

PAMBAZUKA

A GUIDE TO PARTICIPATORY LEARNING FOR HUMAN RIGHTS



PAMOJA TUTETEE HAKI



**KENYA HUMAN RIGHTS
COMMISSION**

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DEDICATION

Pambazuka is dedicated to all those who recognize and engage with Human Rights Education as critical pedagogy and who are not afraid to employ to the fullest its revolutionary potential to dismantle all systems of exploitation and oppression that continue to visit human rights abuses upon children, youth, women and men throughout the world. It is dedicated to all those who are not afraid of liberation.



P*ambazuka* is a training guide that contains a set of learning activities that human rights defenders working with communities in Kenya can use to facilitate the development of knowledge, skills and attitudes aimed at developing sustained actions for human rights in their communities. Its aim is to provide human rights defenders with basic tools for facilitating learning processes that enable communities to identify the need for organisation for positive social change. It provides guidelines for human rights defenders to facilitate an effective human rights education campaign as a basis for collective community action.

The inspiration of *Pambazuka* is derived from the global Human Rights Education Movement that proclaims that everybody has a right to Human Rights Education. Human Rights Education is about education for dignified living. Opportunities to learn about our human rights should therefore be availed to all in the community. *Pambazuka* presents opportunities through which learning about human rights can be incorporated into our daily activities. This learning can be a part of what we do in places of worship, travel, and learning and working institutions. It is about what we eat and wear, where and how we live, our families and neighbours, our property, security and health. It is about us and we can attain it and make others attain it.

Pambazuka is by no means a prescription. Claiming thus would be dictatorial, which *Pambazuka* works to defeat. *Pambazuka* is not a formula. Rather, it is a presentation of suggestions that would help stir interest among community members to analyse their life-situations, through a well-facilitated process of education and collective actions leading to a total defeat of life-situations that threaten their right to dignity as human beings. The vision of this process is a Kenyan people who have the effective power to determine, direct and control their destiny and not slaves of systems of domination and abuse. Users of *Pambazuka* are therefore free to adapt these suggestions to suit their situations and those of learners.

Pambazuka is meant to serve the overall goal of community empowerment through participatory learning and action for human rights. Empowerment is a process through which people or communities increase control of their own lives, destinies and the decisions that affect them. *Pambazuka* provides human rights defenders with facilitation guidelines for learning sessions they may be involved in as they work to improve the human rights situation in their communities.

The learning sessions that *Pambazuka* presents aim at achieving the following Human Rights Education objectives:

- Enhancing participants' knowledge and understanding of human rights;
- Enabling communities develop a critical understanding of their life situations by questioning the structures and institutions that prevent them from enjoying their human rights;
- helping in the process of value clarification as community members reflect on such values as fairness, equality, dignity and justice;
- bringing about changes in attitude in regard to the respect and protection of human rights;
- promoting attitudes of solidarity by helping community members recognise the value of collective struggle with other people facing similar conditions.
- effecting behavioural change and bring about action that reflects respect for people's diversity regardless of its manifestation.

Pambazuka emphasises a learning process through which both the facilitator and the learner simultaneously learn and educate. As earlier explained, the exercises presented are only suggested guidelines. Users are encouraged to apply their own experiences and those of other participants to innovate, and to create more exercises to suit their communities.

In the provided sessions various terms and methods have been used. However, these are not defined each time they are applied. This section gives the user highlights as far as the following aspects of the manual are concerned:

- learning sessions and activities
- methodology
- some frequently used terms
- some guidelines for the facilitator

LEARNING SESSIONS AND ACTIVITIES

Pambazuka is made up of **25 Participatory learning activities**. These are presented in eight sessions as an aid for the facilitator.

All sessions are presented together with key information meant to enhance their presentation from a facilitation point of view. It will be useful if the facilitator reads the notes on the session as part of their preparation activities. The facilitator is also advised to read further from other human rights resources to access information needed to effectively present learning activities. It is also very useful to draw on the knowledge and experience of participants on the subject of the session.

Choices for the use of the activities in *Pambazuka* have been made to suit as wide a variety of community groups as possible. Facilitators are encouraged to adjust these activities to suit the needs of groups they work with. They can also use their own and participants' exercises to suit the learning session.

Each session develops in a sequence that uses the following titles:

Learning Point:

This alerts the facilitator to the key issue or issues linked to the session.

Objectives:

These inform the facilitator of the desired achievements at the end of each session.

Learning Activities:

These are brief suggestions for the facilitator on how to present the learning process.

Learning Materials:

These are learning aids to each session. Learning sessions will be presented most successful if they are used in combination with the identified materials. Some of these materials have been supplied, while others have not. Facilitators should use their creativity to identify relevant learning materials from the community.

Key Information:

This section appears after the last learning activity in each session. It gives a summary of some of the key information for use by the facilitator to effectively present the sessions. The information provided is not exhaustive and participants should seek additional relevant information from other sources.

METHODOLOGY

Pambazuka emphasises the use of participatory learning methodologies in its presentations. In the learning process, both the facilitator and the learner are facilitators and learners at the same time. It opposes the traditional teacher-student, top-down approach in which the teacher is seen as more superior to the learner or as one who knows everything while the student is seen as someone who does not know anything and has to rely on the teacher for knowledge. The learners envisaged in *Pambazuka* are not passive listeners waiting to be given 'spoonfuls' of knowledge by the "teacher". They are active and equal learning comrades with the facilitator. The facilitator should cultivate a relationship of sameness and equality with the learner.

Pambazuka adopts some common principles of the participatory learning methodology as outlined below:

Participatory learning is a systematic learning process:

It focuses on developing cumulative learning by involving the participants at each stage of the learning process.

Participatory learning is learner centered rather than teacher centered:

It uses methods and techniques that are designed to involve participants in directing their own learning.

Participatory learning presents multiple perspectives:

Participatory learning and training is based on the belief that everyone is different but important. It encourages and uses participants' diversities to strengthen the learning process.

Participatory learning is context specific:

Participatory learning and training takes place in the context of the participants' learning requirements and can be adapted to suit different participants and conditions.

Participatory learning facilitates participants:

Participatory learning and training encourages participants to become facilitators of their own and other people's learning.

Participatory learning leads to action and change:

Participatory learning and training is a process of discussing and initiating action, which will lead to change in participants' situations.

These principles are adapted from *Pretty Jules et al (1995), A Trainers Guide for Participatory Learning and Action*, IIED Participatory Methodology Series.

ORGANISING A HUMAN RIGHTS LEARNING SESSION

Facilitators may find themselves asking many questions as they start organising and planning community learning activities. Some of these have been outlined below with some of the responses that could enable facilitators plan more confidently:

Where will the learning take place?

The learning activities presented in *Pambazuka* are not designed exclusively for workshops in venues 'far away from home'. These activities can be carried out with members of the community acting together right where they live. Facilitators can seek the support of community leaders to facilitate learning within members of their communities. The facilitator should learn to take advantage of opportunities that emerge through which community learning can be facilitated. Since human rights are about human beings wherever they are, all meeting places in the community are critical locations to "start-off" learning processes aimed at holistic change in the life situation of members.

What should the learning session achieve?

The facilitator should be clear about the objectives of the session they plan to facilitate. The objectives should be set out with participants in simple, clear and specific terms. The sessions in the guide are designed in a manner that makes them stand-alone. It is therefore possible for facilitators to hold only one session at a time and be able to achieve the objectives of that session.

Who should participate?

Everyone in the community should participate in learning about human rights. The facilitator should creatively seek opportunities to actively involve all people in the learning process. The work of the facilitator is that of motivating, animating and creating a sustained interest within the community to take part in collective analysis of life in their community, to support the development of people's belief in their power to act together to bring about change that is meant to support their ability to live in dignity as human beings. There should not be a stratification of who should or not take part in the learning process.

How long should the learning session take?

The time estimates in *Pambazuka* can be varied to suit the practical needs of participants in a learning activity. Care should be taken by the facilitator not to appear like they are imposing themselves on the participants or they are hurrying to finish. Learning takes place best when both the learner and the facilitator are comfortable and when arising issues are not hurried over. Learners are therefore a critical factor in determining the timings of each activity.

How do I make learning relevant to the community's concerns?

Pambazuka aims at providing members of communities with issues of reflection about the human rights situation in their communities. Learning must be set within the real life experiences of the people. Developing a community profile is a good starting point. The

purpose of a community profile is first to gather information about the needs and capacities of the community and the potential for action and second, to provide the basis for analysis of possible alternative courses of action from which to choose priorities.

Facilitating the actual learning session

The following is a step-by-step guideline for a typical human rights learning session in the community.

Step 1: Ice breaking and introduction

This step is meant to break the ground for learning and to have participants introduce themselves to one another. Even if it is highly likely that participants will already be familiar with one another, the facilitator could initiate a slightly different format of introductions to get participants set a free and relaxed learning climate. The following activity is suggested for use by the facilitator:

- i. Ask participants to walk randomly amongst each other for two minutes, shaking hands as they mingle getting to know as many participants as possible. When the time elapses, ask them to stop where they are.
- ii. Ask them to repeat step one for another minute.
- iii. This time, ask them to pair up. In these pairs, they should ask each other the following questions to enable them introduce each other to the larger group. Ask them to conduct the following paired interview with each other, summarise its responses and introduce their partners to the larger group:
 - ① What is your name?
 - ② What is the meaning of your name?
 - ③ What is the main thing you do in the community?
 - ④ What do you like most?
 - ⑤ What do you dislike most?
 - ⑥ What is unique or interesting about you?
 - ⑦ How did you get information about this meeting?
 - ⑧ What aspect of your family life are you willing to share with the rest of the participants?
- iv. Ask participants to form a circle and have each one of them stand in the middle to introduce their partners to the whole group using the information given.

Step 2: Expectations and contributions

It enables participants to express their expectations and state how they will contribute to make the particular sessions successful. This activity should be used at the start of each session.

Group work (10 minutes)

- i. Divide participants into two or three small groups of about eight. In each of the groups, ask participants to brainstorm on the following:
- ii. What do we want to get from this learning session?
- iii. What will we contribute to make this session effective, interesting and successful?
- iv. Ask two volunteers to report on (i) expectations and (ii) contributions in each group and to prepare to share with the larger group.

Group reports (20 minutes)

- i. Ask the volunteer from each group to present their group's expectations and contributions.
- ii. After all the groups have presented, involve all participants in developing a summary of all the expectations;
- iii. Present the learning objectives to the participants and compare them with the expectations.
- iv. Discuss any differences and explain why it may not be possible to meet all the expectations. Identify if there is need to plan for another session to meet those expectations that are important to them but which may not be met presently. If possible, negotiate the timing for this.
- v. Present the proposed training program. Discuss with participants briefly if there are any changes and get to an agreement on how much time there will be for the session.

Step 3: Ground rules

These are common standards that participants agree on as necessary to guide them during the learning sessions. Explain to participants that for the duration of the session, they will exist together as a small community and it is important that they develop rules to guide the session. Invite them to set out their rules

Write the rules on paper and ask them to refer to them throughout the session. These rules provide the principle upon which the workshop will be managed.

Step 4: How people learn

This activity can be used as a warm-up, just before learning sessions are started. It introduces participants to the participatory learning methodology. It enables them to compare between one learning method that is participatory and another that is not. The participatory method is the most effective in the learning process.

Role Play

- i. Prepare in advance by asking two participants to take part in the role-play. Explain to the two that one will act as a conventional, formal teacher in a classroom and the other one will be a facilitator using a participatory approach in a learning activity.

- ii. Ask participants to suggest a topic that is familiar to them and which they would like to discuss. Inform them that a 'teacher' will lead them in a discussion after they have agreed on the topic. Alternatively the two volunteers can be asked to choose topics they are most comfortable with.
- iii. Ask for three more volunteers who will take part as students. Do not inform them of their roles in advance. They should go into the action unsure of what they are expected to do as students.

First role-play

Arrange three chairs in a row and ask the three 'students' to sit on them. The 'teacher' comes in and behaves in an imposing manner ordering the students around. S/he tells them to follow whatever s/he wants them to do. The teacher asks all the questions and the students just answer. Whatever he/she tells them to do, they obey without questioning.



Second role-play

- i. With the same three students arrange the chairs in a circle. Add a chair for the facilitator. The facilitator should share information and everyone should ask questions and give views.
- ii. Ask participants to comment on the first role-play, specifically on the teacher, students and results. Note their comments.
- iii. Ask them to comment on the second role-play and note their comments.
- iv. Introduce a brief discussion and comparison of the two role-plays and the learning approaches used. Briefly explain to participants that it is important to use the participatory method in the learning process. Discuss why all workshops should use this approach.



Participatory learning vs "the rest"

Step 5: Presenting the learning session

The content and procedures of the learning sessions are presented in Section Two of this guide. As earlier stated, the sessions are designed in a manner that allows the facilitator to present them independent of one another.

Step 6: Receiving feedback and evaluating a session

It is important for the facilitator to get feedback from the participants at the end of each learning session. Feedback enables the facilitator and participants to assess whether objectives were met or not. Feedback also helps the facilitator to establish areas he or she needs to improve or retain to enhance effectiveness. Always try to incorporate participants' suggestions for improvement.

Feedback questions should find out the following:

- ① What they have learnt in the session;
- ① Whether they found the session useful;
- ① What aspects of the session they enjoyed or did not enjoy;
- ① Whether they considered the learning session successful or not;
- ① Whether they would like to have similar learning sessions in future and if so when this can be done;
- ① What suggestions they have in order to make future sessions better.

Some Guidelines for the facilitator

The following general guidelines can increase the effectiveness of the facilitator.

- ① Be very clear on your role as a facilitator;
- ① Get the participants to introduce themselves and try to make them feel relaxed;
- ① Explain the subject and scope of the program and seek the opinion of the participants regarding their expectations;
- ① Introduce the subject of each session and seek the expectations of participants about the session. Remember, the participants are looking for responses to pressing problems, so the issues presented in each session should be clearly interconnected to local community needs and experiences;
- ① Ask participants to share experiences on the subject of each session;
- ① Explain approximately how much time you need or have and find out how much time participants have and allocate sufficient time for discussion.
- ① Introduce ideas and ask questions. Do not enforce your views. Make sure you give participants opportunities to talk about their own experiences;
- ① Your eyes, ears and voice are important. Maintain eye contact with participants. Be aware of your own voice. Try not to talk too much or too loudly, but be sure everyone can hear you and other participants. Practice active listening and encourages others to do so;
- ① Be fair in calling on people to speak, for example, by not favouring men over women and not picking on the same people all the time. Encourage dialogue and participation by all.
- ① Do not get into personal arguments or allow them to develop. At the same time you should allow and encourage debate over different opinions;
- ① Do not allow people to interrupt each other;
- ① Be firm with dominant people so they can allow others a chance to speak;
- ① Give participants time to think and to explain what they mean;
- ① Explain and summarise briefly when necessary, for example with difficult words or concepts;
- ① Check if participants understand the subject at hand before going on to the next session, and allow any further questions;
- ① As a facilitator, your words and actions during and out of the learning sessions must correspond. You are an agent of change and it is therefore important that you reflect that change. People in your community will trust you if you “practice what you preach”. Be a responsive and responsible role model;
- ① Always remember to link human rights with responsibilities.

THINKING ABOUT OUR COMMUNITY

Objectives

At the end of the session, participants should be able to:

- ✓ Explain the meaning of community
- ✓ Identify the characteristics of a community
- ✓ Determine what or who constitute their community

Procedure

The session can be started with a brainstorming exercise. In this start-up activity, participants are asked to describe their understanding of a community. Responses can be recorded on a flipchart for reference as the session goes on. Participants can be asked to express their view if all those participating in the learning activity are members of the same community and to give explanations for their responses.

Learning Point

We cannot win the human rights struggle unless we act in community. Attitudes of genuine community, brotherhood and sisterhood are the only hope there is to build a solid human society where all of us rest at ease that our humanity will be respected and our human rights guaranteed.

Learning materials

- i. Flip Charts
- ii. Felt pens/chalk
- iii. Illustration or photograph of people working together to solve a problem

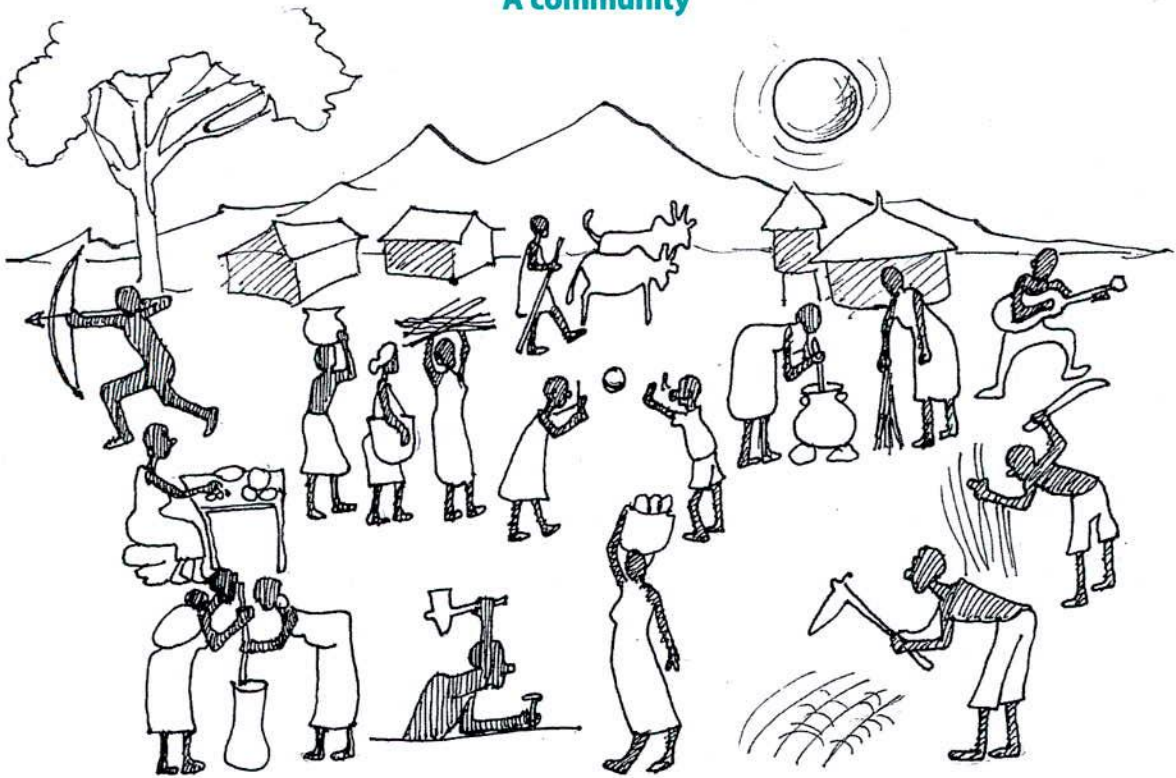
Presentation of learning activities

- ◎ Activity 1: What is a community?

ACTIVITY 1: WHAT IS A COMMUNITY? (30 MINUTES)

This activity enables participants to reflect on their perceptions and concept of community. The context of human rights learning in this guide is that of community struggles. An understanding of this concept is therefore critical as a basis of developing attitudes that promote collective action on and for human rights.

A community



Step 1

Ask participants to brainstorm on what the word “community” means to them. List their responses on flip chart. After all responses have been made and recorded, help participants debate on the implications of their responses. A common list can be developed on the main characteristics of people who consider themselves a community.

Step 2

This step involves the visualisation of what participants consider to be their community. Ask them to think about their community and share with their neighbours what they think their community constitutes. Responses can be recorded on flip chart.

Ask all participants to work together to make a model of their community on the ground. The model should be based on the recorded responses and it should reflect geographic boundaries, resources, infrastructure, institutions, settlements, and so on. They should use items or articles found at the place the session is taking place. They can for example use soil, stone particles, grass, leaves and anything else in the locality. As they do this, encourage them to agree on each step before marking out anything.

After the model has been made, ask participants to stand around the model and ask them to see if they had left anything out. Explain that a community can be understood to constitute people living together, sharing certain beliefs or culture, experiencing certain similar conditions, resources and sharing aspirations and hopes.

THINKING ABOUT OUR COMMUNITY

Step 3: Identifying My community

Ask participants to each draw a layered circle in which they as individuals consider themselves to be at the centre. On each circle, they should identify whom they recognise as constituting their community. The drawings should then be displayed on the wall. All participants are then asked to take a walk to see what their colleagues have drawn.



Once they have had a seen and discussed their colleagues' illustrations, the facilitator works with them to draw a community circle' and asks participants to identify the key members of the community as a layered circle. Each layer represents a different level e.g. family, neighborhood, etc. Thereafter participants discuss the following questions in buzz groups:

1. What are the main things that are common amongst the various members at each layer of the community circle?
2. What does it mean to have such common things binding different members of a community?
3. Who is responsible for maintaining good relations in a community and why?
4. How can we ensure that we build good relations in our communities?

At plenary the trainer should note each group's responses. Once all the questions have been responded to, the facilitator should sum up this discussion by emphasizing the following key points:

Communities are bound together by:

- ⊙ Shared resources such as land, water bodies, environment etc
- ⊙ Shared community structures such as religious institutions, schools, administrative structures etc
- ⊙ Shared social relations – familial, neighborly, etc

This therefore means that change (positive or negative) in any one area of the shared resources necessarily affects the other. It is therefore important that people living together in a community engage in collective action as a way of continuously claiming and defending their human rights.



KEY INFORMATION

It is not easy to make an exact description of community because people are constantly changing their way of life as a result of environment, the economy, urbanization, advancement of communication etc.

A community can be said to be:

- ⊙ People who share a common origin, living in the same area
- ⊙ People with similar occupations
- ⊙ People who are guided by the same rules, share common resources, aspirations etc

A community can be based on:

- ⊙ Similar occupations such as farmers, pastoralists, fishers, employees of a company, self-employed persons, students etc.
- ⊙ Nationalities such as European, Asian or African
- ⊙ Geographical location such as rural and urban communities, residential estates or neighbourhoods.

It is important to note that in all communities, there are groups of people who need special attention. These are women, children, youth, old people and people with disabilities. Communities are not just about people living in the same neighbourhood. The idea of community reflects a people who are committed to live together in a corporate spirit; ready to evolve a value system that promotes justice and equity among all its members; ready to protect individuals and groups that form its membership from acts and conditions of indignity and unfairness. It also reflects a people who share a common vision as to what is desirable or undesirable in their setting.

Even with this common desire and vision, communities bring together people of diverse interests and preferences. It is not possible to think of a community in a sense that all its members ascribe to, for example a common religion, political ideology, dietary preference or lifestyle. There must be diversity in community. The Challenge facing many communities is to appreciate and respect diversity. The search and commitment for human rights activists is to facilitate processes where diversity is respected and protected and where the developments of a culture in which it is not used as a ground for discrimination and human rights abuses is practiced and sustained.

UNDERSTANDING HUMAN RIGHTS

SESSION TWO

Objectives

At the end of the session participants should be able to:

- ✓ Understand the meaning of human rights
- ✓ Understand the relationship between human rights and responsibilities
- ✓ Identify various human rights that every human being is entitled to
- ✓ Identify human rights violations common in their community

Learning Point

Human rights are basic standards that all human beings have because they are human beings. They are entitlements without which human beings cannot live in dignity. Everyone has human rights regardless of their age, sex, race, colour, language, tribe, social or economic class, religion or political belief.

Procedure

Introduce the session using the expectation-setting technique. Ask participants to buzz in pairs about what comes to their mind when the term "human rights" is mentioned. Record their responses on a flip chart. A brainstorming exercise can also be used to help participants develop interest in the session.

Learning materials

- i. Simplified version of the Universal Declaration of Human Rights (UDHR)
- ii. Picture codes depicting various situations that prevent the enjoyment of human rights

Presentation of learning activities

- ⊙ Activity 2: Understanding human rights (60 minutes.)
- ⊙ Activity 3: Linking human rights and responsibilities (60 minutes)
- ⊙ Activity 4: Identifying human rights violations (60 minutes)
- ⊙ Activity 5: Exploring the human rights situation in the community (60 minutes)

ACTIVITY 2: UNDERSTANDING HUMAN RIGHTS (60 MINUTES)

(This activity is based on an activity by Richard Pierre Claude in the publication: **Popular Education for Human Rights: 24 Participatory Exercises for Facilitators and Teachers**, Human Rights Education Associates, USA 2000)

This activity aims at introducing participants to a basic understanding of human rights.

Step 1

Divide participants into small groups and ask them to recall the list they prepared during the brain storming exercise. Ask them to name things they think are necessary for them to live as human beings.

Step 2

Using the report-back technique, ask participants to use their responses in the small groups to help you complete a list of all the basic needs of every human being. This step can be used to introduce a discussion on the special characteristics that make human beings different from other living things.

Step 3

After the list of basic human needs has been made, ask participants to work in small groups. Each group discusses one need and reports back whether they think the need they are focusing on is met in their community, needs and whether it allows them to use their abilities, talents or potentials to develop as human beings.

Step 4

Ask each group to develop a write-up of characteristics and goals of a society, which they think, will allow them to use and meet their basic needs and to use their potential to develop as dignified human beings.

Step 5

Ask each group to report-back. Listening to these discussions, construct a chart divided into three or four columns: (1) the basic needs of every human being; (2) characteristics of the present society and whether the identified needs are met for most people; and (3) characteristics of the desired society where all human beings meet their basic needs. The chart could be constructed as follows:

The Basic Needs of Every Human Being	Characteristics of the present society	Characteristics of the Desired Society
1.		
2.		
3.		

Step 6

Add a new column (4), with the title "HUMAN RIGHTS" Under this column, help participants identify different human rights that enhance one's dignity. Explain that for every basic need, there is a corresponding human right. Draw upon the relevant human rights by using the article number of the simplified version of the Universal Declaration of Human Rights (UDHR). Explain that human rights are basic standards that all human beings are entitled to because they are human beings. Explain the relationship between basic human needs and human rights as the basis of the need that every human being takes part in learning and understanding human rights as they are inherent to human living.

Step 7

Start off a discussion based on column 2 where human rights violations may be identified, and column 3, which gives an idea of what lies ahead if human rights are finally to be respected, promoted and protected in their community. Ask members of the groups formed earlier to refer to the needs they discussed and brainstorm on what could be done to enable members of the community meet their basic needs and enjoy their human rights.

ACTIVITY3: LINKING HUMAN RIGHTS AND RESPONSIBILITIES (60 MINUTES)

This activity demonstrates to participants that all human rights demand responsibilities. It illustrates that while we look up to other individuals, government or international human rights conventions to ensure respect and protection of our human rights, we too have a responsibility to respect and promote the human rights of others.

Step 1: Ask participants to consider the following case studies:

Case One

Merille is a watering point in a village in Northern Kenya. Community leaders have made it clear that all community members have a right to water their livestock at Merille watering point. They have asked all members to ensure that they water animals far down the stream so that the point used to fetch water for home use is not contaminated.

Case Two

Mlafi has come home after a hard day's work. He is very hungry and fortunately he arrives in time for the evening meal. He tells Wanjiku, his wife and children, Kariuki and Achieng' that he does not want to see anyone near the food. He sends them away and locks them in the bedroom. In the meantime, he eats all the food. Since there is nothing left, the children and their mother sleep hungry.

Step 2

In small groups, ask participants to identify human rights issues presented in each of the case studies and the responsibilities they demand as they are enjoyed.

Ask them to brainstorm if a member of the community served by Merille water point will be acting within his or her right if s/he chooses to water animals at the point preserved for home use, and to give reasons for their responses.

- ① ? What is their opinion of Mlafi's action?
- ② ? Are cases similar to this, common in the community?
- ③ ? Are there examples that you can think of?

Step 3

Invite the small groups to report their responses to the large group. Allow discussions on areas of disagreement.

Explain that every human right has a corresponding responsibility. Ask participants to give examples of responsibilities that arise from the human rights earlier listed in column 4 of Activity 2. Picture codes depicting waste, environmental destruction, exploitation can be used to raise discussions on issues of rights and responsibilities.

ACTIVITY 4: IDENTIFYING HUMAN RIGHTS VIOLATIONS (60 MINS.)

This activity enables participants understand what human rights violations are so that they are able to identify them whenever they occur. The examples developed in *Activity 2*, particularly those under column 2 can be used in this activity.

Step 1

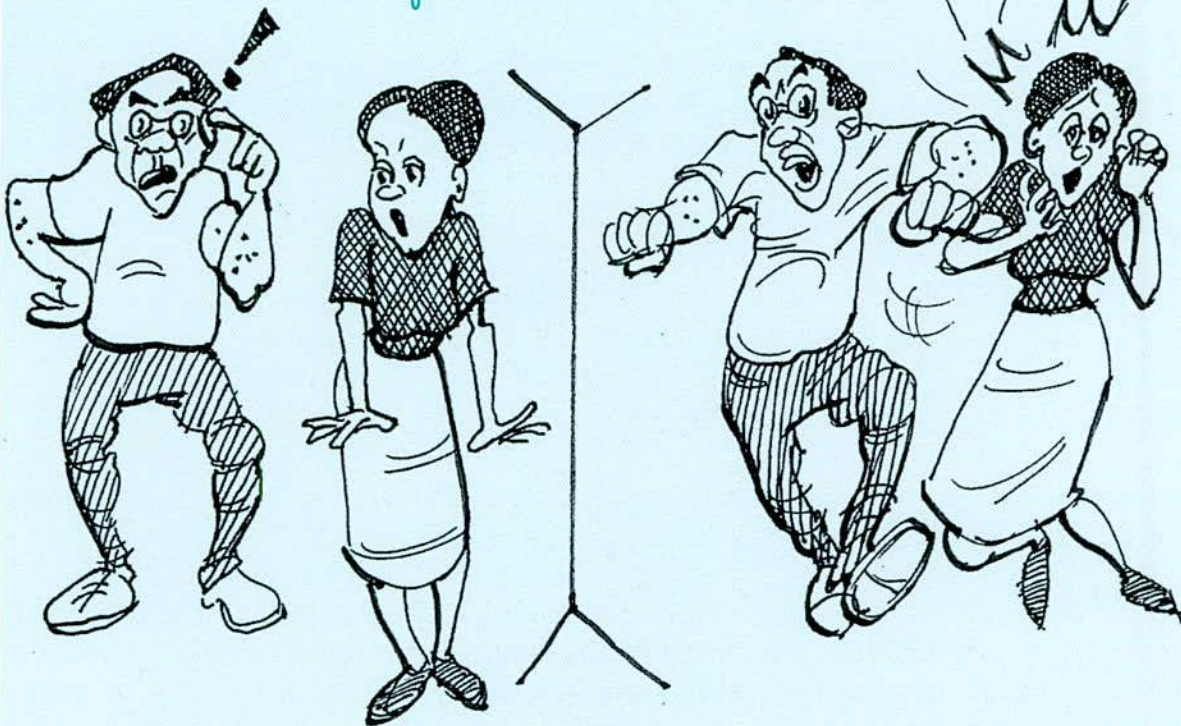
Ask participants to go back to the characteristics of the present society that they listed as preventing most people from meeting their needs. These characteristics could be listed on different flip charts.

Step 2

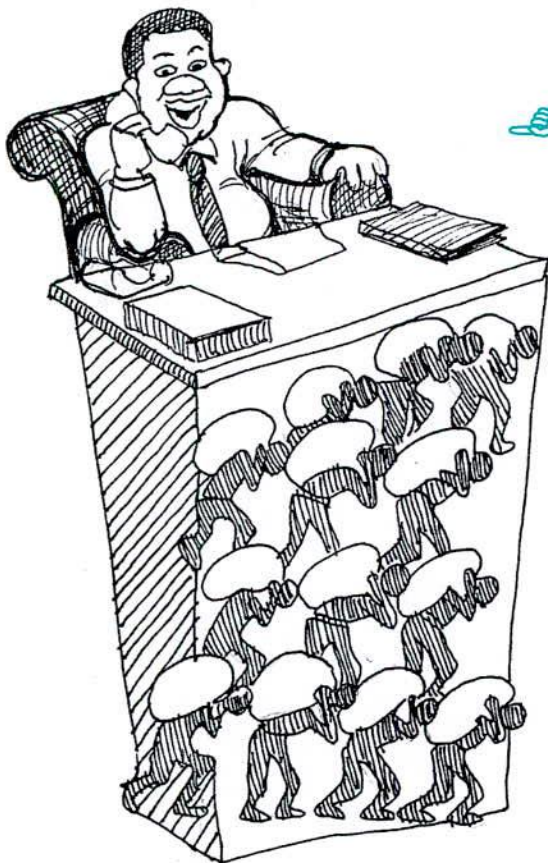
In small groups, ask participants to brainstorm on the following questions:

- ① ? What does the existence of these characteristics in the present society mean to the enjoyment of human rights?
- ② ? Why do these characteristics exist even when there is no doubt that human rights are entitlements for all human beings simply because they are human?

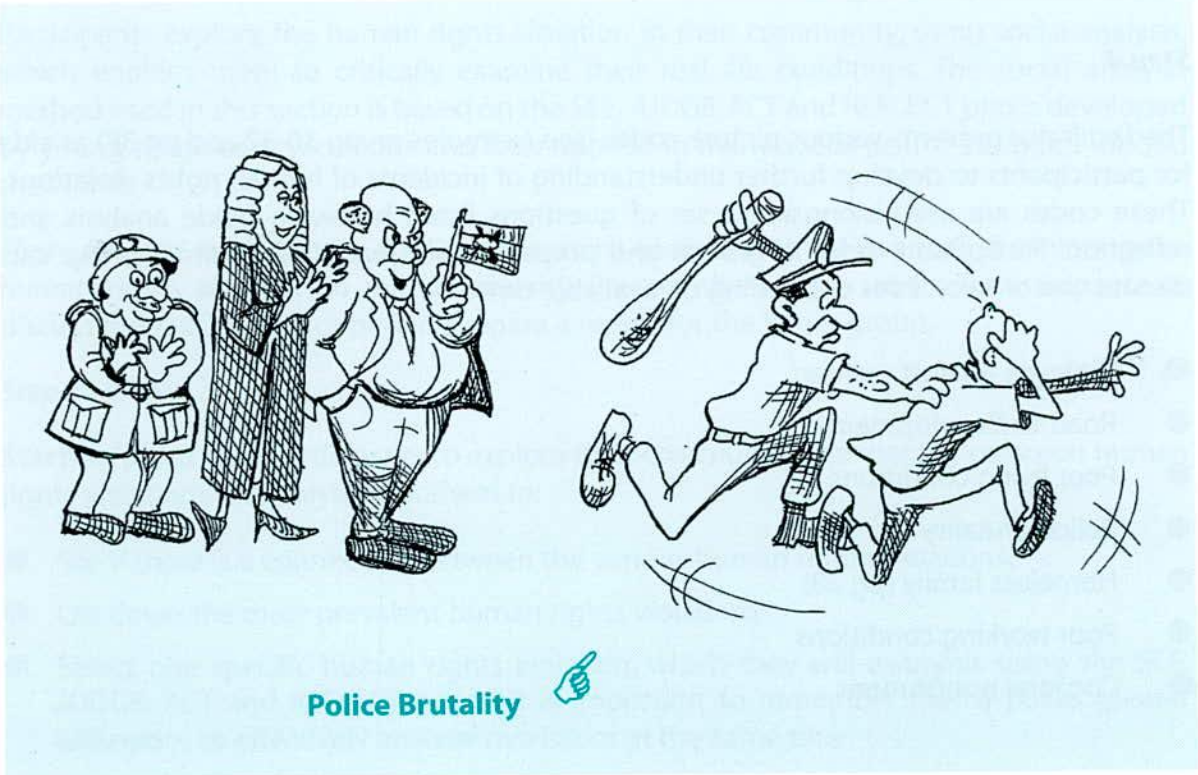
Violence against Women



Poor Working Conditions



Corporal Punishment



Police Brutality



- ❓ How do we ensure that the action process is not taken over by agents of the system we seek to change or other opportunists who may distort its genuine cause?
- ❓ Should change be won, how will we manage it to ensure that the situation does not go back to its undesired past?
- ❓ How do we make sure that the change is not taken over by agents of the systems we are changing or other opportunists?

Responsibilities are shared among members. A time limit is set for each stage of the plan and its implementation. Resources are reflected on and plans on how they will be obtained carefully thought out and planned for.

Step 4: Reflection or evaluation

After a group has carried out its plan of action, a reflection is necessary so that experiences can be shared and new lessons drawn. Reflection should take place at each step of the analysis and action process. Since this social analysis takes place during learning sessions, it is suggested that participants respond to the following questions in relation to the activity.

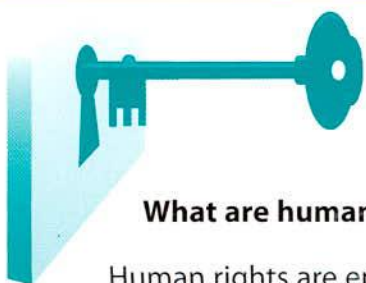
- ❓ What did we set out to do?
- ❓ What did we achieve?
- ❓ What helped us make progress?
- ❓ What prevented us from making progress?
- ❓ What do we need to do now? Do we change or retain our objectives? Do we change our methods? Do we need more resources?

Step 5

Invite the small groups to present their reports. Allow time for further discussion or clarification. Explain that the purpose of exploring the human rights situation in the community is not just to get data and figures out to demonstrate the extent of the problem. It aims at identifying the potential within the community to take action to change the situation. We need to develop a critical understanding of the factors that contribute to the problems in our communities.

Step 6

Ask the groups to carry out a human rights project using the social analysis method suggested above. Since social analysis requires time and since it has to seek the participation of a larger number of members of the community, a program can be developed with the participants that would enable frequent sharing of experiences among the project groups. A time frame of three months may be adequate for all the groups to come together to present reports of the entire analysis process. Sessions Five (Monitoring Human Rights Violations) and Six (Human Rights Advocacy) present important elements that will enrich the participants' experiences as they carry out their projects. It is suggested that the facilitator presents these sessions as the project progresses.



KEY INFORMATION

Understanding Human Rights

What are human rights?

Human rights are entitlements a person has simply because of being a human being. They are the basic standards without which a person cannot live in dignity. Human rights are natural. They do not have to be earned, bought, begged or inherited. People are equally *entitled* to them regardless of their sex, sexual orientation, creed, race or nationality, colour, language, tribe, age, religions, political beliefs or social-economic class.

Characteristics of Human Rights

- ⊙ **Human rights are inalienable:** This means that no one can take them away from a person. Even when an individual or the state violates human rights, they are not taken away from the violated person because they are an entitlement the person naturally has because of being a human being. People have human rights even when the laws of their countries do not recognise or protect them. For example in the laws of our country, residents of districts in the North of Kenya are legally discriminated against in the issuance of national identification documents. Even when laws are used to discriminate against them, they do not lose their human rights to Kenyan citizenship. Kenya also has laws that make it legal to have certain crimes punished by the death sentence. Even when a person is sentenced to death and is actually killed by the state, the person has the right to life. What happens in such a case is simply that the legal structures of a country like Kenya do not respect or protect the human right to life.
- ⊙ **Human rights are universal:** Human Rights apply to all people in the world. They are about human beings and the values that they proclaim apply to all members of the human family wherever they are throughout the world.
- ⊙ **Human rights are indivisible:** There are no human rights that are less important or less essential than others. All human rights support one another in reaching the goal of a dignified existence for each person. It is only when they are all enjoyed that human beings are able to reach their full potential of meeting their basic needs.
- ⊙ **All human rights are interdependent:** all human rights complement each other. They depend upon each other so that the full enjoyment of one right is dependent on the enjoyment of another. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education and even to obtain the necessities of life like food, health and shelter. The motto of the Tehran School of Social Work can be used to symbolise the interdependence of human rights: "Human beings are like parts of a body, created from the same essence. When one part is hurt and in pain, the others cannot remain in peace and be quiet"

(Adapted from: Human Rights Here and Now: Celebrating the Universal Declaration of Human Rights, Human Rights Educators' Network, Amnesty International USA, The Real Comet Press, Seattle, Washington, 1987, p. 3.)

Categories of Human Rights

Human Rights can be classified into three categories. This classification does not mean that one category is more important than the other; it is used to only illustrate the various aspects of human life that human rights must be applied so that human beings can live in dignity. These categories are:

- ⊙ civil and political rights;
- ⊙ social, economic and cultural rights; and
- ⊙ environmental and developmental rights

Civil and Political rights

These are liberty-oriented rights. They affirm every human being's right to liberty, freedom of assembly and association, speech, a fair trial, the right not to be tortured, not to be detained without trial, not to be discriminated against, the right to privacy, equality and to participate in political process in their society. Civil and political rights enable citizens to participate and determine the manner they are governed. Citizens have the right to elect their government in peaceful, free and fair elections. They also have a right to peacefully meet others, discuss and organise their affairs, to expression, association and assembly, to organise and to self-determination against institutions of government or society that violate their human rights.

Social, Economic and Cultural rights

These are the rights that affirm the right of every human being to social and economic security. They are those human rights whose core value is that all people have the right to basic needs such as food, shelter, clothing, education and health care.

Homeless Family



Social rights require that every person has access to and enjoys the necessities that guarantee living a dignifying life. These rights are related to economic rights in that financial ability is required to obtain adequate and nutritious food, clothing, and to pay rent. Social rights also include the right to shelter, to education, to found a family, to privacy and to health care. These rights largely focus on how people live, interact and work together.

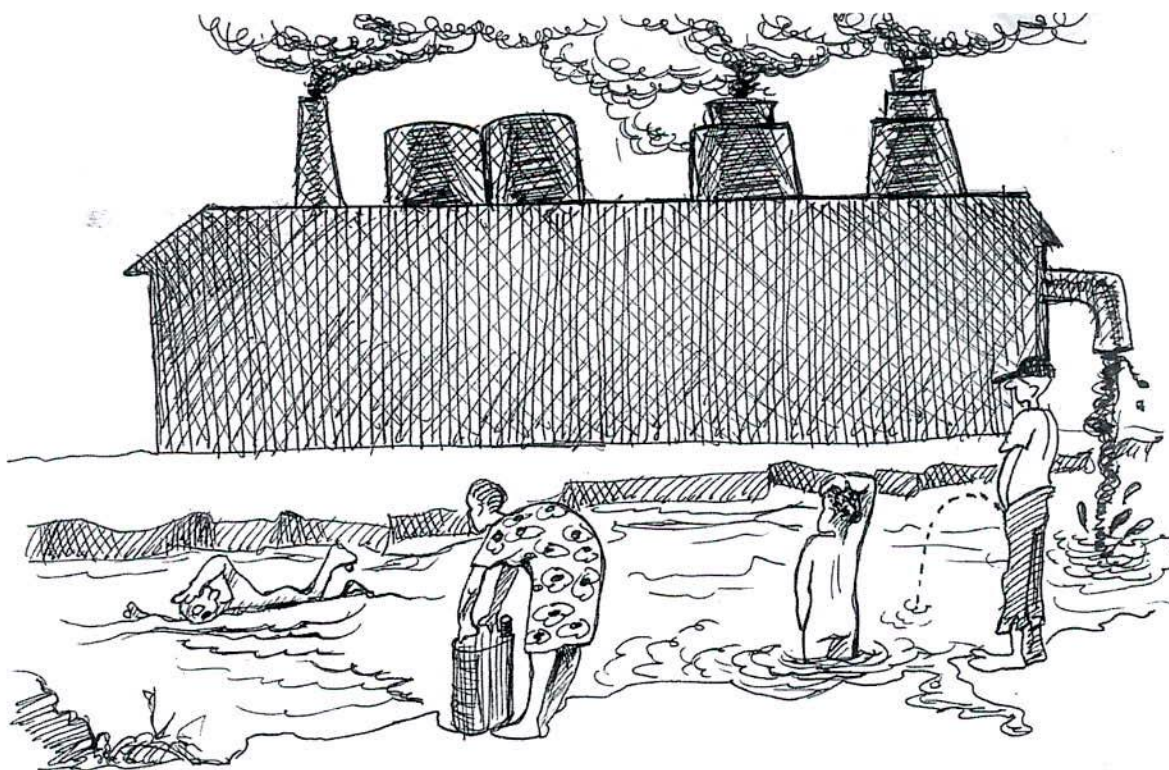
Economic rights serve as the basis for entitlements that can ensure an adequate or decent standard of living. They invoke values that protect all human beings from social and economic vulnerability and dependence.

Cultural rights refer to the rights of groups to preserve and to develop their culture. The basic source of identity for human beings is found in the cultural traditions in which they are born and brought up. The preservation of this identity is important to the well-being and self-respect individuals. Examples of cultural rights include freedom of worship, assembly, association and education on cultural traditions. It is however important to note that some cultural practices act against the values of human dignity and therefore violate human rights. For example many communities maintain cultural practices that harm women and children. Some practices are used to justify acts of violence on women, discrimination against girls and discrimination and neglect of persons with disabilities. Good cultural systems should be those that help enhance the dignity of all members of the human family.

The government has a duty to protect the social, economic and cultural rights of its citizens.

Environmental and Developmental rights

These rights recognise that people have the right to live in an environment that is clean, free from pollution and that is protected from destruction. They also recognise that groups of people should have the right to cultural, political and economic development.



The Universal Declaration of Human Rights (UDHR)

On December 10, 1948, a day presently celebrated as the International Human Rights Day, the General Assembly of the United Nations adopted the Universal Declaration of Human Rights (UDHR). This Declaration was drafted after the World War II. The human rights violations that this war caused the world to witness prompted the nations of the world to come up with the Universal Declaration of Human Rights in an attempt to protect the dignity of human life among all peoples of the world. The Universal Declaration of Human Rights was proclaimed as the new vision for social, economic, political and cultural equality based on equal rights for all human beings throughout the world.

The Universal Declaration of Human Rights (UDHR) is the most widely accepted statement of human rights in the world. Its central message is the inherent value of every human

being. It invokes the human rights everyone in the world is entitled to regardless of their race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. It declared that governments have promised to uphold certain rights not only for their citizens, but also for people in other countries. In other words, national borders are no barriers to helping others achieve their rights.

Since 1948, the UDHR has been the international standard for human rights. However, it is not a legally binding document. Because of this, world governments through the United Nations have passed other conventions like the International Convention on Civil and Political Rights (ICCPR) and the International Convention on Economic, Social and Cultural Rights (ICESCR) which are legally binding. Countries like Kenya that have ratified these conventions commit themselves to making national laws that uphold, promote and protect the human rights for their citizens. In spite of Kenya being a signatory to many international human rights conventions, it has not honoured its promise to translate their vision into its laws.

There are also regional human rights instruments inspired by the UDHR. In Africa, we have the African Charter on Human and People's Rights (ACHPR), which was adopted by the Organisation of African Unity (OAU) in 1980 in Nairobi.

Objectives

At the end of this session, participants should be able to:

- ✓ Explain the difference between gender and sex
- ✓ Understand how social roles for women and men are constructed.
- ✓ Explain why women are entitled to equal human rights as men
- ✓ Identify ways of encouraging the recognition and participation of women in decision making at all levels of society

Learning Point

Women and men are equal in dignity and human rights.

Procedure

The session enables participants to understand the gender concept, which is expected to broaden and develop knowledge and practices that support equal human rights for women and men. Participants are asked to share with their colleagues what they consider the difference is between them and members of the opposite sex. The facilitator then presents the session's activities.

Learning materials

- i. A simplified version of the Universal Declaration of Human Rights (UDHR)
- ii. Picture codes depicting violations of the rights of women.
- iii. Flip Chart
- iv. Felt pens
- v. Take action against Rape (Freeze)
- vi. Act on violence against women (freeze)

Learning Activities

- ⊙ Activity 6: Social roles and gender
- ⊙ Activity 7: Women and Men at work (45 min)
- ⊙ Activity 8: Women and Men in decision-making (40 min)
- ⊙ Activity 9: Women's rights are human rights (30 min)

Presentation of Learning Activities

ACTIVITY 6: SOCIAL ROLES AND GENDER (40 MINUTES)

This exercise enables participants to understand the process through which society creates, supports and assigns the roles of women and men. It is this process that is responsible for the existence of attitudes and practices that deny women enjoyment of their human rights. This process is also called the **social construction** of gender.

Step 1

Explain to participants that this is going to be an exercise where each participant will think about his or her own life. Present the following reflection as you allow enough time for each question:

- i. Close your eyes and think about yourself.
- ii. Think about your childhood.
- iii. You are a little girl or a little boy. Someone says something that makes you realise that you are a girl or a boy. May be you are playing and someone says, 'stop doing that; you are a girl!' or 'boys don't play like that', or 'shame on you, girls don't do that'.
- iv. Try to remember the first time you heard someone say to you 'You're a girl' or ' You're a boy'. Then think:
 - ① How old were you?
 - ② What did they tell you?
 - ③ Who told you that?
 - ④ How did you feel?
- v. Ask each participant to tell their story to the group. Ask the group not to comment or ask questions as the story is told. Note the issues as they are presented.

Step 2

Ask male participants to discuss the issues raised by female participants and female participants to discuss those raised by male participants. Ask them what they notice about the roles of women and men based on what members of each sex had been told. Ask them if they can identify any similarities or differences in the issues members of each sex were asked to do or not do and who had told them that. Ask participants to express their feelings, whether positive or negative about what had been told to them and their colleagues.

Step 3

Ask participants to discuss in small groups their views on what they consider to be the basis of the difference between what girls and boys are prepared to become.

- ① Does this have an effect on how men treat women in society?
- ② Is this treatment supportive of the desired community where all human beings are able to meet their needs and develop their full potential in dignity?
- ③ What in our society increases these problems?

Step 4

Invite groups to make reports. Encourage them to use human rights values in their analysis. Assist participants to use relevant sections of the simplified version of the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) in their analysis. Explain that society assigns certain roles to all of us, and consequently behaviours and

attitudes because of being born biologically female or male. This begins even before one is born when society begins discussing whether the unborn child will be a boy or a girl. As soon as the child is born, society starts forming the child. It starts having expectations about him or her, describing, dressing and talking to the child differently depending on whether it is female or male. Girls in many societies are considered 'lesser beings' to boys, less important, less intelligent, less strong, less worthy and less capable. Girls are told, 'don't run' or 'don't play with the boys' or 'don't climb trees' or 'be a good lady' or 'help your mother'. Boys are usually given more independence, are not expected to help their mothers, but expected to be 'manly' and like their fathers. This has had a major influence in the manner that women are treated. It has seen the growth of a society that treats women as unequal to men, hence deserving less human rights, less dignity and less respect. Ask participants to comment on this statement and to determine whether it reflects the situation in their community. If there are sharp differences in opinions, the facilitator can use the debating method where the group is arbitrarily divided into two sides: One to oppose and the other to defend the motion "**Women and Men are Equal in Rights and Dignity**". Remember the sides do not have to be formed on the basis of belief. However at the end of the motion, assist participants to develop an understanding that all human beings are equal in human rights and dignity. As you wind up the debate, declare both sides as winners since they have enabled a deeper understanding of the topic to develop.

Step 5

To enable participants understand the difference between 'Sex' and 'Gender', ask the men in the group to draw the image of a woman together. They should agree on only one drawing. Likewise, ask the women in the group to draw the image of a man. Inform the group that they will be required to explain what makes them think that the image they drew was the correct one. You can ask the men to use the opening, "This is a woman and not a man because of the following reasons: ..." and the women to use, "This is a man and not a woman because of the following reasons: ..."

Step 6

Invite the two groups to make reports. List the reasons they give to distinguish 'woman' from 'man' to state what comes to their mind when the terms woman and man or male and female are mentioned. Where it is possible, ask them to illustrate their thoughts in the form of a drawing. Ask them what these differences mean in regard to the natural/biological functioning of women and men. Are these functions changeable? Why or why not? Ask them to refer to the social roles earlier discussed. Are social roles changeable? Why or why not? Allow discussions on different points of view to develop and ask further relevant questions to help develop a deeper understanding of the difference between "sex" and "gender." Explain that sex is the state of being male or female. It describes the **biological features** (e.g. body build, voice, reproductive organs) and **biological functions** (e.g. giving birth and breastfeeding for females and sperm production for males). The sexual features and functions stated here are fixed, physical and biological.

Gender on the other hand refers to **social, cultural and psychological characterisations** that identify someone as **a woman** or **a man**. Gender identity refers to the culturally and socially defined roles of women and men. Unlike sexual functions, there is nothing that makes certain roles strictly male roles and others female roles. Much as girls are told not to climb trees, there is absolutely nothing biological that makes them unable to climb trees.

There is also nothing biological that can make a boy or man not prepare food for the family. This is unlike the fixed sexual or biological functions of men and women. Women cannot for instance produce sperms but men can. Women can become pregnant but men cannot. Women can give birth and breastfeed but men cannot. **Gender roles are not fixed, they are artificial and women as well as men can play them similarly. Sexual roles are fixed, natural and only members of their particular sex can play them.**

ACTIVITY 7: "THEY DON'T WORK YET THEY DO" (45 MINUTES)

This activity enables participants to explore and examine the work that women and men do in the community. It presents possibilities for participants to analyse the existence of a mind sets or attitudes in the community that debase women.

Step 1: Ask participants to consider the story below:

Bwana Moyo goes to the doctor.

'What is your job?' asked the doctor.

'I am a Farmer' replied Bwana Moyo.

'Have you any children?' the doctor asked.

'God has not been good to me. Of the 15 born children, only 9 are alive,' Bwana Moyo answered.

'Does your wife work?'

'No she stays at home.'

'I see. How does she spend the day?'

'Well, she gets up at four in the morning, fetches water and wood, makes the fire, cooks breakfast and cleans the homestead. Then she goes to the river and washes clothes. Once a week she walks to the grinding mill. After that she goes to the township with the two smallest children where she sells tomatoes by the road -side while she knits. She buys what she wants from the shop. Then she cooks the midday meal.'

'You come home at midday?'

'No, she brings the meal to me about three kilometers away.'

'And after that?'

'She stays in the field to do the weeding, and then goes to the vegetable garden to water.'

'What do you do?'

'I must go and discuss business and drink with the men in the village.'

'And after that?'

'I go home for supper which my wife has prepared.'

'Does she go to bed after supper?'

'No, I do. She has things to do around the house until 9 or 10.'

'But I thought you said your wife doesn't work.'

'Of course she doesn't work. I told you she stays at home.'

(Adapted from a presentation by the Women and Development Sub-committee, Ministry of Community Development and Community Affairs, Zimbabwe to a Women's Regional Ecumenical Workshop held in Harare, Zimbabwe.)

Step 2

Ask participants to discuss in small groups why, in their opinion, Bwana Moyo says that his wife 'does not work; she just stays at home'. According to the group, does Bwana Moyo's wife work? Why do you say so? Are practices such as Bwana Moyo's happening in our community? Describe them and give examples? What social structures (political, economic, cultural, religious, attitudinal) maintain or increase these practices? What problems do attitudes such as Bwana Moyo's cause? What are the effects of these problems on women and to the community?

Step 3

Invite groups to make report -backs. Allow discussions to develop if there are issues raised by participants on the reports. To get closer home with the analysis ask participants to form two groups, one comprised of women only and the other of men only. Ask participants to choose one social group, specifically a low income group that they have knowledge of. This could be small-scale traders, subsistence farmers or livestock keepers. Ask the women to draw up the daily work routine of men in that social group and the men to draw up the daily work routine of women in that social group.

Step 4

The two groups report back to the larger group. Comparing the two work routines, ask the group to brainstorm on the following discussion questions at plenary:

- ① Who works longer? Why is this the case?
- ① Whose work is considered more important and therefore more recognised? Why is this the case? Who benefits in this situation and how? Who suffers and how?
- ① Why is it that one group does more work, works longer and its role is not recognised? What problems in this manner of work division causing in the community? What effects do these problems have?
- ① Is this situation supportive of the enjoyment and respect of human rights? Whose human rights are abused when this situation continues to exist? What human rights are abused or threatened in this situation? Who is responsible for this situation? Are there any social structures that contribute to the existence of this situation? Which ones are they and in which ways do they promote it?
- ① What can be done to ensure that neither women nor men are subjected to long, hence inhuman hours of work? How can it be done? Who will do it?

The facilitator can use the following common facts to enrich the discussion:

- ⊙ Women and men do very different things during the day
- ⊙ Women usually work longer hours than men
- ⊙ Women have more varied tasks, sometimes doing more than one thing at the same time
- ⊙ Work at home is mostly done by women

- ⊙ Men's work is mostly outside the home
- ⊙ Women's work is often not paid for
- ⊙ Men's work is more often paid
- ⊙ Women have less sleep and leisure time than men
- ⊙ Men are more involved in decision-making
- ⊙ Women are left out of decision-making

ACTIVITY 8: WOMEN AND MEN IN DECISION MAKING (40 MIN)

This activity enables participants to explore the position of women and men in the decision-making processes in their community. The activity makes use of short drama to visualise two different situations. Ask participants to form two groups whose composition should include both male and female participants.

Step 1:

(First short drama)

Ask members of the first group to prepare and act out a short drama showing a situation in which decision-making in a community is made by men alone. Women in this role-play should not be invited to take part in decision-making. When they seek to contribute ideas, they are ridiculed and told that they should not interfere in the work of men. Decisions are made in complete exclusion of women. Many issues that concern them are left out.

(Second short drama)

Ask Members of the second group to prepare and act out a role-play in which women and men discuss together and make decisions together. Everybody is given a chance to contribute. All people are consulted and clarifications are made in a respectable way each time there is need. Different views are given and each person is allowed to explain him or herself. At the end, all are happy that their concerns and creativity to solve community problems were respected and considered in the decision-making process.

Step 2

When the two groups are ready, ask them to present their short drama to the whole group. Ask the group watching to briefly describe what they saw happening. After both groups have presented ask the same groups to discuss and prepare reports using the following discussion questions.

- ❓ Why are women often left out during decision making in our community? Who in society benefits from their exclusion? Are there structures in the community that maintain this situation? How do they maintain it? How do they benefit? What is the result of leaving women out of decision-making? What problems does it lead to?
- ❓ What are the effects of having one group of people making decisions on behalf of others without consultation? What makes other people do this?
- ❓ Is it important to involve women in decision-making in our community? Why? What can we do to ensure that women are equally and actively involved in decision making?

Step 3

Ask groups to make their reports. Explain that often, women are excluded from decision-making due to the existence of social structures that discriminate against them. These institutions are male-dominated and they promote stereotypes that present women as weak and unable to think on their own. They depict women as incapable of leading or taking decisions. This image abuses the human rights and dignity of women. Women have displayed equal talent and capability as men in transforming our society and our world. Participants can be asked to give examples of women who have played an instrumental role in the community or country. Ask participants to suggest ways of ending the discrimination of women from leadership and decision-making in the community by developing possible action plans seeking to influence the structures that maintain the problem.

ACTIVITY 9: WOMEN'S RIGHTS ARE HUMAN RIGHTS (40 MINUTES)

This activity enables participants to identify different forms of discrimination and violence against women as human rights violations. The debate will bring out the different forms of discrimination against women, and the causes of gender inequality. The activity takes place in the form of a debate on the title: 'Women are entitled to the same rights as men'.

Step 1

Divide participants arbitrarily into two groups. Explain that they are going to take part in a debate where they will argue for or against a motion irrespective of their personal opinion on the matter. Ask each group to give itself a name of their choice. Ask the first groups to argue for and support the motion: '**Women Are Entitled To Equal Rights Like Men**'. Ask the second group to argue for and support the statement: '**Women Are Not Entitled To Equal Rights Like Men**'.

Step 2

Record all the arguments made during and after the debate, and give a summary of the issues raised. Tell participants to make an opinion as to which side won in the debate. Allow about one minute for this exercise then declare that it was a draw. Congratulate both sides for doing a good job. Ask participants to brainstorm on the following questions in their small groups:

Discussion Questions

Are women and men equal in dignity and rights? Why do you say so? Does the current practice in the community support the value that all human beings are born equal in rights and dignity? Are women accorded conditions and opportunities in which we can say that their human rights as women are observed? What is the situation like? What specific human rights violations are perpetrated against women in the community? Why are they happening? Who is responsible for the violations? What social structures are responsible for this situation? How do they contribute to its existence? What problems does this situation lead to? What are the effects of these problems on women and the community? What can be done to correct the situation?

Step 3

Groups make report-backs. Allow discussions on issues arising from the reports. Use the simplified version of the Universal Declaration of Human Rights (UDHR) to reinforce the value of the equality of all human beings in human rights and dignity.



KEY INFORMATION ON EQUAL RIGHTS FOR WOMEN AND MEN

Understanding Gender and Sex

Gender can be described as the sex-role identity used by human beings to emphasise the distinctions between males and females. Though gender and sex are often but wrongly used interchangeably, they are different in meaning. Sex relates specifically to the biological or physical characteristics, which make a person male or female at birth. Gender refers to the behaviour associated with members of that sex.

This is attributed to the socialisation process right from birth where girls and boys are treated differently and encouraged to play certain games, behave in a particular way and wear certain colours. Stereotypical sex-associated behaviour such as male aggression and female passivity result from roles taught from childhood where the boy child is told "boys do not cry", given guns and cars as toys while girls are given dolls and playhouses to mimic the traditional female homemaking role.

Construction of Social Roles

While appreciating that there are both biologically and socially engineered causes for differences in gendered behaviour, they largely stem from social practice. This is based on the fact that new knowledge and skills are shaped by existing perceptions and experiences.

Thus, gender roles are dynamically constructed through experience and social interaction. Due to this, gender roles can change from place to place, generation to generation and context to context. What is considered an acceptable gender role in one context for instance, may be unacceptable in another. Thus, different parts of this range of gender roles are continually invoked according to individual's perceived needs and understanding.

Some forces that influence conceptions on gender roles

Contexts that offer narrow definitions of gender roles, and this could be due to religious and cultural beliefs where women are persistently marginalized. The power of institutions such as the media that play a great role in shaping acceptable versions of gender roles. Of importance here are roles assigned for either the male or the female by society and further echoed by the media and hence the need to redefine them.

Language also plays a large part of gender construction due to its subtle role in defining thought and perceptions, and its strength in reinforcing inequalities and stereotypes. It

should be emphasised that gender inclusive language that is non-discriminatory is vital for the social deconstruction of gender.

Against such a background, there is a possibility to examine or deconstruct specific responses and behaviours, enabling individuals to examine how and why past and present contexts and events have influenced and affected the present, and it allows for reconstruction of individuals' understanding and behaviours.

Women are entitled to equal human rights as men

Despite the national, regional and international legal frameworks aimed at the promotion of equal rights for men and women, there remains a persistent gap between the equality of men and women. It should be emphasised that equality does not mean sameness." There still are many unresolved issues regarding being respect for diversity while affirming the spirit of non-discrimination as a fundamental principle of human co-existence.

Violence and discrimination against women are global social epidemics hence there is need to identify, them as such and to raise awareness and challenge the impunity for womens human rights violations. It is also important due to the fact that there exist human rights violations and those practices and policies, law, culture, religion that systematically ensure that women are discriminated against, excluded from political participation and public life, segregated in their daily lives, raped in armed conflict, brutalized in their homes, denied equal divorce or inheritance rights, killed for having sex, forced to marry, assaulted for not conforming to gender norms, and sold into forced labor because of their gender.

Promotion of equality of both men and women ensures women's emancipation. The achievement of full equality between the sexes is essential to human progress and the transformation of society. Inequality retards not only the advancement of women but also the progress of civilization itself. The persistent denial of equality to more than one-half of the world's population is an insult to human dignity. It promotes destructive attitudes and habits in men and women that pass from the family to the work place, to political life, and ultimately to international relations. On no grounds, moral, biological, or traditional can inequality be justified. The moral and psychological climate necessary to enable our nation to establish social justice and to contribute to global peace will be created only when women attain full partnership with men in all fields of endeavor.

THE CONSTITUTION AND HUMAN RIGHTS

Objectives

At the end of the session, participants should be able to:

- ✓ Understand the meaning of a constitution and constitutionalism
- ✓ Understand the role of a constitution in human rights protection
- ✓ Identify and understand the human rights that the Kenya constitution guarantees every Kenyan
- ✓ Appreciate and understand the basis for reforming the Kenya Constitution
- ✓ Develop a community position for constitutional reforms

Learning Point

A good constitution is one that guarantees the enjoyment, respect, protection and promotion of the human rights of all its citizens

Procedure

The facilitator uses the expectation setting technique to introduce the session. The facilitator initially presents learning activities that help participants to explore the concept of a constitution in their own surrounding. Such activities enable participants to understand the justification for a national constitution to a point that they familiarise themselves to the contents of the Kenya Constitution.

Learning materials

- i. A simplified summary of the Kenya Constitution
- ii. Flip Chart
- iii. Felt Pens

Learning Activities

- ⊙ Activity 10: Let us set our rules (20 minutes)
- ⊙ Activity 11: Our community has constitutions (40 minutes)
- ⊙ Activity 12: The Kenya Constitution and our human rights (90 minutes)
- ⊙ Activity 13: Understanding and promoting constitutionalism (60 minutes)

Presentation of Learning Activities

ACTIVITY 10: LET US SET OUR RULES (20 MINUTES)

The purpose of this activity is to demonstrate that it is characteristic of people living as communities or societies to develop rules for themselves. The activity provides a possibility for participants to gain a basic understanding of the concept of a constitution.

Step 1

Explain to participants that it is important that as a group, we set rules to guide this session. These rules can be named "OUR RULES" or any other name participants may give them. Explain that these rules will bind all participants. Therefore it is important for everybody to give views. Make it clear that they are allowed to challenge proposals that they consider unacceptable. Give each participant a chance to state one rule. For each rule, the participants proposing it should explain the advantage of having it. Ask participants if they have any objection to a rule before writing it down. Number all the rules agreed on and ask them to state how they want them to be observed by each member. Ask a few participants to read the rules. Where this is not possible, do it yourself. Explain that the rules they have set will apply throughout the session.

Step 2

Ask participants to brainstorm on the following questions:

- ① Why have we set rules for ourselves?
- ② What is likely to happen to a group that does not have rules?
- ③ Why did we have to make the rules together and not the facilitator making rules for us? Is it necessary for our group to have such rules?
- ④ Have you been involved in a rule making process before? What were the rules about? What exactly happened? How were you involved?

Explain that rules act as the guidelines of how individuals existing as a group wish to manage relationships with each other. We constantly find ourselves in situations that we have to be involved in making or observing rules.

ACTIVITY 11: OUR COMMUNITY'S CONSTITUTIONS (40 MINUTES)

This activity is a follow-up to activity 10 above. It presents a possibility of introducing learners to a basic understanding of the concept of a constitution.

Step 1

Ask participants to form three or four groups of five members each. Ask each group to develop a list of some of the rules that members of their community are expected to abide by. Ask them to explain the importance of each rule? Against each rule, ask them to describe how the community ensures that it is followed. What happens to members when they act against these rules?

Step 2

Invite the groups to make report-backs. Take an unused flip chart and give it the title "COMMUNITY RULES". List down the rules as they are read out. After the groups finish reporting, go through all of them with the participants and if you are in a room setting, stick them next to the flip chart with the title "OUR RULES".

THE CONSTITUTION AND HUMAN RIGHTS

Discussion Questions:

- ② What is happening in the case that you have read?
- ② What is the relevance of this case to the human rights that Kenyan citizens are entitled to?
- ② What human rights violations occur due to the existence of the situations in these cases?
- ② Why are these violations taking place?
- ② Who is responsible for what is happening? What institutions are responsible for the existence of this situation? Who benefits from this situation? How do they benefit? Who suffers from this situation? How do they suffer?
- ② Are these cases relevant to real life in your community? Are there similar cases happening in your situation?
- ② What problems do they lead to? What is the effect of these problems?
- ② What can be done to change this situation?

Step 4

Invite the groups to make their report-backs. Allow for discussions to develop on emerging issues. Ask participants to consider the Bill of Rights of the Kenya Constitution. Ask them to examine their community and make an analysis whether these human rights are enjoyed or protected. Use the social analysis model suggested in *Activity 5: Exploring the human rights situation in our community* to help participants critically analyse the situation in their community in respect to the Bill of Rights of the Kenya Constitution. Explain that Kenya has made a commitment to uphold internationally recognised human rights. It has promised to promote the values of the Universal Declaration of Human Rights (UDHR) and other legally binding instruments like the International Convention of Economic, Social and Cultural Rights (ICESR) and the International Covenant on Civil and Political Rights (ICCPR). These promises bind the Kenya Government to include the principles of these instruments in Kenya's laws. Kenyans can urge their government to honour the promises it has made on their behalf.

ACTIVITY 13: UNDERSTANDING AND PROMOTING CONSTITUTIONALISM

This activity enables participants to develop an understanding of the concept of constitutionalism and the need to promote it. It will provide an opportunity for them to share experiences in which they feel that constitutionalism was not observed. They will also start discussing what they can do to promote attitudes and practices that guard good laws and the constitution.

Step 1

Present the following statement to participants for discussion:

There is a set of rules in the Kenya constitution meant to protect public funds from misuse and waste. A recent report from the Parliamentary Public Account Committee, a statutory committee set up to examine the government utilization of public funds has revealed that a certain government official obtained, through corruption millions of shillings from the public funds entrusted to him. The public Accounts Committee calls on the office of the Attorney General to charge this public official in court. The Attorney General promises investigations, which never take place. The official makes a press statement where he declares that he will not be moved by the report of the Public Accounts Committee. A few days later, it is announced through the media that this official has been moved to another ministry on promotion. Some citizens seek to privately prosecute this public official. The Judge appointed to listen to the case hurriedly concludes it and throws it out on grounds that it took too long for the crime to be reported and brought before the court. He declares that the official had no case to answer.

Step 2

Ask participants to discuss in small groups why they think such cases happen: Is it enough to have constitutions or rules that are not observed? Why do they think the public official was not prosecuted even when it had been clear that he had stolen public money?

After sufficient time is allowed for the small groups to discuss these issues, ask each group to share their reports with others in plenary. Where debates arise, encourage them to develop as you ensure that all sides are heard. Pose more critical questions to enable participants develop their arguments analytically. The social analytical structure presented in Session Two can be used to provoke further discussions.

Explain that there exist many threats to constitutionalism. Some of these are outlined under the key information section below. Participants could for a start be encouraged to look at their own groups (e.g. families, self-help groups, sports clubs, religious associations, etc.) and identify the main threats to the observance of rules that are set to guide their relationships. Examples like situations where leaders have too much power and control over the affairs of the groups can be developed into discussions pointing out that concentration of power in the hands of a few individuals in the government can lead to the breakdown of constitutionalism.



KEY INFORMATION ON THE CONSTITUTION AND HUMAN RIGHTS

What is a constitution?

A constitution is the supreme law of a country. What this means is that all other laws must conform to the constitution. It can be seen as a set of rules that people have developed to act as a common standard to ensure that there is respect, order and peace amongst them. Such rules ensure that there is a basic point of reference for the people to determine what

conduct of a member is acceptable and which one is not. These standards ensure that there is a basic guideline on how individuals are going to act in relation to the common aspirations of their society. It is for this reason that there are rules for every human grouping such as a family, a clan, school, football team, religious organisation, youth group or women group.

It is also for the same reason that our country requires a set of rules that binds all of its citizens. The collection of the major principles and rules that guide the relations and conduct of a country's citizens is what is called a constitution. All people in a country are equal before the constitution. The constitution must treat all people, small or big, poor or rich, women or men, religious or non-religious, married or not married equally and fairly. It must not discriminate against people on any ground. Since it belongs to the people, it must always reflect what they consider to be good for them.

Can constitutions change?

Human societies change everyday. Since rules originate from societies, they too must undergo changes when members of these societies find it necessary. Members of a local youth group can decide to change the club rules they set when they think they no longer serve their interests. Once members of any given society decide that their rules require to be changed, they have the right to change them.

The constitution and human rights

A good constitution should guarantee and protect the human rights of all citizens. It ought to be the supreme statement of a government's commitment to uphold principles and practices that promote the enjoyment, respect and protection of all human rights by the citizens of that country.

A good constitution has the following qualities:

- ⊙ It proclaims the human rights of all citizens of a country;
- ⊙ It establishes the responsibility of the government to protect those human rights;
- ⊙ It establishes limitations on how government officials may use their powers with regard to the citizens' human rights;
- ⊙ It sets a common standard of expressing the values, vision and aspirations of the citizens of a country;
- ⊙ It must serve the common good of the citizens of the country. It should therefore not be used as a tool to subject them to oppression;
- ⊙ It is the supreme law in the country and therefore all other laws are subject to it;
- ⊙ It should be an agreement among the people of a country on how they would like to delegate governing responsibility to fellow equal citizens;

- ⊙ It can only be changed with the widespread consent of the citizens and according to agreed on and well known procedures and standards;
- ⊙ It describes how a government is structured and how it operates;
- ⊙ It mainstreams the equality of all its citizens and does not uphold laws that discriminate against women, girls, persons with disabilities and minority groups

Threats to constitutionalism

Some threats to constitutionalism include the following:

- a) Dictatorship: situations where the exercise of power is arbitrary and is centered in an individual or clique that controls much of the decision- making process in a group. For example, dictatorial regimes in Kenya have seen the leadership cause the making of rules that favor them at the expense of the majority of Kenyans. For a long time, the presidents could revoke sections of the constitution if the occupant of the seat felt that this would be to its advantage. Many critics of the one-pasty dictatorship were detained for long periods without trial, some were assassinated any many more forced to flee to exile for seeking changes that would see the constitution apply equally to all.
- b) Impunity: The failure to prosecute/punish offenders especially those associated with white-color crime, misuse of public funds, abuse of power etc
- c) Disrespect for the rule of law both by the state and citizens
- d) Discriminative application of the law
- e) Failure to secure and engage citizens participation in public policy formation.

MONITORING HUMAN RIGHTS

Objectives

At the end of this session, the participants should be able to:

- ✓ Understand the meaning of human rights monitoring;
- ✓ Appreciate the importance of monitoring human rights violations; and
- ✓ Develop basic skills for monitoring Human Rights

Learning Point

Human rights monitoring is a process of consistently observing, investigating, documenting and publicising human rights abuses. Violators must be held accountable for their crimes. The certainty that the violated will seek justice makes human rights monitoring essential.

Procedure

Experience sharing can be used to start off the session. The facilitator asks one or two volunteers to share personal experiences in which they witnessed any incident, took note of what happened, investigated and reported it to someone else. After this, the learning activities suggested below can be presented starting with a role-play as suggested in *Activity 14* below. If necessary, the facilitator may introduce the meaning of human rights using *Activities 2* and *3* in *Session Two*.

Learning materials

- i. Flip Charts
- ii. Felt pens
- iii. Relevant case studies

Learning Activities

- ⊙ Activity 14: The meaning of human rights monitoring
- ⊙ Activity 15: The importance of monitoring human rights
- ⊙ Activity 16: Skills in monitoring human rights violations

Presenting Learning Activities

ACTIVITY 14: THE MEANING OF HUMAN RIGHTS MONITORING

This activity presents possibilities for participants to understand the meaning of human rights monitoring. It is done using a role-play in which all participants take part.

Step 1

Ask a group of five or six volunteers to act out a three minutes role-play of a human rights abuse. This could be an act of arbitrary arrest, violence against women, mob violence, torture or any other human rights issue. Ask the rest of the participants to carefully observe what is happening and note the details of each action.

SESSION FIVE: MONITORING HUMAN RIGHTS

Step 2

After the role-play, divide participants to small groups, and ask them to describe what they saw. Let them to put this in the order that events took place in the role-play. Inform them that they are free to contact the characters in the role-play if they feel that they need more information.

Step 3

Ask the groups to report back to the larger group. After they have presented their reports, facilitate a brief discussion that will assist them to make sure that they understand why they should be clear and detailed as they prepare case reports of what they have observed. Explain to them that they all have participated in a human rights monitoring exercise. Ask them therefore to describe what monitoring is. Note down their ideas and where necessary ask them to elaborate. If you find it necessary make a brief input on the meaning of human rights monitoring as provided in the facilitator's notes on the topic. Explain that human rights monitoring must include:

- ⊙ A clear identification of the human rights violation in question;
- ⊙ Who suffered the violation?
- ⊙ Who caused the violation?
- ⊙ When it occurred?
- ⊙ Who witnessed the violation?
- ⊙ What were the prevailing circumstances at the time the violation occurred?

ACTIVITY 15: THE IMPORTANCE OF MONITORING HUMAN RIGHTS

This activity provides a possibility for participants to appreciate the importance of monitoring and documenting human rights violations. It uses the case study technique to introduce group discussions.

Step 1: Ask participants to consider the following case study

The case of Henry Mutua M'Aritho

In May 1998, the family of Henry Mutua M'Aritho reported his case to the Kenya Human Rights Commission:

"Henry Mutua M'Aritho was arrested by Administration Police in Nyambene district and tortured to death. This followed a personal difference between him and an Administration Police Officer. It was reported that he was handcuffed and then suspended from the window grills in the tiny cells at the Chief's Camp. He was beaten until unconscious. The police officers then placed his legs into a fire. Henry M'Aritho died later. After his death, the police claimed that he had committed suicide by banging his head against the wall. A senior officer arranged for his body to be buried secretly."

After receiving the statement from the family, the Kenya Human Rights Commission sent out a team to gather more information about the matter.

(Adapted from Mission to Repress: A Kenya Human Rights Commission report detailing Torture, Illegal Detentions and Extra-judicial Executions by the Kenyan Police p. 26)

Step 2

In small groups ask for participants' opinion on why a team was sent to gather information about Henry Mutua M'Aritho's case. Ask them to consider themselves as members of the team, what information would they be interested in gathering? To what use will they put this information?

Step 3

Invite groups to report-back. Explain that monitoring human rights is important because it enables human rights defenders to:

- ⊙ Assist survivors of violations and the families of victims to seek justice;
- ⊙ Identify survivors or victims of human rights violations;
- ⊙ Identify and name human rights violators;
- ⊙ If possible provide protection to survivors;
- ⊙ Organise appropriate actions against human rights violations;
- ⊙ Identify and publicise human rights violations with the aim of reducing their occurrence;
- ⊙ Monitor the government's commitment in compliance to the constitution, laws and international human rights obligations; and
- ⊙ Establish an information pool for purposes of prosecutions and advocacy.

ACTIVITY 16: HOW TO MONITOR HUMAN RIGHTS VIOLATIONS

This activity aims at equipping participants with basic human rights monitoring skills. It enables participants to identify human rights violations and to practice basic human rights monitoring skills.

Step 1: Ask participants to consider the following case study

Atieno's story

Atieno is a member of a village Women's Group in Ugunja. She recently had a sad encounter with security officers at Ugunja Market. The police officers on patrol stopped her on her way home from her weekly group meeting. They accused her of walking about in a 'suspicious manner'.

When Atieno tried to explain that she was going home, they told her that she was under arrest and demanded that she accompany them to the police station for questioning. She demanded to be told the reasons for her arrest but the police officers ordered her to shut up. She pleaded to be allowed to inform her family since her home was nearby but they told her that it was pointless for her to tell anyone. Luckily, a neighbour who witnessed the incident informed Atieno's family.

Atieno was locked up at Ugunja Police Station for two weeks. During this time no one was allowed to see her. She was eventually released without being charged. She was devastated. She narrated how on several occasions police officers at the station had come at night and taken her and other women from the cells for alleged questioning only to be taken to the officers' houses to be assaulted and raped. This happened severally during her days at the station.

Step 2: Ask participants to brainstorm on the following questions:

- i. What human rights abuses are committed in Atieno's story?
- ii. Assume that Atieno narrated her experiences to you:
 - ① What would you do?
 - ① How will you go about it?
 - ① What information will you seek?
 - ① What support will you offer Atieno?
 - ① What will you do to ensure your safety, that of Atieno and other sources of the information you will gather?
 - ① What will you do with the information you have obtained?

Step 3

Explain that human rights monitoring involves the continuous and accurate observation, investigation, recording and publicising incidents or cases of human rights violations. It is important to highlight these violations as they occur so that violators account for their actions. Monitoring also brings to the attention of the public the threats that human rights face, hence the need for sustained action and vigilance. Human rights monitoring forms an important basis for human rights advocacy. Monitoring reports can be published as a means of publicising human rights abuses.

Explain that as human rights defenders, the following practices should be observed

- ⊙ Ensure that the information gathered is accurate, reliable, factual and credible. Make distinctions between facts, rumours and allegations. The credibility of information on violations is crucial if the correct situation is to be determined and appropriate interventions planned.
- ⊙ Treat sources of information with confidentiality.
- ⊙ Ensure your safety, that of the survivor of human rights abuses and families of victims.

MONITORING HUMAN RIGHTS

Always, it is important to **record findings** and **observations** on paper so that it is easy to refer to them later and also so that no crucial information is lost. However, in situations where the informant is not comfortable when the information is written, the monitor should listen and record the information at the earliest opportunity possible.

Human rights monitoring is comprised of three key components: **fact-finding**, **documenting**, and **reporting**. Monitoring and documenting are connected. However there is a distinction between the two in that monitoring is an on-going process, whereas documentation is in relation to a specific incident.

Effective monitoring should be an on-going process. It is important to highlight violations as they occur. Human rights violations occur so fast that the issue of monitoring and providing assistance may be lost if the response to violations is not quick enough.

Human rights monitoring must gather the following information:

- ① What is the human rights violation being monitored?
- ② Who suffered or is suffering the violation?
- ③ Who caused the violation?
- ④ When did the violation occur?
- ⑤ Who witnessed or may have witnessed the violation?
- ⑥ What were or are the prevailing circumstances at the time the violation took place.

How do you monitor?

Human rights monitoring is undertaken through any of the following:

- ⊙ Community groups that support human rights
- ⊙ Media reports
- ⊙ Observation of court proceedings
- ⊙ Stationing monitors in different parts of the community with the responsibility of monitoring their environment.

A human rights monitor needs to have a basic understanding of the situations and particular settings in which they are monitoring. After carrying out investigations, it is important to record the findings in the form of a report. It is very important to have all the facts of an incident right so that the monitoring report is credible, reliable and able to determine the appropriate action to be taken. The actual names of the victim or survivor, the perpetrator of the human rights abuse, and the details of the incident are particularly important.

It is important for community members to monitor the human rights situation in their area so that they can take appropriate action to protect human rights for all members.

Why is human rights monitoring important?

Monitoring human rights is important because it enables human rights defenders to do the following:

- ⊙ Assist victims or survivors of violations
- ⊙ Provide appropriate counselling
- ⊙ Identify survivors or victims of violations and their violators
- ⊙ Provide protection to survivors
- ⊙ Organise appropriate and human rights campaigns
- ⊙ Identify the violations, publicise them and work to stamp out their occurrence
- ⊙ Monitor the government's commitment to international human rights obligations
- ⊙ Ascertain the effectiveness of national laws to protect human rights
- ⊙ Establish a database for the purposes of prosecution and lobbying.

ADVOCACY FOR HUMAN RIGHTS

Objectives

At the end of the session, participants should be able to:

- ✓ Explain the meaning of human rights advocacy;
- ✓ Identify human rights advocacy issues in the community.
- ✓ Use advocacy skills to plan advocacy action.

Learning Point

It is the responsibility of individuals and groups in a community to collectively defend human rights.

Procedure

The session begins with participants identifying and brainstorming on a situation or situations in which members of their community have acted collectively together to solve a common problem. All activities presented stress that human rights advocacy involves direct actions aimed at bringing about change in policies, laws, practices and beliefs responsible for human rights abuses.

Learning materials

- i. Simplified version of the Universal Declaration of Human Rights (UDHR)
- ii. Case study: Dying to be Free
- iii. Flip Charts
- iv. Felt pens

Learning Activities

- ⊙ Activity 17: Understanding human rights advocacy? (30 minutes)
- ⊙ Activity 18: The power of collective action (60 minutes)
- ⊙ Activity 19: Taking action for human rights in our community (60 minutes)

Presenting Learning Activities

ACTIVITY 17: UNDERSTANDING HUMAN RIGHTS ADVOCACY? (30 MINUTES)

This activity enables participants to understand the meaning of human rights advocacy.

Step 1

Ask participants to work in small groups to identify one situation in which people they know or members of their community acted together to solve a problem that affected them. Ask them to brainstorm along the following questions:

- ② What problem were they responding to?
- ② How did they identify the problem?
- ② Who was responsible for the problem?
- ② How did they prepare for the action?
- ② Who did the people direct their action at?
- ② What did the people do?
- ② Why did they decide to act together?
- ② Why did they decide to act as they did?
- ② How did the people organise themselves?
- ② How did they carry it out?
- ② What was achieved through the action?
- ② What made them succeed?

Step 2

Invite each group to make report-backs. After the reports have been given, ask participants to describe the importance of the actions presented by the groups. Ask them to give examples in which they have acted to change situations that affected them. Explain that human beings are constantly faced with social, economic, cultural and political systems that influence their lives. These systems can be experienced through traditional beliefs and practices, economic practices, religious beliefs and practices or systems of governance among others. These systems can work for or against the ability of human beings to enjoy their human rights and to live in dignity. Human rights advocacy involves action that is planned, organised and undertaken to bring about changes in systems (e.g. traditions, attitudes, behaviour, habits, beliefs, practices, policies, laws or institutions) whose existence maintains human rights abuses. Human rights advocacy can be undertaken using various strategies aimed at both holding those responsible for human rights abuses accountable for their actions and bringing about changes in systems responsible for human rights abuses.

ACTIVITY 18: CASE STUDY: THE POWER OF ACTION (60 MINUTES)

- ⊙ This activity enables participants to appreciate the power of human rights advocacy. It also presents a possibility for participants to think of human rights advocacy as something they are capable of doing to bring about desired change in their community.
- ⊙ The case study presented below is based on a true story of the struggle of a rice growing community in Mwea in Central Kenya.

Step 1

Ask participants to read the case study presented below. One participant can read the case study to the rest. If participants are not able to read, the facilitator should narrate it in the most suitable language:

Case Study: Dying to be Free

Residents of Mwea in Central Kenya are mainly rice farmers. Their community has grown to acquire the name of Mwea Irrigation Scheme. Rice farmers in Mwea faced exploitation and oppression for a long time. The Kenya Government set up the National Irrigation Board to solely have the power to market the rice they produced. The National Irrigation Board decided on the prices without involving the farmers in negotiating for fair prices, which were too low compared to the input the farmers used to produce their rice. For example, when the farmers asked for Kshs. 25 per kilogram of rice, the National Irrigation Board paid them only Kshs. 18 per kilogram.

The National Irrigation Board subjected the farmers to numerous other injustices. For instance it ordered that farmers who failed to meet set targets of rice production would not benefit from the Board's tractor services, which were availed for the purpose of preparing the land for planting. The Board also set rules that instead of being given title deeds to legalise land ownership in Mwea, the farmers be given leases. This meant that if the government wished to dispossess them of their land after the expiry of the lease periods, it would do so at will. This requirement made the residents of Mwea constantly vulnerable to land dispossession.

The farmers of Mwea found this treatment by the government's National Irrigation Board unjust. They got angry that for all their labour, it was the National Irrigation Board that made huge profits. They got little of the fruit of their work: Year in year out, they continued to experience poverty, disease and starvation. They could not even afford to pay for the education of their children.

One day, the farmers decided that they had to do something about their condition. They sought a meeting with the management of the National Irrigation Board. They first demanded that they be paid fairly for the rice they produced. The National Irrigation Board did not take the farmers seriously. The managers simply told the farmers that this was not possible.

The farmers organised protest demonstrations to press for their demands. The government was not impressed by their actions. The police were sent to disperse farmers' meetings. They violently broke up farmers' peaceful meetings. They shot at the protesting farmers and killed two of them, Maina Karuiya and Chege Mukundi. Many more were injured. But the farmers did not give up. They continued to demand for their entitlement to fair prices for their produce.

Soon the farmers started demanding for the withdrawal of the National Irrigation Board from running the affairs of the Mwea Irrigation Board. They refused to market their rice through the National Irrigation Scheme and formed their own Mwea Multi Purpose Society to take charge of coordinating rice production and marketing of their rice. They now have a say in electing their leaders and the power negotiate the prices of their produce with customers.

They have so far purchased twenty tractors on their own. These are used to cultivate their land. All farmers can use the tractor service without discrimination. By the end

of the year 2000, they estimated that they would have marketed rice worth over Kshs. 457, 500, 000 (Four Hundred and Fifty Seven Million, Five Hundred Thousand), compared to a mere Kshs. 95,000,000 (Ninety Five Million) when they marketed their rice through the National Irrigation Board.

The power of the people of Mwea wore out the government and it soon gave up. They are now in greater control of their livelihoods. They can now save some of their earnings to meet their basic needs like food, medication, clothing, shelter and education. Their struggle bore fruit, even if painfully.

(Adapted from Dying to be Free: The Struggle for Rights in Mwea, Kenya Human Rights Commission, 2000)

Step 2

After presenting the case study, ask participants to discuss the following questions in small groups and prepare report backs for the larger groups.

- i. What happened in the story that was narrated to you?
- ii. What human rights abuses were the Mwea farmers responding to?
- iii. Who was responsible for these problems?
- iv. What changes did the farmers seek?
- v. What made it possible for the farmers to take control of their issues?
- vi. Why did the government force the National Irrigation Board on the farmers?
- vii. Are there cases similar to the one presented in the story that have happened or are happening in your community?
- viii. What is the situation?
- ix. Who is responsible?
- x. What problem does it lead to?
- xi. What can be done to solve it?

Step 3

Invite groups to report-back. Allow time for discussions to develop after all groups have presented their reports. Use relevant questions to enable participants critically analyse the case study of Mwea Irrigation Scheme and others they may point out. Explain that the case of Mwea is an example of a human rights advocacy in which a community affected by an unfair government policy acted to change it. Human rights advocacy also leads to people taking greater control of their lives. It seeks to either change existing systems so that they protect human rights or if this is not forthcoming, replace them with alternatives that provide opportunities for the enjoyment and protection of human rights.

ADVOCACY FOR HUMAN RIGHTS

ACTIVITY 19: TAKING ACTION IN OUR COMMUNITY (60 MINUTES)

This exercise is a continuation of *Activity 18* above. It enables participants to identify possibilities for human rights advocacy in their community as a way of solving specific human rights problems.

Step 1

Ask participants to discuss in small groups and make a list of what they consider as two major problems in their community. This should take about ten minutes.

Step 2

Invite the groups to report back. If participants have not gone through Session Two, use a combination of *Activity 2: Understanding Human Rights* and *Activity 4: Identifying human rights violations* to assist participants to relate their problems to human rights and to examine the effects these problems have on their ability to meet their basic needs. Ask participants to help you to make a list of major human rights violations arising from the problems they have identified.

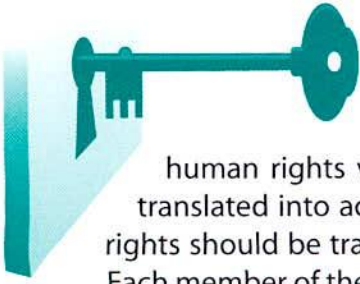
Step 3

Using the list of human rights violations developed by participants in *Step 2 above*, ask participants to decide which one of the human rights violations was the most prevalent. Use the whole of *Activity 5: Exploring the human rights situation in the community* in Session Two to enable participants make a critical analysis of the most prevalent human rights violations in their community and to prepare a human rights advocacy plan to solve it.

Step 4

Ask participants to decide on a common human rights advocacy plan, which should be developed to involve members of the community. It can take the form of a community project in which participatory principles.

Explain that for advocacy programs to work, members of the community need to be aware of the existence of the problem. This enables them to get ready to support the advocacy initiative meant to solve it. It is important that in the planning process, organisers of advocacy actions identify areas of the problem that the community requires more awareness on. It is also important that as much relevant information on the advocacy issue is collected so that the action gains a reputation of being based on facts rather than unsupported claims. Facts are an important factor in recruiting more genuine supporters.



KEY INFORMATION ON HUMAN RIGHTS ADVOCACY

Human rights knowledge alone is not adequate in ensuring that human rights violations do not occur in our community. This knowledge should be translated into action to claim rights. For it to be meaningful, knowledge about human rights should be translated into action for the promotion and protection of human rights. Each member of the community has the duty to uphold human rights practices to promote the enjoyment of both their rights and those of others. It also befalls every member of the community to work and demand for social, economic, cultural and political structures that guarantee the protection of human rights for all people.

Human rights advocacy can be defined as all actions taken by a group of people to bring about changes in laws, policies, practices or attitudes that are responsible for human rights violations. The goal of human rights advocacy is the setting up of new social structures that guarantee the protection of human rights.

Advocates of human rights are seekers of a new way of doing things in a manner that puts human beings and human rights first. They seek the establishment of institutions in which those human rights abusers will not simply get away with it. Through appropriate human rights actions, human rights advocates struggle for redress for victims or survivors of human rights abuses and their families. They work to escalate a culture of resistance to human rights violations among all people.

Some human rights advocacy strategies

There are several strategies that human rights defenders can use to reach their goals. These strategies are legal and they are based on the non-violence philosophy for human rights advocacy. Some of these strategies are outlined below:

⊙ **Petition writing**

A petition is a written statement or memorandum written to make specific demands about an issue. Petitions are usually prepared and presented to persons or institutions that are responsible for responding to those demands. A petition can be prepared by a person or persons affected by an issue. Petitions are a powerful way of demanding for action from institutions that condone human rights violations and to show support for the community's efforts. They are useful in getting the attention of the whole community and decision-makers to take action aimed at bringing about change. Officials of the institutions addressed by petitions may ignore the petition writers but the more the number of supporters signing the petition, the harder it will be for them to ignore the calls made by the community. A sample petition is presented below.

SESSION SIX: ADVOCACY FOR HUMAN RIGHTS

Sample Petition

(title of petition) e.g. **Petition On Police Brutality In Isiolo District**

(name of the group conducting the petition) e.g. **A Petition of The Isiolo Human Rights Community**

Addressed to: (name of the person or persons who will receive the petition) e.g. **The Commissioner of Police**

We The Undersigned Residents of Isiolo District Would Like To Bring Your Attention To The Following Problem With Recommendations:

(Make the statement of the whole petition here with recommendations after the statement)

Agreed Upon By The Following People:

<u>Name</u>	<u>Address</u>	<u>Village</u>	<u>Signature</u>
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1.

2. (up to the number of the petitioners)

⊙ **Marches, protests or demonstrations**

These can be organised against human rights violators, to publicise human rights violations or to support initiatives that are likely to bring an end to human rights violations.

⊙ **Cultural festivals**

Cultural events can be organised where songs, dances, drama, poems and other forms of cultural expressions carrying human rights messages are used to advocate for the respect of and promotion of human rights.

⊙ **Boycotts**

Members of the community can for example refuse to attend meetings called by officials who are responsible for human rights abuses. Traders who sell their items at exploitative prices can be the target of community action if people refuse to buy from their shops at all.

⊙ **Letters**

Letters can be powerful tools for human rights advocacy. They can be written to individuals or institutions in a position to stop violations or who can support human rights actions. Letters can also be written to media organisation like radio stations, television stations, newspaper and magazines to expose human rights violations and violators. When writing a letter, do not accuse anyone without evidence. Use polite language and keep to the purpose for which you are writing. A sample letter is presented below:

Sample Letter

Moyale Human Rights Community
PO Box 0021
Moyale, Kenya

May 21, 2001

The Head of State
Republic of Kenya
State House, Nairobi
P.O. Box 30215
Nairobi, Kenya

Dear President,

RE: Human Rights Abuses in Moyale District

We wish to bring to your attention the above stated subject. For a long time now, residents of Moyale District have been victims of several incidents of human rights violations. We are particularly upset at the following incidents that have occurred since the beginning of this month:

1. On January 5, 1999, there was an attack by armed robbers at the Haki Manyatta. After the attack, members of the community reported this matter to the security officers stationed only one Kilometer away. Nothing was done until 4 days later when young persons from the village were arrested and tortured for 3 days by the security personnel on claims that they knew the robbers who had attacked the Manyatta. One of them, Guracha died in the process. The rest, numbering 30 were released without charge;
2. On January 10, 1999, government soldiers arrived in two lorries saying that they had come to stamp out banditry in our village. What followed is very upsetting. 70 members of our community were arrested and tortured on claims that they were harbouring robbers. The security personnel repeatedly raped the women among them during this operation. More than fifteen (15) houses were burnt down and property destroyed. We have attached a list of the affected and copies of their medical records for your reference. We are also ready to testify in this case.

We are writing to seek your action to protect the human rights of residents of Haki Manyatta. We specifically call on your office to ensure the prosecution of the soldiers who took part in the operations mentioned above. We also call on your office to live up to its constitutional obligation of protecting the human rights of all Kenyans. We believe if there was political will on the part of the government, the problems this letter addresses would have been a thing of the past.

We are confident that your intervention and commitment on this matter can bring the much desired difference here. Our problems are serious and we expect that you will treat our plea as urgent.

Sincerely,

Signed:

1. Adan Abdikadir
2. Khadija Yussuf
3. Abdi Muhammed
4. Ali Bashir
5. Rehema Wako
6. Dhahabo Bakari

(Members of Moyale Human Rights Community)

⊙ **Establishing new ways of doing things**

If the existing institutions fail to meet the needs of the people and if their officials refuse to yield to change, members of the community can set up alternative systems to enable them meet their needs. For example, where the state fails to provide security, members of the community can organise alternative security systems based on the respect and protection of human rights.

⊙ **Overloading of Administrative institutions**

Where public institutions fail to serve the people, the community can organize to overload their officials as a way of collectively making them responsive to the needs of the people.

⊙ **Public Rallies**

Public mass meetings can be called where members of the community can speak in support of policies, laws, practices or attitudes that enhance human rights or against those that are responsible for human rights violations.

Steps in a Human Rights Advocacy Plan

To make advocacy for human rights effective in the community, the following stages of action are suggested:

- a. **Identify the problem:** the community must be clear of what the problem is and how it affects their enjoyment of human rights;
- b. **Stay focused:** it is easy to identify a problem but staying focused is a problem especially where there are so many problems facing a community at the same time. The community must clearly state what they want to address. It helps to deal with one problem at a time rather than so many;
- c. **Find out more about the problem:** this involves finding out how other people in the community feel and think about it. It is important that the community selects some members to gather such information as it enables an effective advocacy planning process
- d. **Brainstorm:** At this stage, the community gets involved in charting out possible solutions to the problem and by consensus, choosing one or two actions. A community meeting can be a good forum where as wide brainstorming as possible can be facilitated. Everything members may think of should be noted. No idea, however crazy should be dismissed. Then by way of consensus, the community chooses one or two actions that seem the most possible, appropriate and likely to make the most difference.
- e. **Build coalitions of support:** There are so many other individuals that are concerned about your community's problems. Find as much support as you can. Survey the whole community and ask for support. Ask teachers, religious and community leaders, young people, women and men to join in the action. The more people there are on the action, the more power the community will have to make a difference.

- f. **Identify your opposition:** This entails finding out which people or organisations are opposed to the action. Consider meeting them as they may not necessarily be bad people. It might turn out to be that they need to be convinced about the position taken by the action community. Try to make them understand your point of view. In every case when dealing with those opposing you, always be polite and respectful of their opinions. But do not allow their views to stop your pursuit for justice.
- g. **Publicise the action:** Set the date of your action and let as many people as possible know about the problem you are trying to solve and the manner in which you propose to do it. The more the people who know about what you are doing, the more they may want to support you.
- h. **Simulate the action you will take:** This is a crucial stage as it provides the community with the opportunity to visualise what their role will be on the date of action. The idea is to polish each member's role just like drama groups do rehearsals before they present their show. It is important to give roles exactly reflective of the individuals the community has planned to claim rights from. It should also reflect all steps involved in the execution of the action. Simulating the action in a role-play enables the community to develop an emotional connection to the action. It plays a role of emotional preparation for specific responses to situations that may arise. It is important to remember that everyone has a role at this stage. The community should make an evaluation of the role-play as though it was the real action and develop ideas to strengthen the actual action.
- i. **Carry out the action:** it is important to make a list of all the steps you need to take. Once the action community has prepared itself for the action, it just undertakes it. It is important for the community to appoint **Action Leaders** or **Coordinators** for leadership purposes. These are the individuals who will lead participants in the action to make sure that everything goes on as planned. The community should be careful so that individuals who are not honest and truthful to their struggles do not appoint themselves to action coordination positions. Sometimes the oppressors infiltrate community action initiatives by 'planting' informers in order to sabotage their plans. Such people often engage in activities not prior agreed upon by the community, making the community appear to be lacking a moral high ground in their struggle.
- j. **Evaluate the action:** Find out if your plan is working. Try to define some indicators to measure your progress. Revisit your efforts and strategies and find out which are more effective. Keep thinking creatively about how best to solve the problem. PLAN AGAIN! ACT AGAIN! EVALUATE AGAIN! ...until the desired change is won.
- k. **Don't give up:** Problem solving in human rights advocacy means the elimination of all factors that lead to human rights violations in your community. Don't pay much attention to people who tell you that the problem cannot be solved. To bring human rights violations to an end in our community, we need to be relentless in our efforts. The community should continue meeting, organising action and agitating for human rights.

COMMUNITY ORGANISATION

Objectives

At the end of the session participants should be able to:

- ✓ Explain the basic meaning of community organisation;
- ✓ Practice different strategies of organising their communities for action; and
- ✓ Plan ways of sustaining community organisation.

Learning Point

Through unity and organisation, members of the community can defend and secure their human rights and make establish their communities as permanent human rights communities

Procedure

The activities in this session will work best if participants have been exposed to previous activities. The facilitator builds up the rationale for members of the community to unite, use their strength in numbers and act together to change undesired conditions. Participants brainstorm on the idea of community and discuss a case study that illustrates the need for unity and organisation. The last activity presents participants with a possibility to undertake a human rights program over a period of time using basic community organising skills.

Learning materials

- i. Flip Charts
- ii. Felt pens
- iii. Photos or pictures depicting collective action

Learning Activities

- ⊙ Activity 20: Spider Webs (40 minutes)
- ⊙ Activity 21: Our Community (40 minutes)
- ⊙ Activity 22: Case study: Halima's story (40 minutes)
- ⊙ Activity 23: Organising for action (80 minutes)

Presentation of Learning Activities

ACTIVITY 20: SPIDER WEBS (30 MINUTES)

This activity can be used to demonstrate to participants the importance of unity and organised community action for change. It is based on a proverb from Ethiopia.

Step 1

The facilitator presents the following proverb and asks participants to quietly reflect on its meaning.

Step 2

After participants have reflected on the proverb, the facilitator asks each one of them to

share with the larger group his or her reflection. To think further on the proverb, ask participants to the following questions. They can be discussed either in small groups or together in the larger group:

- i. What does the proverb mean to you?
- ii. Is the proverb relevant in the manner things are in our community? In what ways is it relevant?
- iii. What or who in our community is represented by 'spider webs' and 'lion'?
- iv. Are there other proverbs from our community that have the same meaning? Share these examples with the group and make a brief explanation of their meanings.

After this discussion is concluded, the facilitator can give a brief input on the importance of oppressed people to unite and organise to claim their human dignity.

ACTIVITY 21: OUR COMMUNITY (20 MINUTES)

This is a brainstorming activity. It enables participants to share their understanding of the idea of community. This activity can be used together with *Activity 1*

Step 1

Ask participants to brainstorm on the following questions in pairs. Tell them that each member of the pair will report the partner's views.

- ② What is a community?
- ② Does your group constitute a community? Why?

Step 2

Record all responses on flip chart. After everyone has spoken, ask participants to discuss and decide on a common description of a community. Explain that a community is a group of people who share a relatively common view about living and are always in a struggle to live together in understanding. It is similar to a common interest group that shares values, goals and culture. A certain inherited or developed code of conduct binds a community together. The code of conduct forms the values that members of a community wish to live by and to regulate their relations with one another.

ACTIVITY 22: CASE STUDY: HALIMA'S STORY (40 MINUTES)

This activity helps participants to identify issues within their community that they may organise action around. It also enables them to identify institutions or groups that are responsible for human rights abuses in their community and to organise action to correct the situation.

Step 1: Ask participants to consider the following narration

Halima's Story

When Halima was born 15 years ago in Bigoi village, she weighed 1.2 kilograms. Her mother Mama Hadija died one month later as a result of complications arising from Halima's birth. She was unable to seek medical attention from the Health Center that was more than 60 kilometers away. Even when her husband offered to accompany her to the Health Center, she was reluctant to go as the Health Center was not known to have drugs. Furthermore, she had been there five times in the same month and all the time, the Clinical Attendant told her the same thing '*Hakuna dawa mama.*'

On the day of Mama Hadija's burial, some disaster had hit her neighbourhood. There had been a bandit attack the previous night. Her neighbours and their families had been attacked and all livestock stolen. Four women had been raped.

This was not the first time this was happening. The villagers reported that matter to the government security officers in the location but nothing seemed to have been done for the better. Sometimes when the security officer came in the name of solving the problem, they engaged in worse acts of violence on the people. In the past, they had stolen livestock, burnt houses and raped women.

Step 2

Divide participants into groups of five or six and ask them to brainstorm on the following questions:

Discussion questions

- ① What is happening in Halima's story?
- ① What human rights abuses have occurred in Halima's story?
- ① What abuses affect individuals in the story?
- ① What abuses affect the whole community?
- ① Who is responsible for these abuses?
- ① Do these or similar human rights abuses occur in your community? Which ones?
- ① Who is responsible for the abuses that take place in your community?
- ① Why do those who are responsible act as they do?
- ① How does the community respond to these actions?
- ① If you were a member of Halima's community, what steps would you take to end the human rights abuses described?

Step 3

Invite the groups to make their report-backs to the larger group. Allow discussions to develop. Pose more critical questions so that the responses made are analytical of the

situations presented. You can use the social analysis method suggested in *Activity 5: Exploring the human rights situation in our Community* to facilitate this. Encourage participants to share personal experiences of human rights abuses they have witnessed or been involved in the community.

ACTIVITY 23: ORGANISING FOR ACTION (60 MINUTES)

(Based on notes by Joseph Kimani - Community Organiser)

This activity is a continuation of the *Case Study: Halima's Story* in *Activity 22*. It presents a possibility for participants to develop a basic understanding of practical community organising.

Step 1

Ask participants to consider *Halima's story*. Ask them to brainstorm on the questions below in the large group. Allow enough time for responses. Where debates arise, encourage to develop.

Discussion Questions

- ① Does the story of Halima portray anything you have experienced in your community?
- ① What are the factors contributing to the happenings in Bigoi Village?
- ① Are the problems in Bigoi Village related in any way? In what ways?
- ① What can the residents of Bigoi Village do to solve the problems they face?

Step 2

Once again present the proverb: "When spider webs unite, they can tie up a lion". Explain that situations like that in *Halima's Story* can be changed if members of the community unite to take organised and well planned action directed at structures that are responsible for their condition. Unity and organisation require that people facing similar conditions work together to create processes that will lead them to live as a self-reliant community. It is achieved by mobilising the people living in a community and their resources to find solutions to pressing community issues.

Step 3

Based on previous discussions on the human rights situation in the community, ask the group to decide if it is possible to work together to mobilise their community on a pressing human rights issue. If they are ready, help them work together to develop a plan for a human rights program that would get people to analyse their condition, make priorities and plan action to change the undesired condition. The framework of the project proposed here involves a ten-step process. Explain that activities in this process may at times overlap and be repeated at new levels of organising. The "organiser" referred to in the steps is any individual or groups of individuals based in the community who take the initiative of organising members of their community to plan sustained actions to secure the enjoyment,

protection and enhancement of all human rights for all people. Share the following community organising steps with the group, carefully explaining each step and allowing discussions on areas that members of the group either wish to seek clarification on or wish to enrich using their experiences in community action.

Steps In Community Organising

1. Integration

Involves the establishment of a relationship of trust and respect between the people. The organiser immerses herself or himself in the community, understands the culture, history, economy and lifestyles of the community.

2. Community Study

This involves learning and understanding the various issues facing the people in the community. Its aim is to gather information in order to identify and understand these issues and the problems they present. It also aims at identifying if these issues require immediate or long-term interventions. The organiser identifies the structures present in the community, their interests and attitudes towards the problems and issues in the community. Potential leaders and the most appropriate approach to confront the problem are identified. This step provides the basis for planning the activities to be undertaken for change.

3. Problem Identification and Analysis

This involves defining and ranking community problems and needs according to their importance and the urgency to solve them, the number of people affected and the probability of solving them through community mobilisation. The step aims at identifying the most common felt need in the community. It is around this need that the next organising steps will be undertaken. At this stage, the following is done: listing of all community problems, analysing their origins, finding out the size of the community population affected by the problem, discussing past efforts made to solve the problem, identifying and analysing forces that are likely to maintain, increase or eliminate the problem and who loses or gains because of the problem, analysing the implications of the problem to the community's present and future, deciding which issues are most urgent, most widely felt and which ones are the most useful to handle.

4. Ground Working

This step involves going round the community and motivating members through informal group discussions to do something about the common problems and needs in their community. The process should take the form of agitation where mental, emotional and physical energies of community members are raised to a level where the people themselves want to take action together.

5. Meeting

Here as many people as possible in the community are gathered to formally discuss the issues raised during ground working in order to plan their actions to address them. The community meeting aims at reaching an agreement among community members on their common needs and problems. The necessary actions and tasks that must be

undertaken to resolve the issues are discussed. The list of issues and their analysis should be presented. Community issues are prioritised at this stage. An action plan is drawn and each member of the community is given a part to play.

6. Role-Play

This step involves acting out the action that will be taken by the people against the target of their organisation and action. The step aims at preparing the people for the actual execution of the planned action. It enables the people to practice what they can be able to prepare themselves appropriately for any eventuality. The role-playing presents what is expected to happen during the action. Some members take and portray the community itself with its negotiating team while some take the role of the target of the action, which may be individuals or an institution.

7. Mobilisation

This is the actual implementation of the planned action that has been rehearsed during the role-play. This is the actual community action that is taken to address and resolve the identified issues. The action builds the confidence of the people and makes them aware that in unity they have the power to cause change.

8. Evaluation

This step is a process of determining the effectiveness of the action and assessing the factors that affected the results of the mobilisation and action. It explores what other organisational activities or planned action can be used to improve on future plans. Problems encountered during the action should be identified, strengths reinforced and recommendations made based on the results of the evaluation.

9. Reflection

This involves a process in which the experience of the people during the action is used as a learning resource. It enables the people to develop insights, positive attitudes, values and a higher level of consciousness in order to develop a deeper commitment and responsibility in their collective action toward the change they seek as a community. The reflection theme or topic should be drawn from the people's experience and it should take place in a formal setting, for example in a meeting after the action. As a rule, the reflection session starts with the people describing their experience during the action. Strengths and weaknesses are identified to form the basis of future planning and action. The community decides whether there is need to change the methods and objectives of the action.

10. The Peoples Organisation

This step involves the establishment of a relatively permanent and sustainable community structure aimed at coordinating the people's struggles. It is the establishment of a Peoples Organisation. Its task will be to create a forum from which community actions and struggles can be planned and organised. It must be guided by pro-people values of democracy, social justice and respect for human rights. Every community member has a role in the People's Organisation. It should provide an alternative way of doing things. It must inspire hope that the community can overcome oppression and exploitation and that its people can gain control of their own lives. Its leadership must be participatory and action oriented rather than position oriented.

Step: 4

Explain to participants that the role of an organiser is a facilitative one. The guidelines to facilitators presented in the **Introduction** section can be shared and discussed. Note that organising the community for action requires time. It requires the participation and support of members of the community at all stages.



KEY INFORMATION ON COMMUNITY ORGANISING

Community Organisation and Mobilisation

The existence of social structures that maintain human rights violations makes it necessary that communities unite to work towards changing them. There cannot be an end to human rights violations in the community until there is a change of the structures that support human rights violations. The objective of community organisation is positive social transformation.

Through the development of critical consciousness, the community can consolidate its potential to solve its problems. Critical consciousness can be reached through a consistent program of education that liberates people from a culture of silence to a culture of critical reflection and action to change their condition.

The process of change comes about gradually. There should be no illusion created about it. Change will come about as result of a long struggle against those who oppress. Its initial stages must be characterised by knowledge and understanding of the social and political environment the community is living in.

Action to seek solutions to their problems must be collective and all members have a role to play. The exploitative relationship between those who are powerful and those who are not is characterised by the oppression of the weak by the powerful. The community of the poor and exploited should therefore not look upon that of the powerful and oppressive to redeem it. They should engage in a process of identifying their strengths to take action to change the condition and bring about a community where nobody oppresses or exploits another.



 **Oppressors cannot give up their power voluntarily**

The initial stages of community organisation involve members of the community identifying their needs, setting out priorities and objectives to meet them. Human rights defenders have the task of facilitating the development of confidence among members of the community to take action in respect of these needs and objectives. They have the role of extending and developing cooperative and collaborative attitudes and practices amongst members so that the advantage of acting together can be recognised.

There are three important principles that ought to be kept in mind in the process of organising and acting for change in the community. These are the enjoyment of human rights, social justice and social responsibility. **Human rights** are universally held principles that are based on the belief of the dignity and equality of all people regardless of their ethnicity, religion, social and economic status, sex, political beliefs or all other factors that make people different from each and one another. **Social justice** means the equitable access to opportunities for satisfying people's basic needs and dignity. Social justice requires the equitable distribution of the world's resources so that there are no incidents of some people being too wealthy in a world where others hardly afford even a single meal in a day. It also requires that power be distributed among the people of a country so that all are able to meaningfully participate in the governance and development of their country. Lastly, **social responsibility** is based on the belief that people are constantly social beings. They must not limit themselves only to their concerns. They should reach out to others and more collectively join efforts to struggle for their common goal. It means that all human beings exercise responsibility as much as they enjoy their human rights.

The process of organising the community for action aims at attaining a level of effective 'people power'. It should therefore be facilitated in a manner that facilitates members of the community to overcome their attitudes of powerlessness and to develop their capacity to control their lives and to decide what future they want to live in. They should be confident enough to place the future in their own hands and to overcome the false notion that they can depend on their oppressors to solve their problems.

The aims of organising communities for human rights are:

a. **People's Empowerment**

The aim is to achieve power for the people. And not just power to express themselves but power to hold the institutions of government in their hands so that they effectively serve their purpose of human rights. People learn to overcome their powerlessness and develop the capacity to maximise their control over their situation and start to place the future in their own hands.

b. **Building permanent People's Organisations**

The aim is to establish permanent community organisational structures, which best serve the needs and aspirations of the people. These structures will ensure maximum people's participation in their governance and also provide a venue through which the people's organisation can link up with other groups involved in struggles similar to theirs. Through community organisations, structures may be formed through which alternative ways of doing things can be developed and a new system of values internalised so that local experiences become the foundations of a desirable future. It is to form sustainable human rights communities that will, on a constant basis work to

promote the respect and protection of human rights in their communities and in others that may need it.

Poor Living Conditions



c. Improved Quality of Life

the aim is to secure short and long-term improvements in the quality of the lives of the people. Short-term improvements may be achieved when the process of community mobilisation succeeds in fulfilling basic needs like food, clothing, shelter, education, health and security for all. It seeks an end to human rights violations in the community. Long-term improvements are achieved when an enabling environment is created for the holistic development of the people through equitable distribution of power and resources.

Objective

At the end of this session participants should be able to:

- ✓ Develop an action plan for sustained human rights action in their community.
- ✓ Establish a framework for the formation of a human rights community where they live.

Learning Point

Situations that maintain human rights abuses can be changed through proper planning and persistent undertaking of organised actions.

Procedure

Learners are presented with a possibility of developing skills in planning human rights actions in the community. The facilitator can use an ice breaking method in which participants share experiences on how they plan to change a certain thing in their lives. They can be asked to explain why they must change it and why they must plan for it. The session is introduced and the learning activities presented.

Learning materials

- i. Flip Charts
- ii. Felt pens

Learning Activities

- ⊙ Activity 24: Planning for change (110 minutes)
- ⊙ Activity 25: Forming our human rights community (60 minutes)

Presenting The Learning Activities

ACTIVITY 24: PLANNING FOR CHANGE (110 MINUTES)

This activity aims at developing basic planning skills among participants. Participants identify issues that require action for change in their community. It is important that participants prioritise their issues. The activity can be used in all other sessions of this manual that require planning.

Step 1: Strategising for change (20 minutes)

Ask participants to form small groups to brainstorm on the following questions:

- ① What are the major problems in your community?
- ① Which three problems are the most urgent?
- ① What needs to be changed in order to solve these problems?

- ① What goals do we set out for ourselves to bring about the change we desire? Which of these can be attained immediately (1-3 month's time)? Which can be attained over a longer period (over three month's time)?
- ① How can these goals be achieved?

Invite each group to make their reports. Record the groups' goals and strategies on two separate papers, one marked **Short Term** and the other **Long Term**. Inform them that this list will be referred to later on in the planning process.

Step 2: Who is interested in our goals? (20 minutes)

This activity enables participants to identify their supporters. Ask participants to work in pairs and brainstorm on the following questions:

- ① Who is interested in positive change in our community?
- ① Who has a possibility to effect change?
- ① Who is likely to support us?
- ① Who are we leading or trying to lead in order to bring about change?
- ① of our supporters, who are our strongest allies?
- ① Who are our potential allies?

Invite report-backs. Help participants to mark those they have identified as allies "OUR SUPPORTERS".

Step 3: Reaching out to our supporters (40 minutes)

The activity helps participants to develop strategies to reach out to their identified allies in order to strengthen their struggle for change.

- i. Divide participants into small groups. Ask them to brainstorm possible actions they would undertake to win the support of key community groups working in their community so that they can act together for change. Some of these groups have been listed below. Each small group should deal with one community group. The facilitator should help participants make concrete and realisable proposals:
 - ⊙ Community Based Organisations
 - ⊙ Media personnel
 - ⊙ Religious organisations and leaders
 - ⊙ Community leaders (women, men and youth)
 - ⊙ Teachers
 - ⊙ Businesspersons
 - ⊙ Government officials
 - ⊙ Students
 - ⊙ Any other individuals or groups that participants may identify

- ii. Ask the small groups to report their action points to the larger group. Encourage participants to determine whether each group's action points are realisable. List down those action points that participants agree on through debate and consensus. Confirm that they agree on this list as their preferred action points.

Step 4: Action planning (30 minutes)

The activity enables participants to design appropriate direct action strategies for human rights in their community. It puts the various community constituencies together to undertake actions for human rights.

- i. Ask participants to form two groups. Each group will brainstorm what actions can be taken for human rights in the community to address human rights issues. Concrete actions will be discussed, with each group dealing with one, under the following heads: SHORT TERM ACTIONS and LONG TERM ACTIONS. Short term action will involve those that can be undertaken immediately or in three months time while long term action will involve those that will take a longer time for example four, five or more months to be undertaken. As they do this, ask them to clearly state the following:

- ① What is the action?
- ① What result do we want each action to produce?
- ① Who among 'OUR SUPPORTERS' will be best positioned to carry out the action and why?
- ① When can the action be carried out?

- ii. Groups will then share their action plans and determine whether they are realisable.

ACTIVITY 25: FORMING OUR HUMAN RIGHTS COMMUNITY (60 MINUTES)

(Adapted from *Human Rights Here and Now: Celebrating the Universal Declaration of Human Rights*, Human Rights Education Network, AI USA, The real Comet Press, Seattle Washington 1987)

This activity aims at making respect for, enjoyment, protection and promotion of human rights a way of life in the community. Working cooperatively, participants create a list of rules to set a standard of behaviour for their community aimed at fostering respect for human rights and social justice. Members of the group working together will implement the plan of action developed in the activities above and to identify new areas for further action.

Step 1

Explain that everyone wants to live in a community where she or he can enjoy his or her human rights and be treated with respect and dignity as a human being. However, the steps necessary to achieve this dream of a community based on human rights require everyone's effort and participation to:

TEN TIPS FOR HUMAN RIGHTS ACTION

These tips constitute some actions human rights defenders can use in promoting human rights in their communities.

1. **DEBATES:** When there are human rights issues that the community feels strongly about, think of a motion, organise two teams and ask them to debate on it. This will help in the generation of different views while also helping participants to appreciate other people's perspectives.
2. **EXHIBITIONS:** Organise an art contest in your community in which participants depict the key human rights issues or violations in the community. These can be displayed at the local social hall, place of worship or school on a chosen day. Members of the community are invited to view the displayed works and to publicly speak out what they think and feel about the issues depicted.
3. **DECLARATIONS OF HUMAN RIGHTS ZONES:** Committed people can be convened in an activity that discusses human rights concerns in the community. Participants in such an activity can declare their community a Human Rights Zone. Actions to ensure that everybody within it knows about human rights and commits themselves to the respect and protection of other people's rights can be organised.
4. **DRAMA:** Staging plays is an effective way of entertaining people while at the same time educating them. You can organise to prepare and stage plays showing how human rights are violated and how this can be stopped. Invite members of your community to watch the plays and take part in seeking solutions to the problems they depict. Drama, if properly applied can be a powerful tool of mobilising people for human rights action.
5. **HUMAN RIGHTS AWARDS:** Find out who has been doing great work promoting and protecting human rights in your area and present them with an award. Invite everyone to witness the award giving ceremony. This can be an effective strategy in encouraging other people in the community to take part in the promotion of human rights action.
6. **HUMAN RIGHTS FAIRS:** Organise public symposia, rallies and other forms of meeting and invite speakers to make informative speeches on various human rights issues.
7. **LETTER WRITING:** Write letters to human rights organisations and find out how you can join efforts to enhance the enjoyment of human rights in your community and throughout Kenya. Write letters to the editors of national and local newspapers telling them what you think about various human rights issues.
8. **PUBLICISE HUMAN RIGHTS VIOLATIONS:** Investigate and prepare reports on incidences of human rights violations in your area. Give full details of the violation, whom it happened to, who is responsible, when it happened and under what circumstances. Share this information with other human rights defenders in your area and decide what appropriate action to take. You can also send this information to human rights organisations and seek their support to ensure that action is taken. Send the information to local and national newspapers as a way of exposing the violators.
9. **SONG, DANCE and CORAL VERSES:** Compose or encourage other members of the community to compose songs, corals verses, etc and ask for opportunities to present them during community functions. Human rights defenders can also organise special events like cultural festivals during which songs, dances and drama can be used to communicate human rights messages and to seek community participation in the promotion of human rights culture in their area.
10. **VISITS:** Organise visits to institutions like juvenile homes, schools, colleges, religious organisations, community based organisations, etc. to give talks on human rights issues and to encourage their members to take part in promoting human rights through their diverse activities.

(Adapted from Amnesty International's Stand Up for Your Rights, 1998)

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