

WORK IN PROGRESS

PROPOSED TITLE:

LEARNING, REFLECTING AND ACTING



149 Activities Used in Learning Human Rights

a compilation from training programs from around the world

HRE/EO/C/19

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LEARNING, REFLECTING AND ACTING:

149 Activities Used In Learning Human Rights
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- **Getting Started**

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Meeting Each Other
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UNIT I

Creating an Atmosphere of Sharing and Learning

- **Getting Started**
- **Assessing Goals and Expectations**
- **"Icebreakers"**

activities to re-energize training sessions

SOMETHING GOOD*

The Objective Is:

1. To develop bonds among participants, to build a sense of community
2. To build a sense of self worth/dignity
3. To encourage sharing among participants

Proposed Method

1. Participants sit in a large circle
2. Each person shares an experience where she/he felt very good about her/himself.
There is no discussion until everyone has spoken.

Suggested Questions for Reflection

- Are there any commonalities among the experiences shared?
- What was special about these experiences?
- How often do you feel that good about yourself?
- What can be done to feel that way more often, for ourselves and each other?

*Adapted from *Tribes*, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, 255.

IDENTIFYING ONESELF*

The Objective Is:

1. To be conscious about human rights and create awareness about our position in society
2. To identify the social, political, and economic aspects of our position and problems
3. To establish respect and a sense of dignity between participating members

Proposed Method

1. The group breaks into partners, preferably between people who do not know each other well.
2. For five minutes, each pair should go away to a spot by themselves and share with her partner her name, where she lives, family members, her or her husband's occupation, etc.
3. After the exercise the pairs should return to the group and each participant should introduce her partner to the group.

Suggested Questions for Reflection

- On what basis have participants identified themselves? familial relations? job? spouse's job? children? religion? ethnicity? hobbies? etc.
- Is it possible to recognize from this introductory stage, a "group" or what is considered common to the group member's identity? Is this identification our own or that imposed by society?

*Adapted from *Empowering Women at the Grassroots: A Manual For Women's Human Rights Education*, by Meghna Guhathakurta and Khadija Lina, published by Nagorik Uddyog (Citizen's Initiative), Dhaka, Bangladesh, August 1995, p4.

GROUP LOGO*

The Objective Is:

1. To enable participants to pinpoint their expectations from the training
2. To allow participants to express themselves in a less threatening manner by using visual symbols

Materials

paper, scissors, art materials, paste

Proposed Method

1. Divide the participants into 3 or 4 groups.
2. Give each participant a piece of paper. Ask each participant to shape the paper, through folding, tearing, crumpling, or any other technique of shaping, into a symbol that will represent herself. If colored paper is available, the participant may choose the color she wants. Give them about 5 minutes for this.
3. Ask each group to put their shapes into a composite that would, however, still reflect the individual members of the group. Tell them that they may add other shapes and symbols that will also show their background, expectations, and/or objectives of joining the training. This would be the group logo (or group image).
4. Name the image/group.

*Adapted from *Women, Law and Development: A Training Manual for Women*, by Process, Inc., 1994, #287497.

MEETING EACH OTHER*

The Objective Is:

1. To get to know each other

Proposed Method

1. Stand in a circle, aware of each other, aware of the uniqueness of each of us.
2. Look around the circle, feel the earth under your feet, the reality of the space in which we stand, right-left-front-back, the reality of your neighbors on both sides, your separateness. Be aware that we breathe same air, see the same light, stand on the same earth.
3. Take a few deep breaths, feel the air moving in and out of your body, the quality of the light on this particular day. This is a special day, you are here for a particular reason, with these particular people.
4. Now take a few steps into the circle, until you are quite close to the other people. Be aware of the changes in energy as you move closer, then release yourselves back into the larger circle.
5. Now move backwards a few steps. Feel yourselves floating away from each other, yet still connected by the line of the circle. Come to a stop.

*Adapted from exercises from Mado Spiegler

WHO ARE WE?*

The Objective Is:

1. To get to know each other

Proposed Method

1. People pair off around the circle. Make an effort not to pair off with someone you already know.
2. Sit down facing each other in silence. Decide who shall start.
3. The first person asks: "Who are you?" You answer: "I am (name)" ; then you ask me: " Who are you?", and I respond " I am (name)".
4. The first person asks again: "Who are you?". The answer can be any statement that feels defining of you " I am..."
5. The questions and answers go back and forth for about 10 minutes. Throughout, it is essential to remain focused on the information you are given. Avoid judgment of any kind. Remain relaxed.

Suggested Questions for Reflection

- How did it feel?
- What did they learn about themselves?
- Did they feel awkward? shy? exposed?
- Were they surprised by some of their own answers?

Variation

The group is seated in a circle. The facilitator is holding a ball. He/she will throw it to one person who will throw to another etc. for about ten minutes. The facilitator introduces him/herself then tosses the ball to one of the participants, asking "Who are you?" She responds with one statement. The ball, and the questions and answers go around the circle. The answers can be about any number of information's, provided the person feels they are important to one's own sense of identity or relevant to the goal of the workshop.

*Adapted from exercises from Mado Spiegler

GETTING TO KNOW OUR EXPECTATIONS*

The Objective Is:

1. For each participant to articulate what she expects from the training course
2. To know the talents each participant can contribute for the success of the workshop

Proposed Method

1. In pairs, have each participant draw the face of her partner on a piece of paper with crayons without looking at the paper, looking only at the face she is drawing.
2. Have each participant share to her partner the following:
 - At the end of the training session I wish to know...
 - In the process of our course, I can (sing, dance, recite a poem, type, etc.) to make our activity a success
3. Have the partner share to the group the answers of her partner.

Suggested Questions for Reflection

- In drawing your partners face, did you perceive features you hadn't noticed before?
- What feelings did you have while drawing your partner's face?
- What were you feeling about your partner by drawing her face?

*Adapted from *Women's Human Rights Education: A Training Manual*, by Lila-Filipina Task Force on Filipino Comfort Women, 1995, p6-7

EXPECTATION CHAT*

The Objective Is:

1. To think about expectations for the workshop

Proposed Method

1. Divide participants into three groups of 4 or 5.
2. Each group will discuss their expectations of the workshop as to:
 - content of the training
 - method of the training
 - facilitators role
 - participation of self and co-participants
 - problems and limitations
 - personal changes as a result of the training
 - relevance of the training to your life, activities and work
3. Discuss commonalities and differences.

*Adapted from *Women, Law and Development: A Training Manual for Women*, by Process, Inc., 1994, #287496.

OBJECTIVES JIGSAW*

The Objective Is:

1. To show the objectives of the workshop
2. To emphasize the importance of co-operation to achieve those objectives

Materials

Before the workshop, design a black and white picture representing the group or the subject of the workshop. Overwrite the picture with sentences describing the objectives of the workshop. Then divide the picture into three sections, all meeting at one point, and color each section a different color.

Cut out ten pieces, three of one color only, and one which has all three colors on it. Put the pieces into envelopes according to color (e.g. a red envelope, blue, yellow -- with the pieces of that color in it) and add the multi-colored piece to one of the envelopes.

Proposed Method

1. Divide the participants into three groups.
2. Give each group one envelope of pieces and explain that the point of the game is for each group to finish their puzzle -- do not explain that the three puzzles are interlinked.
4. If, after 15 minutes, the groups have not realized the three puzzles make a whole puzzle, interrupt the groups and ask the groups to come together to make the whole Jigsaw.
5. **Discussion:**
 - What did you feel when you were working in your group?
 - How did you help your group to accomplish the task?
 - How did you hinder your group in accomplishing the task?
 - What did you learn from this activity?

Abbreviated Notes: the basis of this game is that people must come together to finish the puzzle. Some participants may be upset that they were not given all the information and may feel tricked. It is important to point out that all people should be involved in the planning; that sometimes a group does what an outsider tells them to do, rather than what they want to do; a group can be led into actions without knowing why.

*Adapted from *The Oxfam Gender Training Manual*, copyright Oxfam UK and Ireland 1994, p69.

DAILY PERSONAL ASSESSMENT*

The Objective Is:

1. To allow participants to assess their learning's from each day

Proposed Method

1. Ask participants to write down and answer the following questions. Explain that they will not be collected. The purpose is to help each person consolidate lessons from each day, and to keep a personal record of learnings. Writing down what one has learned sometimes raises questions in one's mind.
 - What have I learned about myself?
 - What have I learned about human rights?
 - What questions do I still have?
2. Point out that questions often arise after an activity is completed and when the mind has fully processed the information. Each evening participants should take the time to reflect on the day and identify questions.
3. Ask participants to fill out anonymously the following questions:
 - What did you find most useful today?
 - What did you find least useful?
 - What changes would you recommend for the future?
4. The next morning, provide a five minute summary of the previous day's evaluation. Ask if participants have questions about previous days' activities.

*Adapted from *Another Point of View*, UNIFEM, 1993

CELEBRATING THE SHARED EXPERIENCE*

Objectives

1. To evaluate personal experience of the workshop
2. To make a personal commitment
3. To celebrate the process of living this experience together

Proposed Method

1. Place a large piece of paper on the wall.
2. The participants sit all together in a large circle and one by one make a brief personal evaluation and share a personal commitment to respect human rights in daily life. Each participant stands up and writes down one short sentence that expresses their commitment to human rights on the big paper on the wall.
3. After this, it is important to share a cup of coffee or a meal, with music and souvenirs.

*Adapted from *Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education*, by Veronica Matus, Chilean Commission for Human Rights, 1993, p46.

EVALUATION EXERCISE*

The Objective Is:

1. To assess the daily conduct of the workshop in terms of process and content through informal and creative feedback from the participants
2. To trouble shoot and identify bottlenecks in the process of the workshop

Materials

paper (big enough for the participant to trace his/her body), pens

Proposed Method

1. Distribute paper for each participant. Ask him/her to look for a partner with whom she will alternate in tracing one another's figure on the craft paper while lying down.
2. The traced human figure on the craft paper will be titled:

MY LEARNINGS...

HEAD	-	new ideas learned daily
EYES	-	new visions of the world
MOUTH	-	new information received
HEART	-	feelings daily
HANDS	-	new things they are doing and learning
STOMACH	-	fears
FEET	-	resolutions about the future

3. At the end of the day's session, each participant will reflect on her/his feelings.
4. Each participant will post her/his human figure on the wall for everyone to see. Everyday there will be additional writings on the human figure to see if there is progress in each person.

*Adapted from *Women, Law and Development: A Training Manual for Women*, by Process, Inc., 1994, #287506.

THE DIAD/TRIAD WAY OF INTRODUCING*

The Objective Is:

1. To encourage open-mindedness, being concerned and caring for each and everyone
2. To nurture a bond among participants

Materials

pairs/triads of sticks in different lengths

Proposed Method

1. Have each person pick a stick.
2. Women with the same length of sticks become partners/triads.
3. Give them 10 to 15 minutes to know each other- age, educational attainment, work, family members, etc.
4. Have each one introduce her partner for 2-3 minutes in front of the whole group.
5. Have a sort of quiz show with each participant, describing anybody among the group and having the others guess who is being described, such as, who is the woman in the red dress? Who has twins among her children? Who works at the banana plantation?

*Adapted from Women's Human Rights Education: A Training Manual, by Lila-Pilipina Task Force on Filipino Comfort Women, 1995, p5-6.

THREE PAIRED SKIRMISH*

The Objective Is:

1. To build group dynamic

Proposed Method

1. The facilitator has three questions to ask and explains that when She claps her hands participants must quickly pair up with someone they have not yet spoken to.
2. The facilitator will then reveal a question. After giving them sufficient time to ask one another the question, the facilitator will clap his/her hands again, participants will find new pairs and the facilitator will reveal the next question, and so on.

Participants are not required to record this information. It is simply designed to get them thinking and motivated.

Suggested Questions for Reflection:

- What do you want to get from this program
- What can you bring? (resources, skills)
- Why are you involved in social justice work? What matters most to you?

*Adapted from International Human Rights Training Programme, by Canadian Human Rights Foundation, Montreal, 1995, p12.

NAME-MELODY-MOVEMENT GAME*

The Objective Is:

1. To get to know each other

Proposed Method

1. Form a big circle.
2. Ask someone to start the activity by saying her nickname aloud...group echoes.
3. Then the first 5 persons give their names aloud; group echoes.
4. Next 5 persons say their names with a melody (be original);
5. Next 5 persons give their names with melody and corresponding movement; group echoes melody and movement.
6. Next 5 persons give their names with melody, corresponding movement; group mirrors melody and movement.

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, #287486.

TOUCH NAME GAME**

The Objective Is:

1. To get to know each other

Proposed Method

1. Facilitator distributes blank name tags to each participant. Ask participants to write their names legibly on their name tags.
2. After each one finished writing their names, ask them to gather and sit in a circle where each one will introduce herself to the whole group (it is up to each of the participants what information about herself that she wants to share with the group. Facilitator may be the first to introduce herself.
3. Ask participants to freely roam inside the room and as participants are randomly scattered, facilitator will shout a name of one of the participants. Example: "Touch....Titanne" and all the participants will touch the person called by the "It". Those who were not able to touch the person being called will be the "It". If there are more than one it, they will agree who will call "Touch... (name)"
4. The game will continue until almost all the names are called.

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, #287490.

ACROSTICS*

The Objective Is:

1. To introduce co-participants based on one's perception

Materials

paper, pen or crayon, pin or tape

Proposed Method

1. Each player gets one whole sheet of paper and writes her name spelled down.

E.g. L
 E
 A

2. The players then ask someone to paste the bond paper at her back. Each player moves around the room and the other participants write a word - noun, adjective, or verb, - to picture how or what she feels about the person whose name is written and pasted on her back. The word should start with any of the letters of the name spelled downwards.
3. When all the letters of everyone's name carries a meaning, stop the game and let each player take the paper off her back and read what is written.

E.g. L ovable
 E ccentric
 A wesome

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, #287492.

BLIND CONTOUR DRAWING*

Objectives

1. To introduce an approach to drawing and minimize apprehensions about drawing
2. To encourage participants to look straight into each other's eyes, hoping that this will lead to a more relaxed and comfortable feeling about each other

Proposed Method

1. Give each participant a piece of paper and a pencil or crayon. Ask her to find a partner.
2. Ask participants to sit comfortably facing each other. Lay the paper in front of each owner and hold the pencil well.
3. Ask them to concentrate on each other's face and try too discover prominent features. Each one begins to draw the other's face without looking at her paper and without lifting the pencil, such that the lines are connected. Give them this tip: as the eyes follow the contour of the face, the hand should move in the same direction that the eyes take. Give them some time to finish the drawing (3-4 minutes).
4. Stop the drawing and ask the participants to look at their work. Are the prominent features there?
5. Next, ask the participants this time to finish and draw the final touches so that the drawing becomes a near picture of their partner.

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, #287492.

TOUCH GREEN GAME*

The Objective Is:

1. To become more aware of the surroundings

Proposed Method

1. This will be done outdoors. Ask participants to freely mill around. As participants are randomly scattered, the "It" person (first the facilitator) calls out a particular thing found in the surroundings.

Example: "Touch...tree" and all the participants must touch a tree. The last one is the new "It" and the facilitator may join the group. The new "It" will call out the new touch phrase.

2. Continue the game until almost all the things around have been touched. Then, introduce another item to be touched, this time: "Touch....Green!" (the color of the environment)
3. Stop the game as soon as the participants are already at ease with each other.
4. Give them a short time to rest before processing the activity.

Suggested Questions for Reflection

- How did they feel about this activity?
- What have they noticed about the things that surround them?

*Adapted from *Women, Law and Development: A Training Manual for Women*, by Process, Inc., 1994, p294-295.

MIRRORING*

Objectives

1. To become energized
2. To engage in physical movement, and experience leading or following

Proposed Method

1. Divide the group into pairs.
2. In each group designate one person as the initiator and one as the follower.
3. Instruct the initiator to begin body movement, and their partner mimics their movement.
4. After a 1-2 minutes, end the exercise and have discussion.

Suggested Questions for Reflection

- How did you feel about this exercise?
- How did you feel being the initiator? follower? Did you feel comfortable?
- Were you and your partner in sync?
- How did the followers feel having to mimic someone? Did you have any trust issues?
- How did the leaders feel having someone follow your movements? Did you have any control issues?

*Adapted from demonstration conducted by Lea Espallardo, Process Inc., Philippines at the Human Rights Education Institute, NGO Forum, 4th World Conference on Women, Beijing, China.

BODY AWARENESS**

The Objective Is:

1. To become energized
2. To be more self-aware

Proposed Method

1. Divide into small groups.
2. The facilitator of the group selects a part of his/her body that is not usually thought about (for example, the back of the knees). The facilitator asks everyone to touch the area in the back of their knees.
3. The exercise moves around the group, with the next person selecting a body part and asking everyone to notice that part of their own body. The exercise continues until everyone has had a chance to take notice of an often neglected part of the body.

Suggested Reflections Questions

- How did participants feel about the exercise?

**Adapted from a demonstration by Lea Espallardo, Process Inc., Philippines at the Human Rights Education Institute, NGO Forum, 4th World Conference on Women, Beijing, China.

IMAGING/IMAGINING*

The Objective Is:

1. To emphasize the art of cooperative brainstorming: every answer is appropriate and stimulates further suggestions
2. To encourage creativity, flexibility and resourcefulness

Materials

small, simple, everyday object

Proposed Method

1. Display a simple, everyday object (such as a cake tin, large envelope, etc.)
2. Tell the groups that they are to think of as many uses as possible for the object. The more imaginative the better.

For example, a cake tin could store pencils or you could put wheels on it and use it as a cart.

3. Give the participants a few minutes to think.
4. Go around the group and collect their contributions. Ask participants to explain their uses if necessary, but try not to interrupt the rhythm.
5. Next, have the group do a word association with the name of the original object. Ask the participants to give as many associations as they can. Accept all associations even if they seem remote: the purpose is to generate imaginative associations.

Suggested Questions for Reflection

- How did the energy of the group dynamic influence the imagination of the participants?
- Were any interesting and useful uses suggested?
- How can we use our minds to re-imagine aspects of the world?
- How can we exploit the limited resources in our possession to make better use of them?

*Adapted from Recipes for Tired Teachers

UNIT II

Working Together in a Human Rights Way

- **Learning to Speak and Listen to Others**
 - **Learning to Interact**
 - **Learning to Cooperate**
- **Interacting and Cooperating in a Community**

GOOD LISTENING*

The Objective Is:

1. To experience the effects of not being listened to
2. To identify and practice listening skills
3. To relate listening skills to grassroots work

Proposed Method

1. Ask the group to form pairs and share experiences of not being listened to.
2. Return to the large group and drawing from the experiences just discussed, brainstorm what makes a good listener.

Some examples of good and bad listening:

Bad: on-off listening; open-ears, closed mind listening; glassy-eyed listening; too-deep-for-me listening; don't-rock-boat listening; arguing; interrupting; passing judgment too quickly; giving unrequested advice; jumping to conclusions; over-reacting to speaker's emotions

Good: show interest; be understanding; express sympathy; listen for causes of the problem; help speaker associate problem with the cause; be silent when silence is necessary; encourage the speaker

3. Ask the pairs to practice good and bad listening, based on the skills identified. One person talks and the other listens actively for 5 minutes. Then, they swap around for five minutes.
4. Ask the pairs to discuss the experience together.
5. In the large group, ask participants to share their experiences of being listened to and of listening.

Suggested Questions for Reflection

- How does good listening relate to working with people in the field?

*Adapted from the Oxfam Gender Training Manual

LEARNING LISTENING*

The Objective Is:

1. To practice components of attentive listening: attending; paraphrasing; reflecting
2. To share ideas and feelings about any given topic
3. To build inclusion

Proposed Method

1. Discuss attentive listening skills. Ask the group what is important to be a good listener. Write ideas on the board.
2. Have the group divide into groups of 3's. In each group of 3, designate each person A, B, or C.
3. Explain that each member will have an opportunity to play each role; in round 1, A will observe, B will be the speaker, and C will be the listener. Post this chart:

	A	B	C
Round 1	Observer	Speaker	Listener
Round 2	Speaker	Listener	Observer
Round 3	Listener	Observer	Speaker

4. Give the speakers a topic of your choice (depending on age) to speak on two to five minutes. Example: "Should students be allowed to vote?"
5. Ask the listeners to practice components of attentive listening-- paying close attention to the expression of ideas and feelings, giving full attention and eye contact, paraphrasing key words to encourage the speaker and to let them know they have been heard.
6. Ask the observers to pay attention to the interaction and after two to five minutes give feedback to the listeners. Ask them to include what they saw the listener doing both verbally and nonverbally, and their observations of how the speakers responded.
7. Have the groups repeat the process until all three members have had an opportunity to be observers, speakers, and listeners.

Suggested Questions for Reflection

- Why was it important to have an observer?
- How can you be a good listener, speaker, or observer?
- How can you tell if someone is being a good listener?
- Why is listening such an important social skill?
- How did it feel to be listened to in that way?
- How well did you attend, paraphrase, and reflect feelings?

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p251.

HEY YOU!?.*

The Objective Is:

1. To explore how body language and tone of voice are used in communication
2. To learn the uses of non-verbal communication

Proposed Method

1. Line the participants up in two rows facing each other.
2. Explain to the participants that the leader will call out an emotion. The participants will say "Hey you" using the tone of the emotion and a corresponding body motion. First line A, and then line B will act out the emotion.

Suggested emotions:

- | | | | | |
|-------------|-------------|-------------|-----------|---------------|
| • disgusted | • confused | • curious | • bored | • angry |
| • hostile | • happy | • exhausted | • excited | • embarrassed |
| • surprised | • shy | • sad | • in love | • jealous |
| • tired | • irritated | • grouchy | • furious | • hurt |

3. The students should listen to each other's tone of voice and observe each other's facial expressions and body language.
4. The leader can then whisper an emotion to just one line or a group of students. See if the other students can guess the emotion.

Suggested Questions for Reflection

- Were you able to express all of emotions through the same two words?
- Can you think of examples where your body language would express the opposite of what you are saying? ex. saying "I'm happy" while you are crying.

Note: Good exercise for children

*Adapted from Peace Games

DO WE REALLY PAY ATTENTION?*

The Objective Is:

1. To encourage better attention to other people

Proposed Method

1. The partners sit facing each other. One person is the observer, carefully observing the other person's position, clothing, etc. for a few minutes.
2. The observer turns around, and the partner changes five small details in his/her clothing, accessories, position, facial expression.
3. The other person turns back and must identify the changes.
4. Partners change roles and exercise is repeated.

Variation:

After people have worked together for a few days, it may be possible to do more advanced versions of the exercise.

*Adapted from exercises from Mado Spiegler

ALL IDEAS ARE GOOD IDEAS*

The Objective Is:

1. To promote appreciation of other's ideas
2. To build confidence in expressing one's ideas
3. To build cooperation and sense of community

Proposed Method

1. Break into small groups of five-six people. Ask each group to appoint a note-taker to jot down all ideas on paper or board.
2. Instruct the groups to be as creative as possible, and to not be judgmental of any ideas.
3. When the groups are organized, explain that each group will have 5 minutes to brainstorm and write down as many ideas as possible on a subject. The groups should choose a subject which relates to the needs of the community.

Examples: if you were to build a battered women's shelter, how would you design it? Other ideas may be a community center, refugee camp, birthing center, soccer field, etc.

4. Stop the brainstorm after five minutes. Ask each note-taker to read her/his group's list.

Suggested Questions for Reflection

- Were many of the ideas you heard new to you?
- Did any of the ideas teach you something new about the needs of people (battered women, refugees, children, etc.)
- What types of people are needed to design such a place?
- What did you feel about the group process? About brain-storming?

*Adapted from *Tribes*, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p259.

GOAL STORMING*

The Objective Is:

1. To enable a large group to identify shared goals and concerns
2. To feel like a decision maker
3. To feel comfortable and good about expressing opinions and ideas in a group
4. To learn to build consensus

Proposed Method

1. Decide upon a relevant situation for the group to address:
Example: We have been given \$500 from a donor agency. How should we spend it?
2. Break into small groups of 6 to 8 persons.
3. Each group selects a note-taker and brainstorms for 5 minutes.
4. Have note-takers read all ideas to the community.
5. Ask each smaller group to select the three ideas they like best and record them.
6. Discuss the ideas in the large group. Combine and eliminate ideas that are repetitive.
7. Option to form task groups around listed concerns.

Suggested Questions for Reflection

- How did your group decide how to spend the money?
- Was this a good method for making a decision?
- How did you feel about your own participation in the group?
- How are decisions made in your family, in your office, in your community?
- Did different people have different priorities? How did the group come to one decision?

*Adapted from *Tribes*, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p325.

DISCUSSING CONTROVERSIAL ISSUES*

The Objective Is:

1. Encourage participants to share their opinions
2. Foster active listening skills

Proposed Method

1. Divide group into pairs. Have each pair choose a controversial topic to debate (or provide one).
2. In each pair, after the first person has argued, the second person must paraphrase what has been said before he or she replies to the first person's argument. The first person must agree that the paraphrasing accurately reflects what was said before the second person may reply.
3. The same procedure is followed with reversed roles.

Suggested Questions for Reflection

- What effect did paraphrasing have on your discussion?
- Did you listen differently than you usually do?
- When could paraphrasing be useful?

*Adapted from, Democracy For All: Education Towards Democratic Culture, published by Juta & Co. Ltd in association with Street Law (South Africa) and the National Institute for Citizen Education in the Law (USA), p108.

ACTIVE IGNORING**

The Objective Is:

1. To realize the importance of attentive listening in relationships
2. To be aware of nonverbal behavior as part of communication
3. To promote awareness of the pain experienced by one who is excluded from a group
4. To experience influence

Proposed Method

1. Divide into small groups.
2. Discuss the importance of inclusion within groups, families, communities, and the class. Tell the students they will conduct a little experiment to learn how people feel when they are excluded.
3. Ask for one volunteer from each small group. Have the volunteers step out of the room, until you ask them to return.
4. Tell the remaining students that they are to talk among themselves in their tribes. Tell them that when their volunteers return, they are to go on talking among themselves. They are to ignore the volunteers by not listening to them and turning their positions away from the volunteers.
5. While the groups are choosing their subjects to talk about, tell the volunteers in the hall that they are to go back to their tribes and attempt to tell their tribes something special.
6. Allow one minute only for the "ignoring" experience then stop the activity and begin with personal reflection questions.
7. If other group members want to volunteer for the same experience, repeat the activity.

Suggested Questions for Reflection

- How did you feel when everyone ignored you?
- How did your feelings change at the end of the minute?
- How were the other participants sitting as they ignored you? What kinds of gestures did they use?
- Why is it important to learn what it feels like to be ignored?
- What do you think happens to people who are ignored all the time?
- How did it feel to ignore another person?

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p317.

CLIENT-CONSULTANTS*

The Objective Is:

1. To encourage active listening.
2. To experience group support for a concern.
3. To assist a peer, colleague, or friend to resolve a problem.

Proposed Method

1. Break into smaller groups.
2. Tell the participants that each will have a turn expressing a concern or a problem that he or she may be experiencing at home, school, in the community, at work, etc. Each person will have a turn at being a "client" while the other persons in the group are listening as "consultants".

Explain that the consultants:

- are not to be judgmental
- are not to tell the client what to do
- are to offer alternative suggestions to the client for solving the problem
- and may ask for additional information if it seems helpful or necessary.

3. Review or remind the participants about their caring listening skills (especially paraphrasing).
4. Allow approximately 10 minutes for each client's turn.

Suggested Questions for Reflection

- What solutions did the consultants find for your problem?
- Was having a consultant helpful to you sometimes?
- What skills did you need to be a good consultant?
- How well did your consultant listen?
- How does it feel to share your own concern with others?

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p306.

SECRETS*

The Objective Is:

1. To promote personal sharing
2. To build trust and influence
3. To solve problems in a safe way

Materials

index cards, pens

Proposed Method

1. Have the group sit in a large circle.
2. Give each participant two index cards.

Ask each participant to write one or two secrets about himself or herself on each card.

Examples:

- secret fears or concerns
- secret hopes
- feelings that no one knows

3. Have each participant draw one card from the bag. Tell them that the participants who choose to pass, and do not fill out cards do not draw. Tell them if they choose their own cards, they may choose to keep it and share it as if it were someone else's card.
4. After everyone has drawn a card, have each student in turn read the secret on his or her card as if it were his or her own secret. Suggest that each participant puts himself or herself in the shoes of the person who wrote the secret and discusses how that person must feel about it and how it would affect that person's life. If the secret is a problem, have the participant suggest how the person might solve it.
5. Give each student one minute to share his or her anonymous secret.
6. After all the students have shared, have the tribe members or community comment or give feedback on any secret.

Suggested Questions for Reflection

- Why is important for you to have secrets?
- How does sharing anonymously create a sense of safety?
- What feelings did you have as you wrote your secret?
- How did you feel as you read the secret you chose?

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p297.

MARTIAN VISITOR**

The Objective Is:

1. To highlight difficulties in cross-cultural communication

Proposed Method

1. Have the group of participants sit in a circle on the floor.
2. One of the leaders sits in the middle of the circle, one shoe off and looking very confused.
3. Another leader explains that this person is from Mars. She speaks a little English, but takes all words literally for their meaning. The Martian is very easily distracted and can only hear one voice at a time. In addition, she gets distracted quickly and can only hear each voice once. (This is important. Each participant can only attempt to give one instruction. It must be a group effort)
4. The group needs to instruct the Martian how to put her sneaker back on. Each person can give one instruction only.
5. Be prepared for a few mistakes. Example, "Pull out the tongue" might lead the Martian to pull her own tongue.

Suggested Questions for Reflection

- How did you get the Martian to put the shoe on? To tie it?
- Were there difficulties in communicating what you wanted to?
- What happened when you weren't understood?

Note: Good exercise for children

**Adapted from Peace Games

WEAVING STORIES*

The Objective Is:

1. To lessen the fear of speaking
2. To encourage the feeling of trust among the group

Proposed Method

1. The facilitator explains that the group will weave a poem from the groups own words and experiences.
2. A long piece of craft paper is taped on the wall.
3. The facilitator may begin by writing a few words or a small statement or thought on the paper to begin the poem.
4. After the facilitator writes her line, she invites the other participants to take a marker and write their own line of the poem.
5. Encourage the participants to contribute to the poem, but do not pressure anyone to participate if she does not wish to.
6. After the last person has contributed her part of the poem, ask someone to read the poem aloud to the group.

Suggest Reflection Questions

- How did you feel contributing to the creative work?
- Were people in the group able to work together?

Note: Good exercise for children

Variation

On the top of a piece of paper, write the first line. Fold the paper to cover the line. Have the next person write their sentence. Keep folding, passing around the paper and writing. At the end, unfold the paper and read.

* Adapted from demonstration by Lea Espallardo, Process Inc., Philippines at the Human Rights Education Institute, NGO Forum, 4th World Conference on Women, Beijing, China.

CREATIVE STORYTELLING**

The Objective Is:

1. To encourage listening
2. To promote the expression of a fantasy
3. To develop inclusion and influence

Proposed Method

1. Tell the group, "We are going to make up a group story."
2. Give instructions as follows:

"The leader will start by saying a few sentences, then we'll choose someone to continue the story where the first person left off. That person will do the same until the story goes around the circle two or three times."

3. Choose the setting for the story that involves the participants themselves yet leaves lots of room for fantasizing.

Example: "Once there was a group of women named Veronica, Cathrine and Susana who went on big adventure in a far away land..."

4. Encourage participants to listen to each other, and have them continue the story however they want to.
5. Review the "right to pass" - skipping your turn.

Suggested Questions for Reflection

- Why is creating a group story fun?
- How is it different if just one person creates a story for everyone to hear?
- How can you improve the way you worked together on the story?
- How did it feel to tell this story?
- How do you feel about the outcome?
- Is it useful to conduct this type of storytelling? Why/why not?

Variation

The story can relate to one that may affect many members of the group. For example, the story may begin, "Once there was a young girl who was forced to marry a man she did not love at the age of 16..." . The group can tell the story, encouraging empowerment and letting the group control the ending.

*Adapted from *Tribes*, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p239.

SHARK ATTACK**

The Objective Is:

1. To demonstrate times when cooperation is the only way to solve a problem
2. To emphasize spontaneous collective problem-solving in meeting challenges presented

Materials

rope (or sheets of paper if no rope is available)

Proposed Method

1. Give each participant a piece of rope tied in a circle - this is their boat.
2. Have participants place "boats" anywhere on the floor.
3. Facilitator declares "free swim" when the waters are clear. Participants leave their boats and "swim" around the area. They should not remain near their boats.
4. Facilitator calls out "shark attack" when she "senses" danger. The participants must swim to safety - both feet must be completely in a boat.
5. When everyone is safe and things are calm, facilitator calls free swim again.
6. Facilitator discreetly takes away one or two boats before calling "shark attack" again.
7. The process continues until there is the minimum number of boats left to safely allow all of the participants to reach safety -usually two to four.

** The key is to have the participants sit on the floor and put their feet in the boat, that way more feet fit. Don't tell them this. Let them figure it out themselves.

Suggested Questions for Reflection

- What process did the group use to find a viable solution?
- How flexible were the participants in experimenting with different solutions?
- How sensitive were the participants to listening to each other's suggestions?

Note: Good exercise for children

WIN/WIN*

The Objective Is:

1. To emphasize how cooperation can lead to a win/win situation over a win/lose situation which is really a lose/lose situation
2. To emphasize the importance of cooperation and strategic planning to reach goals

Materials

bite-size candies (i.e. chocolate kisses)

Proposed Method

1. Pair off students and ask them to sit across from each other at a table.
2. Ask them to hold each others right hands.
3. They can relax their elbows on the table with their hands in the air.

At this point, if the participants say, arm wrestling, tell them that the position is the same but the rules are different. In this game, the participants get a candy each time their partner's hand touches the table.

4. The participants are not allowed to talk. Ask them to keep track of how many points each person earned.
5. Say start. Stop them after 30 seconds. (Participants will invariable compete at this. Let them, for now.)
6. Find out how many points each person earned. Discuss why there were discrepancies. Have one pair demonstrate how they played. Ask why they automatically competed. What was the goal of the game? Did the other person's gaining chocolate mean they lost chocolate? What would have happened if they cooperated? Is there a way for both to a lot of candy compared to the small amounts they won?
7. Find out if any pair cooperated. If not, ask how they could have. Have them demonstrate for group.
8. Run activity again, this time tell them to work together. Stop play after 30 seconds.
9. How many more points did each person earn. Was cooperation more beneficial than competition? Did you have a different attitude toward your partner when you cooperated than when you competed?
10. Equally distribute the chocolate to the participants.

Suggested Activity for Reflection

Draw a triangle on the board. Put "Win/Win" on the top corner. Define win/win as a situation in which there are no losers. Draw Win/Lose on one of the bottom corners and Lose/Lose on the other. Explain how the past activity could be played as all three. (The fact that no one won as much candy through competition and cooperation means everyone lost!)

Ask for new examples of each situation. Ask which makes more sense to strive for in the game played.

*Adapted from Peace Games

LISTENING IN THE COMMUNITY**

The Objective Is:

1. To practice listening skills in real-life situations
2. To listen to what people say
3. To become better members of the community

Proposed Method

1. The participants are told that their task is to find a group of people and simply listen to what they have to say.
2. Participants are divided into small groups (no more than three).
3. Each group of participants goes to listen to a group in a community. If necessary, they should explain that they are participants in a course on women and development and they are learning how to listen to women.
4. The entire group returns at a specified time.
5. Each group reports:
What group did you visit?
What did they talk about?
What did you hear?
What did you learn?

Suggested Questions for Reflection

- How did you find doing the task? Was it easy or difficult?
- What was the reaction of the group?
- As active listeners, instead of participants, did this feel different than your normal interaction with people?
- How important did you find this exercise?
- How would it be possible to misuse the information you heard? What can you do to avoid the misuse of information?

*Adapted from The Oxfam Gender Training Manual

PEOPLE PAIRS*

The Objective Is:

1. To recognize the importance of protecting others and providing them with a safe and secure environment
2. To realize that certain populations (i.e. children) have special needs and need special care and protection to grow into healthy and responsible citizens

Materials

List of older students (about 3 years) or peers who will participate in a "caring buddy system".

Proposed Method

1. Present a scenario where a child is disabled and thus unable to participate in a class activity. Children can act out the scene or may dramatize it by making puppets and role playing the puppet characters.
2. Implement a "buddy system" in the school or community between older and younger classes so that older students are to experience a sense of responsibility and caring for their younger "buddies" and younger students experience being cared for.
2. Encourage the buddies to meet once a week and work on homework together; or perhaps, team up with other buddies for recreation.
3. Conduct monthly meetings in large groups with the teachers exploring what the children have done and learned in their buddy dyads.
4. The children then organize into groups, the older children in one and the younger in another.

Suggested Questions for Reflection

older students	discuss the concept of responsibility to care for and look out for their "buddies"
younger students	discuss the feelings of being cared for or looked out for by the older ones, and think about how they might look out for still younger children.

Variation

Can be done with adult peers in the community.

*Adapted from *Educating for Human Dignity: Learning About Rights and Responsibilities; A K-12 Teaching Resource*, by Betty Reardon, Teachers College, Columbia University, p106-107

COMMUNITY RULES - MAROONED*

The Objective Is:

1. To understand why rules exist in a society
2. To analyze the hierarchical structure of rule-making in a society: who makes the rules, who enforces the rules and how rules are changed
3. To create a trusting, consistent environment that will foster the sharing of experiences and emotions which is an essential element of learning and working together

Materials

poster board and markers

Proposed Method

1. Divide into small groups.
2. Scenario:
Pretend that you are marooned on a deserted tropical island. It may be years before you are found. Your task is to set up rules for your behavior.
3. Have each group share the rules and as a class decide on which rules should be included as "Community Rules".

ex. take turns speaking, one at a time; no name calling
4. Copy the rules onto poster board and display permanently in the room or office where the group will continue to meet.

Suggested Questions for Reflection

- Why do groups develop rules?
- Who decides what rules should govern people's behavior? Who should decide?
- How are these rules enforced? How could rules be better enforced to ensure equity and acceptability?
- How are rules changed: riots, petitions, rebellions, laws, group consensus, etc.?
- Are there times rules should not be followed? When?

Note: Good exercise for children

*Adapted from Peace Games

UNIT III

Telling Our Stories for Reflection and Analysis

- **Tapping Our Roots**
- **Expressing Our Identity: the personal and the cultural**
- **Discussing Stereotypes and How to Break Them**

HISTORY OF OUR LIVES: A GROUP COLLAGE*

The Objective Is:

1. For participants to know each other better and help build bonds

Materials

cut-outs/pictures of people, craft paper, paste, markers or crayons, tape

Proposed Method

1. Ask each participant to choose one picture/cut-out or draw a picture that symbolizes her life.
2. Divide participants into small groups.
3. Ask each participant to share her life using the symbol she chose (position, situation, strengths and weaknesses, failures and successes, hopes/aspirations and fears). During the sharing, ask each group to assign a facilitator, documentor and a reporter for their group.
4. Group Plenary: Each group reports on their discussion (about 5 minutes per group).
5. Process the activity by asking the participants their feelings and observations about the activity:
 - what caused their openness to share about their lives?
 - why are they hesitant to share something about their lives?
6. Sum up the reports of all the groups by highlighting the following:
 - similarities in their lives: as women, as men, as children, as rural inhabitants, as city dwellers, etc.

*Adapted from *Women, Law and Development: A Training Manual for Women*, by Process, Inc., 1994, p4.

FRAMES OF REFERENCE**

The Objective Is:

1. To think about how opinions are formed
2. To consider the power of words
3. To foster a positive outlook

Proposed Method

1. Introduce participants to the topic of dichotomies, and how opinions may vary depending on whether we like what we see or not. For example, a person can be described as either worried about what others think of him or her, or humble and not confident; very ambitious or very keen to improve himself or herself; submissive or prepared to cooperate; dishonest or indirect or sensitive towards other people's feelings, etc.
2. Get students to think of other dichotomies of this sort (e.g. more sentimental v. more affectionate; more slavish v. less afraid of hard work).
3. Have participants list in the most positive way possible five qualities about themselves they really admire.
4. Next, have them put these into a negative frame of reference, so that the same things become hurtful instead of praiseworthy.
5. Then, do the reverse, first listing possible negative qualities they do not particularly like about themselves, and then using mirror words that make the list less offensive.

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p40.

OURSELVES IN OUR HOMES*

The Objective Is:

1. To increase women's awareness about women's rights and their position in society
2. To identify the social, political, and economic aspects of women's position and problems
3. To describe the discrimination and different status ascribed to women and men's work

Materials

- Pictures: a) Two pictures of a family taking their meal: where the boys get the first and bigger helping and alternatively where boys and girls get equal shares.
 b) A girl being educated
 c) A husband beating his wife

A work chart of "men's" activity and "women's" activity to be filled out by the participants themselves

Proposed Method

1. Present the pictures to the group for discussion:

Picture (a)

- What can we see?
- Who is getting preferential treatment? Why?
- What should the ideal situation look like?

Picture (b)

- Can you identify with this picture?
- Should girls be sent to school? Why/why not?

Picture (c)

- Is this a familiar scene to you? Where have you seen it?
- What can be the reason for the husband to beat his wife?
- Do you think that a husband has a 'right' to beat his wife?
- What other kind of abuse against women can you identify?
- Have you ever intervened or seen anyone intervene in such matters? Who were they?
- Can this situation be stopped? How?

2. The facilitator divides the board into 2 sections- women's daily activities and men's daily activities. Have the group brainstorm to fill in the columns. After the columns are filled, open group discussion:
 - Who works the most?
 - Who brings in the most income?
 - Who usually makes decisions regarding the family such as marriage, major purchases, what to cook, how many children to have and when (perhaps another chart)

Suggested Questions for Reflection

- Should women play a decisive role in family matters? Why/why not?
- What are some obstacles to this?
- How will men benefit from the recognition of women as their equal partners?
- What can women do to change their situation? To change the situation for their daughters?

*Adapted from Empowering Women at the Grassroots: A Manual For Women's Human Rights Education, by Meghna Guhathakurta and Khadija Lina, published by Nagorik Uddyog (Citizen's Initiative), Dhaka, Bangladesh, August 1995, p4-6.

DAILY LIFE: WHO DECIDES WHO MAY* ...

The Objective Is:

1. To analyze how personal decisions in daily life are respected or disregarded
2. To discuss and identify ways of embodying the respect of differences in family life

Proposed Method

1. The participants are asked to answer the following guideline individually. They are asked to analyze how their personal decisions are respected in daily life. (10 minutes)

Who decides who may....

-eat	-rest	-read
-watch TV	-go to the cinema	-have fun
-dress	-wear make-up	-choose his/her friends
-work	-earn money	-show her/his love
-show anger	-show happiness	-show fear
-cry	-complain	-make love
-flirt	-show his/her body	-outburst of laughter
-go out to dance	-play	-embrace
-walk through streets	-to fulfill a time table	-show personal needs
-wear hair as he/she wants	-participate in activities out of home	

.....when she/he wants?

mother, father, oldest sibling, youngest sibling, grandfather, grandmother, son daughter?

2. In pairs, share the results of the individual work and discuss:
 - Do all members of the family have the same liberties? Who enjoys more liberties? Why?
 - What are some of the reasons to limit the liberties of another person?
 - Do all family members have the same possibilities to express themselves?
 - Are all members' opinions listened to in the same way? Why? Why not?
3. The participants form working groups of 6-9 persons and discuss again.
4. After the discussion, the group makes a summary of the situations of the person's liberties in the daily family life. Point out who has more power over the decision-making process and who has less power of decision, and why.
5. Participants then make a presentation of each group's work to the others in a common place. Each group shares the results of their work.

Suggested Questions for Reflection

- What are the effects on persons when they are able to make decisions about their own acts?
- What are the effects on persons when they are restricted from making decisions about their own acts?
- What feelings and emotions arise in a person when they can decide and have opinions about their acts? When they cannot decide about their acts? Share personal experiences.

*Adapted from Human Rights in Daily Living Together, by Veronica Matus, Chilean Commission for Human Rights, 1993, p11-12.

FAMILY MATTERS*

The Objective Is:

1. To identify family as a factor that has influences people's views on gender roles.

Proposed Method

1. Divide the participants into groups. Ask each group to prepare two scenes depicting how women are treated within the family.

Scene 1: depict how a girl is treated in the family

Scene 2: depict treatment of females (adolescent or grown up) in a family

Encourage participants to reflect on their past experiences. Give them 15 minutes to rehearse.

Suggested Questions for Reflection

- What similarities/differences did you observe in the experiences presented?

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, p15.

MY HERO*

The Objective Is:

1. To think about characteristics used in defining heroes
2. To consider different traits for defining heroes

Proposed Method

1. In a group discussion, have children brainstorm a list of "heroes and heroines". These can be real, fictional or simply roles (like astronaut), that the participants admired and wanted to be like.
2. As the participants name their heroes or roles, have them also state what makes this person a hero or hero-like.
3. Make a list on chart paper of the characteristics.
4. Invite the children to reevaluate their choices of heroes.
5. On chart paper, ask the participants to name qualities that they believe a hero should have.

Suggested Questions for Reflection

- Are heroic people always strong?
- Is it heroic to hit first? To hit back? To hit someone weaker than you even if they hit you first?
- Is it heroic to try to stop a fight? To prevent one? To prevent a fight by beating up or killing?
- Do heroic people always get in the newspaper or become famous?
- Is it heroic to do anything for a good cause or to protect the people you love? Are there limits to this sort of heroism?
- Is it heroic to give up everything you have, even your life, for something you believe in?
- What is the most heroic action you can think of?
- What would a heroic person never do?

Note: Good exercise for children

*Adapted from article "Teaching About Human Conflict: What are the Possibilities?", by Roberta Snow, John E. Mack, Lucile Burt, in *Social Education*, ©1985, National Council for Social Studies, p491, based on the work of Susan Jones in *Perspectives, Educators for Social Responsibility*, MA.

CHILDREN ARE SPECIAL*

The Objective Is:

1. To feel special and important
2. To feel like a member of the world

Material

Ask each participant to bring to the workshop pictures of themselves as children
Bring in pictures of children from around the world

Proposed Method

1. Combine all the pictures into a collage.
2. Together with the children, look at the collage. Let the children identify themselves in the collage. Also encourage them to look at the other children in the pictures.
3. Tell the class where some of the other children are from. Encourage them to ask questions about what the other countries are like, what the children eat, play with, etc.
4. Locate the other countries on the map and discuss life in those countries.

Note: Good exercise for children

*Adapted from Human Rights for Children: A Curriculum for Teaching Human Rights to Children 3-12, by Human Rights for Children Committee, 1992, p6.

BEING A HUMAN BEING*

The Objective Is:

1. To establish a clear sense of humanity as a composite of individuals
2. To establish a clear sense of what it means to be human

Proposed Method

1. Place a convenient object (e.g. an inverted waste-paper bin) before the class. Suggest that it is a visitor from another part of the universe. This visitor is curious to learn about the beings who call themselves "human".
2. Ask for suggestions that might help the visitor identify us as "human beings."

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p.32

MYTHS*

The Objective Is:

1. To look at the ways in which our own tradition and culture express beliefs about women and men
2. To analyze the messages behind certain traditional myths and see how these may influence our behavior
3. To look at the ways in which our own tradition and culture determines beliefs about women and men
4. To identify the origin of the messages
5. To analyze if these messages make us happy or sad

Proposed Method

1. Ask each person to list traditional and modern stories, songs, games, sayings, proverbs and rhymes from their own childhood. Ask them to list as many as possible.
2. Ask them, individually, to identify how these songs portray the roles of men and women.
3. Divide participants into groups of three to six people by "country or region of origin". Groups should share the most important songs, games, etc.
4. Next, have the groups discuss the implications and effects of the songs on them as girls/women and boys/men.
5. Ask each group to choose the most striking account and prepare a presentation to the whole group in a quick and dramatic way. As each group presents, the facilitator should write brief descriptions of the stories or songs on a flipchart or blackboard.
6. In the large group, brainstorm the meanings and implications of the presentations and record the ideas on the blackboard or flipchart opposite the description of each song, story, etc.

Suggested Questions for Reflection

- What is the meaning and the use of myths?
- What did you learn about being a girl/boy? woman/man? (make separate lists for girls and boys)
- Where did you learn it? From whom did you learn it?
- What aspects of being a boy/girl make you feel proud? happy? frustrated? sad?
- What parts of the culture are good? What parts of the culture would you prefer to change?
- Can you change aspects of the culture and still maintain your cultural identity?

*Adapted from The Oxfam Gender Training Manual

FIVE FINGERS OF MY LIFE*

The Objective Is:

1. To appreciate other's visions and perspectives

Proposed Method

1. Ask participants to trace their own hand. Label each finger:

Family	background, childhood (games played, movies/television programs watched, songs, idiosyncrasies as a child)
Education	schooling, unforgettable experiences in school work
Career	work, habits, strengths, weaknesses, habits, turning points
Love	meaningful relationships, friends, others
Vision	ambition, life perspective and goals, beliefs, etc.
2. In pairs, each one begins to share the points mentioned. The listener may write down notes on the hand drawn by the partner. Facilitator gives 10 minutes for whole partner sharing.

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994 #287493

THE TALKING CIRCLE*

The Objective Is:

1. For participants to become aware of their uniqueness and identities as individuals
2. To recognize the importance of nutrition, clothing and shelter for all children
3. To understand the necessity of universal healthcare

Materials

globe or world map, drawing paper, crayons and/or magic markers, pictures of children from various parts of the world, writing paper, book on origin of names (if possible)

Proposed Method

2. Students sit in circle and each child talks about his/her name: its origin; what it means; if the name is or was shared by another member of the family; how many names they have, and what countries and languages their names come from.
3. Discuss: Why are names important?
4. Consult the world map or globe to point out where names come from.
5. Compare stories about celebrations of naming ceremonies, name days and birthdays and how they differ from family to family and country to country.

Point out that some children do not have names given to them by their families because they have no families. Ask: What might it be like to be called "Shoe Shine Boy" or "Hey You"? Why do people everywhere value their names?

6. Each child should be given a piece of paper and crayons to print his or her name on one side and the country or countries the names come from on the other side of the paper. Ask the children to select an article of the convention they wish most of all for the children of the world to enjoy.
7. From these the class can make a collage as a symbol of community of their classroom and their hopes for other children [these messages can also be written on leaf cut-outs and placed on a "tree of life" as part of another exercise].

Note: Good exercise for children

*Adapted from *Educating for Human Dignity: Learning About Rights and Responsibilities; A K-12 Teaching Resource*, by Betty Reardon, Teachers College, Columbia University, p103-104.

IDENTIFYING OURSELVES*

The Objective Is:

1. To reflect about ourselves and the groups in which we belong

Proposed Method

1. Individually make a list of three groups to which you belong.
Choose the three groups that you think best explain your identity.
2. Divide into pairs and explain your list to your partner.
3. Then divide into groups of 4-6 persons and have each participant explain her partner's list.

Suggested Questions for Reflection

- To what groups did many people belong? Only one, or a few?
- What kinds of "groups" did people include? sex? race? religion? socioeconomic status?
- Did women include "woman" on their lists? Did men include "man"? Why or why not?
- Can we recognize a group of people while also remembering that there is no single "type" within each group?
- Can we talk about a group or a group's human rights? If so, how?

*Adapted from *Our Human Rights: A Manual for Women's Human Rights*, Written by Julie Mertus with Mallika Dutt and Nancy Flowers, Published by the People's Decade of Human Rights Education, 1995, p3.

WHERE DO I STAND*

The Objective Is:

1. To think about when one feels empowered and/or disempowered
2. To encourage sharing of feelings and building a community

Proposed Method

2. On large cards, print four animal names: lion, deer, fox, dove.
3. Suspend the animal signs from the ceiling in four areas of the room.
4. Call out different situations and ask participants to stand under the sign for the animal that they most feel like when in that particular situation. Encourage people to talk about themselves while they are deciding where to stand.

Examples of situations:

- How are you with your children?
- How are you with your in-laws?
- How are you around the police?
- How are you at your place of business?

Suggested Questions for Reflection

- What are the qualities of a lion/deer/fox/dove?
- What did you learn about yourself?
- Did you feel uncomfortable with your responses?
- Did you feel influenced by others in the room?

*Adapted from Tribes, by Jeanne Gibbes, published by Center Source Publications, California, USA 1994, p323.

DO YOU LIVE IN DIGNITY?*

The Objective Is:

1. To think about dignity in daily life
2. To consider how personal actions and beliefs affect people's dignity

Proposed Method

1. Read the following statements and mark those which you think are examples of living in dignity.
 1. Suman is of a low caste. He is my friend, but I cannot have him in my house or it will upset my community.
 2. Although in principle I think girls should work, there is so much harassment and poor working conditions that I cannot allow my daughter to work.
 3. Nimsa is a lawyer and Cecille is a housekeeper, but they are still equal.
 4. Anyone who has the money should be allowed to buy a house in any area.
 5. My husband can practice a different religion from me.
 6. Teachers at schools should be harder on male students because males must learn to be heads of households.
 7. As long as I pay my employees, I can treat them how I wish.
 8. The white students in our school should get textbooks last because they used to get them first.
 9. My wife should do as I say, as I am the sole wage-earner in our family.
 10. Although the majority of women in my community do all the household work, I am teaching my daughters and sons how to cook and care for the household.
 11. I cannot allow my sister to go out with anyone not from this area. Someone may see her and cause trouble.

Suggested Questions for Reflection

- Are there any disagreements about the numbers checked off?
- Have you ever experienced a situation where you felt you were stripped of your dignity?
- Have you ever held any beliefs or committed acts which stripped other people of their dignity? What influenced these beliefs or acts?
- What gives some people power to violate other's dignity?

*Adapted from, Democracy For All: Education Towards Democratic Culture, published by Juta & Co. Ltd in association with Street Law (South Africa) and the National Institute for Citizen Education in the Law (USA), p23.

BECOMING A MAN*

The Objective Is:

1. To help men to see the pressures on them to adopt certain attitudes
2. To enable men to become aware of some of the origins of their attitudes and feelings towards women

Proposed Method

1. Explain the objectives of the activity to the group.
2. Hand out a copy of the list of questions (below) to each participant, and ask them to completion of the sentences without consulting each other.
3. Then ask the participants to form pairs and to discuss with each other their answers, and their responses and feelings.
4. In the large group, draw out similarities in the responses and completions of the sentences, and discuss the following questions:
 - a. Do you feel your behavior is limited by your peers? How and when does this happen, and why?
 - b. Are there some 'macho' attitudes towards women you would like to reject? How can you do this?

Sentence Completions

The best things about being a man is...
 A man would never let a woman see...
 Men would reject another man if ...
 Men would be praised by his parents if he...
 Boys can't...
 The parents of a boy let him...
 Teachers expect boys to treat girls like...
 Men get embarrassed when...
 Parents expect boys to...
 Men/boys are allowed to...
 A boy would get teased if he...
 Women really want men to...
 Men don't like...

*Adapted from Thompson D. As Boys Become Men: Learning New Male Roles; Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p143-145.

DESCRIBING OURSELVES**

The Objective Is:

1. To analyze how relations change when human rights are respected

Proposed Method

1. Form groups of 6-8 persons. Each group creates a story.

Method to create the story: Every story has a beginning, a developing process that takes it to the end, and an end that is another beginning. The protagonist wants something or someone, her/his goals. Someone or something hinders him/her from obtaining it. There are obstacles. The protagonist has to surpass the obstacles. The action develops in some place. There is an atmosphere that surrounds the protagonist. The characters are revealed through what they say, don't say, do, act, behave, attitudes, pains, dreams...they reveal through the story, they begin and end differently, when they try to get through the obstacles.

2. Divide into 3 groups:
 - a) The first group creates a story of a woman who is 80 years old, she is a mother and a grandmother.
 - b) The second group creates a story of a woman who is 45 years old, she has her mother and a daughter.
 - c) The third group creates a story of a young woman who is 20 years old, she is a daughter and a granddaughter.

The group can create a stories about three men, the same ages as above.

3. The group chooses one or more persons to present the story as a monologue. They can use other resources like clothes, music, lights, etc. (instead of a monologue they can also write a letter to a friend). Each group presents a monologue, no longer than 5 minutes.
5. Once finished with the presentations, the facilitator invites the participants to talk about the similarities and differences in each story: the changes in women's lives, the decisions women make, etc.
 - Do they change?
 - What are the most important relations for the characters?
 - Who do each of them love?
 - Do they have women friends, men friends?
 - What role do other women play in their lives?
 - What role do men play in their lives?

*Adapted from Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education, by Veronica Matus, Chilean Commission for Human Rights, 1993, p40-41.

PUBLIC WORLD, PRIVATE WORLD*

The Objective Is:

1. To identify the public and private worlds as two different ambits of daily experience

Proposed Method

1. Each member of the group writes down on different cards three activities that in her/his opinion correspond to public and private affairs.
2. Then each participant puts her/his cards on the table in a checkerboard, at the place for public affairs, for private affairs, or in the middle. When she/he puts down the card he/she explains the social recognition that she/he thinks the activity has, arguing the reasons she/he has. The activity continues until all persons have placed their cards and explained.
3. The facilitator and the group, then write down characteristics of the private and public world, and what they associate with each of them on the board.

PUBLIC WORLD	PRIVATE WORLD
Associated with:	Associated with:
Power, politics	Family, domestic life
productive life	reproductive life

The facilitator should have a list of at least 10 characteristics for each of them.

Suggested Questions for Reflection

- Which activities have more social recognition? More prestige? For whom?
- Is it prestigious for men only? For women only? For politicians? Housewives? Etc.
- What are the consequences for women and men?

*Adapted from Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education, by Veronica Matus, Chilean Commission for Human Rights, 1993, p24.

SELF-DISCLOSURE*

The Objective Is:

1. To express some of our feelings about our own sex roles

Materials

pens, small pieces of paper, flipchart with questions written on

Proposed Method

1. Divide into small groups of five (mixed men and women).
2. Explain:
'Within any situation in life, there are advantages and disadvantages; now is the opportunity to express some of our own feelings about being men and women.'
3. Ask each person, individually, to complete the sentence:
'Sometimes I'm glad I'm a man/woman because....'
4. Ask them to list as many of the advantages to being a man/woman as they can.
5. Then, ask each person to complete the sentence:
'Sometimes I wish I were man/woman because...'
6. Again they should list as many reasons as possible.
7. Ask each member of the group to share their lists for three minutes each.

Suggested Questions for Reflection

- Was one list more difficult to make, if so, which one?
- What did it feel like to hear others' lists?
- What does it feel like to hear statements about your sex from the opposite sex?
- Did you want to challenge any of these statements?
- How free were the lists from stereotyping?

Notes: It is important that each sex hears the other sex's views, and that inaccuracies and stereotypes are challenged.

*Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p127-128.

CIRCLE OF CONNECTEDNESS*

The Objective Is:

1. Consider the many differences among humans
2. Recognize discrimination which occurs in response to differences
3. Think about the universality of human rights

Proposed Method

1. Working individually, each participant draws a circle and writes her name inside. Pretend that this circle is the center of a flower. Draw petals around this "center" and write the names of groups with which you identify.

Did you include race, ethnicity, class, religion, sexual orientation, refugee status, etc.?

2. Working with a partner, compare your personal "flowers". See how many "petals" you have in common and place each other's initials in the petals you share. Then combine with another partner pair and discuss the common features that you all have listed.
3. Construct a web that starts with a circle that says "us" in the center and includes all of the groups named. Place those groups to which many people belong close to the center. Place those to which few belong or only one belongs further away.
 - What are the major areas of commonality?
 - What are the circles to which only one person belongs?
 - What does this web tell us about our commonalities? Our differences?
4. Individually, look back at the flower you drew. Put an X across any of your groups that could cause someone to discriminate against you. Next, make a list of all the ways you could discriminate against others or treat someone as inferior.
 - What factors enable you to discriminate against others?
 - To what extent are these within your control?
 - What would you have to do to change society and/or yourself in order to change discriminatory behavior?

*Adapted from *Our Human Rights: A Manual for Women's Human Rights*, Written by Julie Mertus with Mallika Dutt and Nancy Flowers, Published by the People's Decade of Human Rights Education, 1995, p14,16.

SOCIAL ORIGINS*

The Objective Is:

1. To discover how our perceptions about gender originated

Proposed Method

1. Briefly explain:

From very early on in our lives we learn about who we are and what roles and responsibilities we are expected to take on. We will look at the source of these beliefs that "mark" us. Our sex determines what is expected of us. So may our religion, race, etc.

2. Ask participants to put aside their notebooks and pens and sit back with their feet flat on the floor. Ask them to take three deep breaths and silently reflect back to their childhood, to the first memory they have about when they discovered they were different from the opposite sex.

They should observe where they are, what is happening, who is involved, what is being said, and who is giving the message about what it means to be a boy or a girl.

After a few minutes ask them to return to the present.

3. Ask participants to open their eyes and DRAW their first memory of being different. They may draw a series of pictures or just one picture which represents their first memory of. Allow ten minutes for this task.
4. Ask participants to pair up with the person next to them and to explain the meaning of their pictures to each other.

Suggested Questions for Reflection

- Which of the differences are biological and which are learned?
- Why are we concerned about what is biological and what is learned?
- What is the role attributed to you? Can it be changed? Should it be changed?
- What have you learned about yourself?

*Adapted from Another Point of View, UNIFEM, 1993

MESSAGE IN A BOTTLE*

The Objective Is:

1. To establish a clear sense of humanity as a composite of individuals
2. To establish a clear sense of what it means to be human

Proposed Method

1. Ask students to plan what they should put about humanity in a capsule to be sent into space. Suggest, perhaps, that students live in a time (10 years in the future?) when signals have been received from a place "out there".
2. Inform them that the United Nations is going to send information in a special ship. It is the students' job to choose what to send: music, models of people, clothing, literature, etc.
3. Brainstorm possibilities as a class, or set the activity as a small group project as a small group project or an individual one.
4. Encourage students to think about: "Who am I?" and "Who are we?"

Suggested Questions for Reflection

- Why did you choose the aspects of humanity that you did?
- Are the aspects you chose mostly positive? Are any of them negative?
- What aspects of humanity did you not want to incorporate in the capsule? Why?

Note: Good exercise for children

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p32.

WHAT'S LOVE GOT TO DO WITH IT?*

The Objective Is:

1. To identify common slogans, sayings, proverbs or wrong assumptions about intrafamilial relations
2. To examine the effect of such beliefs on the different status of women and men

Proposed Method

1. Brainstorm as many proverbs, slogans and sayings dealing with family and love. Write the answers down.

The facilitator should come prepared with own list to help generate ideas.

For example:

- Love is blind.
- Love at first sight.
- Blood is thicker than water.
- Forgive and forget.
- A women's place is in the home.
- Boys will be boys.
- Children should be seen and not heard.
- Better to give than to receive.
- Home is where the heart is.
- The way to a man's heart is through his stomach.

Suggested Questions for Reflection

- What is the veracity and consequences of these sayings?
- What is "the family"? What is "love"?
- How do these concepts affect us?
- Is there a "typical" type of family?
- What should love include? How should lovers treat each other?
- How should the family treat each other?

*Adapted from exercise from Vikki Frank (Mexico)

LIBERTY FOR DREAMS AND IMAGINATION*

The Objective Is:

1. To rescue the importance of emotions and desires as energies for personal changes

Proposed Method

1. The facilitator creates an appropriate climate so that the participants get in touch with themselves. If it is possible, it is recommended to have music or some breathing exercises.
2. The facilitator first asks the participants to be silent and remember dreams they had when they were children. Then the participants are asked to draw these dreams and color them on paper.
3. After 10 minutes, participants receive a fresh paper and draw a picture of themselves as they are now.
4. After 10 minutes, facilitator asks participants for a third drawing of their dreams today.
5. The participants then form groups of 6-8 persons and ask them to share, in turn, the three drawings they have done, telling what the drawing shows, the colors they used, what they felt when they did them, and the memories they brought to them.

Questions for Discussion:

- What have you felt when you have silenced an emotion or desire?
- What have you felt when you have showed an emotion or desire?
- What happens when the dreams are put away?
- What are the differences between children's dreams and adult's dreams?
- What is the importance of sharing the emotions? Why? Which emotions do we put away? Why?
- What do we learn about emotions? What is said to men? And to women?
- What are the effects of these learnings for each of them?

*Adapted from *Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education*, by Veronica Matus, Chilean Commission for Human Rights, 1993, p. 37

DISCUSSION CIRCLES*

The Objective Is:

1. To allow participants to move around
2. To help participants recall their emotions and ideas about pertinent topics

Materials

A list of statements people commonly hear about the topic.

Examples of such statements about gender are:

- Men and women can never be equal because they are biologically different.
- Gender is just another word for women.
- Women should be employed in NGOs because they are more efficient.
- The word gender is not translatable and therefore not relevant in the field.
- All this talk about gender brings conflict to the family.
- My organization talks a lot about gender but it is not reflected in the structure.
- Work on gender should always respect people's social and cultural context.

Proposed Method

1. Ask participants to form two concentric circles, facing each other, and move around in opposite directions.
2. After a few seconds, ask them to stop, and pair up with the person standing opposite them from the other circle.
3. Read out a statement and ask the participants to react to it, talking about it in their pairs for about one minute each.
4. Ask them to move around again and repeat the exercise until they have talked about all the statements.
5. Ask participants to form a large group again, and comment on the exercise.

*Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p103.

MAKING THE COMPARISON: WOMEN AND NATURE**

The Objective Is:

1. To creatively assess women's relationship with nature

Materials

A ball or piece of newspaper rolled into a ball

Proposed Method

1. Ask participants to be seated in a circle.
2. Explain the instructions:
 1. You will throw a ball to them, the one who catches the ball will give mention a noun or thing that describes similar attributes of women and nature.
 2. After giving his/her response, the person will throw back the ball to the center
 3. The facilitator will ask for clarification
 4. As participants respond, a co-facilitator to list answers on the board
4. Make some rounds until all responses are exhausted.
5. Process:
 - How did they feel about the game?
 - Why did you compare an angry woman to a raging storm ?"

Suggested Questions for Reflection

- What is the parallelism of women and nature?
- What are the effects of modernization on the environment and women?
- What alternative forms of development are environment and women-sensitive?

**Adapted from *Women, Law and Development: A Training Manual for Women*, by Process, Inc., 1994, p301-302.

JOG FREEZE ON ROLE STEREOTYPING EXPERIENCES*

The Objective Is:

1. To share positive and negative experiences on the role of stereotyping

Proposed Method

1. Present guide questions on the board. Ask participants to individually reflect on the following:

- a. What are the things you like: 1) in being male/female?; 2) in men/in women?
- b. What are the things you dislike?
- c. What is your greatest achievement in life as a woman/man?
- d. What are the things you want to achieve in life or your aspirations in life?
- e. What is/are the worst thing that happened to you as a woman/man?

Give about 10 minutes to reflect on their answers.

2. Ask the group to form a circle. Introduce the "Jog Freeze"

- a. As facilitator, stay in the middle of the circle while the group is jogging around in a circle.
- b. When facilitator says "freeze" participants will stop moving. As you say "freeze" ask the first question in the guide questions and tap someone on the shoulder.
- c. The person being tapped on the shoulder will "reenact" his/her answer.
e.g. the person tapped says "I hate cooking" and reenacts the difficulty of cooking on wood stove.
- d. The game continues until all questions have generated enough answers and all participants have been able to give an answer.

Discussion

- What are your feelings about this exercise?
- What are your observations and realizations on being a woman/man?

Variations

Activity can be used to deliberate over any individual or group characteristic. For example: race, religion, rich/poor, urban/rural, shy/outgoing, etc.

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, p21.

GROUP IDENTIFICATION AND THE POWER OF PEER GROUPS*

The Objective Is:

1. To demonstrate how in-group/out-group - we/they attitudes are produced and experienced by participants in a group communication exercise
2. To illustrate that participants' behavior in sub-groups exhibits a broad range of the in-group/out-group conflict that separates people in a society

Proposed Method

1. Present the rules of the game:
 - a) members of the Blue group can send two messages (an X or a Y) to the Green Group.
 - b) Members of the Green group can send two messages (an A or a B) to the Blue group.

The results of the exchange of messages are as follows:

If the Blues send	and	the Greens send	the result is:
X		B	the Blues gain 15 points the Greens gain 0 points
Y		A	the Blues gain 0 points the Greens gain 15 points
Y		B	the Blues gain 5 points the Greens gain 5 points
X		A	the Blues gain 0 points the Greens gain 0 points

2. The groups meet separately and communicate with each other only through the letter messages A, B, X, Y, as described above and through the authorized emissary (one of the trainers). An ample supply of message cards (X's and Y's for the Blues and A's and B's for the Greens). The goal of this exercise is to earn as many points for your group as possible.

Suggested Questions for Reflection

- What can be the effect of group affiliations?
- What does group membership mean?

the good identity, encouragement, unqualified love and support

the bad loss of objectivity with regard to outsiders, uncritical conformity, attitudes and behavior driven by need for peer approval.

Note: In discussing the outcome of the exercise with participants, it is important to stress the fact that competition is a natural reaction to the experience and indeed a competitive approach is not "wrong" in and of itself. The point to be made is that in situations where people are interdependent, cooperation is often the key to achievement since the alternative -- the success of some at the expense of others-- is not a just, or stable social condition.

*Adapted from *Human Dignity and the Police: Professional Ethics and Personal Integrity in Police Work*, Course Development and Presentation by John Jay College of Criminal Justice, the City University of New York, 1995, 2/VI.

DIFFERENCES: DO I RESPECT THEM, DO YOU?*

The Objective Is:

1. To analyze situations of families living together where there are demonstrations of discrimination, violence and denying of the human rights of other persons, for reasons based on sex, age, ethnicity, race, religious beliefs or any other
2. To analyze, discuss and imagine ways of changing violence, discrimination and denial against others into situations of respect and acceptance

Materials

paper, pencils, magazines or photos, the Universal Declaration of Human Rights (UDHR) per group

Proposed Method

1. Form groups of 6-8.
2. Give each group a photograph (they should all be different) representing an indigenous family, inhabitants of the outskirts of the cities, a group of teenagers, refugees, old persons, girls or boys of the streets or any other you may choose. The photos can be taken from magazines or newspapers.
3. Using the photo, each participant creates a story where they describe to others:
 - Who is the person/persons?
 - How do they live?
 - How do they earn their living?
 - How are they treated?
 - Are they accepted and recognized?
 - What do others expect of them?
 - Are they ridiculed?
 - What do they feel, their emotions, their life dreams, their futures, etc.?

Examples: the youngsters coming from the shanty towns are seen as lazy, violent, ignorant, dirty...

4. The participants then create the story with the UDHR on hand, making a list of the human rights that are respected and those that are disregarded, explaining how does the disregarding of human rights happen every day.

Suggested Questions for Reflection

- How do you feel about the human rights that are respected and those that are disregarded?
- What are the emotions that the person experiences in those situations?
- What are the reasons that are usually given to justify the denial of their rights and the reasons given to respect the rights?

Closure

The group works out a "declaration for change" that indicates what they can do daily so that the human rights of that person are fully respected.

*Adapted from Human Rights in Daily Living Together, by Veronica Matus, Chilean Commission for Human Rights, 1993, p8-9.

CHOOSING THE SEX OF YOUR CHILD*

The Objective Is:

1. To bring out participants' assumptions about female and male children
2. To examine how true and deep-rooted these assumptions are

Proposed Method

1. Tell the participants this story:

A couple are struggling to conceive a child. They go to a diviner who tells them they will have a child, but only after they have decided which sex they want it to be.

2. Give each participant a piece of paper and ask them to imagine being in this situation. Ask them to write down the sex they would choose for their child.
3. Ask participants also to write down their reasons for choosing the sex. Give them a few minutes, and collect the papers. Put the result on a flipchart: 'number of those who chose girls' and 'number of those who chose boys', and list the reasons.

Discussion

- How many people wanted boys? girls?
- What reasons did people have for choosing the sex they chose?
- What are the effects of assumptions?
 - For example: Boys will continue the kin
 - Boys will take care of parents during old age
 - Boys will remain with parents, girls will get married
 - Boys will inherit, girls will not
- What are the implications of how male and female children are socialized and treated, to prepare them for the roles they play in society.

*Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p85.

A CLASS REUNION*

The Objective Is:

1. To consider assumptions based on gender, race, religion, etc.
2. To confront discrimination, sexism, racism

Proposed Method

1. Arrange with the students for the class to hold a reunion, as if 30 years have passed.
2. Have the participants chat about what they have done for the past 30 years since they left school. The facilitator is also invited to attend.
3. Have the attendees of the reunion discuss whatever they wish about the state of the world, but particularly to share what they did after graduation, including additional education, profession, family.

Discussion

- Are there differences among accomplishments across sex/religion/race/classes between people?
- Have the boys had only careers, and most talked about political and technological changes? Have the girls mostly talked about families and domestic concerns?
- Have whites been more "successful" than non-whites?

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p48.

WHO'S WHO*

The Objective Is:

1. To look at discrimination and how it may be hidden
2. To consider bias in textbooks (for students) and in the media (for adults)

Proposed Method

1. In the books students encounter at school, or any media they monitor at home) have them check:
 1. Whether there are the same number of references to males and females; whites and non-whites; rich and poor; etc.
 2. Who are shown as brave decision-takers, physically capable and adventurous, creative, more concerned with what they can do and interested in wide range of careers. Who aren't?
 3. Who are shown as humane, caring people, who can be helpful, who express their emotions? Who aren't?
 4. Who are willing to learn home-making and child-rearing skills, who are free of the fear that others might not think them "manly", and free of the feeling that others are inferior?
 4. Whether people respect each other as equals.
 5. Whether people take an active role in other group's traditional domains, ex. whether men help in the home, whether the women take an active role outside the home, and if so, as other than teachers, nurses or secretaries, or unpaid or poorly paid laborers.

Note: Exercise can be adapted well for children

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p49.

THE STORY OF JOAN AND JOHN*

OF JOAN AND JUANITA
OF JOHN AND JUAN
OF JOHN AND YONNI
(or more culturally appropriate names)

The Objective Is:

1. To examine the lives of women and men in a comparative way

Materials

a ball, blackboard or flipchart

Proposed Method

1. Ask the group to form a circle.
2. Explain that they are going to construct biographies of two imaginary people, first Joan, and then John.
3. Give a ball to someone in the group and ask that person to throw it, quickly, to anyone else in the group.
4. As someone catches the ball, they say something about the life of Joan, beginning at her birth, the conditions of her life, her activities and aspirations, her achievements and finally, how she dies.
5. Repeat the game constructing the life of John.
6. The facilitator should write the important elements of the stories on a flipchart or blackboard during the game.
7. As a whole group, compare the two lives of Joan and John, discussing their roles and achievements.

Suggested Questions for Reflection

- Were the lives of Joan and John very different? How were they different?
- Why were Joan and John assigned such distinct roles?
- Is John capable of doing Joan's role? Is Joan capable of doing John's?
- What roles in society do you not participate in that you would like to?

Variation

Use two different cultures: John and Juan for example.

*Adapted from Oxfam Gender Training Manual

WOMEN AND MEN: WHAT ARE THE DIFFERENCES?*

The Objective Is:

1. To identify the characteristics and attributes considered as “feminine” and “masculine” and discuss their cultural or natural origin
2. To look at the consequences which result from these characteristics and attributes and to look for the ways of living to modify them and enlarge the roles traditionally assigned to men and women

Materials

set of cards for each group:

List of characteristics (60) that go on cards - Attitudes, behaviors, ways of thinking, etc.

Tender	Gentle	Egoistic	Disquiet	Worker
Rigid	Flexible	Disciplined	Conscientious	Active
Passive	Sociable	Fearful	Productive	Optimist
Emotional	Efficient	Independent	Realistic	Stable
Intolerant	Strong	Proud	Sincere	Enterprising
Confident	Foolish	Skillful	Bad tempered	Dominant
Friendly	Obliging	Obedient	Weak	Brave
Dependent	Aggressive	Lovable	Considerate	Submissive
Intelligent	Ambitious	Dynamic	Precise	Transparent
Logical	Sick	Insecure	Superficial	Anxious
Objective	Organized	Sure	Discorded	Ordered
Arrogant	Humble	Gossipy	Leader	Patient

Proposed Method

1. Form groups of 6-8 and give each group a set of cards to spread out on the table.
2. Designate two dishes, boxes or piles to stand for men and women respectively.
3. Participants select characteristics, and separating them between two dishes, boxes or piles, attributes each characteristic to men and/or women.
4. Once they have placed all the cards all the groups gather together.
5. On a blackboard, the facilitator draws two columns, one for the attributes for women and the other for men. When the two lists are completed, the facilitator exchanges the titles for the columns so that the one which initially stated “men’s attributes” now reads “women’s attributes” and vice versa.
6. Ask the question: What characteristics definitely do not correspond to men and which do not correspond to women? Circle those characteristics that do not correspond or where there is disagreement. The discussion should lead to agreement or consensus. If there is not agreement write down the points of difference.
7. Close the exercise by showing that characteristics attributed to men or women can be exchanged. Participants may comment on examples of other cultures, or other times in history where the attributes made for women and men were different.

Variation

A complementary action is to propose to the participants to make sentences where the subject of the action is male and/or female and then reverse the sex. Ex: Peter is gossipy, Mary is gossipy. Discuss any disagreements.

*Adapted from *Women’s Human Rights in Daily Living Together: A Manual for Women’s Human Rights Education*, by Veronica Matus, Chilean Commission for Human Rights, 1993, p18-19.

WHO DOES WHAT?*

The Objective Is:

1. To establish the roles that men and women perform daily and analyze where the masculine and feminine roles of life were learned
2. To reflect on the impacts that the performance of certain roles have for women and men

Materials

set of cards, paper, question guidelines

Activities to write in cards: (You can add other activities particular to your community/culture)

clean the house	give meals to the children	take care of the children
take the children to school	change the light bulbs	fix the electric problems
manage the money	drive the car	sew the buttons
sweep the house	care for the garden	clean the rooms
spend time with the baby	play football	read magazines/newspapers
serve the meals	work at home	care for sick persons at home
take children to doctor	participate in school activities	vote in the elections
start a new career	visit friends	go out, have fun with friends
answer the children's questions	hug and kiss the children	visit the old relatives
remember birthdays, etc.	cook	dress the children
buy the clothes	buy the food	fit the pipes
wash the clothes	go to the bank	take out the rubbish
make the beds	clean the bathroom	set the table
go to the cinema	take a walk	knit
talk with the children	work out of the home	lead a neighborhood organization
go to school meetings	work for a candidate	organize neighborhood activities
listen to children's problems	help children with homework	go dancing

Proposed Method

1. The participants form groups of 6-8 persons. They put two boxes, one for the activities that women realize, and the other for those that men realize.
2. Each group gets a set of cards that indicates activities and tasks and places them face down on the table. To initiate the activities, the group decides who begins.
3. Each participant on his/her turn gets a card and places it on the table considering her/his own experience and explains why does she/he put it in one or the other box.

Suggested Questions for Reflection

- When do we learn that certain activities should be done by men or by women?
- Where do we learn that those activities correspond to women or men: in children's games, school, laws, television, church, family, etc.?
- What consequences does the role differentiation have for each woman and man?
- According to personal experiences, is it possible to change and enlarge the activities that women and men perform? Why?
- What are the benefits of enlarging the repertory of activities for women? For men?
- What did we learn with this activity?

*Adapted from *Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education*, by Veronica Matus, Chilean Commission for Human Rights, 1993, p21-22

A BABY IS BORN*

The Objective Is:

1. To introduce social differentiation such as gender, ethnicity, class, caste, and disability
2. To introduce gender in a non-threatening manner to groups which may be resistant
3. To explain how gender cuts across many other areas of social differentiation

Materials

Before the session prepare 30 cards each with an opposite:

For example: rich/poor, boy/girl, dominant ethnic majority/marginalized religious group;
 laborer/land holder; child of single mother/child with mother and father;
 physically or mentally disable child/child without any disability

Prepare flipchart or two flipcharts, one for 'successful child' and one for a 'less successful child' and place them on a wall next to each other.

Proposed Method

1. Ask participants to sit in a circle. Ask the group to imagine that they are about to become a mother or father of a child and they wish for this child the best opportunities and options for the future.
2. Distribute two randomly chosen cards to each participant.
3. Then explain to the participants that his or her child will have more or less chances of 'success' depending on many social, cultural and personal issues.
4. Ask the first participant to bring his or her first card and place it on either of the charts: "successful child" and "less successful child". Have the participant explain to the group why she has chosen the 'successful' or 'less successful' chart. A short discussion could take place if generated spontaneously by the group.
5. Then ask whoever has the opposite card to come forward and place it on the other chart. Ask the participant to explain why she believes that her card is the opposite one. Repeat the process until all cards are finished.
6. Sum up the session highlighting:
 - Gender is one of many forms of social differentiation and, as such, needs to be understood in social contexts and not in a social vacuum.
 - In most societies, gender differentiation means that girls have less chance of success (however that culture defines success).
 - Although gender is one form of social differentiation it is also affected by other aspects of social identity such as age, class or caste.

Note: Opposites need to be designed according to the backdrop of the group; with mixed nationalities it is more difficult to make generalizations and thus the activity may lose its sharpness—you may want to experiment with difficult categories; it is important for the success of this activity that the facilitator actively promotes discussion.

*Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p102.

THE DISCRIMINATION TEST*

The Objective Is:

1. To give young people a simulated experience of being discriminated against

Proposed Method

1. Have participants mark with chalk or tape a rectangle on the floor of the room equal to one eighth of the room's area. (Quick Trick: Measure a rectangle $\frac{1}{2}$ the width of the room and $\frac{1}{4}$ its length.) Optional: If the room contains movable furniture, have the group move $\frac{1}{8}$ of the desks and chairs into the rectangle and leave the rest in the large area.
2. Ask the group to make two piles with the sheets of paper; containing $\frac{1}{8}$ the total number of sheets, and the other $\frac{7}{8}$ ths. Do the same things with the pens, pencils and notebooks. (Quick Trick: Count sheets to eight, putting the first seven in one pile, the last in the other, until all materials are distributed into piles.)
3. Have participants divide themselves into two groups, representing one eighth and seven eighths of the whole group, respectively. (Quick Trick: Go around the group counting from 1 to 8. Have all number 8's join a group.)
4. Tell the smaller group to take seats in the larger area of the room. The large group takes seats in the smaller area of the room. If they object, tell them firmly that these are the conditions under which the activity is going to be carried out. Do not distribute the paper and pencils yet.
5. Tell the entire group that they are about to take a spelling and mathematics test. This is a very important test, as their scores will determine whether they will be allowed to continue on to higher education. (Alternatively, they can be told that their scores will determine whether they advance to the next class, will qualify for a job or make them eligible for a promotion, depending on what is most appropriate for the group.) They must score at least 70% or better on the test to qualify. Explain that you will dictate 10 spelling words, and 10 mathematics problems, and that they must write the answers on their own sheet of paper.
6. Distribute the larger pile of paper and pencils to the smaller group, and the smaller pile of paper and pencils to the larger group.
For example, in a group of 32 participants: Four participants would be seated in the larger area of the room, and would get 28 pencils and 28 sheets of paper; 28 participants would be seated (or standing!) in the smaller area of the room, with four pencils and four sheets of paper.
7. Any objections should be ignored or dismissed by saying "Just do the best you can with what you have". Participants from the larger area should be forbidden to leave their assigned area, or take materials from the smaller group.
8. Begin dictating spelling words at a fairly rapid pace, but one which the participants in the smaller group can keep up with. Then quickly move on to dictating math problems. Collect the papers, and check them to see who passed and who didn't. In all likelihood, all of the young people in the smaller group will have passed, while few from the larger group will have a score of better than 70%. Announce the names of those who have passed and congratulate them for their excellent work.
9. Participants will probably have strong feelings by now. Explain that this was a simulation, and its purpose was to get them to reflect on the impact of discrimination in education.

Suggested Questions for Reflection

- How did the larger group feel during the activity? Why?
- What strategies did the larger group use to attempt to complete the test?
- How did the smaller group feel during the activity? Why?
- What, if anything, did members of the larger/smaller group think about doing in response to the unjust situation?
- How would this type of distribution of resources interfere with educational success for the larger group in the long term?
- How would this type of distribution of resources place the smaller group at an advantage in the long term?

*Adapted from It's Only Right!: A Practical Guide to Learning About the Convention on the Rights of the Child, by Susan Fountain, UNICEF, 1993, p31-32.

WORLD UPSIDE DOWN*

The Objective Is:

1. To create an imaginary situation through which people can experience the way that beliefs about women and limitations on women's roles can affect their lives.

Proposed Method

1. Tell participants you are going to read them a story about an imaginary world, and that they may like to close their eyes and focus on the story.
2. Read the story in a clear, soothing voice:

Have you ever been bothered by the way the word 'man' is used to include all people? Does it bother you, for instance, that when people refer to 'the rights of all men', they really mean the rights of men and women, or the rights of all people?

Imagine a world that is similar to our own, but slightly different. In this imaginary world, 'woman' is the term that refers to all people. That is, when we use the word 'woman', we mean everyone.

Close your eyes and imagine that when you read the daily newspaper or listen to the radio, what you see or hear about are women politicians, women trade union leaders, women directors of large companies. Imagine a world in which most books, plays, films, poems and songs have women as their heroes. Imagine that women are the people you learn about when you study the great scientists, historians, journalists, revolutionaries. Imagine that it is women who will be making major decisions about the future in this different world.

Recall that everything you have ever read in your life uses only female pronouns--'she', 'her'--meaning both boys and girls, both women and men. Recall that you have no men representing you in government. All decisions are made by women.

Men, whose natural roles are as husband and father, find fulfillment in nurturing children and making the home a refuge for the family. This is only natural to balance the role of the woman, who devotes her entire body to the human race during pregnancy, and who devotes her emotional and intellectual powers to ensuring the progress and survival of the planet throughout her life.

Imagine further now, about the biological explanations for women as the leader and power-centre. A woman's body, after all, represents perfection in design. Even female genitals, for instance, are compact and internal, protected by our bodies. Male genitals are exposed, so that he must be protected from outside attack to assure the perpetuation of the race. His vulnerability clearly requires sheltering. Thus, by nature, males are more passive and timid, and have a desire to be protectively engulfed by the compact, powerful bodies of women.

In the world that we are imagining, girls are raised as free and self-confident beings. They play, they run, climb trees, take risks with the encouragement of all adults around them. The family puts a priority on the physical and intellectual development of girls, since they are the ones who will ultimately be responsible for the future of our society.

Boys, on the other hand, are raised to be timid and obedient. They are encouraged to play quiet games in the home which will prepare them for their life as caretakers of the family. From an early age, they are expected to help their fathers. They learn to look up to women, to try to please and care for them. They are taught to become the mirror in which the strength of women can be reflected.

Now remember back to the birth of your first child, if you have children. In your last month of pregnancy, your husband waits with anxiety, wondering what the sex of the child will be. Your first child is a boy. Your husband sits by your side holding this newborn, already instinctively caring for and protecting it. There are tears in your husband's eyes and you know that at the same time that he is filled with joy at your son's birth, he is also looking forward to having another, hoping for the birth of the girl child that will carry on the family name.

*Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p109-111.

WORLD UPSIDE DOWN (cont.)

3. Ask people to break into groups of give to talk about the feelings they had as they listened to the story. Were they angry, amused or confused? Did any part of the story make them laugh?

Suggested Questions for Reflection

- How does the imaginary world compare to the world in which we live? Is it a complete role reversal? If you put the word 'man' in each place that 'woman' was mentioned, would you have an accurate description of the world in which we live? Why or why not?
- Would people like to live in the world described in the story? What would be wrong with this world? What would be right with it? Would we, as women, want to have the type of power that men currently have? If we did, would we use it in similar ways?
- What would an ideal world be like?

UNIT IV

Developing a Human Rights Perspective:

**understanding the universality, indivisibility
and interconnectedness of human rights**

- **Moving From Fear to Trust**
- **Standing for the Self and the Other**
 - **Claiming Human Rights**
- **Participating in the Decisions to Determine our Lives**
 - **Understanding the Value of Equality**
 - **Strategies for Problem Solving**

THE TWO BASKETS*

The Objective Is:

1. To create a space where participants can air their fears and difficulties about addressing sensitive issues such as cross-culturalism, gender, racism, discrimination, etc.
2. To identify early in the workshop possible problems or issues that need to be tackled

Materials

a new, colorful basket; an old, worn-out, unattractive basket

Proposed Method

1. Place the two baskets in a room with a gap of two to three meters between each one.
2. Ask participants to stand in a circle and to imagine that in this session thinking about gender or cross-cultural stereotypes will be like moving houses: they will leave behind in the rubbish basket all the negative feelings they have about tackling gender/cross-cultural issues and bring with them to the new house all the useful positive ideas.
3. Give each participant two papers. Ask them to write one thing they bring (a positive feeling they have about tackling gender/cross-cultural issues) and one thing they leave behind (a negative feeling they have about tackling gender issues) on each piece of paper.
4. Ask each participant, in turn, to put into the rubbish basket their negative paper. Have them share the contents of the paper with the group, explaining what it is and why they feel that way. Then they should put their positive feelings paper in the positive basket to take with them to their new home. Again, have them share the contents with the group.
5. While participants play the game, write down key words emerging from participants' explanations on a flipchart.
6. Sum up the session highlighting the positive and negative feelings the group has to gender/cross-cultural issues and explaining how some issues will be addressed during the workshop.

*Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p108.

OUR WORLD IS CHANGING*

The Objective Is:

1. To create a group list of changes in the world
2. To give individuals an appreciation of change
3. To practice brainstorming

Proposed Method

1. Break into small groups and have the participants greet each other.
2. Review brainstorming strategies.
3. Have each group select a recorder. Have the recorders raise their hands so you can be certain each recorder is ready.
4. Have the groups brainstorm and write lists of how the world has changed since their parents (or grandparents) were born. Give the groups five minutes to brainstorm.
5. Have the large group come together. Have each group report one-two changes that have made an impact on their lives.

Suggested Questions for Reflection

- Why is it important to know how the world has changed?
- How has your community changed?
- How have these changes affected your family?
- How have these changes affected your rights? Are they better recognized and protected? Are there more violations?

Variation

Have the groups cut pictures from magazines and make collages that show how the world has changed since their parents were born.

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p366.

ACKNOWLEDGING UNHEARD VOICES*

The Objective Is:

1. To think about and appreciate the diversity of people
2. To consider different types of discrimination

Proposed Method

1. The group spends a few moments in silence looking at one another.

Discuss the following questions:

- Is the group representative of persons in your society? in your country?
- Are some persons not present? certain ages? religions? ethnic groups? professions? sexual orientation?

2. Make a list of groups in your society.
3. Divide into small groups. Choose one to two unrepresented groups from the previous list. Make a list of all the names and stereotypes for members of this group that you would not want to be called (for example, a disabled person would not want to be labeled as "unproductive" or be seen as "a waste").

Suggested Questions for Reflection

- What are your fears about talking to persons of these groups or working with her in a group?
- What needs or rights might these persons seek? Are these needs and rights you usually consider?

*Adapted from Our Human Rights: A Manual for Women's Human Rights, Written by Julie Mertus with Mallika Dutt and Nancy Flowers, Published by the People's Decade of Human Rights Education, 1995, p6.

REAWAKENING SELF ESTEEM*

The Objective Is:

1. To reawaken the sense of self-esteem and respect of oneself
2. To have each participant aware of her identity and individuality

Proposed Method

1. One of the facilitators leads a skit presentation wherein she introduces a woman of a marginalized sector to a woman from the higher rung of society in a way common to the marginalized: "She is Marta, the wife of Rodolfo who is the son of Mang Isidro, the overseer of Don Manuel who owns the biggest coconut plantation in town, who has it guarded by military soldiers against rebels roaming the area..."
2. As Marta is introduced, a figure representing each of the other individuals mentioned, the husband, father, town priest, landlord... and so on, comes onto the stage until Marta is no longer visible to the audience.
3. At the end Marta shouts for help.

Suggested Questions for Reflection

- How do the participants interpret the skit?
- The facilitator raises a discussion on self esteem.
- How do the participants perceive the individuals on the stage?

Variation

Can be adapted to various other socially marginalized groups.

*Adapted from Women's Human Rights Education: A Training Manual, by Lila-Pilipina Task Force on Filipino Comfort Women, 1995, p8-9.

STANDING UP FOR YOURSELF*

The Objective Is:

1. To remember a time that you asserted yourself
2. To reflect on one's own behavior
3. To feel sense of self-determination, dignity and power

Proposed Method

1. In a circle, invite each person in the group to say, " I feel good when..."

Suggested Questions for Reflection

- How do you feel in asserting your own needs?
- What are the roles expected of you in society?
- What do you feel about these expectations?

*Adapted from Our Human Rights: A Manual for Women's Human Rights, Written by Julie Mertus with Mallika Dutt and Nancy Flowers, Published by the People's Decade of Human Rights Education, 1995, p5.

THE WASHING MACHINE*

The Objective Is:

1. To feel good about oneself, and feel comfortable receiving praise and complements
2. To feel comfortable praising other people
3. To develop bonds among a class

Proposed Method

1. Have the participants form two parallel lines close together, and facing each other.
2. Send a participant down the middle of the two lines ("through the wash").
Everyone (where this is culturally appropriate) pats him or her on the back or shakes his or her hand, while offering words of praise, affection and encouragement.
3. He or she joins the line, and the process is then repeated with another participant.
(Running one or two people through daily is more fun than washing everybody in one big clean-up).

Note: The importance of group climate, and the need for participation and co-operation cannot be emphasized enough. The participant's suggestions and opinions are also very helpful in creating the best group atmosphere. Be open to their help and provide necessary changes.

Note: Good exercise for children

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p18.

APPRECIATION CIRCLE*

The Objective Is:

1. To encourage sharing good feelings about oneself
2. To encourage acceptance and appreciation of others
3. To build inclusion

Proposed Method

1. Discuss the difference between stating appreciation for oneself and bragging.
2. Invite one person of the group to sit in the middle as a focus person (may also be done among smaller groups).
3. Have the focus person make an "I'm proud" statement.
Examples:
 - "I'm proud that I am..."
 - "I'm proud that I am able to..."
 - "I'm proud that I..."
4. Have the other group members give positive feedback or make statements of appreciation to the focus person.
5. Continue the process until each person takes a turn being the focus person.

Suggested Questions for Reflection

- How did you choose your "I'm proud" statement?
- What did you learn about the other group members?
- Why is it important to be able to acknowledge what we are proud of?
- How supportive was the group when you made your "I'm proud" statements?
- How did you feel when you made your "I'm proud" statements?
- How did you feel when you gave/received statements of appreciation?

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p274.

GETTING IN TOUCH WITH THE CHILD INSIDE*

The Objective Is:

1. To examine our changing roles in society through aging
2. To identify the opinions and feelings of children
3. To evaluate the adult-child relationship.

Proposed Method

1. The facilitator asks all participants to sit down, close their eyes and be silent.
2. Participants are asked to take a deep breath. To feel their body relax.
3. Participants are asked to think of a recent happy experience. Give participants a few minutes.
4. Now, ask participants to think of a recent situation in which they felt scared. Give them a few minutes to feel the experience.
5. Participants are asked to think back five years and remember an emotional experience.
6. Then ten years.
7. Participants are asked to think back until they were ten years old. What made them happy? What made them sad? What scared them?
8. As ten year olds, the participants should explain to themselves, the adult, how they felt.
9. Participants are asked to stand up and look down at the spot where they were sitting. As an adult, they should silently converse with the child. What advice can they give that child? How can the child overcome their fears? Their frustrations?
10. Participants are asked to sit again as the child. How does the child respond to the adult's suggestions and comments?
11. The facilitator asks the participants to open their eyes. Participants are invited to share their experiences.

Suggested Questions for Reflection

- How have your ideas of the world changed with age?
- How empathetic are we as adults to the needs and concerns of children?
- What fears and emotions have stayed with you since your childhood? What fears have you overcome?
- What aspects of children's perspectives could be useful to us as adults in trying to understand and improve our situation?

Note: This exercise can produce very emotional results. We suggest that it be carried out by more than one facilitator and that sufficient discussion time is designated to properly deal with the impact of the exercise.

*Adapted from exercise from Vikki Frank

BLIND TRUST*

The Objective Is:

1. To develop trust in oneself and in a group
2. To facilitate cooperation

Proposed Method

1. Divide the class into pairs.
2. Have one student blindfold the other and have the sighted member of the pair lead the "blind" one about for a few minutes.
3. Make sure the leading participant is not abusing the power to lead, since the idea is to nurture trust, not to destroy it. The "leader" of the pair should try to provide as wide a variety of experiences as possible, such as having the "blind" partner feel things with his or her feet or fingers; leading with vocal directions, or even playing a game.
4. After a few minutes have the participants reverse the roles and repeat the process so that the "leader" is now the led, and the "blind" partner is now the sighted one.

Suggested Questions for Reflection

- How did you feel about this exercise?
- How was it to be the "blind" person?
- How was it to be the "lead" person?
- How is trust important? What can it mean for a community?
- What might life be like without trust?

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p18.

IDENTIFYING IMPACT*

The Objective Is:

1. To recognize the existence of gender issues and their impact in a broad range of development interventions

Proposed Method

1. When we speak about gender (cultural, racial issues) we are talking about the different role people play in society. These roles are learned, not biological. They vary from country to country and culture to culture.
2. Ask if anyone in the room can give an example of the way a project might affect men and women differently because of their different responsibilities.
3. Distribute a handout on Development Interventions. Ask participants to fill out the handout on their own, taking about five minutes as to whether the interventions obviously, less obviously or not at all incorporate gender issues.

Examples of interventions:

introduction of affordable fuel stoves; a savings programme; credit for the purchase of new harvesting machinery; piped potable water to all households; build a dam for more water in dry season; train village health workers; promote family vegetable gardening; work with local village primary school on health education, etc.

4. On a flipchart, create a scoring chart to count how people responded to the different interventions.

Intervention #	Obvious	Less Obvious	No Gender Issues
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5. Ask the participants to form small groups and discuss the following questions:
 - What are the obvious gender issues that may arise in each incident?
 - What are the less obvious issues?
6. Call groups together and talk about the differences and similarities in the way they saw obvious and potential gender issues.
7. Take a second count on the flipchart chart. Note changes.

Suggested Questions for Reflection

- How did systematically analyzing the role of gender in development project design change the participants perception of projects?

*Adapted from Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers, UNIFEM

THE LIBERATOR*

The Objective Is:

1. To analyze the process of development and to identify its impact on the "developed"
2. To find out what this process has given to poor communities both positively and negatively
3. To examine how development has continued to perpetuate the traditional role of women

Materials

chain, music, identity card, bible, book, pen, flag, money, needle and thread

Proposed Method

1. Identify seven participants who are willing to act in front of the group.
2. One woman should have a leg tied to a rock by a chain. As the acting begins this woman should be sitting down by herself, looking helpless.
3. The other people involved should each have one of the following items:
 - a. identity card
 - b. bible
 - c. a book and pen
 - d. money
 - e. flag
 - f. needle and thread
4. Each person comes, in turn, to the woman who is sitting on the floor with her leg tied. She wakes up as each person comes close, smiles, and receives the present. She tries to look around, cut her chains, but all in vain. She drops the present and goes back to her previous position. The same procedure is followed for all the presents.
5. After she receives all the presents she returns to her original posture. The play ends here. There should be music playing in the background. It goes loud as she receives each of the presents but fades as she returns to her previous position.

Suggested Questions for Reflection

- What did you see happening?
- Who did the woman in the traditional dress represent?
- Who did the people bringing presents represent? What did the chain represent?
- What similarities can we see between the play and real life?
- What kind of woman is produced by the situation?
- How do programmes we run for women change the situation of women? How do they reinforce the traditional role of women?

Note: The items used in this activity are symbols for different kinds of interventions: political, religious, educational, nationalistic, income-generating.

This activity could be adapted for specific cultural or political situations by introducing other symbols and roles; in an emergency workshop, for example, food or second-hand clothes....

*Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p80.

UNCOVERING OPPRESSION*

The Objective Is:

1. To understand why women have difficulty leaving violent/abusive homes
2. To think about what empowers and enables women to leave those situations

Material

Lots of blankets

Proposed Method

1. Choose one volunteer from the group. Have her sit on the floor.
2. Have the group think about factors which prevent women from fleeing abusive households.
3. Cover the person on the floor with a heavy blanket for each factor mentioned (e.g. one blanket could symbolize economic dependency, community attitudes, homelessness, etc.).
4. After the person on the floor is covered with blankets, ask her to stand. She will not be able to stand up, or will have great difficulty.
5. Next, take a blanket off for each factor that helps women to leave their abusers (e.g. a women's support group, financial resources, child care, etc.). After all the blankets are removed, ask the woman to stand.

Suggested Questions for Reflection

- What can women do to "remove the blankets" in their lives?
- What can women do to help other women "remove the blankets"?
- What type of dialogue has to be started with men to "remove the blankets"?

*Adapted from Our Human Rights: A Manual for Women's Human Rights, Written by Julie Mertus with Mallika Dutt and Nancy Flowers, Published by the People's Decade of Human Rights Education, 1995, p71.

PERSONAL EVALUATION*

The Objective Is:

1. To evaluate participant's feelings of self-esteem and awareness of their rights
2. To evaluate the impact of the workshop on individual participants

Proposed Method

1. Have participants fill-in the following sentences:

1. I accept myself as I am in _____
2. because _____
3. The first important decision I made freely for me was _____
4. When I did it I felt _____
5. I wish to be respected in my right to _____
6. For me it is hard to respect _____
7. because _____
8. In daily living with my partner the most important rights to respect are _____

9. In daily living with my daughters and sons, the most important is to respect the right to _____

10. In daily living with neighbors, it is important to respect _____
11. Women's most important human rights are _____

12. In this workshop I have learned _____

*Adapted from Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education, by Veronica Matus, Chilean Commission for Human Rights, 1993, p58.

INSIDE/OUTSIDE*

The Objective Is:

1. To think about basic human needs and their relation to human rights
2. To draw commonalities among all human beings

Proposed Method

1. Draw a circle on the blackboard. Ask participants to draw inside the circle their symbol of what characterizes a human being. This symbolizes human dignity.
2. Write outside the circle what individuals must possess and enjoy in order to protect and enhance the qualities of human beings presented inside the circle. This symbolizes human rights.
3. Let them explain their answers.

Suggested Questions for Reflection

- Are all human beings essentially the same?
- Can any of our essential characteristics be taken away from us?
- What does it mean to be fully human? What do we need to be fully human?

*Adapted from Shopping List of Techniques in Teaching Human Rights, by Amnesty International-Education For Freedom Philippines, 1994, p41.

FIRST IMPRESSIONS*

The Objective Is:

1. For participants to clarify their thoughts on a subject

Proposed Method

1. Ask the participants to take two minutes to close their eyes and observe silently any words or images that come to mind when they think of "Human Rights".
2. After two minutes, distribute pieces of paper and ask them to write or draw the images (no matter how abstract) that they observed.
3. Ask for volunteers to share with the group what they wrote or drew and what they think it means. As each person shares, she/he glues her/his paper to a large board. At the end, there will be a collage of the various impressions of Human Rights in the room.

Suggested Questions for Reflection

- What are some common themes?
- What are some differences?
- What do these images tell us about ourselves?

Variations

Can be used to introduce any issue: development, a specific right...

*Adapted from *Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers*, UNIFEM, 1993

AN EXERCISE IN PEACE*

The Objective Is:

1. To think about the importance of peace
2. To think about the world without peace

Proposed Method

1. Pick a day with nice weather, if possible.
2. Take the group outside, preferably to a pleasant place.
3. Pose the question: "In a world with local conflicts and the threat of war--both big and small--why do you think peace is important?"
4. Everyone has to shut their eyes for approximately three minutes and lie on their backs without talking.
5. Resume the group, discuss the fundamental value of peace.

Suggested Questions for Reflection

- What did you think about during those few minutes?
- What sounds did you hear, if any, during that time?
- What sounds might you hear if you lived in place x? (choose a place in conflict the group knows about)
- How would your life be different if you lived there?

Variation

This exercise can be used to deliberate on human rights, discrimination, children. etc.

*Adapted from *ABC Teaching Human Rights: Practical activities for primary and secondary schools*, United Nations, New York, 1989, p34.

RHYTHM GAME FOR OUR RIGHTS/MY RIGHTS*

The Objective Is:

1. To become familiarized with the rights in the Universal Declaration of Human Rights (UDHR)

Proposed Method

1. Participants sit in a circle. Ask them to reflect on what they believe are their rights as human beings.
2. Explain the mechanics of the game:

Everybody will make a 4/4 beat by:

beat 1 : both hands tapping the lap

beat 2 : clapping of the hands

beat 3 : snapping the right fingers

beat 4 : snapping the left fingers

The group does this all together making a rhythm.

3. When participants are comfortable doing the rhythm game, ask volunteers to articulate what they think are their rights. Delivery of words should be patterned on the 4/4 beat rhyme. Continue the process, until the reflections of everyone has been articulated.
4. Synthesize the activity based on the participants reflections of their rights.
5. Present input on different categories of rights: economic, social, cultural, political, civil.

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, p115.

UDHR AND THE POLICE*

The Objective Is:

1. To relate the UDHR to their interactions with police
2. To identify those articles in the UDHR which are most critical to their situation with the police

Proposed Method

1. Have participants learn about the UDHR either by reading and discussing it, or by using video or other learning tools.
2. Break into smaller groups. Have smaller groups identify articles in the Declaration that are the most critical for police to address.
3. Each group presents its findings to the larger group.

Suggested Questions for Reflection

- Why did you select the articles you identified?
- Are there any mentioned by another group that you agree/disagree with?

Variations

The UDHR can be discussed in light of any pertinent issue or interaction.

*Adapted from Human Dignity and the Police: Professional Ethics and Personal Integrity in Police Work, Course Development and Presentation by John Jay College of Criminal Justice, the City University of New York, 1995, 3/1.

THIS IS YOUR LIFE*

The Objective Is:

1. To learn about rights activists and leaders in history
2. To facilitate working as a team

Proposed Method

1. Invite 4 participants to select and act as 4 rights activists/leaders from history, (e.g. Harriet Tubman, Ghandi, Thoreau) who will be special guests for an upcoming activity. These participants should learn all they can about their activist, and write statements about them.
2. Before the day of the activity, the 4 activist/leaders come together to prepare statements about themselves for a "game show". [They may look for commonalities for statements to apply to more than one if they choose.]
3. Break group in 4-5 teams, not including the 4 special guests.
4. The four special guests sit in a line before the class. Each team is sitting together.
5. The facilitator will ask the first team the first statement prepared by the guests. For example, to team A: I helped slaves escape to free territory in the 18th century. Team A would correctly respond Harriet Tubman. If the team is correct, she stands up. If Team A gets the answer wrong, the person representing Harriet Tubman remains seated, and the question becomes open to the group [an example of question for more than one would be, "I was a strong advocate of non-violent protect]. The next statement goes to Team B, and so on... Teams may be awarded points, or another system may be used.

Suggested Questions for Reflection

- What did you learn about the special guests? Did anything surprise you about them?
- Did you know more about some leaders than others? Why?
- Which leader did you admire most and why?

*Adapted from exercise from Judith Persky, Organizing Committee, People's Decade of Human Rights Education

DEALING WITH DIGNITY VIOLATIONS*

The Objective Is:

1. To encounter the pain of having one's dignity violated.
2. To learn that dignity violations can leave permanent scars and that those in authority can do a great deal of harm, as well as a great deal of good in carrying out their responsibilities.

Proposed Method

1. Have participants divide into pairs.
2. Ask participants to relate to each other an early experience in which Human Dignity was violated by an authority figure, e.g. teacher, relative, elder, more powerful peer.
3. When they are finished sharing, have participants come together into the larger group to discuss the impact of their experiences.
4. Discussion:

Flight from pain occurs in a number of ways:

- that recovery from being "hurt" makes you stronger--suggesting that there is a good outcome to dignity violations.
- that there is great dignity in forgiving the abuser--and the greater the abuse the more dignity in the forgiveness of the forgiver.
- that discipline is important in life even if it hurts
- Violations of dignity mentioned are often profound and occur under circumstances where the individual violated is most vulnerable and there is high risk of life - long trauma.
- Forgiving the violator is perhaps linked in some way to personal recovery from traumatic experiences, but is not particularly useful in confronting the enormous potential that those in authority have to damage the dignity of those whom they encounter in their work.

Suggested Questions for Reflection

- How did you feel when the violations occurred?
- What are the benefits of forgiving the abuser? What are the detriments to forgiving the abuser?
- Are the violations described generally the result of discipline or a demanding environment?
- Are violations the result of treatment that is clearly unfair, terribly cruel, horribly embarrassing, etc.?

*Adapted from Human Dignity and the Police: Professional Ethics and Personal Integrity in Police Work, Course Development and Presentation by John Jay College of Criminal Justice, the City University of New York, 1995, 2/IV.

STORIES OF WOMEN*

The Objective Is:

1. To assess knowledge and understanding of the concept of human rights
2. To recognize that human rights are cross-cultural and universal
3. To relate human rights issues to daily lives

Proposed Method

1. A case study of a human being who has been unjustly treated will be presented.
 - a. A participant may be interviewed in front of the entire group. (Testimonies of participants should provide abundant materials.)
 - b. A case study of a person corresponding to the region and status of the participants.

Example:

My name is "Saudia". I was born in Darfur, Western Sudan. I am the third child in a large family. My mother did not allow me to go to school. When I was seven years old, I was subjected to female circumcision and since that time I have had health problems. I used to work everyday with my family on the farm but I had never received any payment. At the age of seventeen, I was married to my cousin against my will. In spite of my poor health, I gave birth to two girls and my husband divorced me because he wants a boy. My father died and my brothers refused to give me my share of my father's inheritance. What else can I do? I want to be a dress maker but I do not have the necessary skills. How can I follow a course.

2. After hearing the story, the participants are divided in small groups, and every group will discuss violations and discriminations against Saudia for five minutes.
3. Each group will present their discussion to the larger group.

Suggested Questions for Reflection

- What were the discriminations or violations against Saudia? What human rights were violated?
- How does religion or law allow these social constraints?
- What support can you find for the human rights of "Saudia" from within religion or law?

*Adapted from Human Rights Education for Women: An Islamic Perspective, by Zeinab Abbas Badwi, Sudan, 1995, p5-6.

HUMAN RIGHTS JOURNAL *

The Objective Is:

1. To encourage individuals to reflect upon and express their concerns as well as their hopes pertaining to human rights creatively
2. To provide an outlet for persons to consciously consider how human rights are respected or abused in their daily lives

Materials

notebook of paper (the artistically inclined can utilize tape recorders, videos, paint/chalk, musical instrument, etc.

Proposed Method

1. Participants are asked to make weekly entries into their journal, but entries can be made more often.
2. Entries should deal with human rights issues including cooperation, emotions, conflict, etc.
3. Entries can take any form - prose, poetry, drawings or just a few phrases.
4. Individuals should be given the choice when and if they would like to share their reflections. A forum, such as specific time or space on a wall can be set up.

Suggested Questions for Reflection

- How does creatively expressing your internal, individual response to daily events as human rights issues aid your ability to operate in a group?
- Does the journal help you understand better the events going on around you?
- Do you have a better understanding of how human rights effects your daily life by keeping a journal?

*Adapted from Peace Games

MY HUMAN RIGHTS, YOUR HUMAN RIGHTS, OUR HUMAN RIGHTS*

A Family Activity on Abuse and Respect

The Objective Is:

1. For all members of the family to recognize their shared oppression, hopes and desire for dignity
2. To open dialogue about how family members may oppress each other and how they can find ways to improve this situation

Materials

A meeting space with two separate areas; Markers; Poster paper

Proposed Method

1. A group of families gather to participate in this activity.
2. Facilitator introduces the idea of human rights in general.
3. Women, boys and girls watch a video or other activity and men move to another room for a separate activity.
4. The men are asked to list on poster paper situations in their lives in which they experience injustice or oppression (this might be government policies, police abuse, labor practices, economic problems, etc.). On a separate sheet they are asked to write down their emotional reactions that they feel when confronted with these forms of oppression.
5. The same procedure is followed with the women and then with the children, if possible separating girls and boys.
6. After all participants have come back together, the lists generated by each group are posted side by side. Participants are quick to see that although the source of their feelings of oppression and injustice are different, and frequently arise from other members of the family, their emotional responses are usually quite similar. This awareness of similar experiences opens the possibility of a discussion that acknowledges their common experiences, seeks to determine what each can do to improve the situation, and relates this awareness to human rights and dignity.

*Adapted from exercise from Shula Koenig, Organizing Committee, People's Decade of Human Rights Education

GENERATING HERSTORY*

The Objective Is:

1. To think about rights denied to oneself for being a woman
2. To name violations human rights violations
3. To feel empowered

Proposed Method (Part I)

1. Each woman will reconstruct the first time she remembers when she felt a right denied or violated because she is a woman.
 - a) have each woman write her story on a piece of paper to be read by herself, a partner or the facilitator (or no one if she so chooses)
 - b) have each woman dramatize her story, or tell in a song, poem or drawing

Suggested Questions for Reflection

- What types of violations or discrimination seem the most common?
- Do these violations fall into any particular realm of society?
- How are these rights articulated in human rights standards? Are they articulated?

Proposed Method (Part II)

1. Each woman will reconstruct the first time she remembers she had rights she gained out of a process of consciousness of being a subject of human rights, empowerment to act on it, and support of others to do it. Ask the woman again to write or dramatize her story.

Suggested Questions for Reflection

- What are the common themes among the rights mentioned?
- How might self-determination play a role?
- Is the a gap between public and private valid in women's lives?
- How is the interconnectedness of economic, social, cultural, civil and political rights important for women?

*Adapted from Towards a Methodology for the Popularization of Women's Human Rights, by Maria Suarez Toro and Roxana Arroyo Vargas, 1995, p8-11.

HUMAN RIGHTS WARM-UP*

The Objective Is:

1. To assess participants level of knowledge and understanding of the concept of human rights
2. To relate human rights concerns to the students' own lives

Proposed Method

1. Distribute the attached sheet, "Human Rights Squares," to each participant.
2. Have the participants fill in the squares themselves or move around the room asking different students for answers. Allow about ten minutes for this part of the activity.
3. After the participants have had a chance to fill in most of the squares, begin a discussion of their answers.

Suggested Questions for Reflection

- What are human rights?
- Which rights are important to some people, but not others?
- How do these perceptions differ among cultures?

HUMAN RIGHTS SQUARES

A human right	Country where human rights are violated	Document that proclaims human rights	Group that was persecuted in the past	Group in your country that wants to deny rights to others
Country where people are denied rights because of their skin color	Country where groups make conflicting rights claims	Organization which fights for human rights	Film that is about human rights	Country where people are tortured
Singer who sings about rights	Right your parents have that you do not	Country where human rights situation has improved recently	Type of human rights violation that most disturbs you	Country where there is not freedom of speech
Right denied to you in school	Book about human rights	Person who is a fighter for human rights	Human Rights sometimes denied to women	Human Right all children should have
Country where people are denied rights because of their religion	Human right not yet achieved by everyone in your country	Human right being achieved around the world	People denied right to establish their own nation or homeland	Right of yours that is respected

*Adapted from Teaching Human Rights, by David Shiman, Center for Teaching International Relations, p3.

PLANNING FOR A WORLD COMMUNITY*

The Objective Is:

1. To think about what rules are necessary in a community
2. To think about what rights and responsibilities are necessary for a healthy community

Proposed Method

1. First, the facilitator and participants must work together to establish rules for the group. This can be done through methods such as brainstorming, or breaking into small groups and bringing together ideas into a plenary, or as individuals who submit their ideas on paper. One way to begin is to start with questions:
 - What are some basic requirements for conducting and participating in exercises in this class? (for example, "everyone should feel safe in this room- therefore, no one should hurt anyone else's feelings)
 - What do the participants want?
 - What do they have a "right" to expect?
2. Display the rules for class-room reference.
3. In small groups, ask the class to imagine it has the job of planning the rules of the whole world community. As planners, they do not know who they will be when they join that community themselves; whether, that is, they will be male or female, rich or poor, young or old, disabled in some way, or a member of any particular race, ethnic group, culture or religion.

Note: Help the students to move in a sequence from "wants" and "needs", to "rights" and "responsibilities".

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p19-20.

COMMUNITY MAPPING* (environment)

The Objective Is:

1. To identify the natural resources in the participants' area and assess its condition at present, specifically the problems faced by these resources and the effects on the people.

Materials

craft paper, pens/colored pens, tape

Proposed Method

A. Natural Resource Inventory

1. Facilitator will explain the content of a map (NWES direction, legend/symbols).
2. Divide the participants into groups based on their place of origin. Each group will discuss and identify the natural resources (land, forest, water, marine and aquatic resources, minerals) present in their respective areas. Each group will decide on the symbol/legend they will use for each natural resource they identified in their particular area.
3. Then ask the whole group to draw the map of the region using NSWE as reference point, each one taking her part in making their provincial map. After the map making activity, have a plenary session where everyone will validate the map.

B. Problems/Causes

4. After the validation, each of the participants will again go back to their original group and will discuss the PROBLEMS faced by these natural resources; identify practices that contribute to these problems; and who (person/groups) are responsible for these.
5. After each group has finished the activity each one will report the result of their group discussion. After the reporting, give them time to discuss insights on the environmental realities that they are now confronting. Draw out reactions from the participants.

C. Effects

6. Each group will discuss separately the effects of these problems to them (family: health, economics; as a woman: health, economics).
7. Each group will choose a reporter.
8. After the reporting, the facilitator will synthesize the answer. Sum up the data in a schematic way.

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, p300-301.

WANTS AND NEEDS*

The Objective Is:

1. To help young people make the distinction between wants and needs
2. To introduce the idea that basic needs can be considered rights

Materials

A set of Wants and Needs cards for each pair of participants.

Nutritious Food	Clean Water	A television set
A bicycle	The opportunity to express your opinion and be listened to	Medical care when you need it
Your own bedroom	Sweets	Protection from discrimination
Education	Money to spend as you like	Holiday trips
Decent shelter	The opportunity to practice your religion	A personal computer
Clothes in the latest style	Clean air	Protection from abuse and neglect
Personal stereo	Playgrounds and recreation centres	

Proposed Method

1. Have the participants form pairs, and give each pair a set of Wants and Needs Cards cut into individual cards.
2. Ask them to imagine that a new government is being set up in their village, town or city. This government wants to provide all young people with the basic things that they want and need. The cards represent the list of wants and needs that the elected officials have drawn up. The officials would like young people themselves too add any items that might be missing; ask the pairs to decide together on four additional items, and to write them on the blank cards.
3. Announce to the group that the new government has found that for political and economic reasons, it can provide young people with only 16 of the items on the list, rather than all 24. Ask the pairs to decide which 8 items they are willing to give up. Have them actually return these cards to the facilitator.
4. When all pairs have completed step 3, announce that still further cuts in what can be provided to young people must be made. Ask the pair to eliminate another 8 items.

Suggested Questions for Reflection

- Which items were most commonly eliminated in the first round? Why?
- Was the second round of eliminations more difficult than the first? Why?
- Did you and your partner have any disagreements over the items to eliminate? Which ones? Why?
- What is the difference between wants and needs? Which items on the list were wants, and which ones were needs?
- Do wants and needs differ for different people? Why or why not?

*Adapted from *It's Only Right!: A Practical Guide to Learning About the Convention on the Rights of the Child*, by Susan Fountain, UNICEF, 1993, p9-10.

WISHING A WORLD FIT FOR CHILDREN* (children)

The Objective Is:

1. To be encouraged to reflect upon the fundamental human needs of children
2. To be prepared to learn about human rights
3. To envision a good childhood so as to begin to understand the nature of a just society

Proposed Method

1. The forthcoming birth of a child should be announced. Students are to make a gift for the baby and wrap it in a "wish" for the new born child. The teacher might use music, stories, bulletin board, etc. to focus attention on the world the child will be born into and what childhood is like in various parts of the world.
(October 24th is a good day to celebrate being a member of the human family, as it is UN day.)
2. Explain to the students: "You are all special people with so much creative energy. I want you to help me plan a surprise party for a baby that will be born into the human family this year somewhere in the world. If we were to visit that baby's home, what is the most important or wonderful gift you might bring. We will have a party to celebrate the birth and to share with one another our gifts and wishes for the baby."
3. Ask the students to make a gift for the baby and wrap it in a wish. The gift should be something to represent the most important thing a new baby should have. Then think of a wish for the baby to go with the gift. Students should be encouraged to draw a picture, write a poem, decorate a single word, make something out of clay, or present the new baby with a question that they hope the child one day will be able to answer.
 - The gifts should represent something the baby will need: a bed, clothes, a desk, some food, whatever they think the baby should have for healthy infancy and childhood.
 - The wishes should be something in the child's world that would help provide a secure and happy life; other children to play with, good schools to go to, peace in their country, jobs for their parents. The teacher can "prime the pump" with suggestions, but let the children come up with their own ideas.
4. The teacher encourages the students to describe gifts they have made and their wishes for the baby to the class. They should explain why they chose that particular gift and made the wish they made. Display the gifts and display the drawings.

Suggested Questions for Reflection

- Which gifts will help prepare the baby's future?
- What does the baby most need?
- What could the world be like if their wishes came true?
- How does the baby grow? How is the baby cared for until the age of 7?
- What part of the world does the baby live in? What food does the child eat?
- What kind of home does the child live in? What games do the children play in that part of the world?
- How is the life of the child the same or different from their own lives?

*Adapted from Educating for Human Dignity: Learning About Rights and Responsibilities; A K-12 Teaching Resource, by Betty Reardon, Teachers College, Columbia University, p68-71.

THE RIGHT TO FEEL, THINK AND DO*

The Objective Is:

1. To analyze power and liberty that women have in daily lives
2. To identify the elements that make autonomy for women easier or more difficult

Proposed Method

1. Form groups of 6-8 persons. Each participant answers individually the following questionnaire, marking with an X below the words YES, NO, MORE OR LESS.

Questionnaire (additional entries may be added)

I HAVE AUTONOMY TO	YES	NO	MORE OR LESS
Decide to get pregnant			
Rest when I want			
Use pills for contraception			
Give my opinion			
Show pain			
Show happiness			
Show sadness			
Show anger			
Read a book			
Watch my favorite TV program			
Show love			
Go to the cinema			
Make love			
Visit friends (women)			
Visit friends (men)			
Go for a walk			
Vote for the candidate I choose			
Wear a bikini			
Go out with friends			
Choose my friends			
Spend money as I want			
Choose the clothes I wear			
Use make up			
Dye and cut my hair			
Smoke cigarettes			

2. Once they complete the exercise, the group makes a summary of the results.

Suggested Questions for Reflection

- In what actions were there more Yes, No, or More or Less
- What makes it difficult to act with autonomy?
- What makes it easy to act with autonomy?
- What do you feel when you act with autonomy? Or when you do not have autonomy?

*Adapted from Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education, by Veronica Matus, Chilean Commission for Human Rights, 1993, p32-33.

PERSONAL ACTS, PERSONAL DECISIONS*

The Objective Is:

1. To identify the obstacles and assets that women find in developing their autonomy
2. To analyze the advances that women perceive in the exercising of their liberties

Proposed Method

1. Form groups of 6-8 persons. Each group works in the identification of the obstacles and assets that women find in their way to autonomy.
2. In two columns, one for OBSTACLES and one for assets, put the participants answer.

Suggested Questions for Reflection

- In what aspects do the obstacles concentrate? And the assets?
- In the group's opinions: which of the obstacles are more difficult to overcome? Why?
- Which of the assets are easier to obtain? Which are more difficult? Why?
- How are the different members of the family group (partner, children, parents) effected by the diminished autonomy of women? Why? Who are favored? Why? Who are limited? How?
- How are the members of the family effected by the women obtaining more autonomy? Why? Who are limited? Who are favored? How?
- Do women today have more liberties than in the past? And men? Which are "more liberties" of women? "more liberties" of men? Do those liberties favor women? Favor men? Why or why not?

*Adapted from Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education, by Veronica Matus, Chilean Commission for Human Rights, 1993, p35.

VISIONS OF EMPOWERMENT*

The Objective Is:

1. To introduce gender training in a specific organisational context
2. To highlight the continuity between internal organisational processes and field practices regarding gender.

Materials

markers and large newsprint

Proposed Method

1. Tell participants that they are going to draw a picture which shows what activities they would see and what people would be doing in the communities where they work, as a result of their work in ten years' time. Give them five minutes to think about this on their own.
2. Divide them into small groups of colleagues (as homogenous as possible in terms of job, status, religion, sex, race, etc.)
3. The facilitator should ensure that each group is drawing indicators of empowerment. If not, ask them to include what people would be doing if they were empowered.
4. Put up all the drawings and have a "gallery walk" with each group explaining their drawings.

Suggested Questions for Reflection

- What is common and what is different in each of the drawings?
- What were the underlying assumptions made by each of the groups? How did they differ across groups?
- How do the pictures express differences across race, sex, job, status and nationalities of drawers?
- How does it express the experiences and perspectives of the different participants?
- List the relevant indicators of empowerment. How could these indicators be used as goals in developing projects?

*Adapted from the Oxfam Gender Training Manual

STATISTICS LINE-UP*

The Objective Is:

1. To familiarize young people with statistics concerning health, education and standards of living

Materials

A line divided into 10 sections 1 metre in length labeled 0%, 10%, on up to 100%, drawn or taped to the board or floor

Proposed Method

1. Explain to the group that you will be reading some statistics that are relevant to children's rights. Each statement will be followed by a question involving percentages. After the young people hear the statement and the question, they are to stand next to the place on the line that indicates what they think the answer will be. (sample questions attached below)
2. Once they have taken a place on the line, read the actual answer to the group. Take a few minutes to discuss whether their guesses were accurate or not, and why.

Sample Questions

1. Fifty years ago less than 10% of rural families had access to safe drinking water. What percentage do you think has access today? Answer: almost 60%
2. UNICEF set a goal of immunizing 80% of the children in developing countries against preventable diseases by 1990.
 - a. What percentage of children in sub-Saharan Africa do you think is immunized against measles today? Answer: 46%
 - b. What percentage of children in South Asia do you think is immunized against measles today? Answer: 79%
 - c. What percentage of children in Italy do you think is immunized against measles today? Answer: 50%
3. In Australia, Canada and the United Kingdom, 10% of the children live in poverty. In France, the Netherlands and Sweden, less than 5% of the children are living below the poverty line. What percentage of the children in the United States do you think live below the poverty line? Answer: 20%
4. In Syria in 1960, 39% of girls were enrolled in primary education. What percentage of girls do you think are enrolled today? Answer: 94%
5. In the Middle East, three countries allocate over 40% of their central government expenditure to defense. What percentage of central government expenditure do you think goes towards health in these countries? Answer: 1% - 7%
6. On average, what percentage of their annual budgets do the governments of developing countries spend on nutrition, clean water, health care and education? Answer: 10%
7. What percentage of exports of goods and services goes towards repaying foreign debt in five major South American countries. Answer: 25 - 33%
8. What percentage of the aid industrialized countries send to developing countries is given specifically for nutrition, clean water, health care and education? Answer: 10%
9. In Europe, people spend the equivalent of US \$50 billion per year on cigarettes. What percentage of this amount do you think would be required in order to immunize children against preventable diseases, cut child malnutrition in half, bring clean water and sanitation to all communities, make family planning services available to all, and give every child a basic education? Answer: 50%

Note: Some questions are intended to show that progress has been made in improving children's health and education, while others are intended to show areas where improvement is still needed. The final five questions aim to provoke discussion about how funds could be reallocated to address children's rights.

*Adapted from It's Only Right!: A Practical Guide to Learning About the Convention on the Rights of the Child, by Susan Fountain, UNICEF, 1993, p28-30.

TABLOID EXERCISE ON WOMEN'S RIGHTS AS HUMAN RIGHTS*

The Objective Is:

1. To realize that women's rights should be treated as human rights and should not be treated as a secondary issue

Proposed Method

1. Divide participants into groups of 4-5 persons.
2. Ask each group to choose any article from the tabloid newspaper that reflects violence against women.
3. Based on their chosen articles, ask them to reflect on the who, what, where, when, why, and how. Identify how is violence against women committed in the news presented.
4. Ask them to read the news before the larger group and share their reflection.
5. Allow an open discussion after each group's sharing.

Suggested Questions for Reflection

- Is the violence we experience in our life because we are women?
- Is the poverty we experience in our life because we are women? Why?

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, p116.

FACTS ABOUT MEN AND WOMEN*

The Objective Is:

1. To facilitate an understanding of gender imbalance worldwide and within countries
2. To show how certain assumptions about men and women are reinforced in areas such as education, employment and politics
3. To help participants to see the importance of gender analysis in all aspects of development
4. To consider gender bias in the collection of data and statistics

Materials

Summarize statistical information on "Women and Men in our Countries", divided into sections on specific issues or aspects of life.

Proposed Method

1. Divide the participants into pairs or groups.
2. Give each group one section/aspect of life to discuss what information is the most striking.
3. Rotate the information sheets around the different groups, so each group analyzes each theme.

Suggested Questions for Reflection

- What do the facts tell us about the situation of women and men in this area/country/the world?
- What assumptions about women and men are being reinforced or challenged?
- How can we be sure that the data is gender-sensitive? How can we ensure this?

Variation

Using different sets of facts, you can discuss any form of injustice.

*Adapted from The Oxfam Gender Training Manual

THE TREE OF LIFE*

The Objective Is:

1. To have each participant share her experiences of violations of her rights from childhood to adulthood, before and during marriage
2. For each participant to realize that they are all in a similar situation, singing the same song, weaving the same pattern of life

Proposed Method

1. Have each of the participants draw her tree of life:

The Roots	the situation of the family she was born into,
The Trunk	the travails and joy during childhood,
Lower Branches	her mixed experiences in her growing up years during adolescence
Middle Branches	her working years before marriage
Higher Branches	her married life
Crown of the Tree	her present situation.

2. Situate the sharing so she will share the instances in which she feels her rights have been violated.
3. Have each participant share her Tree of Life to the group with the aid of her own drawing.
3. Post the drawings around for everyone to see.
4. Have smaller groups present a skit depicting the life of a participant or a collage of experiences of different participants.

*Adapted from Women's Human Rights Education: A Training Manual, by Lila-Pilipina Task Force on Filipino Comfort Women, 1995, p11-12.

COMMONALITIES AMONG MARGINALIZED WOMEN*

The Objective Is:

1. To show the commonalities in the participant's life situations
2. To relate these experiences to that of others - both women and men - in the same life situations in different parts of the country and the world
3. To draw up the situations of the women's rights movements at both levels

Proposed Method

1. Collate experiences shared by participants according to the following example.

	Who	Total Number
<u>During Childhood</u>		
Violence Against Women		
maltreatment		
by father		
by mother		
by stepmother		
Child Labor		
Sold to labor recruiter (other forms)		
<u>During Adolescence Before Marriage</u>		
Breadwinner for the family		
Forced to marry man not of her choice		
Sexually harassed		
by uncle		
by neighbor		
by boyfriend		
by employer		
Land grabbing by powerful towns people		
<u>During Adult Married Life</u>		
Doing all housework and all earning for family at same time		
Wife beating		
Other forms of violence		

2. Present the collation to the group. Share facts and figures, case studies and research done on particular types of violence against women that surfaced.
3. Synthesize by showing the situations in the national and international levels. Discuss the root causes of the continued existence of discriminations and violence against women around the world.

*Adapted from Women's Human Rights Education: A Training Manual, by Lila-Pilipina Task Force on Filipino Comfort Women, 1995, p4.

THE TOLERANCE CONTINUUM*

The Objective Is:

1. To formulate definitions for the words tolerance, intolerance and acceptance
2. To practice determining level of tolerance shown by people in hypothetical situations
3. To evaluate their own levels of tolerance with hypothetical situations

Proposed Method

1. Ask participants for ideas on the meaning of tolerance, intolerance, acceptance.
2. Have them develop definitions, encourage broad definitions (rather than limiting the discussion to racial intolerance, for example).
3. Discuss these definitions. Participants may wish to record these definitions in their own journals.
4. Divide into smaller groups. Assign each one to a special interest group using the following (it is advised to use organizations relevant to the region or country):
 - A. an organization promoting the idea of white supremacy
 - B. an organization promoting the legalization of marijuana
 - C. an organization promoting leniency for those convicted of drunk driving
 - D. an organization promoting greatly increased benefits for families receiving welfare
 - E. an organization advocating the purchasing of products made in USA
 - F. an organization promoting the death penalty for the most serious crimes
 - G. an organization promoting the institution of a restrictive dress code for students in American public schools
4. Explain to the participants that the groups represented on the list would be considered controversial in various large segments of the population of the country. The participants will attempt to determine their own levels of tolerance, intolerance and acceptance for these groups, their causes, and their rights to speak out on their issues.

Suggested Questions for Reflection

- Does this group have the right to exist? Explain.
- Should this group be allowed to speak at an assembly at your school? or other community settings? Explain.
- If the community center was presenting a kind of fair with booths to give information about various service organization, support groups, and clubs, should this group be allowed to have a booth at the fair?
- Is it possible to disagree with someone's point of view, but still support their right to promote their point of view?

*Adapted from Lessons of Equal Worth and Dignity © 1992, (UNA-USA), p13-14.

PRODUCTIVE WORK, REPRODUCTIVE WORK*

The Objective Is:

1. To analyze and discuss the different logic that rule the recognition of the productive and reproductive works

Materials

set of colored cards, two trays for each set of colored cards

Contents of cards:

Sexual Division of Work (yellow)

remunerated, not remunerated, precise working time, without working time, rules for functioning, without rules, established vacations, without vacations, assigned work, non-assigned/unscheduled work, a permanent occupation, many occupations simultaneously, visible, invisible, women and men, higher wages, lower wages, highly qualified, low qualification.

Use of Time (blue)

permanent availability, limited availability, time for themselves, time for others, time for recreation, without time for recreation, different times for work and rest, not different times for work and rest, time to study and get better jobs, there is not time for studying to get a better job.

Rules of Functioning (orange)

previously agreed rules, unknown rules, explicit rules, rules made with the agreement of the others, rules that recognize the others' needs, flexible, rules, rigid rules, rules that make possible different ways of conduct, rules that are possible to modify, rules elaborated collectively, rules elaborated by one part.

Proposed Method

1. Facilitator leads discussion on three issues that are relevant to work within the public and private spheres as well as to productive and reproductive work.
 - use of time
 - sexual division of work
 - rules of functioning

To help the presentation the facilitator can use the following examples:

- House work does not have an income, formal work does.
- At home women must always have time to attend a sick child, in a public service the functionaries have their work time.
- At home the husband does not ask permission to go out at night, but he must ask his boss at work. Women have to ask permission or there are no rules, previously given at home.

2. Form into groups of 6-8. The group receives a checkerboard with two circles where it is written productive work and reproductive work.

PRODUCTIVE WORK Activities: productive, salary, work time, negotiation	REPRODUCTIVE WORK Activities: family, taking care of others, domestic work
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*Adapted from Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education, by Veronica Matus, Chilean Commission for Human Rights, 1993, p25-28.

PRODUCTIVE WORK, REPRODUCTIVE WORK (cont.)

3. Each group gets a set of cards of a different color representing one of the subjects.
4. The participants put the cards turned face down on the table.
5. Then, in turn, participants take cards and place them on the checkerboard explaining why she places it on the productive or reproductive work pile.

Suggested Questions for Reflection:

Sexual Division of Work

- What consequences for women and men do the sexual division of work bring?
- What is necessary so that women can join productive work in equality with men?
- What must be done so that men become concerned with domestic work and caring for children?

Availability of Time

- In what way are women and men effected when they have no time for resting and recreation?
- What consequences do the organization of time for others, bring to women? to men? children? to other organizations, like school and hospitals?
- What happens to women, and to men when they do not have time for themselves?

Rules on Functioning

- What are the consequences for women and men of not having explicit and clear rules in daily life?
- What is the difference for women and men in acting with rigid rules? With flexible rules?
- What possibilities are opened for women and men if they can negotiate or agree the rules for functioning?

Overall

- Who is effected by the differentiation between productive and reproductive labor? Why?
- What consequences result from considering each of these issues- use of time, sexual division of labor, rules of functioning- in daily living together of women and men? Why?
- In what way can the consideration of these issues bring equity in relations of women and men?

DINNER WITH THE WORLD*

The Objective Is:

1. To become aware of the inequality of food resource distribution in the world
2. To identify relationships between the existence of hunger and other factors within a particular country
3. To understand more fully the nature of hunger and its effect on people's lives

Proposed Method

1. Divide the group into five sections to reflect the distribution of the world's population.* Assign participants to countries based on the above distribution. Give students country tags stating their country and income level, e.g. "Low Income Economies: Bangladesh".

Low-income economies:	51% world pop.
Lower-middle income economies:	14%
Upper-middle income economies:	11%
East European economies	8%
Industrialized market economies	16%

2. Serve participants dinners based on their assigned economies.

Low Income :	1 slice bread, 1/2 cup water
Lower Middle:	2 slices bread, 1 tbs. peanut butter, 1 cup water
Upper Middle:	3 slices bread, 2 tbs. peanut butter, 1 tbs. jelly, 1 1/2 cups water
East European:	4 slices bread, 3 tbs. peanut butter, 3 tbs. jelly, 2 cups water
Ind. Market:	6 slices bread, 1/2 cup peanut butter, 1/2 cup jelly, 2 cups water, 1 candy bar, 1 soda

(Use food coloring to make water for "low and lower-middle" look dirty; provide industrialized and East European economies with utensils and napkins; all groups should have cups.)

Suggested Questions for Reflection

- How did you feel during the exercise, e.g. happy, angry, rejected, guilty?
- Did the various groups act differently, e.g. hoarding, sharing, begging, negotiating, fighting?
- How were you treated by other groups?
- What if you were unable to see what the other groups were eating? Would you have felt differently?
- What issues emerged for you personally as a result of this activity?
- How realistic was this activity? Diet? Distribution? Group dynamics?
- Is there a shortage of food? Is there a problem of food distribution?
- What are some effects of a poor diet?

*Adapted from Teaching About Human Rights: Issues of Justice in a Global Age, by David Shiman, Center for Teaching International Relations, University of Denver, Denver, Colorado, 1988, p57-61.

* Based on 1988 data

RIGHT(S) AT HOME*

The Objective Is:

1. To better understand the living conditions of many of the world's poor
2. To reflect on concepts of justice and fairness
3. For participants to examine their own values as they relate to questions of quality of life.

Proposed Method

1. Have students close their eyes and mentally picture their own homes.

Guide them through their homes by asking them the following questions. Be sure to pause briefly between questions to give students a chance to create their own mental pictures. They should not respond verbally.

You are standing in the living room. What do you see? Sofa, chairs, TV, stereo? Walk into the kitchen. What does it look like? What appliances are there? Wander into the bedroom. How many share your room? Where are your clothes? How many shirts, pants, dresses, etc., are there? Think about what you do for recreation. What sports equipment, games, music do you have around you? Wait! You've just been called for dinner. What do you think you will have? What are you going to do after the meal? Will you read, watch TV, listen to music, do homework?

2. Have students open their eyes. Point out that their world is one not shared by much of the world. Many people on our planet live in what is often called the "Third World". Explain to students that you would like them to try to understand how many of these people live.
3. Read a story that describes a home in the third world.
4. Ask participants to put themselves in the place of those described in the reading and imagine this as your new home and neighborhood.

Suggested Questions for Reflection

- How do you feel? What might your reaction be if you read a comparable description of a middle-class home in the developed world. Envy? Anger? Frustration? Sadness? Indifference?
- How do you think living in such a setting would affect your health and life expectancy? Sense of personal dignity and worth? Feeling of control over your life? Future opportunities?
- Which of those things presently found in your home would be hard or easy to be without?

*Adapted from Teaching About Human Rights: Issues of Justice in a Global Age, by David Shiman, Center for Teaching International Relations, University of Denver, Denver, Colorado, 1988, p53-55.

ALL IN THE FAMILY*

The Objective Is:

1. To promote awareness of how other family members feel
2. To build understanding and cooperation, and a foundation of dignity and democracy in the family

Proposed Method

1. Break together several families.
2. Break the family into smaller groups corresponding to the position they identify with in their family: (father, mother, mother-in-law, youngest sibling, etc.)
3. Have each participant share with the other members of the group:
 - How does it feel to be...(a mother-in-law, a younger sister..., etc.)
 - What are the responsibilities of this position
 - What are the advantages of this position
4. Coordinate into smaller groups with a mix of family positions, and with no family members in the same group, if possible.
5. Ask the new groups to share:
 - Who do you think has the most power in the family?
 - Do you feel important in your family? Why/why not?
 - What is something you want other members of the family to know regarding your position in the family?
5. Come back and discuss in a large group.

Suggested Questions for Reflection

- What did you learn about family position and power in the family? How can it be changed?
- What did you learn about family responsibility and respect?

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p275.

WALKING IN SOMEONE ELSE'S SHOES* (Sensitivity Game)

The Objective Is:

1. To gain perspective on other people's experiences
2. To understand the impact of privilege and discrimination

Proposed Method

1. Have all the participants stand in a row at the "starting line". The object is to reach the "finish" line.
2. Ask the participants a series of questions and have them respond accordingly
 - Who among you has studied/is studying in a private school? take 3 steps forward.
 - Who among you owns a house? take 4 steps forward
 - Who among you belongs to an indigenous group? take 7 steps backward
 - Who among you has a monthly family income that is adequate for your family's needs? take 8 steps forward
 - Who among you are women? take 10 steps backward
 - Who among you lives in a healthy, clean environment? take 3 steps forward
 - Who among you have/had parents that are unemployed or underpaid? take 7 steps backward
 - Who among you grew up in a one parent household? take 5 steps backward
 - Who among you are poor? take 10 steps backward
 - Who among you are rich? take 10 steps forward

(the facilitator may construct different questions geared towards the types of participants)

3. At the end, the participants will find themselves at different distances from each other.

Suggested Questions for Reflection

- How do you feel? Why? How do you feel about the others in the group?
- Why are some in front and some in back?
- Is the game fair? Is it just or humane that some are front while others are in back?
- What do the "start" and "finish" lines represent?

*Adapted from Shopping List of Techniques in Teaching Human Rights, by Amnesty International-Education For Freedom Philippines, 1994, p45.

UNDERSTANDING RIGHTS*

The Objective Is:

1. To be conscious about rights and awareness of people's different positions in society
2. To make an effort to establish rights and dignity in society

Proposed Method

1. The facilitator distributes candies to participants, but gives only to some and not to others.

Suggested Questions for Reflection

- What is the reaction of participants not receiving sweets? Do they feel deprived? Discriminated against? That they have been treated unequally?
- How do those that received sweets feel? Privileged? Lucky? Worthy? Guilty?
- Can you relate this to real life situations?
- Have you ever felt discriminated against?
- Have you ever felt privileged?

*Adapted from Empowering Women at the Grassroots: A manual for women's human rights education, by Meghna Guhathakurta and Khadija Lina, published by Nagorik Uddyog (Citizen's Initiative), Dhaka, Bangladesh, August 1995, p4.

WORDS THAT WOUND*

The Objective Is:

1. To think about other people's feelings
2. To consider the power of language on ourselves and on others
3. To learn the right and responsibility of free speech

Proposed Method

1. Have the class brainstorm a list of hurtful comments; ones that they know can cause distress.
2. Choose a few of the worst ones from the list.
3. Divide the class into groups of five or six people.
4. Someone in each group should read the first comment. The group must simply accept that this is a comment that has hurt somebody. They are not to question whether they think the statement is hurtful or not.
5. Have the groups discuss why the person hurt might feel the way he or she does; whether people should be allowed to say such things regardless of their effects; and what to do about it when it happens.
6. Repeat for each statement.

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p40.

JULIA'S STORY**

The Objective Is:

1. To analyze differing perspectives and their credibility through taking on different roles
2. To emphasize the importance of weighing the costs and benefits and feasibility of actions before taking them

Proposed Method

1. The group is presented with the following situation:

Julia is eighteen years old and she is finishing high school. She wants to be a professional, but there are few opportunities in her country. First, it is difficult to go to school because it is so expensive, and priority is given to men. Second, even if she could go to school, there are very few jobs available. Finally, her parents do not approve and would not help her.

Julia has an older brother who lived in New York. He said she could come to live with him and go to school at the same time. There are disadvantages to going to New York. She has a boyfriend, and he doesn't want her to go. She knows that New York is dangerous and dirty and cold in the winter. She knows she would have to learn English and that it would be difficult for her.

What should Julia do?

2. Let the participants as a whole express their first reactions.
3. Divide the participants into five groups. One group will represent Julia, one her mother, one her father, another her brother and the last her boyfriend.
4. Ask each group to, in the role of their character, explain what decision Julia should make. Discussion should include:
 - On what basis is this decision made?
 - What are the benefits and deficits for Julia in each situation?
 - What are the benefits and deficits to their person?
 - How would they explain their argument to the others?
 - What would Julia's life be like under such a decision?
 - What would her life be like if she made the opposite decision?

(Reminder: all answers should be from the perspective of your character, not your personal perspective.)

5. As an entire group, have each group present their perspectives. Do all the perspectives converge toward the same decision? If not, whose choice is the final decision? How do the feelings of the others affect this person's decision?
6. Discuss the differences it would make depending on the country that Julia lives in.

**Adapted from exercise from Vikki Frank

WEB OF LIFE GAME*

The Objective Is:

1. To gain an understanding of the interconnectedness of living things and the environment

Materials

ball of string, cards with names of things in the environment, scissors

Proposed Method

2. Ask participants to sit in a circle and give each one a card with a name of something from the natural environment (maybe something in a common food chain: mosquito, fish, water, soil, green plants, etc.)
3. Ask them not to show to anyone their card but to think quietly about what it would be like to be this thing:
 - Where do I live?
 - What do I eat?
 - Who needs me?
4. Give everyone tape and ask them to put on their signs. Ask them to look around and to think about how they have a connection/relationship to the others.
5. Hold onto the end of the ball of thread and throw it to someone else while explaining the relationship/connection to your signs.

Example: "I am a tree and I need water to live"

6. Continue the activity until everyone is connected to at least two other people. Ask them to hold the string taut.
7. When the web is complete, have everyone hold onto the string and discuss:
 - What does this look like?
 - Is this how it is in real life? (yes, but the connections are invisible)
 - What will happen if one of the connections is broken?
 - What would be a real life situation in which this might happen?
Example: "the factories and jeeps make so much air pollution that the sun cannot reach the trees"
8. As the group suggests how relationships are broken, the facilitator should cut with scissors the corresponding connections. Break at least five connections.
9. Ask participants to hold their string taut.
 - What is happening to the web?
 - Does this happen in real life? Have you seen it in your communities?

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, p297.

LIBERTY, EQUALITY AND SOLIDARITY*

The Objective Is:

1. To work and think about the needed liberties, equalities and solidarities in living together
2. To reflect about the integration of human rights in daily life

Proposed Method

1. The facilitator invites the group to create their own Declaration of Human Rights for those that live together. First they will develop the liberties that should be consecrated; second, the equalities; and finally, the solidarities needed for living together.
2. Form groups of 6-8 persons. Each group gets a paper for registering their work:

Liberties	Equalities	Solidarities
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It is important that before beginning the exercise they agree about what form of living together they will work on. It can be the living together of a traditional family, with father, mother, sons and daughters. Or that of students living together, or a woman with a partner, etc.

3. Each group elaborates the declaration in a big paper and presents it in the following way:

Example: Declaration for a man and woman living together:
Rights of liberties, rights of equalities, rights of solidarities.

4. They share the work and then they analyze the differences in the rights consecrated for women, men, children or older adults.

Suggested Questions for Reflection

- Why is it necessary to assure those liberties? Those equalities? Those solidarities?
- What ways of living together do the rights in the declaration look for?
- What would change if they do not live with the rights assured in the declaration?
- What effects does it have for the community where they live, the fact that human rights are not respected in daily living together? Give concrete examples.

*Adapted from Women's Human Rights in Daily Living Together: A Manual for Women's Human Rights Education, by Veronica Matus, Chilean Commission for Human Rights, 1993, p43.

HOUSING*

The Objective Is:

1. To think about the importance of housing for all people
2. To consider issues of housing in other cultures

Proposed Method

1. Brainstorm with the class a list of all the things that a house should have.
2. Have students describe and explain the features of what they have designed.
3. The facilitator may suggest ways in which local housing designs might be modified and improved to conserve resources like water and power, and minimize pollution.

Suggested Questions for Reflection

- Which features in this house can you live without? Which must you have?
- What cultural, geographic, etc. Factors influenced how you designed your house?
- What was most important to you in this design?

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p36.

TORTURE*: PERSONAL CHOICES AND INTERNATIONAL PRACTICES

The Objective Is:

1. To examine participants values regarding the use of torture

Proposed Method

1. Facilitator read the following scenario to the students:

The Bomber - A bomb has been planted somewhere in your community. Demands have been made for money and for the release of prisoners from jail. The admitted bomber has been caught, but he refuses to tell where the bomb is located.

2. Ask the participants what they would do. Would they torture him?
3. Ask participants to generate a list of questions they would like to ask about the situation before they made their decisions. Try to ensure that the following questions are raised:
 - Does it matter whether people or property will be destroyed?
 - Is the number of people who might die a factor?
 - Does it matter how much time you have to interrogate, i.e., torture as last resort?
 - Is the type of bomb a matter to be considered?
 - Would you torture the person yourself?
 - Would you torture the person's loved one into confessions?
 - Would you publicize the fact that you are a torturer?

4. Pass out the "Ladder of Torture":

A man has planted a bomb and admits it. We must torture to save lives.

A man is suspected of planting a bomb. We must torture to find out.

A man is friendly to someone suspected of planting a bomb. We must torture him to discover where the suspect is.

A man has dangerous opinions and might be thinking of planting a bomb. We must torture him to discover his plans.

A man knows the one who has the dangerous opinions. He probably thinks the same. We must torture him to find out others who agree with him.

A man has refused to tell the police where a suspect is. He must be tortured to make sure others don't dare do the same.

Suggested Questions for Reflection

- Where do you draw the line? When, if ever, is torture justified?
- Can you justify, under any conditions, taking away a human being's human rights?
- If you believe that torture is justifiable, would you grant the same "right to torture" to all nations, e.g., USSR, South Africa, Chile, South Korea?

*Adapted from Teaching About Human Rights: Issues of Justice in a Global Age, by David Shiman, Center for Teaching International Relations, University of Denver, Denver, Colorado, 1988, p83-84.

TRIBE MIMES*

The Objective Is:

1. To build self esteem
2. To promote inclusion and influence
3. To act out or role-play dilemmas or problem situations

Proposed Method

1. Break into smaller groups.
2. Explain to the group that they will be miming. Explaining that "mime" means acting out a message or image without speaking any words.
3. Have each group choose their own image or message to act out.

Examples:

- planting flowers
- arranging a demonstration
- caring for a child

4. Have each group decide how they will portray the message or image without speaking.
5. Have each sub-group present their mime to the larger group and have the other participants guess what is being portrayed.
6. Then explain "role play" which means adding speech to what is being acted out.
7. Give the groups prepared cards that contain problem situations that may be confronting the group.

Example:

Jim learns that his male supervisor, a person he has always admired, has been sexually harassing a female colleague. Act out how Jim could handle the situation so that he feels proud of himself.

8. Give the groups time to plan how to role play the problems cards, and invite them to present their role plays.

Suggested Questions for Reflection

- What did you learn from the mime presentations?
- Why is acting out a situation using mime a good way to learn?
- How did leadership in your group develop during this activity?
- How did you feel while you were acting your part?
- How did you feel as you watched other acting their parts?

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p303.

CONFLICT WEB*

The Objective Is:

1. To define a working concept of conflict
2. To learn the art of group brainstorming: everything said is relevant and good

Materials

large paper and markers

Proposed Method

1. Provide a sample definition of conflict:

Conflict is a natural part of our lives. Conflict can be as small as an argument or as big as a war; it occurs whenever people are living, working or playing together. Every conflict has at least two side, and each side thinks it is right. In a conflict people may get hurt. Their feelings can get hurt or they can be physically injured or even killed. Conflict can lead to anger and frustration.

2. Explain to the participants what brainstorming is.
3. Divide the participants into working groups of about 5 people each.
4. In each group, in the center of a large piece of paper, write the word "CONFLICT" with a circle around it. This is the center of the Conflict Web.
5. Ask the group what the word means and what associations and memories it evokes. Each time something is suggested, draw a solid line from the center circle and add the word or phrase. Do not discredit any responses. When students begin suggesting ideas related to those previously suggested, link them to the corresponding idea, not the center circle.
6. The following leading questions can help generate ideas:
 - How could we define conflict?
 - What elements do all conflicts have in common?
 - What causes conflict?
 - What makes conflicts worsen? What cools conflicts off?
7. Looking at the web, decide as a group what conflict means and consolidate this into one sentence.
8. Rejoin with the other groups and share sentences.
9. Create ONE definition. Transfer it to poster board to display in the room.

Suggested Questions for Reflection

- Did the participants have different perceptions of the concept of conflict? How?
- Did your perception of conflict become more specific or general after this activity?
- How could a better general understanding of conflict and its causes improve your understanding of the world and your interactions within it?
- How can conflict be better avoided?

*Adapted from Peace Games

CONFLICT ESCALATOR*

The Objective Is:

1. To analyze how the behavioral choices taken during a conflict can lead to its escalation or reconciliation
2. To understand what responses can promote more peaceful conflict resolution

Materials

index cards; blackboard

Proposed Method

1. Distribute index cards. Ask each participant to describe a conflict she was either involved in or witnessed. Don't have them include the resolution. Tell participants NOT to put their names on the cards.
2. Using one of the conflict cards, have two volunteers act out a conflict that CLEARLY escalates and demonstrates choices made which caused escalation.

Example of steps exacerbating conflict:

Expressing situation
Questioning
Showing disbelief
Active denial
Bringing in a person's past actions
Yelling
Insulting
Hitting
Refusing to ever communicate with person again

3. Draw an escalator on the board (or a staircase). Let each step represent a "step" in the conflict.
4. Discuss the conflict in the context of the following characteristics:
 - a. Every behavior in the conflict represents a choice that is either a step up or a step down the conflict escalator.
 - b. Behavior that makes the conflict worse will take it another step up the escalator.
 - c. Every step up the conflict escalator has feelings that go with it. As the conflict escalates, so do the feelings.
 - d. No one gets on the escalator empty-handed. They always have a suitcase. That's the baggage they bring to the conflict. Baggage can be filled with:

- past relations	- feelings about self	- current state: tired, etc.
- past experiences with conflict	- mood that day	
- current feelings about conflict	- knowledge of topic	
 - e. The higher you go on the escalator, the harder it is to come down.
5. Participants are divided into groups of two. One index card is distributed to each pair of people. The pair draws an escalator and defines the steps described on the card. (Students may include intermediary steps they perceive that the description left out.) This is called mapping the conflict.
6. The pair then must discuss and offer at least one alternative at two different steps that could have stopped the escalation.

*Adapted from Peace Games

UNIT V

Effecting Change

- **Realizing Our Lives in a Human Rights Culture**
- **Taking Action for Achieving Our Human Rights**

UNFINISHED FANTASY**

The Objective Is:

1. To develop greater self-awareness
2. To think about solutions
3. To promote inclusion

Proposed Method

1. Break into small groups of 4 - 6.
2. Present an unfinished fantasy.

Examples (make up your own):

- You decide to visit the house of your married son. When you arrive, you overhear him yelling violently and you think you hear him slap his wife. What do you do?
 - You are working at a factory and a female co-worker is fired. She tells you that she refused to have sex with her boss and so he fired her. What do you do?
 - You are a teacher in a government school. A female student (age 12) tells you that she can no longer come to class, because her mother needs her to stay home and help care for the household. What do you do?
3. Have each person think about how they would handle the situation and what they each consider the "fantasy" solution to the problem.
 4. Have groups decide which would be the most helpful or positive endings.

Suggested Questions for Reflection

- What were your main concerns in determining your ending to the story?
- Do you/when do you have responsibility to help others? Why/why not?
- What value is it to have fantasy endings?

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p310.

PERSONAL CONTRACT*

The Objective Is:

1. To reflect upon personal situations
2. To commit to new attitudes, behaviors or achievements
3. To experience support from peers

Proposed Method

1. Break into small groups. Ask each participant to identify a personal behavior, attitude or achievement they would like to accomplish.
2. Explain how writing a "personal contract" makes change easier. Explain that a contract is a commitment that is specific, believable, and attainable in a certain period of time.
3. Give participants time to consider, then have each write a personal-contract as follows:

[name], will [describe specific commitment or action] by [specific date].

Signed: _____

Witnessed: _____

Witnessed: _____

4. Have each student ask two members of the group to sign as witnesses and be supportive of change to be made.
5. Suggest each student ask group members to check on progress of contract's completion.
6. Keep contracts in group envelopes for periodic review.

Suggested Questions for Reflection

- For what personal behavior, attitude, or achievement did you write a contract?
- Why is developing a personal contract difficult?
- How can a personal contract help you make the change you want to make?
- What role did the witnesses play in this contract?
- What support did you get from group members?
- How does having a contract make you feel?
- How did you feel as a witness?
- How will this help you change?

*Adapted from Tribes, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p311.

MAN TO MAN*

The Objective Is:

1. To help men review and 'own' the implications of gender for men

Proposed Method

1. Lead a discussion in the whole group around the following questions:
 - a. Do most men find gender a difficult or easy subject to discuss? Why?
 - b. Why are discrimination against women, sexual harassment and even rape sometimes laughed off as trivial by men? If your own sister or mother experienced these things, how would you feel?
 - c. If a man is beaten up on the street, people do not ask what clothes he was wearing, or why he was out late--but women are asked these questions. Is it fair?
 - d. Is gender a minor issue, compared with, for example, world hunger?
 - e. Do you agree with this statement:
'We earn 90% of the world's income and own 99% of its property. We commit around 90% of violent crimes...(but) why should we be equated with men who run countries... who rape and kill? we ask women not to lump us indiscriminately together with hostile men. but in return we need to recognize that we benefit from sexual discrimination every day of our lives whether we like it or not!' (New Internationalist, Sept. 1987)
 - f. How can men share power with women in society?
 - g. In what ways does society pressure men?
2. Ask the group to discuss the attached "checklist" in pairs, considering the whether they agree with the statements and what may be left out.
3. In the whole group, lead a discussion around the following questions:
 - a. Have you ever challenged sexism in other men? If so, what reactions did you get?
 - b. If not, why didn't you, and what would have helped you?

Encourage the participants to share experiences. Some of the situations could be role-played so participants can practice how to respond.

Brief Notes

- This activity must be led by a male facilitator. It is a man-only session.
- The activity should be preceded by trust building activities and 'ground rules' to help men cope with the defensive and threatened feelings they are like to experience.
- If done in a mixed group, the men and women should come back together afterwards and briefly report from their own activities. It should then be followed by a physical trust game to build good relations between men and women, and mix them together for the next mixed-sex activity.

Action Checklist on Sexism: A Code for Men^{*}

1. Look out for ways you unintentionally threaten women. Don't walk behind a woman at night--cross the road. Don't loiter in a group of men or block the path. Approach a man, not a woman, for directions at night or in lonely places.
2. Don't comment, stare or whistle at a woman's looks or dress; it's sexual harassment.
3. Share domestic tasks equally. Housework and childcare should not be only 'women's work'.
4. If you have a woman partner, you should both have equal access to income.
5. Express your emotions and acknowledge your feelings.
6. Confront sexism in other men; do not rely on women to do this for you.
7. Challenge sexism at work, and in your dealings with the State (e.g. health, welfare).
8. Don't limit children; both boys and girls can enjoy football and sewing.
9. What you call 'normality' is based on male power and should be questioned.

*Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p135-137.

^{*} This checklist was developed in the UK, adapted from the New Internationalist, August 1985, and you may need to adapt the items to be appropriate to the country and culture in which you use it.

IMAGINARY FRIEND*

The Objective Is:

1. To use imagination
2. To feel comfortable and trust with oneself
3. To help children develop their identity

Proposed Method

1. Have the children sit or lie down with their eyes closed, and quiet. Tell them to breathe in deeply and then breathe out slowly. Repeat two more times.
2. Next, tell them to imagine a special place, a favorite place, anywhere in the world (or even out in space). Say that they are walking in that place--in their imagination--feeling and hearing and seeing what is going on there. Lead them to a house, a building they can visualize, where they go in to find a special room. The room has a door in one wall that opens by sliding up. The door slides up slowly and as it does so it reveals a special friend they have never met before--first feet, and finally the face. This friend can be old or young--anything. This friend is always there, and whenever they need someone to talk to, to turn to, they can visit him or her again if they wish. Close the door, leave the house, and come home to the class.
3. Let the children share what they have imagined, in a speaking circle, or in pairs or groups.

*Adapted from ABC Teaching Human Rights: Practical activities for primary and secondary schools, United Nations, New York, 1989, p16-17.

SMALL VOICES GROWING LOUDER**

The Objective Is:

1. To think about what it means to have the right to an adequate standard of living
2. To consider the impact of poverty on the lives of children

Proposed Method

1. Read the following, "Homeless Children Take Charge of Their Lives," either individually or as a class:

In Brazil, 9 million children are completely homeless-although the country is the richest in Latin America. 36 million kids are abandoned.

In 1986, homeless children banded together in Rio de Janeiro to form the Movimento Nacional de Meninos e Meninas de Rua (National Movement of Street Children). This movement holds democratic national congresses and lobbies the Brazilian government. Children demand their rights under international law. They exchange experiences, help each other and organize to fight sexual abuse, police brutality and economic exploitation.

Working children, who used to have to compete against each other to shine shoes and sell candy, formed collective bargaining units. They refused to give up their hopes for education and the love of a family. They realized they would have to face the fact that they were exploited and unite before they could find satisfaction in their lives.

In a 1989 newsletter, members of Movimento Nacional de Meninos e Meninas de Rua asked three questions: "What country am I a citizen of?," "What history am I a hero of?," and "Who stole my right to live a child's life?"

The organization now has 100,000 members. At a recent gathering, 800 street children addressed the Brazilian Parliament. Children took over the speakers' podium and demanded their rights to health, education and personal safety. Journalists had come from as far as Japan and West Germany to cover the event, and politicians shoved each other aside to be included in the pictures.

2. Have the children list the things they do in a typical day.
3. Discuss:
 - How would these activities be affected if you had no home and mailing address?
 - Why do you think the children asked the three questions: "What country am I a citizen of?," "What history am I a hero of?," and "Who stole my right to live a child's life?"
4. Have the children write different speeches:
 - for a politician addressing a crowd of homeless children.
 - for a homeless child addressing a group of politicians.
 - that a visiting journalist might ask both the homeless children and the politicians?

Suggested Questions for Reflection

- Have you ever made such a choice to do something about your condition?
- Why might poverty be especially hard for children?
- Many people stereotype homeless people as "not being willing to work". How would a 6-year old homeless child feel about this argument?
- How would defining social and economic rights as equal to political and civil rights be true for homeless children?
- Have you ever stayed in a place where there were no cooking facilities? no bathroom? no running water?
- How would it affect you if you had to sleep in a place where strangers could watch you?
- Have you ever been accidentally locked out of your home? for how long? what happened?

**Adapted from In Spirit of Peace © 1992, Defense for Children International - USA, p14-15.

HOW DOES GOVERNMENT AFFECT YOUR LIFE?*

The Objective Is:

1. To consider the role of government in daily life
2. To understand the importance of respect for human rights by the government

Proposed Method

1. Have each person think about and write or tell a story of a recent day in his/her life: where they went, what they wore, saw, ate, learned, talked about and did.
2. List whether each thing that you mentioned was affected by government, including national, regional and/or local government. In what way was it affected?
3. Next, assume you have a different type of government (for example, if you live in a dictatorship, how might your day have been in a democracy, or vice versa). Looking back on the day you thought about, how might it have been different under this different type of government?

Suggested Questions for Reflection

- How does government impact daily life?

*Adapted from unknown source

THE GENDER GAME*

The Objective Is:

1. To introduce the term 'gender' to a group unfamiliar with the concept.

Proposed Method

1. Ask the group if they understand the difference between 'gender' and 'sex'.
2. Explain the difference quickly and simply.
3. Hand out sheets of paper to the participants and ask them to write the numbers 1 to 10 in a list on the paper.
4. Read out the numbered list of statements on the attached sheet and ask participants to write 'G' against those they think refer to gender, and 'S' to those they think refer to sex.
5. Distribute the attached sheet and discuss the answers with the whole group. Focus on these questions and key ideas:
 - Did any statements surprise you?
 - Do the statements indicate that gender is inborn or learned?
 - Gender roles vary greatly in different societies, cultures and historical periods.
 - Age, race and class are also major factors which determine our gender roles.
 - Women in every country experience both power and oppression differently.

Statements About Men and Women

1. Women give birth to babies, men don't. (S)
2. Little girls are gentle, boys are tough. (G)
3. In one case, when a child brought up as a girl learned that he was actually a boy, his school marks improved dramatically.
4. Amongst Indian agricultural workers, women are paid 40-60% of the male wages. (G)
5. Women can breastfeed babies, men can bottlefeed babies. (S)
6. Most building-site workers in Britain are men. (G)
7. In Ancient Egypt men stayed at home and did weaving. Women handled family business. Women inherited property and men did not. (G)
8. Men's voices break at puberty, women's do not. (S)
9. In one study of 224 cultures, there were 5 in which men did all the cooking, and 36 in which women did all the housebuilding. (G)
10. According to UN statistics, women do 67% of the world's work, yet their earnings for it amount to only 10% of the world's income. (G)

* Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p89.

FEMINIST POKER*

The Objective Is:

1. To enable men to identify and discuss the causes of women's oppression

Materials

Make three identical packs of 40 cards, each of the 40 has a different statement (see example below)

Proposed Method

1. Divide the participants into three groups of eight players each. This may be varied according to the size of your group. The groups should sit around tables, or in a circle on the floor.
2. Deal out five cards to each player. Explain that there will be five rounds, in which each player in turn will choose one card from their hand and decide whether it is a strong or weak phrase for finishing the statement about women's oppression. Each new round is started by a different person.
3. Once the cards are dealt, the players look at their hands and think about them, and then, in turn, each places one card face down in front of him declaring whether their cards are IN or OUT according to whether they are weak or strong completions of the statement.
4. Then in the same sequence all the players who declared OUT turn up their card, and explain and justify their decision.
5. The group debates each decision. If the group accepts the player's decision about the card, the player gains one point. If the group rejects the decision, the player loses one point and the card is placed in the centre of the table.
6. After all the OUT cards have been discussed and decisions taken, the process is repeated with the cards which players declared IN. If the group agrees with the decision, the card is placed in the centre, if they disagree, the player loses a point.
7. At the end of the round, one card is chosen from all those placed in the centre after discussion. This card represents the group's view of the most accurate reason for women's oppression for that round. The player who selected the card gains two points. If a card originally declared OUT is chosen, the player who declared it OUT loses two point and all others in the round gain a point.
8. Repeat the process for each round.
9. Bring the 3 groups together.
10. Together debate and discuss the choice of cards they have made. They have to defend their choice, challenge the choices of others, and finally all participants have to come to agreement on five statements about women's oppression.

Women are Oppressed Because...

They are last to be hired and first to be fired.
 They play a secondary role in decision-making.
 There is no sharing of household work.
 They are stereotyped in secondary/subordinate roles.
 Their intelligence and capabilities are undervalued.
 They are not acknowledged to be breadwinners.
 The law is biased against women.
 They receive lower wages than men.
 They are considered to be the weaker sex.
 They must be submissive.
 There are limited support services such as day-care centers.
 They are used to sell consumer products.
 Their self-worth is undermined.
 Their place is in the home.
 Men are the hunters and women are the hunted.
 Their self-concept is based on men's perceptions.
 Their contributions to economic production are not recognized.
 Parenting is primarily a woman's concern.
 They are treated as second class citizens.

They are treated as sex objects.
 They are victims of sexual harassment.
 They are all potential victims of rape and other forms of violence.
 They suffer from a double burden.
 Of men.
 There is a double standard in society.
 They are economically marginalized.
 Men are considered more capable than women.
 Men have more privileges.
 Societal institutions socialize women into subordinate roles.
 They have less access to opportunities.
 They have no control over their own bodies.
 They have limited control over their own development.
 They are brought up to serve men.
 Their work is not valued.
 Their primary role is reproduction.
 They are forced to give sexual favors to their bosses.
 They are discriminated against especially in leadership positions.

*Adapted from The Oxfam Gender Training Manual, copyright Oxfam UK and Ireland 1994, p139-141.

ELECTORAL SPEECH BY A SINGER*

The Objective Is:

1. To recognize the importance of interacting with peers and others by communicating ideas and feelings in written form in meaningful contexts
2. To participate in purposeful formal and informal speaking

Proposed Method

1. Ask students to tell the class what they know about elections.
2. Ask the students about their favorite singer.
3. Ask the student: imagine that your favorite singer has just told you that he/she is running for election and want you to write the speech.
4. After giving them a few minutes to think about it, ask the following questions:
 - Would your favorite singer have the same message as you would have if you were running for the same office?
 - What would his/her message be?
 - What spectacular methods would he/she use to convince the public to vote for him/her?
 - What extraordinary promises would he or she make in order to convince the public to vote for him or her?
5. Explain that the students must write the speech in the first person because they are writing the speech for that person.
6. Divide the class into groups of three. Have each team choose a singer and write a speech which they will deliver to the class.
7. After the speech, give each student a ballot paper and conduct a secret vote. Tally the votes.

Suggested Questions for Reflection

- What determined how students would vote? What convinced them?

*Adapted from Elections for Elementary School Students, by Le Directeur General des Elections du Quebec, 1992, p37-38.

DREAM QUILT*

The Objective Is:

1. To think positively about the future
2. To promote community spirit

Proposed Method

1. Have the group sit in a circle.
2. Ask each participant to think about a goal for the year, something she/he wants to accomplish personally, in the family, in the community, in the country.
3. Ask participants to choose a partner and take turns sharing their goals.
4. Pass out squares of paper or cloth, and ask them to write or illustrate their goals.
5. In the circle, ask each participant to share their goals.
6. After everyone has spoken, have them decorate their squares, sign their names (if they choose to), and post all the squares together like a quilt to decorate the walls of the organization.

Suggested Questions for Reflection

- Had you thought about this goal before?
- What types of goals did you most have? What do they have in common?
- Why are goals important?

*Adapted from *Tribes*, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, p353.

WISHFUL THINKING**

The Objective Is:

1. To determine one's own needs and desires
2. To think about possibilities for the future and to realize that change is possible
3. To think about what is important

Proposed Method

1. Participants sit in a group. No discussion is to take place until everyone has spoken.
2. Each person is to make a brief statement beginning with "I wish...", related to their personal lives, family, politics, community, etc.

Suggested Questions for Reflection

- What were the main themes of everyone's wishes?
- Which ones seem the most possible, why/why not?
- Why is it important to think about wishes?
- What is the difference between wishes, dreams and needs?

*Adapted from *Tribes*, by Jeanne Gibbs, published by Center Source Publications, California, USA 1994, 254.

CITIZEN ACTION*

The Objective Is:

1. To learn about organizing
2. To feel empowered and capable to make changes in one's community
3. To consider the relationship between business, government and community
4. To understand the value of working as a community

Proposed Method

1. Provide the following scenario to the participants:

You live in an area that has an oil refinery, a paper mill, and a sewage disposal plant. These factories and plants have been operating for several years. After a number of complaints of chest and lung disease a test is done in your area. An unacceptably large percentage of air pollutants is discovered. The percentage far exceeds the internationally accepted norm. The companies inform you that they are complying with local emission standards. They produce a Government Gazette published in 1961 which confirms this. Your community is determined to do something about this situation.

(Facilitator may provide alternative scenarios, preferably one relevant to the community)

2. Divide the group into smaller groups of 6 -8 and pose the following questions (or you may pose the questions to the group as a whole):
 - What problem does your community wish to address?
 - List the possible actions citizens in your area may take to address this problem?
 - Which action is the most effective type of action citizens can take? Give reasons for your answer.

Suggested Questions for Reflection

- Did you feel capable of resolving the situation before meeting as a group? After?
- Why is it important to work as a community?
- What do you think should be the priorities of business?

*Adapted from, *Democracy For All: Education Towards Democratic Culture*, published by Juta & Co. Ltd in association with Street Law (South Africa) and the National Institute for Citizen Education in the Law (USA), p118.

ACTING OUT HUMAN RIGHTS*

The Objective Is:

1. To identify women's rights in accordance to the National Constitution, the Universal Declaration of Human Rights (UDHR), and the Convention for the Elimination of All Forms of Discrimination Against Women (CEDAW)
2. To become more familiar with legal protection of human rights

Proposed Method

1. Write on the board some rights protected under the Constitution, UDHR, and CEDAW

For example:

1. The right to vote as a citizen
 2. The right to participate as a candidate in elections
 3. The right to organize in order to demand women's rights and express one's opinion freely
 4. The right to participate in public decision-making and execution
 5. The right to demand equal treatment in the eyes of justice
 6. The right to form a party or join a party
 7. The right to participate freely in public life and in private voluntary associations related to development
2. Divide the large group into smaller groups of 6-8 people
 3. Ask each sub-group to choose any of the above rights and enact a scene where a participant tries to assert her right, e.g. voting, going to court, forming a party etc. In the process try to identify the obstacles which prevent the participant from asserting her right.

Suggested Questions for Reflection

- What are political rights? Are you enjoying them?
- What are some obstacles to enjoying these rights?
- How can the government help women in this respect?
- What are some responsibilities of private citizens in this respect?

*Adapted from Empowering Women at the Grassroots: A manual for women's human rights education, by Meghna Guhathakurta and Khadija Lina, published by Nagorik Uddyog (Citizen's Initiative), Dhaka, Bangladesh, August 1995.

REFUGEES*

The Objective Is:

1. To think about the life of a refugee

Proposed Method

1. The facilitator instructs the group to imagine:

You are a teacher in the country of L. Your partner “disappears”, probably because of his attempts to form a trade union. During the next months you receive several threatening phone calls and your name appears in a newspaper article on suspected subversives. When you arrive home from school tonight, you find an anonymous letter threatening your life. You decide you must flee at once.

2. Tell the group that they can only take what they can carry and only eight categories of things. Have them list what they would take.
3. The facilitator looks at each list and declares after each one either “asylum denied” or “asylum granted”. Only those who listed the newspaper clipping or the letter (evidence of a threat of persecution) can be recognized as refugees according to accepted international definitions when they arrive in another country.
4. Discuss the grounds for refugee status according to the 1951 Refugee Convention:
 - a well-founded fear of persecution
 - for reasons of race, religion, nationality, membership of a particular social group or political opinion
 - is outside the country of origin

Suggested Questions for Reflection

- What was on your list?
- How did you feel when you were denied asylum?
- On what basis did you think you could be granted asylum?
- What are some examples of persecution that are not covered by the Convention?

*Adapted from Our Human Rights: A Manual for Women's Human Rights, Written by Julie Mertus with Mallika Dutt and Nancy Flowers, Published by the People's Decade of Human Rights Education, 1995, p82.

BRAINSTORMING ACTION STRATEGIES**

The Objective Is:

1. To think about conditions which help people assert their rights
2. To discuss fears and ideas on asserting rights
3. To focus on problem solving

Proposed Method

1. Make a list of 10 problems facing you and your community.
2. Next, make a list of actions and strategies to address these problems and put on the wall.
 - identify which of these strategies are at the local, national and international levels
 - does anyone already have experience with any of these or used these strategies? (for example a battered women's shelter, literacy training for rural women, etc.)
3. Go around the room and have each woman tell her first emotional reaction to the lists: afraid, frustrated, angry, excited, ...

Suggested Questions for Reflection

- Why emotions prevent some people from supporting one another?
- How can people reach out to support others?
- What would encourage you to become more involved?

*Adapted from Our Human Rights: A Manual for Women's Human Rights, Written by Julie Mertus with Mallika Dutt and Nancy Flowers, Published by the People's Decade of Human Rights Education, 1995, p11.

HUMAN RIGHTS PERSPECTIVES*

The Objective Is:

1. For men to think about women's human rights, and how their perspective may not fully reflect women's aspirations for human rights

Proposed Method

1. In a group with just women, have women come up with a list of rights they would like to see protected in their communities (another activity may be used to make this list).
2. Having created this list, invite men to participate in an activity on women's human rights, without showing them the list.
3. Ask men to come up with their own list of what rights they would like to see protected for the significant women and girls (wife, mother, daughter, sister, etc.) in their lives. The list produced by the men will likely be less comprehensive than the list the women produced for themselves.
4. For the rights which the men did not include on their list, invite women to perform dramatic presentations of everyday situations common to women where their dignity was routinely violated. For example, a woman may enact an experience of how she is treated at home by her husband after he has been drinking with his friends, or how a woman is sexually harassed at work.

Note: Part of the empowering aspect of this exercise is that women are training men, an infrequent occurrence in many communities; this dynamic enables many women to feel more comfortable in telling their stories.

*Adapted from Conflict Resolution and Human Rights Education: Broadening the Agenda, by Donna Hicks, Center for Policy Negotiation, Boston, 1995, p7-8.

THE PLANNING TREE*

The Objective Is:

1. To help people anticipate both the positive and negative consequences of potential actions

Materials

large sheet of paper, markers, multi-colored index cards, glue

Proposed Method

1. Explain to the group that carrying out an action project can have many consequences, both positive and negative, on a number of different groups of people. Creating a Planning Tree allows you to look more closely at those consequences.
A tree diagram represents that the impact of a project can grow in many directions, like the branches of a tree.
2. Form working groups of four. Ask each group to select one possible human rights action project that they would like to consider carrying out.
3. On the large paper, have the groups sketch the trunk of a tree. On the tree-trunk, they write a few words summarizing the action project they are considering.
4. Next, brainstorm a list of all the possible "impact groups" - people who might be affected by this project. These could include: girls/boys, teachers, elected officials, mothers/ fathers, religious leaders, police, family, business people, local media producers, friends, social workers, health care personnel, etc.
5. The participants select four impact groups that they feel would be most significantly affected by this project. Draw four short branches radiating from the trunk of the tree, and write the name of one of these groups on each branch.
6. Give each working group 12 green index cards. Focusing on one impact group at a time, think of 1-3 immediate consequences of the action project for that group. Consequences can be positive, negative or neutral. Place the cards on the paper at the end of the appropriate branch.
7. Distribute blue cards. Looking at each immediate consequence, the participants should highlight at least one secondary consequences that would arise from it. The blue cards are then laid on the paper with a branching line connecting them to the corresponding green cards.
8. Third order consequences should then be represented on yellow cards. Deciding on consequences caused by remarks on the blue cards, and then placed on the planning tree above the blue cards, and connected to the corresponding blue card.
9. Each group should reflect and discuss their planning trees. They can glue their cards when they are satisfied with the arrangement. Dotted lines can be drawn between related consequences on different branches.
10. Participants should then share their planning trees with the other groups.

Suggested Questions for Reflection

- How practical is the action project?
- What are the positive and negative consequences of the project?
- Do the positive aspects outweigh the negatives?
- Did different groups highlight different impact groups and consequences? How do the trees differ?
- Did this activity help you include aspects of the project you hadn't thought of?
- Who is impacted most by the project?

*Adapted from It's Only Right by Susan Fountain, UNICEF 1993

COMMUNITY DEVELOPMENT MATRIX**

The Objective Is:

1. To introduce a specific tool of analysis for use with community groups in planning, monitoring and evaluating development projects
2. To determine the different impacts of development interventions on different members of a community
3. To determine whether potential effects of development projects are desirable and consistent with the program goals and to address broader program impacts

Proposed Method

1. Handout blank Community Analysis Matrix (CAM):

Project The Objective Is::				
	Labor	Time	Resources	Culture
Women				
Men				
Children				
Household				
Community				
Elected Officials				
Other				

2. Explain that the CAM is filled in by taking each level and assessing the impact of the project on each category shown. For example, what impact will the project have on women's work? The response is written in the box for women and labor.
3. Provide the group with a practice project if the group does not have a specific project in mind. You can also provide the group with a partially-filled Matrix for the project.
4. Now elicit responses from participants to fill the blank boxes.
5. After all the boxes have been filled in with potential changes that the project might bring, go back and add a plus (+) sign if the change is consistent with the goals of the program, a minus (-) sign if contrary to the goals or a question mark (?) if they are unsure.

Suggested Questions for Reflection

- Who should fill out the CAM?
Explain that a group of women and men in equal numbers is the best.
- How often and when should a CAM be created, reviewed and revised?
A CAM is useful in the planning, implementation and evaluation processes of project development.
After a CAM is created for a project, it should be revised once every three months.

Variations

The CAM can be filled out in working groups for real projects that team members are working on.

**Adapted from *Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers*, UNIFEM, 1993.

ECOLOGY PUZZLE**

The Objective Is:

1. To be able to identify destructive practices and its effects to the environment

Materials

pens, crayons, tape, pieces of craft paper (size as big as 1 sq. foot)

Pre-prepared cards rolled for secrecy:

(deforestation) forest	=	cut down trees	=	floods, erosion, dryness/no water hot weather
(Pollution) river	=	garbage dumping	=	poisoning of water/rivers
river	=	building of factories dumping of wastes	=	poison rivers (fish)
land	=	too much pesticides/fertilizer	=	unproductive land; lower yield
(Marine Resources Destruction) sea	=	use of trawl/dynamite	=	destruction of coral reefs; lower fish catch
	=	cutting of mangroves	=	lower fish catch

Proposed Method

1. Divide into groups.
2. Distribute one piece of rolled paper to each group. Each rolled paper contains one of the written words from above.
3. Each group draws a picture representation of the word written on the rolled paper onto craft paper.
4. Distribute randomly another rolled paper for the groups to draw and continue one at a time until all the rolled paper are distributed. Groups should draw the word written on each of the rolled paper they received.
5. After each group finishes the drawing, the facilitator collects all of the drawings.
6. In groups, the participants form a circle on the floor. The facilitator then randomly distributes the drawings to the groups so each group has at least three drawings.
5. The groups will try to build a three card sequence that elucidates destructive practices and their possible effects to the environment, as seen in the arrangement below.
6. When the facilitator says start, the groups pass one drawing to the group next to them (without showing the rest of their drawings). The objective of each group is to form a set of drawings showing the following:

Resources & Destructive Practices = Results/Effects

7. The first group able to piece together correctly their set of cards will be declared the winner.
8. The winning group makes an acceptance speech on what they can do to protect the environment.

*Adapted from Women, Law and Development: A Training Manual for Women, by Process, Inc., 1994, p299.

IMPLEMENTING POLICE ETHICAL CODES**

The Objective Is:

1. To reinforce the importance of a police agency working to develop and maintain defined codes of conduct that reflect the value system of the organization and the society
2. To identify ways in which the values stated in a code of conduct can be implemented on a practical level which comply with policies and procedures that protect Human Dignity

Proposed Method

1. Facilitator explains:
Without in any way seeking to diminish the value of codes of conduct for police, it is important to note that whether or not a code of conduct or some other mandate to respect human dignity has real impact depends most critically on the steps an agency takes to enforce its rules of conduct or to carry out its mandate.
2. Participants are asked to help their chief executive officer prepare for a major press conference at which he or she will be asked to describe in detail the ways in which their agency's commitment to human dignity (as reflected in its public statements and its written procedures and codes) is implemented operationally.
3. Because this is a formidable task, the work is divided among sub-groups.
 - A group on training that will describe how the agency's commitment to Human Dignity is implemented in training of both entry level and experienced personnel.
 - A group on front-line supervision that will describe how the agency's commitment to Human Dignity is implemented in supervisory policy and supervisory practices.
 - A group on mid-level management that will describe how the agency's commitment to Human Dignity is implemented by police area field commanders.
 - A group on citizen complaints that will describe how the agency's commitment to Human Dignity is implemented in responding to allegations of police misconduct.

Note: In facilitating this exercise, it is effective to simulate the pace and tension of a high-level staff meeting, prior to an important press conference. The trainer or participant portraying the police executive who is being "briefed" can do a great deal to help the training group apply course learning to the work place by asking very tough practical questions.

*Adapted from Human Dignity and the Police: Professional Ethics and Personal Integrity in Police Work, Course Development and Presentation by John Jay College of Criminal Justice, the City University of New York, 1995, 4/VIII.

HOME*

The Objective Is:

1. To explore and act on issues of disparity

Proposed Method

1. Notice... the women in your life. For example, the mothers, grandmothers, sisters, teachers, coaches, aunts, colleagues, and women in your community.
2. Reflect.... on the challenges they face in their lives and the accomplishments they have made.

on what you are learning from them and their lives. Because of their experiences, envision how the future might be different than it is today.
3. Act.... by bringing personal or public recognition to these women and the activities they pursue. This recognition might take the form of a thank-you note, a letter or call to your local newspaper, or an event celebrating them.

by making an audio or video tape of oral histories by women of different ages and backgrounds. Begin with the women in your life.

*Adapted from Creating Gender Equity: Moving from Awareness to Action

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