

THE BELLS OF FREEDOM

with Resource Materials for
Facilitators of Non-Formal Education
and 24 Human Rights Echo Sessions



APAP
ACTION PROFESSIONALS' ASSOCIATION FOR THE PEOPLE
Addis Ababa, Ethiopia
(1996)

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Action-Professionals' Association for the Peoples (APAP) is a non-profit, non partisan and non-governmental membership organization established in January 1993. The objectives of APAP include, *inter alia*, vindication of the legal rights of the poor, particularly those of women and children and the promotion of basic legal and human rights awareness for the public at large.

This trainer's handbook has the objective of promoting human rights awareness and the training of human rights education facilitators. The handbook was produced by APAP staff with the consulting and technical assistance of Richard Pierre Claude, Professor Emeritus, - University of Maryland, and Visiting Professor, Princeton University. He is the author of *Educating for Human Rights* (Manila: University of the Philippines Press, 1996), and co-editor (with George Andreopoulos (Yale University) of *Human Rights Education for the 21st Century, Conceptual and Practical Challenges* (Philadelphia: University of Pennsylvania Press, 1996).

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Why Promote Human Rights Education?

Action-Professionals' Association for the People (APAP) is an Ethiopian non-governmental organization (NGO) originally conceived in 1993 to promote human rights and to disseminate information about human rights. That was the spirit in which APAP developed this guide to human rights education (HRE). It is a teaching resource for human rights educators and facilitators of learning groups involved in non-formal education. There are several reasons why we are undertaking HRE. We seek to promote human rights in Ethiopia because: (1) the international community has strongly and repeatedly endorsed HRE; (2) we believe in the right to education affirmed in the Ethiopian Constitution and the Ethiopian Education Policy Statement; (3) we believe in the right to know our rights; and (4) although Ethiopia is not yet a signatory to the Charter, we want to help ensure the kind of effective human rights education specifically called for by the African Charter on Human and Peoples' Rights.

1. International Support for HRE. Endorsements for human rights education have been proclaimed in various global and regional legal instruments ever since 1945 when the Charter of the United Nations called for cooperation "in promoting and encouraging respect for human rights and fundamental freedoms."¹ Thus, the Charter's references to "promoting and encouraging" create state responsibilities for educating and teaching human rights. Moreover, various international and regional organizations have strongly endorsed the goal. In the late 1990's, as civil societies reemerge in Africa and elsewhere, as voluntary associations proliferate in developing countries, vitality and initiative are evident among non-governmental groups concerned with human rights and human rights education. In emerging democracies such as Ethiopia and other reemerging democracies, NGOs may be expected to increase their educational work, viewed as a strategy to prevent human rights violations and as a technique to empower people to meet their needs based upon their knowing and using their rights..

The United Nations Charter's references to the promotion and encouragement of human rights were clarified in 1948 when the General Assembly, with no dissenting votes, adopted the Universal Declaration of Human Rights. It was proclaimed as "a common standard of achievement for all peoples and all nations," who were directed to "strive by teaching and education to promote respect for these rights and freedoms..."² Thus education is identified as instrumentally connected to the Charter task of promoting human rights. Additionally, the preambular language of the Declaration announces that "teaching and education" are not simply new post-World War II state functions — among the governmental duties attending membership in the U.N. Rather, as if to acknowledge popular action at the grass-roots level and the work of NGOs, "teaching and education" are announced as the obligation of "every individual and every organ of society...."

¹ United Nations Charter, signed at San Francisco on June 26, 1945; entered into force on Oct. 24, 1945. 1976 Y.B.U.N. 1043. Article I, Sec. 3.

² Universal Declaration of Human Rights. U.N.G.A. Res. 217A (III), 3(1) GAOR Res. 71, UN Doc. A/810 (1948); Preamble/Proclamation.

2. The Right to Education. Education is not only a means to promote human rights. It is an end in itself. In positing a human right to education, the framers of the **Universal Declaration** relied on the notion that education is not value-neutral. Education always relates to and supports values. But we must be aware of what values we are promoting through education. In this spirit, Article 30 states that one of the goals of education should be "the strengthening of respect for human rights and fundamental freedoms..." (Section 2). The human rights covenants (later developed by the U.N. and coming into effect in 1976 to formalize the basis in international law of the rights declared in 1948) also elaborated on the right to education and the values such education should promote.. Thus, the Covenant on Economic, Social and Cultural Rights placed the educational objective of strengthening respect for human rights in a cluster of related learning objectives.³ For example, Article 13 of the Covenant says that "education shall be directed to the "full development of the human personality" and to the person's own "sense of dignity...."(Section 1)

The Covenant also says the State Parties:

further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace." (Article 13, Section 1)

Complementing these positive formulations of the objectives of education are the negative proscriptions of the Civil and Political Rights Covenant.⁴ It tells us that once a state adopts the system of international human rights, it **may not stand in the way of people learning about them**. Everyone has "the right to hold opinions without interference," the Covenant says in Article 19, Section 1. Inasmuch as education is a process involving the sharing and dissemination of ideas, the enterprise is bolstered by the International Covenant on Civil and Political Rights which sets forth the proposition that:

Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his (or her) choice (Article 19, Section 2).

3. The Right to Know Our Rights. The International Bill of Rights, consisting of the **Universal Declaration of Human Rights** and the two Covenants, gave prominence to the importance of education in today's world. Consistent with the tendency of

³ International Covenant on Economic, Social and Cultural Rights. Opened for signature on Dec. 19, 1966; entered into force on Jan. 3, 1976, U.N.G.A. Res. 2200 (XXI), 21 UN GAOR Supp. (No. 16) 49, UN Doc. A/5316 (1967).

⁴ International Covenant on Civil and Political Rights. Opened for signature on Dec. 19, 1966; entered into force on Mar. 23, 1976. U.N.G.A. Res. 2200 (XXI), 21 UN GAOR Supp. (No. 16) 52, UN Doc. A/6316 (1967).

international instruments to use repetitious language and to repeat cardinal principles, it is not surprising to find echoes elsewhere of the standards noted above. The cumulative effect of these repeated expressions helps to underline the importance of human rights but also an important closely related idea. That is **the conviction that we all have a right to know our rights**. Having human rights acknowledged and knowing our human rights are both needed in today's world. The reason is stated in The Preamble of the Universal Declaration of Human Rights: to achieve "a world in which human beings enjoy freedom of speech and belief and freedom from fear and want" people must come to "a common understanding of these rights and freedoms."

The idea of human rights has wings. It has found its way around the globe. Human rights, including the right to education and the right of the people to know their rights, are implanted in international standards around the world. Thus, everyone's right to education and the goal of education in furthering respect for all human rights —these ideas are all found in numerous international instruments.

Examples of such treaties include the Convention on the Rights of the Child (1989),⁵ as well as the American (1948),⁶ European (1953),⁷ and African (1986)⁸ regional agreements on human rights standards and institutions. Human rights education is now taking place everywhere in the world because people increasingly know they have human rights and they demand to know and exercise their human rights. This is happening in Africa as it is elsewhere. In recognition of these constructive developments, the UN General Assembly (Resolution 49/184) announced 1995-2005 as the "United Nations Decade of Human Rights Education."

4. Effective Human Rights Education. The African Charter on Human and Peoples' Rights presents not only the most straightforward statement in international norm-making regarding governmental responsibility for education, but as well, a significant and unique call for **effective** human rights education. That is, the Banjul Charter says that signatory African states:

⁵ The Convention on the Rights of the Child. Adopted by the General Assembly on Nov. 20, 1989. U.N.G.A. Res. 44/25, 28 I.L.M. 1448 (1989). On the delicate matter of children's rights vis-a-vis parental/guardian duties, States Parties "shall provide direction to the child on the exercise of his or her rights in a manner consistent with the evolving capacities of the child." (Article 14, Sec. 2). Education of the child shall be directed *inter alia* to "the development of respect for human rights and fundamental freedoms..." (Article 29, Sec. 1(b)).

⁶ American Declaration of the Rights and Duties of Man. May 2, 1948. Ninth International Conference of American States. "Every person has the right to an education, which should be based on the principles of liberty, morality and human solidarity." (Article 12).

⁷ European Convention for the Protection of Human Rights and Fundamental Freedoms. Nov. 4, 1950, E.T.S. No. 5 (entered into force, Sept. 3, 1953). "No person shall be denied the right to education." First Protocol, Article 1.

⁸ African Charter on Human and Peoples' Rights, (Banjul), O.A.U. Doc. CAB/LEG/67/3 rev. 5:21 I.L.M. 58 (1982), entered into force Oct. 21, 1986.

shall have the duty to promote and ensure through teaching, education and publication, the respect for the rights and freedoms contained in the present Charter and to see to it that these freedoms and rights as well as corresponding obligations and duties are understood. (Article 25, emphasis added.)

To say that government responsibility to teach human rights should also ensure their understanding is an innovative standard and an important addition to international discourse. The effectiveness of human rights education should not only be the concern of the Banjul signatories, but of everyone who takes HRE seriously. The standard suggests that those obliged to teach human rights should also ensure that such programs are effective in that people accept and understand their rights and that they are thereby empowered to use them and can benefit by exercising them.

It should be clear that the objective of effective human rights education is not to sow the seeds of social unrest. Any such suggestion misunderstands human rights and democracy. Non-formal human rights education in Ethiopia is strictly in accordance with the constitution and the law. Indeed, it is our duty to educate people about their rights before the law so that they will be able to be responsible citizens.

The vision of responsible citizens in an open society was well stated by Layashi Yaker, Executive Secretary of the UN Economic Commission for Africa. He spoke before the 14th annual session of the African Human Rights Commission, meeting in Addis Ababa in 1993. He said: "Open societies that value human rights, respect the rule of law, encourage popular participation and have an accountable system of governance provide a better and more enabling environment for sustainable economic development."

The Constitution of the Federal Democratic Republic of Ethiopia (1995) makes strong commitments on behalf of human rights. According to Article 13 of Chapter Three, dealing with "Fundamental Rights and Freedoms," The Constitution says:

The fundamental rights and liberties contained in this Chapter shall be interpreted in conformity with the Universal Declaration of Human Rights, international human rights covenants, humanitarian conventions and with the principles of other relevant international instruments which Ethiopia has accepted or ratified.

Insomuch as Ethiopian constitutional rights and liberties are to be interpreted consistently with The Universal Declaration of Human Rights, NGOs have fully legitimate grounds to undertake human rights education. This is because the Preamble to the Universal Declaration, specifies that "teaching and education" are obligations of "every individual and every organ of society...", thereby acknowledging popular human rights educational programs at the grass-roots level and the work of NGOs.

How We Facilitate Human Rights Education

In the spirit of national and international endorsements for human rights education noted above, APAP developed *Human Rights Echos* for use as a guide to human rights educators and facilitators of learning groups. We offer several answers to the question: how does the *Echo Sessions* guidebook further human rights education. (1) We use the methods of goal-oriented non-formal education. (2) *Human Rights Echos* relies on a values framework in combination with the participants' existing knowledge and experience, relating it to new ideas and action so as to strengthen their understanding of and reliance on human rights. (3) Specific educational exercises are presented that are tied to core values and human rights norms. (4) We use methods suitable for replication, making it possible for those involved to "pass the word" on to others, who in turn can use "echo sessions" for the benefit of an expanding circle of people.

1. Goal-Oriented Non-Formal Education. APAP uses non-formal education to facilitate human rights education. What is non-formal education? We get a better understanding by contrasting it with formal and in-formal methods. *Formal education* refers to the normally three-tier structure of primary, secondary and tertiary education for which governments generally have the principal responsibility. *Non-formal education* is any organized, systematic educational activity carried on outside the formal system to offer selected types of learning to particular subgroups in the population, adults as well as children. *Informal education* may or may not be organized, and is usually unsystematic education, having its impact on the lifelong processes by which every person acquires and accumulates knowledge, skills, attitudes and insights from daily experiences and exposure such as through meetings at coffee ceremonies, and getting information from radio, television and the print media. Through all of these sources, we get some of our understanding of human rights. NGOs have performed numerous roles in furthering the cause of human rights learning in all of these formats.

Non-formal education is used outside the school system by NGOs around the world to assist people to develop knowledge and skills and to help them meet their basic needs. Non-formal human rights education may be addressed to several goals. It may attempt to:

- ▶ enhance knowledge about human rights, e.g., knowledge about the range of constitutionally protected human rights as well as present-day declarations, conventions and covenants.
- ▶ enable people to develop critical understanding of their life situation, e.g., questioning the barriers and structures which prevent the full enjoyment of their rights and freedoms.
- ▶ help in the process of value clarification, as thinking people reflect on such values as fairness, equality, and justice.
- ▶ bring about attitudinal changes, e.g., teaching tolerance among and between members of different ethnic and national groups.
- ▶ promote attitudes of solidarity, e.g., helping people recognize the struggles of others both at home and abroad as our fellow human beings seek to meet their needs and respond to violations of human rights.
- ▶ effect behavioral change, bringing about action that reflects people's respect for one another, e.g., men behaving in nonabusive ways toward women, government officials behaving respectfully toward citizens by honoring everyone's human rights, etc.

When all of these goals have been met, the achievement helps to promote the most important general goal of non-formal human rights education. That is empowerment which is the priority goal for the human rights education program presented in *Human Rights Echos*.

Empowerment is a process through which people and/or communities increase their control or mastery of their own lives and the decisions that affect their lives. Empowering education differs from most formal education traditionally designed to promote knowledge and skills. Non-formal human rights education for empowerment does not treat students simply as receptacles to be filled with useful ideas and information, as if knowledge is an object to be received rather than a continuous process of inquiry and critical reflection.

From the Participants' Point of View. Education for empowerment must go beyond the acquisition of knowledge and operate from the premise that humans not only have the ability to know reality, but they also have the capacity for critical reflection and action. Therefore, education aimed at developing this capacity must enable students to analyze the underlying structures of an issue, action or experience, to unveil and apprehend its causal relationships, and to discover the hidden motives or interests which it conceals. To understand how any given policy benefits some and harms others is an important step toward action. People need such perspectives to deal with many issues, such as children exploited through prostitution; farmers hurt by the diversion of water supplies; workers toiling for 16 hours per day, not knowing the Ethiopian law that is designed to protect them with maximum hours rules.

From the Facilitator's Point of View. Empowering education supplies the means by which people deal critically and creatively with reality and discover how to participate in the transformation of their world. To take this goal seriously, HRE facilitators must use problem-posing techniques whereby facilitators and participants are involved in a partnership of mutual cooperation and in which the role of teacher as "know it all" is abandoned. The challenge for the facilitator is to accept an idea that is new to many. That is the idea that the teacher/student dichotomy is dissolved in a learning group in which all participate. Indeed, the teacher should not even be referred to as such, but should adopt the role of a facilitator who helps participants to do several things. For example, the group members go through a process of consciousness-raising about their needs as human beings and the circumstances in which they live. They develop critical skills to assess their human rights and that of others. They improve their abilities to analyze the obstacles and structures of repression that stand in the way of enjoying rights and freedoms. They develop the ability to analyze the causes of human rights violations and to connect their learning with action. They become empowered to undertake remedial actions. They become ready to learn more and acquire new skills using law and human rights as instruments of change, development and justice. They become empowered to share their learning with others and "to pass on the word," echoing HRE for empowerment to ever wider circles of participants.

2. The Values Framework for HRE. The human rights educational exercises presented below are organized as "Four Steps to Human Rights." These steps proceed one stage at a time to introduce learning addressed to: respect for dignity and fair rules; human rights and responsibilities; seeking justice; and righting wrongs. Human rights ideas, norms and materials are used throughout.

Using this framework, exercises in this volume reflect a "developmental approach." The material is organized on the basis of how people tend to develop their social values from simple to complex notions. The suggestion that human rights education can usefully develop in this way has been the subject of research by Betty A. Reardon, a member of the Organizing Committee for the Peoples' Decade for Human Rights Education (New York). According to Professor Reardon's book, *Educating for Human Dignity, Learning about Rights and Responsibilities*,⁹ the place to start in introducing human rights to new participants is with the elementary appreciation for each person's respect for herself/himself and respect for others. From this base, learning progresses by steps toward values ultimately associated with the need to remedy wrongs. The steps from first to last reflect the staged process through which educational psychologists suggest people develop notions of social values as they grow from childhood to maturity

The four steps and related values are:

I. RESPECT FOR DIGNITY AND FAIR RULES

Values

1. Respect for human dignity
2. Learning the need for rules
3. Fairness

II. LINKS BETWEEN HUMAN RIGHTS AND RESPONSIBILITY

Values

4. Social sensitivity
5. Community
6. Law

III. SEEKING JUSTICE USING ANALYSIS

Values

7. Using human rights well
8. Fighting prejudice
9. Seeking Justice

IV. RIGHTING WRONGS

Values

10. Equity and equality
11. Democracy
12. Remedying wrongs

This developmental framework is simply used to guide the facilitator in the sequence of presentations. Thus the four steps and twelve values should be clear to the facilitator, but need not be formally presented to the learning group. From the point of view of the facilitator, presentations and learning exercises may be very simple or complex and should be adapted to the

⁹ Betty A. Reardon, "A Developmental Sequence for Presentation of the Core Concepts," *Educating for Human Dignity, Learning About Rights and Responsibilities*, (Philadelphia: PA: University of Pennsylvania Press, 1995), chapter 2.

learning group, whether adult women, urban unemployed adults, street children, prostitutes and other marginalized groups. Thus the exercises set out below are designed to supply the facilitator with choices and ideas. They are not meant to stifle the creativity of the facilitator.

From the point of view of participants in the learning group, they will focus on the norms related to the values noted above and issues connected to the norms. Such norms include, e.g., (a) the rules of courtesy in the learning group which help to shape the value of respect for others' dignity, (b) Ethiopian laws and the Constitution related to issues of equality; (c) the African Charter of Human and Peoples' Rights related to values of community; (d) the Universal Declaration, related to issues of human rights derived from human dignity; (e) The UN Covenant on Social, Economic and Cultural Rights related to issues of racism, sexism, hunger, and national development; (f) the UN Conventions of The Rights of the Child and the Convention on the Elimination of Discrimination Against Women (CEDAW), etc. Where appropriate, selected provisions of these instruments are supplied to the facilitator in an appendix attached to most exercises below.

3. The Use of Educational Exercises. *Human Rights Echos* include many exercises set out below. They are keyed to the four step framework and there are two exercises per value/issue presented so that the facilitator can make choices. Choices may depend on the target group involved and the complexity level appropriate to the group. Of course, the experienced facilitator will wish to introduce her or his own exercises, nevertheless generally following the sequence of values, issues and norms associated with the framework suggested.

The exercises used here come from many sources and reflect the experience of human rights facilitators in Ethiopia as well as educators, activists and facilitators around the world. Where appropriate, a footnote briefly cites the exercise source, even when the exercise as presented here has been modified by Ethiopian facilitators and the APAP human rights education team.

Each exercise is preceded by brief statements under the following categories.

Overview: Here the facilitator is alerted to the operative norms and issues linked to the exercise, as well as aspects of "the big picture" as to why the problem presented is significant and may be of interest.

Objectives: The facilitator is told of the desired objectives of the exercise from the point of view of the participants and of the desired learning competencies expected for participants.

Procedures: The facilitator is given some brief advice on how most effectively to guide the participants so as to achieve the sought for objectives. In every case, whether the exercise is presented for role playing, simulation, debate, or discussion, the facilitator should benefit from techniques suggested here by those with past experience. Of course, the facilitator need not feel bound by the suggested procedures.

Materials: The facilitator should know that the exercise will be most successful if used in combination with identified materials, e.g., graphics, documents, posters, a tape

recorder or alternative use of a person designated to record discussion, etc. Again, facilitators should use their own creativity, recognizing that learning is enhanced by appealing to different senses: hearing, sight, talking, touching, etc.

Sequence: Step by step advice is given to the facilitator about what to do, first, second, third, etc

Facilitators should talk to their colleagues about the utility of various exercises and their experiences using them. Sharing suggestions with other facilitators is strongly recommended. Moreover, facilitators should take the initiative to devise various techniques for program evaluation as well as participants' evaluations. At the end of this guide book there is an evaluation instrument. Facilitators may use it after each exercise or after each of the four steps are completed, and may wish to devise their own evaluation techniques.

Educational activities which include evaluation activities of various kinds are more likely to succeed in gaining support and meeting their objectives than unevaluated programs. Such activities might include (a) setting aside time for informal discussion about whether participants feel their work is worthwhile; (b) setting up a "secret ballot" for voting on questions about the effectiveness of the program; and (c) bringing in outside observers such as other facilitators to share their views on the efficacy of the learning process. Facilitators need to remember that empowerment education means that participants should develop critical skills, including the capacity to judge the quality of their human rights education. Given APAP's program design of preparing participants potentially to become involved as community street law trainers and paralegals, evaluation procedures should be developed to test whether human rights education is serving well as the entry point for those served by APAP programs. Moreover, HRE evaluation should be done to test whether the exercises covered and material reviewed serve well to prepare participants to "pass the word" along in later "echo sessions."

4. How to Use this Handbook. In the exercises that follow, some guidelines, methods and terms are used which are not defined each time. In this section, we spell out some: (a) guidelines useful for the role of facilitators, (b) the meaning of some helpful and frequently used terms, and (c), illustrate some methods advised in the exercises.

SOME GUIDELINES FOR FACILITATORS

1. Be very clear on your role (see methods above on empowerment education)
2. Get people to introduce themselves and try to make them feel relaxed
3. Explain the subject matter and scope of the program and solicit the opinion of participants regarding their expectations.
4. Introduce the subject of each exercise and solicit participants expectations. Remember, the participants are looking for a response to pressing problems, so the subject matter should be explicitly interconnected to local community needs.
5. Elicit the related experience of the participants on the subject of each exercise
6. Explain approximately how much time you have and allocate sufficient time for discussion. Exercises are generally of limited duration and consist of a separate, self-contained unit. See if everyone understands
7. Introduce ideas and questions. Do not enforce your views. Be sure to give participants

plenty of opportunities to talk of their own experiences

8. Your eyes, ears and voice are important. Maintain eye contact with participants. Be aware of your own voice ---try not to talk too much or too loudly, but be sure everyone can hear you and other participants
9. Be aware of how you approach people in the group, for example, not picking on the same people all the time and asking them what they think
10. Do not get into arguments or allow them to develop. At the same time you should allow and encourage different opinions
11. Do not allow people to interrupt each other
12. Be firm with dominant people and say that they should allow others a chance to speak
13. Give people time to think and to explain what they mean
14. Explain and summarize briefly when necessary, for example, with difficult words or concepts
15. Check if people understand before going on to the next topic, and allow for any further questions

DEFINITIONS OF TERMS USED IN RECOMMENDED PROCEDURES

Brainstorm: quickly coming up with ideas or proposals without, at first, defending them or prioritizing them. Then open up discussion on ideas or proposals [See Exercise 3]

Buzz groups: each participant turns to her/his neighbor (left and right) on a one-on-one basis for a short discussion [Used in Exercise 2]

Case-study: a brief input on a scenario or description of how a problem, for example, one that has arisen in the past, was dealt with and responded to by people. It can be historical or hypothetical, but should be related to the actual experiences of participants.[Exercise 6]

Debate: participants take up different or opposing sides on a problem and argue for a response or remedy different from that on the other side

Drama: a prepared play in which those involved have practiced their parts in advance.

Expectations: a method by which participants say what they hope to get out of an exercise or program

Facilitator: the group leader who is clear on the exercise to be followed, the questions to ask, and the objectives of the exercise.

Floating: when participants break up into small groups for discussion, the facilitator and volunteers move around (float) in a quiet way from group to group checking if everyone is clear on the questions and reminding people how much time they have left. [See Exercise 4]

Go-arounds: all participants get a chance to speak without interruption, one at a time, for example, going around the entire group and missing no one. [Used in Exercise 6 and 9]

Icebreakers: an activity, usually at the beginning of a session, to get people to loosen up and relax, for example, by shaking hands and introducing themselves to others.[See Exercise 1]

Inputs: a planned talk by the facilitator or someone else, usually of short duration.[Exercise 3]

Participant: those in the learning group who are necessarily involved in the activity of an exercise and who are treated by the facilitator and other participants as equals, not passive students absorbing knowledge.

Roleplay: participants become "part of the action" by pretending to act a particular role, e.g., that of a police officer or of a human rights victim, but the role is not practiced

beforehand (as in drama). (See Sample Methods, below)

Reporting back: when participants have broken up into small groups, one person should report back to the larger group the results of the small group discussion or the decision of the small group deliberations

Speaking from Experience: One of the participants talks about his or her experience of the issue or problem you are discussing. [Exercise 14]

Talking Circle: all participants arrange chairs or otherwise sit in a circle so they can see each participant face to face. [For example, used in Exercise 1]

Wordwheels: people stand in two circles of equal numbers, one inside the other so that each person in the inside circle faces someone in the outside circle, e.g., to introduce themselves. The wheel can rotate (left or right) so that each person has addressed each other person in the group on a one-on-one basis.

SAMPLE METHODS

Expectation Setting. This exercise is useful at the beginning of the program and sometimes at the beginning of an exercise. The facilitator starts the program and each exercise by introducing the subject matter and the scope of the session. Against this background, the facilitator asks what the expectations are of the participants, given the subject matter identified. The facilitator should ensure that people offering their views do not spend too much time making speeches, but the facilitator should act as if there can be no "wrong answers" to this question. To demonstrate that s/he has been listening, the facilitator should very briefly summarize the groups expectations in relation to the topic covered. [Used in Exercise 1]

Discussion Exercise. Discussion can be very informal and conversational, or it can be quite structured. In a highly structured discussion, the aim of the exercise is for participants to practice arguing in support of a point of view and then, after hearing what the other side has to say, to have a chance to change their position. (1) Divide participants up into two equal groups. Have the groups sit opposite the others. (2) ask each group to take up one side of a discussion, for example one group will argue that having access to clean tap water is a human right and the other group argues it may be a desirable policy but not a human right. The participants have no choice which group they go into, thus they may have to argue a position they do not agree with. (3) Give each group time to prepare their arguments. Each person in the group must prepare one argument to support their side. This is because, when the time comes to discuss the issue with the other side, each person in the group will have only one chance to talk. (4) When the teams are ready, the two sides come together in the big group on opposite sides of the room and the discussion starts. Each side gets a chance to give one argument, starting with the team in favor of water access as a human right. Then, you carry on giving each team a chance to talk until everyone has had a chance to speak. When this is finished, say to people that they now may cross over to the other side if they want to support that side. Thus they go to the side they actually agree with. Or a third group may form of those who are undecided. End up by asking the people who changed sides to say what arguments made them change their position and also say what else they learned from the exercise. [Use in Exercise 8]

Listening Exercise. The aim of this exercise is to encourage people to listen to the arguments of others and to learn how to summarize important points in a short time. That can be done quite simply by asking each person making a point to begin by very briefly summarizing the position of the previous speaker. An alternative complex method is as follows: (1) Divide people into small groups, for example of 2 or 4. (2) Ask each group to take sides on a particular issue with an equal number on each side. For example, A has to argue that women's human rights require that acts of domestic violence by a husband should be treated as a crime and a matter for police intervention, and B argues that such action is a private matter and should not be reported to the police. (3) One person from side A briefly gives the first argument for a public remedy for women's rights. (4) Someone from side B initially must summarize very briefly A's argument, and then present the first argument from side B. (5) Side A summarizes this point before giving their next argument. The exercise continues in the same way until the time is up. [For example, used in Exercise 8, and Exercise 18]

Problem-solving Exercise: This exercise is useful as the "wrap-up" for most exercises, and may simply consist of identifying as many solutions as the group can imagine and then setting priorities among them. A more complex method for practical problem solving is for participants or groups of participants to come up with a step-by-step approach to the problem, and write down their approach or have a volunteer report back (See definition above). An interesting activity for problem solving involves the comparison of different approaches. (1) Divide the participants into two or more groups, each given the same problem, for example preparing recommendations to make to their provincial representative about dealing with problems of local radio not broadcasting in the language of a minority group. (2) Give each group plenty of time to work out their approach. (3) Report back the approaches. (4) Open a general discussion about which approach was more consistent with the human rights of minorities. [Exercise 16]

Roleplay Exercise: Roleplay can highlight issues in an exciting way. In a role play, participants act without any previous practicing. In other words, they become part of the action and part of the exercise is to assess afterwards their response to being thrown into a situation. A simple roleplay might begin by the facilitator asking: who has witnessed or been involved in an incident of police abuse? The victim or witness then may be asked, perhaps with the help of one other (the police officer) to reenact the incident with feeling. In a more complex roleplay, several participants may be involved. For example, imagine you are a young woman who was diagnosed HIV positive (AIDS disease). When you first found out you were too scared to tell anybody about your status. Finally your friends encourage you to tell your family, but they react in a hostile way, refusing to allow you to eat with the rest of the family, and saying you should leave the family and go far away. You tell them you want to marry your boyfriend but your parents refuse. They say that they will never give their blessing for such a marriage. (1) With such an emotional roleplay, the facilitator must clearly explain what will happen before you start, and ask people for their cooperation. (2) The roleplay should be done slowly. If it is too rushed and everyone talks at the same time, people get confused and will not learn a lot from the roleplay. (3) After the acting out of the problem, turn over discussion to the everyone, to assess whether they think there are human rights issues involved. (4) Ask the group how they would like the problem to be dealt with, taking identified human rights into account. [Used in Exercise 11]

5. Human Rights Echos. Diffusing human rights education into the community is an important objective of the APAP program. Participants who have successfully completed the program are encouraged to continue to participate in human rights education by conducting their own "follow-up" sessions. Echo sessions are designed "for whom it may concern." That could be anyone and everyone.

APAP has experience in non-formal human rights education, including adult education. Although adult education has generally been perceived as non-formal education which occurs after a period of set formal instruction, it should not be so narrowly construed. Indeed, APAP echo sessions do not depend upon learning groups who have previously undertaken much, or even any formal education. Although practical skills such as reading and writing are important, APAP's human rights education team planned Echo sessions so as not to depend upon the literacy of the participants but rather to develop communicative competence and moral reasoning, irrespective of literacy.

The APAP human rights education team planned this guide based upon past experience with community leaders such as *kebele*, social courts, social court judges, *idir* "funeral associations," *idir* members, youth after graduating from grade 12; people engaged in voluntary activities; teachers, government employees and police; as well as non-literate learning groups including women and children prostitutes, the urban unemployed and garbage scavengers. Because participants in non-formal education come from all sectors of society, the sessions can readily be conducted anywhere, with no need for a formal classroom.

These "echo sessions" like the sounds of a ringing bell rebounding through valleys and from hill to hill, should be undertaken by HRE "graduates." They should feel empowered to branch out into their respective communities with replication seminars, providing a valuable multiplier effect for the penetration of human rights into society. In such work, participants test their empowerment skills because sharing human rights education directly reflects the recognition that humans not only have the ability to know reality, but they also have the capacity for critical reflection and action.

The objective of diffusing human rights education beyond the schools and throughout the community, we believe, is entirely consistent with the provisions of the Banjul Charter which lays out rights as well as duties. Among these are duties of "every individual" toward his/her "family, and society." Recognizing human rights as significant components of African culture, we note the provisions of Article 29, Section 7, pronouncing everyone's duty:

To preserve and strengthen positive African cultural values in his relations with other members of the society, in the spirit of tolerance, dialogue and consultation and, in general, to contribute to the promotion of the moral well-being of society.

STEP ONE

Respect for Human Dignity and the Need for Fair Rules

MORAL VALUE 1. RESPECT FOR HUMAN DIGNITY

EXERCISE 1, 'WHAT IS HUMAN?'¹⁰

Overview: The norms for this exercise are human dignity expressed by affirmation of oneself (thinking positively about yourself) and others. The issue on which to focus is disrespect for others based on a failure to appreciate that in our human dignity we are all alike. This exercise should initiate participants to an awareness of humans as self-conscious, reflective beings, able to communicate and decide, and whose shared human dignity deserves respect, as stated by the Preamble of the Universal Declaration of Human Rights.

Objectives: Participants should:

- ▶ become aware of their humanity
- ▶ see themselves as related to other people
- ▶ formulate notions of human dignity
- ▶ understand the language of the Preamble of the Universal Declaration of Human Rights.

Procedures: Use an icebreaker method, such as the wordwheel to get started. The first two activities in this introductory session should take about ten minutes. The other steps twenty minutes or more. More time is needed for step 5. If the group is small enough, organize a "talking circle," sitting on the floor or in chairs arranged so everyone can see the face of everyone else.

Materials: (1) A plant or some living thing within view of all. (2) Preamble to the Universal Declaration of Human Rights

Sequence: **Step 1.** Use the wordwheel method (see Definitions) of getting every participant to meet every other participant on an individual basis.

Step 2. Form a "talking circle," (see Definitions) explaining that this is a way to have discussions about important things. Even though individual introductions were made in Step 1, go around the circle and have everyone state his or her name loudly and firmly so that the person is introducing herself or himself to the entire group. Speaking strongly and positively in this way

¹⁰ This exercise is adapted from Reardon, *Educating for Dignity*, *op.cit.*, pp.25-26; and Amnesty International British Section, *The Universal Declaration of Human Rights* (Human Rights Education Resources Notebooks, (1987), pp. 3-4.

is known as affirmation. Usually, shyness will become evident, so make clear that we will go around the circle stating our name loudly and this time with a strong gesture, such as an uplifted hand, a thumping of the fist, or a clapping for attention. Go around the circle several times until all are speaking clearly and positively. Have one last "go-around" using the expectation setting method (see Sample Methods section).

Step 3. Ask each participant to think quietly for a minute and decide on the one quality about herself/himself they think is their best quality and name it with just one or a very few words: being generous, a loving parent, hard-working, sharing with those who have less, etc. Note that we all have good qualities. Ask the participants if the quality they have identified for themselves is one they respect in others. What does it mean to say you respect yourself and you respect others. If others have different good qualities than yours, do those others still deserve respect? Does every human being deserve respect? Why?

Step 4. Ask participants if they can recall some time when they felt hurt because someone did not seem to respect them. These include things people have said about us to make us feel a fool or stupid or silly, such as "It's no use talking to him, he's too busy dreaming." Try and remember one or two such hurtful statements. Why do people put each other down? Is it because the things they say are true or because they do not respect one another, both or neither? Is your dignity hurt when others do not respect you? How does it feel to you? What do you mean by dignity?

Step 5. Tell the participants that everyone present is a human being, and ask if they can name other living creatures. Ask how human beings differ from other such creatures. In groups with adherents of particular religions or philosophies, the discussion could include the ethical and spiritual considerations about human beings that are integral to their respective beliefs. The facilitator should review the differences noted and should emphasize that human beings communicate to others with words, not just a few sounds, as with various animals. Second, we make choices. We can decide a lot more about our lives than various animals can. What does that mean in our daily lives? Ask if participants agree that this view of human beings means we have to learn how to use words well and how to make good choices.

Step 6. If we use words carefully, and if we say that all human beings deserve respect because they all have human dignity, then what do we mean? Explain that in 1948, after a terrible war—the global suffering in World War II, all the countries in the world agreed on some words that said that it would be a more peaceful world if every human being respected the dignity of every other human being. Explain that today, like other countries, Ethiopia has agreed to these same words. What do the words [of the Universal Declaration of Human Rights] mean when they say: "...recognition of the inherent dignity ... of all members of the human family is the foundation of freedom, justice and peace in the world." Share the language of the Preamble of the Universal Declaration. Using a "go-around" method, ask if participants can think of one example whereby life in their community would be more peaceful if greater respect were shown among people towards each other?

Appendix to Exercise 1. *The Preamble of the Universal Declaration of Human Rights (1948)*

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential to promote the development of friendly relations between nations, fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now therefore, THE GENERAL ASSEMBLY

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

EXERCISE 2, "NEEDS, RIGHTS & HUMAN DIGNITY"

Overview: It is important to link basic human needs with human rights in order for the concept of human rights to gain acceptance and understanding. The Universal Declaration of Human Rights (UDHR) should initially be introduced in accessible language. Raising elementary questions about the range of human needs and showing participants that there is a right matching every need generally gets quick acceptance for the notion that human rights are important and can be useful.

Objectives: The participant should gain an understanding that:

- ▶ basic human needs are universal
- ▶ every identifiable human need is connected to a human right according the UDHR
- ▶ the UDHR represents a "hoped for world" supplying the goals as the basis for judging our own society
- ▶ our society, like others, comes up short by international standards where needs are not met and where human rights are violated.

Procedures: Introduce the subject of this exercise and use the expectation setting method (see Sample Methods). Use an icebreaker method, such as the wordwheel to get started (see Definitions section.) The first activity in this introductory session should take about ten minutes. The other steps twenty minutes or more. Two sessions may be needed if the group is ready to go beyond step 5.

Materials: The "Simplified Version of the Universal Declaration of Human Rights" (Appendix)

Sequence: **Step 1.** Ask the participants to help you make a list of all the basic needs that are inherent in being a human being. This discussion can build on the previous exercise in which human beings were distinguished by their characteristics from various animals and other living things.

Step 2. Use the buzz group method or break up participants into groups, one for each need, reporting back whether they think the one need on which they focused is, **in fact**, met in our society. Characterize our society as to whether it allows individuals to meet their needs, use their potentialities and helps them develop their qualities as human beings?

Step 3. Ask each group to envision and characterize the **goals** of a society which they think will allow them to use and meet their basic needs and to develop their potentialities as human beings.

Step 4. Ask each group to report back its discussion through a few words. Listening to these presentations, the facilitator should construct a chart divided into three columns: (1) characteristic basic needs of a human being; (2) characteristics of the present society and whether the identified needs are met for most people; and, (3) characteristics of the desired goals for society.

1. NEEDS	2. FACTS	3. GOALS	4. RIGHTS
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-	-	-	-

Step 5. Constructing a new column (4), the facilitator shows the different human rights needed to enjoy, to protect and to enhance one's dignity. Explain that for every basic need there is a corresponding human right, first introduced in the previous exercise. Draw upon the relevant human right by using the Article number and simplified version of the Universal Declaration of Human Rights identified in the appendix for this exercise.

Step. 6. Open a discussion about column 2, where human rights violations may be identified, and column 3, which gives a glimpse of what lies ahead if and when human rights are finally respected, protected and promoted. Ask members of each group previously formed to look at needs, what could be done in our society to meet basic human needs and protect human rights?

Appendix to Exercise 2 *A Simplified Version of the Universal Declaration of Human Rights (1948)*

1. All human beings are born free and equal. We are all the same in dignity and rights and have the same rights as anyone else. This is because we are all born with the ability to think and to know right from wrong, and so we should act toward others in a spirit of friendliness.
2. Everyone should have the same rights and freedoms, no matter what race, sex, or color he or she may be. It shouldn't matter where we were born, what language we speak or what religion or political opinions we have, or whether we are rich or poor.
3. Everyone has the right to live, to be free and to feel safe.
4. The buying and selling of people is wrong and slavery should be prevented at all times.
5. No one should be put through torture, or any other treatment or punishment that is cruel or makes the person feel less than human.
6. Everyone has the right to be accepted everywhere as a person, according to law.
7. You are entitled to be treated equally by the law, and to have equal protection of the laws.
8. If your rights under the law are violated, you should have the right to have fair judges who will see that justice is done.
9. You should not be arrested, held in jail or thrown out of your own country for no good reason.
10. In case you have to go to court, you have the same rights as anyone else to a fair and public hearing by courts that are open-minded and free to make their own decisions.
11. If you are blamed for a crime, you should be thought of as innocent until you are proven guilty. You shouldn't be punished for something you did which was not illegal when it happened.
12. No one should butt into your privacy, family, home or mail, or attack your honesty and self-respect for no good reason.
13. Within any country you have the right to go and live where you want. You have the right to leave any country, including your own, and return to when you want.
14. You have the right to seek shelter from harassment in another country.
15. No one should take away your right to the country where you're from.
16. Grown men and women have a right to marry and start a family, without anyone trying to stop them because of their race, country or religion. Both have to agree to marriage and both have equal rights in getting married, during the marriage, and if and when they decide to end it.
17. Everyone has the right to have belongings that they can keep alone or share with other people, and no one should take your things away for no good reason.
18. You may believe what you want to believe, have ideas about right and wrong, and believe in any religion you want, and you may change your religion if you want without interference.
19. You have the right to tell people how you feel about things without being told to keep quiet. You may read the newspapers or listen to the radio, and you have the right to print your opinions and send them anywhere without having someone try to stop you.
20. You have the right to gather peacefully with people, and to be with anyone you want, but no one can force you to join or belong to any group.
21. You have the right to be one of the people in your government by choosing them in fair elections where each vote counts the same and where your vote is your own business. Because people vote, governments should do what people want them to do

22. As a person on this planet, you have the **right to have your basic needs met** so you can live with pride and become the person you want to be; and other countries and groups of countries should help.
23. You should be able to work, **choose your job**, join a union, have safe working conditions, and be protected against not having work. You should have the same pay as others who do the same work without anyone playing favorites. You need decent pay so your family can get by with pride, and that means that if you don't get paid enough, you should get other kinds of help.
24. Everyone has a right to **rest and relaxation**, and that includes limiting the number of hours required to work and allowing for a holiday with pay once in a while.
25. You have a right to have what you need to live a decent life, including **food, clothes, a home, and medical care** for you and your family. You have the right to get help from society if you're sick or unable to work, or you're older or a widow, or if in any other way you can't work through no fault of your own.
26. You have a **right to education**. At least in the early years it should be free and required for all. Later education should be there for those who want it and can undertake it. Education should help people become the best they can be and to respect the human rights of others in a peaceful world.
27. You have the right to join in and be part of the world of **art, music and books**, so you should enjoy the arts and share in the advantages that come from **new discoveries in the sciences**. If you have written, made or discovered something, you should get credit for it and get earnings from it.
28. Everyone has the right to a **world where rights and freedoms are respected and made to happen**.
29. We all have a responsibility to the place where we live and the people around us, so we have to watch out for each other. To enjoy freedom, we need **laws and limits that respect everyone's rights, meet our sense of right and wrong, keep peace in the world, and support the United Nations**.
30. Nothing in this statement means that anyone may **weaken or take away** our rights.

MORAL VALUE 2: LEARNING RULES

EXERCISE 3, "RULES FOR PROTECTION"

Overview: The concept of law as a social mechanism for assuring justice and protecting human rights should be introduced early in developing notions about human rights because respect and protection for human rights ultimately rest on rule of law. Rules are an essential part of all organized society and, in part, are needed to protect people from harm.. Nevertheless, the facilitator must be careful not to insinuate approval for blind obedience to authority. Rules are (1) for protection, and (2) rules are for fairness (as explored in the exercise after this one).

Objectives: Participants will reflect on three notions connecting rules and protection:

- ▶ (1) the need for and the function of rules to guide social behavior and to help shelter people from harm;
- ▶ (2) the needs of children, the duties of those who care for them, and
- ▶ (3) corresponding rights of children.

Procedures: Use the brainstorming techniques and buzz-group methods (for groups of more than 20) to elicit ideas and compare participant lists of the needs of children with the List of Children's Rights derived from the 1959 Declaration on the Rights of the Child..

Materials: (1) List of Ten Principles of Children's Rights (1959 UN Declaration)

Sequence: **Step 1.** Organize a brainstorming session, asking participants to think about the need for and purpose for rules, whether the rules are for the family, for the community, or for use in games. "Buzz-group procedures" may be helpful for a large group. The facilitator lists the responses, clustering them under the headings of "protection" and "fairness." .

Step 2. Explain to the participants that all the things they said relate to two big ideas. These ideas are protection and fairness. We have rules for games so that the games are fair to all the players, and to help prevent people from being hurt in games. Rules at home can help us to keep our places neat, sanitary and in good order, thereby protecting the health of the family. Rules can help us learn in school, keep our neighborhoods and streets safe, and help protect people from harm. Explain that good rules help us get along with other people and to take responsibilities and duties seriously. Ask for some examples of rules that are supposed to protect people from harm.

Step 3. Ask the participants to think about the rules parents use in the family. How are these rules designed to protect children? Encourage the participants to reflect on the needs of children in relation to the rules families make up to protect the child. Ask the participants to imagine that they are invited to celebrate the birth of a new baby. Everyone who comes to the celebration is asked to bring a gift that will represent something the baby will need: blankets, clothes, some food, and whatever they think the baby should have for a healthy and happy childhood, etc. Use

a "talking circle" procedure to identify the gifts and to link them with the needs they are designed to meet. The facilitator makes a list of the needs of the child based on discussion of the gifts and which ones are necessary for the baby's health, safety, happiness, future development, etc.

Step. 4 Facilitator input: Tell the participants about the Declaration on the Rights of the Child and that the people from all over the world who wrote it in 1959 were involved in making a list of wishes for a better world to protect children. Look at the ten items on the list of children's rights. How does this list relate to the list of needs developed by the participants in step 3.

Step 5. Review the list of "Needs of the Child" and "Rights of the Child." Explain that rights are rules that say that peoples' needs should be met, honored and protected. The facilitator should observe that many children are without these things. Ask if children they know have the things we think they have a right to have? Conclude the discussion by asking participants to think about their List of Wishes for a better world for children. Would it include rights that are not in the "Declaration on the Rights of the Child."

Step 6. Ask participants to share ways they know of where individuals, groups of individuals or nations have tried to help deal with some of the rights of children, especially when their needs have not been protected. Ask what the participants could do to help? What will they do?

Appendix to Exercise 3: *Ten Principles from the UN Declaration on the Rights of the Child (1959)*

1. The right to equality, regardless of race, color, sex, religion, or national or social origin
2. The right to develop physically and mentally in a healthy manner
3. The right to a name and nationality
4. The right to adequate nutrition, housing, and medical services
5. The right to special care if physically or mentally challenged
6. The right to love, understanding and protection
7. The right to free education and to play and recreation
8. The right to be among the first to receive relief in time of disaster
9. The right to protection against all forms of neglect, cruelty, and exploitation.
10. The right to be brought up in a spirit of tolerance and peace and as a member of the universal human family.

EXERCISE 4, "MAKING OUR OWN RULES"

Overview: People readily grasp an understanding of the need for social limits set by rules and laws. As attitudes mature and values become more sophisticated, people come to expect not only fair and protective rules, but rules they have participated in formulating. The standards of human rights are generally found in constitutions, charters, conventions and covenants. These are rules that have been developed through the participation of people coming to agree on the standards that apply to them; as such, they reflect a "social contract."

Objectives: Participants will:

- ▶ be introduced to a process of cooperative learning (they have input on the rules relating to their learning sessions)
- ▶ reflect on the need for and the function of rules to guide social behavior
- ▶ develop a "social contract" for their own human rights education sessions, a pledge, by people who are dependent upon one another, to uphold the common welfare.

Procedures: The facilitator will guide the group through the process of developing their own rules and will be bound by them under terms of their agreement. The connection between promises and obligations will be made, followed by introduction of provisions of the Convention on the Rights of the Child which Ethiopia has agreed to and thereby promised to implement.

Materials: (1) A set of rules for fair and orderly sessions initially drawn up by the facilitator. (2) Article 32 and 34 of the Convention on the Rights of the Child

Sequence. Step 1 The facilitator reports a proposed list of rules for the group, for example drawing upon the "Guidelines for Facilitators," in this handbook. These might include a statement on: (1) our sessions will last _____ (time), and they will not go overtime; (2) we will not get into arguments but try to let everyone's views be considered; (3) we will treat everyone respectfully, even if we do not agree with them; (4) we will not interrupt others when they are speaking; (5) we will change the rules if we think they are unfair; etc. Read the proposed rules to the participants and ask them to decide which one they think is especially important.

Step.2. Group the participants according to the rules they have selected. Try to have one group per rule. The groups should first talk among themselves about why they think the rule is important. A facilitator might act as a "floater" among the groups. A spokesperson is chosen by each group for "reporting back." Allow for participants to develop rules of their own which will be put to a vote.

Step. 3. Once all the rules have been identified and accepted, tell the students that rules are also a kind of promise that everyone in the learning group makes to be fair and polite to show their respect for each other. Tell them that such promises are sometimes called compacts, conventions, or covenants. Explain that when nations make promises about the rights they will respect, they are making a promise to follow a rule they will honor and enforce.

Step. 4. Facilitator input: Explain that most countries in the world, including Ethiopia, have agreed to the provisions of the Convention on the Rights of the Child. It is a long list of promises

with 54 Articles or sections applying to young people under the age of 18. For example Article 32 promises to promote and abide by: "The right of the child to protection against harmful forms of work and against exploitation." Article 34 promises: "Protection of the child from sexual exploitation including prostitution and the use of children in pornographic materials." These are all promises made to follow rules designed to protect children.

Step.5. Acknowledge that promises made are not always promises kept. Ask the group to engage in "brainstorming" to come up with a list of ways (in their own community) in which Article 32 is violated, and the national promise is not kept. Break up into groups with each group focusing on one violation of the promise to protect children. The group should discuss what conditions explain unprotected child labor, who is to blame; and identify one thing that could be done to remedy the wrong. Repeat the process for Article 34 if time permits, except instead of discussing explanations for the violations of rights, use the problem solving technique described in the "Methods" section of this book.

Step 6. The facilitator concludes by summing things up. Review the idea that good rules serve the purpose of protecting people such as children, that rules are better when people have a chance to help make them; and that we all have some responsibility to see that rules are followed. Ask if anyone wants to dissent from the summing up or to add something left out.

Appendix for Exercise 4: *Convention on the Rights of the Child (1989)*

Article 32. Section 1. State Parties recognize the rights of the child to be protected from economic exploitation and from perform any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development. *Section 2.* State Parties shall take legislative, administrative, social and education measures to ensure the implementation of this article....

Article 34. State Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent: (a) the inducement or coercion of a child to engage in any unlawful sexual activity; (b) the exploitative use of children in prostitution or other unlawful sexual practices; (c) the exploitative use of children in pornographic performances and materials.

MORAL VALUE 3: FAIRNESS

EXERCISE 5, "THE PEN GAME"

Overview: Citizens must participate at all levels of decision-making in matters that affect their lives. This is, however, more observed in rhetoric than in practice. Similarly, laws ought to be made for and by the people, not just for the few and by elites. The purpose of this exercise is to show how laws issued without taking all the people into account could lead to arbitrary and unfair decisions and to injustice as a result. Moreover, rules that are applied arbitrarily breed cynical attitudes toward rules in general, undermine the consensual basis of good rules and make coercive enforcement more likely. These are circumstances that erode the legitimacy of the rule-makers.

Objectives: By the end of this exercise the participants should be able to:

- ▶ distinguish between good rules and bad rules on the basis of whether they are fair or arbitrary
- ▶ recognize that rules of a game are very much like laws which are more just if they come about through the approval of the people
- ▶ appreciate that, because ignorance of the law is no excuse for violating the law, therefore the law must be accessible
- ▶ identify factors that need to be taken into account in the drafting of laws, such as accommodating felt needs, clarity of language and message, objectivity, etc.

Materials: A pen or pencil or similar item

Procedures: Participants should be seated in a circle or in some other way that they can see one another. They will only be told that they are going to play "The Pen Game." But the rules of the game will not be explained to them. Step 1 may not need more than 5 minutes, Steps 2 and 3 however, require at least 15 minutes each. Step 4 should be given ample time for full critical discussion and reaction.

Sequence: Step 1. Randomly select someone (we will call, "the initiator") from the middle and ask him/her to begin the game by passing a pen to the person seated next to the initiator. The facilitator must watch closely how, to whom and in which direction the initiator passes the pen. The facilitator suddenly announces that the initiator has made a mistake. The mistake identified by the facilitator can possibly be the initiator's using the left hand instead of the right or passing it to the person on the initiator's right instead of the left; or passing the pen with its cap off, or whatever oddities the facilitator has observed. Again, with no explanation, the facilitator should ask the person to whom the pen has been passed to continue the game. After the second or third pass, the facilitator will likewise announce another mistake: perhaps passing the pen to a person of the opposite sex, or to a person wearing a ring, or to someone with grey hair; and so on. This way the game can be continued until finally the pen reaches back to the initiator. In the process, many persons have been found at fault.

Step 2. After the game is completed in the manner described above, the facilitator should ask:

- ▶ the participants to identify mistakes announced to have been committed by the defaulting

persons

- ▶ the alleged defaulters if they will accept their fault and why?
- ▶ the participants to speak whatever they feel is amiss, wrong, strange and unfair about the game.
- ▶ the participants should rule on who is to blame for the alleged faults —the facilitator or the declared defaulters, and why?

Step 3. Ask the participants what remedial measures should be taken to make the game fair and just?

Step 4. The facilitator reads this selection from Chinua Achebe, who wrote *Anthills of the Savannah* (page 45):

Worshiping a dictator is such a pain in the ass. It would not be so bad if it was merely a matter of dancing upside down on your head. With practice anyone could learn to do that. The real problem is having no way of knowing from one day to another, from one minute to the next, just what is up and what is down.

Using the "go-around" method, ask the participants' opinion of this excerpt by Chinua Achebe. Does it remind them of any of their own experiences? Explain.

EXERCISE 6, "WANGARI'S CASE"

Overview: Every society has human rights heroes and heroines. In this case, a Kenyan woman devoted to national development and preservation of the environment encountered unfair social and political obstacles in the way of her good cause. Nevertheless, by linking with others, she pressed on in ways that benefit us all, asserting her human rights even under the most difficult circumstances. The Greenbelt Movement, an environmental women's network which she started, has spread worldwide, despite harsh opposition from powerful elites.

Objectives: The participants learn from this exercise:

- ▶ an appreciation for the need for people to work for the common good of all
- ▶ an understanding that asserting your rights may result in resistance, but it is important to keep trying
- ▶ an understanding that gender stereotyping is unfair, and that unfair rules are found in social as well as political action
- ▶ a resolve to link human rights learning with action for good causes such as preservation of the environment and a commitment to democracy

Procedures: Elicit from the participants their own experience with problems of the unfair application of social rules and/ or legal rules. Ask for examples of unfair gender stereotyping, social pressure to discourage doing what you think is the right thing in helping others, as well as unfair police action.

Sequence: Step 1. Tell the participants they are going to hear a true case study about a human rights heroine in Kenya. Have a good quality tape recording of the case, preferably read slowly and clearly by a woman reader. Alternatively the facilitator can read "Wangari's Case" set out in the next step.

Step. 2. Read or play a tape recording of Wangari's Case:

In June, 1977, Wangari Maathai planted 7 trees in memory of Kenya's national heroes. In doing this she started a movement called the Green Belt Movement. By 1992, this national movement of over 50,000 women had planted over 10 million trees and saved thousands of acres of topsoil. Today it has members all over the world, including in Ethiopia. It has spread to other countries and received an environmental award from the United Nations. The Greenbelt Movement plants trees to stop soil erosion, use as fuel, beautify, and earn income for its members. They support tree nurseries organized and run by women who raise and sell seedlings to be planted on Kenya's public and private lands. They plant multipurpose trees, such as oranges, avocados, and olives, which can be used for food and fuel. They also plant indigenous trees, such as baobab, fig, and acacia, which had been uprooted since the arrival of colonial powers.

Although Wangari and the Greenbelt Movement are doing good work that helps everyone, she said: "You cannot fight for the environment without eventually getting into conflict with people in power." For her, an environmental movement is part and parcel of

Kenya's prodemocracy movement. It seeks to help people regain control over what happens to their land and to ensure their involvement in determining the direction of the nation's development. But this has not been a popular goal among Kenya's politicians and authoritarian rules, and Wangari has suffered as a result.

Born in 1940, Wangari has long been interested in promoting changes in her country. She was the first Kenyan woman to become a professor of biology in Kenya. She also is the mother of three children, but her husband has left because of her activism. Influential women showing strong leadership have a difficult time in this society that has long been dominated by men; and her husband, a politician, was accused by other politicians of being "unmanly" for not controlling his wife.

In 1989, Wangari criticized the Kenyan government by leading a fight against the President's effort to build a 60-story office building, plus a four story high statue of himself, and to do so in the middle of a downtown park. She convinced the donors from Great Britain, Denmark and Japan to withdraw their financial support of the project, and she also led opposition to the President's plan's to destroy 50 acres of forest outside of Nairobi so that roses could be grown for export.

In 1992, Wangari and other members of her group joined a hunger strike by women in Nairobi's Uhuru (Independence) Park who were campaigning for the release of all the political prisoners whom the President had sent to jail for criticizing him and even some who were jailed for working to improve the environment. Riot police charged the crowd in the Park, and tear-gassed and clubbed many of them, including Wangari. She was taken to the hospital by friends and supporters. But even from her hospital bed, she called a meeting of journalists to criticize repressive political leaders and to reaffirm principles of human rights and of the importance of saving our natural environment from spoiling and destruction. Wangari has recovered from her police abuse and is active today in promoting the Green Belt Movement all over the world. Her followers say that it goes to show what one person can do

Step. 3. Explain that the case study is all about people trying to do good things even when the rules are unfair. Note that this is the history of a real person in Kenya who is continuing her work today.

Step.4. Open up a discussion of the case, asking the participants to help the facilitator to make a list of all the unfair things that happened to Wangari. How do these unfair things show the misuse of rules? Are they connected to human rights violations? What are some of the human rights violations involved in Wangari's case?

Step. 5. Ask the participants how they would like the case study to end? Is it possible for these same kinds of things to happen in our country? If Wangari were Ethiopian, and these things happened here, what are some of the things you could do about them. Use a "go-around" method to wrap up this discussion.

STEP TWO

Links between Human Rights and Responsibilities

MORAL VALUE 4: SOCIAL SENSITIVITY

EXERCISE 7, "THE SENSITIVITY GAME"

Overview: Everyone is burdened with one kind of disadvantage or another, compared to other people. An important step in the consciousness-raising of rights-sensitive people is developing their ability to reflect on their own position in life and empathize with others who have less advantages or who are faced with different challenges.

Objectives: Participants are

- ▶ sensitized to real-life situations where there is an encroachment on their dignity and that of others around them.
- ▶ expected to develop an affective as well as cognitive understanding of dignity, defined as having their human rights protected and respected.
- ▶ enabled to appreciate the relative position of others in society in relation to their dignity. This is what the UDHR (Article 1) means in calling all persons to act towards one another in a spirit of brotherhood.

Procedures: Ask the participants to line up at a starting area for "the sensitivity game." Explain that the goal of the game is to find out who among them will reach the finish line first. Identify the finish line 10 steps forward. The goal is to promote critical understanding of the diverse circumstances of people in society by identifying factors as to why some do and others do not reach the goal. The facilitator should make adjustments to suit the target group, for example changing the number of participants, the number of steps taken, the questions asked and space used.

Materials: The UDHR, Articles 1, 2 and 25. An open space is needed sufficient for participants to stand in the center and move back 12 steps or forward 12 steps.

Sequence: Step 1. After everyone is in a center starting area, ask a series of questions, connected with required moves --so many steps forward or backward.

- ▶ Did any among you have parents at your birth who had money enough to support you as a child? Take 2 steps forward
- ▶ Who among you was born with or has acquired a physical disability? Take 1 step back.

- ▶ Who among you have a house and lot? Step 2 times forward.
- ▶ Whom among you have a monthly income that you think is adequate for your family needs? Step 3 times forward.
- ▶ Who among you belong to a community group that you feel suffers from discrimination? Step back 3 times.
- ▶ Who among you have adequate health care and clean water for your family? Step 3 times forward.
- ▶ Who among you are women? Step back 3 times.
- ▶ Who among you have parents who are unemployed or underpaid? Step 2 times backward.
- ▶ Who among is unemployed? Step back 3 times.
- ▶ Does anyone here have a pension scheme? Take 2 steps forward.

Step 2. Ask the participants. (1) What do the starting and the finish lines represent? (2) Now that you know where you stand, how do you feel? Why do you feel good? bad? What do you feel about the others? Is it okay to be at the back? (3) Why do you think some are in front of the line and some are lagging behind? How do you account for this? (4) Do you think it is just and humane that some are in front and some are at the back? (5) Why do you think some situations ask you to step forward not backward and others backward and not forward? (6) What do you think are the needs of those who have not reached the finish line?

Step 3. Facilitator: Synthesize the answers of the participants by noting that the starting line represents human dignity that people inherently possess. We have to protect our dignity. At the starting line, we are all born equal because we possess human potentialities that we have to develop to the fullest. But from birth and as we go through life, there are factors which hinder us from attaining our full potential. That is why we occupy different distances. Ask for comments and discussion about the fact that some enjoy full human rights and others do not. Draw attention to Articles 1 and 2 of the UDHR

Step 4. Explain that the finish line represents fullness of being human. Our human dignity protected and respected. It is what we all aspire for. The distance between the starting and the finish lines tells us that we need a certain standard of living to enable us to protect our dignity. What constitutes such living standards is what we call human rights. Draw attention to Article 25 of the UDHR.

Step 5. Ask those who found themselves furthest behind what they could do to move forward? Ask those over the finish line what they could do to help some of those behind.?

Step 6. Facilitator: Conclude with a discussion about the idea that wherever a participant finds herself/himself standing, their dignity deserves to be equally respected and protected.

Appendix for Exercise 7, *The Universal Declaration of Human Rights (1948)*

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 25. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

EXERCISE 8, "RURAL WORKING WOMEN"¹¹

Overview: In this activity, students examine the issue of equality as it relates to women and work. It uses an Ethiopian scenario on the division of labour common between women and men in rural areas. Many aspects of the imbalance shown in the example here are rooted in culture, not law. In Ethiopian tradition, families rear their children in such a way that certain tasks are identified as females' and others as mens' work. Household chores are viewed as strictly female responsibilities whereas outside activities and duties are typically male spheres. While there may have been many good reasons for this in the past, a modernizing society needs more flexibility and must be willing to modify customary patterns lest women face unnecessary penalties imposed by social pressures. Participants should broaden their social sensitivity, looking for social and not just legal remedies.

Objectives: To analyze gender division of labor in Ethiopian rural areas and to consider participants' values regarding male and female roles in light of the fact that international law, traditionally understood, does not reach all problems of private discrimination. Because cultural views control these circumstances, the need is for the development of greater social sensitivity. Discussion should be set up in such a way as to facilitate people's clarifying their values and changing their minds.

Procedures: Present participants with information about international norms on labour, identifying provisions and issues relevant to Ethiopia. Present the case study, followed by discussion. To maximize the objective of raising sensitivity, use the "Discussion Method" described in the "How To" section of this book. The facilitator should acknowledge that there is no such thing as a typical family in any society. But the example describes the division of work responsibilities and income between a husband and wife in a familiar rural Ethiopian setting. Moreover the patterns described are similar to those found in many African and Asian countries.

Materials: Relevant provisions of UDHR and CEDAW and the Ethiopian Federal Democratic Constitution (EFDR) (see Appendix)

Sequence: **Step 1.** Tell participants about the provisions of UDHR and CEDAW that relate to work and conditions of labor. Explain that these provisions place obligations on governments, but do not directly obligate people in their daily private lives unless we pass laws on such private matters. Thus we must look at issues of women in rural work in terms of our culture as well as in terms of our laws.

Step 2. Read or recite this scenario called "A Week of Work."

This rural Ethiopian family lives on a farm on the outskirts of a village without electricity, telephone, or pipe-borne water. The village has an Orthodox church, bar, mudwalled teahouse, medical dispensary, and three small shops. It is located on a dirt road which connects to a major highway leading to the capital city of Addis Ababa, ninety kilometers away. Farming has become a barely adequate source of income; the soil has deteriorated due to erosion and their plot of land was too small to earn enough money to pay for the children's school costs, local taxes, clothing, and assorted household expenses. The husband occasionally goes to the city in search of wage-paying employment in a factory, but

¹¹ Adapted from David Shiman, *Teaching Human Rights* (Denver, CO: Center for Teaching International Relations, University of Denver, 1995), pp. 75-77.

he has not found any but occasional odd jobs. When he makes these trips, he devotes much less time to the cash crop production that is his source of farm income. The wife maintains and works the land. She has assumed many farming and marketing responsibilities. As he is gone for short periods each month, she spends more time than her husband growing vegetables to sell in the local market to generate some household income. Her family and household maintenance responsibilities have substantially increased because of the husband's occasional trips to the city. The job of raising eight children and providing for their daily needs falls almost exclusively on her.

WIFE'S WORK

Farm-related Responsibilities (when not travelling)

Farm-related Responsibilities (throughout the week)
 Ploughs and prepares soil with hoe
 Plants, weeds, and harvests small cash crop, e.g., beans, maize, and food crops for family
 Pounds, grinds, sieves, or sorts crops for family use and sale
 Carries cash crop and food not needed for family consumption to local market. Sells at market (perhaps one day a week)
 Oversees children who herd the few goats / cattle

Household/Family Responsibilities (throughout the week)

Gives birth to children (average of 8 per family)
 Prepares meals for family and food for husband to take to city
 Washes and clothes young children
 Assists older children to prepare for school
 Cares for youngest children during day (carrying baby on back), with assistance of older daughter
 Keeps house and family compound clean
 Oversees and disciplines children
 Washes and mends clothes for family
 Deals with emergencies, e.g., illness, accidents
 Collects firewood (1-2 mile walk every other day)
 Fetches water (1-2 mile walk every other day)

Community Responsibilities (throughout the week)

Socializes with women while selling in the market and gathering wood
 Volunteers labor to self-help project (112 day per week), e.g., collecting stones, making bricks for primary school or health clinic construction
 Assists other women with chores at times of illness, accident
 Meets with local women to plan formation of women's cooperative to obtain own income
 Attends church with family

Average Working Day 15-16 hours

Income

Wages - none
 Sales - "excess" family food sold in market

HUSBAND'S WORK

Farm -related Responsibilities (when not travelling)

Fells trees, clears bush, and prepares soil on new plots of land (with use of rented tractor)
 Harvests and makes decisions on use of farm land, i.e., cash crops to be grown
 Establishes priorities and guidelines for farming activities
 Arranges for sale of cash crop, if beyond village

Household/Family Responsibilities (when not travelling)

Socializes with children and wife
 Repairs house, other buildings, fences, etc.
 Contributes part of income for children's school expenses, house repair, clothes, and perhaps food

Community Responsibilities

Socializes with males at local teahouse or bar
 Attends church with family

Income

Wages - urban employment
 Sales - "cash crop" sold by wife in market
 goat or cattle sold at market

Average Working Day 8 hours

Income

Day work wages in city
 Sales "cash crops" sold by wife in market
 goat or cattle in market

Step 2. What related issues of controversy do participants see in Ethiopia. Studies show most of the world's population is in Asia and Africa where women, on average, perform 60 to 80 percent of the agricultural work, own 1 percent of the land, property, and resources, and receive 10 percent of the earned agricultural income. Do these figures present a fair profile of rural Ethiopia, in participants' opinion. Ask for one or two volunteers to speak from experience.

Step 3. Set up two equally sized groups for each side of a question, but they do not, at first, have a choice as to which side they will argue. Tell them that the question for each side to discuss is whether the division of labor between men and women in rural areas is fair and whether anything can be done to make changes and redress the balance. Use the "Discussion Exercise" (see "Sample Methods").

Step 4. Using the "Discussion Exercise" ask each group to change sides and argue the opposite view from that they had previously taken.

Step 5. Finally, participants now may cross over to the other side if they want to support that side. Thus they finally go to the side they actually agree with. End up by asking the people who changed sides to say what arguments made them change their position and also say what else they learned from the exercise, and what they might do differently in the future as a result of changing their minds.

Appendix for Exercise 8, *Universal Declaration of Human Rights (1948); CEDAW (1981); Ethiopian Federal Democratic Republic Constitution (1994)*

Universal Declaration of Human Rights, Article 23

1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interest.

Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)

Article 11. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:

- (a) The right to work is an inalienable right of all human beings;
- (b) the right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;
- (c) The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;
- (d) The right to equal remuneration, including benefits and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;
- (e) The right to social security, particularly in case of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;
- (f) protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

Article 14. 1. States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall take all appropriate measures to ensure the application of the provisions of this Convention to Women in rural areas.

2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right: (a) To participate in the elaboration and implementation of development planning at all levels; (b) To have access to adequate health care facilities, including information, counselling and services in family planning; (c) To benefit directly from social security programmes; (d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, *inter alia* the benefit of all community and extension services, in order to increase their technical proficiency; (e) To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self-employment; (f) To participate in all community activities; (g) To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes; (h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

Ethiopian Constitution, Article 25

(1) Women have the right to equality with men in the enjoyment and protection of rights provided for by this Constitution.... (3) In recognition of the history of inequality and discrimination suffered by women in Ethiopia, women are entitled to remedial and affirmative measures. The purpose of such measures shall be to enable women to compete and participate on the basis of equality with men in politics, economic and social life, and to gain access to opportunities and positions in public and private institutions.

MORAL VALUE 5: COMMUNITY

EXERCISE 9, "ARRANGED MARRIAGES"¹²

Overview: Traditional customs, often very ancient and entrenched in people's beliefs, are sometimes at odds with international standards. Among countries on the Horn of Africa, two such examples widely found are arranged marriages and female sexual mutilation. Article 5 of the Convention on the Elimination of All Forms of Discrimination Against Women calls on governments to take measures to modify such customs. But this is least likely to happen unless people are aware of their rights and demand change.

Objectives: Participants should:

- ▶ recognize the importance of respecting human rights in decisions about family matters
- ▶ confront and discuss inconsistencies between community norms and human rights norms
- ▶ strategize about how government, community leaders and the media can help to promote change in traditional customs that are hurtful to people
- ▶ identify the role that governments, community leaders and the media should play in protecting the human rights of women and children

Procedures: Set up a contrast between the traditional custom of arranged marriages and the provisions of international human rights. Be careful to let people express themselves fully on this sensitive topic which can elicit strong emotions. Make sure everyone understands that Ethiopia has formally ratified (promised to abide by) CEDAW and related international human rights standards on this topic. Moreover, the Ethiopian Constitution promises women protection from harmful customs (Article 35)

Materials: The UDHR, Article 16, and Articles 2 and 5 of CEDAW; EFDR Article 35; Ethiopian Penal Code.

Sequence: Step 1. Ask the participants if they can identify any traditional community customs that they think are inconsistent with human rights. It would help to open up this topic if a volunteer would be willing to speak from experience. If a custom is identified that is harmful to women or children, ask who the participants think benefit and who is hurt by the custom. This should be followed by some brainstorming in answer to the question: why does a hurtful custom like the one described still persist?

Step 2. Facilitator input: Recount for everyone that some villages in our country still practice arranged marriages as they have for hundreds of years. The actual tradition varies from village to village, but in many the girl is absolutely forbidden to choose her husband. Instead, her father or oldest adult brother or uncle, chooses her husband for her. In some areas, custom requires that the girl marry in another village. Her new family might not formally "buy" her, but they bargain with her male representative over valuables that must accompany her, for example on

¹² Adapted from Julie Mertus, *Our Dignity, Our Human Rights, A Manual for Women's Human Rights Education*, (New York: The Organizing Committee for the Decade for Human Rights Education, 1995), p.32.

her wedding night. Does this practice violate the girl's rights? In what ways?

Step 3. Set up a "go around" so everyone can answer whether they think the practice can be justified in the name of tradition. Should such customs be continued? Is the claim of tradition stronger if it is based in religious practice? Does it make a difference if the girls do not marry until they have reached the minimum age for marriage under our Civil Code? What if they ignore this law and marry girls as young as 11?

Step 4. Facilitator input: Explain that Ethiopia's Constitution in Article 35(2) says: "Women are entitled to equality with men in marriage as prescribed by this Constitution." This takes on added meaning because Ethiopia has ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). The Women's Convention instructs governments "to take all appropriate measures ... to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women. Article 2(f). Also, point out that Article 16 of the Universal Declaration of Human Rights says that "Marriages shall be entered into only with the free and full consent of the intending spouses." Does this mean that the government should take some steps to modify traditional community customs relating to arranged marriages?

Step 5. What steps could the government take to change the cultural patterns of conduct of men and women with a view to achieving the elimination of customary practices that violate human rights? What steps could religious leaders take to achieve this result? Other community leaders? The schools? The media? What could you do?

Step 6. Form small groups, each to strategize regarding how various groups could take steps to see to it that human rights standards prevail against the force of community customs on the issue of arranged marriages: (1) the Federal Government, (2) the Provincial Government; (3) religious leaders; (4) community leaders; (5) parents; (6) women and children.

Appendix to Exercise 9: *Universal Declaration of Human Rights (1948); CEDAW (1981); EFDR Constitution (1994); Ethiopian Penal Code*

UDHR, Article 16 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. 2. Marriage shall be entered into only with the free and full consent of the intending spouses.

CEDAW, Article 2(f) State Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake ... to take all appropriate measures including legislation to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women...

Article 5 (a) States Parties shall take all appropriate measures: To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women...

Article 16 . 1. States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women: (a) The same right to enter into marriage: (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent...

EFDR, Article 35, (1) Women have the right to equality with men in the enjoyment and protection of rights provided for by the Constitution. (2) Women are entitled to equality with men in marriage as prescribed by this Constitution... (4) Women have the right to protection by the state from harmful customs. Law, customs and practice that oppress women or cause bodily or mental harm to them are prohibited.

Ethiopian Penal Code, Article 607.

Whosoever makes arrangements or provisions of any kind for the traffic in women or infants and young persons, is punishable with simple imprisonment...

EXERCISE 10, "BEGGING CHILDREN"

Overview: Children are the most vulnerable classification of human beings and they are in need of protection and care from their families, or failing that from the community, or failing that from the state. According to Radda Barnen-Ethiopia, street children in Addis Ababa number over 40,000 in 1995 with potential for growth to over 100,000 in the late 1990's. About 4,000 are assisted by various programs including skill training, with nearly an equal number of boys (53%) and girls (47%). Some have homes but are forced into begging by their families; some have no families or shelter and deserve community support. Some are even mutilated by parents in order to enhance their begging appeal.

Objectives: The participants should:

- classify urban street children
- gain an understanding of the scope of the problem of begging children in Addis Ababa
- learn relevant provisions of the Convention on the Rights of the Child
- focus on community and non-governmental responsibilities for begging street children
- devise a community-based approach to better the condition of street children

Procedures: The facilitator should use flexibility in responding to the creativity of participants, allowing sufficient time for discussion in each step of the exercise, but the exercise should be so controlled that the last step on devising a community based plan is not omitted.

Materials: Convention on the Rights of the Child: Articles 6, 19, 20, 27, 39; EFDR Constitution, Article 36.

Sequence: **Step 1.** Ask participants about their experience in Addis Ababa of "street children." Are there more now than 5 or 10 years ago? Why? What are the causes? Do the participants' answers correspond to those of FORUM on Children which says the causes for children resorting to begging and living on the streets are: (1) poverty, (2) family breakdown, (3) unemployment, (4) parental illness and death, (5) early marriage resulting in irresponsible parenting, and (6) migration as a result of civil war.

Step 2. Is it possible to classify "street children," for example, some with families and shelter but forced to beg; some with shelter and no family; some with no family and no shelter? Girls, boys, the disabled? Let the participants classify them using their experience and work out a classification acceptable to all of them to be used in the next step.

Step 3. Break up into small discussion groups, each one focusing on a different classification of "street children." Try to identify the special needs of the type of kids you are concerned with and report back to the general group on your "needs list"?

Step 4. The facilitator should try to identify those needs which overlap or are common among all of the reporting groups. Note the relation between needs and rights discussed in Exercise 2 and raise the question of whether "street children" have specially identifiable human rights, and if so what are some of them. Make a list of rights drawn from the "needs list" (Step 3).

Step 5. Facilitator input: Explain that the Convention on the Rights of the Child has several provisions that apply to children, including "street children." For example (in simplified language):

Article 1: a child is recognized as a person under 18 unless national law says otherwise

Article 3: whoever is responsible for a child, his/her best interests must be considered by responsible persons when parents, or others charged with that responsibility fail to do so.

Article 9: the child has a right to live with its parents unless this is incompatible with the child's best interests, but should be allowed to maintain contact with both parents if separated

Article 19: the state should protect the child from all forms of maltreatment by parents and others and set up programs for the prevention of abuse and the treatment of victims

Article 20: the state should ensure alternative care for children when they are deprived of a family

Article 24: the child has a right to food, health and medical care

Article 39: the state must ensure that child victims of armed conflicts, torture, neglect, maltreatment or exploitation receive appropriate treatment for their recovery and social reintegration.

Ask the participants what they think of this long list of safeguards. Do they cover all the needs of street children, especially those engaged in begging? What is left out?

Step 6. Note the way these provisions say "the state must do this, the state must do that, etc." But given our level of poverty and the large numbers of children involved, can the state really do all these things? Who else should take responsibility?

Step 7. Facilitator input: Tell participants that a social worker who specializes in working with street children said the problem must be solved at the community level not just with new laws:

The future life of street children is dark. They are forced to be in the street because of circumstance and not by choice. They are mistreated by all sides. They are not accepted by society, they are not properly brought up and the government did not contribute to improve their situation. In the first place society must accept them as human beings. Society must understand why the children are begging in the street and must be ready to change their situation. The begging street children are ready to change themselves.

Step 8. Conduct a "brainstorming" session to focus only on things that individuals, groups, and the community can do without government assistance to respond to the needs of "street children." The facilitator must keep track of the various proposals, asking the group to set priorities.

Step 9. In a go-around session, ask everyone to name one thing that they individually, their family or their community could do to improve the rights of "street children" in Addis Ababa.

Appendix to Exercise 10, *EFDR Constitution*

Article 36

(1) Every child has the right: (a) to life, (b) to a name and nationality, (c) to know and be cared for by his or her parents or legal guardians, (d) not to be subject to exploitive labor practices, neither to be required nor permitted to perform work which is hazardous or harmful to his or her education, health or well-being....

(5) The States shall accord special protection to orphans and shall encourage the establishment of special institutions to promote their adoption. It shall also support institutions that provide for their welfare, upbringing and education.

MORAL VALUE 6: LAW

EXERCISE 11, "RIGHTS OF DOMESTIC SERVANTS"

Overview: Domestic servants are often people with little or no education, and consequently they can easily be taken advantage of by irresponsible employers. The law makes protective provision for domestic servants but they seldom know their rights and know little about law. Nevertheless detailed provisions for domestic servants are specified in the Ethiopian Civil Code, suggesting the importance of their access to legal assistance.

Objectives: The participants should get a clear understanding that there are many legal safeguards for workers, and regulating labor conditions. Such support is found at many legal levels from international treaty law to the Penal Code. The problems is that these laws are little known and insufficiently used in defense of workers' rights. Participants should come to know how they can access this legal information.

Procedures: The facilitator will present a scenario which can be used for roleplay. This should be followed by full discussion based on Ethiopian legal standards (Civil Code which is consistent with international standards, and Penal Code)

Materials: Ethiopian Civil Code; International Covenant on Economic, Social & Cultural Rights

Sequence: Step 1. The facilitator presents the following scenario, called "Beletu's Case."

Beletu is an 18 year old beautiful girl from Dessie. She has accepted a position under contract as a domestic servant in the house of W/ro Zerfeshiwal. There is a 17 year old son in the family, named Daniel, a secondary school student. Daniel falls in love with Beletu and persuades her to make love. She complies reluctantly with his request for fear of being dismissed from her job. He knows that he should use a contraceptive device but he does not, and Beletu becomes pregnant. As soon as she realized that her period did not come at the usual time for the past two months, she let Daniel know of her condition. They were both worried and agreed to keep their secret from W/ro Zerfeshiwal. Daniel promised to help Beletu secure an abortion, but he could not afford the substantial costs involved.

When W/ro Zerfeshiwal saw Beletu's pregnant condition months later, she became upset. Infact, she suffered a renewal of ulcer pain, and decided that she would have to find a replacement for Beletu. Soon after, Beletu felt sick after a long day of work and was unable to complete her household tasks. This aroused the wrath of W/ro Zerfeshiwal who promptly fired the servant.

Despite Daniel's pleading for his mother's mercy, she was insistent. Beletu, sobbing, asked that she be paid 8 months past wages due. Angered by this, W/ro Zerfeshiwal told her that only 4 months wages were in arrears because the bed-side lamp which Beletu accidently broke while cleaning would cost at least 4 months wages to replace. In a state of anger, W/ro Zerfeshiwal ordered Daniel to drag Beletu out of the house, told her she was fired and would be arrested if she returned.

Step 2. Ask the participants if any three of them would be willing to roleplay the incident involving three roles: (1) Beletu; (2) Daniel, (3) W/ro Zerfeshiwal. (See roleplay exercise in

the "How To" section of this book.) After the roleplay, each of the players ask whom they think is to blame, with each roleplayer trying to defend her/his position as correct.

Step 3. Ask the participants if any of them know about any similar incidents they could report.

Step 4. Try a brainstorming session to identify ways to use the law in this case to protect Beletu's human rights. The facilitator will note all the suggestions made and then ask the participants to prioritize their action proposals.

Step 5. Facilitator input: explain the provisions of Ethiopian law that apply to this case, including the "Saving Clauses." Ask the participants to reconsider their views in light of these laws which encompass human rights standards built into Ethiopian law. Ask for an explanation from those who have changed their minds in light of the law.

Step 6. Ask participants how they would get information about Ethiopian law as in this case? Ask them if they know anyone who can explain the law to them? What is a paralegal? How could you find one? Do you know a lawyer or any group that gives legal aid to the poor? Will a lawyer, a paralegal or a legal aid professional simply listen to your private problems and then report you to the police? In the case involved here, Beluta really needed help from someone she could trust. Who can she turn to?

Appendix for Exercise 11 *Ethiopian Civil Code; International Covenant on Economic, Social and Cultural Rights (1976)*

Ethiopian Civil Code, "Contracts of domestic servants living in"

Article 2601. Health and moral well-being of servant. Where the employee lives with the employer's family, the latter shall in regard to living quarters, food, times of work and rest, take all reasonable steps to safeguard the health and moral well-being of the employee.

Article 2602. Obligation to look after the employee. Principle

(1) Where an employee who is living with the family of the employer and being fed by the latter falls sick, the employer shall, during the currency of the contract, provide any care which the illness of the employee requires, either by way of medical attendance at his house or by sending the servant to hospital.

(2) Such obligation shall be limited to one month where the illness occurs after at least one year from the beginning of the contract, and to two weeks where it occurs after at least three months from the beginning of the contract.

(3) The employer may set off any expenses which he thus incurs against the wages that become due during the period of illness.

Article 2603 Saving Clause. (1) The employer shall be relieved of the obligations laid down in Article 26-2 where the illness has been intentionally contracted by the employee....

(3) The employer may not relieve himself of the obligations laid down (above) by terminating the contract on the ground of the illness of the employee.

International Covenant on Economic, Social and Cultural Rights,

Article 7.

The States Parties to the present Covenant recognize the right of everyone to the enjoyment of just and favorable conditions of work which ensure, in particular: (a) remuneration which provides all workers, as a minimum, with: (i) fair wages and equal remuneration for work of equal value.... (b) Safe and healthy working conditions.....

EXERCISE 12, CHILD PROSTITUTION

Overview: Girls enter prostitution for many reasons, seldom because of choice. For example, since the income that children make and the support available from their parents is often not enough to cover family needs in Ethiopia, many girls are forced to engage in prostitution while boys may become pick pockets and thieves. Poor children are forced out of what remains of the family structure. Girl children may spend most of their time in dangerous circumstances—in bars and on the streets. Boys in large number are engaged in outright begging (See Exercise 10). After interviewing Addis Ababa prostitutes, researchers from Cork University (Ireland) concluded: *The child prostitutes claim that their critical need is shelter. They pay for boarding 'medeb' where many girls are put in one room. The owners of the house give them a hard time. If they do not have money, they sleep on the open street, at bus stops or in front of shops. If they are sick they are out on the street anyhow. It is not only shelter that is needed, jobs must be available and income generating activities must be provided.*

Objectives: The participants should:

- ▶ gain an understanding of why children are forced into prostitution, that it is almost never a practice of choice
- ▶ come to understand the many persons who play a role in procuring young girls and the blame they deserve as well as criminal penalties they deserve
- ▶ learn the relevant provisions of the Rights of the Child Convention, The Constitution and Penal Code and feel empowered to insist on their implementation
- ▶ come to a clear appreciation of the fact that the girl-child involved is neither to blame nor is criminally liable.

Procedures: The facilitator should use flexibility in responding to the creativity of participants, allowing sufficient time for discussion in each step of the exercise, but the exercise should be so controlled that the last step (on fixing criminal responsibility) is not omitted.

Materials: Convention on the Rights of the Child, EFDR Constitution; Ethiopian Penal Code.

Sequence: **Step 1.** What are some of the causes of child prostitution? Ask the participants about their knowledge of how children become engaged in prostitution, emphasizing the step-by-step process of abuse, coercion, trickery, and failed attempts to earn a living in other ways. In view of the process that respondents identify, ask if all agree that children seldom seek out prostitution as a preferred survival strategy.

Step 2. Ask participants to speak from experience about this problem and those they might know who are so trapped. Did children they knew try alternatives? Individually? Collectively? Who are the people in this process of the child's downfall who are responsible for the child's resorting to prostitution (parents, abusive spouses, child-abusing adults, procurers, *baluka*-madams, etc.) and some of the problems faced: sexually transmitted diseases, abuse by clients and police, ostracism in schools, *kebeles*, villages, etc. Discuss the responsibility of these adults for the child's sad fate.

Step 3. Should there be laws on this subject? Ask if the adults identified in Step 2 should be punished as criminals for their abusive behavior? Should the child be punished for engaging in prostitution? What initiatives could the child take to avoid prostitution? What are the rights of the child in this situation? Do respondents remember any of the rights of the child from Exercise 10 that should apply to child prostitutes?

Step 4. Regarding the adults that are responsible for a child entering prostitution, should the punishment be greater under certain circumstances, such as if a child is tricked? handed over to a professional procurer? If the child is under the age of 15?

Step 5. Review the applicable provisions of the Penal Code to show where and how participants' views on criminal liability and enhanced responsibility under aggravating circumstances coincide with the Ethiopian Penal Code, Section III, "Exploitation of the immorality of others," (Appendix).

Step 6. Facilitator input: Explain that a "World Conference on Population Policies" took place in Cairo in 1994, where one of the main points of debate concerned adolescents. Some governments simply refused to recognize that adolescents engaged in sexual relationships, and that they have their own reproductive and sexual health care needs. What are the needs of young people in your community? Do you think that girls involved in prostitution have adequate information about birth control and sexually transmitted diseases, some of which can lead to infertility, and the spread of the deadly HIV virus.

Step 7. If the law on child prostitution punishes the adult criminals (who promote it), should the law also take account of the child prostitute and promote programs that will help her escape the trap in which she finds herself? What should some of those programs do? Facilitator: note whether there is a correspondence between the program proposals and the "causes" for prostitution, identified in Step 1.

Appendix to Exercise 12: *Ethiopian Penal Code, Section III.*

Article 604. Whosoever, for gain, makes a profession of or lives by procuring or on the prostitution or immorality of another, or maintains, as a landlord or keeper, a disorderly house, is punishable with simple imprisonment and fine.

Article 605. Whosoever, for gain, or to gratify the passion of another: (a) traffics in women or infants and young persons, whether by seducing them, by enticing them or by procuring them or otherwise inducing them to engage in prostitution, even with their consent; or (b) keeps such a person in a disorderly house or lets her out to prostitution, is punishable with rigorous imprisonment not exceeding five years and a fine not exceeding ten thousand dollars.....

Article 606. In cases of professional procuring or trafficking in persons, rigorous imprisonment shall be from three to ten years, and the fine shall not exceed twenty thousand dollars:

(a) where the victim is under fifteen years of age; or where the victim ... has been entrusted on any grounds ... to his care; or (c) where the offender has taken unfair advantage of the physical or mental distress of his victim, or of his position as protector, employer, teacher, landlord or creditor; or (d) where the offender has made use of trickery, fraud, violence, intimidation or coercion, or where he has misused his authority over the victim....

Convention on the Rights of the Child, Article 19

1. States... shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation including sexual abuse, while in the care of parents(s), legal guardian(s) or any other person who has the care of the child.

2. Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment, and follow-up of child maltreatment described heretofore, and as appropriate, for judicial involvement.

STEP THREE

Seeking Justice by Using Analysis

Moral Value 7: Using Human Rights

EXERCISE 13, THE UDHR:

WHAT'S IN IT FOR ME?

Overview: The Universal Declaration of Human Rights (UDHR, 1948) is a detailed charter of rights and liberties which captured the idealism of the day (1948) and continues today to serve as an analytical tool for sorting out the claims we need to demand as human beings so as to realize our potential dignity. That early idealism was classically stated by President Franklin Roosevelt in a wartime message in 1941. He tried to look beyond the battlefields of World War II to a more peaceful state of international affairs. He enunciated as a key to peace "four freedoms": freedom of speech and expression, freedom of worship, freedom from want (meaning economic security), and freedom from fear (i.e., international peace.) These ideas became conceptional components of the UDHR. The Ethiopian Federal Democratic Republic's Constitution says: "The fundamental rights and liberties contained in the Chapter shall be interpreted in conformity with the Universal Declaration of Human Rights... and other relevant instruments which Ethiopia accepted and ratified." Article 13

Objectives: The primary objectives of this exercise are:

- ▶ to give participants more concrete building blocks than heretofore, in terms of helping them sort out provisions of the UDHR's 30 articles
- ▶ to acquire cognitive and analytical skills in applying the UDHR to specific problems
- ▶ to become empowered to apply rights principles in their real life circumstances.

Procedures: To introduce students to specific UDHR provisions and how they are arranged and organized, the facilitator will need to use more inputting activities than used in earlier exercises. As you introduce general organizing ideas — (1) my right to be me, (2) don't interfere with us; (3) I can help decide; and (4) I need care and work— select a few provisions of the UDHR (simplified language) and ask participants to link the provisions with the organizing ideas. Help them gain a cognitive command of the structure of rights by helping them image it as a temple (or a traditional Ethiopian gojo) with a roof resting on four pillars (supports), each pillar with a meaning from (1) to (4).

Materials: Universal Declaration of Human Rights (Simplified Version), and reading selection for the information of the facilitator on René Cassin's vision of the UDHR as a temple.

Sequence: **Step 1.** Facilitator input: Explain that the Universal Declaration of Human Rights has 30 articles. One of its drafters, a French scholar and diplomat, René Cassin, said its many

provisions could be seen altogether as if they are the pillars of a temple holding up a broad roof. Each pillar supports human rights of a different kind. One set of human rights mean: "MY RIGHT TO BE ME." That is pillar one. If you think about these rights, (Facilitator: select a few examples for the list below), why do you suppose they carry the idea of a "right to be me":

1. All human beings are born free and equal. We are all the same in dignity and rights and have the same rights as anyone else. This is because we are all born with the ability to think and to know right from wrong, and so we should act toward others in a spirit of friendliness.
2. Everyone should have the same rights and freedoms, no matter what race, sex, or color he or she may be. It shouldn't matter where we were born, what language we speak or what religion or political opinions we have, or whether we are rich or poor.
3. Everyone has the right to live, to be free and to feel safe.
4. The buying and selling of people is wrong and slavery should be prevented at all times.
5. No one should be put through torture, or any other treatment or punishment that is cruel or makes the person feel less than human.
6. Everyone has the right to be accepted everywhere as a person, according to law.
7. You are entitled to be treated equally by the law, and to have equal protection of the laws.
8. If your rights under the law are violated, you should have the right to have fair judges who will see that justice is done.
9. You should not be arrested, held in jail or thrown out of your own country for no good reason.
10. In case you have to go to court, you have the same rights as anyone else to a fair and public hearing by courts that are open-minded and free to make their own decisions.
11. If you are blamed for a crime, you should be thought of as innocent until you are proven guilty. You shouldn't be punished for something you did which was not illegal when it happened.

Step 2. A second group of rights in the Universal Declaration of Human Rights (Articles 12-17) are supposed to protect people in their roles and relationships in society, telling government "not to interfere with me, my family and my friends." Thus this second pillar of the temple says: "DON'T INTERFERE WITH US." If you hear about some of these rights, why do you think they carry that idea?

12. No one should butt into your privacy, family, home or mail, or attack your honesty and self-respect for no good reason.
13. Within any country you have the right to go and live where you want. You have the right to leave any country, including your own, and return to when you want.
14. You have the right to seek shelter from harassment in another country.
15. No one should take away your right to the country where you're from.
16. Grown men and women have a right to marry and start a family, without anyone trying to stop them because of their race, country or religion. Both have to agree to marriage and both have equal rights in getting married, during the marriage, and if and when they decide to end it.

17. Everyone has the **right to have belongings** that they can keep alone or share with other people, and no one should take your things away for no good reason.

Step 3. A third set of human rights in the Universal Declaration of Human Rights (Articles 18-21) promise to empower people and carry the idea: "I CAN HELP DECIDE." Listen to this list of rights and tell us why they mean you should decide on matters affecting you and participate in social and political life?

18. You may believe what you want to believe, have ideas about right and wrong, and **believe in any religion you want**, and you may change your religion if you want without interference.

19. You have the right to tell people how you feel about things without being told to keep quiet. You may **read the newspapers or listen to the radio**, and you have the right to print your opinions and send them anywhere without having someone try to stop you.

20. You have the right to **gather peacefully with people**, and to be with anyone you want, but no one can force you to join or belong to any group.

21. You have the right to be one of the people in your government by choosing them in **fair elections** where each vote counts the same and where your vote is your own business. Because people vote, governments should do what people want them to do

Step 4. Another set of human rights (Articles 22-27) talk about peoples' basic human needs including their need to work. They list some of our economic and social rights, and altogether seem to say: "I NEED CARE AND WORK." When you hear them, see if you agree that they carry that meaning:

22. As a person on this planet, you have the **right to have your basic needs met** so you can live with pride and become the person you want to be; and other countries and groups of countries should help.

23. You should be able to work, **choose your job**, join a union, have safe working conditions, and be protected against not having work. You should have the same pay as others who do the same work without anyone playing favorites. You need decent pay so your family can get by with pride, and that means that if you don't get paid enough, you should get other kinds of help.

24. Everyone has a right to **rest and relaxation**, and that includes limiting the number of hours required to work and allowing for a holiday with pay once in a while.

25. You have a right to have what you need to live a decent life, including **food, clothes, a home, and medical care** for you and your family. You have the right to get help from society if you're sick or unable to work, or you're older or a widow, or if in any other way you can't work through no fault of your own.

26. You have a **right to education**. At least in the early years it should be free and required for all. Later education should be there for those who want it and can undertake it. Education should help people become the best they can be and to respect the human rights of others in a peaceful world.

27. You have the right to join in and be part of the world of **art, music and books**, so you should enjoy the arts and share in the advantages that come from **new discoveries in the sciences**. If you have written, made or discovered something, you should get credit for it and get earnings from it.

Step 5. Facilitator: explain that one drafter of the UN Declaration of Human Rights, Charles Malik from Lebanon, felt strongly that all these rights focusing on the individual needed something more to hold them all together: a roof to rest on the four pillars of the temple and to interconnect them all together by saying that these rights must be supported worldwide with all countries cooperating to promote human rights. In other words, the last three articles of the UDHR seem to say this: **"WE ALL NEED A ROOF TO HOLD TOGETHER."** Do you think these articles embrace everybody worldwide in responsibilities to hold things together:

28. Everyone has the right to a world where rights and freedoms are respected and made to happen.

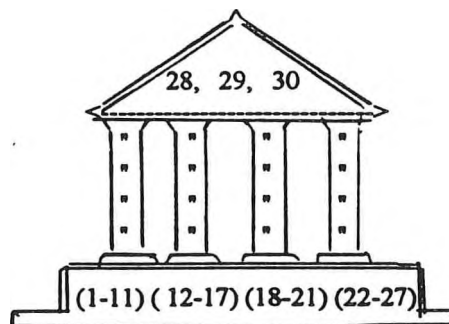
29. We all have a responsibility to the place where we live and the people around us, so we have to watch out for each other. To enjoy freedom, we need laws and limits that respect everyone's rights, meet our sense of right and wrong, keep peace in the world, and support the United Nations.

30. Nothing in this statement means that anyone may weaken or take away our rights.

Step 6. Ask participants to divide into five groups, each one considering a separate "pillar" or "pediment" of the UDHR and report back on why they think their cluster of rights forms an important part of the whole structure of rights. What do they think is a good image to make in your mind regarding this structure: a temple of rights, a house of rights, making a *gojo* human? Some other image? If you imagine the structure as an Ethiopian traditional house (*gojo*) with a single supporting center pole, then which article is the center pole? Article 28?

Appendix to Exercise 13. Background information for the facilitator. This reading selection is on the vision of one of the drafters of the UDHR, René Cassin. He wanted people to see the way the articles of the UDHR were organized as a coherent set of rules clustering around various organizing ideas which are simple to understand, even if the rules are somewhat complex. His vision was that of a Greek temple with a pediment or roof resting on and tying together four pillars, with each pillar and the roof a differentiated collection of articles. The reading selection below is adapted from Richard Pierre Claude, *Educating for Human Rights: The Philippines and Beyond* (Manila: University of the Philippines Press, 1995), pp. 183-188.

After the end of World War II, the countries of the world established the United Nations to create the "conditions of stability and well-being which are necessary for peaceful and friendly relations among nations...." To do this, they said in **Article 55 of the UN Charter** that all members must promise: (1) to fight poverty by promoting "social progress and development," (2) to seek solutions to international problems based on international cooperation; and (3) to promote "universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religion." As described by one of the Declaration's framers, the French scholar, René Cassin, the Universal Declaration of Human Rights is founded on four pillars. First come the **personal rights** (the right of equality, right to life, liberty and security, etc. of Articles 1-11). Then come the **rights that belong to the individual in his and her relationships with the social groups in which they participate** (the rights to privacy of family life and to marry, to freedom of movement within the national state, or outside it; to have a nationality; to asylum in case of persecution; rights to property and to practice a religion (Articles 12-17). The third group is that of **civil liberties and political rights** exercised in order to contribute to the formation of government institutions or to take part in the decision making process (freedom of conscience, thought and expression; freedom of association and assembly, the right to vote and to stand for election, the right of access to government (Articles 18-21).



The fourth category is that of **rights exercised in the economic and social area** (i.e., those rights which operate in the sphere of labor and production relationships and in that of education, rights to work and social security and to free choice of employment, to just conditions of work, to equal pay for equal work, the right to form and join trade unions, to rest and leisure, to health care, to education and the right to participate freely in the cultural life of the community. A fifth section, Cassin called the "pediment of the temple" erected on the four pillars and found in Articles 28 to 30. The right to a social and international order in which human rights can be fully realized (Article 28).

Charles Malik from Lebanon suggested this broad provision to overcome the otherwise biased view that rights are largely negative, that is --rights from state interference and things which governments must not do, such as interfering with freedom of the press. He wanted to include in the UDHR the view that governments, alone and in international combination and cooperation, have duties to implement a favorable national and international social structure within which human rights can take root, and that international duties also call on prosperous states to assist the economic development of poorer states. Articles 29 and 30 try to set out principles to harmonize rights, e.g., that they must not be exercised in ways conflicting with other UN objectives, e.g., free speech should not be misused to disseminate war propaganda, etc.

EXERCISE 14, THE FACE OF HUNGER¹³

Overview: World Food Day is October 16. On that day peoples in over 140 countries (all members of the Food and Agriculture Organization of the United Nations) will be studying problems of food and hunger. Each country will have its own perspective on food issues, but member states seek to work together to find solutions. Ethiopia's food-needs place it well below most other developing countries, raising serious questions about why this is the case and what can be done to implement the right to food.

Objectives: Participants will:

- differentiate between "wants" and "needs"
- distinguish among: *hunger*, *malnutrition*, and *starvation*, making sure participants understand these differences as they relate to their lives
- develop some perspectives on global hunger, including the ranking of developing countries
- develop some data-based skills in analyzing the causes of hunger in Ethiopia and ways to respond to the problem in daily life

Procedures: The facilitator will be particularly challenged in this exercise to ensure that new analytical skills are developed by respondents, attempting to generate explanations for the difficult questions about hunger and the right to food. This exercise will probably take more time than most, and may require two sessions, because the exercise calls for the processing of new information and because time is needed to test new analytical techniques (use of data, prioritizing among categories of explanations).

Materials: Simplified provisions from the Covenant on Economic, Social and Cultural Rights, the Convention on the Rights of the Child; and comparative data and definitions useful in analyzing the face of hunger in Ethiopia.

Sequence: **Step 1.** Follow the brainstorm method to answer the question: what do people need to survive? The facilitator helps to classify responses between (1) fundamental "survival needs" (food, shelter, clothing, health care); (2) "human needs" (such as relationships, security, respect, etc.) and (3) wants (more money, a new pair of shoes; to be more good looking, etc.) Help participants recognize that food is the most basic of the fundamental survival needs.

Step 2. Ask participants to volunteer instances when they have experienced hunger. Help them recognize the differences between wanting a snack, and not getting all you need to eat. Help participants distinguish between:

hunger: not getting enough to eat

malnutrition: not getting the right things to eat

starvation: dying from lack of food or nutrition.

Encourage participants to talk about each of these three situations in their own lives or those they know.

¹³ Adapted from Beverly Edmonds, *Children's Rights* (Amnesty International USA Human Rights Education Resource Notebooks, p.2-6.

Step 3. Facilitator input: tell participants that experts in the Food and Agriculture Organization of the United Nations estimate that there are one billion hungry people in the world. Tell them that everyone has trouble understanding such a large number. Explain that if you started counting to 1 billion, counting each number each second (give an example), it will take you 31 years to finish. Next, explain that groups such as Oxfam and Bread for the World estimate that two thirds of the 1 billion people who are hungry are children, that is most of them are children. If you started counting the number of hungry children in the world, counting a number each second, you would not finish for 20 years.

Step 4. Use the brainstorming method to identify various causes of hunger among children. The facilitator should keep track of the causes stated, and show that many causes group under the heading of poverty. Explain that poverty often leads to hunger and disease and that in very young children, hunger and disease are closely related. Hungry and malnourished children contract more diseases than well-fed and well nourished children. Sick children often cannot eat and end up hungry and malnourished. This is a vicious circle from which it is hard to escape. Ask if any participants can "speak from experience" on this problem —the problem of being so hungry you cannot eat.

Step 5. Facilitator input: Write on a paper or black board: **U5MR**. Explain that the most important piece of information that the United Nations uses to measure the well-being of children is the **Under Five Mortality Rate**, that is, the number of children who die before the age of 5 for every one thousand children in the country. Children who die very young are almost always sick and/or hungry, so this statistic is very important to understand world hunger. Tell students the U5MR for six of the lowest ranking developing countries:

COUNTRY	U5MR/1000
Yemen	190
Mali	292
Ethiopia	259
Tanzania	176
Chad	223
Haiti	171

Ask the participants which country has the most children die of hunger/sickness? Which the second most? Can they rank all six countries from 1 to 6. Make sure the participants understand that Ethiopia ranks second from the worst among the countries most afflicted with hunger and child hunger in particular.

Step 6. Return to the question of the causes of hunger, and specifically seek brainstorming answers to the question of why hunger is a more serious problem in Ethiopia than in most countries. The facilitator must carefully record or keep track of different explanations, classifying them for the participants as: (1) social, (2) political, (3) economic, and (4) cultural

explanations. Facilitate various of these explanations with supporting data, using the comparative tables in the Appendix, if appropriate for the target group. Whether some of respondents' causal factors can be supported with comparative data or not, conclude by organizing discussion groups to discuss each of the four causal categories and report back (from group 1) as to which social cause is the most important in explaining widespread hunger; from group 2, which political cause, group 3, which economic cause, group 4, which cultural cause.

Step 7. Following the general discussion prioritizing the answers to the questions —why, why, why— encourage respondents to recognize the usefulness of breaking down causal explanations into different categories (social, political, economic, and cultural) and improving their analysis of problems in this way. Return to the discussion group format to report back suggestions about changes that can be made to improve Ethiopians implementing the right to food, with special attention to children.

Appendix to Exercise 14. *Covenant on Economic, Social and Cultural Rights(1976); Convention on the Rights of the Child(1989); Statistics on Hunger in Developing Countries (1990)*

International Covenant on Economic, Social and Cultural Rights, Article 11, Section 2

1. The States parties to the present Covenant, recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through international cooperation, the measures, including specific programmes, which are needed: (a) To improve methods of production, conservation and distribution of food by making full use of technical and scientific knowledge, by disseminating knowledge of the principles of nutrition and by developing or reforming agrarian systems in such a way as to achieve the most efficient development and utilization of natural resources. (b) Taking into account the problems of both food-importing and food-exporting countries, to ensure an equitable distribution of world food supplies in relation to need.

Convention on the Rights of the Child

Article 24. (2) State Parties... shall take all appropriate measures (a) to diminish infant and child mortality, (c) to combat disease and malnutrition including within the framework of primary health care, through *inter alia* the application of readily available technology and through the provision of adequate nutritious foods and clean drinking water, taking into consideration the dangers and risks of environmental pollution. (d) to ensure appropriate pre- and post-natal health care for expectant mothers, (e) to ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breast feeding, hygiene and environmental sanitation and the prevention of accidents.

Statistics on Factors Related to Food and Hunger in Developing Countries with High U5MR Source: *State of The World's Children*, 1990 (Oxford: Oxford University Press, 1990)

COUNTRY	U5MR	GNP/CAPITA US\$	FEMALE LITERACY	POPULATION GROWTH	CALORY INTAKE AS %OF DAILY NEED
Yemen	190	590	3%	2.3%	91%
Mali	292	210	11%	2.9%	86%
Ethiopia	259	130	5%	1.8%	71%
Tanzania	176	180	70%	3.5%	96%
Chad	150	150	11%	2.3%	69%
Haiti	171	360	35%	1.8%	84%

MORAL VALUE 8: FIGHTING PREJUDICE

EXERCISE 15, CONFRONTING PREJUDICE & DISCRIMINATION

Overview: An understanding of prejudice, discrimination, racism, sexism, ethnocentrism is an important part of human rights education. These forms of moral exclusion are fundamentally manifestations of the central problem of the denial of human dignity that makes possible various types of discrimination. Groups suffering from discrimination include ethnic and language minorities, refugees and displaced persons, religious and other minorities. Women constitute the largest social group suffering from systematic discrimination and the failure to understand that women's rights are human rights. That is, rights to which women are entitled simply because they are human. This might seem obvious, but many people fail to place women's demands for equality in the context of human rights. It is prejudice and ignorance that promotes the dehumanization of women and minorities and which in turn fosters and supports many forms of discrimination.

Objectives: Participants should:

- ▶ reflect on the meaning and nature of prejudice
- ▶ reflect on the process and characteristics of discrimination and its origins in prejudice
- ▶ be able to identify groups of people who are the victims of prejudice and discrimination
- ▶ examine discrimination from the point of view of national and international human rights standards

Procedures: The facilitator must use creativity to explain the distinction between prejudice and discrimination and to ensure the participants understand the connections involved. As this can be a very sensitive topic for many, it will be important to allow adequate time for diverse views to be expressed. The facilitator should not try to "correct" views that sound prejudiced, but allow others to comment on them. Step 4 is rather complex, so the facilitator should plan to "float" among various groups to ensure that they understand their tasks.

Materials: UDHR, EFDR Constitution.

Sequence: Step 1. Facilitator input: Explain that prejudice and discrimination are closely related.

Prejudice involves beliefs, feelings and attitudes. Feelings of prejudice stem from the belief and attitude that certain people are inferior and should be treated in an undignified way or even with contempt. Prejudice is the fertile ground in which custom, habit and attitudes take root and grow into systematic oppression. Prejudice and ill-feeling are often directed at women, as well as other groups in society: refugees and displaced persons, members of various religions, ethnic groups and language groups, etc. Prejudice tends to be strongest in persons and societies where reasoned judgment is weak and where ignorance explains prejudicial processes of moral exclusion of others and the process of denial of the right to equal and fair treatment. It is ignorance that says that exclusion and denial are "natural."

Discrimination involves action, often based on unfair rules. Acts of discrimination are based on the prejudice that one group, considering itself better than others deserves to deny the other group basic human rights and access to the benefits of society. Thus discrimination is a denial of human dignity and equal rights for those discriminated against. The actions involved deny human equality and impose a life of problems and struggles upon some, while endowing others with privileges and benefits. Just as prejudice gives birth to discrimination, so discrimination gives birth to exploitation and oppression, and when exploitation and oppression are reinforced by custom and tradition, they are difficult but not impossible to uproot and change. The subservience of women involves both exploitation and oppression, and in the Ethiopian context, it is reinforced by custom and tradition.

Ask the participants if they understand these distinctions and ideas and urge them to ask questions.

Step 2. Ask participants to share their feelings about various groups, and whether such feelings may be based on prejudice: people with a different language accent? street vendors? people who beg on the streets and scavenge for garbage? Do they feel these people are crazy? Sub-human? Inferior?

Step 3. Ask the participants if they think social prejudices are also generally directed against women? What explains prejudice that makes life more difficult for women than for men?

Step 4. Divide the participants into small groups. Each group should have (1) a chairperson. In addition, each groups should have: (2) a reporter who reports on problems of *prejudice* and attitudes that people have about the category of people discussed; and (3) a reporter to report on problems of *discrimination* or acts of exclusion, exploitation and oppression, directed against the category of people being discussed. The two reporters present the discussion and conclusions of the group to the plenary sessions. There should be one group on each of five categories and each such group should consider certain questions:

- ▶ (1) women: should they be given equal opportunities in the family, villages, community gatherings, administrative responsibilities in the *kebele/woreda*?
- ▶ (2) refugees and displaced persons: should they be kept out of the community and separated into tent cities, and otherwise excluded from the community?
- ▶ (3) people with a different language accent: should they be sent back where they came from? Are some people less civilized based on their language, dialect or accent?
- ▶ (4) street vendors: Should they be allowed to sell cigarettes, candy, chewing gum, newspapers undisturbed? Do the police have positive attitudes toward them, or do they seem to harbor prejudice?
- ▶ (5) people who beg on the streets and scavenge for garbage: Are they mentally unstable and volatile persons? vagabonds? unethical? criminal?

Step 5. Ask the participants to reconvene in groups to examine the situation of the five groups from the point of view of the equality and non-discrimination provisions of the Universal Declaration of Human Rights and the Constitution of the Ethiopian Federal Democratic Republic. In light of these laws, how should the people discussed be treated?

Appendix for Exercise 15. UDHR(1948) Constitution of the EFDR (1994)

Universal Declaration of Human Rights.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in the Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law.

Article 13. Everyone has the right to freedom of movement and residence within the borders of each State.

Article 14. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

Article 21. Everyone has the right to equal access to public service in his[her] country.

Constitution of The Ethiopian Federal Democratic Republic

Article 25. All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. The law shall guarantee to all persons equal and effective protection without discrimination on grounds of race, colour, sex, language, religion, political or other opinion, national or social origin, wealth, birth or other status.

EXERCISE 16, "BRINGING CEDAW HOME"

Overview: There is no doubt that women's struggles for dignity and against injustice can bring about the desired long-term transformation. Every woman can become an agent for social change. The time has come to open daring new perspectives that not only dream of, but work for a world where all men and women are equally empowered and work together to break the old curse of domination by one gender over the other and to take action to eliminate all forms of discrimination against women. We need to recognize and act as if we understand that women's rights are human rights.

Objectives: Participants will choose a project or course of action that:

- makes participants aware of some of the content and intent of the UN Convention on the Elimination of All Forms of Discrimination Against Women
- shows they understand selected provisions of CEDAW and can undertake a related plan of action to help implement women's human rights
- reinforces the connections between rights and responsibilities

Procedures: The facilitator must take sufficient time in introducing specific provisions of the Convention on the Elimination of all Forms of Discrimination Against Women, calling for comment to ensure understanding. Emphasize that the Convention calls for action, both in terms of the States that have ratified, and in terms of women on their own and in combination with others. The final step involving the development of a plan of action is most important and plenty of time should be allotted for its completion.

Materials: Convention on the Elimination of all Forms of Discrimination Against Women, Selected Articles (Appendix)

Sequence: Step 1. Facilitator input: inform the participants that the CEDAW requires their government to report to the UN on what measures it has taken to implement women's human rights, including programs for women's human rights education. Is this a good idea? Why?

Step 2. Raise some questions about the government's duty to inform people of their rights. Why do you think women's human rights should be widely known and information about them disseminated?

Step 3. Review several provisions from CEDAW, raising questions about: (a) whether each article is understood, and, (b) if any participant could speak from experience about the provision. The facilitator may be selective from among Articles given in the Appendix, but select at least five for discussion regarding the content and intent of each article.

Step 4. Now that you have reviewed several specific provisions of the Convention, ask the participants: How important is it to have rights proclaimed by the Convention widely known to both women and men? Try to encourage the expression of as many opinions as possible.

Step 5. Remind the participants that everyone needs to know their rights. Ask: Whose responsibility is it to make the rights widely known? Here, help participants mention as many potential agents as possible for the fulfillment of the women human rights. Ask: Is this something in which you can play a significant role?

Step 6. Use the "Problem-Solving" method (see Sample Methods) to draw up at least two or more plans of action in which participants will participate to help others know about their human rights under the Convention on the Elimination of all Forms of Discrimination Against Women.

Appendix for Exercise 16, CEDAW (1981), Selected Provisions

ELIMINATING DISCRIMINATION. Article 2. States Parties [meaning governments such as that of Ethiopia which has ratified CEDAW] condemn discrimination against women in all forms, agree to: (c) establish legal protection of the rights of women on an equal basis with men... (d) refrain from engaging in any act or practice of discrimination... (f) take all appropriate measures including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women...

MODIFY CUSTOMS. Article 5. States... shall ...modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotype roles for men and women.

STOP TRAFFICKING IN WOMEN. Article 6. States... shall ... suppress all forms of traffic in women and exploitation of prostitution of women.

POLITICAL PARTICIPATION. Article 7. States... shall... eliminate discrimination against women in the political and public life of the country...[ensuring their voting rights, rights to hold public office, and] ...to participate in non-governmental organizations and associations concerned with the public and political life of the country.

EMPLOYMENT. Article 11. States... shall ... ensure... (c) the right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining.... [and] (e) the right to social security particularly in cases of retirement, employment, sickness, invalidity and old age and other incapacity to work as well as the right to paid leave; (f) the right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

HEALTH CARE. Article 12. States ... shall eliminate discrimination against women in the field of health care in order to ensure, on the basis of equality of men and women, access to health care services, including those related to family planning.

LEGAL CAPACITY. Article 15. States... shall accord to women in civil matters a legal capacity identical to that of men ...[including] equal rights to conclude contracts and to administer property.

MARRIAGE. Article 16. States ... shall ...eliminate discrimination against women in all matters relating to marriage and family relations, and in particular shall ensure, on a basis of equality of men and women, (a) the same right to enter into marriage, (b) the same right freely to choose a spouse and to enter into marriage only with their free and full consent, (c) the same rights and responsibilities during marriage and at its dissolution, (d) the same rights and responsibilities as parents, irrespective of the marital status in matters relating to their children,... (e) the same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights....

MORAL VALUE 9; SEEKING JUSTICE

EXERCISE 17, LEARNING AND ACTION: CHILDREN'S RIGHTS

Overview: It is important that human rights education not only emphasize the responsibilities connected to rights, but also offer opportunities to carry out those responsibilities and take action on behalf of human rights. Participants must not be left feeling that the problems are too great to be addressed by ordinary citizens. It must be stressed that most of the great steps toward the acceptance and advancement of human rights have been initiated by individuals and small groups. Everyone can do something for human rights. In fact, it is our duty to do so.

Objectives: Participants will choose a project or course of action that:

- ▶ makes the content of the UN Convention on the Rights of the Child known to others
- ▶ shows they understand selected provisions of the Convention on the Rights of the Child
- ▶ reinforces the connections between rights and responsibilities

Procedures: Facilitator input: Introduce several provisions of the Convention on the Rights of the Child to participants, calling for comment to ensure understanding. Emphasize that the Convention calls for action, both in terms of the States that have ratified, and in terms of children and everybody responsible for children. The final step involving the development of a plan of action is most important and plenty of time should be allotted for its completion.

Materials: Convention on the Rights of the Child, Selected Articles (Appendix)

Sequence: **Step 1.** Facilitator input: inform the participants that the Convention on the Rights of The Child proclaims that "States [that is the governments of the member nations of the UN] should make the Convention's rights widely known to both adults and children."

Step 2. Ask the participants to comment on this statement by a Latin American activist on behalf of children's rights. Gabriela Mistral said: "We are guilty of many errors and many faults but our worst crime is abandoning the children, neglecting the fountain of life. Many things can wait, the children cannot. Right now is the time their bones are being formed, their senses are being developed. To them we cannot answer 'tomorrow,' their name is 'today.'"

Step 3. Raise some questions about the government's duty to inform people of their rights. Why do you think this directive is included in the document?

Step 4. Review several provisions from the Convention on the Rights of the Child, raising questions about whether each one is understood and if any participant could speak from experience about the provision. The facilitator may be selective from among Articles given in the Appendix, but select at least five for discussion regarding the content and intent of each article.

Step 5. Now that you have reviewed several specific provisions of the Convention, ask the participants: How important is it to have rights proclaimed by the Convention widely known to both adults and children? Try to encourage the expression of as many opinions as possible.

Step 6. Remind the participants that everyone needs to know their rights. Ask: Whose responsibility is it to make the rights widely known? Here, help participants mention as many potential agents as possible for the fulfillment of the Rights of the Child. Ask: Is this something in which you can play a significant role?

Step 7. Use the "Problem-Solving" method (see sample methods) to draw up at least two or more plans of action in which participants will participate to help others know about their human rights under the Convention on the Rights of the Child

Appendix for Exercise 17 *Convention on the Rights of the Child, Selected Provisions*

FREE EXPRESSION Article 13. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing, or in print, in the form of art, or through any other media of the child's choice.

PRIVACY Article 16. No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honor and reputation.

HOMELESS CHILDREN Article 20. A child temporarily or permanently deprived of his or her family environment, or in whose own best interest cannot be allowed to remain in that environment, shall be entitled to special protection and assistance provided by the State...[who should] ensure alternative care for such a child. Such care could include, among others, foster placement, *Kafala* of Islamic law, adoption, or if necessary placement in suitable institutions for the care of children.

DISABLED CHILDREN Article 23. A mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance, and facilitate the child's active participation in the community.

HEALTH CARE Article 24. States ... recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health...[nor should any child be] deprived of his or her right of access to such health care services.

EDUCATION. Article 29. States agree that education of the child shall be directed to: (a) the development of the child's personality, talents and mental and physical abilities to their fullest potential; (b) the development of respect for human rights and fundamental freedoms....(c) the development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living.... (d) preparation of the child for responsible life in a free society; and (e)... respect for the natural environment.

RELIGION AND CULTURE. Article 30. ...A child belonging to a minority... shall not be denied the right, in community with others members of his or her community,... to enjoy [their] culture, to profess and practice [their] religion, or to use [their] own language.

PROTECTION FROM HARM. Article 32. States ...recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development.

PROTECTION FROM SEXUAL EXPLOITATION. Article 34. States... undertake to protect the child from all forms of sexual exploitation and sexual abuse.

PENAL LAW. Article 40. States... recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others, and which takes into account the child's age and the desirability of promoting the child's re-integration and the child's assuming a constructive role in society.

HUMAN RIGHTS EDUCATION; Article 42. States Parties undertake to make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike.

EXERCISE 18 INFORMATION FOR EMPOWERMENT

Overview: In 1972, the Brazilian scholar Paulo Friere developed a way of learning and teaching based on local resistance to repressive actions and regimes. Freire's "pedagogy of the oppressed" emphasized community participation in the identification of community needs, collective action to promote social change, and the use of information to support community voiced goals and objectives by those who are disempowered or marginalized. Such planning requires accurate information. This places a special responsibility on the press and on radio and television media. For journalists, systematic collection of information and reporting on community problems and activities increases the prospects for empowerment, because accurate information is an essential component for effective community action in pursuit of justice.

Objectives: The participants should finish this exercise with:

- ▶ an understanding that factual information is necessary if the analysis of those seeking empowerment for just causes and the actions they plan are to be effective
- ▶ that the exercise of human rights, including free expression rights, may offend or distress some people, but that journalists have a duty to publicize information even unpleasant information, for example about public health issues
- ▶ that fair debate over issues of public concern requires respect for the truth

Procedures: The facilitator must take into account that the scenario presented has two parts, with separate debate after each part. Be sure that the exercise is completed with a full briefing of participants on the provisions of Article 19 of the Convention on Civil and Political Rights. Make clear that the Tadesse's Case is hypothetical and not a true story.

Materials: Convention on Civil and Political Rights, Article 19.

Sequence: Step 1. Begin the exercise by asking how participants get information about what is going on in the community. Do they get it from: listening to others talking? the radio? newspapers? television? Ask them which they think is the most reliable and which is not so likely to tell the truth?

Step 2. Explain that newspaper reporters who are well trained as journalist have a duty to tell the truth so that people can form opinions that are based on facts. Sometimes, if a newspaper story is false, a terrible injustice can be done by unfairly ruining someone's reputation. For example, say a newspaper reporter has had an argument with Berhanu, a street vendor on Arat Kilo, and the reporter tries to "get back" at Berhanu by publishing a story falsely saying that Berhanu has been secretly taking money from the collection at St. Mary's Church. Has the reporter violated the law by telling a lie? Do participants think that the reporter has also violated Berhanu's human rights? Which one? Is there something Berhanu can do about this wrong?

Step 3. A newspaper reporter must not only avoid telling lies, he/she also has a responsibility to tell the truth, even when people in high places will be made angry by the truth. Here is an example of a radio reporter named Tadesse who has a problem about telling the truth.

TADESSE'S CASE

Addis Ababa is looking forward to having a big meeting of African and European business people. More than 1000 people are planning to attend, and it is very likely that this will help to bring a lot of money into the city and will help Addis Ababa business people in many ways. They are looking forward with great excitement to the meeting in November. Even the street beggars are making plans about where they will locate during the meeting in the hopes of doing well with the wealthy visitors.

Tadesse is a 30 year-old experienced reporter who collects news stories for the Ethiopian radio. In early October, a physician calls him to tell that there has been a terrible outbreak of cholera in the slum district, it is spreading quickly; and there may not be enough medicine available to help people if the numbers of the affected increase. The doctor tells Tadesse to broadcast this important news so people will know that, in certain areas, they must take health precautions, including boiling their water before drinking it or using it in the preparation of food. Tadesse goes to the slum garbage site with the doctor and sees multiple sick people and also confirms the fact that the problem is spreading further into the city.

Tadesse has prepared his story and is ready to broadcast the news, but decides to interview some business people about whether they think the November meeting might be affected adversely. All the business people interviewed say the news story will scare off the expected foreign visitors. Three business people tell him he must not broadcast this story because they will lose a great deal of money, and even the street people will suffer because they have been hoping for the arrival of many tourists. Moreover, one business man says that if Tadesse' broadcasts his story, he will never again buy advertising time from that radio management again. Now Tadesse must decide what to do.

Step 4. Use the "Listening exercise" (see Sample Methods) to set up a two-sided debate between those who say: (1) Tadesse must tell the truth about the health threat to the community, and those who say (2) Tadesse must not broadcast the story because it will do more harm than good.

Step 5. After the discussion in Step 4, ask all the participants to consider some new information.

In early October, a number of slum dwellers have recognized the serious health threat that has already killed some of their community. They organized a community meeting and began to try to get the facts on just how bad the situation is. They then turn to the question of what to do. They agree on a plan of action. The first priority in the plan of action is to get publicity on the problem so: (1) the government is more likely to take action; (2) health professionals will mobilize their forces to treat the sick; and (3) civil engineers and sanitation engineers will find the cause of the outbreak and deal with it effectively.

Ask the participants to reconsider their debate and conclusions in light of this new information. Have any changed their minds? Does it make a difference to the slum dwellers in this case if Tadesse does his job and reports the story?

Step 6. Ask respondents about the human rights of members of the free press? Do their human rights include duties to tell the truth about community conditions, even when bad news is involved? Even when bad news might be embarrassing to the community? Which community is embarrassed or hurt in Tadesse' case: the business community or the slum community? What do you think of the slum action plan to seek justice by spreading the truth?

Appendix to Exercise 18, *The Convention on Civil and Political Rights (1989), Article 19*

1. Everyone shall have the right to hold opinions without interference.
2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or thought any other media of his choice.
3. The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
 - (a) For respect of the rights or reputations of others;
 - (b) For the protection of national security or of public order, or of public health or morals.

STEP 4

RIGHTING WRONGS

MORAL VALUE 10; EQUALITY AND EQUITY

EXERCISE 19, THE RIGHT TO DEVELOPMENT

Overview: Article 3 of the UN Declaration on the Right to Development calls for development that benefits the people affected and requires planning in which those affected participate. According to a statement by James C.N. Paul, "There is growing recognition of the need to "democratize" activities carried on in the name of "development" and of the need to make those who engage in these activities more accountable to internationally recognized standards which protect peoples' rights and their environment. Hopefully, these objectives will be reflected in the evolution of international law during the 1990's. The articulation and application of the Human Right to Development should play a central role in these efforts." *Third World Legal Studies*, 1992.

Objectives: The participants should:

- gain some familiarity with the the right to development in the Banjul Charter
- be able to make the connection that people's participation is important in small matters (Case 1) and large (Case 2)
- be able to justify their views on the value of participation by those affected by a development project

Procedures: Facilitator, open up full discussion of Asfaw's case, remembering what lessons participants drew from it. A reporter may be necessary to keep track of their points. See if these points apply to the larger development scenario described and allow full critical discussion of the irrigation plan. Then close with a discussion of how the Banjul Charter should be understood. The facilitator should take steps to study a copy of the complete UN Declaration on Development

Materials: African Charter on Human and Peoples Rights, UN Declaration on the Right to Development

Sequence: **Step 1.** Ask the participants if they have had the experience in their lives that some activity affecting them would have turned out better if they had been consulted, but the people in charge did not care to hear them?

Step 2. Tell the participants the story of the "all knowing engineer." named Asfaw.

ASFAS CASE (1)

Once there was an engineer who called a group of labourers to dig a hole at one of his clients houses. They did not feel comfortable with the task. Seeing their hesitancy Asfaw assured them that he will be paying them well. Half-hearted, they began digging holes as ordered. After they dug to a depth of one meter, the engineer instructed them to stop and do the same in another nearby spot. This went on until five holes were dug. Then, the labourers refused to dig any more unless Asfaw tells them the purpose of their work.

Reluctantly he told them that the sewer system of the house has failed to function and because the layout of the sewer system could not be found, he is trying to trace it by trial and error. The labourers began laughing, much to Asfaw's distress. One of them said: "Sir, we worked as masons on the house and we remember where the sewer pipe is laid. It is exactly there, close by the door, unusual as that may appear." That is where they dug, and that is where the engineer found the pipes that solved the problem.

Step 3. Ask the respondents by the "go around" method to say what the lessons of Asfaw's story are?

Step 4. Facilitator input: Ask the participants to consider Case (2). Suppose that an international funding agency has loaned a very large sum to the government to construct an irrigation system that will divert streams and rivers from their natural course. Suppose there will be inevitable social disruption as a result with local village people forcibly displaced. Suppose a study shows that an increase of water-borne or water-related diseases is commonly associated with irrigation projects. Also, suppose that the new water routes will affect those displaced to new locations in such a way that women and children water carriers will have three times longer to walk to fetch water. Ask if participants see any lessons from Asfaw's case that can be applied to the big irrigation project.

Step 5. Tell participants to imagine that the funding agency in step 4 has been warned of possible opposition to proposed plan, and as a result they have sent in a consulting sociologist from Sweden to ask people like them to name various human rights and related issues that the agency should take into account in the irrigation plans. She tells local people she wants the ideas they would like to see on what she calls a "List of Human Rights to Development." Engage in some brainstorming whereby participants try to think up some proposed human rights that they would like to see in this important "List." The facilitator will have to keep careful account of those ideas that are mentioned, perhaps with the help of a volunteer report..

Step 6. Next, explain to the participants that in fact there is a UN Declaration on the Right to Development. Read parts of it. Explain also that the African Charter on Human and People's Rights has a "right to development" provision. Read the latter to them, and ask participants to try to explain what they think it means. What do they think it should mean? How could they make Article 22 more action oriented? More helpful, for example, to those affected by the water irrigation plan in Case 2?

Appendix, *African Charter on Human and Peoples' Rights (1986), Article 22; UN Declaration on the Right to Development*

African Charter on Human and Peoples Rights

1. All peoples shall have the right to their economic, social and cultural development with due regard to their freedom and identity and the equal enjoyment of the common heritage of mankind.
- 2 States shall have the duty individually or collectively, to ensure the exercise of the right to development.

UN Declaration on the Right to Development, (1986) Article 2

1. The human person is the central subject of development and should be the active participant and beneficiary of the right to development
2. All human beings have a responsibility for development, individually and collectively, taking into account the need for full respect for their human rights and fundamental freedoms as well as their duties to the community, which alone can ensure the free and complete fulfillment of the human being, and they should therefore promote and protect an appropriate political, social and economic order for development.

CEDAW (see Article 14, Appendix to Exercise 8)

EXERCISE 20, PRIVACY VERSUS RIGHTS AGAINST DOMESTIC VIOLENCE

Overview: Domestic violence is a serious problem world-wide. It includes physical and sexual violence among members of a family and members of the same household. In these cases, one person gains power and control others by use of physical or emotional coercion. Some have argued that domestic violence is a private matter, nobody's business outside the family, and is shielded by the right to privacy. Opponents to tackling violence against women as a human rights issue claim that it has nothing to do with human rights. Drawing from a very traditional and limited view of human rights, they argue that human rights only concentrate on relations between the state and the individual and that what people do together in their "private lives" is excluded. Women seeking change have refused to accept this reasoning because they say the government and other authorities do have a responsibility to respond to even private forms of violence. By refusing to deal seriously with women's complaints, the state conspires in the violence. This view has won international support in the World Conference on Womens' Human Rights (Beijing, 1995) and is reflected in the recent appointment (1993) of a UN Rapporteur on Violence against Women.

Objectives: By the end of this exercise, the participants should:

- demonstrate a serious concern for violence against women as a human rights violation
- show analytical skills in sorting out the arguments regarding "rights in conflict"
- understand how the notion of privacy has been used to obstruct women's human rights be able to bring their new perspectives on violence against women into their daily lives
- offer recommendations about how to improve conditions to a UN fact-finder

Procedures: The facilitator will quiz the participants on their view of myths and facts about the scope and causes of domestic violence. A hypothetical scenario is presented and should supply the facilitator with the basis to prompt participants to distinguish correctly between the allegedly contending rights to privacy and the right of women to be free from violence, even in the domestic setting.

Materials: UN Declaration on the Elimination of Violence Against Women (1993)

Sequence: Step 1. Facilitator, outline the argument over privacy rights versus issues of domestic violence. Ask if participants have questions and whether they understand this important argument? Ask for participants' views on the subject and then note new developments since 1993 noted in the *Overview* statement above..

Step 2. Go through a process of contrasting myths and facts by reading a myth statement and getting participant's response. Then tell them the fact statement —again asking for response.

Myth: Domestic quarrels, beatings, and fights are characteristics of the lives of uneducated and poor people, members of lower social classes and inhabitants of slums. For people of higher economic cultural or education classes, such occurrence are more rare.

Fact: Violence against women does not know any borders. It happens everywhere in all social classes and groups.

Myth: Domestic violence is now rare. It is an occurrence of the past when people were more violent and women were considered the property of men.

Fact: The incidence of domestic violence is very frequent in our time. Legal experts and women's human rights advocates in many countries consider it to be one of the most under-reported crimes.

Myth: Women provoke the beatings by their attitudes or action. They deserve to be beaten because they have disobeyed their husbands or have done something "wrong."

Fact: This common belief illustrates that the problem of battered women is a social one which is deeply rooted in the way men and women are brought up to regard themselves. Also, this kind of thinking shows how our society draws connections between marriage and property, ownership, sex and violence. The reality is that no human being deserves to be beaten and that those who use such violence will find any excuse for their actions, even claiming that they have a right to privacy allowing them to hurt others behind closed doors.

Myth: If women wanted to, they would leave. If they stay, they must find some twisted pleasure in the beatings.

Fact: Women do not leave for many reasons, including the shame of admission, fear of future beatings or increased violence, economic dependence, lack of financial or emotional assistance, and lack of a place to stay, or more likely, a combination of factors.

Myth: The law provides adequate protection for women involved in domestic violence.

Fact: the law is traditionally weak in this area. Police around the world hesitate to interfere in what they term "domestic disputes," or "private relationships." Criminal codes of many countries do not include special provisions for women against domestic violence. Most legal systems view the problem as a competition between the two sides with equal power, (when in fact this is not the case —the male perpetrator usually has more power in many respects, socially, economically, and even legally). Some judges even view wife-beating as a natural part of family life.

Step 3. Ask the participants to speak about these issues, referring to people they know, but not by name.

Step 4. Ask the participants to image a scenario involving Mara, a young woman aged 20 who lives with her mother and step-father.

Mara's step-father regularly slaps Mara's mother in the face. Mara tells him to stop, saying that she will call the police if he does it again. When he next beats Mara's mother, Mara goes to a friend's house to call the police, but they refuse to intervene, saying, "that's just a private

matter, if it was so bad, your mother would have called." The abuse gets worse, and eventually the step-father kicks Mara hard in the kidneys, and she is rushed to the hospital. Although she survives, she will suffer kidney damage for the rest of her life.

Ask the participants to divide into small groups to consider the following questions as if they were a counselor at a battered woman's shelter. Mara turns to you for help. What do you tell her? Do you ask a lawyer whether she can bring a case against the police? Why or why not? Against her step-father? How do you think the police officer and court officials will respond? Why? Do you think that the fact that Mara was seriously hurt takes the case out of the field of privacy and into a matter of criminal behavior? How can you sort out the privacy rights involved here and the rights of women to be free from violence.

Step 5. Tell participants that in 1994, the UN finally responded to violence against women as a human rights issue by appointing a Special Rapporteur on Violence Against women. This is a global fact-finder. His/her job is to report back to the UN on how extensive the problem is from one country to another, and what can be done about it. What would you tell the rapporteur if that official came to Ethiopia to ask people about the problem of domestic violence against women and what could be done to alleviate the problem.

Appendix for Exercise 20: The UN Declaration on the Elimination of Violence Against Women (adopted by the General Assembly in 1993)

Article 1. The... term "violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such action, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.

Article 4. States should condemn violence against women and should not involve any custom, tradition or religious consideration to avoid their obligations with respect to its elimination.

(d) develop penal, civil, labor and administrative sanctions in domestic legislation to punish and redress the wrongs caused to women who are subjected to violence. (e) consider the possibility of developing national plans of action to promote the protection of women against any form of violence or to include provisions for that purpose in plans already existing, taking into account, as appropriate, such cooperation as can be provided by nongovernmental organizations, particularly those concerned with the issue of violence against women.

MORAL VALUE 11: GOOD GOVERNANCE

EXERCISE 21, THE POLICE IN DEMOCRACY

Overview: Society needs to cope with crime and at the same time insist on the rule of law. People must understand the causes of crime and in specific cases insist that suspects be treated humanely. Police must act with professional understanding of their roles, respect for the rules of criminal law, and for their functions in a democratic society which respects human rights. This exercise should show the need to follow rules respectfully, no matter how humble the suspect and no matter how apparent his/her criminality may be, because human rights in the criminal field require that suspects be presumed innocent until proved guilty. Like all of us, the suspect is a human being deserving of dignity and respect.

Objectives: The participants should:

- understand the causes of crime in society
- respect the need for fair treatment and protection for suspects, including prompt turnover of the detainee to the courts consistent with the principle of the presumption of innocence
- see the importance that police control their emotions, never insulting a detainee, nor injuring or torturing the person
- develop a sense of respect for fairness in criminal justice
- develop plans about what to do if falsely arrested

Procedures: The facilitator ensures a calm and serious atmosphere in which to organize a "mock court." Care must be taken to allot time carefully so as to include the last step covering opinions about the causes of crime in society.

Materials: Counting items (paper, sticks, etc., five each per participant). UDHR, Ethiopian Constitution.

Sequence: **Step 1.** Each participant goes around introducing himself/herself to others. Give your full name and where you are from, (Arab Kilo, Piazza, Carcass, Marched, etc.) The facilitator then arbitrarily selects one participant who should then tell the background of any other participant. Similarly, the one described describes another. Personal introductions and mutual recognition of one another will help to ensure the smoothness of the roleplay that is used in a "mock court."

Step 2. The facilitator asks the participants to democratically elect and approve three judges. The facilitator also recruits three volunteers to act as a police officer, a suspect and a victim. Finally, all other participants should be seated in front of the judges. Participants should be reminded to act with dignity, discipline, and showing respect for the court.

Step. 2. The facts of the hypothetical case are read. The facilitator makes sure that each element of the story is heard and understood by all participants. If possible, copies of the case should be provided to the judges, police, suspect and victim. Sufficient time should be given to the actors to prepare themselves. Here is the hypothetical situation:

LEMMA'S CASE.

Lemma is a 19 year old person who lost his parents while still a young child. He was brought up with the assistance of his old uncle who lives on a pension. To help out, Lemma dropped out of school and assisted with chores at home and with the other children. Lemma's uncle became ill and unable to maintain his large family with the small amount of money he earns monthly. For this reason, he told Lemma to begin living by himself. Lemma had to leave his uncle's house, and he desperately looked for ways to earn a living.

In vain, Lemma sought some kind of regular job to earn his daily bread. With no money and nothing to eat, he was tempted to steal 200 birr from Miriam, a woman shopkeeper in the center of Merkato. As he was less experienced in the art of theft, he was caught "red-handed" by Miriam while in the act of stealing. With the help of her friends who were visiting her at the time, Lemma was apprehended and turned over to the police.

Step 3. The judges should be reminded to guide and control the trial, including who should speak first, next, etc. The judges should maintain order in the court (no laughing, avoid chaos, etc.) but not use too much formality lest they erode the confidence of the roleplayers. The judges signal the proceedings to begin.

Step 4. Hearing both sides the judges give a rapid judgement: guilty or not guilty. The judges should not try to base their decision on written laws but on their personal experience, moral judgment, and sense of fairness. The judges decide in secrecy, and if they do not reach consensus, they decide by a vote whereby two out of three votes decides.

Step 5. The court is now dissolved. The facilitator asks each participant if he/she has ever attended a court. Those attending should be asked further to tell at least one strong point and one weak point observed during the mock trial. Ask if each is happy with the judgement rendered and why.

Step 6. The facilitator divides the participants into small groups. Each group has a chair person and reporter. Each participant should have five small sticks, pieces of paper, or small stones, or equivalent counting item. In answering questions, each person submits the counting item and should no longer speak after they are all submitted. The questions for the group are:

- ▶ why do people commit crimes of petty theft?
- ▶ Do you have an experience where someone committed such a crime saying it was necessary?
- ▶ what should you do when you see theft? Inform the owner? Restrain the thief? Call police?
- ▶ what should the owner do?
- ▶ what should the police do?
- ▶ what should the suspect do?
- ▶ what should the suspect's family do if he/she is detained for a long time?
- ▶ what is meant by the universal human right: "Everyone is presumed innocent until proved guilty"?
- ▶ what would you do if you were mistakenly arrested (you are not guilty)?

Appendix for Exercise 21. Universal Declaration of Human Rights(1948), Ethiopian Constitution
(1994)

UDHR

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11. Section 1. Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial of which he has had all guarantees necessary for his defense.

Ethiopian Federal Democratic Republic Constitution, Article 19

1. All persons arrested have the right to be informed promptly, in a language that they understand, the particulars of the charges and the reasons for their arrest.

2. All persons arrested have the right to be informed, in a language that they understand, that they have the right to remain silent and to be notified that any statement they make or evidence they give may be used against them in court.

3. All persons arrested have the right to appear before a court of law and to be given a full explanation of the reasons for their arrest within 48 hours of their arrest excluding the time reasonably necessary for the journey from the place of arrest to the court.

4. All persons have the right to petition the court for a writ of *habeas corpus*, a right no court can deny....

5. All persons shall not be compelled to make confessions or admission which could be used in evidence against them. Statements obtained under coercion shall not be admitted as evidence.

Article 20.

1 All persons have the right to a public trial before an ordinary court of law within a reasonable time after having been charged.

3. All persons have the right to be presumed innocent and not to be compelled to testify during their trials.

EXERCISE 22, THE DISABLED: "MAKING OUR OWN CHARTER"

Overview: The South African history of the human rights charter campaigns is the story of a long tradition of democratic participation by individuals and organizations in the liberation struggle, the precedent of drafting documents to outline the demands of the oppressed, and the influence of one individual: Professor Albie Sachs. He promoted the idea that charters of rights written by various segments of South African society would help ensure that laws would eventually reflect people's ideas and needs as they defined them. Sachs was disabled in a car bomb blast during the Apartheid period, but he was not deterred in his devotion to human rights. When he spoke to a disabled peoples organization, the idea was born of a charter to catalogue an inclusive set of demands of disabled peoples to guide future policy formulations.

Objectives: At the conclusion of this exercise participants should:

- ▶ be able to identify some of the special needs of disabled persons
- ▶ justify identifying the needs and rights of the disabled in the form of a brief Preamble to a Charter for the Disabled
- ▶ identify a series of human rights of the disabled that specifically reflect their needs and are not inconsistent with existing broader international and national rights standards
- ▶ adopt a plan of action to ensure that disabled people learn about their human rights

Procedures: The facilitator should do advanced planning for this exercise, telling the participants the previous session what they should do to prepare for this exercise in terms of interviewing people who are disabled, asking them about their needs and basic demands necessary to realize their potential and human dignity. If participants and the facilitator are not able to draft their charter in writing, the facilitator should make alternative arrangements, such as appointing a reliable reporter or using a tape recorder at key points in the exercise.

Materials: A tape recorder or other techniques to register the articles in the proposed charter. Selections from the Covenant on Civil and Political Rights, The Convention on The Rights of the Child, and Recommendation 99 from the International Labor Organization

Sequence: Step 1. Facilitator input: Explain that the program of the people's campaigns for human rights charters in South Africa was a program of "participatory research." That is, those who wrote the women's charter, the children's charter, the charter of the rights of persons infected with HIV virus, were not always written by people who fell in those categories. Rather "participatory research" meant that concerned people took it upon themselves to go and talk to people who fell in the charter categories. In that spirit, participants, whether or not they are disabled, should take time (perhaps as much as a few days), then returning from having spoken to people who are disabled. Those interviewed may include the disabled (the blind, the hearing impaired, the crippled, the mentally and physically impaired), as well as parents and employers of the disabled, teachers, social workers and others regularly dealing with the disabled

Step 2. Compile a list of needs that are special to the disability category about which disabled participants know from experience or about which participant researchers have developed information by talking to others concerned with the problems of the disabled. Follow up questions about needs with questions about demands to meet their needs. Be prepared to discuss these in groups meeting for the exercise.

Step 3. Facilitator input: Tell the participants about some of the international standards that have been developed that relate to the rights of the disabled (see Appendix). Explain that they should not feel limited by these standards as they begin to sort out the needs and demands of the disabled and finally to develop their own "Charter of the Human Rights of the Disabled."

Step 4. Organize a "go around" briefly to report from each participant about the kind of information have collected. Cluster various groups around the topics on which people have information: the blind, the hearing impaired, the lame, etc. Each disability group should have a chairperson and two reporters. The first reporter will keep track of discussion reporting on the identification of special needs of the disabled and issues associated with specific problems of the disabled. The second reporter will make a list of the rights growing out of basic needs, identifying those rights the group agrees on that should be formulated to respond to the identified needs and problems.

Step 5. The reporters present their information to a plenary session with two volunteers helping the facilitator keep track of all the rights that have been formulated. Then a critical discussion will be led by the facilitator to see if rights called for can be clustered or organized in a coherent manner. After a list of "rights of the disabled" has been formulated, have a final discussion about whether any modifications should be made, any proposals eliminated because they duplicate others, and whether all proposals are important enough to qualify as human rights and not simply wants and unnecessary preferences.

Step 6. The facilitator should make a final reading of the list of rights and ask participants to take a few moments of silence to think about why all of these rights are important. The facilitator then opens a more thoughtful discussion about what ideas should go into a brief "preamble" to the Charter of the Human Rights of the Disabled. Such a Preamble is a "little speech to the world" telling everyone why the rights of the disabled are not only important to them but to everyone. The facilitator may wish to avoid written charter drafting, instead using tape-recording for the key discussions in Steps 5 and 6. To show that this is a serious exercise, the facilitator should present the group with a written Charter of the Rights of the Disabled the next week or after taking time to arrange for written or oral recording.

Step 7. Participants should plan to take the "Charter of Human Rights of the Disabled" back to those they interviewed and explain its meaning, volunteering where possible to help the disabled realize their human rights.

Appendix to Exercise 22; *Covenant on Civil and Political Rights*(1976), *Convention on the Rights of the Child*(1989), *International Labour Organization Recommendation on Disabled Workers*

International Covenant on Civil and Political Rights, Article 26.

All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinions national or social origin, property, birth or other status.

Convention on the Rights of The Child, Article 23

1. States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance, and facilitate the child's active participation in the community.
2. States recognize the right of the disabled child to special care and shall encourage and ensure the extension, subject to available resources, to the eligible child and those responsible for his or her care, of assistance for which application is made and which is appropriate to the child's condition and to the circumstances of the parents or others caring for the child.
3. Recognizing the special needs of a disabled child, assistance extended in accordance with paragraph 2 ... shall be provided free of charge, whenever possible, taking into account the financial resources of the parents or others..., and shall be designed to ensure that the disabled child has effective access to and receives education, training, health care services, rehabilitation services, preparation for employment and recreation opportunities in a manner conducive to the child's achieving the fullest possible social integration and individual development, including his or her cultural and spiritual development.
4. States... shall promote, in the spirit of international co-operation, the exchange of appropriate information in the field of preventive health care and of medical, psychological and functional treatment of disabled children, including dissemination of and access to information concerning methods of rehabilitation, education and vocational services, with the aim of enabling States... to improve their capabilities and skill to widen their experience in these areas. In this regard, particular account shall be taken of the needs of developing countries.

International Labour Organization (ILO), Recommendation 99.

The ILO is a norm-setting international organization, and a specialized agency of the UN. ILO Recommendation Number 99, specifies guidelines and standards for the development of services for the disabled. It applies to all handicapped persons, whatever the origin or nature of their disability, and covers the essential features and scope of vocational rehabilitation, and the basic principles and methods of vocational guidance, training, and placement of the disabled. On the crucial question of job opportunities, the recommendation underscores the need to emphasize the aptitudes and working capacity of the disabled worker, on the theory that the disabled deserve to be judged on their abilities rather than their handicaps.

MORAL VALUE 12; REMEDYING WRONGS

EXERCISE 23, MAKING A PREVENTIVE STRATEGY

Overview: Human rights education has several broad purposes. HRE is: (1) a visionary plan designed to lay a foundation for tomorrow's society, a society which we hope will be democratic and imbued with respect for the dignity and inalienable rights of all people. (2) a preventive strategy promoting respect for human rights by using an empowering approach to human rights education, thereby providing potential victims with knowledge of their rights and enlightening potential violators about human dignity helping them overcome ignorance and prejudice in response to human rights violations. [HRE as a preventive strategy is the topic of this exercise] (3) a defensive strategy to empower beneficiaries to undertake plans of action in defense of human rights [the subject of the next exercise].

Objectives: Participants should be able to:

- identify a well defined and agreed upon group of human rights problems they face
- devise a related preventive strategy relying on their participation in promoting HRE
- carry home their human rights vision, their preventive strategies, echoing HRE in their respective communities

Procedures: The facilitator should find creative ways to help prioritize the human rights problems that particularly concern the specific target group involved. Allocate plenty of time facilitating a "preventive plan of action," as the methodology will be repeated in the next exercise focusing on a "defensive plan of action." On the last step, focusing on developing a plan for echoing human rights education, the facilitator must be prepared to supply considerable information about support systems available for promoting non-formal human rights education by participants.

Materials and Resources: Certificates for those completing this exercise, saying: "I AM A HUMAN RIGHTS EDUCATOR." Selected provisions of the UDHR (on the duty to promote HRE by everybody); the CCPR (on the right to seek and disseminate information), CEDAW (on state duties regarding education); and the Convention on the Rights of the Child (on HRE as an obligation). Also, the facilitator should have at hand information about human rights education materials, resources and supporting programs staffed with professionals to give technical advice on human rights education.

Sequence: **Step 1.** Use the brainstorming technique to elicit from the participants the several human rights problems with which they are immediately concerned in their daily lives. Try to follow this listing of rights problems with a constructive effort to come to consensus on a few priority problems, for example form three to six priority human rights problems.

Step 2. After priorities have been set and a few issues of common concern have been identified, ask (for each issue) at least one person speaking from experience.

Step 3. Ask for volunteers to select the issue of their choice and divide up into an action planning group for each issue. The group can be called "The HRE Team." Explain that the action planning group will develop a "preventive plan of action," essentially coming up with a human rights education plan directed towards the victims as well as potential human rights violators. The plan should "echo" the techniques used in these lessons, stating: (1) overview, (2) objectives, (3) procedures, (4) materials, (5) steps to be taken. Someone in each group should take responsibility to "report back" on each of these five education planning components of deliberations. Thus five reporters for each group will be needed. As this is a challenging task, the facilitator may wish to bring other experienced human rights facilitators to act as "floaters" moving from group to group supplying advice as needed.

Step 4. Each five-member HRE team will report back to the entire group, after which the HRE plan of action will be open to general discussion and constructive criticism by all.

Step 5. Ask participants for individuals to volunteer in implementing the plan of action and indicating specifically what they can do and would like to do to achieve the preventive goals of the plan.

Step 6. Facilitator input: Explain various justifications for non-formal human rights education in terms of some of the international instruments presented in the Appendix below. Explain that participants, equipped with a plan and the support of international and national constitutional endorsements, are now ready to serve their communities as Human Rights Educators.

Step 7. Facilitator: individually congratulate each Human Rights Educator and supply him/her with a certificate saying: "I AM A HUMAN RIGHTS EDUCATOR." (supplied by APAP)

Appendix for Exercise 23. *International and National Support for HRE in the UDHR (1948); The Covenant on Economic, Social and Cultural Rights(1976);, The Covenant on Civil and Political Rights(1976), The Constitution of the EFDR (1994); and the African Human and Peoples Rights Charter(1986).*

The Universal Declaration of Human Rights

The United Nations Charter calls for "the promotion and encouragement of human rights" and that duty of all UN Members was clarified in 1948 when the General Assembly, with no dissenting votes, adopted the Universal Declaration of Human Rights. It was proclaimed as "a common standard of achievement for all peoples and all nations," who were directed to "strive by teaching and education to promote respect for these rights and freedoms..." Thus education is identified as a Charter duty: a way of promoting human rights. Additionally, the UDHR Preamble that "teaching and education" are not simply new state functions -- among the governmental duties attending membership in the U.N. Rather, as if to acknowledge popular action at the grass-roots level and the work of NGOs, "teaching and education" are announced as the obligation of "every individual and every organ of society...."

The Covenant on Economic, Social and Cultural Rights

Education always relates to and supports values. But we must be aware of what values we are promoting through education. In this spirit, Article 30 states that one of the goals of education should be "the strengthening of respect for human rights and fundamental freedoms..." (Section 2). The human rights covenants (later developed by the U.N. and coming into effect in 1976 to formalize the basis in

international law of the rights declared in 1948) also elaborated on the right to education and the values such education should promote. Thus, the Covenant on Economic, Social and Cultural Rights placed the educational objective of strengthening respect for human rights in a cluster of related learning objectives. For example, Article 13 of the Covenant says that "education shall be directed to the "full development of the human personality" and to the person's own "sense of dignity...."(Section 1)

The Covenant also says the State Parties:

further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace." (Article 13, Section 1)

The Covenant on Political and Civil Rights

The Civil and Political Rights Covenant tells us that once a state adopts the system of international human rights, **it may not stand in the way of people learning about them.** Everyone has "the right to hold opinions without interference," the Covenant says in Article 19, Section 1. Inasmuch as education is a process involving the sharing and dissemination of ideas, the enterprise is bolstered by the International Covenant on Civil and Political Rights which sets forth the proposition that:

Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his (or her) choice (Article 19, Section 2).

The Constitution of the Federal Democratic Republic of Ethiopia

The Constitution of the Federal Democratic Republic of Ethiopia (1995) makes strong commitments on behalf of human rights. According to Article 13 of Chapter Three, dealing with "Fundamental Rights and Freedoms," The Constitution says:

The fundamental rights and liberties contained in this Chapter shall be interpreted in conformity with the Universal Declaration of Human Rights, international human rights covenants, humanitarian conventions and with the principles of other relevant international instruments which Ethiopia has accepted or ratified.

Inasmuch as Ethiopian constitutional rights and liberties are to be interpreted consistently with The Universal Declaration of Human Rights, NGOs have fully legitimate grounds to undertake human rights education. This is because the Preamble to the Universal Declaration, specifies that "teaching and education" are obligations of "every individual and every organ of society...." thereby acknowledging popular human rights educational programs at the grass-roots level and the work of NGOs.

The African Human and Peoples' Rights Charter

The African Charter on Human and Peoples' Rights presents not only the most straightforward statement in international norm-making regarding governmental responsibility for education, but as well, a significant and unique call for **effective** human rights education. That is, the Banjul Charter says that signatory African states:

shall have the duty to promote and ensure through teaching, education and publication, the respect for the rights and freedoms contained in the present Charter and to see to it that these freedoms and rights as well as corresponding obligations and duties are understood. (Article 25.)

To say that government responsibility to teach human rights should also ensure their understanding is an innovative standard and an important addition to international discourse. The effectiveness of human rights education should not only be the concern of the Banjul signatories, but of everyone who takes HRE seriously. The standard suggests that those obliged to teach human rights should also ensure that such programs are effective in that people accept and understand their human rights.

EXERCISE 24, MAKING A DEFENSIVE STRATEGY

Overview: There is no such thing as a value-neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation and adult learners into the logic of the present system and bring about conformity to it, or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. People so empowered should be able to envision "defensive strategies" designed to undertake plans of action in defense of human rights [as developed in this final exercise]. It should be clear that the objective of such defensive planning, indeed the objective of effective human rights education, is not to sow the seeds of social unrest. Any such suggestion misunderstands human rights and democracy. It is our duty to educate each other and all the people about their rights before the law so that they will be able to be responsible citizens in a real democracy and not a "make believe democracy."

Objectives: Participants should be able to:

- identify a well defined and agreed upon group of human rights problems they face
- devise a defensive strategy involving a plan of action to remedy rights violations
- carry home their defensive strategies, echoing HRE in their respective communities

Procedures: The facilitator should find creative ways to help prioritize the human rights problems that particularly concern the specific target group involved. Try to take plenty of time facilitating the "defensive plan of action." On the last step, focusing on defense mechanisms, the facilitator must be prepared to supply considerable information about legal remedies, bringing along paralegals to act as "floaters" for purposes of giving technical advice to the planning groups set up in Step 3.

Materials and Resources: Selected provisions of the UDHR (on the right to remedies), the CCPR (on penal remedies), CEDAW (on state reporting duties where the state is accountable to the UN for problems not solved), and the Convention on the Rights of the Child (on HRE as an obligation). Also, the facilitator should have at hand information about legal aid groups and sources of legal advice, as well as the assistance of visiting paralegals or legal aid professionals to give technical advice on developing remedies to right wrongs.

Sequence: **Step 1.** Use the brainstorming technique to elicit from the participants the several human rights problems with which they are immediately concerned in their daily lives. Try to follow this listing of rights problems with a constructive effort to come to consensus on a few priority problems, for example from three to six priority human rights problems.

Step 2. After priorities have been set and a few issues of common concern have been identified, ask (for each issue) at least one person speaking from experience.

Step 3. Ask for volunteers to select the issue of their choice and divide up into an action planning group for each issue: "The Defense Action Team." Explain that the action planning group will develop defensive strategies to remedy human rights violations in the community

Step 4. Facilitator input: Before convening separate planning groups, explain various defense mechanisms that are available to respond to specific human rights violations. These include the following:

1. If a violation of human rights could not be prevented and has taken place, the case should be investigated, developing reliable information in answer to these questions:
 - who is the victim?
 - who has violated his/her human rights?
 - which is the right that has been violated?
 - what is the abuse committed?
2. Factual documentation is needed, carefully register and record all the circumstances of the case (dates, places, persons, other information)
3. Make clear the State's liability for a rights violation in the face of national and international law. (Why is the state responsible or liable? Which is the international law instrument that has been violated?)
4. Enumeration of steps to be taken in order to repair the damage: Get in touch and seek support from human rights organizations, women's movements or any other social organization or movements at the local, provincial national, and international levels, asking them to cooperate and push for change, in order to remedy wrongs and ensure that abuses are stopped.

Be sure to encourage participants to raise questions about this new information. When all questions have been answered proceed to the next step. Explain that in their groups, they can ask for advice from paralegal "floaters."

Step 5. Convene the groups identified in Step 3. The groups should plan to develop a defensive plan of action focusing on the issue for which the group is responsible. Explain that the facilitator and visiting paralegals will "float" from group to group to provide technical information on human rights remedies using self-help, mediation, documentation techniques and other available justice devices at the provincial, federal and international levels.

Step 6. Someone (or several) in each group should take responsibility to "report back" on defense planning components coming out of the group's deliberations. After reporting back on these items, the Human Rights Defense Plan of Action will be open to general discussion and constructive criticism by all.

Step 7. Ask participants for individuals to volunteer in implementing the action plan, indicating specifically what they can do and would like to do to achieve the defensive goals of the plan.

Step 8. Award each participant who has finished the exercise an "HRE Certificate of Program Completion." The Certificate should carry the statement by the anthropologist, Margaret Mead:

**"NEVER DOUBT THAT A SMALL GROUP OF THOUGHTFUL,
COMMITTED CITIZENS CAN CHANGE THE WORLD;
INDEED, IT'S THE ONLY THING THAT EVER HAS."**

Step 9. Conduct an evaluation of the program.

Appendix for Exercise 24. *Remedy and Petition Rights in the UDHR(1948) and the CCPR(1976).*

Universal Declaration of Human Rights

Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

International Covenant on Civil and Political Rights

Article 9, Section 4. Anyone who is deprived of his liberty by arrest or detention shall be entitled to take proceedings before a court in order that court may decide without delay on the lawfulness of his detention and order his release if the detention is not lawful. *Section 5.* Anyone who has been victim of unlawful arrest or detention shall have an enforceable right to compensation.

Convention on the Elimination of all Forms of Discrimination Against Women

Article 2. Section (c). States Parties agree ... to establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination.

Article 18. States Parties [shall submit to the UN periodic reports every four years] on the legislative, judicial, administrative or other measures they have adopted to give effect to the provisions [of CEDAW], [including in the report]...factors and difficulties affecting the degree of fulfillment of obligations under the ... Convention.

Convention on the Rights of the Child

Article 42. States Parties undertake to make the principles and provisions of the convention widely known, by appropriate and active means to adults and children alike.

EVALUATION FORM

Name _____ (optional)

1. I enjoyed the program of human rights education. Yes _____ No _____ Some _____
2. I was unable to attend _____ sessions

ABOUT THE PROGRAM

3. The best thing about this program is:
4. The worst thing about this program is:

ABOUT THE FACILITATOR

5. The thing I liked most about the facilitator's work was:
6. The thing I liked least about the facilitator's work was:

ABOUT THE MATERIAL AND IDEA COVERED

7. What I like most about the material and ideas we covered was:
8. What I liked least about the material and ideas we covered was:

PARTICIPANT'S CONVENIENCE

9. Was the time for these meetings convenient to you?
10. Was the location for these meetings convenient?

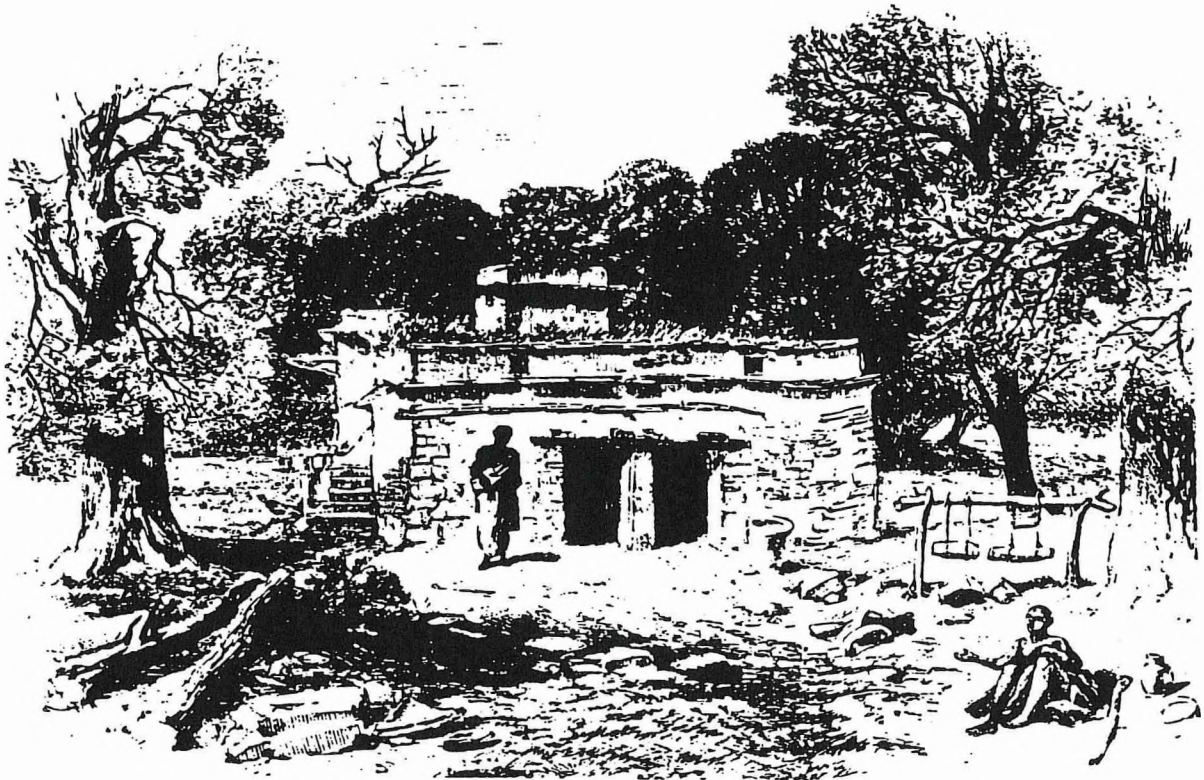
RECOMMENDED CHANGES

11. What changes would you most like to see in the way the program is offered?

FUTURE PLANS

12. Would you like to continue with more human rights education?
13. Do you think you will be able to carry the ideas and action plans developed here to others in your community? Would you like to do so?
14. Would you like to become a paralegal advisor or community counselor?
15. Would you recommend this program to other people in your community?

THE ANCIENT BELLS OF ETHIOPIA



For centuries, Ethiopians have used stone bells such as those pictured above from Fokoda, northern Tegré, to alert the populous to attend meetings, to proclaim good news, and to share information needed by the community. The Constitution of Federal Democratic Republic of Ethiopia (1995) is replete with human rights provisions consistent with internationally defined human rights. In this spirit, the bells of freedom ring out the good news for all Ethiopians, nationwide

ACTION-PROFESSIONALS ASSOCIATION FOR THE PEOPLE

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