

MANNUAL

**HUMAN RIGHTS EDUCATION
FOR WOMEN
AN ISLAMIC PRESPECTIVE**



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HRE/ED/aR/5

Human Rights Education For Women

An Islamic Perspective

Practical Manual

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Acknowledgements

First and foremost I thank Shula Koenig from the decade of Human Rights Education for her support for the project.

I appreciate assistance rendered to me by my colleague Ahmed Mahjoub Hamad and Mr. Gordon G. Warinwa who offered editorial comments on the manuscript.

In particular I would like to thank Abdel Moniem Khidir for his illustration and art work.

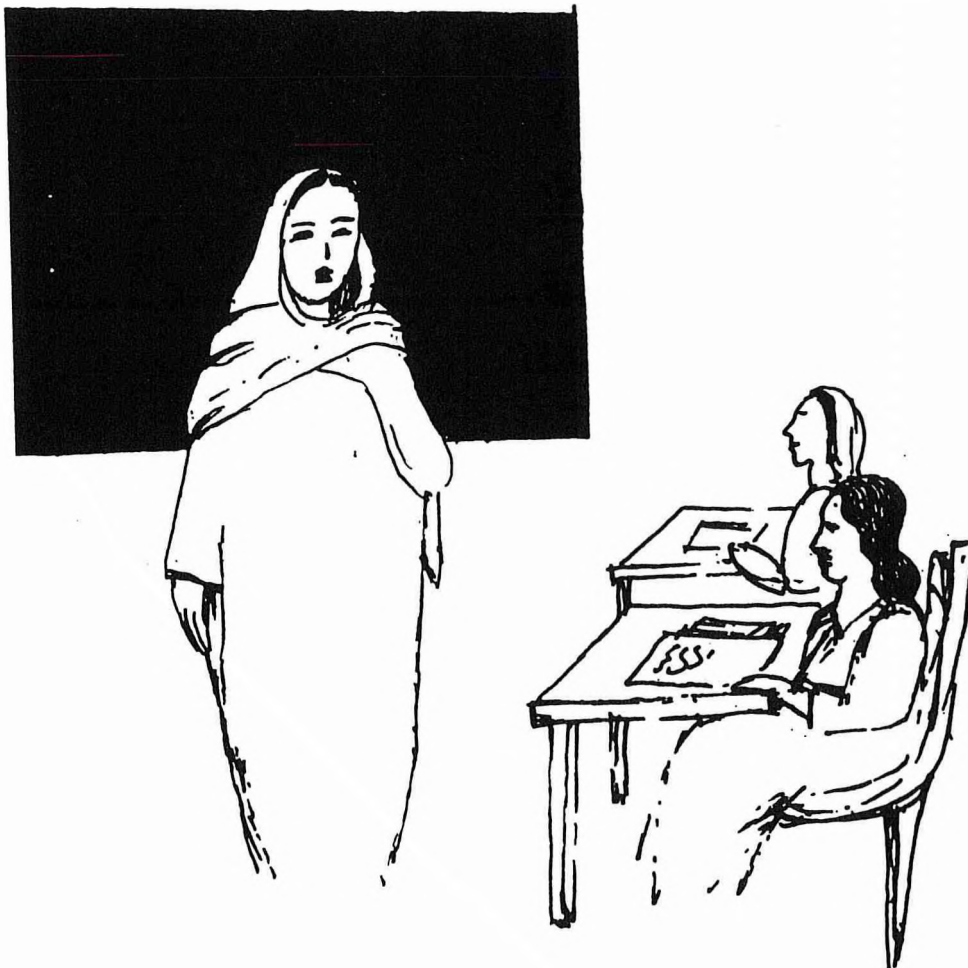
Finally, I thank all the people who contributed to the production of this work.

INTRODUCTION

This paper is intended to build up a manual for Human Rights education for women from an Islamic perspective or to use the culture and experiences of Muslim women themselves as a basis for Human Rights education.

The manual presents a method and practice for organizing groups, training and seminars for the aid of teachers, community leaders and trainers at the grass-root level in teaching Human Rights. The orientation is based on a short experience in Sudan. The main section of the manual is on Human Rights and a practical side of how to conduct group discussions, organizing group activities reflecting on life situations and responding to inequality in women's lives.

I hope this manual will fill a long felt need among workers for Human Rights in Islamic countries. It is also hoped that this work will help to provide an impetus for a greater effort and commitment by all those within the movement of Human Rights to work more and more effectively for the issue of Muslim women and Human Rights.



PRACTICAL TECHNIQUES

The manual is trying to use multi-dimensional approaches to Human Rights and creative exchange of experiences between the participants in which the lectures only serve to introduce themes for discussions and to stimulate showing of insight experiences. To be able to reach illiterate women or in the semi-illiterate rural areas, the manual is trying to "demonstrate the use of popular education and practical technique in order to enable women to understand Human Rights. Among the practical techniques which can be used are:-.

1- CONDUCTING MEETINGS:-

It is abundantly clear from experience that the lecture method is not the best way for building up group relations and social awareness but group participation is essential for putting across ideas about Human Rights awareness. The group facilitator should facilitate the meeting by guiding the process which is used not through making decisions for the group. He or she should also coordinate with others in such a way to form a unified group supporting and strengthening each other. The group facilitator should:-

- 1- Help each participant speak in turn.
- 2- Call the meeting to order.
- 3- Facilitate exchange of opinions.
- 4- Help the group to reach the objectives planned for the meeting.

2- EXPLAINING PHOTOGRAPHS:

Here the facilitators will let each participant choose a photograph or a picture from a collection and explain to the group what the photo, talks about his or her life, values, and concerns and what it means to him or her.

3- ROLE-PLAYING

Role playing provides a realistic way of practising skills that involve working with people. It is especially useful for training persons who are more used to learning from life than from books.

4- STORY TELLING

In this technique, participants tell stories as individuals or groups based on facts or fiction to be used to help participants in this background and de-

velop a common understanding, pose problem, develop awareness and express hope.

The facilitator gives a theme and guidelines which can be in form of questions as well as examples as useful guides to use.

5- DRAWINGS:-

Each small discussion group is given a large paper and pencils and is requested to illustrate their own ideas by sketch. They may select a proverb or a quotation or may indicate their proposed solution to the problems. One member of the group explains the drawings to the general session.

6- INTERVIEWS CASE STUDIES:-

One who has been subjected to discrimination is interviewed in front of the entire group in order to bring out his or her situation and aspiration. The participants then will discuss what the interviewee could do himself or herself and what the group could do.

INTRODUCTION TO THE CONCEPT OF HUMAN RIGHTS

The objective of this session is to introduce the concept of Human Rights to the participants. This will be done through using experimental approach. The participants will be divided into two groups. Group one will be asked so that each one writes down her or his own basic needs, what is considered as a basic need to them. Then the participants group themselves into two groups and try to translate these needs into rights.

Group one will be asked to tell an experience of discrimination where one has faced non-equality then the group will try to translate the experience into rights.

Each group will select a reporter who will write down the list of right which will be presented to the panel. The issue of woman's specific rights should be highlighted.

NEEDED MATERIALS:-

2- Two posters and two markers, and individual note book. The facilitator should give each participant chance to speak and to exchange opinions..

If some of the participants are illiterate the facilitator has to take care of the fact by using oral presentation.

OBJECTIVES:-

1- To make the participants relate between the personal level experiences and the universal common level of needs and rights.

2- To make them understand the concept of Human Rights and discrimination by relating it to their own lives and experience.

INTRODUCTION TO THE CONCEPT OF HUMAN RIGHTS

STAGE 2

Human Rights issues touch every aspect of our lives. This introductory activity challenges women to reflect on their own lives and to understand more deeply the concept of Human Rights:-

OBJECTIVES:-

- 1- To assess women's level of knowledge and understanding of the concept of Human Rights.
- 2- To recognize that Human Rights are existing in every culture and are global.
- 3- To relate Human Rights issues to woman, their lives and to Islam.

Here a case study of a woman who has been unjustly treated will be interviewed in front of the entire group and the participants then will discuss the case.

The personal testimonies of the women will provide abundant materials for discussion.

The following case study of "Saudia" can be an example.

My name is "Saudia". I was born in Darfur, Western Sudan. I am the third child in a large family. My mother did not allow me to go to school. When I was seven years old, I was subjected to female circumcision and since that time I have had health problems. I used to work everyday with my family on the farm but I had never received any payment. At the age of seventeen, I was married to my cousin against my will. In spite of my poor health, I gave birth to two girls and my husband divorced me because he wants a boy.

My father died and my brothers refused to give me my share of my father's inheritance.

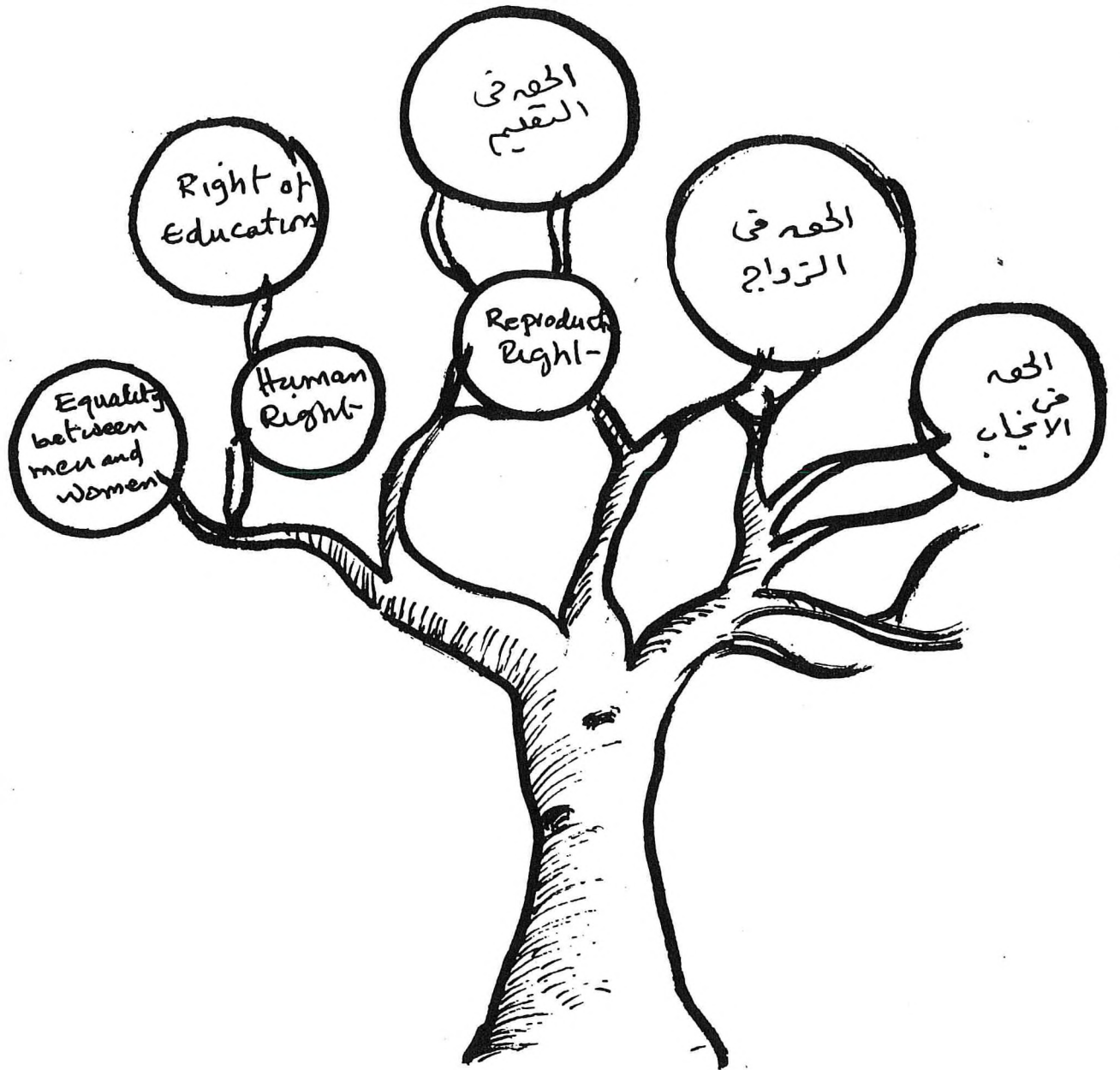
What else can I do. I want to be a dress maker but I do not have the necessary skills. How can I follow a course.

The participants after listening to the story will be divided into small groups, and every group will discuss what violations and discriminations

against Saudia for five minutes and then every group will present the discussion to the panel.

The facilitator can guide the discussion by some guidelines like:

- 1- What was the discussion or violation against Saudia?
- 2- Why is that because of social constraints, religion of Islam allows?
- 3- What support can you find to the right of "Saudia" from within the Islam?
- 4- Can you find any support for the rights of women in education, health, choice of husband and equality between men and women, in Islamic teachings?



THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

OVERVIEW:-

This activity introduces women to the Universal Declaration of Human Rights, its history and principles.

OBJECTIVES:-

- 1- To become familiar with the language of Human Rights.
- 2- To understand the historical background of the Declaration..
- 3- To understand the basic principles of the Declaration which are Universal .
- 4- To raise the awareness of the participants of the existence of these principles in Islam.

Procedures: Activity No. 1:-

Every participant will be asked to draw "a tree of rights." What she considers as her basic rights.

Then each participant will hang up her tree in front of the group.

The entire group collectively will try to write a list of rights mentioned in the trees of rights before them.

Activity No. 2:-

The group will be divided into two groups. Each group can select one of the rights mentioned before them in the tree of rights and will try to discuss how that right can be used by different tribes or in different localities in the Sudan. Group one can discuss the different types of food in the Sudan.

Group (2) can discuss types of marriage or family relations in Sudan among different tribes and localities.

The facilitator should open a discussion about rights and their importance everywhere and to everyone.

The facilitator will distribute to the group the Universal Declaration of Human Rights and will tell them about its history for 15 minutes.

Activity No. 3:-

The facilitator will present to the entire group some of the "Quranic Verse and Hadith" then ask the group about Human Rights issues in these verses.

Surah Al-Nissa - Verse (1)

سورة النساء

(يا ايها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا ونساء واتقوا الله الذي تساءلون به والارحام ان الله كان عليكم رقيبا) صدق الله العظيم

"Oh man kind, reverse your Guardian - Lord who created you from a single person. Created, of like nature, his mate and from them twin scattered "like seeds" countless men and women,reverse God, through whom demand your mutual rights and reverence the wombs that bone you. God ever watches over you."

Female Infanticide:

Surah Al-Takwir - Verse 1-9

سورة التكوير

(واذا الشمس كورت × واذا النجوم انكدرت × واذا الجبال سيرت × واذا العشار عطلت × واذا الوحوش حشرت × واذا البحار سجرت × واذا النفوس زوجت × واذا المؤدة سئلت باي ذنب قتلت)

When the sun with its spacious light is folded up,
When the stars fall, losing their luster,
When the mountains vanish like a mirage,
When the she camels, ten month with young are left untended,
When the wild beasts are herd together in human habitations,
When the oceans boil over with over with a swell,
When the souls are started out "Being joined like with like,"
When the female infant buried alive, is questioned for what crime she was killed?

Surah Al-Najjam - Verse 44-45

سورة النجم

(انه هو امات واحيا × وانه خلق الزوجين الذكر والانثي)



That it is He who granted the death and life,
That He did create in pairs male and female

From a seed when lodged in its place.

FULL TEXT OF THE 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 this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political jurisdictions or international status of the country or territory to which a person belongs whether it be independent, trust, non-self governing or under any other limitation of sovereignty.

ARTICLE 3

Everyone has the right to life, liberty and security of person.

ARTICLE 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5

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

ARTICLE 6

Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7

All are equal before the law and are entitled without any discrimination or equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

ARTICLE 8

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

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

1. Everyone charged with a penal offence has a right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

ARTICLE 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13

1. Everyone has the right to freedom of movement and residence within the borders of each state.

2. Everyone has the right to leave any country, including his own, and return to his country.

ARTICLE 14

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

2. This right may not be invoked in the case of prosecution genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15

1. Everyone has a right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

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.

3. The family is a natural and fundamental group unit of society and is entitled to protection by society and the State.

ARTICLE 17

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

ARTICLE 18

Everyone has a right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion and belief in teaching, practice, worship and observance.

ARTICLE 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

ARTICLE 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public services in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent voting procedures.

ARTICLE 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organisation and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

ARTICLE 23

1. Everyone has the right to work, to free choice of employment, to just and favourable 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 interests.

ARTICLE 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25

1. 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 security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

ARTICLE 28

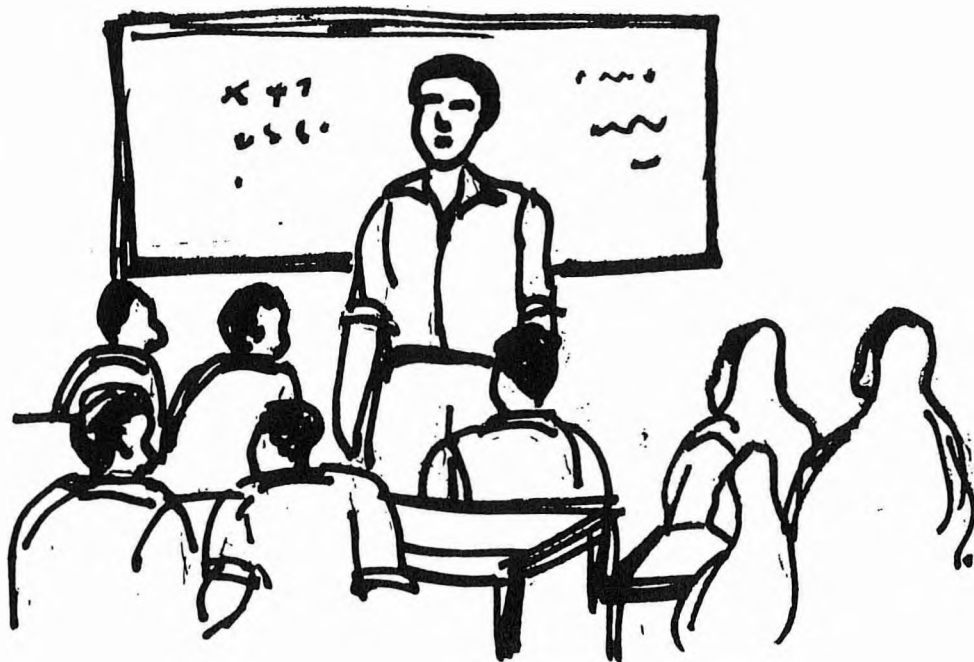
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

ARTICLE 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the rights and freedoms set forth herein.



Right of Education

DRAMA ON REPRODUCTIVE RIGHT

Five people are needed for this drama. A young lady who is working as a medical doctor in the family planning clinic in the village. She is sitting in her office doing some work.

Another young lady who is a mother of three kids, comes in accompanied by her kids. She looks tired and anxious.

The doctor asked her about her complain. She starts telling the doctor about her problems with having young kids and her fears of getting pregnant very soon. The doctor talked to her, gave her advice and contraceptives.

The third person in the drama is the husband of the young lady. He is waiting in front of the family planning clinic looking very angry. With him the midwife of the village and the religious leader of the village.

The midwife and the religious leader talking very harsh to the husband and blaming him for allowing his wife to go to the family planning clinic. The religious leader warning the husband that it is against the religion of Islam for a woman to use contraceptives.

When the husband saw his wife coming out at the door of the clinic, he attacked her threatening a divorce if she comes again to the same place.

The drama ends with the husband forcefully taking the contraceptives and throwing them away.

DISCUSSIONS QUESTIONS:-

- 1- What did you see happen?
- 2- Who or what did each of the five people represent?
- 3- What are the main values presented in the play?
- 4- What do you say about the role of the religious leader? Can you see any reason why a Muslim woman should not use contraceptives?

SURAH LUGMAN Verse 14

سورة لقمان - الآية ١٤

(ووصينا الإنسان بوالديه حملته أمه وهنا علي وهن وفصاله في عامين إن أشكر لي

ولوالديك الي المصير)

And we have enjoined on man (to be good) to his parents: In Travail upon Travail did his mother bear him, and in year twain was his weanng (hear the command) show gratitude to me and to my parents: to me is (the final) Goal.



ROLE PLAY ABOUT THE RIGHT OF WORK

ROLE (A) :-

You are the director of a company which has eight vacant posts suitable for new graduates. Every graduate in the city is very excited about having only eight jobs and you feel that male-graduates are interested in applying for the jobs too. Girls in your community are far likely to get married, have children and work at home. Besides, some of the parents might feel that working in a company is not the kind of work girls should do. Some of the people in your community might feel that work of women is not approved by the religion of Islam.

May be in the future you will find some additional jobs for the female graduates.

ROLE (B) :-

You are a female graduate in the city. You know that eight jobs are available. Everyone is excited about the job. It is difficult for graduates in your city to find jobs. You have just found out the director of the company is going to let male graduates apply for the jobs.. First, you think this is unfair, both males and females need jobs to be done to support themselves and their families, while most of the people who are working in your community are men and more and more women are doing the same types of work. Unless females get the same chances in applying, there will never be equality.



SURAH AL-NISSA - VERSE 124

سورة النساء الآية ١٢٤

(ومن يعمل من الصالحات من ذكر أو أنثى وهو مؤمن فأولئك يدخلون الجنة ولا

يظلمون نقيراً)

If any do deeds of righteousness, be they, Male or Female and have faith they will enter Heaven and not the least injustice will be done to them.

POLITICAL PARTICIPATION OF WOMEN

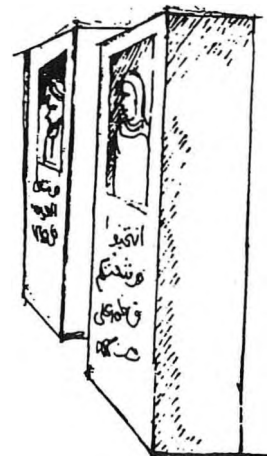
The facilitator will show the group some illustrating pictures. Then he will open the discussion.

POINTS FOR DISCUSSION:-

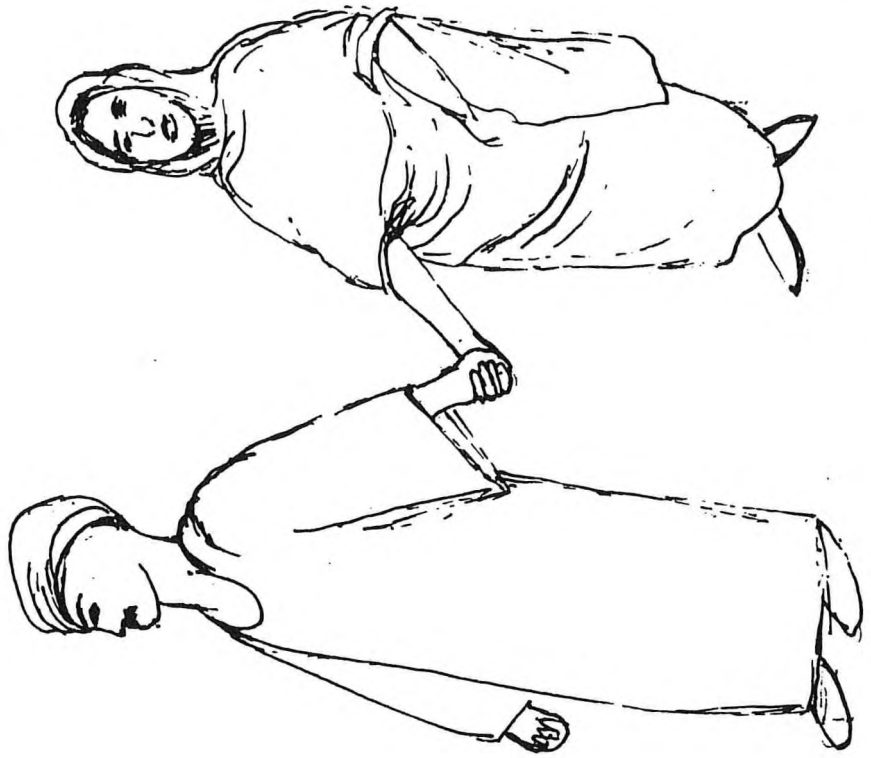
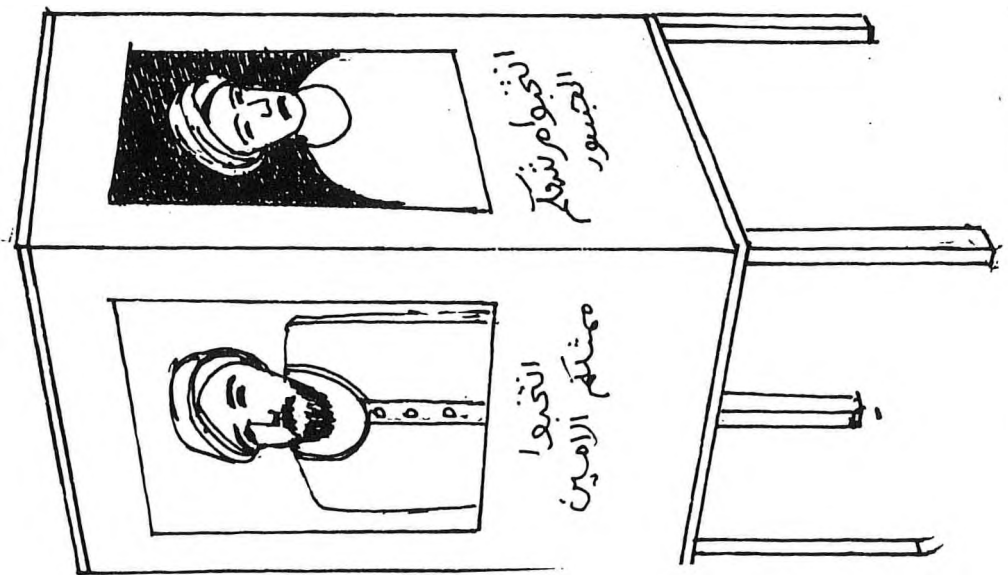
- 1- What does each picture talk about the role of men and women in politics?
- 2- Can you think of any reason why the people should deny the right to participate in the country's political life?
- 3- Can you think of any reason to deny the women in the pictures the right to political participation?
- 4- What support can you give from the Islamic point of view for political participation of women?



political participation



political participation of women.



Exercise:-

Rights Checklist

Directions:- For each Right below indicate with a tick in the appropriate box whether it is included in the:-

Column 1. Universal Declaration of Human Rights

Column 2. Islamic Declaration of Human Rights.

Column 3. Should be guaranteed by all laws and governments.

Rights	Included in Universal Declaration of Human Rights	Included in the Islamic Declaration of Human Rights	Should be Guaranteed by all Laws of Governments.
1- Liberty and Freedom of person. 2- Right to free association. 3- Free choice of spouse 4- Free choice of number of children 5 Right of inheritance 6- Earn as much as one wants. 7- Right of education 8- Right of work. 9- Right to own property 10- Rights of motherhood.			

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