak Up Stop Discrimination. Retrieved from: https://www.ohchr.org/en/issues/discrimination/pages/discrimination_women.aspx

UN Women (2017) Take Five: In too many countries laws still discriminate against women. Retrieved from: <https://www.unwomen.org/en/news/stories/2017/2/take-five-begona-lasagabaster-discriminatory-laws>

3. Forced marriage

Issue

- Child marriage is any formal marriage or informal union where one or both of the parties are under 18 years of age; marriage before the age of 18 is a fundamental violation of human rights.
- Many factors interact to place a child at risk of marriage, including poverty, the perception that marriage will provide ‘protection’, family honor, social norms, customary or religious laws that condone the practice, an inadequate legislative framework and the state of a country’s civil registration system. While the practice is more common among girls than boys, it is a violation of rights regardless of sex.
- Child brides are neither physically nor emotionally ready to become wives and mothers. They face more risks of experiencing dangerous complications in pregnancy and childbirth, contracting HIV/AIDS and suffering domestic violence. With little access to education and economic opportunities, they and their families are more likely to live in poverty.

Facts

- The global number of child brides is now estimated at 650 million, including girls under age 18 who have already married, and adult women who married in childhood. From this number, about 250 million entered into union before age 15.
- Girls who marry are not only denied their childhood. They are often socially isolated – cut off from family and friends and other sources of support – with limited opportunities for education and employment. Households typically make decisions about girls’ schooling and marriage jointly, not sequentially, and education tends to lose out. Accordingly, lower levels of education are found among women who married in childhood.
- Child brides are often unable to effectively negotiate safer sex, leaving themselves vulnerable to sexually transmitted infections, including HIV, along with early pregnancy. The pressure to become pregnant once married can be intense, and child brides typically end up having many children to care for while still young.

Sources:

United Nations Children's Fund (2014) Ending Child Marriage: Progress and prospects.
Retrieved from: https://www.unicef.org/media/files/Child_Marriage_Report_7_17_LR..pdf

United Nations Children's Fund (2018) Child Marriage: Latest trends and future prospects.
Retrieved from: <https://data.unicef.org/resources/child-marriage-latest-trends-and-future-prospects/>

United Nations Children's Fund (2020) Child marriage. Retrieved from:
<https://data.unicef.org/topic/child-protection/child-marriage/>

Girls Not Brides (2020). What is the Impact of Child Marriage? Retrieved from: <https://www.girlsnotbrides.org/what-is-the-impact/>

4. Sexual exploitation, trafficking in women and girls and sex tourism

Issue

- The International Labour Organization (ILO) estimates that globally there are 40.3 million victims of human trafficking. More than 70% of human trafficking victims are women and girls, and 3 out of 4 are sexually exploited.
- Trafficking for sexual exploitation and for forced labour remain the most prominently detected forms, but victims are also being trafficked to be used as beggars, for forced or sham marriages, benefit fraud, or production of pornography. [...] Women and girls are usually trafficked for marriage and sexual slavery.
- Victims of sex trafficking are viewed as non-consenting and often under the age of 18 years. Sex trafficking for profit includes activities like pornography, prostitution, and sex shows

Facts

- Women and girls are disproportionately affected by modern slavery, accounting for 28.7 million, or 71% of the overall total. More precisely, women and girls represent 99% of victims of forced labour in the commercial sex industry.
- An estimated 3.8 million adults were victims of forced sexual exploitation and 1.0 million children were victims of commercial sexual exploitation in 2016. More than seven in ten victims were exploited in the Asia and the Pacific region. This was followed by Europe and Central Asia (14%), Africa (8%), the Americas (4%), and the Arab States (1%)
- Sex trafficking is more than an issue of crime or migration; it is an issue of human rights, a manifestation of persistent gender inequality and the subordinate status of women globally. Around the world most trafficked people are women and children of low socio-economic status.

Sources:

International Labor Organization (2017) Global Estimates of Modern Slavery: Forced Labour and Forced Marriage. Retrieved from: https://www.ilo.org/global/publications/books/WCMS_575479/lang--en/index.htm

United Nations Population Fund (2019) Statement: World Day against Trafficking in Persons. Retrieved from: <https://www.unfpa.org/press/world-day-against-trafficking-persons>

United Nations (2016) Report: Majority of trafficking victims are women and girls; one-third children. Retrieved from:

<https://www.un.org/sustainabledevelopment/blog/2016/12/report-majority-of-trafficking-victims-are-women-and-girls-one-third-children/>

Office of the United Nations High Commissioner for Human Rights (2020) Sexual and reproductive health and rights. Retrieved from:

<https://www.ohchr.org/en/issues/women/wrgs/pages/healthrights.aspx>

United Nations Office on Drugs and Crime (2020) UNODC on trafficking in persons and smuggling of migrants. Retrieved from: <https://www.unodc.org/unodc/human-trafficking/>

United Nations Office on Drugs and Crime (2020) Human Trafficking. Retrieved from: <https://www.unodc.org/unodc/en/human-trafficking/what-is-human-trafficking.html>

Organization of American States. Trafficking of Women and Children for Sexual Exploitation in the Americas. Women, Health and Development Program Pan-American Health Organization. Retrieved from: <https://www.oas.org/en/cim/docs/Trafficking-Paper%5BEN%5D.pdf>

5. Female genital mutilation

Issue

- The practice of female genital mutilation (FGM) may be a difficult practice for families to abandon without support from the wider community. FGM is often practiced even when it is known to inflict harm upon girls because the perceived social benefits of the practice are deemed higher than its disadvantages. The reasons given for practicing FGM fall generally into five categories:
 1. **Psychosexual reasons:** FGM is carried out as a way to control women's sexuality. It is thought to ensure virginity before marriage and fidelity afterward, and to increase male sexual pleasure.
 2. **Sociological and cultural reasons:** FGM is seen as part of a girl's initiation into womanhood and as an intrinsic part of a community's cultural heritage. Sometimes myths about female genitalia perpetuate the practice.
 3. **Hygiene and aesthetic reasons:** In some communities, the external female genitalia are considered dirty and ugly and are removed, ostensibly to promote hygiene and aesthetic appeal.
 4. **Religious reasons:** Although FGM is not endorsed by either Islam or by Christianity, supposed religious doctrine is often used to justify the practice.
 5. **Socio-economic factors:** In many communities, FGM is a prerequisite for marriage. Where women are largely dependent on men, economic necessity can be a major driver of the procedure. FGM sometimes is a prerequisite for the right to inherit. It may also be a major income source for practitioners.

- FGM is most often performed by traditional circumcisers, who often play other central roles in communities, or by health care providers, given that the procedure is considered safer when performed as a medical procedure despite having no proven health benefits.
- FGM is primarily carried out on minors and therefore also violates the rights of children, in addition to a person's rights to health, security and physical integrity, the right to be free from torture and cruel, inhuman or degrading treatment, and the right to life, if the procedure results in death. The WHO explains that FGM “reflects a deep-rooted inequality between the sexes, and constitutes an extreme form of discrimination against women.”

Facts

- The practice of female genital mutilation or cutting (FGM/C) is highly concentrated in a swath of countries from the Atlantic coast to the Horn of Africa, in areas of the Middle East such as Iraq and Yemen and in some countries in Asia like Indonesia. However, FGM/C is a human rights issue that affects girls and women worldwide.
- FGM has no health benefits, and it harms girls and women in many ways. It involves removing and damaging healthy and normal female genital tissue, and interferes with the natural functions of girls' and women's bodies. Risks of FGM increase with the type of FGM performed, although all forms of FGM are associated with increased health risk.
- If FGM practices continue at recent levels, 68 million girls will be cut between 2015 and 2030 in 25 countries where FGM is routinely practiced and more recent data are available.

Sources:

World Health Organization (2020) Female genital mutilation. Retrieved from: <https://www.who.int/news-room/fact-sheets/detail/female-genital-mutilation>

United Nations Children's Fund (2016) UNICEF's Data Work on FGM/C. Retrieved from: https://www.unicef.org/media/files/FGMC_2016_brochure_final_UNICEF_SPREAD.pdf

United Nations Population Fund (2020) Female genital mutilation (FGM) frequently asked questions. Retrieved from: https://www.unfpa.org/resources/female-genital-mutilation-fgm-frequently-asked-questions#women_affected

6. Lack of access to sexual and reproductive health

Issue

- The Committee on Economic, Social and Cultural Rights (CESCR) and the Committee on the Elimination of Discrimination against Women (CEDAW) have both clearly indicated that women's right to health includes their sexual and reproductive health. This means that States have obligations to respect, protect and fulfill rights related to women's sexual and reproductive health.

- Despite the obligations of States to respect, protect and fulfill rights related to women's sexual and reproductive health, women and girls are frequently denied access to their sexual and reproductive health rights. They often face a lack of access to services or have access only to poor quality services and subjugation to procedures without their consent including forced sterilization, forced virginity examinations, female genital mutilation (FGM) and forced abortion.
- Article 16 of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) provides men and women with “the same rights to decide freely and responsibly on the number and spacing of their children”. However, globally, many women lack access to contraceptives or information on family planning.
- The Beijing Platform for Action states that “the human rights of women include their right to have control over and decide freely and responsibly on matters related to their sexuality, including sexual and reproductive health, free of coercion, discrimination and violence.” The CEDAW Committee's General Recommendation 24 recommends that States prioritize the “prevention of unwanted pregnancy through family planning and sex education.” The Committee on Economic, Social and Cultural Rights (CESCR) General Comment 14 has explained that the provision of maternal health services is comparable to a core obligation which cannot be derogated from under any circumstances, and the States have the immediate obligation to take deliberate, concrete, and targeted steps towards fulfilling the right to health in the context of pregnancy and childbirth.

Facts

- Violations of women's sexual and reproductive health rights are often deeply engrained in societal values pertaining to women's sexuality. Patriarchal concepts of women's roles within the family mean that women are often valued based on their ability to reproduce. Early marriage and pregnancy, or repeated pregnancies spaced too closely together, often as the result of efforts to produce male offspring because of the preference for sons, has a devastating impact on women's health with sometimes fatal consequences. Women are also often blamed for infertility, suffering exclusion and being subjected various human rights violations as a result.
- Unsafe abortion causes a significant proportion of maternal deaths. Nearly 70 000 women die each year due to the complications of unsafe abortion. The use of modern contraception has reduced the need for induced abortion, yet young women, especially when they are unmarried, often face difficulty in obtaining contraception and may resort to unsafe abortion. Globally, women of all ages seek abortions but in sub-Saharan Africa, which has the highest burden of ill-health and death from unsafe abortion, one in four unsafe abortions is among adolescents aged 15–19 years.

Sources:

Office of the United Nations High Commissioner for Human Rights (2020) Sexual and reproductive health and rights. Retrieved from:
<https://www.ohchr.org/EN/Issues/Women/WRGS/Pages/HealthRights.aspx>

Amnesty International (2020) Sexual and reproductive rights. Retrieved from:
<https://www.amnesty.org/en/what-we-do/sexual-and-reproductive-rights/>

World Health Organization (2020) Global Health Observatory, Situation and Trends.
 Retrieved from:
https://www.who.int/gho/women_and_health/diseases_risk_factors/situation_trends_unsafe_abortion/en/

7. Lack of access to education for women and girls

Issue

- Sustainable Development Goal (SDG) 4 aims to “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” and SDG 5 aims to “Achieve gender equality and empower all women and girls.” Yet of the 750 million adults without basic literacy skills, from this number 500 million are women.
- Obstacles that stand in the way of women and girls fully participating in, completing and benefitting from education, include: poverty, geographical isolation, minority status, disability, early marriage and pregnancy, gender-based violence, and traditional attitudes about the status and role of women.
- Globally, 132 million girls are not in school and only 66 % of countries have achieved gender parity in primary education, 45 % in lower secondary education, and 25 % in upper secondary education.

Facts

- Investing in girls’ education transforms communities, countries and the entire world. Girls who receive an education are less likely to marry young and more likely to lead healthy, productive lives. They earn higher incomes, participate in the decisions that most affect them, and build better futures for themselves and their families.
- Women with primary education (partial or completed) earn only 14 to 19% more than those with no education at all. By contrast, women with secondary education may expect to make almost twice as much, and women with tertiary education almost three times as much as those with no education. Secondary and tertiary education are also associated with higher labor force participation, and especially full-time work.
- Each additional year of secondary education is associated with lower risks of marrying as a child and having a child before age 18 by six percentage points on average. If universal secondary education were achieved, child marriage could be virtually eliminated, and the prevalence of early childbearing could be reduced by up to three fourths since early childbearing goes hand in hand with child marriage.

- Lower earnings for women in adulthood due to low educational attainment lead to losses in human capital wealth defined as the present value of the future earnings of the labor force. The loss in human capital wealth incurred today because many adult women did not benefit in their youth from universal secondary education (defined as 12 years of schooling) is estimated to range between US\$ 15 trillion to US\$ 30 trillion globally. T

Sources:

Wodon, Q., C. Montenegro, H. Nguyen, and A. Onagoruwa. 2018, Missed Opportunities: The High Cost of Not Educating Girls. The Cost of Not Educating Girls Notes Series. Washington, DC: The World Bank. Retrieved from: <https://www.globalpartnership.org/sites/default/files/2018-07-gpe-high-cost-of-not-educating-girls.pdf>

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United Nations Children's Fund (2020) Girls' Education Gender equality in education benefits every child. Retrieved from: <https://www.unicef.org/education/girls-education>

8. Women and girls' lack of access to justice and impunity for perpetrators

Issue

- The right of access to justice for women is essential to the realization of all the rights protected under the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). It is a fundamental element of the rule of law and good governance, together with the independence, impartiality, integrity and credibility of the judiciary, the fight against impunity and corruption, and the equal participation of women in the judiciary and other law implementation mechanisms.
- The right to access to justice is multidimensional. It encompasses justiciability, availability, accessibility, good-quality and accountability of justice systems, and provision of remedies for victims.
- Justice reforms are needed throughout the world to redress the impact of unequal power relations between men and women. Access to justice is an important dimension of conflict prevention and sustaining peace. CEDAW General recommendations 30 and 33 signal a paradigm shift in justice delivery for women. They emphasize that justice delivery must traverse development, conflict, post-conflict and other forms of crisis contexts, because women and girls are at risk of violence and other forms of violations in all these settings.

- Women's access to justice is a means of implementation of women's rights, it's also central to sustaining peace and the rule of law. Giving women access to justice contributes to the fight against impunity to perpetrators of crimes against women, it also combats poverty and exclusion and protects women from economic exploitation and abuse.
- Countries that promote the rule of law and ensure equal access to justice to all are working towards the achievement of Sustainable Development Goal 16 "promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels".

Facts

- Data from a 2017 survey carried out in 45 countries by World Justice Project, addressing women's access to justice, shows that globally, 53% of women reported experiencing a legal problem within the previous two years, but only 13% of them turned to an authority or third party to help resolve the problem. Of the women interviewed who reported having a legal problem, 42% experienced a hardship as a result of their problem. More than 1 in 4 women (29%) reported experiencing a physical or stress-related illness as a result of their legal problem, and more than 1 in 5 women (21%) lost their job or needed to relocate.
- A study into women's access to the European Court of Human Rights drew attention to the low number of applications filed by women, pointing out that this possibly reflects obstacles experienced by women at national level. Reasons advanced include lack of awareness, confidence and resources, gender bias and cultural, social and economic barriers. These barriers are particularly important in the case of women victims of violence or in situations of vulnerability, such as women victims of various forms of discrimination.

Sources:

United Nations Office on Drugs and Crime (2018) A Practitioner's Toolkit on Women's Access to Justice Programming. Retrieved from: https://www.unodc.org/pdf/criminal_justice/WA2J_Consolidated.pdf

World Justice Project (2019) Women's Access to Justice: A Global Snapshot. Retrieved from: <https://worldjusticeproject.org/news/womens-access-justice-global-snapshot>

United Nations (2020) Department of Economic and Social Affairs. Sustainable Development Goals. Retrieved from: <https://sdgs.un.org/goals/goal16>

Council of Europe (2020) Guaranteeing Equal Access of Women to Justice. Retrieved from <https://www.coe.int/en/web/genderequality/equal-access-of-women-to-justice>

9. Little or no women's political representation and participation

Issue

- Women face several obstacles to participating in political life. Structural barriers through discriminatory laws and institutions still limit women's options to run for office. Capacity gaps mean women are less likely than men to have the education, contacts and resources needed to become effective leaders.
- Cabinets and parliaments are at the centre of public and political life; they are key players in institutional efforts to promote gender equality and diversity in public life. The laws and policies that create the legislative and regulatory framework for promoting gender equality and for preventing and responding to gender-based discrimination can be initiated, debated and adopted within the legislatures. These laws and policies help shape societal attitudes toward women's roles, capacities and responsibilities. Achieving gender equality in cabinets and parliaments is a crucial first step to ensure that public policies and budgets reflect perspectives and interests of both women and men.
- Women's participation in politics can advance gender equality and influence the range of policy issues considered as well as the types of solutions that are proposed. Research indicates that a legislator's gender has a distinct impact on their policy priorities. Further, there is a correlated increase in "policymaking that emphasizes quality of life and reflects the priorities of families, women, and ethnic and racial minorities" as more women are elected to office.

Facts

- Total global representation is still well below the 30 % benchmark often identified as the necessary level of representation to achieve a "critical mass" – a considerable minority of all legislators with significant impact, rather than a token few individuals – not to mention falling short of women's representation as half of the world's population.
- Over the last two decades, the rate of women's representation in national parliaments globally has incrementally increased from 11.8 % in 1998 to 17.8 % in 2008 to 23.5 % in 2018.
- As of May 2020, only 24 out of 189 States (12.6%) had between 40 and 60% of women in parliament, which shows a clear underrepresentation of women in politics worldwide.
- As of March 2020, only 22 women were heads of States in the world.

Sources:

UN Women (2020) Women's leadership and political participation. Retrieved from: <https://www.unwomen.org/en/what-we-do/leadership-and-political-participation>.

Inter-Parliamentary Union (2020) Monthly ranking of women in national parliaments. Retrieved from: <https://data.ipu.org/women-ranking?month=5&year=2020>.

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10. Lack of access to employment opportunities

Issue

- The decisions women make relating to employment opportunities can affect their economic security, career growth and work-life balance. To make the decision-making process more complex, we should add to the equation the fact that in certain countries the legal environment does not support women's decision to work. For example, a woman cannot effectively look for a job or go on an interview if she cannot leave her home without permission.
- Even in countries where the legal environment is favorable to women, certain covert gender related issues may still impact women's access to employment opportunities. When having to decide between two candidates, a male and a female with equal qualification, certain employers may choose to hire the male candidate. This decision can be influenced by the employer's concern about the female candidate leaving the job if she gets married and starts a family. Or, in case she's has kids at her charge, questions may arise in relation to her capacity to handle family/home obligations while performing at her position.
- Equality of opportunity allows women to make the choices that are best for them, their families and their communities. However, equal opportunities in getting a job or starting a business do not exist where legal gender differences are prevalent. Legal restrictions constrain women's ability to make economic decisions and can have far-reaching consequences. For example, women may decide not to work in economies where the law makes it more difficult for them to do so, or where they may get paid less than men for doing similar jobs.

Facts

- The current global labour force participation rate for women is close to 49%. For men, it's 75%. That's a difference of 26 percentage points, in some regions of the globe the gap is more than 50 percentage points.
- Of those women who are employed, 58% are in the informal economy earning low wages and lacking social protection. Unpaid care and domestic work remain stubbornly feminized compromising women's ability to earn an income and build up assets for their later life. This work **sustains families** and economies. Yet, it remains largely invisible and poorly supported.
- Women who want to work have a harder time finding a job than men. This problem is particularly marked in Northern Africa and the Arab States, where unemployment rates for women exceed 16%.
- While vulnerable employment is widespread for both women and men, women tend to be overrepresented in certain types of vulnerable jobs: men are more likely to be working in own-account employment while women are more likely to be helping out in their households or in their relatives' businesses.

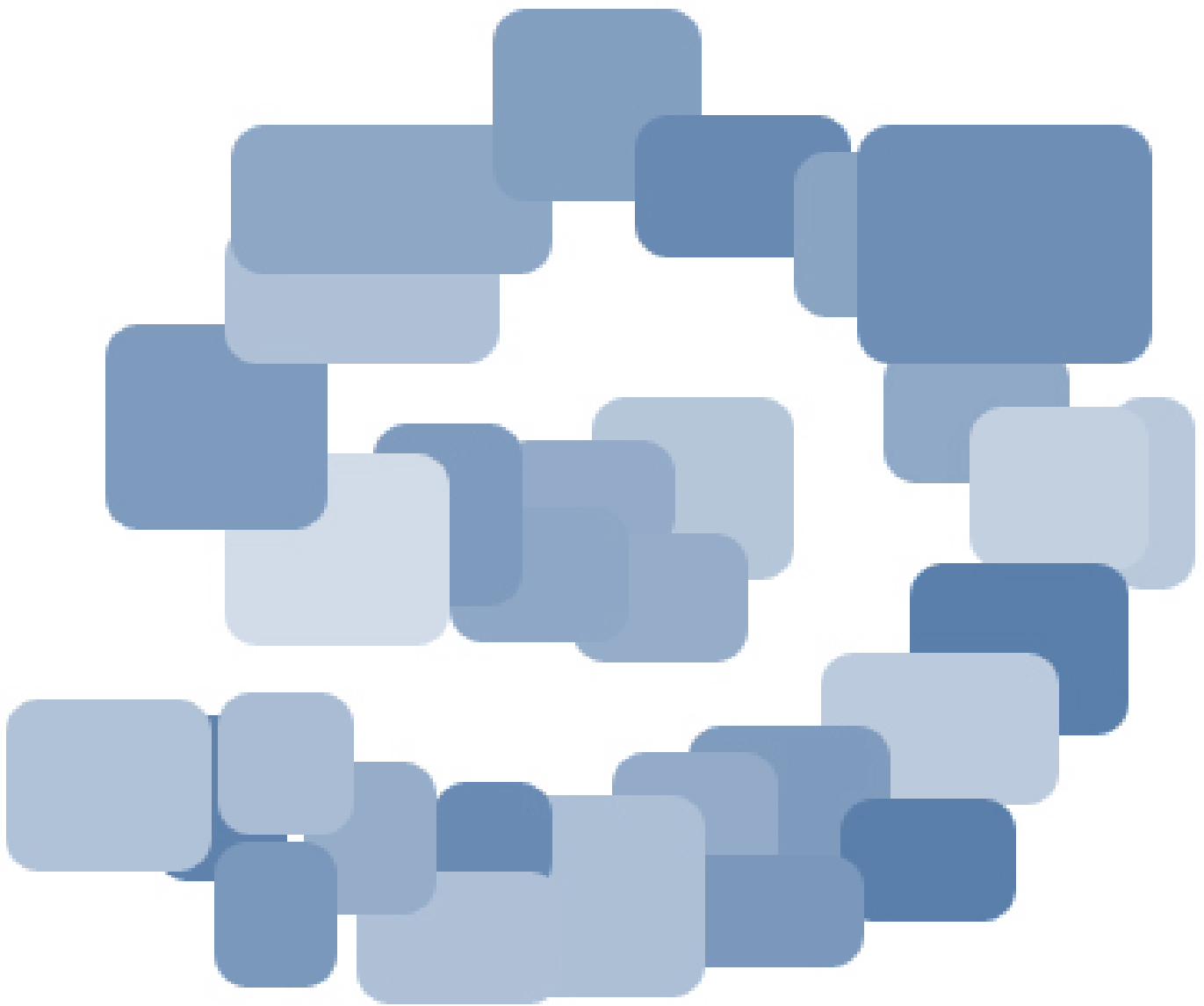
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Glossary



This glossary describes the terms used in the training manual. The definitions of the terms have been culled from various sources; while many of them are cited as in the original sources, others have been adapted for our purposes. The sources used to compile this list can be found at the end of the glossary.

A

ACTIVITY

Learning tasks designed to teach a set of content, which lead to achieving the objectives of the program. One of the trainer's roles is to design activities and to be available as a resource while the learners carry out the activities.

ATTITUDE

Ways of acting that are replete with values, such as respect, openness to diverse cultures, and maintaining rigorous standards; the "As" in SKAs (skills, knowledge, attitudes). New attitudes become apparent when they are manifested in new actions or behaviours.

B

BRAINSTORMING

A basic and highly popular tool for group problem solving. The purpose of using brainstorming is to generate ideas or to seek solutions to both theoretical and practical problems. They require a problem to be analyzed and then solutions to be developed. Brainstorming encourages and requires a high degree of participation and it stimulates those involved to maximum creativity.

During a brainstorming session, only ideas are recorded; no explanations are required and no interventions are judged or rejected at this stage. In a subsequent stage, responses are categorized and analyzed; ideas are then combined, adapted or rejected.

BRIEFING

A brief, cursory and introductory overview of a single topic. The purpose is to introduce the audience to some basic concepts with respect to a given subject.

BUZZ GROUP

A small group that works on an assigned task. Example: Sub-groups of four to six individuals are asked to take about five minutes to discuss a particular issue or question raised by the resource person, then share it with the audience.

C

CASE STUDY

A technique designed to give a group training in solving problems and making decisions. A case study is a written description of a hypothetical situation that is used for analysis and discussion. Case studies should be based on credible and realistic scenarios which are not too complex and which focus on two or three main issues. Case studies are useful when discussing common problems in a typical situation. They also provide a safe opportunity to develop problem-solving skills, and to promote group discussion and group problem-solving skills.

The scenario for a case study can be presented to participants for consideration, in its entirety, or “fed” to them sequentially as a developing situation to which they have to respond.

CONTENT

The concepts or ideas being taught and learned. These can be the knowledge, skills or attitudes that need to be developed through the training.

D

DEBATE

A technique where participants state conflicting views and argue their points. A moderator is required.

DEBRIEFING

Also termed “sharing” or “reporting,” debriefing is the final phase of an experiential activity. At this stage the trainer aids the participants to report back and interpret what was learned from the game, exercise, role-play or other activity.

DEMONSTRATION

A presentation of a method for doing something. A demonstration is useful for teaching a specific skill or technique or to model a step-by-step approach.

DIALOGUE

Informational or conversational discourse between two people.

DINAMICA

A technique or activity type referred to by some Latin American popular educators; in other contexts referred to as “energizers” or “icebreakers”. The purpose of using dinamicas is to increase the energy level of the group and put participants in a more creative frame of mind, as

well as to break down barriers among group members and prepare them to work together. Dinamicas are usually used as an introduction or starter for other activities.

E

ENERGIZER

Activities designed to pep up the group after significant periods of inactivity, fatigue, or plain dullness.

EVALUATION

The purpose of an evaluation is to assess training outcomes. It provides a way to measure how much was accomplished during a training session and to examine how the design of teaching can be changed in the future, often using evaluation instruments and reports.

EXPERIENTIAL LEARNING

A method that allows the learner to learn from experience; synonymous with discovery learning.

F

FACILITATOR

A trainer who functions in a way that allows participants to assume responsibility for their own learning.

FEEDBACK

Data received from or given to one or more participants concerning one's behaviour, attitudes and relationships in the training situation.

FIELD TRIP

Viewing or experiencing situations first-hand for observation and study. Group visits to relevant institutions or sites can provide valuable perspectives. The purpose of the visit should be explained in advance and participants should be instructed to pay critical attention and to record their observations for a subsequent discussion.

FISHBOWL

Group discussion technique whereby two concentric circles are formed. Participants in the inner circle discuss an issue while participants in the outer circle observe, then participants change positions and the roles are reversed.

FOCUS GROUP

A group of individuals who are convened to express their opinions, attitudes or reactions to a particular program, activity or product.

FORUM

Free, open question/discussion period immediately following a presentation.

G

GAME

An experiential training activity marked by a learning goal, competition, rules, scores or outcomes, and winners and losers. The purpose of using games is to develop skills or effect a change in behavior and/or change attitudes.

GENDER

Gender refers to the roles and responsibilities that individuals are assigned in a society based on their sex. Gender also includes expectations about likely characteristics, skills and behaviours and refers to the power relation between women, men and any person whose appearance or behaviour does not conform to socially constructed male and female gender norms. The term “gender” is different from the term “sex” which refers to the biological differences between men and women. Moreover, it is important to specify that gender-related norms can change and evolve.

GENDER EQUALITY

Gender equality refers to the equal rights, responsibilities and opportunities of women and men, girls and boys and any person whose appearance or behaviour does not conform to traditional male and female gender norms. It does not imply that women and men, girls and boys are the same but that their rights, responsibilities and opportunities will not depend on whether they are born male or female. It means that these persons enjoy the same status and have equal opportunity to realize their full human rights.

GOAL

The general change that organizations or individuals expect to see as a result of education and training.

GROUP DISCUSSION

Mutual exchange of ideas and opinions by members of small groups (8 to 20) on a problem or issue of common concern. The purpose of using group discussions is to develop understanding.

I

ICEBREAKER

Structured, content-free training activity designed to relax participants, get them acquainted with one another, and energize them.

IMPACT

What happens in an organization or to a person over time as a result of a particular educational event.

INTERSECTIONALITY

Intersectionality is a term that was coined by American scholar Kimberlé Williams Crenshaw in 1989. It recognizes that people have multiple and diverse identity factors that intersect to shape their perspectives, ideologies and experiences. Even if the term intersectionality finds its origins in the USA, individuals and groups worldwide have adopted and adapted it, enabling them to identify the root of different inequalities.

J

JOURNAL OR JOURNALING

A device for capturing in writing one's feelings, attitudes and values as one undergoes a given set of experiences. It is intended to give one insight or self-awareness about one's motivation and behaviour.

K

KNOWLEDGE

One of the SKAs (skills, knowledge and attitudes) that make up the content being taught in a course; a set of cognitive material that may be presented in a great variety of ways.

L

LEARNING

Constructed knowing, according to the precepts of popular education; skills, knowledge, and attitudes that are so internalized that they become the learner's own.

LEARNER-CENTERED TRAINING

A training situation wherein participants are given the opportunity to assume responsibility for their own learning.

LEARNING BY DOING

See “Experiential learning.”

LOBBYING

Action of trying to influence the decisions taken by government representatives (e.g. legislators and/or members of regulatory agencies) on an issue. Lobbying can be made by individuals, but more often it is made by lobby groups. Lobbying is always an attempt to influence a decision-maker (politician or public official) on an issue, while advocacy is targeted at educating or arguing in favour of an issue.

N

NEEDS ANALYSIS

The primary step in the training cycle utilizing interviews and/or questionnaires.

O

OBJECTIVE

Objectives are set for the learning session in order to delineate exactly what learners will achieve. Objectives are specific and immediate, unlike goals, which are general and long-term. Objectives are usually defined as being behavioural objectives because they can be demonstrated and they affect the behaviour of the learner. Action verbs are used for objectives. Example: By the end of this training, participants will have designed teaching materials.

P

PANEL PRESENTATION/DISCUSSION

Panel presentations/discussions, also referred to as round-table discussions, necessitate the assembling of a diverse group of resource persons representing a variety of perspectives on the subject to be addressed. The purpose is to generate an animated discussion. For this reason, it is crucial to have a strong and dynamic moderator skilled in the subject matter, the techniques of “devil’s advocate”, and the use of hypothetical situations. The moderator should be intentionally provocative, stimulating debate between and among the various panelists and the audience, and should control the direction of the discussion.

The purpose of panel presentations/discussions is to give information or develop understanding.

A “devil’s advocate” is a challenging, provocative role assumed by the trainer/facilitator. The idea is to encourage deeper, more original thought and/or to help group participants reconsider assumptions in a problem-solving situation.

POPULAR EDUCATION APPROACH

An approach to learning based on the assumption that human beings are the subjects of their own lives and learning, that they deserve respect, and that dialogue is an effective means of learning.

PRESENTATION

A presentation is an activity conducted by a resource specialist to convey information, theories or principles. Forms of presentation can range from straight lecture to some involvement of the learner through questions and discussion. Presentations depend more on the trainer for content than does any other training technique.

Q

QUESTION PERIOD

An opportunity for anyone in an audience to directly question presenters.

R

REFLECTION

The purpose of using reflection is to help participants ponder and analyze new information and develop their ideas about a topic.

RESOURCE PEOPLE

Resource people are trained or are experts in the particular field under discussion (e.g. judges, lawyers, community leaders, human rights commissioners). The use of resource people provides a realistic and relevant experience for participants.

Before their presentation, resource people should be briefed on what to do, and participants on what to ask or to observe.

ROLE PLAY

In a role play, two or more individuals enact parts in a scenario related to a training topic. Role plays are used to help change people’s attitudes, enable people to see the consequences of their actions on others, provide an opportunity for learners to see how others might feel/ behave in a

given situation, provide a safe environment in which participants can explore problems they feel uncomfortable about discussing in real life.

S

SEMINAR

An organized exchange of views, ideas and knowledge on a particular topic or set of related topics. The purpose of a seminar is to bring together various persons, usually (relatively) equal in their degree of expertise, each of whom is to contribute to an examination of the subject from his/her own professional, ideological, academic or official position.

SIMULATION

A simulation is an enactment of a real-life situation. Simulations allow learners to experience decision-making in “real” situations without worrying about the consequences of their decisions. Simulations also provide a way to apply knowledge, develop skills, and examine attitudes in the context of an everyday situation.

SKILL

The practices or behaviours that the learners will learn; along with knowledge and attitudes, they are part of the content of a learning-training session. Skill building has a large psychomotor component, but is not only physical.

SKIT

Also referred to as “dramatic skit” or “dramatic presentation.” A short, rehearsed dramatic presentation that is presented to the group. In a skit, participants closely follow instructions provided by the trainer.

SMALL GROUP DISCUSSION

An activity that allows learners to share their experiences and ideas or to solve a problem. This training technique enhances problem-solving skills, helps participants learn from each other, gives participants a greater sense of responsibility in the learning process, promotes teamwork, and clarifies personal values. The optimal size of a small group is four.

SYNTHESIS

A summarizing task; a way to invite learners to look back on what they have learned and sum it up. Popular education aims at a synthesis at the end of each day and at the end of the course.

T

TARGET GROUP/AUDIENCE

A group of people for whom a course or training program is intended.

TRAINER

A generic term used to describe anyone involved in the training (teaching) process.

TRAINING COURSE

An organized training exercise designed to allow “trainers” to impart knowledge and skills and to influence the attitudes of “trainees” or “participants.” It may either be interactive or follow a “professor-student” lecture model, or it may be a combination of both. Whichever model they follow, training courses are highly intensive methods of learning.

TRAINING MANUAL

A document designed for the facilitator and the learner containing courseware that will be used by the learner during a course. May include lecture notes, worksheets, drawings and other graphic representations or any other information that will aid in the learning process.

TRAINING PLAN

The design of learning. While developing the training plan, the focus should be on the situation that needs an educational intervention (why), those who will participate (who), the site (where), the content (what), the objectives (what for), and the learning tasks and materials (how).

TRANSFER OF TRAINING

Transfer of the learning that occurred during a training session to a job situation. Transfer occurs when people apply information, strategies, and skills they have learned during a training session to a new situation or context. Transfer is an integral part of the learning process.

V

VISUAL AIDS

The use of blackboards, overhead transparencies, posters, displayed objects, flip charts, photographs, slides and videos/film. As a general rule, information produced on transparencies and charts should be concise and in outline or list form. If more text is required, printed handouts should be circulated.

W

WORKSHOP

A training exercise in which participants work together to study a particular subject and, in the process, create a “product,” such as a plan of action. The purpose is thus twofold: learning and the development of a “product.”

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