

WOMEN'S HUMAN RIGHTS IN DAILY LIVING TOGETHER:

A MANUAL FOR WOMEN'S HUMAN RIGHTS EDUCATION

PROGRAMA DE MUJERES • COMISION CHILENA DE DERECHOS HUMANOS



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WOMEN WEAVING A HUMAN RIGHTS CULTURE

Shulamith Koenig / Executive Director, PDHRE

"Women's Human Rights in Daily Living Together" is one of these rare opportunities to widen the search for unanswered questions regarding human rights education at the grassroots level. Together with educators, sociologists, psychologists and human rights activists from around the world, we have been searching for some clues of how in a concerted effort educational processes can be initiated to break through the vicious cycle of humiliation. This manual endeavors to identify specific questions that may unearth the moral grounds from which we can start our deliberations and interrogations about ourselves, women and men living in the world in dignity with one another.

I am quite convinced that the many struggles of women for dignity and justice can bring about long term transformation. In these struggles every woman can become an agent of change, if society as a whole will conscientiously **recognize and know** that all women's issues are societal issues. It is imperative that commitments to social justice, peace, and dignity include humanity as a whole, women and men alike.

Any human rights violation and abuse of men which is not considered a violation of human rights when it concerns women, is a crime against women, and thus, a crime against humanity.

Internalizing and fully accepting the universality, indivisibility, interdependence and interconnectedness of all human rights is an absolute imperative to stimulating a genuine process: Women weaving a human rights culture. Women weaving a culture of justice... --where women and men in every community live their lives as equal human beings.

It is, thus, our duty and our protection to learn and to know **human rights as a value system**, as a way of life meaningful to the practical maintenance of our dignity in our daily lives. Knowledge of human rights is power to participate in the decisions that determine our lives as equal human beings. There is no doubt that every woman is capable of carrying out the struggle for justice and equality.

All human struggles to guarantee and democratize the access to the full range of civil, cultural, economic, political and social human rights must become part and parcel of our struggle against specific violations. Each of our struggles will benefit and gain potent acceleration if we learn to connect the genesis of human rights violations with the patriarchal system and the painful history of genocide, wars, and oppressions worldwide.

Many of us fall prey to the patriarchal system. Some for mere survival, some out of fear, some out of ignorance, and far too many of us by collaborating carelessly with a power struggle that divides the world of women and men into "winners" and "losers". The time has come to open daring new perspectives that not only dream of, but work for, a world where all of us, men and women equally empowered, will work together to break the old curse of patriarchy. The dialogue with men should be based on the understanding that a society which accepts without questions the male domination over women is an unjust society.

The U.N. Decade for Human Rights Education, 1995-2005, which the People's Decade of Human Rights Education has promoted, should be fully utilized by women around the world to subvert patriarchy and oppression of all kinds.

We need to constantly remind ourselves that we **are** half of humanity, carefully prescribing: **what kind of society we want to live in.**

PRESENTATION:

It is our intention that this manual contributes to a full recognition of women's human rights. Our purpose is to focus on the daily ways of living together. There we can find the cultural patterns of our societies. Through these patterns all of us learn, transmit and reproduce violence, inequities, and discrimination.

To assure the full recognition of humans rights it is necessary to give a place to a new culture where men and women enhance the value of differences, acceptance and respect. The adoption of measures by international organizations and by the states need the commitment and the adhesion of all members of a community to the human rights principles.

In Latin America the concern for human rights, promotion and defense gained attention during the decade of the sixties, after violent confrontations, dictatorships and/or internal wars that took place in different countries. However, poverty, or unsatisfied basic needs and discrimination have not been understood or treated as human rights affairs. The same thing has happened with women's human rights.

In the history of this continent, Latin American women have participated in defending life with creativeness and boldness every time it has been threatened during the frequent institutional, political, social and economic crises through which our different countries have lived. In the last decade Latin American women have participated in defending and promoting human rights in associations, especially organized to denounce violence and repression and through others, to diminish the effects of the new economic order. These efforts have in common their reaction against political, social, or economic violence occurring in different societies.

Nevertheless, domestic violence has been hidden. Battering, abuse and discrimination have been legitimated as private matters. In this context women have organized to denounce sexual and domestic violence, or to demand of the governments the adoption of necessary measures like the dictation of laws to end it, and to encourage civil society, women and men to change the dominant and submissive relations.

Women have made public that human rights are indivisible. They not only claim that the civil and political rights been violated, but they ask for the need for the realization of economic, social and cultural rights as a condition to live.

Women assume human rights as the foundations for living together in peace, and not only as a limit of violence and abuse. They give a broader meaning to human rights, because they link human rights to daily life. They make evident that peace - the absence of violence- takes place in all of the relations we bring to living together: political, social and economic, in the exercise of citizenship, at work, and at home, with friends, lovers, family, and neighbors.

We want to invite you to imagine new ways of living together based on the acceptance of differences and in cooperation between human beings. With this purpose the manual brings a lot of tools to question our daily ways of life collectively, from a human rights perspective.

This manual has been developed having the works of Doctor Maturana about the human phenomenon as a starting point of view.

THE AUDIENCE

This manual is addressed to social leaders and those that encourage and wish to catalyze educative processes oriented to bringing about a human rights culture, especially to broaden the view on women's human rights.

PURPOSES OF THE MANUAL

The purpose of this manual is to develop a process to enable and open the sensitivity necessary to make possible the incorporation of women's human rights in daily life.

GOALS

- To support reflection about women's human rights, considering daily experiences of exercising their liberty and equality.
- To show the close relation between human rights and culture, opening a debate about the discriminatory cultural patterns in our ways of life.

CONTENTS

To get to these goals, this manual proposes an educational program organized in three thematic unities:

- About daily life and human rights.
- On the way to gender equity
- Women's humanity

Each thematic unity is organized in working sessions. For each of them there are proposed activities and educational tools to lead participants in a debate on specific issues, a glossary of basic concepts and information that contextualizes the Latin American situation.

METHODOLOGY

The program is developed through a participatory methodology, that emphasizes working in small groups and the expression and knowledge of the participants as a source of individual and collective learning processes.

The educational activities this manual proposes supports the following methodological principles:

- The group learning process and sharing experiences with others

- The contents are worked by the participants, who define, emphasize and put on the table their points of interest. The issues are built together between the group and the animateur/facilitator in each session.
- The learning process works: doing, feeling and thinking.

Through the different activities proposed actions such as drawing, creating histories, play cards and others link the issues that are being worked in each unity. These actions have the purpose of creating the conditions for each person in the group to share their experiences, memories, feelings and knowledge and bring them up for collective reflection.

The animateur/facilitator using these methodologies should encourage the group and lead the sessions proposed in each unit. Also she/he should prepare the materials, and invite the participants to share their experience. Her/his relationship with the group is key for a successful group process.

Developing the sessions:

Each session is organized in four steps that are the following

- A) Initial explanation: The facilitator presents the subject of the session, considering the ideas of each unity, organizes the working groups and gives the instructions and the necessary material.
- B) Development of the activities: The groups work the activity proposed using the materials, bringing up their experiences, discussing, analyzing and reaching conclusions. The facilitator supports the group, resolving doubts, and guiding the process.
- C) The Group work: The group shares the work done, the results, discuss and bring up conclusions. The leader coordinates the discussion, gives information and clear up doubts.
- D) Closing : The facilitator at the end of the session makes a summary of the contents and the principal ideas brought up, and writes them down.

Note for the facilitator: It is recommended to thoroughly read the manual before beginning the program. A careful reading will give her/him a global vision of it and will make the application

FIRST UNITY

LIVING TOGETHER AND HUMAN RIGHTS

About living together and human rights

- 1. Differences: I respect them, you respect them....Do you respect them?**
- 2. Daily Life: Who decides what?**
- 3. And women's human rights?**

ABOUT LIVING TOGETHER AND HUMAN RIGHTS

The human beings that inhabit this planet learn to live together according to the culture of the community in which we live. In political, social, economic, cultural contexts, the culture may respect or disregard human dignity, accept more or less violence, recognize or deny differences. We learn to live in peace or in war, as the way of living together in our community. The term "living together" is derived from the Spanish concept of "Convivencia". It is a rich concept that goes beyond tolerance. Women and men learn to respect or to recognize others, or to deny and discriminate according to the culture in which we live.

Hierarchical and dominant relations are supported in power and obedience and recognize the superiority of ones over others. In these relations, differences are turned into inequalities of sex, race, ethnicity, etc. Women, blacks and indigenous people have been denied their space for living, seen as "objects of refusal" and subjected to discrimination and violence, based on a supposed superiority of white race and men.

The West's history is full of facts that reveal the ways of living together, among violence, inequalities and power abuse. In spite of it, the search for better more egalitarian or libertarian ways of living has been a constant concern of humanity. This aspiration has meant a revaluing of democracy as the way of organization where women and men might live in peace and develop wholly their capacities.

After the tragic experiences of world wars, there are dreamers of a world in peace who imagine new ways of living where the repetition of these experiences will be prevented. Human rights, supported by the fundamental principle that "all people are equal in rights for the only reason of being human, have brought a new vision about the ways of living together among human beings.

The Universal Declaration of Human Rights was approved by the United Nations in 1948. For the first time in history, it established the agreement to respect some fundamental principles that guide human conduct, as it states:

Art 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".

Art 2 "Every one is entitled to all 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".

These two articles consecrate that human beings are different but equal in dignity and rights. They recognize and accept the human diversity of sex, race, colour or culture or any other condition.

Human rights in theory and in practice are changed and enriched each day, opening new ways for living together in peace and cooperation.

In Latin America and the Caribbean area, since the times of the Conquistadors and the evangelization until now, some people's human rights have been denied in the daily living. These "others" may have the face of a woman, a poor person of the city or the country, an indigenous person, a youth as well as other marginal inhabitants in the outskirts of the cities, boys or girls of the streets, displaced men or women, refugees and many others.

The conduct of respect is built on the acceptance of the other as a "legitimate other in living together"¹. Social relations are based in the acceptance of the other; for only from acceptance arises love as the emotion that makes possible living together in cooperation and harmony. Rejection is the opposite, as it denies the other as a legitimate other in living together. It means destruction and separation, and indifference when the other has no meaning at all.

The wish and the aspiration of living in peace with men and women of different latitudes will be real when human rights are embedded in the cultures in which we are living, and reflected in our ways of living together with respect and acceptance of diversity: in the family, in love relations, friendship, neighbourhoods and all dimensions and spaces of social, political and cultural life.

There is still a long way to get to the full respect of human rights. It has to be built not only by international organizations or governments, but by all humanity.

First session:

DIFFERENCES: DO I RESPECT THEM?, DO YOU RESPECT THEM?...AND YOU?

OBJECTIVES

- To analyze situations of living together where there are demonstrations of discrimination, violence and denying of the human rights of other persons, for reasons based on sex, age, ethnicity, race, religious beliefs or any other.
- To identify the different ways that discrimination, violence and denying of human rights are expressed.
- To analyze, discuss and imagine ways of changing violent, discriminatory and denying situations against others into situations of respect and acceptance, using the Universal Declaration of Human Rights (UDHR).

MATERIALS

- Paper
- Pencils
- Magazines or photographs
- UDHR (one for each group)

PROCEDURE

1. Present the subject of the session, possibly using the ideas that introduce this Unity.
2. Form groups of 6 to 8 persons.
3. Give each group a photograph. Each of them is different. They represent an indigenous family, inhabitants of the outskirts of the cities, a group of teenagers, refugees, old persons, girls or boys of the streets or any other you may choose. The photographs can be taken from any newspaper or magazine on hand.
4. Taking the photograph that the group received, the participants each create a story where they describe to others: Who are that persons? Where do they live? How do they live? How do they earn their living? How are they treated? Are they accepted and recognized? What do others expect of them? Are they ridiculed? What do they feel, their emotions, their life projects, their future, etc.?
Example: The youngsters coming of the shanty towns are seen as lazy, violent, ignorant, dirty....

5. They then create the story with the Universal Declaration of Human Rights on hand, making a list of the human rights that are respected and the ones that are disregarded, explaining how does the disregarding of human rights happen every day.

6. Then the group is asked to:

- * Comment about the human rights that are respected and those that are disregarded.

- * Register the emotions that the person experiences in that situation.

- * Express the reasons that are usually given to justify the denial of their rights and the reasons given to respect the rights.

7. Finally as a group they work out a "declaration for change", that indicates what they can do daily so that the human rights of that persons are fully respected.

Main Ideas:

The acceptance of differences favors the mutual respect and the cooperation among human beings. The refusal and denial of other human beings leads to ways of relations where there are hierarchies, ones that are superior and more, and others that are inferior and less.

The differences of race, sex, ethnicity or others are often turned into inequalities and discriminations.

The acceptance of the difference widens and enriches ways of living together because it embraces diversity of human beings.

To accept the differences the questioning of personal attitudes towards "other different" is needed. In other words, the recognition of our own attitudes and prejudices.

Since the Universal Declaration of Human Rights in 1948, some international conventions and instruments have perfected and defined human dignity of different groups. In the future there surely will be more.

The Convention on the Rights of the Child (1989), the 169 resolution of the International Labour Organization (ILO) about indigenous peoples from 1989, the Declaration about Rights of the Indigenous Population (that soon will be approved), the Convention of Elimination against all forms of Discrimination against Women, CEDAW (1989) have been adopted by the United Nations General Assembly and signed and ratified with the free and express acceptance of some representatives of different nations of the world.

Summary of session N^a 1

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

Second session:

DAILY LIFE: WHO DECIDES WHAT ...?

OBJECTIVES

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

MATERIALS

- Individual guidelines
- Instructions for working groups
- Pencils

PROCEDURE

1. The facilitator makes a summary of the main ideas of the last session, and invites the group to see how personal decisions are respected in daily life.
2. The participants form working groups of 6 or 8 persons. Each person receives a guideline for individual work. They have ten minutes to answer.

WHO DECIDES WHO MAY

- | | | |
|-------------------------------------|---------------------------|---|
| - Eat | - Rest | - Read |
| - Watch T.V | - Go to the cinema | - Have fun |
| - Dress | - Wear make up | - Choose his friends |
| - Work | - Earn money | - Show her/his love |
| - Show anger | - Show happiness | - Show fear |
| - Cry | - Complain | - Make love |
| - Flirt | - Show his/her body | - Outburst on laughter |
| - Go to dance | - Play | - Embrace |
| - Walk through the streets | - To fulfill a time table | - Participate in activities out of home |
| - Have her/his hair as she/he wants | | - Show personal needs |

.....WHEN SHE/HE WANTS ?

MOTHER, FATHER, OLDEST SIBLING ,YOUNGEST SIBLING , GRANPA, GRANDMA , SON, DAUGHTER

3. Then in the group, in couples they share the results of their individual work and talk about:
Do all members of the family have the same liberties? Who enjoys more liberties? Why? What are the reasons to limit the liberties of another person? Do all of them have the same possibilities to express themselves? Are all opinions listened to in the same way? Why?

4. Afterwards in the group they make a summary of the situations of the person's liberties in the daily family life. Point out who has more power over the decision-making process and who has less power of decision? and why?

5. Participants then make a presentation of each group's work to the others in a common place. Each group shares the results of their work, and then they are invited to answer the following questions:

What are the effects on persons when they are able to make decisions about their own acts?

What are the effects on persons when they are restricted from making decisions about their own acts?

What feelings and emotions arise in a person when they can decide and have opinions about their acts? When they cannot decide about their acts? Share personal experiences.

6. To close this session the facilitator invites the participants to respond. What did they learn during this session? She/he closes by making a summary of the session.

Main Ideas

Daily life is the special place where persons define their ways of living together. There they show the guidelines of social living together: emotions, liberties, equalities, what is permitted and what is forbidden in that group. It is also the place where human needs are realized.

Fundamental human needs most desirable to be realized are those of: sustenance, protection, affection, understanding, participation, spare time, creation, identity and liberty.²

The Universal Declaration of Human Rights offers guidelines, for daily life at home, in the family, among neighbours, as well as for social, political, economic and cultural life in society.

Human beings share the experience of reacting and knowing the world with our senses and emotions, no matter whatever differences of sex, race, social sector, or any other difference.

Summary of session N° 2

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

Third session:

...AND WOMEN'S HUMAN RIGHTS?

OBJECTIVES

- To analyze and to reflect about human rights of women in daily living.
- To reflect about the possibilities that women have to exercise their human rights in daily lives.

MATERIALS:

- Pencils
- Paper for each group.

PROCEDURE:

1. Open the session based on the ideas in the introduction of this unity.
2. Form groups of 6 to 8 persons. Ask each group to write a Declaration of Human Rights in daily life. Ask them to consider: relations with the husband, boyfriend or partner, daughters and sons, parents or the family they know, the work that has to be done at home, use of time, etc.
3. Find commonalities in the Declarations done by each group.
4. With the facilitator's support, participants mark a circle to the right in the declarations that they exercise in daily life.
5. At the moment they close the session the facilitator makes a summary with the groups's reflection. Then they invite the participants to do a home work exercise: To choose one of the rights not exercised and ask her to look and try to find out ways of exercising it during the week.

Main Ideas

Human beings need to establish good and satisfactory relations through their lives. In these relations they bring forth their capacity for love, for developing talents, for being creative and for being happy.

The humanity of each person is expressed in the relations he/she establishes with others.

In Latin American societies, as in other places in the world, the traditional care and education instills in girls passive attitudes and the expression of some emotions like love and sadness. In boys they stimulate active and competitive attitudes and inhibit the expression of emotions.

In boys they strengthen independent conduct and in girls dependent conduct, behaviors in both of them which hinder the full development of their emotions and abilities.

In 19*9, United Nations approved the Convention on the Elimination of all forms of Discrimination Against Women. This document specifies women's human rights. It defines discrimination as: any distinction, exclusion or restriction based on sex, that has the result of diminishing or restricting the recognition, enjoyment or exercise of the woman — independent of her civil status, based on equality of men and women — human rights and fundamental liberties in the political, economic, cultural, civil or any other sphere.

Summary of session N° 3

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

SECOND UNITY

2. SEX DIFFERENCES, GENDER INEQUALITIES

On the way to gender equity

- 1. Women and men, What are the differences?**
- 2. In daily life, Who does what?**
- 3. Private and public spheres**
- 4. Productive and reproductive work**

ON THE WAY TO GENDER EQUITY

The basic principle of human rights is the equality of human beings, just for being human. They recognize the dignity of women, and make it possible to surpass the evident disadvantages and inequalities with respect to men, and also open new ways so that they can decide by/for themselves and participate in building the world in which they live from their perspective.

The foundations of human rights bear the imperative of giving a place to women's humanity, for that it is a duty to listen to the voices, shouts and silences of the concrete lives of women, and let them emerge and be expressed. Equity in women's and men's relations makes deep changes possible in the ways of living together and ways of life, giving to both of them a place in the world.

In recent years women began to seek and to write history from their point of view. The role that women has played have not yet been narrated, or to be more precise, the versions of history have been done by men in an androcentric vision that silences women's participation. There is a masculine measure for "humanity". From men's points of view, societies have been organized, and they have ruled affecting life of both man and woman. By now they constitute the actual ways of life, where there are ones that have power and others that obey. Inequalities are as daily bread, and discrimination is normal.

Women's participation has been registered since they raised their demand of equality and change, asking for vindication and human rights. During the nineteen century women struggled for their right to work and for

education. At the beginning of this twentieth century, they did it for their right to vote, demanding their civil and political rights, beginning in the northern countries and then extended throughout the world. During the sixties in the northern countries women's movements, feminists played a special role, demanding equality and proposing cultural changes.

The contribution of women's studies and research has allowed new visions and categories to be developed to analyze differences between men and women. The principal contribution of gender theories unveiled the cultural construction that sustains sex inequalities.

This vision lets us see how women's lives are oriented by rules, precepts, traditions, customs, and cultural, religious or juridical rules that show what women ought to do and delimit their place in the world.

Applying these patterns to daily life of women, women experience each day restrictions on the realization of personal acts, decisions over themselves or the world in which they live, such as dress as they like, going out of their homes, choosing their friends or using contraceptives. To the extreme, they are exposed to violence or battering when they challenge the rules.

In our culture discrimination against women is increased by beliefs that to be a "macho" (male) proves manliness, or that women are the "weak sex" and men are the "strong sex" or to batter women because they do not perform their obligations.

Biological differences are obvious, as bodies, genitals, and reproductive functions are different. However, in different cultures, these corporal differences are associated with certain behaviours, ways of thinking, feeling, and also activities and works. Accepting that women are by nature "feminine" and men are by nature "masculine" deprives both of them the opportunity to integrate masculine and feminine for full development.

Gender identity is built in different places in society, in public and private. From these places, ways of life are transmitted from generation to generation through rules, practices, norms and values that change from one society to another, as do roles socially assigned to men or women change through times, places and cultures.

During the last fifty years, there have been many changes in women's lives. They have received education and remuneration for their paid jobs. Some of them occupy public charges; however, women still belong to the poorer sectors of the population, earn less money than men for the same jobs, and do not get to exercise power.

The ways of life are changing quickly but women still have to perform the same roles, taking care of the family or others. As a result, women have double workdays, in and out of the house.

Fourth session:

WOMEN AND MEN: WHAT ARE THE DIFFERENCES?

OBJECTIVES

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

MATERIALS

- Set of cards for each group.

PROCEDURE

1. Present the subject of the session and invite the participants to form groups of 6 or 8 persons.
2. Give to each group a set of cards and put them on the table.

List of characteristics (60) that go in each card:
Attitudes, behaviours, ways of thinking, etc

Tender	Gentle	Worker
Rigid	Flexible	Active
Passive	Sociable	Optimist
Emotional	Efficient	Stable
Intolerant	Strong	Enterprising
Confident	Foolish	Dominant
Friendly	Obliging	Brave
Dependent	Aggressive	Submissive
Intelligent	Ambitious	Transparent
Logical	Sick	Anxious
Objective	Organized	Ordered
Arrogant	Humble	Patient
Leader	Disordered	Precise
Disquiet	Productive	Weak

Conscientious	Realistic	Considerate
Superficial	Sincere	Bad tempered
Egoistic	Proud	Dynamic
Disciplined	Skillful	Insecure
Fearful	Obedient	Sure
Independent	Lovable	Gossipy

3. Each person selects the characteristics attributed to men and/or women. They have two dishes or boxes, one for men and one for women. Then each participant takes a card off the table and puts it in the dish or box she/he thinks it should be deposited

4. Once they have placed all the cards they gather all the groups together, the facilitator of the group then:

- In a blackboard or a paper draws two columns, one to put down the group attributes for women and one for men:

- Once all the groups have presented the results of their work, exchange the titles of the columns so the one which initially had men's attributions will be for women, and vice versa.

- Ask the opinions of the group.

- Having exchanged the titles of the columns, ask the participants:

What characteristics definitely do not correspond to men, and which do not correspond to women?

- Put a circle over the characteristics that do not correspond or where there is disagreement. The discussion should lead to agreement or consensus. If there is not agreement write down the points of difference.

- Close the exercise by showing the characteristics attributed to women or men can be exchanged.

Participants may comment on examples of other cultures, or other times in history where the attributes made for women and men were different.

A complementary action is to propose to the participants to make sentences where the subject of the action is male and/or female and then reverse the sex. For example, Peter is gossipy and Mary is gossipy. If there is no agreement ask to argue why.

Main Ideas:

Sexual differences of the human species are a biological fact that determines different anatomic and physiologic characters that cannot be modified.

The characteristics that cannot be modified are the biological characteristics of each sex are anatomic and those related to the sexual function of reproduction, gestation, childbirth, nursing, in women, and fecundation in men.

The construction of women's and men's identity is done in a social process, social interaction, through language, silences, and to stimulations for certain behaviours and punishment for others.

Gender is defined as multiple social, cultural, political, psychological, juridical and economical characteristics assigned to each sex. Gender attribution changes on time, and follows the historical, organizational and cultural changes of a determined society.

Gender affairs deal with sexual division of labor, access to levels of decisions and distribution of resources and benefits.

The different places assigned to man and woman in society limits the full development of the potentialities of both of them.

Summary of session N° 4

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

Fifth session:

IN DAILY LIVING TOGETHER WHO DOES WHAT?

OBJECTIVE

- To establish the roles that men and women perform daily and analyze where the learning occurs to live masculinely and femininely.
- To reflect on the impacts that the performance of certain roles have for women and men.

MATERIALS

- Set of cards
- Paper
- Question guideline

PROCEDURE

1. The leader explains the subject of the session and instructs. The participants form groups of 8 or 6 persons. They put two boxes, one for the activities that women realize, and those that men realize.
2. Each group gets a set of cards that indicates activities and tasks and turns them down on the table. To initiate the activities, the group decides who begins.
3. Each participant on his/her turn gets a card and places it on the table considering her/his own experience and explains why she/he puts it in one or other box.
4. Once they have placed all the cards in the boxes, the facilitator asks them to answer the following questions:
 - When do we learn that certain activities should be done by men or women?
 - Where do we learn that those activities correspond to women or men: in children's games, school, laws, television, church, family, etc.?
 - What consequences does the role differentiation have for each woman and man?
 - According to personal experiences: Is it possible to change and enlarge the activities that women and men perform? Why?
 - What are the benefits of enlarging the repertory of activities for women? for men?
 - What did we learn with this activity?

Activities to write in cards:

- Clean the house
- Give the meals to the children
- Take care of the children
- Take the children to school
- Change the light bulbs
- Fix the electric problems
- Administrate money
- Drive the car
- Sew the buttons
- Sew the clothes
- Sweep the house
- Sweep the garden
- Order the room
- Spent time with the baby
- Play football
- Read magazines and newspapers
- Serve the meal on the dishes
- Work at home
- Take care of the persons that are sick at home
- Take the children to the doctor
- Participate at school activities
- Vote in the elections
- Start a new career
- Visit friends
- Go out to have fun with friends
- Take time to know the neighbors
- Answer the children's questions
- Hug and kiss the children
- Visit the old realtives
- Remember the birthdays or special occasions
- Cook
- Dress the children
- Buy the clothes
- Buy the meals
- Fit the pipes
- Wash the clothes
- Go to the bank
- Play with the children
- Iron the clothes
- Take the rubbish out
- Make the beds
- Clean the bathroom
- Set the table
- Go to the cinema
- Take a walk
- Knit
- Talk with the children
- Work out of home
- Lead an organization in the neighbourhood
- Go to the school meetings
- Work for a candidate
- Organize activities in the neighbourhood
- Organize familiy celebrations
- Decide about the children activities
- Listen to the children's problems
- Help with the children's homeworks
- Go to dance
- Call the other members of the familiy

You can add any other activities that are usually done by man or women in your ways of life.

Main Ideas

To be different is not the same as to be unequal. Women and men are different, but that does not mean unequal. In other words, it is not natural that women earn less money than men for the same work, that their support to society is not valued, and do not have power, or that they are the poorest of society.

The sexual division of labor attributes different capacities and skills to women and men and assigns them different tasks and responsibilities.

Women have incorporated going to work and holding salaried jobs, but they have kept the obligations at home, taking care of others and domestic tasks so they have more work.

Summary of session N° 5

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

Sixth session

PUBLIC WORLD, PRIVATE WORLD

OBJECTIVES

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

MATERIALS

Paper
Pencils
Checkerboards

PROCEDURE:

1. The session begins by giving a brief presentation of the subject.
2. The facilitator and the group write down in a paper the characteristics of the private and public world, to what do they associate each of them.

PUBLIC WORLD

Associated with:
Power, politics
productive life

.....

PRIVATE WORLD

Associated with:
Family, domestic life
reproductive life

.....

Once they have given their representations on public and private world. There is a list of at least 10 characteristics for each of them. The facilitator goes on with the following steps.

2. Each member of the group writes down on 2 different cards, three activities that in her/his opinion correspond to public and private affairs.
2. Then each participant puts her/his cards on the table in a checkerboard, at the place for public affairs, for private affairs, or in the middle. When she/he puts down the card he/she explains the social recognition that she/he thinks the activity has, arguing the reasons she/he has. The activity continues until all persons have placed their cards and explained.
3. Having in mind the results of the exercise, the group analyzes where are the activities that have more social recognition, or more prestige, and for whom. Is it prestigious for men only, for women only, or for only some people, for example, politicians or housewives, etc.? What are the consequences for women and men?

Main Ideas:

Public is that which effects everyone or the majority. It is what is common, accesible to everyone, and refers to the state, government, legal and market system. Private is that what effects one or few. It is reserved and personall, and refers to particulars.

The differencatation of social places for women and men articulates for societies and hierarchies the spaces women and men occupy. The social recognition, the social value, the recognition, the prestige, the legitimization and power are given in the public space. On the contrary, in the private space, it is the unvalued, trivial and invisible, the world of affection.³

A difference between women and men is that women have gone to the public world, but the private world continous to remain their responsibility. For example, women that work for an income, study or are in public jobs keep their obligations with the husband. They have to take care of the children and the domestic work.

To share responsibilities in equity it is necessary for women and men to share both public and private affairs.

Summary of session N° 6

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

Seventh session:

PRODUCTIVE WORK, REPRODUCTIVE WORK

- To analyze and discuss the different logics that rule the recognition of the productive and reproductive works.

MATERIALS

- A checkerboard (or two trays) for each set of color cards.
- Different color cards.

PROCEDURE:

1. The session begins with the summary of the last session.
2. Then there is a presentation for this session where the conversation will cover three points that work within the public and private affairs and also the productive and reproductive work:

- Use of time
- Sexual division of work
- Rules of functioning

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

House work does not have an income, the formal work does.

At home women must always have time to attend to a sick child, in a public service the functionaries have their worktime.

At home the husband does not ask permission to go out at night, but he must ask his boss at work. Women have to ask permission or there are no rules, previously given at home.

2. Then they form groups of six to eight persons. The group receives a checkerboard with two circles where it is written what is productive work and reproductive work.

<p>PRODUCTIVE WORK Activities: productive, salary, worktime, negotiation</p>	<p>REPRODUCTIVE WORK Activities: family, taking care of others, domestic work</p>
---	--

3. Each group gets a set of cards of a different color, that represents a different subject.

Example: green cards represent the sexual division of work
yellow: use of time etc.

4. The participants put the cards turned face over on the table.

Contents of cards for Sexual division of work

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

Contents of cards: Use of time

Permanent availability, limited availability, time for themselves, time for others, time for recreation, without time for recreation, different times for work and rest, not different times for work and rest, time to study and get better jobs, there is no time for studying to get a better job.

Contents of the cards: Rules of functioning

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

5. Then by turn, the participants take a card and place it over the checkerboard explaining why she/he puts it on the productive or reproductive work.

6. Once they put the cards on the checkerboard:

- The group that worked the sexual division of work answers the following questions:

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

- The group that worked on Availability of Time answers the following questions:

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

-The group that worked on rules of functioning, answer the following questions:

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

6. At the end of the exercise the groups get together and present the work each of them has done. With the help of the facilitator they discuss:

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

Main Ideas:

Generally productive labor is considered as the work for which one receives a salary. Also work is considered an obligation and not a need or pleasant way of developing capacities.

Reproductive labor is considered as all that activities that are necessary for daily maintenance and reproduction of the species. Reproductive labor includes motherhood (biological reproduction), taking care and nurturing of the children and the family group and the maintenance and organization of the house (social reproduction).

Domestic work is considered as the welfare of the family group, the maintenance of the house and also domestic services that are paid.

The sexual division of labour brings inequalities for men and women. Women have double or triple workdays because they have to work for a salary and then assume the social reproduction work.

The incorporation of women to work, education, and jobs of decision-making has changed the ways of life. The roles that women play and their contribution to the public world is not a matter of question; however, they still have the family responsibilities on their shoulders as in the past.

Summary of session N^a 7

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

THIRD UNITY

WOMEN'S HUMAN RIGHTS

Women's rights: human rights?

- 1. The right to feel, to think and to do**
- 2. Personal acts, personal decisions**
- 3. Liberty for dreams and imagination**

WOMEN'S RIGHTS, HUMAN RIGHTS?

In Latin America there are many and varied ways of living together; however, a majority of women have been deprived of personal autonomy, and organized their lives in the function of others: the couple, children, relatives. They are obedient to the authority of the father or the husband and live exiled in private spaces. They repeat and transmit the cultural patterns they have learned. These patterns are also picked up and reproduced in laws, religion and juridical systems. In these conditions, they can hardly assert their rights.

The humanity of women and men is formed in daily life, through the experiences that put into action their capacity of love, development of their creativity or of being happy, or through those that restrict them. The process of learning autonomy is developed in daily acts. Through rejections, permissions or prohibitions experienced in living together, people learn to either to silence or express their emotions, desires and wills. In this manner ways of living can discipline persons, limiting their ability to decide about their body, sexuality, affections and other fundamental aspects of their lives.

The state consecrates gender inequalities in the juridical system. It limits the possibility of women to decide about their own life and bodies. It enforces traditional roles of mother, wife and housekeeper, and gave - later than a century after men - a citizenship that is restricted to the act of voting. The state also kept silent about battering and violence within the private boundaries. In other words, the political institutions have enforced discriminatory patterns and kept a complicitous silence about sexual and domestic violence.

Equality is a declaration of intentions when referred to women's human rights. If human rights, in one of their meanings, are the faculty of doing or requiring something, then women have not exercised their rights or have been restricted in their abilities of doing it. Their own capacity of exercising rights has been in doubt or simply denied. In daily life they do not decide the personal acts that comprise their own life. The father and the husband have had special powers given by law and customs to decide for them.

Rights are a social and historical construction, and they modify over time. The principles of human rights make evident that women have not been entitled to their rights as human beings. The human right of women to have rights has been restricted.

Public life has been a patrimony of men, and women by themselves have not been significant in power spheres. Their access to the public world is recent and their presence in power positions is scarce. Women's citizenship has been restricted to the act of voting, and in fact they have not been elected for public positions, nor have their opinion been considered in political affairs. Their absence of the public life has meant not obtaining equality.

There are two conditions that must exist simultaneously so that women may enjoy their human rights: one, that women can occupy their place in this world — to decide over the fundamental acts of their lives and participate in the construction of society, in other words, to obtain their full citizenship, and second to achieve equality.

Women's full citizenship is the recognition of women as "legitimate others" in all areas of living together, social, political and personal life. Human beings are not born, nor are their lives equal. Within the principle of equality is also a construction of human organization. The exercise of citizenship of women assures their participation in public affairs, and on then, their access to equality, built from a women's point of view and from their difference; that is distinct from that which is granted or recognized by the states.

Only in the second half of this century, in small pieces and in fragments are women's visions emerging. They keep on doing it, seeking their place in the world. That world that will be different once it includes the perspective of this feminine half of humanity.

Humanity of women is visible, starting from fragments, expressed in the action of women's movements. In Latin America their action has in common the intentions of ending violence present in societies. It is a new vision that questions hierarchies and rescues the relations between persons in daily living together: family, comunitarian and political spaces and their demands for human rights, not only to end the arbitrariness but to make possible for human beings, women and men, to live and grow in happiness.

Eight session:

THE RIGHT TO FEEL, THINK AND TO DO.....

OBJECTIVES

- To analyze power and liberty that women have in daily lives.
- To identify the elements that makes authonomy for women easier or more difficult.

MATERIALS:

Paper with the questionnaire
Pencils

PROCEDURE:

1. Present the subject of the session.
2. Form groups of 6 to 8 persons. Each participant answers individually the following questionnaire, marking with an X beside the words YES, NO, MORE OR LESS.
4. Once they complete the exercize the group gets a paper and makes a summary of the results.
5. Once they complete the summary, the participants discuss the following questions:
 - In the actions where there are more answers YES, No or MORE OR LESS
 - Analyze and discuss
 - What makes it difficult to act with autonomy?
 - What makes easy to act with autonomy?
 - What do you feel when you act with autonomy? Or when you do not have autonomy to act?
6. All the groups share the results of their work. The leader closes the session with a summary of the work done.

I HAVE AUTONOMY TO

YES

NO

MORE OR LESS

Choose the clothes I wear
Use make up
Dye and cut my hair
Smoke cigarettes
Decide to get pregnant
Rest when I want
To use pills for contraception
Give my opinion when I want
Show pain
Show happiness
Show sadness
Show anger
Read a book
Watch my favorite television program
Show love
Go to the cinema
Make love
Visit friends(women)
Visit friends (men)
Go for a walk
Vote for the candidate I decide
Participate in political campaigns
Choose and go out with women friends
Wear bikini
Choose my friends
Spend money as I want
To caress
To work
Cook when I want
Choose my partner
Sleep when I am tired
Read the newspaper or magazines

Main Ideas:

Autonomy allows to decisions to be made in accordance with our needs, feelings, desires, own ideas and interests.

The exercise of liberty is a human need, and a principal dimension of self development.

Autonomy makes it possible to establish interpersonal relations, where we recognize our individuality in living with others.

Practicing autonomy we can meet each other, their needs and interests, and perceive our differences.

Practicing autonomy in daily living together we can recognize the legitimate others, their feelings, ideas, interests, needs, and the legitimacy of our own experience.

The restrictions on women's autonomy limits and deprives women of the right to decide over their own lives and the world in which they live.

Women and men from their birth develop abilities to bond with others and gradually get personal autonomy. This capacity for relation has two dimensions: autonomy and interdependence.

Summary of session N° 8

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

Ninth session:

PERSONAL ACTS, PERSONAL DECISIONS

OBJETIVES:

- To identify the obstacles and facilities that women find in developing their autonomy.
- To analyze the advances that women perceive in the exercising of their liberties.

MATERIALS:

Paper
Pencils

PROCEDURES:

1. The facilitator begins the session with the summary of the last session.
2. Form groups of 6 to 8 persons. Each group works in the identification of the obstacles and facilities that women find in their way to autonomy.
3. In two columns, one for OBSTACLES, and one for FACILITIES they write the answers of the participants.
4. Once they have completed the lists, the participants answer the following questions:

In what aspects do the obstacles concentrate? and the facilities?

In the groups' opinions: Which of the obstacles they think are more difficult to overcome? Why?

Which of the facilitations are easier to obtain? Which are more difficult? Why?

How are the different members of the family group (partner, children, parents) effected by the diminished autonomy of women? Why? Who are favored? Why? Who are limited? How?

How are the members of the family effected by the women obtaining more autonomy? Why? Who are limited? Who are favored? How?

- Then they answer the following questions:

Do women today have more liberties than in the past? And men? Which are "more liberties" of women?

"More liberties of men? Those liberties, do they favor women or not? Favor men or not? Why?

5. The facilitator makes a summary of the work done by the group.

Main ideas:

Women have lived in the crossroads of being "feminine" — as "feminine" is defined by culture. This definition makes them dependent, undefended, or to "less feminine" or "masculine" each time they are strong and independent.

In social living together there are values that are developed that guide the conduct of persons and give origin to rules and norms. For example if people consider that the value is "order", everything that threatens it or seems different from that order will be limited, forbidden, punished or inhibited.

The traditional values of "femininity" show women as: passive, mild, dependent, submissive or as a complement of men. This limits their full development and does not favor them, for each woman and man are a whole by themselves.

Women rescue their rights in order to have rights through their demands of personal autonomy, of having their own times and spaces, having a voice in society and access to equality and exercising full citizenship.

Once women's places in the world is rescued, they will enjoy fully their human rights.

Summary of session N^a 9

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

Tenth session

LIBERTY FOR DREAMS AND IMAGINATION

OBJECTIVES:

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

MATERIALS:

Paper

Color pencils

PROCEDURE:

1. The facilitator creates an appropriate climate so that the participants get in touch with themselves. If it is possible, it is recommended to have music or some breathing exercises.

First she/he asks the participants to be in silence and remember dreams they had when they were children. Then she/he asks them to draw these dreams and colour them on the paper.

After 10 minutes, she/he gives them another paper and asks the participants to draw a picture of themselves, as they are now.

After 10 minutes she/he asks them for a third drawing of their dreams today.

2. Forms groups of 6 to 8 persons and by turn they share the three drawings they have done, telling what the drawing shows, the colors they used, what they felt when they did them, and the memories they brought to them.

Once they have shared their three drawings, they ask the following questions:

What have they felt when they silenced an emotion or a desire?

What have they felt when they have showed their emotions and desires?

What happens when the dreams are put away?

What are the differences between children's dreams and adult's dreams?

What is the importance of sharing the emotions? Why? Which emotions do we put away? Why?

What do we learn about emotions? What is said to men? and women?

What are the effects of these learnings for each of them?

The leader closes the session showing how the sharing of emotions makes as more human.

Main ideas:

Our culture values the rational and unvalues the emotions.

In the origin of our actions there are emotions and feelings, that is why it is important to pay attention to and get in contact with them.

In the emotions we experience the fact of being unique and singular, fragile and strong, dependent and independent.

To recognize liberty, it is necessary to know about dependence, in the same way that in life growing up leads us to know separation and union, loneliness and encounters, pain and pleasure.

Summary of session N^a 10

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

FINAL REFLECTIONS

RE-COGNITION OF WOMEN'S HUMANITY

1. Humanity and human rights

2. Liberties, Equalities and Solidarities

THE RE-COGNITION OF WOMEN'S HUMANITY

We want to recognize human rights in our ways of living together in daily life, because there we find the foundations of society: in the individual and the collective experience of being human.

The human experience is woven in the intimacy of the little routines in our private lives. There we find the threads of affection and understanding, or those of violence and denial. The first experiences of living with others makes us capable to live in society in the confidence of being accepted and loved, or in the suffering in the rejection and denial. The private is the dark side where the public is built.

The "human" is in emotions that happen in daily living together; however, in a world of hierarchies, wars and conquering, emotions are not welcome. The political speeches do not pick up daily living, love affairs, encounters and departures that make every day life. Power is the other side of emotions. To exercise it, it is necessary to behave properly, to be disciplined and not involve emotions or feelings. In this way, the separation of public and private domain ignores that politics has its base in emotions that are put in rational arguments and that the place to express them is the intimacy of the private domain.

The dissociation between public and private is the result of the other face of living together. Women and men experience in their private lives rejection or acceptance, violence or love. Some times with anger, other times with pain, they see their emotions and feelings and dreams broken into pieces. Women made the first steps when they recognize and demand attention to the inequities, violence and hierarchies in which we are used to living. The consciencization of discrimination and their protest opened the doors to the wishes of living in peace, equity and mutual respect.

The deep yearning of women to live their lives fully, of being strong and fragile at the same time, of being loved and to love is taking place in different ways. They gather in groups, to talk about their experiences and share their lives, to help each other to grow, to support in adversity. They rescue their wisdom and reestablish a

sisterhood forgotten in loneliness, in the exhausting being for others, and the competition of having a partner or the difficulties of having a dignified wage.

The Mothers and the Grandmothers of Plaza de Mayo in Argentina denounced the violations of human rights and brought attention to the violence and repression. Peruvian women in Vasos de Leche got together to assure the daily meals. Women's organizations multiplied all over the continent, demanding measures to end domestic violence, destruction of environment or to claim reproductive rights. In small groups, in networks, little by little, they rescue their place in the world.

These women make the ways of living for everyone, for themselves and for men, more human. The world changes when they emphasize relations more than in hierarchies, in power as a bond and not as an imposed order, in cooperation and not in violence, in joy and not in sacrifice. Slowly there are new ways of living together that maybe we still cannot fully imagine. Human rights acquire a new dimension when they assure life.

Eleventh session:

HUMANITY AND HUMAN RIGHTS

OBJECTIVES:

- To analyze how relations change when human rights are respected.
- To look on the footprints of women to advance forward to human rights.

MATERIALS

Pencils
Paper

PROCEDURE

1. The leader presents the session with the summary of the last session. She/he invites the participants to share what happened when they did the home work that was given in the third session, when they were asked to try to exercise a right at home.
2. Form three groups of 6 or 8 persons. Each group creates a story.

Instructions to create the story:

Every story has a beginning, a developing process that takes it to the end, and an end that is another beginning. The protagonist wants something or someone, her/his goals. Someone or something hinders him/her from obtaining it. There are obstacles. The protagonist has to surpass the obstacles. The action develops in some

place. There is an atmosphere that surrounds the protagonist. The characters are revealed through what they say, do, silence, act, behave, attitudes, pains dreams...they reveal through the story, they begin and end differently, when they try to get through the obstacles.

The first group creates the story of a woman who is 80 years old, she is a mother, and a grandmother.

The second group creates a story of a woman who is 45 years old, she has her mother and a daughter.

The third group creates a story of a young woman who is 20 years old, she is a daughter and a granddaughter.

(If there is time and it is a big group they can create a story about three men, the same age.)

3. The group chooses one or more persons to present the story as a monologue. They can use other resources like special clothes, music, lights etc. (Instead of a monologue they can also write a letter to a friend telling about her life).

4. Each group presents the monologue, no longer than 15 minutes.

5. Once finished with the presentations, the facilitator invites the participants to talk about the similarities and differences in each story, the changes in women's lives, the decisions they make, etc. Do they change? What are the most important relations for the characters? Who do each of them love? Do they have women friends, men friends? What role do other women play in their lives? What role do men play in their lives?

Main Ideas:

Human beings depend on love, and become sick when it is denied at any moment in life.

Aggression, hate, confrontation and competition are also human behaviors, but they could not have given origin to the human species, because they are emotions that separate and do not leave a place for existing together.⁴

Summary of session N^a 11

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

Twelve session:

LIBERTIES, EQUALITIES AND SOLIDARITIES

OBJECTIVES:

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

MATERIALS:

Big papers

Color pencils

PROCEDURE:

1. The facilitator presents a summary of the last session and invites the group to create their own Declaration of Human Rights for those that live together. First they will develop the liberties that should be consecrated; in second place, the equalities; and finally, the solidarities needed for living together.

2. They form groups of six or eight persons, and each group gets a paper for registering their work:

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

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

Example: Declaration for a man and woman living together:

Rights of liberties, rights of equalities, rights of solidarities.

4. They share the work and then they analyze the differences in the rights consecrated for women, men, children or older adults. They ask: Why is it necessary to assure those liberties? those equalities? those solidarities? What ways of living together do the rights in the declaration look for? What would change if they do not live with the rights assured in the declaration?

Imagine how each member of the group would be effected if she/he did not have the rights? What effects does it have for the community where they live, the fact that human rights are not respected in daily living together? Give concrete examples.

5. After the debate the facilitator makes a summary of the session and closes.

Main Ideas:

All human beings, just because of their human condition, have fundamental rights that cannot be taken away in any circumstances.

Human rights do not depend on state recognition, nor nationality, culture, sex, race, age, nor political or religious beliefs.

Human rights are universal, indivisible and interdependent.

Civil and political rights, or liberty rights, are related to personal liberties: to think, access to information, act and participate on community life. These include the right to life, personal integrity, security, exercising public liberties, equality before the law and justice administration, effective protection of the rights, and political participation.

Social and economic rights, or equality rights, have a collective character, and are related to the protection and assurance of the conditions of equality and dignity for the satisfaction of basic needs so that people can make possible the exercising of other rights. These include the right to work, social security, having a home, health and education.

Solidarity rights have both an individual and collective character at the same time. These include the right to live in a clean environment, rights against sexual, ethnic, racial, and age discrimination. Among them are the rights of women, children, and indigenous populations.

Summary of session N° 12

Principal conclusions

Agreements

Disagreements

Points for debate

Reflections

Closing and evaluation session

CELEBRATING THE SHARED EXPERIENCE

OBJECTIVES:

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

MATERIAL:

Color pencils
Big paper in the wall..

1. To close the workshop after sharing this experience each participant receives an Evaluation Sheet. The facilitator asks them to answer in silence.
2. Next the participants sit all together in a circle and one by one make a brief personal evaluation and share a personal commitment to respect human rights in daily life. Each participant stands up and writes down one short sentence that expresses their commitment to human rights on the big paper on the wall.
3. After this, it is important to share a cup of coffee or a meal, with music and souvenirs.

Personal Evaluation:

1. I accept myself as I am in _____

2. It is difficult to accept my _____
because _____

3. The first important decision I made freely for me was _____

4. When I did it I felt _____

5. I wish to be respected in my right to _____

6. For me it is hard to respect _____
because _____

7. In daily living with my partner the most important rights to respect are _____

8. In daily living with my daughter and sons the most important is to respect the right to _____

9. In daily living with the neighbours it is important to respect _____

10. Women's most important human rights are _____

11. In this workshop I learned _____

12. What I understood better was _____

13. I would have liked to work deeper on _____

14. Personal evaluation

15. Suggestions

GLOSSARY

- 1. Culture and living together**
- 2. Human Rights**
- 3. About gender**

1. CULTURE AND LIVING TOGETHER

Culture: Is a closed network of conversations¹ that constitutes and defines one human way of living together. Different cultures are different closed networks of conversations that realize one of the many ways of the human living together. Human life, as all animal life, is lived in the emotional fluid that constitutes in each instant the basic stage where emotions are born. By being aware of the emotional foundations of our cultural being we can learn that our understanding and awareness influence our action by changing our emotions in respect to the cultural being.⁵

Emotion: Domain of actions from which a performance is realized or received, that gives this performance the character of an action, aggression, gentleness or evasion or another. To know the emotion look at the action, and if you want to know the action look at the emotion. They are different corporal dynamics that specify in each instant the action as types of behavior such as fear, tenderness, aggression, indifference, that an animal may realize in that instant.⁶

Matristic culture: culture that took place five thousand years before Christ. It was based in collaboration and coparticipation, in mutual respect, confidence and harmony with nature, living together with sexuality as part of the welfare and beauty of living and the absence of control of women's sexuality in the acceptance of birth control practices.⁷

Patriarchal culture: arises from appropriation. Appropriation means private property as an act of exclusion of the other in regard to something that normally could be legitimate. It is centered in appropriation, hierarchies, lack of confidence, lack of harmony with the natural world, the control of others, the valoration of procreation with the

¹Conversaciones: entrelazamiento del lenguaje y el emocionar en el que tienen lugar todas las actividades humanas. Los seres humanos existimos en el conversar y todo lo que hacemos como tales tiene lugar en conversaciones y redes de conversaciones.

control of woman's sexuality. The opposition of masculine and feminine appears with western patriarchal culture seven thousand years ago.⁸

Cultural changes: to understand them, we should be able to characterize that closed networks of conversation that constitute the daily practices and the culture where that community lives, as well as recognize the conditions of emotional changes where the conversations of the community take place, so that they can modify and a new culture appear. In the West we belong to a culture that for long has separated body and mind, body and spirit, body and soul. As a result we live a continuous devaluation of the body for its unability to get to the altitudes of the idealized souls. This denying of the body in our culture is always accompanied with a continuous pushing towards separation of the observant and the observed, of humans being and nature. We have associated our identity with the results of the productive activities or not, as with the things we own and have turned blind to present we are sharing as the departing point of everything we do. More over, this orientation to production and appropriation of human relations also brings the permanent attempts to control the other, necessarily meaning the denying of other, in an exigence of obedience through blind rational arguments or through threatening.⁹

Jointly liable society: the transformation of a dominant society in a jointly liable society will turn over our technological orientation: from the use of advanced technologies of destruction and domination and its use for sustaining and elevating human life. At the same time the squandering, wasting and consumerism that now dispossess the most needed ones would be weakened. As many social commentators have observed, in the nucleus of our western complex of consumerism and waste resides the fact that we are culturally obsessed of owning, buying and building and squandering as a substitute of satisfactory emotional relations, of which we are deprived through ways of education and values of adults in the actual system.¹⁰

2. HUMAN RIGHTS:

Human Beings: Men and women need affection, recognizing and care of others to grow and develop as adults. Our human identity forms in the constant relations with others, where we learn to live together, according to the ways of life of the community in which we are born.

We acquire self consciousness starting in the consciousness of others, so we are singular and different. We are social beings and equals in our dependence of relations with others.

All human beings have fundamental rights just for being human that cannot be taken away in any circumstances.

Human Rights can be understood as:

A proposal for living together that considers all human beings as members of the human family, women and men are autonomous subjects and owners of dignity and rights.

A political ideal that establishes control for the exercise of power and promotion of peace as the way of living together. They have been proclaimed and promoted throughout history as a protection against power abuses.

Human Rights are enshrined many international established instruments, norms, rules and mechanisms of regulation, internationally established that are ratified by the different states. They are contained in Declarations, Conventions and International Treaties.

The promotion, protection and defense of human rights is the function of the United Nations, in its General Assembly, Security Council, Social Economic Council and especially the Commission of Human Rights. Since the adoption of the Universal Declaration of Human Rights in 1948, United Nations has advanced in specifying the meaning of human rights in different international instruments for discriminated groups for reasons of sex, race, ethnics, age. Most probably there will be more instruments in the future.

Principal International Instruments of Human Rights approved by United Nations:

- 1948 Universal Declaration of Human Rights
- 1948 Convention of Prevention and sanction of the Crime of Genocide
- 1965 International Convention Elimination of all Forms of Racial Discrimination
- 1966 International Covenant on Economic, Social, and Cultural Rights
- 1966 International Covenant on Civil and Political Rights
- 1973 International Convention against Repression and Punishment of the Crime of Apartheid
- 1976 Protocol of the International Covenant on Civil and Political Rights.
- 1979 Convention of Elimination of all Forms of Discrimination against Woman
- 1984 Convention against Torture and Cruel, Unhuman and degrading Treatments
- 1989 Convention of the Rights of the Child

WOMEN'S RIGHTS IN INTERNATIONAL SYSTEM:

In 1975 the World Conference on Women celebrated in Mexico picked up and expressed women's demands all over the world. The United Nations declared the Decade for Women which was evaluated in 1985 in Nairobi. In this opportunity a Plan of Action contained strategies and recommendations, whose principal points were Equality, Development, and Peace. The advances obtained will be evaluated in 1995 during the Beijing World Conference of Women.

The Convention of Elimination of all forms of Discrimination against Woman, CEDAW, is most important. It was passed in 1979 and refers to the rights of women. After this Convention the governments adopted economic and legislative measures to modify the diminished condition of women. Some have passed laws against domestic violence, sexual harassment, sexual abuse and others that protect women's integrity.

The World Human Rights Conference celebrated in Vienna in 1993 called attention to: Women's and girl's human rights as an inalienable, integral and indivisible part of universal human rights. The full participation of women in conditions of equality in civil, political, economic, social and cultural life, in local, national, regional, international levels and the eradication of all forms of discrimination based in sex are priority goals for the international community.

Violence and all forms of sexual harassment and exploitation, particularly those derived of cultural prejudices and international traffic of persons, are not compatible with the dignity and worth of the human person and should be eliminated.

It also states: The World Conference on Human Rights underlines the special importance of the labor done to eliminate violence against women in public and private life.

In 1993, United Nations passed the Declaration of Violence against Women.

INTERAMERICAN SYSTEM OF HUMAN RIGHTS

In Latin America, the protection, promotion and defense of human rights falls under the Organization of American States with the Interamerican Commission of Human Rights and the Interamerican Court of Human Rights.

Principal Instruments of the Human Rights Interamerican System:

1948 American Declaration of the Rights and Duties of Man

1969 American Convention of Human Rights, Pacto de San José

1985 Protocol of Cartagena de Indias

1985 Convention of Prevention and Sanctions to Torture

1988 Additional Protocol of the American Convention about Human Rights in Economical, Social and Cultural Rights, Protocol of San Salvador.

1994 Interamerican Convention to Prevent, Sanction and Erradicate Violence Against Woman, Convention of Belén do Pará.

3.SEX, GENDER AND OTHER CONCEPTS

Sex : Biological fact that marks the sexual differentiation of the human species of male and female: man and woman. Determines anatomical characteristics and physiological differences (genitals and reproductive organs).

Gender: Cultural construction that establishes different attributions for each sex.¹¹ Are the Lots of social, cultural, political, psychological, juridical, and economic characteristics assigned to each sex differently.¹²

It is referred to social relations between woman and man and in consequence to feminine and masculine. Gender has a relational dimension, that gives account of the social relations between woman and man.

Gender systems: corresponds to the practices, representations, norms and values that societies elaborate for each sex and change in different societies. It follows the historical, cultural, and socialization changes.

Gender roles: functions and responsibilities, obligations and rights, that are ascribed differentially to woman and man.

Gender division of labor: attributions of different capacities and skills to woman and man, from which derive different tasks and responsibilities.

Gender Identity: Ways of living socially prescribed for women and men. It combines role and status depending on sex. It establishes complementary and interdependent identities for both sexes.

Women's issues: deal with the satisfaction of basic needs of women.¹³

Gender issues: relate to sexual division of labor, access to levels of decisions, use and distribution of resources and benefits.¹⁴

4. INFORMATION ABOUT THE LATIN AMERICAN CONTEXT:

Almost half of the Latin American and Caribbean population continues living in extreme poverty is the major obstacle for sustainable development.¹⁵

In the majority of the cases the activities of women are not the complement to the family salary. In 2/3 of the world are women headed homes.¹⁶

The crisis of the 80's - the lost decade - made evident the crudeness that women had not benefitted from nor been integrated in development. On the contrary, they were the great losers of development. As the World's Bank report indicated (1990), a majority of women are head of the home and are the only earners of family income.

In Latin America, the crisis of the 80's effected women workers and householders. They had to increase their domestic work due to the diminishing of salaries and social spending. The homes had to assume certain functions that prior were done or contracted as services in the market or were done by the state. Domestic work is the worst remunerated and has less social prestige in the region.

According to the reports of the Economic Commission for Latin America, the Population that is Economically Active increased by almost one fifth during the decade, increasing from a 32% to 38%.

In Latin America the income per hour of women is lower in all areas, independent of the levels of education. The incomes of an adult woman put women at a disadvantage with respect to men.¹⁷

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