

# Reclaiming VOICES

A Study on Participatory Human Rights  
Education Methodologies in the Asia Pacific

This human rights education research study report  
is in support of the World Programme for Human Rights Education



Asia-Pacific Regional Resource Center for Human Rights Education  
(ARRC)

**Reclaiming Voices:**

A Study on Participatory Human Rights Education Methodologies in the Asia Pacific

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## INTRODUCTION

Documenting human rights education experiences and practices is one of the many passions of the ARRC. This publication is a result of the agreement of OHCHR and ARRC to conduct a research project on participatory methodologies in human rights education. The study is aimed at documenting the different methodologies employed in non-formal human rights education programs and assess these methodologies in terms of type of users, issues covered, materials employed, results obtained, weaknesses and limitations, advantages, and areas for improvement. In addition to the features of this study is the listing of good practices and recommendations on how human rights education methodologies can be more effectively used for vulnerable, disadvantaged, and marginalized groups in the Asia Pacific Region.

The study report is divided in three major parts. The introductory part includes background, definition of terms, research methodologies and research limitations. The second part is the result of findings and analysis of the study. The third part is the conclusion and recommendations of the report.

The process of making the study has been tedious given the limited resources and time to finish the project. Nevertheless, the heartening part of the journey is the richness of experiences of individuals and organizations, who one way or another, made a great contribution by being generous enough to spare their time to be interviewed and to answer the questionnaires sent to them. Another important contribution in the project is the gathering of Asian Trainers for the study on November 13, 2003 for a

one-day forum attended by 40 human rights education practitioners from 19 countries in the region. The forum was organized by ARRC to present the framework of the study to the educators and ask their comments and expectations on how to go further on the project study. A lot of remarkable inputs have been put in place to enhance and improve the study. Commitments were overflowing. True to the “participatory” principle, the network of ARRC had done its share of contributing to the success of the final study.

It is hoped that this first ever publication of ARRC on the study of participatory methodologies will become another important bestowal to human rights education initiatives in the region. May this work increase the awareness on the importance of more studies and researches in the field of human rights education towards more discoveries and enhancement of the profession.

It is our honor to give back what we got from the many human rights education practitioners in the region especially their beneficiaries. May this initiative reinforce our commitment to the vision of human rights education— Empowering people!

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- **Ms. Edelweiss Silan** for coordinating the entire project including recording of materials. This project would have not become a reality without her dedication and tough perseverance. ARRC is very grateful to her.
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- Those individuals who submitted answers to the questionnaires for their kind understanding and patience in answering the questions.
- Those organizations that voluntarily and unselfishly submitted their organizational reports we are very touched of your trust to ARRC. The richness of your contribution is invaluable in strengthening human rights education work in the region.
- The ARRC staff, interns, Board members and Council Members for their long-standing involvement and contribution in promoting human rights education in the Asia Pacific.

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We are happy to share this study to you. Thank you very much to all.

# Research Overview

## I. BACKGROUND AND RATIONALE

The United Nations Decade for Human Rights Education (1995-2004) has given government institutions, non-governmental organizations, and civil society opportunities to expand and institutionalize human rights education in both formal and non-formal education. The Decade envisioned human rights education as essential; it contributes to both the reduction of human rights violations and the prevention of human rights abuses. Human rights education contributes to the building of free, just, and peaceful societies. Governments were called upon to develop national plan of actions to realize the goals of the Decade in partnership with civil society sectors. Reaching the end of the Decade, the UN Secretary General noted that *“There is still a big gap between the promises made and the resources that are actually committed. But non-government organizations are doing a lot. Clearly, governments need to work closely with them and learn from them”*.<sup>1</sup>

The end of the Decade calls for a review of what has transpired, a look at what has been developed and achieved in terms of human rights education methodologies and goals, to learn from these developments, and generate insights on the way forward. If human rights education is to be a tool towards social justice and social transformation, then it is imperative to see how the various human rights education programs have served the vulner-

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<sup>1</sup> UN Secretary General Kofi Annan in his Statement on Human Rights Day, December 2000.

able, disadvantaged, and marginalized; and how they have contributed to the empowerment of these sectors and individuals. In relation to this, it is important to look at the methodologies that worked best in enhancing human rights knowledge, as well as capacity for human rights action.

The mid-term evaluation of the Decade for HRE stressed that HRE is an obligation of States. It showed that within the United Nations system there has been a limited system-wide response. HRE has been marginalized to certain agencies. It affirmed that national and local actors (in particular NGOs) have been key actors in promoting HRE and that regional cooperation has been taking place among NGOs, but the possibility of using regular inter-governmental mechanisms has not been exploited. Monitoring, implementation and evaluation are major areas for improvement.

Recognizing the gaps in the implementation of HRE goals, the *2002-2004 Program of Action for the Asia Pacific Framework for Regional Cooperation for the Promotion and Protection of Human Rights*, adopted by the governments of the region (Beirut, Lebanon, 4-6 March 2002), mandates the Office of the United Nations High Commissioner for Human Rights (OHCHR) to:

“Conduct and publish a study on popular and non-formal human rights education methodologies used in the region, paying particular attention to those which are directed to vulnerable, disadvantaged and marginalised groups”.

Accordingly, the OHCHR mandated the Asia-Pacific Regional Resource Center for Human Rights Education (ARRC), a regional non-government organization for human rights education in the Asia Pacific, to conduct a research project on participatory methodologies in human rights education.

This study attempts to take a closer look at programs, document good experiences, identify methodologies, tools, and techniques, and make recommendations to expand and enhance human rights education among the vulnerable, disadvantaged, and marginalized. In the process, it hopes to encourage human rights education groups to take a continuing process of reflection among the people with whom they are working.

## II. PURPOSE AND OBJECTIVES OF THE STUDY

The study is generally aimed at facilitating a better understanding of popular and non-formal methodologies used in human rights education among the disadvantaged, marginalized, and vulnerable sectors in the region. The study aims to:

1. Document the different methodologies employed in non-formal human rights education programs in the region
2. Assess these methodologies in terms of type of users, issues covered, materials employed, results obtained, weaknesses and limitations, advantages, and areas for improvement
3. List good practices and make recommendations on how human rights education methodologies can be more effectively used for vulnerable, disadvantaged, and marginalized groups in the Asia Pacific Region

In addition, the study also attempts to:

1. Ascertain how disadvantaged, vulnerable and marginalized groups define participation and empowerment and to find out which forms of participation in human rights education are most empowering for them.
2. Ascertain the various processes used by NGOs in human rights education with disadvantaged, marginalized, and vulnerable groups and to find out how participation and empowerment are facilitated in each step of the way.
3. Identify key quality elements and success indicators for human rights education programs with the disadvantaged, marginalized, and vulnerable groups based on the perspectives of the groups themselves and grassroots human rights educators.

### III. DEFINITION OF TERMS

#### 1. Human Rights Education

Human rights education is understood in this study in the context of definitions adopted by the United Nations and supported by various non-government organizations in the region comprising the ARRC network.

The **UN General Assembly in its Resolution 49/184 1994, which launched the UN Decade of Human Rights Education**, defined human rights education as:

... a comprehensive life-long process by which people at all levels in development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies.

[.] human rights education contributes to a concept of development consistent with the dignity of women and men of all ages that takes into account the diverse segments of society such as children, indigenous peoples, minorities and disabled persons [.]..

This definition was further developed in the International Plan of Action for the Decade, on the basis of relevant provisions of international documents, as follows:

Human rights education shall be defined as training, dissemination and information efforts aimed at building of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes directed to:

- The strengthening of respect for human rights and fundamental freedoms
- The full development of the human personality and the sense of its dignity

- The promotion of understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples, and racial, national, ethnic, religious and linguistic groups
- The enabling of all persons to participate effectively in a free society
- The furtherance of the activities of the United Nations for the maintenance of peace<sup>2</sup>.

The **Asian Regional Resource Center for Human Rights Education**, as a network of institutions and individuals engaged in human rights education in the region, particularly with the disadvantaged, marginalized, and vulnerable sectors defines human rights education as *a participative learning process containing deliberately designed sets of activities using human rights knowledge, values, and skills as content aimed at the general public to enable them to understand their experiences and take control of their lives*. Specifically in situations where the target groups are considered vulnerable, marginalized, and disadvantaged, human rights education is aimed at the transformation of the unjust social realities and emphasizes participation and empowerment of people. The primary purpose of human rights education is to enable people to comprehend their personal and social experiences so that they may transform these experiences into something more desirable for them, liberating them from oppressive and exploitative social conditions.<sup>3</sup>

## 2. The Vulnerable, Marginalized, and Disadvantaged<sup>4</sup>

**Disadvantaged** people are those who are unable to access resources or opportunities usually enjoyed by the majority of people in society.

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<sup>2</sup> “International Plan of Action for the United Nations Decade for Human Rights Education”, para 2, in “The United Nations Decade for Human Rights Education 1995-2004 Lessons for Life”, UNOHCHR, 1998.

<sup>3</sup> ARRC Human Rights Education Pack, New Edition, 2003. p.22.

<sup>4</sup> Based on discussions of the participants during the ARRC Asian Trainers Study Workshop, Bangkok, 13 November 2003.

**Marginalized** people are excluded from the mainstream of society and because of this exclusion are near or below the limit of reasonable conditions of existence.

**Vulnerable** people are those that are susceptible to exploitation, injury or attack. In this study we are concerned with people who are, because of their position in society, susceptible to violations of their basic human rights.

3. The term **Formal human rights education** refers to human rights education programs conducted by educational institutions or human rights training institutions.

4. The term **Non-formal human rights education** is understood to mean any organized, systematic education activities carried on outside the formal system to offer selected types of learning to particular subgroups in the community.

5. The term **Popular education** refers to education programs and methodologies designed for raising consciousness, increasing knowledge, and developing skills among people in the community, using materials and activities that they could understand and appreciate within the context of their literacy levels, cultural and social background and norms. Learning is facilitated in enjoyable and participatory ways such as through theatre and local arts. Methods used in popular education are flexible, inexpensive, creative, can be used by all.

6. **Methodology** refers to a set of defined principles and methods used to implement an activity and achieve an objective.

7. **Method** is a specific way of doing an activity, in this context, normally within a methodology.

## IV. RESEARCH METHODOLOGY

The research was conducted over a span of over one year from October 2002 to November 2003 in two phases. The first phase involved review of existing literature on human rights education and fielding questionnaires among different practitioners in the region. This phase culminated with a one-day consultation workshop with 40 human rights educators in the region (See Annex 3, report on the Asian Trainers Study Workshop) that facilitated the development of the second phase of the research.

Based on the recommendations from the one-day consultation, a more focused desk review of existing materials from the region and contributions from various organizations was undertaken. In addition, new questionnaires were developed and another round of interviews with program managers, human rights educators, and participants in HRE coming from the vulnerable, marginalized, and disadvantaged groups were facilitated. From the questionnaires, interviews, and desk reviews, experiences that illustrate good practices on participatory human rights education for the vulnerable, disadvantaged, and marginalized in the region were identified and developed into brief case studies.

The second phase of the research focused primarily on the following content areas:

- Processes used by NGOs in human rights education with disadvantaged, marginalized and vulnerable groups,
- How participation towards empowerment is facilitated in each of the processes undertaken by these NGOs,
- Key quality elements and success indicators for human rights education programs with disadvantaged, marginalized, and vulnerable groups
- How human rights educators are developed and trained to become

effective facilitators of participatory human rights education programs, and also

- Forms of participation that have worked best and have been most empowering for disadvantaged, marginalized and vulnerable groups.

This report consolidates the outcome of the two phases of the study.

## V. PROFILE OF RESPONDENTS

A total of thirty-four individual respondents from 30 local and regional non-government organizations based in Bangladesh, Burma, Cambodia, Fiji, India, Japan, Philippines, Malaysia, and Thailand, participated in the research. These individuals are human rights educators, managers of HRE programs, and target groups or participants in HRE initiatives of the participating organizations. They either responded to questionnaires or were interviewed. Some of the organizations only provided materials for review.

### Profile of Individual Respondents

	HR Educator	Program Manager	Target Groups	TOTAL
Male	8	9	7*	24
Female	4	4	2	10
<b>TOTAL</b>	12	13	9	34

\* Two respondents from this group are boys below 18

It is important to note that for a number of respondents, their roles in relation to HRE do overlap. Many program managers are human rights educators themselves, and many human rights educators from the vulnerable, marginalized, or disadvantaged sectors have had been participants of recent or on-going human rights education programs themselves.

The questionnaires were responded to either by e-mail or through face-to-face interviews.

## VI. LIMITATIONS OF THE STUDY

The study covered primarily the range of non-formal education programs facilitated mainly by NGOs among disadvantaged, marginalized, and vulnerable sectors. For purposes of analysis, experiences of some formal HRE programs, including in schools conducted by governments and NGOs were also examined. In a limited manner, too, the study looked at the HRE processes with other sectors relevant to the disadvantaged, marginalized, and vulnerable, mainly to determine if these are being conducted to support the protection of the human rights of the disadvantaged, marginalized, and vulnerable.

While there are efforts to look at HRE content, the study focused more on processes, methodologies, and methods.

Due to limitations in time and resources, the interview activities were conducted mostly in Thailand, among practitioners and participants from various countries who were in Thailand for various training and education activities. A small number of interviews were also conducted in Cambodia. The results of these interviews are triangulated with the findings from secondary data and review of literature, and the one day workshop with Asian trainers. Case studies were provided by 10 organizations whose experiences present elements of good practice.

The experiences studied and presented are only those within the reach of the ARRC network and is not exhaustive. There are more participative human rights methodologies being implemented in the region that have not been reflected in this study.

# Research Findings and Analysis

## I. DESCRIPTION OF PARTICIPATORY HUMAN RIGHTS EDUCATION METHODOLOGIES

Human Rights Education among the disadvantaged and vulnerable often happens in non-formal settings, facilitated mostly by non-government and also by government agencies mandated to promote human rights education or to address the specific situations of these sectors. The objective of human rights education in the formal sector or in schools is mainly to equip the learners with knowledge that will promote their participation in democratic and just societies, and will inculcate in them the values of respect for human rights. In contrast, human rights education among the disadvantaged, marginalized, and the vulnerable most often start from an

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“Educational programs (such as community education, and paralegal training) can be shifted to HRE without much problem since the underlying principles are the same. They all talk about human dignity and respect”

*- Making Links: Grassroots Realities and Human Rights Education, ARRC*

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objective of responding to the participants situation of disempowerment, exclusion, and exploitation. The ultimate aim of these programs is to empower the sector and the individuals and encourage their actions for positive changes in their lives.

The process of empowering the disadvantaged, marginalized, and vulnerable sectors has been a subject of concern among many

development and human rights organizations for many years. These organizations have actually developed various program methodologies to use in their work in the region based on and consistent with human rights standards even prior to the proclamation of the Decade for Human Rights Education.

### Comparison of Formal and Non-formal HRE<sup>5</sup>

Area of Comparison	Formal	Non-Formal
<b>Definitions of HRE</b>	Teaching of human rights concepts, values and skills	Process of understanding people's experiences through human rights standards for empowerment
<b>Objectives of HRE</b>	Learning HR concepts, values, and skills to prepare students for democratic society	People empowerment, national liberation, democracy
<b>Content of HRE</b>	UDHR and prescribed curriculum	People's living experiences, social analysis, international and national human rights standards
<b>Methodology</b>	Integration through lecture and activities	Dialogue, activities, reflection, discussion
<b>Human Rights Educators</b>	Teachers, lawyers	NGO workers, lawyers activists
<b>Intended audience</b>	Students, teachers, school administrators	Marginalized groups, strategic partners and general public
<b>Major factors affecting conduct of HRE</b>	The school system/ environment itself	Confluence of economic, social, and political factors

<sup>5</sup> From ARRC Regional Response to the United Nations Decade of Human Rights Education with the Participation of Civil Society. A Report of the Proceedings . Nepal, November 1999.

Today, human rights education among the disadvantaged, marginalized, and vulnerable in the Asia Pacific usually comes within the package of broader programs for empowerment and might not be labeled as human rights education.

### Examples of HRE Programs Aiming for Empowerment of the Disadvantaged, Marginalized, and Vulnerable <sup>6</sup>:

Sector	Example of Program Methodologies	Implementers
<b>Farmers/Plantation Workers</b>	Paralegal Education	SALAG, Philippines
	Community Organizing	SEAPCP and KOMAS, Malaysia
	Cooperative Development	PCU, Malaysia
<b>Indigenous Women (Dalit women)</b>	Women Education Program	Core, India
<b>Indigenous Communities</b>	Community Organizing through Popular Communications	SEAPCP and KOMAS Malaysia
<b>Bonded Communities/Dalits</b>	Human Rights Education and Campaign	RLEK, India
<b>Migrant Labourers</b>	Migrant Education Programs	Catholic Commission on Migration, Thailand Asian Migrant Resource Center, Hongkong
<b>Refugees and Displaced communities</b>	Community Human Rights Education	Human Rights Education Institute of Burma
	Training Training of Trainers on Human Rights Education	

Sector	Example of Program Methodologies	Implementers
<b>Women victims or who are vulnerable to violence</b>	Informance (Information and Theatre Performance)	Philippine Educational Theatre Association, Philippines
<b>Grassroots communities in general</b>	Democracy and Human Rights Education	ADHOC, Cambodia LICADHO, Cambodia Human Rights and Community Outreach Projects, Cambodia
<b>HRE Trainers working with the Disadvantaged, Marginalized and Vulnerable</b>	Regional Training of Trainers Development of HRE Training Resources	Asia-Pacific Regional Resource Center for Human Rights Education
<b>Trafficked, sexually exploited, and other marginalized and disadvantaged children</b>	Child Rights education programs	ECPAT International
	Child Focused Programs	Save the Children Alliance
<b>Child workers</b>	Provision of basic health, protection, and non-formal education services that include primary education modules combined with child rights education	Vulnerable Children Assistance Organization in Cambodia  Foundation for Child Development, Thailand
	Child labour organizing, promoting children's participation and education	Child Workers in Asia, Thailand

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<sup>6</sup> This list of sectors, responsive programs, and organizations is not exhaustive and should be seen as only as a sample listed based on the availability of information on these in the materials that have been made available for this study.

## II. DEFINING PARTICIPATORY HUMAN RIGHTS EDUCATION METHODOLOGY

Organizations implementing human rights education share the common perspective that using participatory human rights education methodologies and methods is critical in the learning process and in the empowerment of the disadvantaged, marginalized, and vulnerable.

There is a broad range of perceptions on what is a “participatory methodology,” depending on practice and context. Some believe that it is facilitating a question-and-answer process in a learning session; some attach to this term the process of animating—using games, activities to get people’s attention, sharing of experiences on the different concepts being shared; others would add further that it must involve and lead to concrete human rights actions. Still, the underlying assumption is that participatory methodology ensures people’s participation.<sup>7</sup>

Based on readings and the inputs from participants in this research a **participatory human rights education methodology** can be defined as an educational or a teaching and learning methodology or pedagogy that facilitates processes for the participants to articulate their thoughts, opinions, and feelings, describe and analyze their experiences, formulate strategies for action, and evaluate these actions. Human rights education facilitated through participatory methodologies starts with an understanding of the prior experiences of the participants. These experiences of the participants become the starting points for introducing discussions on human rights principles and human rights instruments. In the process, participants learn about human rights through their realizations and through relevant human rights knowledge that they imbibe from inputs supplied to them by the facilitators, educators, or animators. Participatory human rights education methodologies are effective learning methodologies for the disadvantaged, marginalized, and vulnerable, as well as for those who are in the other sectors.

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<sup>7</sup> ARRC, Report on the Asian Human Rights Education ‘Trainers’ Colloquium, Chiang Mai Thailand, April 1-6, 2001, p. 29.

Participatory human rights education methodologies refer not only to teaching adults and children about their human rights. The critical element in the process provides them with the opportunity to reflect on, make sense of, and effect changes in their personal and social experiences, which is enriched by human rights knowledge as their frame of reference.<sup>8</sup> It does not only refer to actual activities within a time bound learning



program but to the life processes in the community and in society that ultimately empowers individuals and communities to make positive changes in their lives.

Most educational methods could become participatory and empowering mainly through the way the facilitators implement the methods. Conversely, many participatory methods could end up not being participatory and empowering at all, if the educator or facilitator is not able to grasp the essence of participation and learning processes among the disadvantaged, marginalized, and vulnerable and does not have the skills to facilitate the participation of these target groups.

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<sup>8</sup>Human Rights Education Kit for Sri Lankan Trainers, p. 1 Section 1.

## III. KEY PRINCIPLES, PHILOSOPHIES AND ASSUMPTIONS

Participants in the research highlighted common key principles and philosophies embraced by many of the existing HRE programs for the disadvantaged, marginalized and vulnerable embrace. These serve as the basis for the design of their programs and form the core messages of the human rights education processes that they facilitate.

### 1. A recognition of the human dignity and potential of each individual



The fundamental value for the dignity of human beings, the cornerstone of human rights principles, is the foundation

of participatory human rights education methodologies. Each step in participatory human rights education process seeks to affirm respect for each individual as learners in the educational process and as actors in their own lives. The educational process is designed to nurture the sense of human dignity of each participant and seeks to strengthen their personal and community capacities to change structures that defile their dignity as human beings.

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Human Rights Education is getting more popular because many people have become victims of various human rights violations. These people desire not only to attain freedom from such violations, rather to understand that they have the rights to live in dignity and reclaim peace.

- Aung Myo Min, Director, HREIB.

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## 2. A Learner-Centered Approach to Education

A majority of organizations indicate their use of a learner-centered or a student-centered approach to education. As opposed to teacher-centered education where the teacher provides knowledge to be absorbed by the learners, and emphasizes the ability of students to sit and listen, the learner-centered approach to education emphasizes a participatory communicative learning where a teacher is trained to facilitate, learners are activated to participate. Teaching materials and techniques are developed and used to stimulate participatory learning. The learner-centered approach works on the proven assumption that the student's mind is not an empty slate (*tabula rasa*), and that each person's experience is the starting point for learning. It relies on the belief that every human being has an innate ability to learn at different levels.

A student's learning process is supported when the process of communication encourages participation, meaning dialogues between teacher and students, and among students. The student is allowed to discover the subject he/she is trying to learn. The approach encourages group activity methods, and as many opportunities as possible for dialogue and debate. The curriculum must be based on the learners' needs. There is no punishment, examination, and rote learning (memorization). The learning environment is designed to stimulate inner discipline, discovery, and self-learning.<sup>9</sup>

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Participatory Methodology is not about facilitators but about the people/participants. The important thing is not how good the facilitator is but how people/participants have acquired and owned the process. And when the participants acquire and own the process, the process changes and melds with the participants' own process that is distinct and meaningful to them and not the facilitator.

- Jeff Plantilla, *Beyond Action Songs: Some Reflections on Participatory Methodology*

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<sup>9</sup> ARRC HRE Pack, New Edition 2003.

### 3. Education for liberation

“The central problem is this: How can the oppressed, as divided, unauthentic beings, participate in developing the pedagogy of their liberation? Only as they discover themselves to be “hosts” of the oppressor can they contribute to the midwifery of their liberating pedagogy. As long as they live in the duality which is to be like and to be like is to be like the oppressor, this contribution is impossible. The pedagogy of the oppressed is an instrument for their critical discovery that both they and their oppressors are manifestations of dehumanization.


“Liberation is thus a childbirth, and a painful one. The man who emerges is a new man, viable only as the oppressor-oppressed contradiction is superseded by the humanization of all men. Or to put it another way, the solution of this contradiction is born in the labour which brings into the world this new man: no longer oppressor, no longer oppressed, but man in the process of achieving freedom.”<sup>10</sup>

Paolo Freire’s educational philosophy is a major influence among many of the on-going human rights education programs across the world, including a majority of the experiences covered by this study. Freire is a Brazilian educator who has worked on adult education programs with various poor sectors in Latin America and who explained the philosophy of education for liberation in his book, *Pedagogy of the Oppressed*. The following is a summary of the principles promoted by this pedagogy:

- **No education is ever neutral.** Education is either designed to maintain an existing situation, imposing on the people the values and culture of the dominant class, or education is designed to liberate people, helping them to become critical, creative, free, active and responsible members of society.

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<sup>10</sup> Paolo Freire, *Pedagogy of the Oppressed*, New York 1984.

- **Education should tackle relevant issues of the participants.** People will act on issues on which they have strong feelings. All education and development projects should start by identifying the issues which the local people speak about with excitement, hope, fear, anxiety or anger.
- 
- **Education should be problem-posing.** From the beginning all participants are recognized as thinking, creative people with the capacity for action. The process should help the participants identify problems, find the root causes of these problems, and work out practical ways in which they can set about changing the situation.
  - **Education is a dialogue; it must be a mutual learning process.** The challenge to build a just, egalitarian society is very complex. No individual knows exactly how to do it. No one has all the answers, and no one is totally ignorant. The so-called “educated” have a lot to learn from the people since they have been trained mainly through the institutions of the dominant class. To discover valid solutions everyone needs to be both a learner and a teacher.
  - **Education is praxis; it involves action, reflection, and action.** Most real learning and radical change takes place when a community experiences dissatisfaction with some aspect of their present life. The process can provide a situation in which they can stop, reflect critically on what they’re doing, identify any new information or skills needed, get information and training, and then plan for action.
  - **Education should bring about positive transformation in local communities and the whole society.** It should transform the quality of each person’s life, the environment, the community and the whole society.

#### 4. Human rights education as a way to peace and sustainable people's development

Peace is not only the absence of war. For disadvantaged, marginalized, and vulnerable people, peace should be defined in ways that reflect their vision of just, peaceful, and sovereign societies that promote, protect, and respect the dignity of human beings. Human rights education programs and activities are inherently geared towards the attainment of this vision. HRE programs among the disadvantaged, marginalized, and vulnerable are directed towards resolution of the issues that they face, such as labour exploitation, violence against women and children, political conflict, insecurity of land tenure, absence of basic services, corruption in governance, exploitation of natural resources, displacement of communities, etc. A participatory human rights education methodology facilitates people's analysis of these situations, strengthening of their vision, and enabling them to act towards the attainment of changes in the unjust and exploitative conditions that they face.



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Human rights education is also an important strategy for achieving several important ends, notably, empowerment, participation... the prevention of conflict, conflict resolution, peacemaking, and peace building....

*- Note by the Secretary General, 7 September 2000, par. 177  
in the Midterm Global Evaluation of the  
United Nations Decade for Human Rights Education (1995-2004)*

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## The VCAO Experience

Cambodia is a country rising from the devastation brought about by more than two decades of war and violence. Seeing that there is very little attention to the situation of children even after the first elections were held in the mid-1990s, a small group of Cambodians organized the Vulnerable Children Assistance Organization (VCAO) and decided to teach poor communities about children's rights to reach and help vulnerable children, reduce their number, and send the message that children have equal rights. VCAO implemented simple services for children in the dumpsites, like providing them with drinking water and providing medical support. Lately, VCAO has embarked on education on children's rights through engaging children and adults in community workshops that analyze children's situation particularly in relation to their right to be protected from abuse, exploitation, and trafficking, and the children's right to education. In the workshops, both the adults and the children recommend solutions to the issues, and develop action plans and mechanisms that they can implement themselves. They call it child rights education through programming. Through the process, VCAO develops a network of adults and children who work together to educate people in the community on the rights of children, monitor the situation to identify cases of abuse, exploitation, and trafficking, report incidences and mobilize for actions on these.

- Mr. Bounrawd, Program Coordinator, VCAO.



## **IV. PARTICIPATORY HUMAN RIGHTS EDUCATION METHODOLOGIES IN THE ASIA PACIFIC**

In this study, the term “human rights education methodology” refers to a defined set of principles and methods used to design and implement a learning process to teach about human rights. A human rights education methodology may be non-participative, based on plain lecture, or panel presentation methods. However, most methodologies even those who are focussing on lectures and panel presentations could be participative provided the presenters and facilitators are able to elicit an interactive process between the presenters and the listeners and arrive at a conclusion where insights of both the presenters and the audience provide both groups with new knowledge and understanding on the particular human rights theme or subject.

Most human rights and social development practitioners have witnessed the potency of participatory methodologies in empowering groups and individuals, based on decades of experiences in using this approach. Thus, many believe that if human rights education for the grassroots aims at empowerment, it is essential that the methodologies used in the process are also participatory in nature.

Many organizations working with grassroots communities declare that they use a participatory methodology in implementing human rights education. However, most will not have articulated their conceptual framework on the basic premises of this methodology although they understand what this methodology implies, for example interaction, providing time for participants to speak, being student-centered. Many will not have a defined set of processes used but they will be familiar with tools or activities that they can use for the processes.

There are a number of organizations that have actually developed their participatory methodologies in terms of having clear principles, set of activities or tools, and expected outcomes in the context of human rights education among grassroots sectors. The most common and most elaborated methodologies in the region are presented in this section.

## 1. Activity-Discussion-Input-Deepening-Synthesis (ADIDS)<sup>11</sup>

The ADIDS methodology in facilitating an education session or training workshop on human rights is being promoted by the ARRC, HREIB, Amnesty International, and several other organizations conducting human rights education both in the formal and non-formal settings.

With adequate skill and preparation, this methodology could be used to attain almost every human rights learning objective and could be useful for almost every sector. The ADIDS methodology enables the gradual process of articulation, discovery, and learning among the participants. It encourages participation beyond regular discussion through the use of role play, drama, small group discussions, games, and experiential learning. The acronym ADIDS, or sometimes expanded to be pronounced as “ADIDAS,” corresponds to the defined process within this methodology—activity, discussion, input, deepening, action, synthesis.

**Activity:** Each lesson starts with an activity that allows participants to share their experiences and express their personal concepts regarding the issue or theme of the session/workshop. Or this can be an experiential learning activity that can help them understand the theme and the objectives of the workshop session.



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<sup>11</sup> ARRC HRE Pack, New Edition, 2003.

**Discussion:** Questions, reflections, and observations related to their experiences and the outcome of the first activity are shared and discussed by the participants.

**Input/Lecture:** The input is aimed at expanding the participants' knowledge. The facilitator or the resource person may present a view that may validate or challenge the participants' understanding and experience expressed during the discussion. The inputs are designed to present the Rights perspective through which the experiences of the participants may be viewed, normally based on contents of international instruments, experiences in other settings, reliable studies and official reports on the theme. The input could help the participants see their experience in a more objective manner as they could "label" these based on universally accepted norms and framework.

**Deepening:** This phase challenges the participants to address conflicts and contradictions on the one hand, or the views of the resource person or other participants on the other. Participants could also reflect on the realities they experience in their families, communities and countries, against the universal standards and values that they learned from previous sessions. Participants could also define possible actions that they could take based on their realization and new knowledge.

**Synthesis:** The facilitator and the participants summarize the insights generated from the previous processes. It helps the participants see the lessons learned in a more concise manner and helps the facilitator determine whether the objectives of the session were achieved.

The ADIDS process provides grassroots human rights trainers with a flexible and simple procedure that they can easily use when organizing their own trainings in the community. The effectiveness of the ADIDS process depends on the skills of the facilitator or educator in planning the process and tapping resources and tools that could help attain the training objectives.

## 2. Grassroots legal and paralegal education

Legal education is an important component of human rights education. It plays a very important role in giving life to human rights principles, instituting their implementation in the lives of people. It is essential for each individual to know the law in order for the law to contribute to the “full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms”. Access to information about laws could be truly empowering for people, not only in the sense of knowing the law but in terms of being able to analyze whether the laws as instituted are consistent with human rights principles, and are serving the objective of promoting, respecting, and protecting the dignity of people. Legal education conducted by lawyers or paralegals is a distinct human rights education methodology.

One very important form of legal education is paralegal training. This is an educational activity that focuses on developing knowledge about the law and acquiring relevant skills to use the law. In the past, paralegal training and paralegal work were directed to and were performed by law students or professionals who could assist the lawyer. As more and more members of the legal profession turn to the practice of alternative law, the concept of who should be the ideal assistants of the lawyer and in fact, the whole concept of who should be a paralegal also evolved. In the region now, paralegals include those who work as organizers and leaders of the communities who take key roles in pursuing justice issues of their constituencies. In India, several groups even provide certificates as paralegals for those who graduate from their legal education programs.<sup>12</sup>

The educational methodology of paralegal education for grassroots leaders or leaders of those from marginalized, vulnerable or disadvantaged sectors involves a combination of practical work, one-on-one or group consultations, coaching, information sharing, and actual learning sessions or workshops and practical activities to enhance the people’s understand-

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<sup>12</sup>Making Thai People Use the Law: Non-formal legal education in Thailand.

ing of the laws. Lessons do not only cover laws relating to natural resources (land, forest, sea), economic activities, housing, health, they also cover skills and knowledge development in facilitating legal actions as well as organizing community groups, creative advocacy, conducting dialogues with authorities, marches and rallies, and protest actions. The grassroots paralegals are trained not just on legal court procedures but also on using administrative remedies of quasi-judicial bodies which decide on labour, agrarian, and other issues.

### **The KASAMA experience**

An organization of sugar plantation tenants in the Philippines called KASAMA planned to provide assistance to its members who have been deprived of their due share in the sugarcane production. This was a difficult objective knowing the capacity of the well-resourced land owners. But the organization still tried to pursue its cases in court and won at least amicable settlements of the cases. These successes encouraged the organization to formalize its legal assistance program to be implemented primarily by its farmer members. The lawyers were meant to be involved in the program only in an advisory capacity or in cases where the problems could not be resolved within the local levels and therefore have to be brought to formal legal forums. KASAMA's legal assistance committee was thus born. The committee is composed of people who have been trained on paralegal work by SALAG, an alternative law group, and those who have had experiences in dealing with government offices.

The legal assistance committee launched its mediation program as a basic step to help resolve problems. It invited respondent landowners for dialogue in their office to discuss complaints against them by their tenants. Some landowners understand and agree to settle problems amicably, some do not. The cases against the latter are then brought to proper government agencies and members of the committee appear before these offices as counsel of their farmer members. Over time, the KASAMA paralegals have become more confident in handling cases. At the same time, they are becoming more conscious about improving their legal skills and are more interested in studying further about legal instruments. With some limitations, they are now capable of making sworn statements, reports, petitions, and complaints for filing before quasi-judicial bodies.

- from *A Sourcebook on Alternative Lawyering*, SALAG Makati, 1992 .

Lawyers involved in Alternative law practitioners who are engaged in training paralegals in the community or in conducting legal education among the masses have become aware of the necessity to develop competencies in facilitating participatory processes. Recognizing this gap, alternative law groups normally establish partnerships with NGOs and other groups who are more adept to popular educational methodologies.<sup>13</sup>

<sup>13</sup> Jefferson R. Plantilla, "Philippine Experience on Legal Empowerment," Symposium: The Reach of Law in the Pacific Rim, University of British Columbia Vancouver BC, Canada, 28-29 May 2002.

### Refusing Straight Lectures

"In many cases, we were expected to provide information about law and legal remedies. Thus, the participants expect us to give straight lectures. We politely resist that, and use non-lecture methods. For example, we raise questions about the problems they face and ask them how these problems can be solved. They may give answers but they always express uncertainty about these. Thus through the question-and-answer method, we start the process of clarifying issues and giving information. We also use group discussion activities with reporting and discussion at the end. Our methodologies were rather simple and basic since we do not know much about or have not practiced other methodologies. In most cases, we try to do "chalk talk" or board work to pace the discussion and help the participants have the chance to read and write down the ideas expressed (ours and those of the participants). When it comes to training, we try including individual or group work to learn skills. If we think they are capable, participants are engaged to do actual work after training sessions, which takes the form of gathering information, interviewing people, going to government offices to obtain information or documents. Then, on-the-job training is supported by almost regular consultation with us to find out the problems they face and how they can resolve the problems. And for us, the main task is to provide advise on how to do things better."



– Jefferson Plantilla, HURIGHTS Osaka,  
on useful HRE activities with vulnerable sectors

### 3. Community Organizing

Most human rights education programs at community levels are integrated within a community organizing process, addressing human rights issues and working for people's development concerns. The meaning of the term "community" is not limited to being a geographical community. It also refers to a sector or a particular group of disadvantaged, marginalized, and vulnerable members of society, for example, adult workers and youth workers, migrants, refugees, the handicapped, victims of violence, students, etc.

Community Organizing is the process of working with the grassroots community to develop their leadership capacity and the community understanding of taking ownership of their own critical issues, i.e., land, settler's eviction, displacement, labour exploitation, failure of authorities to deliver on basic services, social protection, etc.<sup>14</sup> In the community organizing processes, community leaders are identified and trained, people are mobilized to analyze their situation, and to develop and implement actions to respond to critical issues that affect them like land rights, housing, control over natural resources, political violence, labour exploitation, and others.

Human rights education is facilitated within the organizing processes (See the illustration of the organizing cycle below). People realize the meaning of human dignity, respect for rights, democratic participation, equality, and non-discrimination through the actual experiences of analyzing their situation, planning, and implementing human rights actions, as well as through discussion of human rights instruments, national laws, and principles. Many leaders of community organizations expand their knowledge about human rights as they interact with other groups and communities.

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<sup>14</sup> Jerald Joseph, Paper presentation during the International Conference on Pursuing Democracy Through Lifelong learning : Concepts and Practices Across the Globe, in Kiev, Ukraine for UNESCO Institute for Education.

## The Organizing Cycle<sup>15</sup>



<sup>15</sup>Jo Hann Tan and Roem Tomatimasang, *Get Organized! Stories and Reflections on Community Organizing*, p.7.

## Cooperative Development

Another form of organizing in communities and sectors is in the area of forming cooperatives. Cooperatives are formal social organizations that have dual objectives--social empowerment and economic empowerment of its members and their communities. Cooperative formation has been an entry point for human rights learning in many communities in the region. Meeting a balance between economic and social objectives is a challenge but most grassroots cooperatives are able to integrate these two, including actions on women's rights and children's rights.

### Basic Community Organizing Principles

- ◆ The social condition of the poor itself gives opportunities to conscientize the people.
- ◆ Tactics should be within the experience of the people and outside the experience of the target.
- ◆ People generally act on the basis of their self-interest.
- ◆ Individuals learn more effectively and more deeply from their own actual experiences. Hence the importance of reflections on their actions, their experiences. Action – reflection form an integral part of the CO methodology.
- ◆ The process of organizing moves from simple, concrete, short term and personal issues to more complex, abstract, long-term and systemic issues.
- ◆ Individuals need to deepen and widen their horizon, therefore, they must move from the particular to the universal, from the concrete to the abstract, to apply one's experience and its lesson to another situation. Hence, there is a need for theories, a need to read, and to learn about other experiences in order to bring about the broadening and deepening of each person's individual horizon.
- ◆ Throughout the organizing process, the people must make their own decisions.

- CO Multiversity website: <http://www.comultiversity.org/ph/co.htm>

## A Story Video as a tool for organizing

We begin with a story of the young community organizers in Maluku, Indonesia. For the past 40 years or so, their ancestral lands and marine resources have been contracted to big commercial peal cultivating companies from Korea, Taiwan, Thailand, Japan and other foreign investors. This group of young organizers had emerged as a result of wanting to protect their traditional and natural resources and also had grown tired of being treated like second-class citizens in their own homeland and seas.

Their strategy was simply to revive the customary traditions which in the past were the basis of the indigenous communities in the South-eastern Maluku Province. How could they do this since they were young and their views were usually not taken too seriously in the whole hierarchy of power of their society?

One day they had a brilliant idea to use a video containing a simple case study of the lifting of "Sasi" law; a traditional customary ceremony based on local conservation laws in Haruku Island, another part of the Maluku archipelago. The video was viewed by a group of traditional leaders from the Aru Islands during a training workshop to discuss about how to protect and manage their natural resources. This short 30-minute production was shot by the local organizers in Haruku Island and it showed very clearly how the cultural tradition and wisdom had helped to protect the "lompa" fish (a kind of sardine fish) from extinction and total exploitation by big fishing industries.

After the video showing, the young organizers cleverly drew out comments and discussion from the leaders, and for three days, the 20 or so traditional customary chiefs in Aru island had long and serious discussions. This only became possible because the young organizers had already been trained in the use of popular and participatory approaches and were able to effectively use the video along with others processes to facilitate an interesting and dynamic process of discussion, sharing and planning among the leaders.

As a result, the leaders made a unilateral decision to blockade their own coastal territories, and to boycott the contracts or refuse their renewal. This marked the first move towards the expulsion of the exploitative forces and towards the management of their own resources and lives.

- from *Get Organized!* SEAPCP, Malaysia.

## 4. Educational Theatre performance

Theatre is a powerful tool for awareness raising and education. As a methodology for human rights education, educational theatre performance is not only limited to the process of mounting a production and presenting it to an audience. Educational theatre involves preparing a production with inputs from the target audience in the process, often engaging writers and artists in interactions with groups and communities who are the subjects of the play. The script's dialogue could be based on actual conversations with these individuals.

Actors in educational theatre are conscious that their performance aims to mirror the audience, and their social and individual realities. Their task is to challenge the audience to analyze their situation and envision possible solutions. They do not just perform but also engage in dialogue processes with the audiences after (or even during) the production.

### **Informance**

**Informance** is an effective educational and theatrical methodology developed by the Philippine Educational Theater Association (PETA). The term "informance" was coined by PETA to refer to the use of creative pedagogy, or creative teaching methodology, to inform, and the use of popular theatre to perform and educate.

Using a small group of mobile theatre performing artists, this method combines drama performances with participatory and evocative educational processes to draw out critical reviews and opinions from the audience. This normally comes in the form of workshops or short plenary discussions. These activities give the audience the chance to process their thoughts, feelings and insights on the performance. This process of interaction between the performers, organizers, partner organizations, and audience further elaborates the messages and issues tackled in the performance and calls for actions on the part of the audience community regarding the issues raised which become more clear.

- PETA, *Breaking Silence: A Nationwide Informance Tool*

## V. SOME PARTICIPATORY TOOLS AND METHODS FOR HUMAN RIGHTS EDUCATION

### Tools for Analysis

An effective method to facilitate participation, generate articulation and encourage analysis of perspectives of participants is the use of tools or methods for analysis. These tools facilitate systematic processes of generating ideas from participants, encouraging them to articulate their perspectives, and leading them to analyze, prioritize, and decide. These also help enhance people's critical thinking processes. A tool or method is composed of simple guide questions/instructions for listing, for defining, ranking, or defining relationships. The process in undertaking land mapping maybe brief or it could take the participants some time to accomplish.

**Land mapping** is an educational tool often used by farmers, indigenous peoples, and in some cases by urban poor groups dealing with land issues. In the process of mapping their traditional land, the people discuss their own history and other knowledge passed on by their elders. They are able to know more details and characteristics of the land that they can use as tools for organizing, evidence of claims, etc. The process leads the community to realize that any development program or project should always consult the people affected and consider their needs. HRE is based on the situation of the people themselves and how it reflects their aspirations.

### Other Methods

Other methods and tools used in participatory methodologies include question-and-answer methods, brainstorming, group discussion, use of drawings and photos for articulation and as visual stimuli for discussion, chalk-talk to facilitate lectures, songs and poetry, role play, story telling, sharing of life stories, use of video, field visits, games, and ice breakers. Illustrations on how these methods are facilitated are presented in Annex 2 of this report.

## Visual Materials

Knowing how to develop and use visual materials or tools is important in human rights education sessions. Especially when working with people who have low literacy levels, or who have different languages, developing and utilising pictures could be useful to elicit discussions and teach lessons on human rights.

An example of a good set of visual tools for grassroots communities is that developed by BRAC. During their education sessions, illustrated materials are presented to the participants who are mostly illiterate. They are asked to look closely at the pictures and express their understanding of what the images convey. Discussion of the main themes are facilitated among the participants with inputs on the relevant human rights prin-

### Legal Education through pictures- BRAC\*

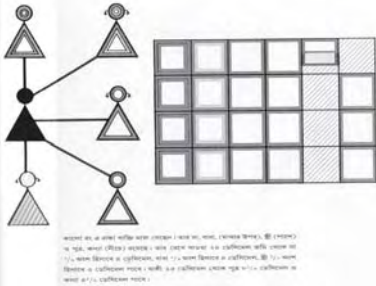


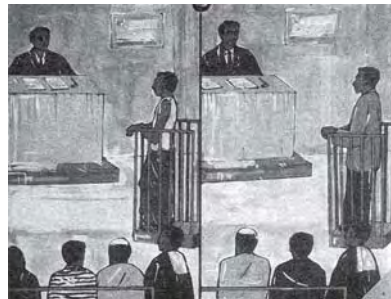
Illustration of inheritance and sharing



Divorce registration



Religious and cultural freedom



Equality before the law

ciples involved. Later on, facilitators explain the corresponding domestic laws to enhance knowledge and facilitate further discussions for action.

## Action Songs, Ice Breakers, and Symbolic Gestures

An important dimension of participatory methodologies is their emphasis on developing a sense of community among the participants, building their self-confidence, and creating an environment for relaxed and cheerful exchange of ideas and opinion or closure of an activity. Thus, it has become a common practice to use “ice breakers” or exercises that help participants tune in to the topic/activity, feel more comfortable with co-participants and the facilitator, or possibly constitute an initial input in the educational activity. Icebreakers “unfreeze” participants to become physi-



Inhuman punishment



Signing a blank sheet of paper



Equal opportunity for women



Right to payment of just wages

\*Clarence J. Dias (ed.), Initiating Human Rights Education at the Grassroots Asian Experiences, Asian Cultural Forum on Development, pp. 321-328.

## ***Isang Bagsak***

*Isang bagsak* is now a trademark gesture in any training activity in the Philippines just like action songs. It literally means “one slam” (on the table) but refers to the distinctive sound generated by such collective action. The gesture is done when the facilitator or a participant says the phrase “*Isang bagsak!*” and the rest respond by simultaneously banging the table with the palm of the hand, clapping their hands or stomping a foot. *Isang bagsak* can be used to signify agreement on an idea (arrival at a group consensus), end of a session, or acknowledgment of a participant’s presentation. There can be as many uses of *Isang bagsak* as facilitators can creatively think of.

*Isang bagsak* seems to be unique to the Philippines, but there may be varieties of this gesture in other countries. In other countries, symbolic gestures come in the form of collective shouts of cheers and gestures of victory (similar to those used in sports) such as raising each others hands. Some gestures could be simple exchange of handshakes or collective singing with hands held together. In Thailand and Laos, the baci ritual is often used to end a training. This ritual involves tying a white thread around the wrist of a each participant while sending good wishes as each one is bound by the thread.

\* Jefferson R. Plantilla, *Beyond Action Songs: Some Reflections on Participatory Methodology*.



cally relaxed before an input, diffuse tension after a tiring discussion, or sustain energies throughout the training session.

An icebreaker may be an action song, a game, or a physical exercise. Action songs are normally songs with a happy tune, usually with a corresponding body movement expressing the meaning of the songs. They can be nursery rhyme songs or any ordinary song. Similarly, symbolic collective gestures have also become common practice to signal agreement or closure of an activity.

Because these are now so commonly used, many people have come to equate participatory human rights education methodologies with doing actions songs, games and chants.

Ice breakers represent a new approach to education. They bring the idea of physical movement as part of the educational activities to indicate participants' continuing attention and involvement in the whole educational process. They help generate a creative and dynamic learning environment.

## **Some Resource Materials on Participatory HRE Tools**

The following materials—developed by various HRE organizations in the Asia-Pacific region to facilitate their own activities—are invaluable references for participatory human rights education activities.

1. *The Human Rights Education Pack*, 2003, ARRC, is a comprehensive HRE resource kit which puts together reading materials for deepening human rights knowledge, participatory methodologies, as well as training modules and instructional materials. A CD version is being developed.
2. *Get Organized! Stories and Reflections on Community Organizing* (2003), published by the Southeast Asia Popular Communications Programme (SEAPCP), presents reflections of two veteran community

organizers on their two decades of work with various communities in the region. The book presents guidelines, principles, and stories highlighting creative strategies, issues, and challenges facing community organizations and community organizers.

3. *POP! A Training Manual for Community-Organizer Facilitators* (1997) SEAPCP, compiles games, energizers, group dynamic exercises, and action songs. It also has a guide on designing training workshops using the popular communication tools for organizing.
4. *Training on Fact Finding Documentation of Human Rights Violations: A Trainers Manual* (1996) by Dr. D.J. Ravindran, published by the Asian Forum for Human Rights and Development (Forum Asia) contains modules using participatory methods for training human rights advocates on fact finding and documentation of human rights violations.
5. *Trainer's Manual: Human Rights Education Learning Package* (1998), published by Amnesty International Philippine section contains participatory lesson plans for teaching various aspects of human rights: important concepts and current issues, international human rights instruments and mechanisms, as well as violations and action to address these.
6. *Learning to Work Together: A Handbook for Managers on Facilitating Children's Participation in Actions to Address Child Labour*, 2003, published by the Regional Working Group on Child Labour (Bangkok), presents fundamental principles, essential guidelines, and Asian experiences on organizing child workers and facilitating their participation.

## VI. COMMON ELEMENTS AND STANDARDS FOR EFFECTIVENESS

Participants in the research and other sources raised the following common elements in the use of the above methodologies and methods as important for a participatory human rights education:

1. Good human rights education for the disadvantaged, marginalized, and vulnerable is human rights education based on their own realities. The subject is relevant to the lives of the participants.
2. Human rights educators develop rapport with the participants, take initiatives to know and understand their situation, and consciously design processes based on this understanding. It is important to work closely with communities, interact on a personal level, and encourage their input on various issues that concern them in order to help identify the problems, develop and implement strategies suited to their needs.<sup>16</sup> It is important to develop trust building between the learner and the educator<sup>17</sup>, and among participants. The processes promote respect for person and for privacy and confidentiality.

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In order to educate about human rights, the trainers need to start with something practical, not theoretical. We do not start with the concept of human rights or what is human right, rather we relate real stories happening in life to the trainees. After giving them explanations, then we can clarify the concept.

- Ajarn Banthorn,  
Assembly of the Poor, Thailand

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<sup>16</sup> Prof. Avdhash Kaushal, RLEK response to the questionnaire.

<sup>17</sup> Aung Myo Min, Director of HREIB, during an interview

3. Human rights educators do not provide the solutions to the participants' issues and dilemmas but rather facilitate a process for the latter to articulate or arrive at solutions.



“It is learning towards being able to review their situation, not giving them solutions but letting them think about it. The process allows them to share their feelings and thoughts, and to plan actions. This is a very effective way to empower people.”<sup>18</sup>

4. Action orientation. Participants are able to put into reality what they learn about their rights. Often, the human rights education process is integrated with concrete development or advocacy initiatives that address the core issues of the people.

**If parents are poor and cannot send their children to school, how can you teach them about the child's right to education? So, try to contact other NGOs to support parents.**

— Chea Pyden, Director, VCAO

<sup>18</sup> ARRC HRE Pack New Edition 2003 p. 42.

5. The process promotes emotional healing, the well-being of participants, and their recovery from physical and emotional wounds brought about by the situation of exploitation.
6. To be consistent with human rights principles, the process has to provide knowledge and information about human rights and seek to develop attitudes and behavior that respect these rights.
7. The methodology includes development of basic skills such as critical thinking, communication skills, problem-solving, and negotiation—all of which are essential for the effective implementation of human rights standards.<sup>19</sup>
8. To achieve meaningful effect, the educational program must be sustained over a period of time, involve direct and constant interaction between trainer and trainee, and include practical hands-on learning.
9. The teaching methods used should respect the local, cultural, and religious realities as well as reflect the human rights aims of the training.
10. Facilitators, organizers, educators possess adequate skills and knowledge to manage and implement participatory educational processes.

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<sup>19</sup> A 12-point Guide for Good Practice in the Training and Education for Human Rights and Government Officials, February 1998, Amnesty International, UK. p.2



## VII. ISSUES AND CONCERNS IN IMPLEMENTING PARTICIPATORY METHODOLOGIES

While there is consensus that implementing participatory methodologies and using participatory methods are ideal for an empowering human rights education, there are a number of issues that need to be kept in mind by the program managers and human rights educators.

### Issues related to participants and their contexts

- For individuals coming from the disadvantaged, marginalized and vulnerable sectors, facilitators must not expect that confidence and willingness to communicate will be there at the beginning. Care must be given in creating a setting where they will be shown that their perspectives and sentiments will be respected. Participation will gradually come as they develop trust in the process of the group.
- On the other hand, there are those who will dominate the discussions, and interrupt sessions. Facilitators need to learn to negotiate with these individuals and encourage them to be more supportive of their co-participants by providing them spaces for articulation and learning.
- Sensitivity to security issues in cases when human rights education is to be conducted with participants who have security concerns like migrants and ex-political detainees or political exiles.
- Sensitivity in cases when the participants are from conditions of abuse and violence. Facilitators must ensure that the methods used respect participants' needs for privacy, personal space, silence, and comfort.
- Attention spans and interest differ among children. This requires skills in working with children, creativity, and patience from the educators.
- For workers among the poor (both adults and children), time to work and earn their daily wage is essential. Facilitators and organizers

need to arrange the human rights education activities in relation with work schedules, location, and contexts of the participants.

### Language and facilitation

- Language can be a limiting factor but need not be a hindrance. Facilitators need to address how language gaps between the facilitator and the participants or among the participants themselves could be addressed by tapping support from other participants or other people who can provide translation and interpretation. A system can be agreed on with the participants to facilitate flow of conversations.
- Inadequacy of the trainers to present ideas in an understandable way could be due to gaps in culture or language barriers or lack of skills of the facilitators or trainers in translating complex concepts into simple terms. Prior to a training, it is advisable for trainers to ask resource persons about the cultures, terms, and concepts of the participants in order to prepare how human rights concepts could be effectively discussed and to bridge gaps in communication.



## VIII. IMPACT OF PARTICIPATORY HUMAN RIGHTS EDUCATION METHODOLOGIES

The ultimate goal of participatory human rights education methodologies is empowerment of people. But what is empowerment from the perspective of the disadvantaged, marginalized, and vulnerable and from the perspective of the educators?<sup>20</sup>

### Personal and basic level of empowerment

- Empowerment comes when the person realizes that she has the same entitlement of human rights and she is not a slave and deserves to be treated as a human being. Education should enable them to realize their worth, so that they will assert their legally sanctioned rights, and avail of legal remedies to address situations of exclusion, abuse, and exploitation.

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When saying what changes happen after the training, we cannot (immediately) say what these changes are because things cannot happen without action. The training itself produces thoughts for them to take action by themselves. Their actions will finally lead to development or changes.

- Ajarn Banthorn.

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### Relational level

- The person is able to deal with persons in authority such as employers, landlords, government officials, husbands, police, immigration officials, etc., as co-equals. The education program should enable them to communicate with these authorities through dialogue, in their language, and cultural norms. For migrant workers, improving their job skills might be important to have a better relationship with their employers.

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<sup>20</sup> Framework adopted from *Clearing a Hurried Path: Study on Education Programs for Migrant Workers in Six Asian Countries*.

## Collective level

- Together with other members of the community or in the sector, the individual engages in education regarding their plight and participate collective analysis, planning and implementation of action to achieve comprehensive changes in their situation in the legal and social structures.

### Education and Empowerment for Migrant Workers\*

Education is a process of empowerment of migrant workers to enable them to appreciate the causes and effects of migration on macro and micro levels; to enable migrants to understand the problems that they face in the workplace and at home; and to enable them to respond to these problems by mobilizing personal and collective resources available to them.

Indicators of empowerment:

- ◆ Critical awareness to understand situations and problems
- ◆ Awareness of their rights as migrant workers
- ◆ Awareness of remedies to problems available through law or through services available in society
- ◆ Ability to exercise their rights and to recognise violations of these rights
- ◆ Capability to exercise control over one's situation, to change one's situation, to restore dignity, to decide independently, to work collectively with others, to conceptualize, plan, and undertake collective actions, to understand one's identity and to be able to access resources.

We aim to empower them, to be able to stand tall in community with others, to lead themselves, to be leaders, to be community leaders.

- Sr. Meg, CCMD

\* From *Clearing a Hurried Path: Study on Education Programs for Migrant Workers in Six Asian Countries*

## IX. SOME INDICATORS OF SUCCESSFUL PARTICIPATORY HRE PROGRAMS

Human rights educators agree that empowerment of individuals and the community is the main indicator of success of a human rights education program. An empowered individual or community is able to translate human rights education knowledge into action and into positive change in their communities.

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Things that I would look at would be: Have you trained women to believe in themselves? Have you empowered them to believe that they have potential for goodness and creativity? If that has happened, then your methodology has worked. If they can have a high degree of self-confidence, then that, to me, is a very important indicator.

— *Sr. Meg*

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but also in the dumpsite. They also start to explain child rights to their parents and other children.<sup>21</sup>

4. The number of participants in the human rights education activities increases.

Other significant indicators of success include the following:

1. Better relationships among leaders and members in the community.
2. Improved relationships among participants.
3. Participants educate other people in their communities.

For children, an additional indicator could be that they learn to respect and work with each other. They become more considerate of each other. The children teach each other not only in the school

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<sup>21</sup> VCAO response to questionnaire.

Consciousness in the community to uphold dignity and rights of members, for example more respect and protection for women and children. Children are given time to learn and play.

5. More adapting participatory methodologies in their own processes, , not just in human rights education activities, but also in leadership, in family life, in classrooms, or in organizations. This implies better quality of life in organizations, families, and communities.

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The gap is narrowing between those who know human rights and those who don't. Leaders allow them to participate in the community. Also, the gap between leaders and members is narrowed with their mutual understanding of rights.

*- Aung Zaw Htwa (trainer)*

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## **Lessons learned in facilitating a women's human rights education activity\***

### **Qualities of a Women-friendly facilitator**

In women's learning, whether in a small discussion group, focus-group discussion, or class, in a formal or non-formal setting, the facilitator assumes a nurturing role. Like a caring mother whose primary concern is the survival and protection of her vulnerable child, the nurturing facilitator has three major concerns:

- ◆ The preservation of the learner's fragile and newborn ideas or thoughts.
- ◆ Supporting the development of these newborn ideas and thoughts by:
  - Encouraging the women learners to speak in their own voice—talking about things that concern them, primarily their private personal lives and experiences.
  - Valuing the personal by allowing everyone to voice out ideas, even vague or uncertain ones, and assuring them not to worry about getting too personal or being vague or uncertain.
  - Assuring them that all evolving ideas and thoughts are tentative. By acknowledging vagueness or uncertainties, the learners establish a kind of authority over their personal/ private knowledge.
- ◆ Shaping the natural growth of the learner's budding ideas in a manner that helps these ideas evolve fully once these are spoken. This can be done by:
  - Developing the learner's confidence in constructing their own ideas by engaging them into a cycle of confirmation-evocation. By this, the facilitator affirms the learners, especially the women, that they are all capable of constructing knowledge. She then, encourages each one to speak out their ideas using personal knowledge to put these into conversation with other learners and to apply the knowledge in everyday life.

- Encouraging participation and interaction among the learners as she welcomes diversity of opinions in the discussion that are not necessarily in agreement with her own.
- Focusing on developing the learner's knowledge rather than imparting her own knowledge. Often, she motivates them to express their thoughts and only contributes her ideas when necessary.
- Developing confidence in each learner, especially the women, by making them realize that the ideas and thoughts coming out of their minds are theirs alone and not hers.
- Empathizing with the learners as she undergoes experiences similar to them, thus, placing herself in a better position to understand the particular experiences of men and women learners.
- Trusting each learner's idea, considering it as valid, even if she does not agree with them. This trust in people implies connecting with them. Although by entering each learner's perspective to fully understand them, she is careful not to abandon herself to these varied perspectives as she has the responsibility to synthesize and direct the learning toward mutual understanding between men and women.
- Exercising authority that does not entail power over the learners but rather one that is based on cooperation.

As both the facilitator and learners engage in the process of thinking and talking about their ideas in a public dialogue, learning happens. The roles of the facilitator and the learners merge as they interact by talking and thinking. Entering into a deeper dialogue, the role of the facilitator as the 'teacher of the learners' with 'learners from the teacher' disappears and a new role emerge, that of the teacher- learner with learners-teachers. In this context, each one teaches, each one learns.

\* Teresita Barrameda. *Libby Manaoag Files: Ang Paghabanap sa Puwertas Prinsesas Discussion Guide*. PETA 2002 p. 11.

## X. CHALLENGES TO PARTICIPATORY HUMAN RIGHTS PROGRAMS AND EDUCATORS IN THE REGION

The use of participatory methodologies is a challenge among trainers, organizers, and educators. Facilitating effective participatory methodologies require a particular orientation, set of skills, and pool of knowledge. The challenge is greater when these methodologies are applied with the disadvantaged, marginalized and vulnerable groups. In most instances, trainers are not just educators but are also service providers and advocates. The tasks are not confined to designing training and education programs but also in supporting service, advocacy, or organizing programs.



Human rights educators working with the disadvantaged, marginalized, and vulnerable people are challenged to develop multiple skills in order to be effective in their work. Essential among these skills are in facilitating, organizing, counseling for individuals and groups in crisis, advocacy, and networking skills. Human rights educators need to know how to tap other community resource persons, professionals, groups, and institutions to support them in the task of facilitating effective human rights education activities, and in the task of responding to

the various development and human rights concerns of the people in the community or sector they are working with. It is a must for each HR Educator to acquire a sense of sensitivity to how empowerment could best be facilitated among the learners.

The participants in the research explained the following challenges:

1. The increasing number of vulnerable, disadvantaged, and marginalized groups is a major challenge in human rights education in the Asia-Pacific region. This phenomenon occurs despite the influx of development interventions in the region. As they are right now, the human rights education programs do not seem to be able to fully cover the majority of the disadvantaged, marginalized, and vulnerable. Furthermore, the complex political conditions in each country and the increasing pervasiveness of the global war on terrorism complicate the processes of preventing human rights violations in the lives of the grassroots as well as in implementing human rights education activities at the grassroots level. (Political)
2. In addition to formal education programs, governments also need to allocate budget for human rights education for the non-formal education.
3. Participatory human rights education methodology set up is better practiced in an environment where democracy is exercised and balanced at all levels of structure.



4. The region has a vast array of cultures and ways of learning. Human rights educators are challenged to continue learning about these differences and develop and adapt methodologies to be able to effectively work with the various sectors and communities. (Cultural)
5. While there is acceptance of the need for participatory methodologies, there is also a great need for improving capacities, understanding and accepting the fundamental principles behind a participatory methodology. Support is needed in developing and implementing capacity building across the region especially among the human rights educators and institutions working at the grassroots. Human rights educators need not only training but also structural support to sustain their work and their own development as individuals. (Social)
6. Government policies towards human rights education affect the focus of human rights education with disadvantaged, marginalized and vulnerable groups. While there is progress in their commitments, there is not much progress in implementing these. The government's dilemma of promoting human rights and at the same time maintaining existing power structures remains unresolved—and will probably remain so—until a truly dialogical relationship could be arrived at by governments and civil societies, especially the grassroots sectors, to attain meaningful change. (Civil, political)
7. If the ultimate goal of HRE is empowerment of the disadvantaged, marginalized, and vulnerable, it is important to facilitate HRE among those who play critical roles in the empowerment of these sectors—advocates, youth, and even government offices similarly using participatory approaches. Participatory methodologies are for liberation of all. (Institutionalization)

# Conclusion and Recommendations

This study has looked at some experiences of participatory human rights education initiatives with disadvantaged, vulnerable and marginalized groups in the Asia-Pacific region. It has highlighted basic principles and philosophical approaches embraced by those initiatives, described methodologies, tools and methods they propose, highlighted common elements and concerns, and addressed impact and evaluation issues.

While many challenges still face human rights education programmes in the region, and in particular those directed to disadvantaged, vulnerable and marginalized groups, throughout this research human rights and social development practitioners have stressed the usefulness of participatory methodologies in empowering those individuals and groups. Still, more research is needed to document and analyze existing positive experiences, so that other educators can build on their achievements.

The following recommendations stem from the experiences reviewed in this study as well as the opinion expressed by those who were interviewed:

## **Recommendations:**

1. Conduct of a more comprehensive and in-depth study using interdisciplinary approaches. At this point, there is a need for more ideas on what should be the purpose and format of the follow-up research. There is also a need to fund raise for the next study as this preliminary study was done with minimum resources.

2. Invest in developing and supporting human rights educators and HRE institutions at local, national, and regional levels, to increase their effectiveness and widen their reach. These institutions and programs are challenged to develop continuing programs to ensure quality in the work of human rights educators at the grassroots and at the same time develop systems of support for these educators.
3. Maximize potential of HRE in contributing to the attainment of human rights goals and maximize effectiveness of human rights actions. It is important for human rights activists and human rights educators to develop clearer areas of cooperation and convergence of their actions.
4. Work on improving policies of governments regarding human rights education, and human rights work.
5. Develop tools in assessing the impact, effectiveness, efficiency of HRE work with the disadvantaged, marginalized and the vulnerable.
6. Develop initiatives focusing on use of cultural approaches to human rights education--for example, using religious teachings to teach about human right principles and fundamental freedoms contained in constitutions.

There is a growing acceptance of the importance of understanding, learning, and implementing participatory methodologies in the Asia Pacific region, particularly in working with disadvantaged, marginalized, and vulnerable groups in society. The region has seen the development of a wide spectrum of initiatives to promote and implement participatory methodologies, and these are the best starting points for further enhancing this field of intervention in human rights work. It is time to demystify participatory human rights education methodologies, and there are tools and opportunities that can be used now for this. However, this will require institutional and resource commitments from grassroots groups, advocates, NGOs, donors, and the UN. Empowerment as an ultimate goal of the HRE is a challenge, needing continuing work and investment of resources.

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## ANNEX I

# Illustrations of good practice of participatory human rights education methodologies

## **Pusat Komunikasi Masyarakat (KOMAS), Malaysia** Community Organizing and Popular Communications

Pusat Komunikasi Masyarakat, KOMAS, is a community communications center and video production organisation engaged in people's development. For over 10 years now, KOMAS facilitates organization of communities, using popular communication or popular education as a key educational methodology empowering individual and collective members of the community and developing community organizations. KOMAS has been facilitating the creative use of traditional and modern media in exploring the issues of communities and developing capacities among community leaders and members. <sup>1</sup>

In one workshop in an urban poor village in Kuala Lumpur, when the community persons were given a workshop using an automatic still camera, they initially shied away. But as they got used to handling the camera, the myth that these gadgets belong to the 'experts' and those 'in control' of resources was broken. People realized that it is just a tool that can be used by everyone. This empowered to learn to use it for themselves and their community.

The Community Organizing process starts with facilitating an organized method of mapping the over-all social, economic, political and cultural

<sup>1</sup>Website source: <http://www.tveap.org/how/aflist.htm>

situation affecting their community. This is done through what is called the A-Ha method, essentially a dialogue process between the group and the facilitator. The facilitator starts with asking the group what local issues affect them most in that period. The facilitator puts down all their answers on a big board by using drawings or pictures. When the board is already filled with information from the participants, the data is processed through information-data linkaging. This process analyzes how one 'actor' or one 'problem' is linked to another. This draws a conclusion that if one wants to handle the critical issue they identified, they must know every detail, linkage, and information so that they can strategize effectively. This 'big picture' is used by the community as a basis for planning their strategy and kept in a place where they can constantly refer to it. More pictures can be attached to it as their work progress and as new issues emerge.

After identifying their main issue based on the mapping, the community organization will go through a more detailed process of planning and strategizing. They would need to start gathering more facts or information and preparing their documentation. When this is complete then they decide together how they could get government attention. Will this be through the media, politicians, government departments, etc?

Each step of the organizing process has to be facilitated consciously as an education process for the adult participants. Actions and decisions must be participatory. This develops confidence in the democratic model and people get used using and integrating these processes in their own lives.

It takes time for new leaders to emerge and for traditional leaders to understand participatory leadership. Once leaders are identified, attention must be given to support their learning process on facilitation methodology and use of popular communication tools.

One of the best ways to facilitate learning is to have people-to-people exchanges, where one community is brought to another community to spend a day or two to exchange experiences, information, and strategies,

as well as to build friendships. This has been an important learning tool among people because some things that are said in their own language or cultural norms get understood and absorbed easier.

It is important to avoid creating dependence on the facilitator or community organizer. The NGOs and organizers facilitating the process must prepare a phase-out plan. This exit plan will allow the community to gradually take responsibility for the tasks of facilitating and mobilizing the group until they finally take full responsibility for its sustainability.<sup>2</sup>

There are basic principles that KOMAS observes all though their education processes. First, promote culture and rights. Your processes themselves should reflect human rights. Be open to criticism. Reaffirm people centered processes. Demystify human rights lingo by using using people's ordinary language. Contextualize and reaffirm what people already have and link up the community being organized with human rights communities elsewhere within the country or abroad.<sup>3</sup>

## **Structural Alternatives and Legal Assistance for Grassroots (SALAG), Philippines Paralegal Education for Farmers**

SALAG is a member of the alternative law group, a coalition of law groups practicing alternative or developmental law in the Philippines. Members of the ALG are primarily concerned with the pursuit of human rights and social justice, using the law to empower the disadvantaged, serving sectors rather than individuals, and providing alternative and supplementary arbitration mechanism in addition to traditional legal procedures. They are involved in paralegal training, policy advocacy, law reform, networking and similar activities aside from litigation. The practice of alternative law

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<sup>2</sup> Making a Difference: A Compilation of Human Rights Education Success Stories, p. 87

<sup>3</sup> Interview with Jerald Joseph

is participative and evocative, engaging the client beneficiaries in seeking solutions to their legal problems. Education is seen as the best tool for participative development of people. Education programs include paralegal training, human rights/legal education for the grassroots, as well as training and internship programs for law and non-law students.<sup>4</sup>

## **South East Asia Popular Communications Program (SEA-PCP), Malaysia**

### **Popular Communications for Community Organizing**

The South East Asia Popular Communications Program, Malaysia (SEA-PCP) is a group of key leaders and organizers from the indigenous peoples communities, urban poor, youth, women's sector and NGOs. During the last ten years, SEA-PCP put a major focus on supporting and strengthening women's organizational skills. It promotes the popular communications approach to community development.

SEAPCP has several education activities in various communities as part of its community organizing program. SEA-PCP's modules are not 'dead', they are 'alive' and 'dynamic', and can be adapted to meet various situations. Elements in popular media are like cooking ingredients, they can be cooked in different ways. It also provides guiding principles on how trainers should use popular media education. People are taught to decide on the type of media to be used, and to identify the needs to be served and process to be used in defining objectives.

SEAPCP uses creative and participatory methodologies with each community based on availability of resources, and the conditions and context of each situation rather than on a generalization about the sector to which the target community belongs. For example, if we work with Batak Muslim farmers in Sumatra, we might use certain medium like photos and role

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<sup>4</sup> Philippine Paralegalism, SALAG experience in A Sourcebook on Alternative Lawyering, 1992, Makati, SALAG

play with women. But for farmers in Cambodia, we might use dance and video. Depending on the particular context of the farmer community even within Cambodia, we might also have to change the methods.

In the case of indigenous peoples, it uses landmapping as a tool to educate people. By mapping their traditional land, the people discuss their own history and other knowledge passed on by their elders. They realize that any development program or project should always consult the people affected and consider their needs. Human rights education should therefore be based on the situation of the people themselves so that it reflects their reality. It was found that when people understand their own human rights and resources, they could confidently negotiate with the government or companies.

Role-play is used in activities with youth groups. It is important and effective when organizing urban youth. Group work is beneficial because peers learn from each other. They learn from their own and others' mistakes.

Peer education is used for sex workers, drug users and HIV positive. It is found to be important because it makes human rights relevant, useful and interesting for them.

Videos, books, songs and jokes are used. Sitting on the floor in an informal style is good for group work and activities because people support and relate to each other in an easy manner.

Popular communication is very effective. It provides an opportunity for people to believe in themselves and develop their potential. Visual forms for popular communication (e.g., posters) and a lot of workshops and training are often used in visits to communities by SEA-PCP staff. Popular education is the tool needed to build an improved society. The organization might not employ the term human rights, but they practice human rights education on a daily basis.

## **People's Credit Union, Malaysia<sup>5</sup>**

### **Credit Cooperative Development for Empowerment of Plantation Workers**

The People's Credit Union is a network of rubber and palm oil plantation workers in Malaysia. About 25 years ago, the plantation workers were facilitated to organize themselves to overcome their depressive economic conditions by initiating saving and credit schemes. The estate workers belong to one of the most economically depressed sector in the country.

After more than two decades the People's Credit Union, they have about 2,000 members from 45 estate communities with an accumulated savings amounting to almost RM 1.5 mil. Malaysian Ringgit(USD 1 = RM3.75). The children have a savings program in each estate and call themselves the "squirrel club", which as of December 1999 had more than 15,000 members with a total savings of about RM. 3.8 mil!

But the community organizers who are facilitating the people did not see this activity as the final goal in itself, but had actually used the opportunity to facilitate the people to gain more awareness and create other changes in their life. One example was to improve the relationship between men and women some years ago resulting in dramatic changes within the families and communities. And now many women have become more confident and have acquired different skills to the point that some of them are have become active leaders in the cooperative movement either on the local community level or inter community level.

The tremendous success of their saving scheme also dramatically changed their lives because now the workers could borrow against the savings for their urgent daily needs such as repairing their houses, financing the education of their children and others relevant needs in their lives. The values

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<sup>5</sup> Get Organized! SEAPCP, South East Asia Popular Communications Programme, Malaysia

inculcated through the education programs of the credit union also transformed attitudes and even life-styles among the workers.

Because their economic base had been secured, the workers and their families were opened to other of activities, whereas in the past they would have been too busy to improve their livelihood than to be concerned about other issues such as gender awareness, or national political issues. The organizers had used the entry point of economic issues as the important key to reaching the workers. Their achievements are a clear reflection of the effectiveness of their organizing process.

Their model of using credit union to organize impoverished communities has been replicated in other parts of Malaysia and is also being emulated in different countries in Asia and other regions in the world.

A major impact of its gender awareness initiatives among its primary members is that CUPC is seeing a rise of women into leadership positions in its organization in recent years. More of this trend in leadership is expected, as it amends its by-laws to institutionalize gender equity in leadership positions. It is now part of the policy to have one woman in vice chairperson position and two women members in the Board of the primary cooperative units.<sup>6</sup>

## **VCAO, Cambodia**

### **Basic Services and Rights Education for Scavenger Children**

The formation of the Vulnerable Children Assistance Organization was inspired by a lecture on Children's Rights within a democracy and human rights education program organized in Cambodia by the UN Task Force during the phase out period of the UNTAC. During this session, the

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<sup>6</sup> Asian Women in Cooperative Development Forum (AWCF) Bulletin, Jan-Dec 2003, p. 20.

founder of VCAO saw that even after the election, violence in the families remained. Many did not send their children to school because of lack of services from government. Traffickers have started to come and lure children. There were many NGOs working for development and human rights but not directly for children's rights.

He then gathered his friends and started to learn more about NGOs and children's rights. After a year or so, a program was started with the children working in a dumpsite. They started by bringing drinking water for the child scavengers, and assisting these children with access to medical check ups when they were sick. The main program that they wanted to implement though was child rights education. They started talking about children's rights with children and their parents in the dumpsite. They talked about life in the garbage dump, in the streets, about rape, sexual abuse, and the situation of children jailed without offense. They talked about children's right to education.

One day, one of the poor parents said "I know children have to go to school. I want to send my children to school. Can you help me?" This remark pushed VCAO to start to work on more concrete programs to supplement their child rights education activities with the vulnerable children and their families. They realized that one cannot talk about children's rights without working for ways for these rights to be enjoyed by the children. They started to seek collaboration with other agencies, especially the local authorities so that they could deliver better support for children in the dumpsite and started to expand their reach to other children including child domestic workers, trafficked children, and abused children. VCAO integrates child rights education activities with education, organizing, and livelihood skills training for children. They teach about children right to survival, right to health, and development by providing them care and medicine that they need especially in an environment like the dumpsite.

In the child rights sessions with children, VCAO used to talk about children's rights using the four baskets of rights – survival, development, protection, and participation. Their framework and methodologies have developed through their own experiences and lessons they learn from



other NGOs. They learned teaching methods like using games, pictures, discussion, drama and drawing. A donor gave them a television set and a video player so they could use video presentations. They also use the TV as a means to attract children. They will let the

children watch cartoon shows first and then introduce games and other activities to lead the discussions to children's rights. For children now, they discuss the concepts of rights by discussing what makes children happy and unhappy.

It is difficult to talk about the concept of rights even with adults. Thus, with adults they talk about obligations, a term that parents understand well. It is the obligation of parents to care for their children, provide for their education, and protect them from harm. Lately, VCAO has embarked on education on children's rights through engaging children and adults in analyzing children's situation particularly in relation to protection, recommending solutions to the issues, and developing action plans and mechanisms that they can implement themselves. They call it child rights education through programming. Through the process, VCAO develops a network of adults and children who work together to educate people in the community on the rights of children, monitor the situation to identify cases of abuse, exploitation, and trafficking, report incidents and mobilize for actions on these.

Srieng Hieng, 15 years old, from Kendal is a participant in the VCAO non-formal education FE program for scavengers. He is Grade V. He says, "Children's rights talk about children's participation and child protection. I learned these from my teacher from VCAO who goes to the dumpsite and invites children to study. I am happy with the program because the organization helps him. I work but I can study at the same

time. They help me when I get sick and provide drinking water regularly for children who work like me. I like to study at the VCAO as being here gives me time to rest and play.

“I participate in classes on children’s rights. I like the pictures about children’s rights. The teacher shows these to us and then asks everyone to join the discussion. I also like the videos that they show and the poster. I like the lessons on history and the story as tell them not to do drugs, not to steal. Most of all I like the games. Talking about child rights helps children feel happy and develop. They forget their problems. When learning child rights they also learn to help one another. They get more knowledge and skills. Here I also learn hairdressing for boys and I hope that in the future I can participate in activities for business.

“There are 30-50 children in our classes. My parents are happy that I attend the program although they do not really know about rights.”

Leuang Nimol, Grade IV, 12 years old, learned about children’s rights in VCAO. “For me, child rights mean all children are allowed to play. Children’s rights also mean we have to be considerate with each other. We learned that children can participate and learn from each other. We learn that child protection means we are protected from sexual abuse, from physical abuse, from emotional abuse. Child development is when the children come to know things he did not know before.

“We learn about children’s rights by writing and showing pictures. The pictures are very interesting. We explain and discuss about the pictures.

“I like the games we play like football, jumping rope, tennis. Sometimes, we just sit and talk with each other.

“I have about 30 classmates. Some children (in the dumpsite) do not go to school because parents do not permit them. They do not know about children’s rights. It is easy to join the team of VCAO. You can just ask the teacher”

## **Catholic Commission for Migrants Development (CCMD), Thailand**

### **Migrant Education in country of Origin**

The Catholic Commission for Migrants Development works for the empowerment of migrant women, their families and youth. Migrants are very disadvantaged. They are the very poor of the country. They are forced, many of them, to go abroad to seek employment for financial reasons, because they cannot find employment in their own villages or provinces. When we speak of youth, they are disadvantaged because for example, we did research in Nongboalumpu and 134 children are without education and without employment. And you know what happens when you have that situation behavioral problems. So our programs set up youth groups with activities that encourage building a relationship, helping them trust us and listen to our staff and have activities that are interesting, as well as have valuable information. We begin to teach other skills, or refer them to other skills training programs in that area. Also, we go into the families of the migrants. These are women that have grown up with no self image and no self confidence. Some of the women go out to work. They are disadvantages because of their gender. This is a population that we see as marginalized and disadvantaged. They don't have the opportunities that other citizens of our country have.

With the staff, we plan activities and we do the planning through first research and then we look at the statistics and from that, develop our programs. The target participants inform us on their needs and from those needs, we set up programs. The key to this is working in the areas that they have designated as important, and also the training of leaders. We plan and evaluate the programs as we go along and undertake fundraising. We work towards self-sufficiency. That's all part of training, not to keep relying on the outside. Another thing that we do that is important to me is an ongoing training for the staff, and depending on the needs, we have three or four training programs for them. The trainings cover leadership, human rights education, how to work with youth and how to go into a program and touch their hearts.

Regarding indicators of success, the things that I would look at would be, have you trained women to believe in themselves. Have you empowered them to believe that they have potential for goodness and creativity? That's a big one for me. If that has happened, then your methodology has worked. If they themselves can have a high degree of self-confidence, then that, to me, is a very important indicator. And that happens to different degrees. Their environment, their families, their situation, these are factors that contribute to where they are. We need to affirm to the participants that they are good. They are so good and they have never been told that they are good, they have never been rewarded. And that's what we need do as human rights educators.

## **Migrant Education Programs in Hong Kong<sup>7</sup>**

### **Migrant Education in receiving country**

The most popular forms of migrant education programs in Hong Kong conducted by migrant support groups and grassroots migrant organizations are language classes, counseling, informal group discussions, seminars and trainings, post-arrival orientations, and campaigns that include rallies and dramas. Language classes seem to be the most practical and useful form of education cited by migrants and used by half of the organizations supporting them. As the classes attract large numbers, migrant support groups also use them as venues to disseminate information on legal rights, and promote discussions on common problems faced by migrants in weekly forums. It can be seen from this range of activities that education does not have to be formal training seminars. Informal and popular activities are generally widespread and easier to facilitate. Informal group discussions are the most common educational activity cited by migrants themselves as important in learning from one another. Drama is fun and a creative way that enables migrants to internalize and express their problems, and in doing so, to gain confidence in themselves and

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<sup>7</sup> From the Hongkong Country Report in *Clearing a Hurried Path: Study on Education Programs for Migrant Workers in Six Asian Countries*

their surroundings. Simultaneously, drama transmits messages that would be difficult to express otherwise and to educate other migrants about common concerns.

### **Human Rights Education Institute of Burma (HREIB)<sup>8</sup> Training Trainers on among Refugees, Displaced Communities, and Migrants**

The Human Rights Education Institute of Burma is a non-government training institute organized to conduct and facilitate human rights, leadership, and media training for Burma's diverse communities. HREIB facilitates short term and medium term trainings and internship programs. It uses participatory teaching methodologies to empower grassroots community leaders, women, sexual minorities, and youth who can then become trainers themselves.

HREIB holds two Trainings of Trainers annually for people who have already undertaken basic human rights education training in the camps and borders of Thailand, Bangladesh, India, and China. The Training of Trainers starts with the selection of participants. HREIB identifies participants based on their degree of interest, commitment and potentials to become effective trainers, particularly those who already possess some good facilitation skills. Many trainees are also human rights activists. Human rights activists already have a sense of human rights involvement and most of the time wish to expand their knowledge base for the betterment of their work in their communities. A TOT can only accommodate 18-25 participants for the training to be effective and manageable. Although this is a small group, it still demands hard work as each TOT lasts for a limited time, only one week to 10 days. The TOT covers human rights knowledge relevant to the participants and their target communities. These include refugee rights, migrant workers rights, women and

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<sup>8</sup> *Making a Difference A compilation of Human Rights Education Success Stories*, p. 121, and from an interview with Aung Myo Min, HREIB Director.

children's rights, and the issue of trafficking of human persons. The TOT hones the trainees' facilitation skills for teaching human rights. The focus is on developing their methodologies. HREIB uses the ADIDAS methodology in training and uses the 3H framework as the basis for the design of the training. The first H refers to the Head level--the trainee is able to obtain new knowledge or deepen existing knowledge with regards to the issues at hand. The next H refers to the Heart--trainees feel and take to heart the discussion, surface issues they face and defines relationships. The last H stands for Hand – the phase of answering the question of how the issues identified could be addressed.

Conducting human rights education among refugees and migrants demands sensitivity and care on handling issues of legal status of participants. However, the greater challenge lies in breaking the culture of silence developed among the people of Burma by their long years of living under military rule and dictatorship. It is very hard to make people from Burma verbalize their opinions and analyze their situation in an interactive manner. There is always fear or suspicion among individuals.



The other challenge is in developing the participants' self-confidence as trainers. Their sense of being inferior always surface as they mostly come from grassroots communities. HREIB makes efforts to encourage them to believe in themselves as facilitators. As facilitators, they do not have to be 'experts'. They do not have to know everything there is to know about human rights and the international instruments. They could always refer to other resource persons for that. As facilitators, their task is to organize the learning process, to share the knowledge that they have and learn from the participants as well. After the TOTs the trainees go back to their communities to conduct their own human right education activities within the contexts of their organizations. . HREIB organizes follow-up discussion sessions among them within the following year to facilitate sharing of success stories as well as problems, their reflections on the process, and their plans.

The Director of HREIB said, "Since we started the organization in the year 2000 more and more people are starting to get interested in human rights education. Human Rights Education is getting more popular because many people have become victims of various human rights violations. These people desire not only to attain freedom from such violations, rather to understand that they have the rights to live in dignity and reclaim peace... HREIB has trained many trainers who are now competent in facilitating effective human rights trainings. Our thrust now is to develop resource materials that are useful for the human rights educators in their work and to find ways to integrate human rights education into the formal and informal education programs.

"We expect to continue to raise awareness in the field of human rights among the communities of Burma By doing so, we are gradually working our way up to establish a culture of human rights where people can know their own rights and respect other people's rights as well."

## PETA INFORMANCE<sup>9</sup>

### Educating Men and Women on the Issue of Domestic Violence

The Women's Theatre Program of the Philippine Educational Theater Association launched the informance play "Tumawag kay Libby Manaoag" November 1998 to mark the International Day of Protest Against Violence Against Women. The informance play toured nation wide to various site partners of the National Family Violence Prevention Program (a network of organizations addressing violence against women in the Philippines). Soon, the informance play exceeded its target, staging 41 shows before an estimated audience of 28,000. The play was performed in halls, auditoriums, gymnasiums, public parks, basketball courts, shanties, and even on top of a six wheeler truck. The audiences were varied, ranging from urban poor communities, rural poor communities, tricycle drivers, indigenous peoples, NGOs, to academic communities, lawmakers, local government officials, professionals, and women who were actual victims of gender violence. This experience has shown the potentials of informance as a methodology for public information, education, and advocacy.

The informance does not attempt to give clear cut solutions to the issue of violence against women. Rather, it opened discussions to help women (and men) act on their own. The debriefing workshop at the end of each performance lasts from one to two hours and allows the audience to give their feedback and express their reaction and comments in an interactive discussion with the actors, the partners, and with each other.



<sup>9</sup> Breaking Silence: A Nationwide Informance Tour for the Prevention of Violence Against Women in the Family, Teresita Barrameda & Lea Espallardo, PETA and UNIFEM 2000, p. 34

These workshops further elaborate on women and children's rights and call for possible actions from the audience and organized groups to address the issue of violence against women. In this case, theatre was also used to bring about decisions. During the workshops, a PETA facilitator took charge in discussing the play with the audience while a staff of the Women's Crisis Center facilitated deeper discussions on the issue of violence against women, the identification of community actions, and the formation of women's human rights action teams. People, particularly women, appreciated discussions about their own experiences, breaking their own silences.

### **Tumawag kay Libby Manaog: The Play**

Three women, three voices, three stories of broken dreams in violent homes...

Announcer Libby Manaog and her radio program, *Sulyap sa Mga Ilang Tahanan*, is a popular vehicle for women-mothers, wives, sisters, and daughters to air their opinion and grievances affecting their lives in the family and society.

Dolor... a wife whose dreams are repressed by her husband

Bella... a woman trapped in the battered wife syndrome

Nina... a stowaway abused by her stepfather.

Their stories expose the physical, sexual, emotional, and psychological abuses in their lives. By sharing their struggles, these women find a venue to express their pains on air which they cannot do in their real lives at home. In the end, one woman succeeds against the struggle, one succumbs to desperation, and the other seeks the path towards her own healing.

## **Cambodian Human Rights and Development Association (ADHOC)**

### **Democracy and human rights education among the grassroots**

The Cambodian Human Rights and Development Association (ADHOC) was founded by former political prisoners in 1991 and focuses on the promotion of human rights and defending against human rights violations. ADHOC is the first neutral, non-profit and non-governmental organization established in Cambodia. In 1992, ADHOC increased the number of its activists and became an active partner of the United Nations. The Cambodian government subsequently permitted ADHOC to teach human rights in the provinces. ADHOC has offices in seventeen provinces in Cambodia. All except four of these provinces are difficult to access.

The target groups of ADHOC are the grassroots people, university students and sometimes the civilian and military authorities. ADHOC has five main programs relating to monitoring, education, lobbying and advocacy, and the issue of women. Activists conduct workshops on human rights and domestic violence. Sometimes ADHOC invites the “abusers” to attend the training.

The participatory teaching methodology employed by ADHOC includes role-play, brainstorming, use of case studies and round-table discussions.<sup>10</sup>

## **Institute for Human Rights (IHR), Sri Lanka<sup>11</sup>**

### **Integrating Psychosocial Services**

The Institute for Human Rights in Sri Lanka started as a legal assistance organization providing service to poor communities. Recently, it estab-

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<sup>10</sup> Report on the Asian Human Rights Education Trainers’ Colloquium, Chiang Mai Thailand, April 1-6, 2001, p. 23

<sup>11</sup> Report on the Asian Human Rights Education Trainers’ Colloquium, Chiang Mai Thailand, April 1-6, 2001, p. 22

lished a rehabilitation unit that provides psychosocial and health rehabilitation services. The rehabilitation unit implements two programs : a) Community based rehabilitation program for women-headed household and other caregivers in conflict zones in the western provinces of Sri Lanka, and b). Community based rehabilitation for unsupported mothers in southern provinces.

While it considers legal education important, IHR now combines it with psychosocial health to complete the process of empowerment. IHR realized in their experience of IHR in implementing community development program in the communities, that what it was doing was not enough to make the people empower themselves. They engaged in legal awareness and economic rehabilitation activities in the community but were often disappointed as the issues remained the same. The issues would always come back and raise the same problems again and again.

The IHR participatory methodologies evolve with context. And now there is the psychosocial strategies. One emerging trend in our practice is the enriching of conceptual strategies by psychosocial strategies. The interventions address the psychological trauma of the victims that may block their understanding of the law. Sometimes when participants are so traumatized, they are not able to depart from what they are feeling at that moment. "We cannot make them participate if they are broken themselves." There is no dichotomy between psychosocial strategies and human rights education. The experiences of those who employ psychosocial strategies in human rights education deserve attention.

An example of this is with a group of widowed women in a community. Widowed women are supposed to get 50,000 Rupees as compensation from the government because their husbands died in the war. IHR believes that the widows have the right to get the amount but they do not know how to go about it and most of them just take tranquilizers when depressed. IHR therefore helped them undergo psychosocial healing first to help them out of depression. Afterward they underwent the empowerment process which includes legal rights awareness. After going through both these processes, people became not too dependent on lawyers any-

more. They became more dependent on themselves. It was an intervention that they believe shows how psychosocial and legal processes go hand in hand. The women began to lead their own lives.

Technically, people need not know psychology to be able to use psychosocial strategy in human rights education. When one tries to ask people how things happened, there is already group therapy. When drawings or any form of art are used to make people express their experiences, the psychological tool of gathering unconscious data from the people is already employed.

There must be caution though in equating the psychosocial strategy with human rights education. Group therapy brings responsibility to the trainers to be aware of the nuances of trauma. The usual psychological theories are based on the premise that there is something wrong with the individual, rather than that a wrong was done to her/him.

### **International Young Christian Student Movement Human Rights Education among the Youth**

The International Young Christian Student Movement (IYCS) is a church-based movement of secondary school students. It operates in schools and parishes in 13 countries all over Asia. It has a program on formation of students to increase their social responsibility, leadership and involvement in the spirit of faith, hope, and love. Human rights education has become an integral part of the movement since an IYCS working group was held in Hong Kong in 1998. It held workshops on human rights education after the Hong Kong meeting such as the Peace (Human Rights) Education Workshop (co-organized with ARRC) for youth animators of Southeast Asia (September 2000) and the IYCS South Asian Session on 'Students Moved With Faith, Protect Environment-Promote Human Rights' (October 2001 in Bangladesh). IYCS tries to integrate human rights issues in its programs, although it is not a human rights organization. It uses various methodologies in its education programs. One of its modules has the following components:

1. Reality (analysis of their school life)
2. Dream (how they would like their school or life to be)
3. Integration (what action can they take to bring the two - reality and dream - together? The importance of integrating the two concepts is emphasized.

Games, videos/movies, songs (traditional and modern) and newspaper articles are used to start the activities.

In other cases, a variety of activities are employed:

1. Student gatherings (such as seminars and workshops)
2. Regular gatherings in schools and villages (such as cell group reflection on issues concerning schools, student life, etc.
3. Peer group gatherings
4. Discussion of local issues as priority issues
5. Cultural actions such as drama and drawing workshops.

**Asia Pacific Regional Resource Center  
for Human Rights Education**  
**Promoting Participatory Human Rights Methodologies  
in the Region through capacity building**

Through the years, Asia Pacific Regional Resource Center has expanded its reach among human rights educators across the region. Together, these HR educators learn from each other. They have grown to appreciate each organization's strategies to promote human rights and people empowerment and acknowledge the breadth of approaches that have evolved within each organization and country's unique contexts.

The partners comprising ARRC believe from the onset that human rights education happens best through a participatory learning processes. Thus, ARRC has strived to develop its understanding and practice of participatory methodologies in conducting human rights education and in training trainers on human rights education.

**Training of Trainers on Human Rights.** ARRC in the region implements various trainings of trainers at the regional level that builds capacities of human rights educators in facilitating HRE. Understanding that human rights education is not an end by itself but a means towards attaining human rights goals, these training of trainers on HRE are conducted with various human rights themes as focus. The trainings emphasize information and skills development on various participatory methods and cover a wide range of human rights information content. The ARRC training methodology follows the ADIDS process as ADIDS - Activity, Discussion, Input/Lecture, Deepening, and Synthesis. (See Section A for discussion on ADIDS).

**Developing Materials on Participatory Methodology.** ARRC engages human rights educators across the region, both those coming from the formal and the non-formal settings in developing resource materials that promote participatory human rights education methodology. In the development The Human Rights Education Pack, New Edition 2003, (Described in the section on Developing Materials in the Research Report), ARRC convened an Asian Human Rights Education Trainers' Colloquium to facilitate sharing of experiences and discussions among human rights educators on methodologies, and get their inputs on the content and design that they would like to see in the HRE pack.

**Integration of HRE and Human Right Goals.** Integrated across its program activities ARRC is intensifying its work on peace building through conducting training of trainers on peace education for NGOs. Realizing that the issue of the involvement of children in armed conflict is an outcome and at the same time a cause of the cycle of violence in a number of countries in the region, and is a form of violation of children's rights that many governments, NGOs, and civil society sectors hesitate to deal with for lack of understanding, ARRC joined a small number of organizations in the region in conducting information and advocacy activities to facilitate education on this issue and at the same time mobilize actions among the organizations better placed to do so.

## ANNEX II

# Examples of Tools and Methods for Participatory HRE

## A. TOOLS FOR ANALYSIS <sup>1</sup>

### Community Mapping

Time: 1 □ hours, depending on the number of communities represented

Procedure

Divide the participants according to their respective areas or communities.

The objective of the exercise is for the different groups to show a sketch of their communities and for the participants to gather data from the presentation. Ask them to collect objects (e.g. dried leaves, twigs, pebbles, etc.) and use these to represent houses, boundaries, resources, places of worship, and other landmarks.

After all the maps have been accomplished, take the participants on a tour of the different maps to get an overview of the issues in that community. Questions can be raised before moving on to the next map. From this session, the groups can identify key issues being experienced by that community.

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<sup>1</sup> Get Organized! SEAPCP, South East Asia Popular Communications Programme, Malaysia



It is important that you do not interfere or interrupt the mapping process but questions can be asked to seek clarifications. However, notes can be taken in order to record the information surfaced during discussions with the villagers.

## Problem Mapping

Time: 1 hour

### Procedure

A large piece of paper is provided. Everyone (from the same community) is asked to individually (at the same time), draw out three problems, which they think are the most urgent in their community.

After all the drawings are completed, the facilitator processes with them by firstly tabulating what is considered the most crucial problem according to the number of times they are depicted by each one's drawings. At the end, a list of problems is made according to their ranking of urgency. This is again processed with the people whether they agree to the rating. Once all the people agree that the ranking of urgency is accurate, then ask them whether they want to prioritise the top three problems to be handled first. Subsequently, strategies and plan of action can be discussed.

The entire process from beginning to end is to draw out the people's thinking and also their ideas on how to solve the problem. The facilitator does not really make any suggestions unless the group is really at a lost in terms of ways to solve their community problems. But this seldom occurs, it depends on the skill of the Co-facilitator in drawing out the ideas from the people.

## B. DRAWINGS AND PHOTOS

### Photo Language

Selected photos presenting the topic will be scattered on the floor. Participants go around and select a photo that strikes them. They will be given a few minutes to reflect on the photo.

They will share why the photo struck them. What do you think is the story behind the photo? What does it say about children, child protection, and child abuse (including risks and its prevention).

Dyad sharing. The partners share with the big group what the other has said.

Facilitator synthesis.



### **Some Pointers on Developing Materials for Grassroots Human Rights Education\***

- ◆ Materials intended for grassroots level HRE must be as self-explanatory as possible. Ideally, if the materials are given to participants, they should understand the materials without assistance. Illustrated kits are more effective if grassroots people can use these by themselves. Pictures stimulate a discussion in which the people are as much in charge as the facilitator. If the essential information is contained in the pictures—and not on a series of sheets that most people can't read—the people are likely to feel more involved in the process.
- ◆ The relevance of information is important. It has to be related to the day-to-day experience of the grassroots people if it is to serve them and if they are to feel involved. They must be able to relate to it, feel that they understand it, and feel that they want to discuss it.
- ◆ Response to the material is also critical. Experience has shown that merely giving information is not enough—discussions, debates, contradictions are useful elements in efficient teaching.
- ◆ It is important to also consider the age groups of the audience. For example, children who enter adult life earlier need a different set of materials from other similarly-aged children.

\* Clarence J. Dias (ed.), *Initiating Human Rights Education at the Grassroots Asian Experiences*, Asian Cultural Forum on Development.

## **C. SONGS AND POETRY**

### **Group Poetry**

Time: 2 hours

Procedure:

Divide the participants into groups of five (5) members and each group sits in a circle. Ask them to identify a community issue as their topic for the poetry.

All the groups start off their poetry with the first line: “In my Community...”

Then the first person writes the second line, about his/her feelings and opinion of the issue. The paper is then passed on to the other members of the group, each contributing a line in the poetry.

This process goes on until all the members have written a line and the paper goes back to the first writer. The draft is read and the whole group provides a concluding line to the poem.

Each group then presents their output with the rest of the other groups for comments and suggestions. If necessary, discussions can be carried out about each issue depicted in the poems.

Then ask each group to translate their poems into a painting or drawing. The important point of this exercise is not really to obtain the product at the end of the session. But the more important thing is to have the opportunity to discuss, analyze and sometimes even debate in the course of constructing the poetry based on their real issues.

## **D. FIELD VISITS**

Field visits are very powerful exercises for education, sensitization, promoting change in perspectives, and providing visions for actions in the area of Human Rights . However, all these depend on the preparation of the persons who will do the visit and the organization and participants who will be visited.

### **1. Preparations**

**Visiting Organizations** must be very clear about the objectives of the visit (what you want participants to learn) and negotiate appropriate duration and locations with the receiving organizations. Necessary information about the organization and the general situation of the people in

their programs that can be readily generated must be prepared for orientation of the participants.

**Receiving organizations** must inform and orient the participants and staff on the purpose of the visit prior to the visit itself. Participants must feel free to say whether they will participate in welcoming the visitors or not. Care must be given that those in very sensitive situations are not exposed unnecessarily. It is ideal to have the participants participate in the planning on how the visitors will be welcomed and oriented to their programs. Expectations of the participants on the visit could be generated and clarified immediately.

**Orientation of Participants.** Time must be properly provided in orienting participants on the program to be visited and the nature of the participants who will be there. Oftentimes, it is not sufficient just to provide reading materials. Expectations of the participants could be generated earlier and discussed with the receiving organization so that they can prepare or immediately say that some of the expectations could not be realistically met. Participants should be oriented on cultural and ethical considerations in talking/dealing with the staff and the participants of the pro-



gram to be visited. Orientation of the participants could be done by both the organizers and the facilitators from the receiving organization.

## **2. Actual Visit**

For participants: Be at ease but observe ethical and cultural considerations in relating with the staff and participants. Participants easily feel if they are respected and listened to and really appreciate people who can make them feel comfortable and happy.

Give focused attention and listen well to the staff and the participants. Be patient with translations. Remember that you are there to visit and to learn not to evaluate.

## **3. Debriefing and Processing**

It is important to provide the participants (as well as helpful for the participants and staff of the receiving organization) to go through a debriefing exercise. This is a time for participants to share reflections and listen to each other. The debriefing process could look at:

- How the participants felt during the visit, how did the visit affect them
- What matters interested them most
- What did they learn/realize
- How can these lessons be applied in their own life or in their work

Feedback should be given to the organization visited about the results of the debriefing process.

## **ANNEX III**

# Asian Trainers Study Workshop

## **WORKSHOP REPORT**

**13 November 2003**  
**Bangkok**

On 13 November 2003, 32 educators from 27 non-governmental organizations, including 13 regional organizations and 14 national organizations, and from the Office of the United Nations High Commissioner for Human Rights met in Bangkok for a regional gathering which was the fifth phase of a research project entitled “*Popular and Non-Formal Participatory Methodologies for Vulnerable, Disadvantaged and Marginalized Groups.*” The main achievements of the Workshop were coming up with clearer objectives for the research which would make it useful to human rights educators in the region, and making suggestions to improve the methods used in the research.

Before we describe the Workshop and its outcomes it is necessary first to give some background explanation of the research project, its objectives, and what was done with the research project prior to the Workshop.

## **BACKGROUND TO THE WORKSHOP**

### **Mandate for the research project**

The United Nations Decade for Human Rights Education (1995-2004)

[UN Decade] has given government institutions, non-governmental organizations, and civil society the opportunity to institutionalize human rights education in both the formal and non-formal sectors.

On human rights day in December 2000, the UN Secretary General, Kofi Annan, made the following statement: “There is a big gap between the promises under the Decade and the resources actually committed. But non-governmental organizations are doing a lot. Clearly governments need to work closely with them and learn from them.”<sup>1</sup>

The strengthening of human rights education initiatives in the area of non-formal education remains a challenge. Now that the UN Decade is ending there is an even stronger need to enhance human rights education as a strategy for working towards social justice and social transformation.

The 2002-2004 Program of Action for the Asia Pacific Framework for Regional Cooperation for the Promotion and Protection of Human Rights, adopted by the governments of the region (Beirut, Lebanon, 4-6 March 2002), mandates the Office of the United Nations High Commissioner for Human Rights (OHCHR) to:

Conduct and publish a study on popular and non-formal human rights education methodologies used in the region, paying particular attention to those which are directed to vulnerable, disadvantaged and marginalised groups.

The Asian Regional Resource Center for Human Rights Education (ARRC) was asked by OHCHR to conduct this research project in response to the mandate.

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1 OHCHR press release during Human Rights Day celebration on December 10, 2000.

## Objectives of the research study

The objectives of the study as stated in the initial research proposal, are:

1. To document the different methodologies employed in the non-formal human rights education programs in the region.
2. To assess these methodologies in terms of types of users, issues covered, materials employed, results obtained, weaknesses and limitations, advantages, and areas for improvement, among other criteria.
3. To disseminate best practices and formulate a set of recommendations on how human rights education methodologies can be effectively used for vulnerable, disadvantaged, and marginalized groups in the Asia-Pacific region.

## Research phases conducted prior to the Workshop

The research conducted prior to the Workshop had four phases:

**Phase One:** A review of existing reports on human rights education activities in the Asia Pacific, which identified and profiled participatory methodologies used with disadvantaged, marginalized, and vulnerable groups.

**Phase Two:** A survey of methodologies that had not previously been documented.

**Phase Three:** A review and assessment of past ARRC activities which had adopted a participatory approach to popular and non-formal human rights education for disadvantaged, marginalized, and vulnerable groups.

**Phase Four:** Interviews with human rights educators in the field.

Phases One to Three were conducted by way of a review of the material in the collection of ARRC. The interviews with human rights educators in

the field, Phase Four of the research, were conducted mostly by means of a questionnaire sent to selected human rights educators who were also invited to attend the Asian Trainers Study Workshop in Bangkok on 13 November 2003. The questionnaire was sent to 55 human rights education organizations and individuals. Eleven questionnaires were returned. In addition to the questionnaires, eight separate face-to-face interviews were conducted based upon the questions in the questionnaire. The questions in the questionnaire also addressed the matter in Phase Two, the survey of previously undocumented methodologies.

## **OBJECTIVES OF THE WORKSHOP**

As the fifth phase in the research project, the Asian Trainers Study Workshop was conceived as a venue:

1. To define the meaning of best practice in the use of participatory methodologies;
2. To identify specific examples of such practices; and
3. To design a strategy for getting more substantive information on the actual experiences that fit the best practice parameter.

## **ORDER OF EVENTS AT THE WORKSHOP**

A draft research paper based on phases one to four of the research was presented to the participants of the Workshop. A copy of this draft paper is annexed to this report.

After the presentation of the paper the participants were then asked for initial comments and responses. It became clear that the participants had many suggestions to deepen the study and to improve the research methodology and that these criticisms would require further extensive primary research.

One suggestion was that the scope of the study should be expanded to include human rights education in the formal sector, not only human rights education in the popular and the informal sectors. It was decided, however, that extending the study to look also at the formal sector was beyond the scope of the resources available to ARRC for the research.

As the criticisms which the participants made of the draft research paper were fundamental, it was decided that the objectives and methodology of the research needed to be rethought. The participants were thus asked to respond to the following question and initial limiting statement:

This is a study  
on  
participatory methodologies  
used in  
non-formal human rights education  
addressing  
vulnerable,  
disadvantaged  
and  
marginalized groups  
with the **objective**  
of  
building capacity  
for  
**understanding** and **acting** on their **problems** and **needs**.

The question we would like groups to respond to is:

What should be the **elements** (*content* and *structure*) of the study to make it useful for human rights educators and governments?

## RESPONSES OF WORKSHOP PARTICIPANTS

The strongest theme of the Workshop was that, to be useful to human rights educators, the research project needed to do more than document the different methodologies used in the region and compare them. For the participants in the Workshop the key to producing a useful research project was to focus on the element of *participation*. To be liberating for disadvantaged, marginalized and vulnerable groups, human rights education needs to be participatory. What the research project could do to really expand the understanding of human rights educators would be to look at how participation can be involved most effectively in all aspects of human rights education programs. Linked to this criticism of the initial phases of the research, the participants also suggested that the project should go beyond looking at teaching methodologies used in human rights education workshops. It should look at all stages of the development of a human rights education program. The project should look at how participation can be most effectively used in all these stages, from deciding that a program was necessary and deciding what human rights issues the target group needed to learn about, to planning and preparing the workshop, to delivering the program, to conducting follow-up and evaluation.

We have prepared the following more detailed account of the participant's responses by clustering them under four heading which state the four initial objectives of the Workshop.

### **To define the meaning of best practice in the use of participatory methodologies.**

The group questioned whether it was appropriate to look for a definition of 'best practice'. Instead, it was suggested that the study look for 'key quality elements' in HRE programs with disadvantaged, marginalized, and vulnerable groups.

The participants suggests some examples of key quality elements. These are:

- Participatory definition of the content of the HRE, its process, etc.

- Sense of ownership of the community/targets on the HRE process itself. Sense of belonging/community built through the process.

**To identify further specific examples of such practices.**

This objective was not achieved in the time allocated for the Workshop. However, the collection of ‘success stories’ in human rights education and their publication in a serial entitled ‘Making a Difference’ is an ongoing activity of ARRC.

**To design a strategy for getting more substantive information on the actual experiences that fit the best practice parameter**

This objective was not achieved during the Workshop.

**To finalize the concept and structure of the study**

The groups’ comments related to the knowledge to be generated by the study, the content of the research, and the structure of the final research report. The contributions are discussed under each of the headings below.

## **KNOWLEDGE TO BE GENERATED**

The Workshop participants identified the following knowledge which a useful project would generate:

- Who the disadvantaged, marginalized, and vulnerable are in the Asia-Pacific region. The participants suggested a general clarification of concepts through illustrations.
- Which human rights education methods work best with these groups and with their advocates. The participants suggested a description of the methods in process, with examples of human rights education methods which support human rights actions.

- A definition of the key quality elements of a good human rights education program.
- Definition of key concepts, including ‘disadvantaged’, ‘marginalized’, ‘vulnerable’, and ‘participation’ in the language of the people themselves.
- Reflection on the methodologies and approaches used by human rights educators in the region. These methodologies should be related to their specific contexts and their pedagogies or teaching-learning philosophies.
- A reiteration of the interrelatedness of issues, communities, and perspectives (class, feminist, religious, etc.) as an overall principle in doing the research.
- A deep analysis of the root causes of human rights violations as guide for analyzing the content.
- Clear-cut recommendations and challenges.
- Feedback from training participants to check the validity and effectiveness of the human rights education methodologies studied.

## **CONDUCT OF THE RESEARCH**

- Get perspectives of the disadvantaged, marginalized, and vulnerable groups who have been in HRE programs.
- Expand the list of respondent HR educators by using the directory of ARRC.
- Ask for volunteer contributions to the project from HRE organizations. These organizations could facilitate field research with the disadvantaged, marginalized, and vulnerable groups.

- Use validation and feedback processes.
- Appoint a small group to work on finalizing the design/guidelines of the research.
- Give sufficient time for the study by extending the deadline for completion.
- Concretize, contextualize methodologies and approaches that are unique.
- Employ the use of interdisciplinary approaches in the research (sociological, anthropological, etc.).
- Conduct focus-group discussions, actual interviews, and exposures to actual participatory training processes.
- Set-up an advisory or consultative team to help give direction to the research. The roles of the team could be to
  - Help in the development of research tools and the research framework.
  - Help deepen and sharpen the analysis.
  - Give advice in setting the direction of the research.
- Consider funders as target of study.
- Employ participatory action research (PAR) and train ‘communities’ (HR educators, target groups) in how to conduct PAR.
- Develop tools to how to measure effectiveness and efficiency of HRE work for specific groups or communities.

## STRUCTURE OF THE RESEARCH REPORT

- Background and Framework (Pedagogy of Freire)
- Objectives
- Definitions of Concepts – vulnerable, marginalized, disadvantaged in the language of the people themselves (*note that they are not mutually exclusive and are best used as basis for action*); non-formal; human rights. The term ‘human rights’ involves different elements: values, principles, rights, duties, remedies
- Methodology.
- Results.
- Analysis.
- Recommendations, stated in categories according to which the actions are directed.

In addition, the participants suggested that

- Content, subject areas, topics, and sections should be interrelated.
- The study should appear like a dialogue of life that would reflect peoples’ stories.
- The researcher should develop, sharpen research tools (tools for data gathering, tools for analysis, etc.) and frameworks.
- The researcher should clarify in the output primary target group for whom is the research being undertaken.
- The final report should include a section on human rights pedagogy.

- The scope of the research should be limited and narrowed down (number of case studies, countries, groups, issues, etc.) but should still be substantive and sharp.

## **Other Objectives**

The participants also suggested that the research should aim to encourage the HRE groups to a continuing process of reflection with the people they are working with.

One of the discussion groups attempted to define the terms used in the research study. This gives some assistance to the research study, but the proposals from the other groups were that the definition of the terms used should be in the language of the people themselves, and we should arrive at our definition of these terms by asking grassroots people themselves.

1. UN definition: given
2. How does the group define the following terms?

## **Vulnerable, disadvantage and marginalized**

### Categories

- Vulnerable - encompassing all people (potential victims)
- Marginalized – “people left out of the mainstream”
- Marginalized, disadvantaged they all the same meaning (Fiji).
- Women are vulnerable. Men and women are poor (marginalized)
- Landless people - Disadvantaged
- Farmers - Marginalized

- Dalit community is marginalized people. Servant system—”Kamaya”
- Women - are suppressed by the men. No education for women.
- Only women do the household chores.
- Migrant Workers – Marginalized people (Taiwan)
- IP’s are the disadvantaged

### **Participatory**

“Means switching roles”

Elements: context, content and structure.

- To recognize the rights of the people by themselves.
- Evaluate the existing relationship in the manner of education.
- To be critical of the process.
- To be constructive of the process.
- To equip the capacity of the people in skills building for them to be able to act independently.
- They can decide for themselves.

HRE caters to the EMPOWERMENT of the PEOPLE.

## RESULTS OF THE WORKSHOP

A Research Advisory Committee and a consultant to assist on the project have been appointed. At the moment, the researcher is working in collaboration with the consultant to prepare another research plan for further conduct of the research. This also involves a restatement of the objectives of the research to reflect the suggestions of the Workshop. The objectives restated are:

1. To find out how disadvantaged, vulnerable and marginalized and vulnerable groups define participation and empowerment and to find out what forms of participation in human rights education are most empowering for them.

By ‘most empowering’ we mean ‘most effective in removing the barriers that exclude marginalized groups from participation in society, removing the risk factors that make vulnerable groups susceptible to violations of their human rights, and achieving substantive equality for disadvantaged groups.’

2. To find out the various processes used by NGOs in human rights education with disadvantaged, marginalized, and vulnerable groups and to find out how participation and empowerment are facilitated in each step of the way.
3. To identify key quality elements and success indicators for human rights education programs with disadvantaged, marginalized, and vulnerable groups based on the perspectives of the groups themselves and the perspectives of grassroots human rights educators.
4. To identify issues and recommendations to further promote participatory human rights education and empowerment of the disadvantaged, vulnerable and marginalized in Asia.

Once the research plan is approved by the Research Advisory Committee, phase six of the research will commence. The research will have the following key features:

- It will focus on how participation is used in human rights education programs and what forms of participation have been empowering for disadvantaged, marginalized and vulnerable groups.
- Disadvantaged, marginalized and vulnerable groups will be placed at the center of the research. The understanding of what forms of participation are empowering for disadvantaged, marginalized and vulnerable groups will be based on interviews with disadvantaged, marginalized, and vulnerable people from different parts of the region, not on what human rights educators think is empowering for these groups.

Due to limitations of time and money, ARRC has placed the following limitations on the research:

- It will deal with HRE in four countries of Southeast Asia: Burma, Cambodia, the Philippines, and Thailand.
- It will be based primarily on a secondary data review of the evaluation reports and project reports of human rights education organizations.
- Limited numbers of interviews will be conducted with human rights educators and program managers, as well as with disadvantaged, marginalized, and vulnerable groups, as discussed above.
- The study will look only at NGO programs, not government programs.
- The study will look at programs conducted between 1995 and 2004, the years of the UN Decade.

## ANNEX IV

# Human Rights in Asia Pacific: Defining Challenges and Strategies

## WORKSHOP REPORT

**10-12 November 2003**

**Chandrakasem Park, Bangkok, Thailand**

For three days from 10 to 12 November 2003, 60 educators from 42 non-governmental organizations, including 19 regional organizations, 24 national organizations and from the Office of the United Nations High Commissioner for Human Right (OHCHR), and UNESCO and the National Human Rights Commission of Korea met in Bangkok for a regional gathering to define the challenges and strategies for human rights education in the Asia-Pacific.

The Workshop on “*Human Rights in Asia Pacific: Defining Challenges and Strategies*” was organized by the Asia Pacific Center for Education on International Understanding (APCEIU), the Asian Regional Resource Center for Human Rights Education (ARRC) and the Asia Pacific Human Rights Information Center (HURIGHTS OSAKA). It was conceived as a venue to:

- a. Map out the coverage of human rights education programs in the region in terms of educational fields (formal, non-formal, informal), sectors, issues and geographical spread;
- b. Discuss strengths and weaknesses in the growth and development of human rights education programs; and

- c. Identify strategies on how to further develop human rights education programs in light of the goals of the UN Decade for Human Rights Education.

The program of the Workshop followed these objectives. It addressed them by way of presentations given by human rights educators working in the field and parallel working group discussions and presentations. The working groups focused on certain sectoral groups of particular concern, namely:

1. Indigenous peoples, refugees and ethnic minority groups;
2. Migrant workers; and
3. Plantation workers, peasants and the urban poor.

The participants of the Workshop defined the overall aims of human rights educators in the Asia Pacific:

- To use HRE more effectively as a means towards achieving human rights for all;
- To achieve sustainable strategies that enlarge the community of human rights educators as well as the constituencies for HRE; and
- To ensure that HRE addresses those needs that are yet unmet, and reaches those groups that are yet unreached.

Many concerns, issues and strategies were raised during the workshop. The issues that were identified as possessing particular priority were engaging with governments, the use of regional forums and meetings, the use of the UN system, promoting ratification of UN treaties, the evaluation of UN HRE programs and the development of HRE strategies for NGOs, civil society organisations and individuals.

## 10 November 2003

The Workshop started with a welcome from Ms. Theresa Limpin of ARRC and welcome messages from Professor Bantorn Ondam, Chairperson of the Human Settlement Foundation, Thailand, and Mr. Bertrand Ramcharan, Acting UN High Commissioner for Human Rights. Panel presentations were given by educators working with a wide range of sectoral groups in the region to give an overview of the human rights education programs currently being implemented in the region.

The presentations and discussions of the day touched on several recurring themes:

### **a. Awareness of human rights**

It was observed that awareness of human rights is often based on a segmented understanding of the concept of human rights. There seems to be a gap in understanding the link between and among human rights concepts and issues.

### **b. Mainstreaming human rights**

Similarly, human rights education programs are segmented into issues (women, children, and youth) and these programs are espoused by non-governmental organizations. A further problem is that government policies do not promote human rights education as part of the in-service personnel training programs and the school system.

### **c. Understanding human rights education**

Different forms of human rights education focusing on different issues exist. Human rights education is seen as a valuable formation tool for children and youth. Political perceptions about the nature of human rights education require the use of language that does not use “human rights”, such as reproductive rights and peace education.

### **d. Content of human rights education**

Understanding the realities of society is seen as a basic starting point of human rights education. Laws and human rights instruments should not

be taken up until the issues confronting the participants have been discussed and understood.

A holistic understanding of human rights is considered to be an important element of any human rights education program.

#### **e. Resources**

Human rights education requires the use of various learning and teaching materials. It also requires use of adequate funds.

#### **f. Forms of human rights education**

There are human rights education programs for the formal education system (schools) as well as for the non-formal education system (using theatre, exposure activities, new communications and information technologies).

#### **g. Follow-up mechanism**

There is a need for a system that makes human rights education (in whatever form) continue. Such a system may cover means of making activities sustainable and training educators or so-called “change agents”.

Following the same concern for sustainability is the need to tap resources that are available in governments. Thus there is a need to link up with government agencies and schools. Such links serve also the need for mainstreaming human rights education into the government programs and formal education systems.

#### **h. Evaluation of human rights education programs**

Human rights education programs need evaluation to be able to improve.

#### **i. Special concerns about children**

Children are appropriate participants in human rights education because they are rational beings. They respond in a real dialogue.

## **j. Challenges**

There were a number of challenges raised in the presentations and discussions, including:

- How to ensure that human rights education makes people think about human rights?
- How to make human rights education reach more people?
- How to facilitate the creation of sustainable and effective human rights education systems at the grassroots level?
- How to make human rights education part of the mainstream in the NGO movement, government system and education system?
- How to mobilize resources (financial, material, technological and human) to start or continue human rights education programs?
- What are the forum of possible impact of human rights education (e.g. participation in governance, exercise of self-determination by women)?

## **11 November 2003**

The day started with a welcome message from Dr. Samuel Lee, the Director of APCIEU. He stressed the need for a holistic concept for HRE but also emphasized that HRE needs to be delivered contextually.

The participants separated into three topic-related groups to discuss specific issues: indigenous peoples, ethnic minorities and refugees; plantation workers, peasants and the urban poor and migrant workers. Presentations were made by people with field experience of working with each of these groups. The groups were then asked to map out the coverage of human rights education programs in the region in terms of education fields (formal, non-formal, informal), sectors, issues and geographical spread and to

discuss the strengths and weaknesses in the growth and development of human rights education programs in the region.

The discussions in the day's workshops and presentations often returned to several key themes:

**a. The need for HRE to develop “foundation concepts” or “core concepts” to be included in all HRE programs**

It was seen as necessary to develop an Asian context for human rights to clarify or correct myths and misconceptions about human rights, in particular the “Asian values” argument propagated by the Malaysian and Singaporean governments. Human rights educators need to pay attention to core human rights concepts (universality, indivisibility, interrelatedness, interdependence).

**b. Interaction with government**

Government officials at many levels and in many areas were one of the key groups identified as not being adequately addressed by HRE programs in the region. Governments can also create obstacles for HRE efforts. Groups pointed to government restrictions as one significant problem in doing HRE work. At times some governments manipulate HRE. However, some groups have had significant successes in working with governments.

**c. The need to link HRE with broader issues of development and globalization**

HRE needs to alert people to the social and political context that is responsible for the violation of their rights and the rights of other people. It is necessary for HRE educators to go beyond the local or even the national level and to make people aware of how international issues like globalization are impacting upon their lives and their communities.

**d. The potential for using the UN system**

It was identified that many HRE educators do not make use of the UN system to the full extent possible. The UN system provides much documentation which could be very useful for human rights work. It is also be

possible for HRE educators and advocates to approach UN human rights committees with information or for assistance in particular cases.

#### **e. The importance of networking, sharing of information, and using regional resource centers**

Networking and sharing information between many groups was identified as one of the major strengths of many HRE efforts in the region. Resource centers in the region gather and disseminate materials and information, and have also collaborated in the development of new materials and organizing HRE trainings.

However, lack of collaborative efforts because of what one group identified as “ego and selfishness”, lack of coordination and weak linkage with regional networks and human rights processes were identified as major problem for some other HRE efforts in the region.

#### **f. Donors**

The priorities of donors sometimes dictate what issues HRE educators may raise. Donors themselves were identified as one group which has not been adequately addressed by the importance of HRE programs.

#### **g. Training and skills development of facilitators**

The groups identified as one problem a lack of good trainers in the region, and the need for new trainers to be trained. Experienced educators themselves also need to be given the time and opportunity to develop their skills and to be exposed to new innovations in methodologies.

#### **h. The media**

It was observed that the media has been neglected by HRE efforts. Participation in public inquires and public debate about human rights issues can provide HRE educators an important opportunity to reach a wide audience.

#### **i. Choosing the medium for HRE**

It was observed that the potential of creative artists and creative mediums are not yet being fully tapped. One group suggested that HRE should be made more ‘pop’ and celebratory to reach a wider and younger audience.

## 12 November 2003

The final day of the Workshop began with a session to identify strategies on how to develop HRE programs in the region. In the afternoon the participants heard and responded to a special concerns plenary with presentations on the UNDHRE and proposals for a second Decade, and the role of international organizations and regional centers. The presentations were given by representatives from the OHCHR, the Buraku Liberation and Human Rights Research Institute, UNESCO and APCEIU. The Workshop ended with a session to summarize the strategies proposed and to plan follow-up activities.

The Workshop participants defined their overall aim of HRE educators as being:

- To use HRE more effectively as a means towards achieving human rights for all.
- To achieve sustainable strategies that enlarge the community of human rights educators as well as the constituencies for HRE.
- To ensure HRE addresses those needs that are yet unmet, and reaches those groups that are yet unreached.

Many concerns, issues and strategies were raised during the workshop. All were important concerns but some came across as concerns that should be given priority and attention:

### **a. Development of HRE for NGOs, Civil Society Organizations and Individuals**

- To continuously develop the skills and understanding of HRE educators and provide platforms/avenues through which HR educators can review, reflect, recollect and evaluate themselves.
- To strengthen and enhance networking, collaboration and sharing of resources between HRE educators.

- To develop methodologies with greater reach and to popularize HRE.
- To reach marginalized groups.
- To use the media more effectively for HRE promotion.
- To recognize, understand and respond to the growing xenophobia and intolerance in Asia.

#### **b. Engaging governments**

- To engage people from government as strategic partners in HRE.
- To provide HRE to relevant government groups and address lack of political will.
- To strengthen HRE in national human rights commissions and recognize the value of these commissions.
- To lobby ministries of education to promote human rights- friendly environments (free from fear) in schools in addition to including HRE in the curriculum.

#### **c. Use of regional forums and meetings**

- To develop strategic partnerships with regional bodies (e.g. ASEAN, AIPO, SAARC, PIF) and to use the avenues made available by them.
- Regional groups e.g. **ARRC** to be focal points where we can centralize, monitor, send, check, ask for resource books, resource persons, curriculums on HRE.

#### **d. Using the UN system**

- To use the UNDHRE as a lobbying tool with governments.
- To call, as a region, for a second Decade on HRE.
- To utilize the available resources and opportunities of the various

UN bodies, including Special Rapporteurs, the mechanism of Shadow Reports and the Declaration on Human Rights Defenders.

- To engage UN agencies to evaluate the mechanisms in promoting HRE.

**e. Ratification of UN treaties**

**f. Evaluation of UN HRE programs**

## **Terms of Reference for a Study on Popular and Non-Formal Participatory Human Rights Education Methodologies for Vulnerable, Disadvantaged and Marginalized Groups**

### **I. BACKGROUND**

The United Nations Decade for Human Rights Education (1995-2004) has given government institutions, non-governmental organizations, and civil society the opportunities to institutionalize human rights education in both the formal and non-formal sectors. On human rights day of December 2000. The Secretary General of the United Nations, Mr. Kofi Annan made the following statement, *“There is a big gap between the promises under the Decade and the resources actually committed. But non-governmental organizations are doing a lot. Clearly governments need to work closely with them and learn from them.”* (underscoring supplied)

The strengthening of human rights education initiatives in the non-formal education region remains a challenge. Now that the decade will be ending we need all the more to enhance human rights education as a strategy for working towards social justice and social transformation. It is also noteworthy that, *“2002-2004 Program of Action for the Asia Pacific Framework for Regional Cooperation for the Promotion and Protection of Human Rights* held in Beirut, Lebanon, 4-6 March 2002 (adopted by the governments of the region) mandates the OHCHR to:

“Conduct and publish a study on popular and non-formal human rights education methodologies used in the region, paying particular attention to those which are directed to vulnerable, disadvantaged and marginalized groups.”

## II. OBJECTIVES OF THE PROPOSED STUDY

The objectives of the proposed study would be:

1. To document the different methodologies employed in the non-formal human rights education programs in the region.
2. To assess such methodologies in terms of type of users, issues covered, materials employed results obtained weaknesses and limitations, advantages, areas for improvement, among others.
3. To disseminate best practices and formulate a set of recommendations on how human rights education methodologies can be effectively used for vulnerable, disadvantaged and marginalized groups in the Asia- Pacific region.

## III. PREPARATION OF THE STUDY

The study comprises of four stages, namely:

### **Library research**

A review of existing reports on human rights education activities in the Asia-Pacific aimed at identifying and profiling (in terms of objectives and types of activity, users/facilitators, human rights issues, participants, and teachings/learning materials duration.

### **Field survey**

This stage would aim at gathering recent information about the methodologies as well as seeking information on methodologies that have hitherto not been documented. This will mainly be done at the national level of educators belonging to Asian HRE network.

### **Review of past ARRC activities**

This will entail both a review and an assessment of ARRC activities to date (in particular, those organized by the Asian Regional Resource Cen-

ter for Human Rights Education - a specialized regional center working in this area) which have adopted a participatory approach to popular / non formal human rights education for vulnerable, disadvantage and marginalized groups. Both trainers and participants involve in such activities will be invited to reflect upon both their such activities and their experiences thereafter.

All the materials and information gathered through these first three phases will be compiled in a file, to serve as a background document for the Asian Regional Trainers Workshop.

### **Asian Regional Trainers Workshop**

This meeting would be aimed at the following objectives:

- a. define the meaning of best practice on participatory methodology;
- b. identify the particular examples of such practices based on what ARRC has gathered through previous phases (A-C) and from the participants supply of information;
- c. design a strategy for getting a more substantive information on the actual experiences that fit the best practice parameter;
- d. finalize the concept and structure of the study.

### **Finalisation of the Study**

After the Workshop, all the materials gathered, as well as new materials will be systematized in the study, which will be published as ARRC's publication. In the introductory pages, it should specified that OHCHR has supported the study's development but bears no responsibility for its contents; also ARRC will forward the final draft to OHCHR for review before publication. Once published, the study will be disseminated in 500 printed copies, as well as through ARRC and OHCHR's websites.

The research conducted in the above four stages will be compiled in a final synthesis report. An annex to this report will focus on human rights

education about participation as human rights; which will be one of the outcomes of the Asian Trainers Conference.

#### IV. INTENDED BENEFICIARIES OF THE PROJECT

This project will benefit directly Government institutions, NGO's working at the grassroots level, national human rights institutions and other human rights agencies implementing human rights education programs for vulnerable, disadvantaged and marginalized groups. The indirect beneficiaries of this project would be the groups participating in those programs.

#### V. SCHEDULE

Activity	Date
A. Library research 3	July 200
B. Field survey 3	August-October200
C. Review of the past ARRC activities	
D. Regional Trainers Workshop	November 200
E. Finalization of the study	December 2003-February 200
F. Printing of the study 4	February - April 200

#### VI. PROPOSED BUDGET

OHCHR will sponsor this project through a grant of 15,000 USD, which includes components A, B, C, E and F. Component D (organizations of the Workshop) will be secured by ARRC.