

CARE Human Rights Initiative

Basic Introduction to Human Rights and Rights-Based Programming

Facilitators' Guidebook

FACILITATORS' GUIDEBOOK

Preparatory Materials (to read before the workshop)

The aim of these preparatory materials is to help the reader prepare to facilitate a basic rights-based programming workshop.

This manual is for relief and development workers thinking about applying a rights-based approach to their work. The workshop laid out herein can be run by anyone with basic facilitation skills—you do not have to be a professional trainer or facilitator. Nor do you need any prior working experience in human rights or rights-based programming. If you do have experience in any of these areas, however, you can use the manual as a tool to stimulate your own thinking and approaches.

Part A of these preparatory materials aims to help you orient yourself around this manual, before and during the workshop. Part B provides facilitation suggestions for the workshop, and Part C will help you prepare for the workshop logistically.

A. How to use this Manual

1. The Structure of the Manual

This manual has two main parts, the Facilitator's Guidebook and the Participants' Workbook. The Facilitator's Guidebook is for the facilitator, and is designed to help you run the one-day workshop. The Participants' Workbook is to be used by participants during the workshop and will act as a resource afterwards.

2. The Building Blocks of the Workshop

The workshop is divided into two blocks, each covering a separate theme, and the second building on the first. The objectives for the two blocks are laid out in Session One of the Participants' Workbook. You may want to look at this diagram now to get a feel for the flow of the workshop.

Each block is divided into the “sessions” of the workshop. Each session has its objective. The Workshop Agenda and Program (below) contains all of the objectives for the different sessions. You may want to glance at this now as well.

3. How this Manual is put Together

Both the Facilitator's Guidebook and Participants' Workbook follow the design of the Workshop Agenda and Program. For each session in the workshop, there are worksheets for the participants, and guidelines for the facilitator. Both worksheets and guidelines contain the proposed objective and the suggested amount of time for the session, so that participants can also take responsibility for keeping the workshop on track. The Session Guidelines contain suggested steps for facilitation of the session, and tips on style or process for the facilitator.

4. Using the Workbook and Guidelines during the Workshop

A copy of the workbook should be distributed to each participant. It is to be used by each of them to work through exercises, to record personal reflections, and as a resource after the workshop. If resources do not allow a copy for every person, try to ensure that each participant can at least see a copy of each worksheet during the workshop so they can take their own notes.

Only the facilitator(s) need(s) to have a copy of the guidebook during the workshop. You may want to copy the session guidelines so that you are only holding one or two sheets in any given session. Ideally, you should read all the session guidelines before the workshop, and glance over them again before each session.

Session Guidelines contain suggested facilitation steps

B. Facilitation Suggestions

1. What is the Role of the Facilitator?

There are important differences between a teacher or trainer on the one hand, and a facilitator on the other. Consider the following chart:

| Teacher/Trainer | Facilitator |
|---|--|
| Teachers/trainers are the experts. They have all the information and all the power. | The participants are the experts. Information and power are shared. |
| The "students" are like empty pots waiting quietly to receive knowledge from the teacher/trainer. | Everyone is both a student and a teacher/trainer, sharing his/her experience and learning. |
| We learn by recording, memorizing, and repeating the gifts of knowledge from the teacher/trainer. | We learn by looking at different situations or issues and working through them together. |
| There is only one right answer to questions – the teacher's/trainer's answer. | There are many good answers to most questions. No one "owns" the rights answer. |

In participatory adult learning contexts, the goal of the facilitator is to create an environment in which people feel free to share their experience, work through problems together and teach each other. That is not always easy to accomplish: some participants find speaking in public very difficult while others will be intimidated by their knowledge, authority or tone.

This workshop is designed to be run by a facilitator, not a teacher/trainer. The sessions aim to create a participatory learning experience in which participants teach each other. The task for the facilitator is to create an environment in which that can happen.

To create the right environment, especially when the subject matter is new or challenging, the facilitator needs to know when to *affirm individuals*, and when to *manage the group*. These two skills are important, so we discuss them in greater detail below

Session Guidelines also contain tips on style and process

2. Affirming Individuals

What is it?

Affirmation is the opposite of tearing someone down. With affirmation, we build up learners by encouraging them and focusing on their positive achievements rather than on their shortcomings.

Why is it important?

As a facilitator you can build confidence as well as motivation by how you respond to a participant. Every time you affirm a participant, you send the implied message that participation is fun, and that speaking out is not so scary as some might think. Every time you correct or ignore a comment from a participant, you send the message that participation is a test and if they fail, they will be punished by censure or embarrassment.

How do you affirm in a workshop?

This workshop is designed for participants to self-teach and to teach each other. The key is to help them to do both those things. Encourage them to think and to talk, instead of doing both for them. When participants raise questions or concerns, ask others to respond. As much as possible, let participants do the work of teaching for you. Then as you go over the points that are important to what is being learned, you will be affirming and reinforcing what they have already said.

Is it easy to affirm?

One might think so—after all, it’s as easy to be positive as to be negative. But, affirming someone else means giving them power and authority. It can actually be threatening for a facilitator to send the message that “I am not the expert—you are.” It can undermine one’s sense of power and authority, which one might feel one needs to run a workshop. A good facilitator needs to let go of this feeling. It is essential to creating a genuinely participatory learning environment.

What do you do when someone “gets it wrong”?

Of course, it is important in some situations to correct a factual error or inappropriate statement, but those situations are more rare than most of us think. If you think a participant is trying to move the conversation in the right direction, try to focus more on the intent than the error. One can respond to a “wrong answer”, for example, by asking “can you be more specific” or “can you develop that idea a bit more?” or “What do others think? Do others agree or have another idea?”

Sometimes, however, you need to do more than affirm—you need to manage a group discussion so that it fulfils its objective.

3. Managing the Group

What is it?

Managing the group, in this context, means providing overall guidance, direction and moderation for every discussion.

Why is it important?

Each session should move the workshop forward in the right direction. Discussions can get derailed by interesting, but less relevant points. Sometimes conversations need help starting; other times it’s hard to close a conversation down. One may even be required to be a peacekeeper during heated debates.

How do you manage the group?

Above all, managing a group means listening well and speaking clearly and simply. To manage a group effectively, you need to wear a number of different hats simultaneously. A good group manager is

- an *initiator*, who starts conversations and gives them direction, by asking questions during the discussion. Every session in this work-book provides suggested questions for starting discussions;
- a *moderator*, who ensures balanced participation between those who are shy and those who may dominate because of their confidence or authority;

- a *navigator*, who ensures that conversations stay on course, cutting off side tracks and focusing people on key points;
- a *pacesetter*, who ensures that the conversations move along and stay on time; and
- a *summarizer*, who knows when to briefly review key points made by participants, either to raise a question or to bring a particular discussion to a close.

Is it easy to manage group discussions?

Good group management is more of an art than a science. Manage too much, and you are a “facipulator”, fail to manage enough, and you are “asleep on the job”. Sounds difficult? Remember that no one in this workshop expects a professional facilitator. Convey to participants that everyone needs to take responsibility for making this workshop effective. Above all, the workshop is a shared learning experience.

What do you do when things go wrong?

Lots of things can go wrong in a workshop. Too many participants or too few, language problems, participants that will not talk, others that will not shut up. There is no quick fix to all these potential challenges, but there are three things you can do that will usually help. *First, prepare well; second, ask advice; and third, use your initiative.*

- *Prepare well:* Solid preparation will give you a good overall picture of what needs to happen and when, and will help you know how to adapt when things go wrong. If you have read and thought about this Facilitation Manual before the workshop, you should be well prepared.
- *Ask advice:* Your fellow participants are experienced adults who want this workshop to be useful. Ask the advice of key individuals when faced with challenges.
- *Use your initiative:* Finally, remember that this is just a *guidebook*. It is a tool, and only a tool. Never let it get in the way of your own initiative. If something is not working for you, change it. Stay close to your intuition and you will be a much stronger facilitator.

C. Logistics Suggestions

With solid logistical preparation, the workshop will run smoothly, and the facilitator can focus on the learning process, rather than logistical or administrative issues.

1. How many Facilitators can you have?

This workshop can be managed quite easily by one facilitator, but consider bringing in a team to make it easier and more fun. In deciding how many facilitators the workshop should have, here are some things to keep in mind: Sharing the facilitation experience lightens the logistical workload and gives facilitators breaks during the workshop. When teams work well together, it is more enjoyable and provides useful checks and balances. However, it also requires coordination, and time for meetings to get and stay “on the same page”. If you decide to go with a team, it can help to nominate a lead facilitator to manage the overall process.

2. Overall Timing for the Workshop

The workshop’s first block is four and a quarter hours long and the second is three and a quarter hours long. Together, they can be completed in a full day. However, there are options for the overall timing of the workshop. If, for example, you want to start by just training a half-day, you can try Block One, the introduction to human rights. Or you could start with a near full day, covering sessions 1-7, and then finish on the morning of the next day. If you choose not to conduct the workshop in a single day, it would be best to complete it on back to back days so as not to lose the flow too much.

If you do decide to run the workshop in one go, we recommend that you divide your mornings and afternoons as you wish. By way of a suggestion, either of the following would work well:

Mornings 8:00 to 12:30 and afternoons 1:30 to 5:00.
Mornings 8:30 to 1:00 and afternoons 2:00 to 5:30.

The workshop agenda (below) suggests a time limit for each session but does not include the actual starting and ending times. We recommend that you copy the agenda and fill in your chosen schedule for the workshop.

3. Staying in Control of Time

Controlling time will be important. The workshop has nine participatory sessions (averaging 45-60 minutes per session). Each of these has been tested a number of times, and can be done comfortably within the time allotted, as long as the group sticks to the guidelines. If you are able to complete any session or exercise under the time suggested, feel free to cut that session or exercise short. You will almost certainly be able to use the extra time somewhere else.

Time management issues usually occur when 1) conversations go off in unanticipated directions, 2) the facilitator does not manage the time for sessions, or 3) language skills or learning capacity require that the group slows down. In such cases, your best option is to add extra time to the workshop, as opposed to dropping any sessions. We have scheduled the workshop to run for nine hours each day (for example from 8 a.m. to 5 p.m.), including an hour and a half for breaks. Many good workshops go longer (for example, from 8 a.m. to 6 p.m.), especially when groups gather at workshop sites away from their homes. Giving yourself an extra hour will give you more flexibility.

4. Materials Required

This workshop is designed for individuals and organizations without a lot of training resources—no PowerPoint presentations or overhead slide projectors are required. The workshop can be run anywhere, anytime. Beyond copies made from this manual, few other materials are required. At the end of this Section is a checklist that should cover your basic logistical issues and materials you need to assemble. We suggest you assemble them beforehand.

5. Putting Groups Together

Group sizes generally work best between four and seven people. Sizes can be set by adding up the total number of participants, choosing a group size, dividing the total number by the desired group size, and counting off up to that whole number. (E.g. 32 participants, desired group size = 6. 32 divided by 6 = 5 and 1/3. Ask participants to count off to “5”).

Some of the small group sessions will be friendly competitions, others will be discussions. For the competitive exercises, it will be more useful if the competitive groups are fairly balanced. The best way to ensure balance in groups is to ask participants to count off in categories. E.g. you could ask all those with the rank of project manager or above to stand up and count off first, and then count off other categories until everyone is assigned a group. Or if you have a certain gender, ethnic or racial group that you want to ensure is represented in a number of groups, you can do the same thing (e.g. ask all the women to count off first).

Because the competition groups are fixed at the outset, and will continue to work together through the workshop, you should probably let other discussion groups be more varied, letting people self select, or at least ensuring they are differently constituted.

6. Seating

You will need a set up that allows for 1) participatory plenary sessions in which everyone can see the facilitator, and 2) small group work, where groups of 4-7 work together in the main room. The best

arrangement is usually tables distributed around the working area with chairs around them. Try to ensure that people aren't too far away from the facilitator, and they can see as many other people as possible.

Because the competitive groups will work together in the main room throughout the workshop, you may want to ask them to sit together from the very beginning to save time. You should do this during Session One.

You may also need break out areas for small groups to have other discussions. Usually folks prefer a change so you may want to suggest people go outside



7. Prepare a Score Sheet for the Competition

During the workshop there will be sessions where small groups will compete against each other in a friendly contest. To keep the groups' scores, you may want to draw out and tape up the following table on flip chart paper.

| Phase of Competition | Group A | Group B | Group C | Group D | Group E | Group F |
|----------------------|---------|---------|---------|---------|---------|---------|
| 1. | | | | | | |
| 2. | | | | | | |
| 3. | | | | | | |
| Total | | | | | | |

8. A Closing Comment for the Preparatory Materials

In developing guidelines for facilitators, there is always a trade off between providing solid guidance for non-professionals and encouraging creative discretion by more experienced facilitators. In this manual, we decided to provide a lot of structure and guidance. We did this for two reasons.

To promote participatory learning techniques. All the exercises in this workbook are based on the teaching maxim "I hear, I forget. I see, I remember. I do, I understand." They have all been tested and found to be highly participatory, energizing and thought provoking.

To give adequate support to inexperienced facilitators. Facilitating this workshop should provide you with many insights into what works and what doesn't work in facilitation. If you are new to facilitation, we recommend that you try this workshop "as is". Thereafter, you may want to adapt it to suit your own needs and style. If you are an experienced facilitator, you may want to adapt it at the outset.

Above all, this workshop is meant to help relief and development workers think about the real reasons they are here--helping people to achieve dignified lives. It aims to promote a culture of open and honest discussion about simple but profound issues: Do we know enough about the contexts in which we work? Do we think enough about the overall impact of our work? How do we hold ourselves accountable to the people we serve for that impact? How can we help others to live up to their responsibilities vis-à-vis the people we serve?

A final thought: this workshop should be helpful in thinking seriously about serious issues, but it should also be a lot of fun. Our work is too serious too often, to take ourselves seriously too often.

| Final Checklist for Workshop Preparation | ✓ |
|---|---|
| Before the Workshop | |
| ☞ Ensure accommodation and travel for all participants and facilitators | |
| ☞ Find and reserve a space to hold the workshop | |
| ☞ Ensure appropriate drinks are available for breaks | |
| ☞ Ensure that meals are available for all participants | |
| ☞ Make all the necessary copies (see materials required, below) | |
| The workshop area should | |
| ☞ Have seats and writing space for every participant | |
| ☞ Have access to toilets for both men and women | |
| ☞ Be climatically comfortable (air, light, and temperature) | |
| ☞ Have break out areas for small groups, if the main area is small | |
| Materials required. The facilitator should have | |
| ☞ A copy of the facilitator's guidebook, either bound or in separate sheets | |
| ☞ Adequate copies of every handout. | |
| Materials required. Each participant should have | |
| ☞ A full copy of the participants' workbook, with appendices | |
| ☞ A pencil or pen | |
| ☞ A couple of sheets of blank paper (for nameplates and rough work) | |
| Additional materials required | |
| ☞ Large markers (if using white board, dry erase markers) | |
| ☞ Large colored note cards or half sheets of paper | |
| ☞ Masking tape | |

Basic Introduction to Human Rights and Rights-Based Programming:

Program and Objectives

| Time | Session | Objectives |
|------------------------|--|---|
| (45) | 1. Introducing Participants and Workshop Program and Objectives | <i>To get to know each other, and share initial reactions to integrating RBAs in work; and to understand how the workshop is put together and its overall objectives.</i> |
| (45) | 2. Human Rights Issues in Our Work | <i>Through a case study, to be able to identify human rights issues in our work.</i> |
| Break for 15 minutes | | |
| (45) | 3. What Are Human Rights? | <i>To discuss and understand what human rights are and how they are different from other types of rights.</i> |
| (60) | 4. The International Bill of Rights | <i>To become familiar with the human rights in the International Bill of Rights.</i> |
| (60) | 5. Special Attributes of Rights | <i>To understand the difference between a right and a gift, as well as one key difference between needs- and rights-based approaches.</i> |
| Lunch Break 60 minutes | | |
| (60) | 6. Taking Responsibility Ourselves | <i>To understand what it means to take responsibility for the human rights impact of our work.</i> |
| Break for 15 minutes | | |
| (60) | 7. Holding Others Responsible | <i>To consider how we should hold others responsible, if we believe that the people we serve are the bearers of human rights.</i> |
| (45) | 8. Principles of Rights-Based Programming | <i>To familiarize ourselves with the fundamental principles of rights-based programming and consider application of those principles in our work.</i> |
| (30) | 9. Reflections | <i>To consider how our reactions to integrating RBAs in our work at the beginning of the day may have changed.</i> |
| End of day/Evaluation | | |

Block One: An Introduction to Human Rights

Block Two: The Rights and Responsibilities Approach

Session 1. Introducing Participants and Workshop Program and Objectives

Introducing Participants

Objective *To get to know each other, and share initial reactions to integrating RBAs in work; and to understand how the workshop is put together and its overall objectives.*

1. Introduce yourself and welcome participants to the workshop (and go through any official opening ceremonies that are required).
2. Ask participants to turn to Session One of the workbook, and introduce themselves to the person next to them. They should ask their neighbor the questions in the table and fill in the responses from their neighbor.
3. 10 or so minutes for both introductions should be adequate. You should probably tell the participants that they have 5 minutes each to fill in the information from their neighbor.
4. Once the introductions are complete, you should ask each person to introduce the person sitting next to them, using the table as necessary.
5. When everyone has been introduced, ask participants to write one name they would like to be called by others on a folded piece of A4 paper. They should put it on the table in front of them so that others can see it. If the seating arrangement does not permit this, participants can write their names on a piece of masking tape and stick it on their shirt or jacket.
6. At this stage, you may want to rearrange the seating of the participants so that it is best for participation and group competition. See the sections on “Putting Groups Together” and “Seating” in the Preparatory Materials.

Tips

Try to make this introductory exercise as lively and as relaxed as possible. It will help to set the climate for an engaging participatory workshop.

The main aims of this session are to get people talking comfortably about issues that are relevant to them. There are no “right” or “wrong” answers in this session.

Workshop Program and Objectives

1. Refer the participants to the section on Workshop Program and Objectives (page 4 in the workbook).
2. Walk the participants through the objectives for each of the two blocks. It may be helpful to link Block 1 to sessions 2-5 and Block 2 to sessions 5-8 in the program on page 2 of the workbook (session 5 is really a transitional session).
3. With respect to more in-depth training in rights-based programming, note that 2 additional training manuals are planned – the first, The Benefits-Harms Manual, has now been completed. It represents a two-day workshop that builds on this one-day introductory training. The second, focusing on linking problem analysis to analysis of responsible actors and strategies for helping them to live up to their responsibilities, is currently under development.
4. At the bottom of the page, participants will find the “process objective” for the workshop. It may be useful to ask someone to read this out also and to make the point that you are there as a facilitator, not a trainer (see the preparatory materials).

Tip

You may want to take questions for clarity here, but you should not get into substantive discussions on issues you will address later on.

Session 2. Human Rights Issues in Our Work

Objective *Through a case study, to be able to identify human rights issues in our work.*

1. Ask participants to turn to Session Two of their workbooks, and read the *Food Fund: Friend or Fiend* story. If necessary, they should discuss the story with their neighbor to ensure they are clear on what happened.
2. While they are reading/discussing, draw out a blank chart on a flip chart like the one on the next page (or like the one in their work-books).
3. After about 20 minutes, ask participants to identify the human rights affected in the story and list them in the left-hand column of the table. Ask them to suggest, for each right listed, whether the effect was negative or positive and note this in the right-hand column. Fill out the flip chart as they share their answers.
4. In the chart below are some suggested answers. The participants may come up with others. Remember, you are trying to get participants to make these connections rather than telling them beforehand.

Answers to Exercise A

| Human Rights Affected | Positively/Negatively |
|---|-----------------------|
| 1. Improved health. (The right to health care) | Positively |
| 2. Reduced hunger. (The right to food) | Positively |
| 3. Children have returned to school. . (The children's right to education) | Positively |
| 4. Children don't need to forage for food. (Children's right to rest and leisure) | Positively |
| 5. Dress making industry has restarted. (The right to earn a living) | Positively |
| 6. Disempowerment of local leaders. (The right to have the leaders of our choice) | Negatively |
| 7. Attacks from the Pakesh. (The rights to life, liberty, and security) | Negatively |
| 8. Women abducted. (Freedom from slavery) | Negatively |
| 9. Domestic violence rises. (The right to security) | Negatively |
| 10. Dependency on relief food. (The right to food, dignity, and respect of self) | Negatively |

5. Conclude this session by raising the question at the end of session two (*Is it common for a project to have multiple impacts on human rights?*). This is simply a discussion question. There is no right or wrong answer.

Tip

At this stage, don't worry too much about whether folks are correct in identifying affected human rights, etc. The main aim of this exercise is to get people thinking about the connections between relief and development work and human rights.

Session 3. What are Human Rights?

Objective *To discuss and understand what human rights are and how they are different from other types of rights.*

Competitive Exercise no. 1

1. Explain that this is the first phase of the group competition.
2. Divide people into same size groups of between 4 and 7 people. Groups should move their chairs so that they can consult together. (See “Putting Groups Together” in the Preparatory Materials). Give each group a letter and ask them to name their group with a word starting with their letter. (E.g. “B’s” might be the “Buffoons”.) Tell groups they have 20 minutes to discuss and answer the four questions.
3. While groups are working, tape the scoring sheet onto the wall where everyone can see it. (See Workshop Preparation Section.) With about two minutes to go, instruct groups to fill out one sheet with their group’s agreed answers, putting the name of their group in the space provided on that sheet. When time is up, tell groups to stop writing, and exchange their answer sheets with another group.
4. Go over the correct answers below – one by one – in plenary. Each group should review the answers carefully, and mark the score sheets of the other groups accordingly.

Answers to Competitive Exercise No. 1

| Question | Answer |
|----------|---|
| A. | (3) Human rights are “universal” – they apply to all of us equally. Regardless of sex, politics, color, race, ethnic origin, nationality, sexual orientation, religion or economic or social class, we are all entitled to human rights. It doesn’t matter that the Jebel Rebel was a rebel or a citizen of Utopistan, or that there was not enough food for her. |
| B. | (4) We get human rights simply <i>because we are human</i> . No one can give them to you or take them away. Even though the Bolder Soldier may have “violated” the Jebel Rebel’s right, he did not take that right away. She still has a right to food. |
| C. | (1) <i>Any human being</i> can violate the human rights of any other human being – you don’t have to be a soldier or a government official. Although only states can sign internationally recognized treaties to protect human rights, all of us can violate the rights of others, and thus all of us have a responsibility for respecting the human rights of others. |
| D. | (3) A human right <i>implies a certain standard</i> – enough to live with dignity. Although answer 1 may seem right because you are asking her what she wants, she may say she wants a whole cow, which is more than her right to food. Answer 2 is wrong because it is not enough; human rights guarantee more than survival: They identify the minimum conditions for living with dignity. Answer 4 is wrong because human rights <i>do</i> imply a certain standard. |

5. Ask groups to tell you how the other group scored. From among the groups with the correct answer, call randomly on individual group members to explain their group’s answer. As long as their reasoning is essentially on track, give one point to the group. (Note: the idea here is to promote a collective process of discussion and learning for the different small groups.) Give no points to teams who did not answer the question, and minus one for teams choosing the wrong answer.
6. *OPTIONAL*: If you have time, and feel comfortable with the reasoning for the different answers, you can offer bonus questions. Ask whether any group can explain the reasoning behind the correct answer for Question A. Once a group member has volunteered, choose someone *else* from that group (to make sure that all participants were involved in the group reasoning). If their reasoning is accurate, give that group the extra point, and then move on to Question B.
7. At the end of the competition, make sure the total scores are clear.

Tip *The aim of the competition format is to have some fun, to focus people’s attention, and to ensure that people help each other through teamwork.*

Session 4. The International Bill of Rights

Objective *To become familiar with the human rights in the International Bill of Rights.*

Competitive Exercises Nos. 2 and 3

1. Explain that this is the second phase of the group competition.
2. As a first step, individuals should read the passage in Session Four entitled “The Origins and Development of the International Bill of Rights” together with the summary of the Universal Declaration of Human Rights on the next page, clarifying points to each other where necessary. (10 minutes)
3. After individual reading time, that is, once instructed, groups should work together to respond to the questions in Session Four, Competitive Exercise No. 2, circling or filling in the right answer as appropriate. Groups should agree on a single answer and put it on a sheet with the group name marked on that sheet. (15 minutes)
4. When time is up (and be strict), ask groups to swap their group sheets. Then go through the correct answers to each question.
5. Then ask groups to turn to Session Four, Competitive Exercise No. 3, read the instructions for that exercise, and begin. (15 minutes)
6. When time is up (and be strict), ask groups to swap their group sheets. Then go through the correct answers to each question.
7. The key thing to remember in this is that you are not expected to be a human rights expert. Throw difficult questions back to the group, and be prepared to say “I don’t know” rather than fake it if you are not sure.
8. Score one point for a correct answer, no points for no answer, and take a point away for each wrong answer.
9. At the end of the 2nd exercise, give groups a running total of their scores. After the 3rd exercise, groups will have arrived at their final scores.
10. If there is any time remaining, take questions for clarity from participants. If you or another participant cannot respond to the questioner’s satisfaction, note the question, and promise to get back to them. Additional reference materials are in the attached articles.

Answers to Competitive Exercise No. 2

1. The first major United Nations document to mention “human rights” was **The UN Charter**.
2. The Universal Declaration of Human Rights was adopted in **1948**.
3. The UDHR was the first document to **identify** an internationally agreed upon list of human rights.
4. **True**. The UDHR includes a human right to vote in periodic elections.
5. The right to an adequate standard of living includes the rights to adequate **food, shelter, and health care**.
6. Generally, declarations **are not** legally enforceable, and treaties and conventions **are** legally enforceable.
7. **False**. Historically, capitalist countries thought civil and political rights were the most important category of rights.
8. The three documents that make up the International Bill of Human Rights are the **UDHR, ICCPR and ICESCR**.
9. In which year did the ICCPR and the ICESCR enter into force? **1976**

10. Name two human rights conventions discussed above that are not in the IBR. The **CRC** and the **CEDAW**.
11. Amnesty International, Human Rights Watch, and Article 19 primarily focus on the rights in the **ICCPR**.
12. CARE International, Action Aid, and Concern Worldwide primarily focus on helping people to achieve the rights in the **ICESCR**.

Answers to Competitive Exercise No. 3

| UDHR | ICESCR | ICCPR |
|--|---------------|--------------|
| Article 3 <i>The right to life, liberty, and personal security</i> | N/A | 6, 9 |
| Article 2 <i>The right to freedom from discrimination</i> | 2 | 2 |
| Article 4 <i>Freedom from slavery</i> | 6 | 8 |
| Article 13 <i>Freedom of movement</i> | N/A | 12 |
| Article 17 <i>The right to own property</i> | N/A | N/A |
| Article 25 <i>The right to a standard of living</i> | 11, 12 | N/A |
| Article 26 <i>The right to an education</i> | 13, 14 | N/A |

Tip

Be respectful but strict with groups that try to argue their case. Remember, in competition, the referee is a dictator, and you may need to be tough on one to be fair to all. But most of all, this exercise should be fun.

Session 5. Special Attributes of Rights

Gifts Versus Rights

Objective

To understand the difference between a right and a gift, as well as one key difference between needs- and rights-based approaches.

1. Refer participants to the drawing in Session Five. You may want to draw similar stick figures on a flip chart.
2. Ask participants to identify who is playing each of the following roles (1) the gift giver, (2) the gift receiver, (3) the duty bearer, and (4) the rights bearer. They can fill out these answers in the Table in their workbooks.
3. You might want to ask the participants to explain the difference between a gift giver and a duty bearer, as well as between a gift receiver and a rights-bearer.
4. Ask participants to share words to describe how each of the four roles feels. You may want to note some of their answers on a sheet, or just encourage participants to note the responses in their own workbooks.
5. The key point that needs to be brought out by participants is that the relationship between individuals is different when you receive something as a gift, on the one hand, and as a right, on the other.
6. You may want to ask participants to comment on where they think CARE belongs in these drawings (i.e. what role we play).

Tip

It is important that everyone understands the difference between a gift and a right. You may need to ask questions to quieter participants to ensure that this is the case.

Needs-Based Approaches v. Rights-Based Approaches

1. Ask participants to review the two cartoons.
2. Raise the question below the first cartoon: Is the person in the left hand drawing saying, “I need food” or “I have a right to food”? Why? The point that should be brought out here (and brought out by a participant, not the facilitator) is that the person is probably saying, “I need food” because he is on the island by himself. You can have needs in isolation from other people, but it only makes sense to talk about a person having a right, if you can think about someone having a responsibility.
3. Raise question below the second cartoon: What is the person in the right hand drawing saying? Why? A participant should raise the fact that this person is more likely to be thinking in terms of rights, because there is someone else on the island who might be held responsible. There are of course issues that can be raised – who owns the food, where did it come from, etc. but the underlying points should not be lost – rights inherently trigger questions of responsibility, whereas needs don’t.
4. Raise the discussion question: *In relief and development work, if we think of our work as helping people access their human rights, what difference will it make (if any)?* There is no right answer to this question, but it should raise some very interesting points. You may want to record participant responses on a flip chart sheet.
5. After some discussion (watch the time) ask Participants to read the note at the bottom of the Workbook page.
6. It is important that all participants understand that rights and responsibilities come together as this concept forms the foundation for the rest of the day. The following two sessions look at two different types of responsibilities.

Session 6. Taking Responsibility for the Rights Impact of our Work

Objective

To understand what it means to take responsibility for the human rights impact of our work.

1. Divide the room up into small groups of 4-7 persons (in different groups from the competitive groups). You can do this by asking participants to count off or by any other method you choose that ensures balance and representation across the groups.
2. Ask the small groups to review the materials for Session Six, and then discuss the questions that follow.
3. It is not recommended that you ask the small groups to give specific feedback on their sessions. The purpose of these sessions is to give the participants a chance to deepen their understanding and appreciation of our human rights responsibilities. If time allows, however, you may want to gather folks back into a plenary and ask them for their reflections on the group discussion: what was interesting? What was worrying? Did they hear or think anything new? Do they think that their organization should, or should not hold itself accountable for its human rights impact?
4. This is an important discussion in the workshop and needs to be given enough time. While there are no right answers, there are important strategic and principled implications to taking responsibility for the human rights impact of our work.

Session 7. Holding others Responsible

Objective

To consider how we should hold others responsible, if we believe that the people we serve are the bearers of human rights.

1. Small groups should stay together in the same groups from session 6.
2. Ask them to review the materials for Session Seven, and then discuss the questions that follow.
3. Again, this is an important session, and needs to be given adequate time. If you feel the small groups have had enough time to digest and discuss the questions and their implications, then you may want to ask them to come back into plenary and reflect on the small group discussions. Questions to stimulate plenary discussion might include “Do you think your project or organization should or should not hold others accountable for their human rights responsibilities?” “What does it mean to treat the people we serve as rights bearers?” “What did you find interesting?” “What was worrying?” “Did you hear or think anything new?”

Session 8. Principles of rights-Based Programming

| | |
|------------------|---|
| Objective | <i>To familiarize ourselves with the fundamental principles of rights-based programming and consider application of those principles in our work.</i> |
|------------------|---|

1. Ask participants to read and reflect on each principle, and then take a minute to consider the degree to which their CO's programming reflects the principle at issue, marking the appropriate point along the spectrum on page 17 of their workbooks that they will tear off and hand over to you. Inform them that it is not necessary to write their names on this page if they do not wish to do so. They may also mark the scales on pages 15 and 16 for their own record.
2. Emphasize the fact that this exercise is not to rebuke or reward anyone but to bring out the fact that the shift to rights-based programming is a gradual one and we all need to "push" and "pull" each other towards full integration.
3. To bring out the full picture of where the CO's programming stands in relation to these principles, you can plot all the participants' responses on a flip chart containing seven scales (one for each principle) using the information on page 17 of the workbook that you collected from the participants. This sets the stage for the group discussion on areas that most need to be addressed, in what ways, etc.
4. Raise the discussion question: *If you could do one thing to strengthen your country office's ability to implement RBAs, what would you do?* Make a note of the participants' responses and point out to them that their ideas constitute next steps in the integration of rights-based programming for their respective country offices, for which they ought to take the lead.

Session 9. Reflections

| | |
|------------------|--|
| Objective | <i>To consider how our reactions to integrating RBAs in our work at the beginning of the day may have changed.</i> |
|------------------|--|

1. Ask the participants to revisit the sheets they used to introduce their neighbor and copy the answer under Session 1 question 3 (*When you think about integrating human rights-based approaches into your work, what are your reactions? (They may be negative or positive, intellectual or emotional)*) onto a card in large, clear writing. If anyone did not answer this question, ask them to consider this question again and write their answer down.
2. Classify these cards into a head/heart-hopes/fears chart and put it up on the wall for all to see. Ask the participants to break up into groups and consider any or all of the discussion questions appearing in the workbook. Explain that there is no report back or feedback for this discussion – it is a chance to reflect on the day’s discussions.

CARE Human Rights Initiative

Basic Introduction to Human Rights and Rights-Based Programming

Workbook

| Basic Introduction to Human Rights and Rights-Based Programming: Program and Objectives | | |
|--|---|---|
| Time | Session | Objectives |
| (45) | 1. Introducing Participants and Workshop Program and Objectives | <i>To get to know each other, and share initial reactions to integrating RBAs in work; and to understand how the workshop is put together and its overall objectives.</i> |
| (45) | 2. Human Rights Issues in Our Work | <i>Through a case study, to be able to identify human rights issues in our work.</i> |
| Break for 15 minutes | | |
| (45) | 3. What Are Human Rights? | <i>To discuss and understand what human rights are and how they are different from other types of rights.</i> |
| (60) | 4. The International Bill of Rights | <i>To become familiar with the human rights in the International Bill of Rights.</i> |
| (60) | 5. Special Attributes of Rights | <i>To understand the difference between a right and a gift, as well as one key difference between needs- and rights-based approaches.</i> |
| Lunch Break 60 minutes | | |
| (60) | 6. Taking Responsibility Ourselves | <i>To understand what it means to take responsibility for the human rights impact of our work.</i> |
| Break for 15 minutes | | |
| (60) | 7. Holding Others Responsible | <i>To consider how we should hold others responsible, if we believe that the people we serve are the bearers of human rights.</i> |
| (45) | 8. Principles of Rights-Based Programming | <i>To familiarize ourselves with the fundamental principles of rights-based programming and consider application of those principles in our work.</i> |
| (30) | 9. Reflections | <i>To consider how our reactions to integrating RBAs in our work at the beginning of the day may have changed.</i> |
| End of day/Evaluation | | |

Block One: An Introduction to Human Rights

Block Two: The Rights and Responsibilities Approach

SESSION ONE: Introducing Participants

Objective To get to know each other, and share initial reactions to integrating RBAs in work; and to understand how the workshop is put together and its overall objectives.

Please ask your neighbor the following questions and be prepared to introduce your neighbor

1. Name:

2. Job & Project or Organization:

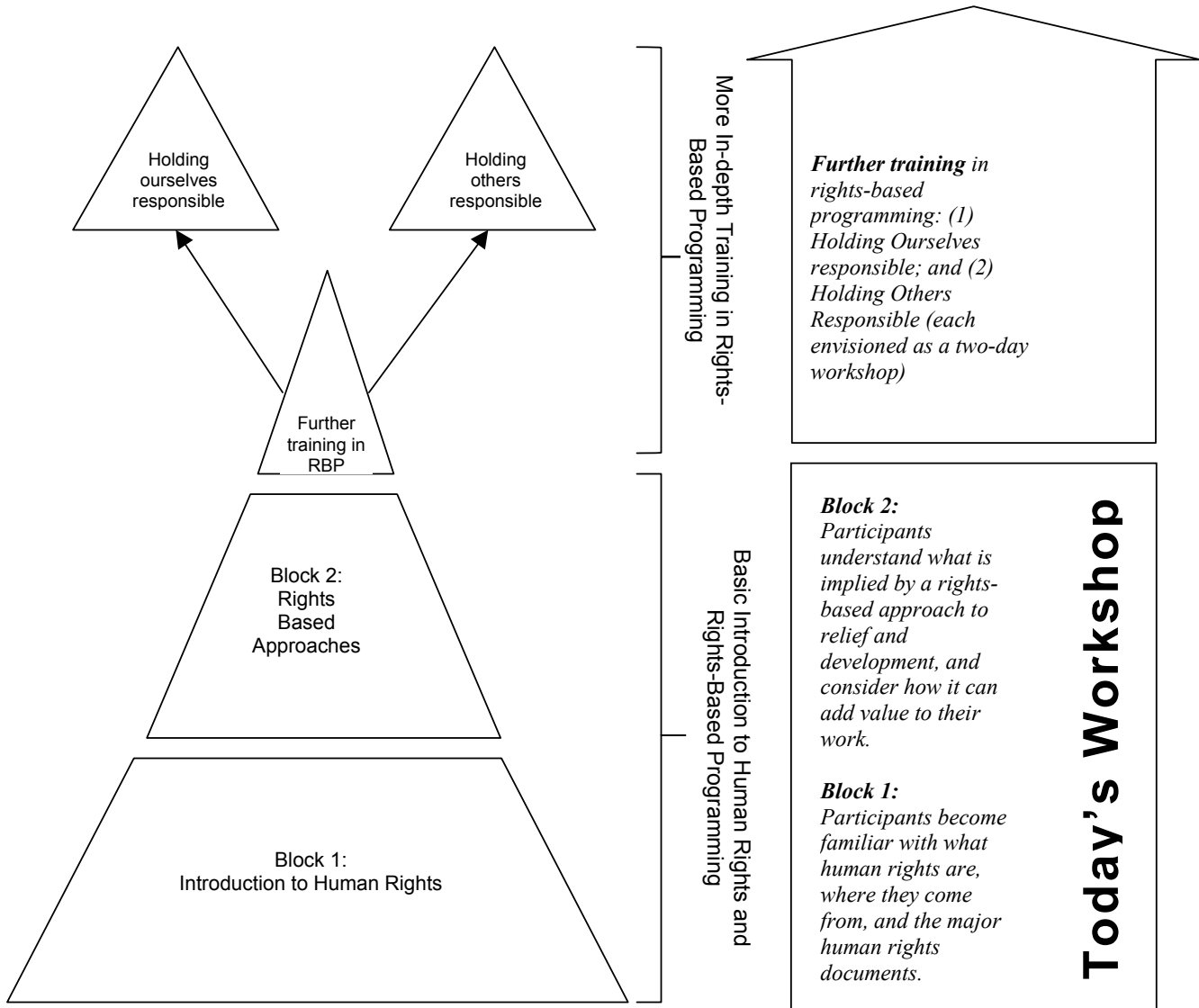
3. When you think about integrating human rights-based approaches into your work, what are your reactions? (They may be negative or positive, intellectual or emotional.)

4. What is your favorite activity when nobody is watching?

You should be prepared to introduce the person next to you at the end of this session, using this page if necessary.

We hope that you find this workshop strengthens your professional motivation and helps you to address the barriers you face in your work. We also hope you find it fun.

Workshop Program and Objectives



THE OVERALL PROCESS OBJECTIVE of the workshop is to create a participatory learning environment where all participants feel equally empowered to teach and learn from each other.

SESSION TWO: Human Rights Issues In Our Work

Objective

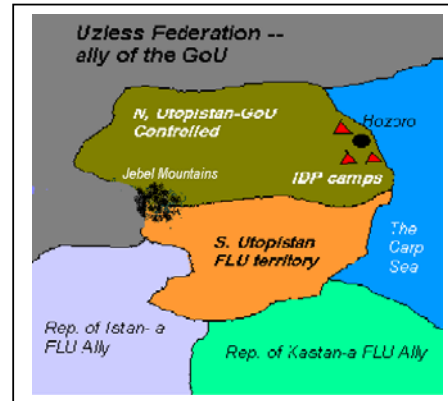
Through a case study, to be able to identify human rights issues in our work.

Truck and Chuck Daily

29 February 2005

“FOOD FUND: FRIEND OR FIEND?” by Yumuz Bejowkin

1. One month ago, a large food convoy, organized by an International NGO, Food Fund, rolled into the Jebel Mountains in central Utopistan.
2. For the population of 20,000 Jebels, a poor politically discriminated against minority, the food was a gift from heaven. The 1,000 metric tons of grains, cereals, and rice left by the convoy should have provided just enough for every person to have 2,100 kilocalories of food every day until the harvest arrived.
3. After months of intense conflict that made food delivery impossible, the Jebel community quickly came back to life. Local health clinics reported a decrease in patients; parents were no longer requiring children to forage for food all day, and many children started to return to school.
4. The food was delivered through the local representatives of the Food Fund, who have very quickly become the most popular people in town. A Jebel Chief was heard to complain “no-one wants to come and see me anymore. That Food Fund man has all the resources, and so he has all the power.” When asked about this, one local woman said “it’s true, we don’t need to deal with our local leaders anymore, and I’m glad—I never liked them anyway.”
5. The food delivery has had some other interesting other effects as well. In the last month there has been an increase in the number of attacks from the Pakesh, the majority tribe closely allied to the government, and enemies of the minority Jebels. On the last occasion, the Pakesh raided Jebel food stores, taking or destroying 500 metric tones of food. During this attack, many Jebels were hurt and 20 women and children were taken captive. The local chief commented “Food Fund should distribute its food more regularly and in smaller batches so that it doesn’t create such a magnet for the Pakesh”. When asked why he didn’t provide better security for his people, he responded, “If they don’t want my political leadership, they are not going to get my protection”.
6. The food has also raised tensions on the home front. Under Food Fund rules, only women can sign up for food disbursements. A local women’s group claims that domestic violence has increased as a result of fighting between men and women over control of food, and have asked Food Fund to share any evidence of this with police. Food Fund, however, have refused to act as a witness arguing, “We do food, not security”.
7. All is not doom and gloom however. Some enterprising Jebel women have been selling their excess food supplies to Pakesh traders in exchange for materials, and restarting up their famous dress making businesses. These dresses are sold for a tidy sum to exporters.
8. Others have been using excess grains to make alcohol, which is sold to young men. Although the number of violent incidents related to drunkenness has gone up, it certainly is livelier in Jebel town on a Friday night. Whether that is a benefit or a harm, who am I to say



Exercise A

Which human rights have been affected – negatively or positively – in this case?

| Human Rights Affected | Positively/Negatively |
|-----------------------|-----------------------|
| 1. | |
| 2. | |
| 3. | |
| 4. | |
| 5. | |
| 6. | |
| 7. | |
| 8. | |
| 9. | |
| 10. | |

**Discussion
Question**

Is it common for a project to have multiple impacts on human rights?

SESSION THREE: What Are Human Rights?

| | |
|------------------|--|
| Objective | To discuss and understand what human rights are and how they are different from other types of rights. |
|------------------|--|

Competitive Exercise No. 1: *Once the facilitator has divided the groups and asked you to begin, groups should work as quickly as possible to agree on and check off one correct answer for each question below. Every person in your group must be able to explain the reasoning behind the group's choice of answer. Points will be awarded for the right answer and the explanation, and a point will be taken away for a wrong answer.*



A. Who is entitled to human rights?

Does the Jebel Rebel in the picture have a right to food? ✓

1. Yes, because she is a citizen of Utopistan.
2. No, because she is a rebel. Only government supporters have a right to food.
3. Yes, because she is a human being. Every human being has a right to food.
4. No, because she comes from a poor country that does not have enough food.

B. Where do human rights come from?

In this picture, has the Jebel Rebel lost her right to food? ✓

1. Yes, because the Bolder Soldier is stealing her food.
2. No, because she didn't have a right to food in the first place
3. Yes, because she is clearly starving.
4. No, she still has the right to food, even if she is not able to enjoy that right.

C. Who can violate human rights?

Did the Bolder Soldier violate her right to food? ✓

1. Yes, because any human can violate the human rights of any other person.
2. No, because he is a soldier and therefore entitled to take food from rebels
3. Yes, because he is her husband and it's a wife's duty to feed her man
4. No, because only the state can violate human rights.

D. How much food is "the human right to food"?

What food would the Jebel Rebel need to meet her right to food? ✓

1. Whatever she asks for, as it is her right to choose the food she eats.
2. Just enough to ensure that she stays alive as a human being
3. Enough food for her to be healthy, productive, and to live with dignity.
4. Impossible to know because human rights don't imply any particular standard

A working definition of human rights:

"Human rights are entitlements all people have to basic conditions supporting their efforts to live with dignity and self-worth."

SESSION FOUR: The International Bill of Rights

Objective To become familiar with the human rights in the International Bill of Rights.

Read the following overview of the origins and development of the International Bill of Rights, along with the summary of the Universal Declaration of Human Rights on the next page. When the facilitator suggests, fill in competitive exercises 2 and 3. Your group has a limited time to do this, and should do it in such a way that everyone in the group understands the answer to the questions—explain your reasoning to each other where necessary.

The Origins and Development of The International Bill of Rights

In 1945, the United Nations was formed to ensure that another world war would never occur. One of the UN's main purposes was (and remains) "promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion", (UN Charter, Article 1.3). Human rights were seen as necessary preconditions for peace and stability.

1948 saw the development of the first UN document identifying the fundamental rights of all human beings. It was called the Universal Declaration of Human Rights ("UDHR"). As a "declaration", its purpose was to exert moral and political pressure on states, but it was not legally binding. It was adopted by 48 of the 56 UN member states that existed at that time: any country that was a colony in 1948 did not participate in that decision-making process. Although the developers of the UDHR were not representative of the world's people, most human rights workers around the world today agree that the UDHR accurately identifies the fundamental human rights that belong to all of us.

Following the development of the UDHR, the human rights movement then planned to develop a single treaty or convention, based on the UDHR, which states could sign and legally enforce in their own countries. However, as cold war rivalries worsened, this goal became impossible. Socialist/Communist states, led by the Soviet Union, wanted economic and social rights (e.g. the rights to work, health care and education) to be given more prominence and priority in the treaty, while capitalist states, led by the USA, argued for the supremacy of civil and political rights (e.g. the freedoms of religion, opinion and speech).

To resolve the impasse, two separate treaties were developed: the International Covenant on Civil and Political Rights, (ICCPR) and the International Covenant on Economic, Social, and Cultural Rights, (ICESCR), both of which entered into force in 1976. States could sign whichever one they chose. To this day, the USA has ratified the ICCPR but not the ICESCR, while China has ratified the ICESCR, but not the ICCPR.

The three instruments described above constitute the International Bill of Rights (IBR), and are the core building blocks of human rights law. Many other declarations and treaties apply the rights in the IBR to particularly vulnerable populations, in order to guarantee them special protection (e.g. the Convention on the Elimination of All Forms of Discrimination Against Women (1981) and the Convention on the Rights of the Child (1990). For the purposes of this workshop, however, familiarity with the rights in the IBR will be more than sufficient.

Summary of the Universal Declaration of Human Rights (1948)

Article 1: All human beings are born free and equal in dignity and rights.

Article 2: All the following rights should be applied without discrimination on basis of “race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.”

Article 3: Right to life, liberty and security of person.

Article 4: Freedom from slavery.

Article 5: Freedom from torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Right to recognition everywhere as a person before the law.

Article 7: Equal treatment before the law.

Article 8: Everyone has the right to an effective legal remedy for rights violations.

Article 9: Freedom from arbitrary arrest, detention or exile.

Article 10: A fair trial.

Article 11: The presumption of innocence until proven guilty.

Article 12: Right to privacy and freedom from upon honour and reputation.

Article 13: Right to freedom of movement, to leave any country, and to return to ones country.

Article 14: Right to asylum from persecution.

Article 15: Right to a nationality.

Article 16: Right to marry and to found a family.

Article 17: Right to own property alone as well as in association with others. No one shall be arbitrarily deprived of his property.

Article 18: Right to freedom of thought, conscience and religion.

Article 19: Right to freedom of opinion and expression.

Article 20: Right to freedom of peaceful assembly and association.

Article 21: Right to take part in the government of one’s country, including the right to vote in periodic and genuine elections.

Article 22: Right to social security and realization, through national effort and international co-operation and in accordance with the resources of each State, of the economic, social and cultural rights indispensable for one’s dignity and the free development of one’s personality.

Article 23: Right to work, to just conditions of work, and to equal pay for equal work.

Article 24: Right to rest and leisure.

Article 25: Right to a standard of living adequate for the health and well-being of oneself and of one’s family, including food, clothing, housing and medical care.

Article 26: Right to education.

Article 27: Right freely to participate in the cultural life of the community

Article 28: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Fill in the Following Blanks

Competitive Exercise No.2

1. The first major United Nations document to mention “human rights” was _____.
2. The Universal Declaration of Human Rights was adopted in 19_____.
3. The UDHR was the first document to identify / create an internationally agreed upon list of human rights. (Circle one)
4. True/False The UDHR includes a human right to vote in periodic elections.
5. The right to an adequate standard of living includes rights to adequate food / shelter / land / health care / free speech (circle all correct answers)
6. Generally, declarations are / are not legally binding (circle one), and treaties and conventions are / are not legally binding. (Circle one)
7. True / False Historically, capitalist countries thought economic rights were the most important category of rights. (Circle one)
8. The three documents that make up the International Bill of Human Rights are (initials will do, but they must be exact) _____, _____, and _____.
9. In which year did the two conventions in the IBR enter into force? _____
10. Name two human rights conventions discussed above that are not in the IBR. (Initials will do, but they must be exact) _____ and _____
11. Amnesty International, Human Rights Watch, and Article 19 primarily focus on the rights in which IBR convention? _____
12. CARE International, Action Aid, and Concern Worldwide primarily focus on helping people to achieve the rights in which IBR convention? _____

Competitive Exercise No. 3

Putting the IBR Together

In the left-hand column below, note the right from the UDHR. Then, using Appendices 1 and 2, find the corresponding clause(s) in the ICCPR or ICESCR. Insert the number of the clause(s) in the appropriate column. The first row below (Article 3) is an example. **Note:** Insert only those articles that correspond directly to the selected UDHR articles. Other articles often inter-relate but are not directly on point. Do not list these. One point will be awarded for every article that is correctly identified, but one point will be taken away for every article that is wrongly inserted, so be sure!

| UDHR | ICESCR | ICCPR |
|---|--------|-------|
| Article 3 <i>The right to life, liberty and personal security</i> | N/A | 6, 9 |
| Article 2 | | |
| Article 4 | | |
| Article 13 | | |
| Article 17 | | |
| Article 25 | | |
| Article 26 | | |

SESSION FIVE: Special Attributes of Rights

Objective

To understand the difference between a right and a gift, as well as one key difference between needs- and rights-based approaches.

Gifts V. Rights



Friend 1

Friend 2

Boss

Employee

Identify who, in the above exchanges, is in each of the following roles, and think of words to describe how each of them feels in their different roles.

| Role | Who has this role? | How do they feel? |
|--------------------|--------------------|-------------------|
| The gift giver: | | |
| The gift receiver: | | |
| The duty bearer: | | |
| The rights bearer: | | |

A rights-based approach rejects paternalistic, dependency-producing attitudes and actions, calling, instead, for mutually accountable partnerships that help people claim and access their human rights in a sustainable way.

Needs-Based Approaches V. Rights-Based Approaches



Is this person saying “I need food” or “I have a right to food”? Why?



Is this person saying “need” or “have a right to”? Why?

Discussion Question

In relief and development work, if we think of our work as helping people access their human rights, what difference will it make (if any)?

A rights-based approach focuses deliberately and explicitly on people realizing their rights. A key difference between needs and rights is that, while needs can exist in isolation from others, *rights always trigger responsibilities*. A rights-based approach to relief and development helps us to (a) take responsibility for the human rights impact of our work, and (b) hold others accountable for their human responsibilities.

In the next two sessions, small groups will discuss these two areas of rights and responsibilities in more detail.

SESSION SIX: Taking Responsibility for the Rights Impact of Our Work

Objective

To understand what it means to take responsibility for the human rights impact of our work.

FOOD FUND FIGHTS BACK

Dear Editor of Truck and Chuck:

We write in protest regarding your article "Food Fund: Friend or Fiend". You seem to blame Food Fund for raising insecurity in the Jebel Mountains. We cannot be held responsible if criminals and militias steal our food and hurt others while doing so. Why don't you place blame where it should be placed: on the Pakesh?

You imply that we should have brought in food in smaller batches so as not to raise insecurity. As we have explained to the many Jebels who have made this same point, our donor simply will not allow us to do so. Under our contract with them, we only have funds to travel to the Jebel Mountains once a month. If we don't comply with donor regulations, we will be out of business.

Let's not forget that most people in the Jebel held areas now have 1000 kilocalories of food every day because of us. Maybe this is less than the 2100 kcal we originally promised them, but that is not our fault. Let's remember, this food was a charitable gift, and anything we were able to bring was better than nothing at all, which is exactly what they would have got if it wasn't for Food Fund.

Yours sincerely,

***Iva Clearconscience,
President, Food Fund.***

Discussion Questions

Should Food Fund be held responsible for unintended impacts of its work, like increased insecurity, even if others were more directly responsible for causing those harms?

To whom should Food Fund hold itself responsible: It's donors, the government of Utopistan, the people it serves? What if donor interests and community interests are not the same?

Food Fund promised to deliver 2100 Kilocalories of food per person per day, but failed to do so. Should they be held accountable?

Humanitarian principles and standards – such as those contained in the Red Cross-NGO Code of Conduct and the Sphere Charter and Minimum Standards – along with practical rights-based approaches like benefits-harms analysis are designed to help relief and development workers and organizations take responsibility for the human rights impact of their work.

SESSION SEVEN: Holding Others Responsible

Objective

To consider how we should hold others responsible, if we believe that the people we serve are the bearers of human rights.

Truck and Chuck Daily

1 September 2005

FOOD FUND IS UP TO SOMETHING FISHY

In an effort to move away from the huge food deliveries that raised insecurity, Food Fund recently began a fishing project in the Jebel Mountains, supplying nets, hooks and training to interested Jebel community members. Food Fund manager for this project, Donna Vaclue, commented, "its time we moved from giving people fish to teaching them how to fish". She then noted wisely "hey, that's a good new saying—we should copyright it".

Despite good rainfall and a well-stocked river running through the Jebel Mountains, catches have not been good so far. Many of the fish that have been caught are discolored and sick looking. Some locals say an oil factory 50 miles up river is dumping its waste material into the river, and that is the source of the problem. The government is strongly promoting the oil exploration project saying that if successful, oil revenues will develop the Jebel region, and 'famine will be a thing of the past'.



Discussion

Which actors, not including Food Fund, have responsibilities in this situation?

Questions

What, if anything, should Food Fund do to help those actors (if any) live up to their responsibilities?

Tools and approaches like advocacy, civil society strengthening, partnership, and capacity building are designed to help *others* (including the people we serve) fulfill their human responsibilities.

SESSION EIGHT: Principles of Rights-Based Programming

Objective To familiarize ourselves with the fundamental principles of rights-based programming and consider application of those principles in our work.

Read the principles of a rights-based approach listed below and assess the degree to which your country office's programming reflects each of the principles (mark the appropriate point along the scale below each principle):

- ❑ ***We stand in solidarity with poor and marginalized people whose rights are denied, adding our voice to theirs and holding ourselves accountable to them*** – This implies that:
 - ✓ We have the courage to take a stand in the face of opposition, confronting, in a spirit of principled engagement, those responsible for the denial of rights;
 - ✓ We do not accept funding where a significant portion of the poor and marginalized people we intend to support feel that such funding will impede realization of their rights;
 - ✓ To those we serve, we systematically provide:
 - All important program information;
 - Opportunities to orient, assess, and reorient our programs.
 - ✓ We ensure that poor and marginalized people take the lead in determining an acceptable pace of change and level of risk.

Not at all Fully

- ❑ ***We support poor and marginalized people's efforts to take control of their own lives and fulfill their rights, responsibilities, and aspirations*** – This implies that:
 - ✓ We cede power in our programming to the people we serve, ensuring they are increasingly represented and heard in program decisions;
 - ✓ We support rights and responsibilities awareness raising;
 - ✓ We facilitate the empowerment of poor and marginalized people and the development of their capacities to fulfill their rights and responsibilities;
 - ✓ We enable poor and marginalized people and their organizations to participate in governance and decisions affecting their lives;
 - ✓ We assist poor and marginalized people to recognize and manage the risks associated with social change.

Not at all Fully

- ❑ ***We hold others accountable for fulfilling their responsibilities toward poor and marginalized people*** – This implies that:
 - ✓ We work with others to identify and categorize responsible actors at all levels;
 - ✓ We create and/or facilitate opportunities for poor and marginalized people to safely confront and interact with responsible actors;
 - ✓ In a spirit of principled engagement, we confront responsible actors and encourage and, where appropriate, assist them to meet their responsibilities;
 - ✓ We help to transform power relations in favor of poor and marginalized people;
 - ✓ We join forces with others to promote and pursue the adoption and implementation of pro-poor, pro-rights policies.

Not at all Fully

- ***We oppose any discrimination based on sex/gender, race, nationality, ethnicity, class, religion, age, physical ability, caste or sexual orientation*** – This implies that:
 - ✓ We exemplify nondiscrimination across all our operations;
 - ✓ We work with poor and marginalized people to overcome such discrimination;
 - ✓ We promote open dialogue about any such form of discrimination;
 - ✓ We do not partner with any organization that practices such discrimination without openly confronting and seeking to redress it;
 - ✓ We differentiate and disaggregate social information so as to uncover and address hidden discrimination.



- ***We examine and address the root causes of poverty and rights denial*** – This implies that:
 - ✓ We look closely and systematically at social, political and economic structures, especially power relations, at all levels;
 - ✓ Our analyses include the active and meaningful participation of poor and marginalized people;
 - ✓ We are committed to acting at local, regional, national, and international levels, as necessary, to address these root causes;
 - ✓ We advocate in public spheres with, and/or on behalf of, poor and marginalized people.



- ***We promote nonviolence in the democratic and just resolution of conflicts contributing to poverty and rights denial*** – This implies that:
 - ✓ We continually assess our programs to ensure that our actions neither create nor sustain violent conflicts;
 - ✓ We include conflict management (recognition, prevention, resolution) plans in our programs;
 - ✓ We oppose the promotion or practice of violence, whether against or by the people we serve.



- ***We work in concert with others to promote the human rights of poor and marginalized people*** – This implies that:
 - ✓ We actively support and are willing to follow the leadership and initiative of others, seeking to add value to their work;
 - ✓ We welcome and seek the engagement of other actors in our own initiatives;
 - ✓ We explore whether and how alliances can give us and those we serve greater leverage for the realization of rights.



Discussion Question *If you could do one thing to strengthen your country office’s ability to implement RBAs, what would you do?*

The Degree to Which My CO's Programming Reflects the Principles of Rights-Based Programming

Principle 1 Not at all Fully

Principle 2 Not at all Fully

Principle 3 Not at all Fully

Principle 4 Not at all Fully

Principle 5 Not at all Fully

Principle 6 Not at all Fully

Principle 7 Not at all Fully

After marking the scales on this page, tear out the page and hand it over to the facilitator.

SESSION 9: Reflections

| | |
|------------------|---|
| Objective | To consider how our reactions to integrating RBAs in our work at the beginning of the day may have changed. |
|------------------|---|

Session One, Question 3, asks about reactions to integrating human rights into your work. You may have written down something from your neighbor. If you did, copy those words onto a card in large clear writing, and give it to the facilitator. If you didn't copy down anything, consider the question again now: *When you think about integrating human rights-based approaches into your work, what are your reactions? (They may be negative or positive, intellectual or emotional.)*

After the facilitator has put the cards up on the wall in a "head/heart-hopes/fears chart, participants should break out into groups, and consider any of the following questions you find interesting (feel free to discuss one or more than one as time allows).

Discussion Questions

- 1. Looking at the head/heart-hopes-fears chart, have any of these reactions changed from your discussions in this workshop?*
- 2. Which of those hopes or fears must you address to fully integrate rights-based approaches into your work? What are possible ways forward?*

There is no report back or feedback for this discussion. The aim here is to give you a chance to reflect in small groups on the day's discussions.

APPENDIX 1: Summary of International Covenant on Economic, Social and Cultural Rights (1966)

Preamble: Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world. Recognizing that these rights derive from the inherent dignity of the human person....

1. All peoples have the right of self-determination, and to freely dispose of their natural wealth and resources.
2. These rights will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
3. Men and women are equally entitled to the enjoyment of all economic, social and cultural rights
4. These rights may only be limited if they conflict with other rights in this covenant and only to promote the welfare of society in general.
5. Nothing in this covenant implies for anyone the right to destroy any of the rights or freedoms herein.
6. Everyone has the right to work and to gain his living by work which he freely chooses or accepts.
7. Everyone has the right to just conditions of work including fair wages, equal pay for equal work, and rest and leisure
8. Everyone has the right to form trade unions, the right to strike,
9. Everyone has the right to social security, including social insurance.
10. The family should be protected as natural and fundamental group unit of society, with special protection for mothers during childbirth and children
11. Everyone has the right to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. States Parties shall take, measures to ensure an equitable distribution of world food supplies in relation to need.
12. Everyone has the right to the highest attainable standard of physical and mental health.
13. Everyone has the right to education, including compulsory primary education
14. Each state undertakes to provide compulsory, free primary education within 2 years
15. Everyone has the right to take part in cultural life of his/her state.

Article 16 -31 are mostly about the process of reporting to ECOSOC, and signing onto this treaty.

APPENDIX 2: Summary of International Covenant on Civil & Political Rights (1966)

Preamble: recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world. And recognizing that these rights derive from the inherent dignity of the human person...

1. All peoples have the right of self-determination and to freely dispose of their natural wealth and resources.
2. These rights will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
3. Men and women are equally entitled to the enjoyment of all civil and political rights
4. In times of public emergency a state may derogate from these rights except for articles 6, 7, 8, 11, 15, 16 and 18 may be made under this provision.
5. Nothing in this covenant implies for anyone the right to destroy any of the rights or freedoms herein.
6. Every human being has the inherent right to life. No one shall be arbitrarily deprived of his life.
7. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
8. No one shall be held in slavery; slavery and the forced labor shall be prohibited.
9. Everyone has the right to liberty and security of person, and freedom from arbitrary arrest or detention.
10. All persons deprived of their liberty shall be treated with humanity and with respect for their dignity
11. No one shall be imprisoned for being unable to fulfil a contractual obligation.
12. Everyone has the right to liberty of movement and freedom to choose his residence.
13. A non-citizen may be expelled from a state only following a legal decision unless national security dictates otherwise.
14. All persons shall be equal before the courts and tribunals.
15. No one shall be held guilty of any criminal offence which was not an offence at the time it was committed
16. Everyone shall have the right to recognition everywhere as a person before the law.
17. Everyone has the right to freedom from interference with his privacy, family, honour or reputation.
18. Everyone shall have the right to freedom of thought, conscience and religion.
19. Everyone shall have the right to hold opinions without interference, and freedom of expression
20. Any propaganda for war shall be prohibited by law.
21. The right of peaceful assembly shall be recognized.
22. Everyone has the right to freedom of association with others, including joining trade unions
23. The family is the natural and fundamental group unit of society and is entitled to protection.
24. Every child has the right to protection from the state.
25. Every citizen has the right to take part in the conduct of public affairs, and to vote freely in fair elections.
26. All persons are equal before the law
27. In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, to enjoy their own culture, to profess and practise their own religion, or to use their own language.

28-47 concern the Human Rights Committee through which states have to submit reports on their adherence to the clauses of this treaty. 48-53 concern mechanisms for signing onto the treaty.