

FREEDOM OF RELIGION AND BELIEF: AN ESSENTIAL HUMAN RIGHT

A Learning Guide by Betty A. Reardon

A companion guide to a set of short films on

The Human Right to the Freedom of Religion and Belief

Produced in collaboration by IARF and PDHRE

“Human Rights are the banks of the river in which life can flow freely.”

Shulamith Koenig
Initiator of PDHRE video training material
Founding President, PDHRE

FOREWORD

Protection and promotion of the right to freedom of religion and belief constitute the core of the work of the International Association for Religious Freedom (IARF). To educate and to create awareness of this precious right among communities through a systematic approach, IARF has launched a human rights education programme centred on religious freedom projects in India, Bangladesh, Philippines and South Africa. The programme entails working closely with multi-faith grassroots communities in each of these countries. Three films depicting different religious freedom issues common to the four countries have been made in conjunction with PDHRE, People's Movement for Human Rights Learning, to be used as part of the educational materials. Along with the films, this manual has been prepared to serve as a guide for the use of the films and other activities in the educational and learning process; it also contains relevant reference material. The manual and films will be used by a team of facilitators trained by PDHRE and IARF aimed to enhance effective use in the communities, and create maximum educational impact.

The project's educational and learning processes are focussed on single or neighbouring communities consisting of two or more different religious groups — especially those where the following is found: a current and openly recognised antagonism, but some known forces of restraint seeking harmony; conflict, ill-will or misunderstanding between faith communities in the past (from local memory, for example); latent problems (such as the failure to recognise or respect minority beliefs such as those of indigenous peoples) but no overt signs of conflict.

The project objectives are as follows: To have created knowledge of the provisions and meaning of the Universal Declaration of Human Rights (UDHR), and the IARF and PDHRE's approach to its enhancement; To have motivated community members to promote the preconditions for making the UDHR a reality in their community; To have altered attitudes toward matters of tolerance of the presence and practices of the religion(s) and beliefs of others. In all cases the co-operation of the suggested community will be sought, with community leaders from each faith tradition clearly understanding and in favour of the project. Where possible, facilitators will be from the community that they work with.

We would also like to thank Betty Reardon - founder and former coordinator of the International Institutes on Peace Education and Founding Director Emeritus of the Peace Education Center at Teachers College Columbia University, New York City - for writing the manual outlining the learning process in conjunction with the three films accompanying it.

In hope and confidence that the learning initiated through this process, among many other initiatives, will help create a culture of respect for diversity and human rights...

Daryl Balia
General Secretary,
IARF.

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Executive Director,
PDHRE.

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FREEDOM of RELIGION and BELIEF: An ESSENTIAL HUMAN RIGHT

Preface: Religious Intolerance and Discrimination: A Global Human Rights Problem

- A missionary minister and his young son are burned alive in their car.
- A group of men of a minority faith are hung for crimes against the dominant faith. Women of one religious ethnic group in an armed conflict with another are held in a prison camp where they are regularly raped.
- Shop keepers are dragged from their shops and beaten, some of them killed, their shops looted and burned.
- A young woman about to be hired for a teaching position is rejected when her religious background is revealed.
- Cadets in a military academy are harassed to conform to the practices of the faith of other cadets.
- The government of a country in the hands of members of one religion takes no action to prevent the expulsion from their homes and massacres of members of another religion.
- A taxi driver, mistakenly identified as a member of a faith despised by his attackers, is dragged from his cab and beaten.
- Sacred grounds are taken for commercial development.
- Ritual items are confiscated from a religious group and displayed in a secular museum.
- Children in a local school have been instructed by their parents not to play with children of a certain faith.
- Home rentals and sales and club memberships are specifically and intentionally denied to members of a religion.
- A government makes and implements a policy to annihilate all members of a particular religion.
- People are threatened with job or school dismissal if they do not give up wearing garb or other marks of their faith.
- A young woman is refused admission to the venue of an interreligious conference for the same reason.
- Places of employment allow no time for prayers at intervals during the day that must be observed by employees of a particular faith.
- Throughout the world people of different faiths are engaged in lethal combat with each other.

All these and similar events have taken place in recent history, centuries after the principle of religious tolerance had been inscribed in the laws of many nations; some or similar events, after the principle became international human rights law, and others within these very times, a quarter century after an international declaration calling for the assurance of the universal right to freedom of religion and belief, and more than a half a century after the United Nations adopted a set of universal standards to protect the human rights of

everyone throughout the world. The world is plagued by myriad forms of violence and human rights violations, some of the most egregious on the basis of the religion or belief of the victims.

The present international order does not assure the full realization of human rights. It is clearly evident that many conditions in today's highly violent, severely unjust world deny the fundamental right to freedom of religion and belief. Millions are denied all their human rights on the basis of the religious or ethnic groups into which they were born. The world order is being rent asunder by the symptoms of a "clash of civilizations", largely perceived as conflict between and among religions. Thus, the rights enumerated in Articles 1 through 27 of the Universal Declaration of Human Rights (UDHR) because of the failure of states to achieve the international order envisioned in Article 28 in which all people would enjoy all their human rights.

The major conflict of these years, "the war on terrorism", is interpreted by some to be a struggle between Islam and Christendom, a modern version of the Crusades, a medieval rehearsal of the nineteenth and twentieth century worldwide expansion of Western power. The roots of religious conflict within and between nations and regions are old, deep and world-wide. In all world regions religious groups are exhorted to take up arms against those of other faiths on grounds of recent and ancient grievances. Such a religiously manifested conflict forms the background of one of the video dramas that form the core of this human rights learning package.

This learning-action program is a response to these conditions, an attempt to deracinate the ignorance and intolerance in which these devastating conflicts and the wide-spread denial of religious freedom are cultivated. Human rights learning is a response to these and other multiple assaults on human dignity. It is a response informed by a belief that human beings can learn to live constructively with human differences among them, differences in religion and belief. Greater understanding of the real and significant human differences and recognition of universal and constant human commonalities, illuminated within a framework of the values and principles of human rights is essential to the realization of freedom of religion and belief. Human rights learning is a major means to the achievement of a social order characterized by religious tolerance, respect for diversity and personal autonomy in matters of faith and conscience within or outside the context of formal religious belief and practice. Such a social order as that aspired to in Article 28 of the UDHR.

Part 1: Preparation for the Learning Process

1.1. *Beginning the Dialogue:* *Greetings from the Project Designers to the Facilitators*

We welcome you to a *learning/action process* designed to provide participants with a learning experience to help them to recognize and overcome religious intolerance, discrimination and conflict. We assume that those who elect to initiate, facilitate and/or engage in this process are both concerned about violations of the human right to freedom of religion and belief and hopeful of affecting change to reduce and eliminate them by developing respectful, mutually enhancing relationships among religiously and ethnically diverse groups. We believe that human rights learning are an effective route to such ends as religious tolerance and freedom of religion. We expect that the primary concern of those who will use this manual is with violations as they occur in their own communities and countries. We hope that you will also come to see assaults on religious freedom as a global human rights issue that threatens the human dignity, security and well-being of all the world's peoples. We encourage you to explore the multilevel, complex nature of the various problems of religious freedom that delay and deny the realizations of human rights.

The project itself is an example of collaborative efforts among agents of international civil society. It was initiated by the International Association for Religious Freedom (IARF) an interreligious organization devoted to the protection of this fundamental human right. It has been developed in cooperation with PDHRE, People's Movement for Human Rights Learning, an international NGO specializing in human rights education. We hope that those who use these materials will also seek out other groups and faith communities with whom to collaborate on a common learning experience that will lead them to a common action to defend the human right to religious freedom.

In its first stage, the learning program is in English to be used by non-formal adult learning groups in India, the Philippines and South Africa. It is hoped that other groups in other English-speaking countries will also elect to undertake this learning process, using this guide, the video dramas and the handouts that comprise the learning package.

In its present form the package can be used by faith based groups, interreligious groups, citizens groups dedicated to learning and action for the realization of human rights and peace and for human rights and peace education in formal settings at and above the secondary level, including teacher education. The designers would be grateful to receive responses and suggestions from any and all users of these materials.

This guide is organized in 3 parts. The first is designed to help the learning group facilitators to prepare for guiding the learning experience. The second provides background on the substance of the problem and the conceptualization of human rights education. The third provides a specific set of procedures for conducting the learning groups. The video dramas present living situations that demonstrate the problem so as to engage the concern of the learners and inspire reflections and discussion of the learning group.

1.2 Social Purposes and Educational Goals: Human Rights Learning For Religious Freedom

As with all forms of education, effective human rights learning and education for freedom of belief and religious tolerance should be based upon clearly defined goals and purposes. Educational goals should derive from *social purposes*. Such purposes often derive from social problems. Clearly, conflicts between peoples of different religious beliefs and intolerance of human differences pose significant social problems. The social or public purpose of the educational project for which this guide was produced is to contribute to ending the violence, denial of human rights and repression of human dignity inflicted in the name of religion and to help overcome current conflicts between religious groups by promoting education for tolerance of human differences and respect for universal human dignity. Promotion of these ends can best be pursued through systematic programs in human rights learning. This manual is a tool for such learning.

The *facilitation guidelines* are set forth with the goals of providing knowledge, engendering understanding and encouraging application of the principle of religious tolerance and cultivating the capacity of open mindedness. These guidelines are intended to prepare learners to participate in a reflection-analysis-action consideration of several clusters of human rights issues referenced around the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. The learning that the manual seeks to facilitate is initiated by video presentations of incidents of the violation of principles of the Declaration: including the right to choose one's religion; violations of religious freedom by states; and the denigration and suppression of the spiritual beliefs of indigenous peoples. Each of these dramatizations can open discussion into wider issues of religious freedom and other human rights concern, as they are considered within a human rights framework.

Educational Goals as Intended Outcomes of this Learning Process

The *educational goals* set forth to achieve this social purpose are to initiate and facilitate a process of:

- developing knowledge of fundamental human rights in general and in particular, the human right to freedom of religion and belief;
- providing knowledge about the nature and types of the violations of these rights;
- acquiring information on and developing an understanding of and respect for the diverse beliefs of our respective communities and the world;
- appreciating the great significance of the human right to freedom of religion, belief and conscience and the realization of all human rights to justice and peace in the world;

- comprehending human rights as a framework for recognizing religious discrimination and repression and devising strategies to overcome them;
- practice and undertaking of action to confront and resolve problems of intolerance and religious freedom.

While specific educational goals and learning objectives pursued in the use of this learning package derive from the same general social purposes, they likely to vary in specifics a bit from community to community. For this reason it is essential that the learning facilitators using this process together with the members of the community who have decided to initiate a project on human rights learning for freedom of belief and tolerance of diversity undertake to: clearly articulate these social purposes as they relate to their particular community; establish the specific learning objectives that must be pursued to fulfill the articulated social purposes; understand the modes of facilitation most likely to achieve the learning objectives.

In sum, facilitators should designate specific learnings or intended learning outcomes that would enable members of their community to address and overcome the problems of religious intolerance that impede the realization of the human rights of followers of all faiths in the community. They should also reflect on the possibilities for facilitating constructive thinking about the issues and engendering the skills to resolve them. Guidelines for suggested procedures for the learning sessions outlined in Part 3 of this manual are intended to support facilitators in engendering critical and creative discussion toward this end. These suggested procedures can and should where appropriate be substituted and supplemented by alternative procedures designed by the facilitators to achieve the same outcomes. (Handout provides a Goals and Objectives/Outcomes Form to record intended outcomes.)

For Facilitators' Consideration: Inquiring into Goals and Objectives

Following are questions to assist facilitators in initiating their own preparatory learning process.

-Are the goals set forth here consistent with your own concerns in considering how to undertake this learning experience on religious freedom?

-Do you perceive issues of religious freedom to be serious obstacles to the realization of universal human rights?

-Do the goals as articulated offer a potentially constructive response to violations of the right to religious freedom? Are they relevant to your community and/or faith group? How might you restate them or formulate alternative goals more suited to your community's particular need?

-Are the learning objectives/outcomes as stated above suitable for the participants in the process you will facilitate? Should you restate them or formulate alternative intended outcomes for your particular learning group? (You might at this point want to make a preliminary draft using a copy of the Goals and Objectives/Outcomes Form, Handout 9. Be sure to make a second copy of the form before you do this so you still have a blank form to use in the learning group.)

-Can you think of possible questions to raise and activities to conduct that would achieve the stated goals and objectives/outcomes or the intended outcomes as you have reformulated? Make note of these to supplement or substitute for those suggested in Part three.

Note: At this point some facilitators may wish to look ahead to Part 3 to briefly overview the suggested learning sequence and procedures.

1.3 Preparatory Steps for Learning Facilitators: Planning, Organizing and Stocktaking of Needs and Resources

Since this human rights learning package is designed for groups of adult and adolescent learner-citizens concerned with obstacles to and violations of the human right to freedom of religion, belief and conscience at various levels of the global social order, from neighborhoods to the entire world, there will, no doubt, be varied primary concerns among users.

Some may be concerned only with problems of religious freedom and/or discrimination in their own local communities, whether within or among members of their own belief community, or among diverse faith or belief communities in their locality. Some may want to address the problems as they exist in similar forms among a wide variety of belief

communities in many parts of the world. We hope this learning package and guide will enable groups of the concerned to learn approaches to become aware of the problems, diagnose their causes and severity and engage in planning strategies for responses and changes that will reduce, ultimately overcome and, with continued practice, eliminate these problems and their assaults on human dignity. Clear guidelines, intentionally sequenced and purposeful facilitation of the learning process are essential to a successful program at any level of the problems it addresses. (See the Learning Sequence Skeleton in Part 3.)

Effective facilitators should demonstrate attributes appropriate to this learning process. The learning program and processes suggested will require facilitation by an individual or team who are fully committed to the right to religious freedom, knowledgeable about human rights, and competent in the methods of human rights learning that hold the most possibility to initiate a learning process to awaken awareness through inquiry and reflection, capacitate for action through discussion of possibilities and assessment of the learning experience through the application of measures of advancement toward public knowledge and community protection of human rights. Facilitators will need competencies in these areas to lead participants through a process of becoming knowledgeable, committed and effective defenders of these crucial human rights. Assuring the requisite knowledge and competence requires that facilitators engage in preparatory learning and planning.

The essential elements of the preparatory learning and planning are:

- engagement in a diagnosis of the problems as they concern the community they will work with;
- articulate the general social purposes in terms most relevant to that community;
- personal and team reflection on the problem and exploration of personal and social motives for confronting it;
- acquaintance with the relevant human rights standards;
- development of familiarity with manifestations of the problem in their own local and belief communities and designation of particular learning outcomes that would enable the participants to address and overcome the problems such as the capacity to distinguish between the facts of the case and the distortions and misrepresentations that so often result from prejudice against and ignorance and fear of the other;
- establishment of assurance of the group or groups from whom the participants are drawn such as the local community, religious groups or civic associations that they are aware and approving of the endeavor;
- acquisition of some information about serious and or continuous religiously based conflicts and human rights violations beyond their own communities and in the world at large;
- some ideas about how the problems in their communities might be approached and some examples of the successful resolutions of problems of intolerance and discrimination that have been successfully resolved;
- detailed acquaintance with the profile of the group of participants who will constitute the learning community for this learning process, especially with reference to gender,

- ethnicity and religious affiliation, socio-economic factors and any conflict situations some may be involved in; or experienced;
- practice in participatory processes for socially engaged learning, especially the engaged/reflective listening that is at its core.

We also recommend that the facilitators read through the manual before the preparatory sessions so as to be familiar with the substantive terrain in which it sets the problem and the design and sequence of the learning process it seeks to guide. Then convene facilitators' discussion sessions to proceed through the following essential elements of preparation and planning. Some of the key elements of that process are explicated in the following comments.

Reflection on the problems and the facilitators' motives and experiences with them is important preparation for integrating these elements into the learning process they will be conducting. It is helpful to anticipate how direct experience of the problems can affect not only individuals in the learning-action group but can affect the experience of the whole group as a learning community. Exploring multiple ways to process strong feelings and opinions will help to assure that such experiences can be constructively integrated into the group process and all members of the group can make positive contributions. Practice in describing to each other their own motivations, experiences and opinions will assist the facilitators in planning ways to address these matters in the most productive way. This could be done with the standard form of having each state a motive then discuss it and lead into sharing and exploring relevant experiences and knowledge.

Acquaintance with human rights will provide the framing, foundation and indicators for understanding the problems and projecting goals to be sought in resolving and overcoming them. The more fully acquainted with the origins, purposes and substance of human rights the facilitators are, the more likely they are to catalyze a learning process that will lead their group into effective and ethically sound strategies for change. At the very least facilitators should be thoroughly acquainted with the Universal Declaration of Human Rights and the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief.

(See Handouts. 2, 3, and 4.).

Familiarity with the relevant problems in the community where the learning is to be pursued and applied is absolutely essential. This is especially important in multi-religious and multi-ethnic communities. Indeed, this is one aspect of the preparation in which the facilitators should be in command not only of as many of the facts as can be garnered, but also of the perspectives and effects of these facts on various segments of the community. Consult those directly involved and those who may be only bystanders or observers. In addition to acquiring reports from public media, talking with people in the community in order to come to the preparation sessions with as wide a view as possible is highly recommended. Talking to as many people as possible from the potentially concerned groups also helps to get community support and to anticipate concerns that might arise about the project and the social action it is intended to inspire.

Assurance of the support of the religious or citizens groups or segments of the community involved in or affected by the learning experience is a prerequisite to a positive and constructive outcome. Make sure that as many in the community as possible understand the project, its methods, purposes and goals. Such assurance can prevent misunderstandings that can lead to complications of the problems being addressed, as well as to resistance to the proposals for resolution and change the learning group will be encouraged to formulate. As community support is likely to be needed to pursue any such proposals, working toward wider community support will become as important as assuring that of the segment immediately involved with the learning experience.

Information about similar problems in outside communities and, if possible, in many world regions will help the learners to understand the global dimensions of a problem and the severity of the resulting human rights violations which lead the United Nations to formulate and promulgate the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. Facilitators - and later participants - should be on the look-out in newspapers, journals, the web and other media for some “success stories.” Stories about the successful resolution of problems of religious discrimination would be useful when the subject of response and remedial action is introduced. It is important for participants in this process to know that resolution is possible because it has been achieved in actual cases. Such information can also help to provide different perspectives on these issues.

Some ideas of how to approach the problems so as to overcome the discrimination or end the violation of rights to religious freedom may sometimes be necessary to “prime the pump” of the well of ideas of the participants. It will give more confidence to the facilitators if they have some ideas on hand to offer, if, at first, the well should appear to be dry. However, always try to get participants suggestions first. Use the Declarations as the basis for possible approaches to formulate a few possibilities in advance. Doing so will give the facilitators experience of a process of action planning based on the protection and realization of human rights, such as they hope to inspire in the participants, as they become more familiar with these two landmark documents.

Practice of the pedagogy of engagement by the facilitators taking turns with the facilitation task during the preparation - as should be done during the actual facilitation - will give them a better “feel for” the process. And it will enable teams to share facilitation tasks according to the techniques each feels most comfortable with and for which she or he demonstrates the most competence. Sharing of the facilitation tasks helps to demonstrate that the facilitators are themselves part of the learning community of the group. Preliminary work with the guide is the essential preparation, as it will provide familiarity with the pedagogy that is advocated for addressing these issues. Even more essential is practice of the engaged, reflective listening required for clear communication and to manifest respect for all members of the learning group that is consistent with the fundamental principles of human rights and is at the center of a pedagogy of engagement. Paraphrasing and raising respectful clarifying questions help to develop constructive dialogue.

Planning a schedule: Review all the steps and processes of the essential elements for preparation and make a plan for putting them into practice such as determining the dates on which each preparatory step should be completed, needs fulfilled, a starting date for the group meetings frequency and times of sessions etc., so that you are assured of a good foundation for this human rights learning process.

1.4 Getting Started: a Learning Process for Facilitators

Once the essential elements are in place, proceed with preparing for facilitation, taking the following steps in a series of one and a half to two hour preparations sessions:

Statements of concern are useful for beginning the dialogue of the learning process. At the first session begin with participants' introductions that will be reinforced several times to assure that all in the group are acquainted with all other participants. Facilitators should call for statement of concern as part of this process of introduction. The acquaintance process is intended to help the participants feel comfortable with each other, so that the discussion will be as open and constructive as possible. It can also be used to reveal the concerns and assess the knowledge the participants bring to the group.

The manner in which the acquaintance process takes place can also contribute to the substantive learning process through the questions and guidelines the facilitators put forth to guide the process. Part 3 will suggest some ways to conduct the introduction and initiate the learning process.. The ways may vary depending on the make-up of the group and facilitators are encouraged to develop such variations that may be more effective than those suggested in achieving the intended outcomes of the central pedagogic design. (See Part 3.1 "Applying the Pedagogy of Engagement to Incidents of Religious Intolerance, Discrimination and Persecution.)

Participants are more likely to be comfortable if they are informed of the schedule of the learning process for each session. To meet this need, learning sequence schedules are provided as handouts to be distributed to the participants. (See Handouts 1, 5, 6,7 and 8)

If you determine in planning the actual learning sessions that participants should have their own manuals, do not distribute them until after the first viewing and discussion of the videos. It is important to get first responses to understand the perspective and concerns participants bring to the learning experience. The first responses to the videos are also part of the introduction process.

As previously suggested facilitators should follow a similar process of introductions as they begin preparation to become acquainted as a team who will guide the on-going human rights learning process. They should also introduce themselves to the participants in the first learning session, following the procedures suggested in the Learning Sequence Skeleton, or any variation on those suggestions the facilitators may see as more appropriate to their particular group.

Viewing of the videos serves primarily as the key step in the structured sequence addressing the topical focus of the learning process. Once the group is acquainted,

expectations and motives have been articulated and concerns have been expressed and discussed, the learning of the problematic can be started with a viewing of one of the videos. The point of starting with the video dramatizations is to begin the process of engagement with an affecting device that provokes the feelings of empathy, concern, pique that lead to a discussion of the injustice and rights abuses that result from intolerance and denial of freedom of religion and belief. It is important to begin with articulating even venting the affective responses to the dramas. In preparation offer the guidelines for first viewing presented in the learning sequences provided for each of the dramas, noting that there will be another viewing of later in the overall learning sequence.

Diagnosing problems of religious freedom in your own community should also be done in one of the first sessions as a first step in the problem analysis component. To complement the statements of concern, it will be helpful to review the circumstances and establish a common understanding among the group of how the denial of the right to freedom of religion in their community and elsewhere affects the lives of all in the learning group's local community and nation.

- Preview the three video dramas and discuss each of them, attempting to identify the particular issues and problems integral to each scenario. Have you or any one in your community experienced such problems or anything similar? In planning the use of the dramas in the actual learning sessions, you will need to take note of its length and whether you will show the post drama section on the relevant articles of the declaration on religious intolerance and discrimination;
- Next read the full Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief to try to designate and become familiar with the freedoms that are denied and/or the rights violated in the stories. Also review the Universal Declaration of Human Rights to determine if the situations described in the dramas may also violate other human rights, such as the right to education, and/or other personal freedoms (Handouts 3 and 2;)
- All members of the facilitation team should read through the full manual as an introduction to the substance and the procedures of the learning process and discuss it to clarify the procedures and the learning objectives they are intended to achieve;
- Share your knowledge from reading other materials, media and experience of problems and obstacles to religious freedom, interreligious conflict and intolerance. On a world map make note of where these problems are manifest. Make a list of all instances you have identified. If you so choose, this list can serve as the basis for later work on a typology or categorization of violations of human rights related to the freedom of religion or belief, a device for broadening and deepening knowledge of the global extent and seriousness of the violations of these rights;
- Describe the problems of religious intolerance and discrimination and/or issues of interreligious misunderstanding that have occurred or are occurring in your community.

How similar to or different from instances and conditions in other parts of the world are those in your locality and or country?

- In light of the issues in your own community and the seriousness and global extent of problems of religious freedom, articulate the social purposes of this learning process by stating the social changes to be advocated and pursued by through human rights learning; Specify the levels (community, nation, world) on which these changes should take place.
- Facilitators might find it useful to acquire notebooks to keep journals of personal reflections on the problems and chronicle changes in their views as they prepare and later as they lead the learning process. Remember that the facilitators are also learners and should continue to learn throughout the process;
- Prepare a brief with a statement of the problem, manifestations in your community and the social changes and learning goals you have projected to overcome the problem and plans for the human rights learning process intended to help to achieve them to present to the officers of your organization, clergy or vestry of your place(s) of worship, and/or community leaders to assure that they understand and support your efforts. Agree on any changes to be made after getting their response and a final facilitators' review. Preparing this brief as a rationale for this learning process will be helpful in refining your statement of purposes, educational goals and intended learning objectives/outcomes.

For Facilitators' Consideration: A Final Check List of Material Needs

As you complete the preliminary preparations, you should assure that you have fulfilled all the practical and material needs to carry out this learning experience. The following check list may help.

- Do you have an appropriate space in which to hold the learning sessions? Are you assured of having the space at the times you will need it?
- -Do you have sufficient copies of this manual, so that all facilitators may have a copy to study in advance and have at their disposal throughout the learning experience? Some facilitators may want copies for all participants, especially in situations in which the participants are considering undertaking similar learning experiences with other groups. Others may want to have all participants use Part 2 as background reading. Copies of the manual or parts of it can be made with the permission of the IARF and PDHRE.
- Have you made sufficient copies of all the handouts for all participants?
- Do you have blank newsprint or poster paper and markers and/or blackboard and chalk or some other means to record and save for the reference of all participants the insights and conclusions of each session? The learning process is cumulative and cyclical. References to earlier learning will be made as the process moves forward. Common public references will be helpful to this process.
- Do you have an overall schedule of the dates and times and themes of all sessions to distribute to all participants or post in the learning venue? You can prepare this once you have reviewed and adapted or adopted the schedule of sessions and learning sequence in Part 3 that constitutes a brief summary of the suggestions in Handouts 1, 5, 6, 7 and 8.
- Do facilitators and participants have notebooks or pads for making notes of main learnings and writing their personal reflections?
- Do you have a committed group of learners and a supportive organization or congregation who will help in extending the learning for religious tolerance to the larger community?

1.5 The Fundamentals of the Pedagogy: Dialogue for Transformative Change

We refer to those who will join in these discussions on issues of religious freedom as participants or learners. The suggested procedures for conducting the discussions assume that, on the basis of a shared concern, all will take an active part in the problem inquiries and action projections that are to comprise the learning experience. *All will contribute to the learning of others in the group and all will learn from others.* Practice of this form of learning has taught us that *attentive, respectful listening determines the quality and success of each session.* The facilitators, perhaps even more than others, will be learning with the groups as they engage in the development of a *learning community.*

As a community, the group shares knowledge, reflects together on the issues and formulates common strategies for change. A learning community is built upon the base of common concern and is developed through mutual respect, attentive listening and vigorous participation. In essence the ethics and premises of human rights are at the core of the learning methodology of *pedagogy of engagement.* Participants are engaged with each other in a common engagement with the issues intended to devise proposals to engage the larger community in addressing the social problems of concern. In the case of problems related to obstacles to religious tolerance and freedom, the methodology is, as well, a form of practice of the foundational values of tolerance, freedom and respect for the human dignity of all.

A pedagogy of engagement guides participants through a process of learning toward personal growth and social change. It strives toward capacitating learner-citizens to engage in public action. It has the potential to produce *transformative learning* because it actively engages the learners on several levels, from internal, individual reflection to learners' engagement with the community around the issues under study toward the achievement of change. Transformative learning is cultivated through study, reflection, analysis and action. It is experienced individually and in learning groups. Reflecting on newly acquired knowledge, analyzing its significance to participants' lives and communities and practicing and perfecting skills to work for social change can lead to personal and social empowerment. This is a form of pedagogy intended to prepare citizens to be agents of social transformation.

Social transformation comprises significant change in people's values and views, their daily lives, and the structures and systems in which they are lived. Transformative change, seeded in an initial arousal of concern, develops as the learning process itself is extended to the larger community through dialogues that constructively challenge unexamined assumptions, values, policies or systems that impede the full realization of human rights of all community members.

When fully effective, it can extend to other related communities in the larger society up to the global level, much as happens as the realization of human rights extends from their

global conceptualization to their local implementation.

A pedagogy of engagement for social transformation is integral to *human rights learning*. Human rights education in a form that engages citizen learners in the kinds of learning described here so that they know and understand human rights, internalize the core principles and ethics of human rights, become committed to act to apply and fulfill them, is what we refer to as human rights learning. It is a process which may be catalyzed by an educational experience but, like all authentic learning, it is generated within the learner, be the learner an individual or a social group. The process is reflective in individuals, dialogue based in learning groups and action oriented in the community. Groups of concerned individuals whose personal reflections bring them into discussion with others address the issues of common concern and analyze the manifestations and causes of the issues. In group reflection and discussion learner-citizens imagine, describe, evaluate and plan actions to overcome the manifestations and eliminate the causes, responding to the immediate problems while instituting steps toward social changes that will prevent reoccurrences.

The institutionalization of the changes and the evolution of consequent, new social norms constitute, in very practical terms, a social transformation. Clearly, nothing short of such a transformation can eliminate the religious discrimination, intolerance and persecution which characterize our current world society. Human rights learning prepares people to commit to and carry out practical measures in the present which can lead to a future in which the enjoyment of human rights is the rule rather than the exception. We would describe the desired social transformation as the achievement of *a culture of human rights*, a culture achieved and maintained through the realization of the international standards of human rights promulgated through the declarations, conventions and covenants that comprise the core of a human rights system for all of world society.

The most transformative element of the pedagogy of engagement which comprises human rights learning is the group discussion through which knowledge of the issues is integrated into the world view of the participants, and out of which comes the action plan for social change. Intentionally focused group discussion is envisioned as the heart of the learning process in this project. It is to be guided by the focusing questions suggested in Part 3. These questions are sequenced so as to facilitate all the components of the process: awareness, analysis, assessment and action. The repetition of these realms of learning through various stages of action toward the desired social change is at once a learning process and a mode of social change.

It is precisely because drama is a highly engaging learning device that a set of three video dramas is the core and basis of this learning process. We believe that a cyclical learning-action-learning process is the most effective route to overcoming religious intolerance and the entire range of human rights violations and structures of injustice in which it is imbedded. So, in addition to a prototype learning sequence, the suggestions presented in

Part 3, pose issues for reflection, guiding group discussion in defining and diagnosing problems of concern, learning about them and proposing and enacting potential solutions to the particular human rights problems depicted in the videos.

Parts 1 and 2 also contain elements of the pedagogy. Throughout these first two sections of preparation and background the *inquiry mode* is applied. In Part 1 introducing facilitators to a methodology of human rights learning and a human rights framework as the major analytic tool questions are posed and tasks are addressed to the facilitators in *For the Consideration of the Facilitators* sections. The same format is followed in Part 2 placing issues of religious freedom within a human rights framework. These sections are to serve as an introduction to the inquiries, initiating the reflection-dialogue processes that are the heart of the actual learning sessions. *Raising questions is more engaging than making statements.* It opens more possibilities for participation, personal reflection and group discussion. It is an invitation to autonomous learning to be applied to common concerns. The suggested questions are focused to provoke reflective, analytic discussion guiding the development of understanding of the problems and consideration of responses conceived to produce the desired changes. Issues are presented to lead into a dialogue addressing the difficulties of problem resolution as well as the potential for solutions. In discussing together the questions and tasks posed in the *For Consideration* sections in the preparation done thus far, the facilitators have already begun to practice some of the methods of a pedagogy of engagement for transformative learning.

For Facilitators Consideration: The Participatory Nature of Human Rights Learning

- Have any of you experienced participatory learning in other situations? In what ways did you find it different from more traditional instructive or didactic methods of guiding learning?
- In which modes do each of the members of the facilitation team learn best? Why? Should you consider ways to combine more traditional methods with those of participatory learning for the group you will facilitate?
- Why is it, do you think, that so many human rights educators advocate participatory methods such as a pedagogy of engagement?
- What are your individual and common interpretations of the relationship between a pedagogy of engagement and social transformation?

1.6. A Human Rights Framework To Organize and Clarify Problems of Religious Freedom

The ideas and realities of human rights are in themselves engaging and affecting. They embody the highest of human aspirations. The history of the emergence and development of the concepts of justice, fairness and equality designated as essential conditions for the realization of human dignity that should characterize both good societies and positive human relationships have inspired many social movements to improve the human condition. However, the core concepts and principles universalized in the international declarations and standards are manifest in varied and complex ways in the world's diverse societies. One of the functions of these international standards is to preserve and honor human diversity. Indeed, that global social purpose is the foundation and starting point of the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief.

The value of diversity is one of the principles that inform a human rights learning framework, an intellectual tool for study and action intended to provide coherence and clarity to the complex and broad areas of concern that comprise a comprehensive, holistic perspective on human rights. Frameworks are the foundations and scaffold or skeleton around which the structure or body of a system, institution, field of knowledge or a general problematic is constructed. In this guide the term, a human rights framework, is the latter sense of constructing knowledge and addressing a problematic. This human rights learning framework is adapted from the substantive framework that informs the international human rights system as it is constructed within the larger United Nations system. This framework has informed and inspired the global human rights movement and civil society actions that have helped to develop and implement it.

As we apply the framework in this human rights learning process, the emphasis is on the core values of human rights, human dignity and equality and the value of diversity that is essential to the realization of those values. We encourage the acquisition of knowledge of the international standards mainly as mechanisms for implementing those and other related values. Essentially, in this framework these standards are instrumental to the values and attitudes human rights learning seeks to nurture. The substantive framework is used by scholars, international lawyers and activists in the legal and institutional pursuit of the norms that comprise the international standards and the general principles from which they were derived. (For the details of this substantive human rights framework see the web-sites of PDHRE and the United Nations.)

A human rights learning framework provides parameters for discussion, conceptual tools for analysis, ethical principles for evaluation and standards for action planning and assessment. The framework provides for multilevel analysis as human rights concepts and standards can be used to explore issues of injustice and inequality from community, national and global perspectives. It provides the outlines and links that illuminate the interrelationships among and between realms and categories of human rights. The overall scaffolding provides the outline of a comprehensive view of human rights that makes possible the holistic perspective of human rights learning. Most important to the framework's potential as a learning device is that it enables us to provide life experiences to illustrate the abstract concepts and values articulated in the international human rights declarations and treaties in very human, lively forms. It enables us to put living flesh on the bones of the human rights skeleton.

The parameters of the framework are constructed on the foundation of human dignity that are pronounced in Article 1 of the Universal Declaration of Human Rights as the first, foremost and foundational principle that informs all of subsequent twenty-nine articles of the thirty article document and all of the other international human rights instruments. Each of the conventions, covenants and declarations that were subsequently formulated to specify and implement the principles articulated in the UDHR provide the conceptual and normative parameters of the framework. If an issue or problem can be categorized as falling within the subject areas of these concepts and norms, it can be addressed within both the substantive and learning human rights frameworks. The issues at stake can be defined as human rights issues and their resolution can be pursued through the application of the norms and principles enumerated in the relevant human rights standards. (See Handout 4 for a list of human rights declarations, covenants and conventions.)

The mortar that holds together the component parts of the framework's structure is the interrelationships inherent in the comprehensive view of the human rights system comprising the international human rights standards, making it possible to relate particular problems of human equality, social justice and economic fairness to problems in other human rights spheres. For instance, limitation on political rights can sometimes be seen as the consequence of denial of economic rights. In many cases the poor are so occupied with survival they are unable to participate in the political process. The right to education maybe impeded by denial of gender equality. When the video dramas are analyzed, we see how the complex causes of the multifaceted problems of freedom of religion and their relationships to other issues of justice and fairness can be clarified through the application of a human rights framework.

The human rights learning framework used in this guide does not elicit criticisms about religious beliefs or practices, but rather focuses on the human rights violations inherent in intentional denial of, or avoidable obstacles to: holding and expressing any philosophy or belief; the practice of particular forms of worship; the right to chose one's religious beliefs; and to exercise freedom of conscience and thought. The framework can also illuminate ways in which religion is used to rationalize conflict, violence and injustice. Virtually all

religions have at one time or another been the target of discrimination, oppression, persecution, even attempts at annihilation. Many religious groups or adherents to particular philosophical beliefs have suffered at the hands of other religions, states, persons or groups who perceive themselves to be threatened by the beliefs or the believers in the targeted group. Indeed, it is most often the believers, the people who are members of a faith or belief group who are perceived as the threat. Most often the threat is not dealt with by trying to change the religious belief - such is more likely to come from within the faith itself - but rather by denying the very right to worship and other rights such as the right to a livelihood, or to occupy their homelands, to equal access to education or to participate in politics; and in some historic cases by forced conversion to the dominant religion. A human rights analysis of the consequences of abuses inflicted on adherents to a belief or professing members of a religion usually reveals the violation of various rights in addition to those related to religion or belief. Analyzing the causes only rarely reveal that doctrinal disputes per se were in fact the causes of the violations. The motives of the perpetrators often lie in other spheres.

Religious persecution and discrimination and violence based on religion are induced not so much by differences in belief as by competitive interests, often economic such as control of resources, commercial enterprises, and/or political and power interests, the control of territory or national institutions. However, ignorance about the beliefs of others and about the inviolability of human rights, often becomes an instrument for the manipulation of populations, winning their support and participation in the violation of the range of human rights related to the exercise of freedom of religion and belief and other rights. Human rights analysis can also illuminate abuses of religion itself. Professing members of a faith in a number of cases have cited that faith to defend abusive actions and policies that were, in fact, contradictory to the faith's tenets and teachings.

So, too, the free exercise of conscience of those whose ethical principles are seen to be in opposition to the majority population or to those who control the state has often been denied. Many have given their lives rather than violate conscience, as some have for their religious faith. The acceptance of such human rights abuses by the general population can also be attributed to some significant degree to lack of human rights education and/or "interreligious education," the latter, a field being encouraged and developed by organizations in the interfaith movement. It is toward the transformation of such conditions that human rights education has become so important a global movement. Those participating in this project, we hope, will become part of that movement.

For these and other reasons - among them, the attempt to focus on the violations themselves and the circumstances and experiences of religious discrimination and oppression rather than on particular religions - the experiences depicted in the videos do not emphasize issues of specific faiths as such. While all scenarios are inspired by actual events, these events are not unique to the faiths nor to the countries involved. Should users of this guide find it useful to look at the events in the context of similar events they are familiar with, specifying the faith traditions that were involved, we hope that they will find

the manual useful in directing their reflections and discussions to the human suffering, the rights violations and the misunderstandings rather than making judgments on the religious beliefs or identities of the persons depicted.

For Facilitators' Consideration: a Human Rights Framework as a Facilitation Tool

The primary intended use of the framework built into this guide is to enable learners to comprehend the holism and interrelatedness of human rights and to provide the basis and parameters for analyzing violations and assessing actions to overcome them. It will be useful for the facilitators to work with the framework so as to demonstrate how the component parts interrelate. The following are suggestions for one way to illustrate the components and their interrelationships.

Illustrating a Human Rights Learning Framework

Look over the List of International Human Rights Declarations and Conventions on Handout 4. Identify the values that you believe underlie each of the convention, such as associating gender equality with CEDAW, racial equality with the Convention on the Elimination of all Forms of Racial Discrimination. As you review the topic of each instrument, speculate on ways in which religion or belief may inform both the underlying values and contemporary violations of the rights declared in each instrument.

Take some sheets of the butcher's paper or newsprint paper that you will use for recording the conclusions of your learning group. On one draw a conceptual values chart or diagram as one of a human rights learning framework. Write "human dignity" at the top of the page as the core foundational value. Construct the rest of this first diagram of the related values that you believe comprise or are essential to human dignity that you would identify as central to the various human rights covenants and conventions. On another sheet compose an international instruments chart noting the covenants and conventions listed on Handout 4. Write "The Universal Declaration of Human Rights" as the foundational instrument. Arrange them so that the values correlate to the relevant conventions, so that when posted side by side the relationships will be evident.

Identify a number of cases of intolerance or religious discrimination that have been manifest in the violation of various human rights, such as employers not allowing to take off days to observe the most sacred of their religious holidays. Make a third chart headed "Human Rights Violations" on the Basis of Religion or Belief. Arrange the list in order of the values and rights that appear to have been violated.

Post the three charts side by side so as to comprise a matrix type chart demonstrating a human rights learning framework of the problematic of religious prejudice and intolerance. Save these to use in the actual learning process should you want to have some sort of visual representation of a human rights learning framework.

Deepening a Human Rights Analysis of Religious Intolerance

Use the incidents of religious prejudice listed to provide the third column of your framework matrix to practice human rights analysis of religious intolerance.

In each case, try to determine the non-religious motive which is likely to underlie the act of discrimination, such as in the holiday case, unwillingness to lose a day's labor of an employee. How would you determine if the rights denial was due to religious prejudice or the other motive? Reverse the process by looking for religious discrimination in violations that seem to have nothing to do with religion. What do you conclude about the complexity of human rights issues and the interrelationships among them? How could you use your diagrams to sort out and understand the causes more fully?

Identify a variety of "religious conflicts." What do the respective parties to the conflict purport to be at stake, such as loss of freedom or land that is rightly theirs or denigration of cultures or insults to their religions? What do they claim to be the causes of the conflict? How have they persuaded their constituents to participate in the conflict? Have any doctrinal issues been declared to be among the causes? How have religious stereotypes been used to gather support? Have claims of human rights violations been made? What human rights issues do you see to be at stake? Could you reframe the conflict in human rights rather than religious terms?

**Part 2: Holism and Transformation:
A Comprehensive and Integral Approach to
Human Rights Learning For Religious Freedom**

***2.1 Human Rights: Essential Elements of Human Dignity;
Universal, Indivisible, Interdependent, Unalienable;
Declarations, Covenants and Conventions***

Among the basic principles of the substantive human rights framework that are integral to the values approach of the human rights learning framework you have illustrated are the principles stated in the subtitle of this section. These principles are elements that should also inform a holistic human rights analysis of religious intolerance and discrimination.

The videos dramatizing instances of the violations of one or more of the rights proclaimed in the Declaration on the Elimination of Intolerance and Discrimination based on Religion or Belief, as noted, are intended to move the learner into a broader understanding of human rights, and of the principles of the indivisibility and interdependence of all human rights. A holistic perspective is infused in the suggested questions and learning exercises that serve to demonstrate the relationship of problems of religious intolerance to other human rights issues. The manual's approach to these problems, in consistency with both human rights frameworks, is grounded in the ethical principles articulated in the Universal Declaration of Human Rights. Three of those principles have special relevance to these problems; Article 18 which states "the right to freedom of thought, conscience and religion," Article 2, proclaiming that "Everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as...religion..." and Article 28, claiming the entitlement of all to "a social and international order in which [these] rights and freedoms....can be fully realized." A major purpose of human rights education is to prepare citizens to contribute to the achievement of that order.

The phrase, "human rights" has come to serve as a kind of shorthand for the social conditions, individual entitlements and human relationships which comprise a life of human dignity. *Human Rights are social values based on concepts of the specific assurances societies should provide toward the realization of the innate human dignity of all human beings whatever their identity or belief.* The Preamble to the Universal Declaration of Human Rights, adopted by acclamation of the United Nations General Assembly in 1948, asserts that "the inherent dignity and equal worth of all.... is the foundation of freedom, justice and peace in the world." It has come to be recognized by those who work for justice and peace that human rights is the basis of peace.

The *international standards* adopted to implement the value principles of the UDHR through the international treaty law of the human rights covenants and conventions *are criteria by which progress toward peace can be assessed*. When we live in a world in which the realization of human rights is the general rule, we will have achieved a just peace. Such a world would surely be one in which freedom of religions and belief would have replaced religious and ideological discrimination and oppression; and religious tolerance will have overcome religious conflict.

Such a world is more likely to become a reality if education for the universal respect for human dignity and appreciation of human diversity sought by the human rights education movement is widely practiced. The Designers of this learning package seek to extend human rights education to the issues of religious freedom and to encourage intentional learning toward the achievement of the religious tolerance essential to just and peaceful societies.

Such an extension is integral to the vision articulated in Article 28 of the Universal Declaration of Human Rights. So, too, the realization of the rights and freedoms announced in the Declaration on the Elimination of All Forms of Discrimination Based on Religion or Belief are integral and essential to the holism integral to human rights learning. The achievement of the world order to which all human rights declarations, conventions and covenants aspire depends upon seeing them all as parts of a whole, all equally important to the fulfillment of universal human dignity. This holism derives from Article 30 the closing paragraph of the UDHR which in essence states that all the rights listed are equally important and none can be cited as reason for the “destruction of any of the rights and freedoms set forth herein.”

As the UDHR can be read as the fundamental principles and ethics of a just world peace, so too, we can see the rights articulated in all of the human rights treaties as the basic and particular requirements for the assurance of human dignity, all being equally important and interrelated to all the others. For this reason, we include in the resource appendices of this manual, a list of these conventions. While the focus of the learning encouraged by this learning package is on the right to freedom of religion and belief, we encourage learners to pursue their inquiries into these particular rights within a holistic, comprehensive framework of universal human rights. (See Handout 4)

2.2 Freedom of Conscience, Religion and Belief: Essential to Human Dignity

Holism is a sensible way of thinking when reflecting on what it means to be human. This is a question which underlies the struggles for a better life that have been waged throughout human history. It is central to religious and ethical thinking and to the values and concepts which produced the international human rights standards enumerated in the treaties. For centuries, concepts and values of human dignity, integrity and responsibility, the meaning of human life and the place of human beings in the cosmos or “creation” have been integral to the major religions and ethical systems that have guided personal behavior and social relationships. Many of the modern constitutions designed to govern the nation states established in the past two hundred years incorporate these values, including that of religious freedom into the “law of the land.” This development reflects the widespread belief that such freedom is essential to social order, as well as, to human fulfillment.

It is widely believed that to be human is to exercise reason and conscience. Many believe, as well, that it means to aspire to spiritual experience and to hold profound beliefs about the relationship of human beings to each other and to “a higher power” or “the great spirit” that has endowed them with “reason and conscience” and expects them “to act towards one another in a spirit of brotherhood,” as called for by Article 1 of the Universal Declaration of Human Rights. Many people, who hold no particular religious beliefs, adhere to the principle that reason and conscience should govern relationships as ethical standards of the same significance as any religious injunctions.

While the essential philosophy of human rights is grounded in the fundamental principle of the inviolable human dignity of all persons, it also recognizes that people are diverse in many ways. Though all persons are of equal human value, they are not the same in characteristics, culture, beliefs, ways of life and social systems. In the midst of this diversity, all are equally human and all are equally entitled to the realization of their dignity as it is manifest in the enjoyment of universal human rights.

Some see the foregoing assertion of universal dignity and equality as idealism, too Utopian to achieve in this world of conflict, violence and repression. Certainly, universal respect for -much less realization- of all the fundamental human rights is far from the reality of the world we live in. However, there is, as never before, recognition of the validity of the claims upon society made in the name of human rights. Thousands strive vigorously to fulfill the goals or “standards of achievement” set forth in the Universal Declaration of Human Rights.

So, too, many strive to fulfill the principles enumerated in the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. Those principles derive in part from the qualities of reason, conscience, belief and thought, the free exercise of which is the philosophy of human rights asserts to be integral to human dignity.

Conscience, it has been argued, is the essence of being human. Some refer to conscience as our “moral compass,” or a reflective capacity imbedded in “an awareness of right and

wrong with a compulsion to do right” (Webster’s New World Dictionary, 1983). Formal religions set forth moral codes as guidelines for the consciences and moral decisions of the faithful. Most of these codes incorporate, as previously noted, versions of the golden rule as a core moral principle. This principle out of which arises the human rights principle of universal human worth implies an obligation to respect the human dignity of all on the basis of religious precept as well as international legal norms.

The moral codes of the various religions often include, as well, injunctions related to social behaviors and relationships that are more varied than this fundamental moral principle. In some cases adherents to a particular faith interpret these behavioral codes or religious practices as integral, not only to the practice, but also to the beliefs of their religion. Failure to observe all of the prescribed practices is considered tantamount to rejection of the faith or at least disrespect to it, frowned upon by orthodox adherents. In this rapidly changing, complex world there are many differences and controversies within faith traditions as there are among them. For example, some have argued that the most significant struggles emerging among Islamic and Christian societies are the struggles within rather than between these faiths. Many of the conflicts and human rights abuses that involve religion actually arise from differences of interpretation within or among denominations of the same faith. In some cases persons within a tradition feel their rights to religious freedom are infringed by other members of their own religions as is the case in one of the video dramas, “Rita’s Choices.”

Perhaps the most outstanding of these controversies and the one experienced most widely is that over the role and position of women in religious practice. Gender controversies have erupted within virtually every faith tradition wherein the influences of the modern secular world have intruded. Gender is a secondary issue in another of the dramas, “Where is Home.” Modernism, and its pervasive effects on all forms of contemporary social life in most communities, poses this and other challenges that give rise to perceptions of religious discrimination that lead people to join other denominations of their faiths, to convert to other faiths, or to reform religious teachings and practices as a matter of conscience. Or, sometimes, as sadly depicted “Sacred Grove,” feel forced to abandon their traditional beliefs or deny their identities.

So, too some secularists, humanists and atheists also claim the rights of freedom of belief on the basis of conscience. “Nonbelievers” also have strong ethical and moral codes which bring them into struggles not only with religious zealots, but also with their own governments, in both secular and religious states. In Israel and Turkey some conscience objectors, refusing military service are jailed, and in the United States young men seeking release from serving in Iraq on the basis of selective conscience objection are facing trial in American military courts. Some conscientious objection is based on religious faith.

However, secularists and atheists also withhold taxes, embrace vegetarianism, commit to social causes and take many principled acts on the sole basis of conscience, not law nor

religious belief. They, too, have the same rights of freedom of belief as do the most ardent and faithful members of any religions.

Many political issues such as the refusal of military service, the withholding of war taxes, and opposition to capital punishment are cloaked in the language of religious controversy and discrimination. And many political conflicts and armed struggles are perceived as religious conflicts even when matters of conscience, belief or faith are not at stake. Religious, like ethnic identity has often been manipulated to serve political or economic purposes. Such manipulation is most possible where the exercise of conscience is denied or limited, where ignorance and intolerance prevail, where there is forceful insistence that there is but one religious or ideological truth to which all should subscribe, and especially, where there is little knowledge of or respect for human rights.

Some who argue that theirs is the one true faith hold that their religious beliefs and practices should also be universal; that denying or flouting them is, in fact, a punishable insult to God, claiming the right to inflict that punishment as an act of conscience. For centuries wars have been waged on the basis of these assertions. Today terrorists plant bombs; ordinary people harass persons entering women's clinics or maintain vigils in support of revoking rights of choice. Indeed, most activists claim to stand for conscience. When such stands result in the violation of human rights, then the issue becomes of general concern to those who seek social orders respectful of and aspiring to realize freedom of religion, belief, conscience and thought.

Beliefs are ideas we hold to be true. For some belief is based on faith, belief that does not require factual proof. For others it is based on revelation which may or may not complement faith. This is the idea that spiritual or religious truth has been revealed by God through prophets, and such revelations are presented in holy scriptures, the written teachings of the faith. Some believe that a literal interpretation of holy scripture provides God's fundamental truth and are often referred to as fundamentalists. Others believe what is determined by pragmatic observation or scientific proof or logical reasoning. Those who hold that only such methods can determine truth are often called rationalists, i.e. those without faith or respect for faith. We now face a world in which much political conflict occurs as a consequence of the refusal of fundamentalists and rationalists to respect each others beliefs, and an insistence that their respective and particular truths should serve as the guides of both conscience and public policy. To some degree, this conflict has raged in the West since the earliest days of scientific inquiry and the "Enlightenment" of the seventeenth and eighteenth centuries. Now it is seen in many societies.

Controversies between those who believe issues should be settled by literal interpretation of scripture and those who believe in logical or scientific reasoning rage in virtually all parts of the world. Some fear that Western rationalism, along with Western political and economic hegemony will destroy their indigenous cultures and religious beliefs along with the social and political systems derived from them. People with such fears have taken violent actions against Western nations. Western nations have retaliated with even greater force, launching a sequence of mutual and continuous violence that has become a costly

and lethal war.

Religion, defined most simply, is a system of belief in a “higher power,” and human relationship to that power, forms of worship and the obligations of those who adhere to the spiritual and moral teachings of the religion. For many in the world, religion is the factor that most determines how they live, with whom they associate and what they believe constitutes a good society and meaningful life; and is the primary basis of their identities. Some entire societies are governed in accordance with the moral principles and behavioral precepts of the dominant religion. Other societies espouse the principle of the separation of government from religion and live in secular states. The basic concepts of universal human rights and freedom of religion and belief can apply in both types of society. The role of religions in secular states and the obligations of all states, both religious and secular, to protect religious freedom has emerged as a controversial public issue. Some aspects of this issue are addressed in “Where is Home?”

We believe that through human rights learning, religious freedoms can come to be assured in all societies where human rights are respected. Acknowledging that assurance of religious freedom is far from the reality that forms the central concern of this project, led the United Nations to formulate and promulgate a declaration intended to initiate action toward the desired assurance.

2.3 The Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion and Belief: Safeguarding Human Diversity

The Declaration on the Elimination of All Forms of Intolerance and Discrimination (DEIDRB) was proclaimed by the General Assembly as resolution 36/55 on November 25, 1981. Though two and half decades have passed, this declaration is still among the least known and least invoked of all the international human rights documents. It is hoped that those who participate in this learning experience will take steps to overcome this lack of knowledge and public attention to this declaration that has become even more crucial to the goals of the human rights movement and peace in the world than it was at its proclamation.

As with all human rights documents it grew out of conditions that made evident the failure to fulfill one of “the standards of achievement” of the Universal Declaration of Human Rights, the previously noted Article 18, declaring “the right to freedom of thought, conscience and religion. It also reflects concern with the violation and abuse of other human rights. It grounds itself in the foundational principles of a human rights framework, “the dignity and equality inherent in all human beings. It is the key human rights document of this learning package, infusing all its sections, goals and learning exercises. We hope all participants will become familiar with this vital human rights document. (See Handout three)

The opening paragraphs of the declaration refer in general terms to conditions of religious and ideological intolerance and persecution that the Universal Declaration of Human Rights sought to overcome in identifying the "...inalienable rights of all members of the human family [as] the foundation of freedom, justice and peace..." As a means to construct this foundation, it affirms the "principles of nondiscrimination and equality before the law" central to the whole body of international human rights treaty law. Further to this end, it calls for international cooperation and the adoption of measures for the elimination of all forms of religiously and belief based intolerance and discrimination.

The right to freedom of religion and belief is conceptually defined in general terms in Article 1. The breadth serves to assure the preservation of the rich and complex human diversity that comprises world society, a diversity that human rights advocates believe to be integral to a culture of human rights. Thus the preservation of human diversity and cultural integrity is a major purpose of human rights movements. Preparing learner-citizens to act to assure that the preservation of diversity is both a social value and a principle of public policy is an educational goal of human rights learning. This issue is central to the scenario played out in "Sacred Grove."

In complement to the breadth of the conceptual definition in Article 1, Article 6 specifies the particular rights as nine specific freedoms: the right to and conditions of worship; to maintain charitable or humanitarian institutions; to make, and use the material items necessary to religious rites; to produce and disseminate publications; to teach religion or belief; to solicit and receive financial and other contributions; to train and designate leaders; to observe days of rest, holidays and ceremonies; and to maintain communications about religion and belief, nationally and internationally.

It states clearly that people cannot be deprived of their rights to freedom of religion or belief nor forced to accept particular beliefs. Parents have the right to decide upon the moral and/or religious education of their children; and children are to be brought up in a spirit of tolerance. All persons are to be protected against discrimination of any kind on the basis of religion or belief; and governments are to provide such protections

Each of the video dramas can be analyzed in terms of particular violations of the declaration.

To prepare for this essential analysis we recommend that all participants become familiar with this document. After the first session, before viewing of the three videos, all should read through the entire text, noting which articles and provisions may be relevant to the resolution of the problems dramatized in the videos.

2.4 Categories and Types of Violations of the Human Rights to Freedom of Religion, Belief, Conscience and Thought

Although there are only eight articles in the declaration on intolerance and discrimination, the ways in which such intolerance and discrimination are manifested, as well as, the ways in which religion and ideology are used to violate other human rights are many and varied. The news media regularly report a wide variety of specific incidents and general circumstances of multiple abuses of freedom of religion and belief. We cannot in one short guide enumerate all these ways. However, for the purposes of analysis, it is useful to identify some of the categories that will enable concerned citizens to recognize and address some of these violations, and ultimately to formulate categories best suited to analyze and address the specific problems of their own communities and countries. Some of these categories that will be of use in a human rights analysis of the dramas in terms of victims, perpetrators and bystanders are listed below. For those facilitators who might want to use the list in one or more of the actual sessions. A useful learning exercise to amplify and specify this typology would be to scan news media to find cases of violations of the declaration, analyze them according to the human rights analysis framework suggested in Part 3, develop conceptual categorizing statements such as those listed below, and add them to the list .

- *Violation of the human and religious rights of one group by a group or groups of another religion, belief or ethnicity.*
- *Violation of the rights of individuals by other individuals.*
- *Violation of the rights of religious or belief groups by the state, either by omission or commission.*
- *Violations of the rights of individuals and groups by agents of or at the behest of other individuals and groups.*
- *Violations as the consequence of events or conditions not related to religion or belief.*
- *Violation by denial or obstruction of the enjoyment of freedom of religion or belief.*
- *Violations of religious freedom of one or some members of a faith by members of the same faith.*
- *Sectarian and communally based violations*

For Facilitators Consideration: Reflecting on Religion, Belief, Conscience and Thought.

- How would your culture and/or society define what it means to be human?
- Does this definition place any significant value on the exercise of conscience and the capacity and opportunity to reflect on ethical issues?
- If so, does this value apply to all members of the society? If not,
- To whom is the function of making moral or ethical decisions in public matters assigned?
- Is religion a significant factor in the discussion and making of ethical and/or public policy decisions?
- To whom do you believe such decision making should be assigned?
- What responsibility should be borne by ordinary citizens?
- What criteria should be used to make these decisions?
- Who should decide on how these decisions are made and by whom?
- Is there evidence of any of the factors described here as conditions which led to the proclamation of the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief in your community and/or country?
- If so, which religious or belief groups are involved?
- Is your society affected by or involved in controversy or violent conflict that has religious elements?
- What are the community attitudes toward these conflicts?
- How might the Declaration to eliminate religious intolerance and discrimination be applied to the resolution of the conflicts?
- Would the application and the resolution be acceptable to your community?

Part 3: A Pedagogy of Engagement for the Achievement of Religious Freedom and Interreligious Tolerance and Understanding

3.1 Applying a Pedagogy of Engagement to Incidents of Religious Intolerance, Discrimination and Persecution.

Awareness, analysis, action, assessment as noted in Part 1.3 are the three key elements of a pedagogy of engagement, as applied here to human rights learning toward the achievement of freedom of religion and belief. The sequence and methods suggested to conduct the group discussions are intended to guide the learning through four realms of learning to: *awaken awareness* about issues and problems of religious and ideological intolerance and discrimination; *focus analysis* of the causes, categories and potential responses to the problems; *propose and plan action* to address the problems and devise strategies for social change; *assess the human rights dimension* of the problems, their causes and the potential for action toward change. In each realm or stage of the process concepts and standards of relevant human rights will be brought to bear on understanding and resolving the problems within a human rights framework. The proposed general learning sequence for the five suggested sessions is laid out to take the learning group through all realms or stages from encountering problems through action for change and assessment of the action. As will be noted in the sequence proposed for the concluding session, this learning-action process is cyclical, and we would advocate that it be on-going. On completion of the assessment of the proposed actions, further learning and action to extend, deepen and make normal the desired change can be undertaken following a similar process of study, dialogue and action.

The program plan as suggested comprises *five sessions* of approximately *two hours to three hours each*: an opening session to establish acquaintance and goals; followed by three sessions that address particular violations of the declaration on freedom of religion and belief as dramatized in the three videos; and a concluding action planning session. This learning schedule is intended to be adapted to various possible time frames and circumstances, according to the opportunities and purposes of the respective groups undertaking this learning process.

We will begin here with describing the elements of the pedagogy that comprise the Learning Sequence Skeleton. Please note that the processes described here are intended for the dialogues initiated by the videos to take place in the second, third and fourth sessions, following the first session that initiates the acquaintance process, reflects on statements of concern and sets goals relevant to the participants' concerns.

Elements of the Pedagogy

Awakening awareness should enable the participants to articulate problems they may well have known of to some degree, but have not fully appreciated their complex nature, their human and personal consequences and social significance. The videos are an awakening device. For some this may be a mild shaking of consciousness, for others it may be truly alarming, especially if it has relevance to the personal experience of the learners. Facilitators should be sensitive to this possibility. After the Acquaintance and Concerns Session, all facilitators should meet so as to review the individual perspectives and priorities participants bring to the acquaintance session to anticipate, possibilities of alarm and ways to help the persons concerned channel it into explanatory learning and constructive action.

While it is not necessary for learners to share the same perspectives and level of concern on all the issues, facilitators should strive for sufficient common awareness to serve as the basis of the analysis that will be needed to propose an action plan. The aim is to strive toward developing a learning community to help all to “own” the problem and all to “commit” to the action plan. A basic common awareness is an important element in the evolution of a learning community.

Questions that might help to open the possibilities for common awareness could focus on the human experience depicted in each video. By asking what the protagonists experienced you ask what happened, and how the persons portrayed probably felt in the situation, you invite the participants to express their own personal feelings. Encourage participants to help each other with clarifying the event and circumstances that constitute a human and social problem. This lays the basis for real personal engagement in analyzing the dramas in the social terms that make human rights standards relevant.

Focusing analysis within a human rights framework will provide specific analytic tools that will help both to build a common analysis and to illuminate the various injustices of violations of the rights to freedom of religion and belief. It is important to sort out causes, distinguishing between the consequence of personal behaviors and attitudes and those of social and/or economic structures and social, cultural and political norms and policies. But it is equally important to see the relationships between the two and the ways in which one can reify the other. Current human rights standards have little to do with individual acts of intolerance and discrimination, (Although the International Criminal Court and special tribunals on war crimes are now calling individuals to legal accounting, few of the widest spread violations of freedom of religion are yet to be construed in these terms.) so the social and political dimensions are those most amenable to a human rights standards approach to resolutions, while the individual dimensions could be approached through human rights learning and where available, application of national and local anti-discrimination laws.

Whatever the cause or type of violation, using first the Declaration on the Elimination of All Forms of Intolerance and Discrimination based on Religion or Belief to determine what

rights of religion, belief or conscience have been violated in the situation; and then the Universal Declaration of Human Rights to review related human rights violations resulting from the situation is a device through which a human rights framework can be used as the parameters of action planning.

Proposing and planning action, while proceeding directly from the human rights framework analysis, will reprise the statements of concern and diagnosis of the problems as they affect the participants' concerns articulated in the first session. Stating these concerns in terms of a human rights framework will provide a context for the action strategy. Before calling for action suggestions, ask participants to return their attention to the statement of common concerns and the goals established by the group.

Try to articulate the concerns in terms of the rights and obligations enumerated in the DEIDRB and then in terms of the UDHR. Draft "A Statement of Concern and Call for Change" that can be made public as the group pursues its goals. Use the goals as the basis for the changes called for by the statement. The statement will have greater strength if it appropriately cites these declarations. The form and style of the declarations can also provide a model for the statement, articulating principles and problems then listing the proposed goals as the recommended changes.

Guide the group in making a list of the constituencies and decision makers in the community and its religious and educational institutions whose help will be needed to achieve the changes, a process similar to that which facilitators undertook in their own preparation for this learning-action program. Individual members of the learning group can take responsibility for approaching those on the list with whom they are most familiar. Each one on the list should receive the group's statement and copies of the two declarations. Role plays can be conducted to rehearse these approaches in which participants can call upon the learnings acquired in the program. Determine if, after these individual approaches are made, a meeting of those who agree to the goals should be called to integrate the supporters fully into the process of change. Some may wish to conduct similar learning programs with their own constituencies. Participants and facilitators might offer to help in initiating and conducting such "spin off" programs as part of the overall change strategy.

Assessing the human rights dimensions at each stage of this process is to be done by applying the appropriate components of a human rights framework. Awareness involves values and standards. Analysis invokes international instruments such as the declarations and the conventions adopted to implement the principles stated in them. Action will be planned within the context of the public institutions and agencies responsible for social order, benefits and protection of citizens and their rights and assessed in terms of its effectiveness in realizing and/or protecting human rights.

In awakening *awareness*, the most relevant component would be human rights concepts, the values that underlie them and the *norms* articulated in the international standards to

establish these norms as social goals. The discussion would likely proceed from identifying the injustices depicted in the videos to statements on *values* such as dignity, equality or justice to concrete and specific rights identified in the standards, i.e. right to a means to a livelihood, or to education or political participation. The inquiry is into what the operative human value is and what human right has been defined to realize it.

In focusing *analysis* participants can use the texts of the *international human rights instruments*, the two declarations and, if relevant and available, any of the conventions listed on Handout 4 that may be relevant to the problems being analyzed. (The full texts of all the conventions are available on the United Nations web-site.) The analytic inquiry could begin with determining a general category of violation at issue before identifying the particular instruments intended to protect those rights and assign responsibility for their protection. One way to begin this process would be in discussion of the particular rights of individuals and the obligations of states to assure that these rights are enumerated in the DEIDRB.

In proposing *action*, participants will need to be familiar not only with the organizations whose help they will need to gain public attention and support for their proposed changes. They will also, and especially, need to know the public *agencies* and *institutions* responsible for formulating and implementing the policies that could bring about the desired changes. Particularly relevant would be any agencies responsible for human rights issues such as commissions, ombudspersons, ad hoc committees on any rights problems. When the action plans are initiated, individual members or small delegations from the groups can make appointments to discuss the group's proposals and assure that the responsible officials of the agencies and institutions have copies of the DEIDRB and the UDHR for their reference. The group might also consider making contact with national and international religious leaders and regional and international human rights bodies, and NGOs working for human rights and religious freedom. Networking with groups engaged in this program in other countries holds the potential to strengthen the possibilities for success of all such groups in an *international network*.

Questions to guide planning would assess the possibilities for enlisting the responsible agencies by determining what public institutions are charged with questions of fair treatment, conflict resolution, distribution of public benefits, human rights monitoring and protection. The inquiry would then move to which officers of those agencies should be approached, who among the group and or their supporters should speak with them. Also decide if this approach would best be made by an individual or a delegation.

With the foregoing explanation as background, the following section enumerates and

explicates specific facilitation procedures for each of the five sessions. It is intended as a prototype learning sequence that puts into practice the pedagogical principles discussed in the first two part of the manual. It could be applied in the form in which it appears, or adapted to more particular circumstances of the local context and learning group with which it is used. The sections of the general sequence that deal with the videos and one general format for all three. Following the prototype, there are specific suggestions that may help facilitators to focus more particularly on the distinct issues dramatized in each video.

3.2 Learning Sequence/ Procedures for Sessions: A Prototype of Steps in a Five-Step Learning Process

(Total time for the entire proposed learning sequence is approximately 15 hours divided into five sessions. These can be conducted in five three hour weekly sessions or intensively offered over about two days, successively or one week apart)

The procedures for the sessions might follow this suggested sequence below. They can be adapted and changed as needed. They are offered to provide a starting point, and may be used as a basis of more detailed and specialized plans drafted by the facilitators. However, the suggestions are sufficiently detailed for those who prefer to follow it as outlined.

Participant *handouts* contained in this learning package will assure that all have the directions and procedures, should the facilitators elect to follow these suggested procedures. Handouts are numbered in the sequence to correspond with the timing of their use according to this prototype schedule. If alterations are made, it is recommended that relevant handouts be designed and distributed so that all participants, clearly understand the agenda and the procedures to be followed. Remember that learning toward action, must be intentionally organized toward the intended outcomes.

3.2.1 *Session 1: Acquaintance, Concerns and Setting of Goals*

(The total time for this first session is about three hours. Time suggested for each step is approximate. Groups larger than fifteen are likely to need longer sessions than smaller groups to allow for full participation of all. The suggested times for all phases of this and subsequent sequences are approximate.)

Facilitators may use other procedures than those suggested to achieve the desired learning outcomes. They are, however, urged to select variations primarily on the basis of those that will be most effective in guiding the learning toward the desired and expected outcomes or what are frequently referred to in this guide as learning objectives.

1. *Statement of Purpose* (10 minutes)

Set chairs for all participants in a circle or an arrangement in which all can see and hear all others. Distribute a general schedule of all the sessions you have planned and Handout 1. (If you wish to do so you can simply summarize the five sessions here adding times and dates for your general schedule.) Facilitators open the session with a statement on the general social purposes and learning goals of the program, noting that the learning process is to be participatory and action directed. Make it clear that the facilitators' role is to guide and assist rather than direct the process. The "directions" given are offered to try to assure focus and full participation. The substance and conclusions of the discussions will be determined by the group in a communal process of sharing ideas and concerns.

2. *Introductions of Participants and Statements of their Expectations* (30 minutes)

Begin the acquaintance process by stating that the quality of the discussions will depend on participants speaking openly with confidence that they will be heard with respect, noting that respect for others is a fundamental principle of human rights.

Ask each participant to say her/his name clearly so that all can hear, and inform the group of the expectations and/or motivations that brought them to the session. What is it that they hope to learn from their participation in this process? If the group is larger than ten or twelve, you might use name tags for the first two sessions. Ask that names be used when addressing a comment or question to another participant.

Facilitators can begin this process then proceed around the circle. Invite participants to ask anyone whose names they have not heard to request that person to repeat his or her name. In cases where participants already know each other, there might be another form of greeting, such as participants turning to their neighbor to say something like:

"Hello, (name of person) I'm glad we are together in this group."

The point is to begin immediately to establish a communal atmosphere of respect, and

open communication. After this round of greetings proceed to move around the circle for sharing of expectations and motivations.

Facilitators should record the expectations for posting and comment how the process should be able to meet them. They can also request that participants reflect on how any of the expectation relevant to the declared social purposes that are not already included among expected outcomes might be integrated into the process.

3. *Participant Pairs Identify their Concerns* (15 minutes)

Next have the participants form pairs to further their individual acquaintance through sharing concerns about religious intolerance and conflict that will then be shared with the full learning group. Indicate that as they further the acquaintance process, they will also be beginning the action learning process of diagnosing the problems of religious freedom most relevant to them. Explain that each will introduce her/his partner and articulate that partner's concerns, so they must listen attentively and clarify any points that they will need to understand to present the partner and his/her concerns to the larger group. This exercise is intended not only to deepen acquaintance and work toward a common diagnosis of problems of intolerance; it is also a step toward truly attentive listening.

Emphasis here is on the social problems rather than expected learnings, the focus of the first round. In the preliminary directions facilitators should suggest that local and regional problems are to be given priority, but global concerns can also be noted, especially if they relate to the closer concerns.

Note that they will have *ten minutes* for this process and that a four minute and one minute reminder will be given to assure that both will have equal time to articulate his or her concerns and that all pairs will complete the task in time to move to the sharing with all fully attending to each introduction. The final minute is to be used to clarify, trying to assure that each has understood the concerns of the other. Make sure that at least one facilitator is responsible for the time reminders.

In these dyadic exchanges each of the two should repeat their names to each other, identify their religion or belief and affiliations with worship communities or belief based organizations. Most important, they should articulate whatever concerns they have about freedom of religion and belief and or related problems of religious intolerance and conflicts, especially those in their own communities.

4. *Sharing Concerns* (20-25 minutes)

One minute after the "one minute" announcement, call the group into the full circle and begin the introductions. One of the facilitators should process the discussion and another should record the concerns on "butcher paper" or "newsprint." The list should be saved and posted on the wall at all the sessions to follow. Clarifying questions can be raised, but

challenges and arguments should be postponed till all have spoken. Allow about two minutes for each introduction, so that all concerns can be heard and discussed in within the time you have allotted for this exercise. Remind the participants that the success of this process will depend on all attentively listening to all.

Each participant is to introduce his/her partner, stating the partner's name and concerns, and if the partner is willing, state the religious or belief affiliation or organization. Note that this information will be helpful in enlisting supporters for the actions that they will plan to deal with the common and shared concerns.

In order to assure that what is recorded is a clear and common understanding of the concern, the processing facilitator should try to repeat or paraphrase, prefacing the paraphrase with something like, "May we say it this way?"

5. *Categorizing Concerns* (15 minutes)

Categorizing can be the beginning of diagnosing and prioritizing the problems. Priorities will help in setting goals and planning action. Engage the group in organizing the concerns into categories of similarity and, if the group will agree, narrow it down to several of those that are most pressing and likely to be of a sort that the group could take action to change. Try to do this within fifteen minutes, so that there will be adequate time for the goal setting discussions. Let the participants know that all concerns are considered important and, in the long run, all could be addressed in an on-going process that may result from these sessions. However, for the purposes of this particular learning/action process, the categories that would be most useful would be ones that the participants themselves could address or formulate an action to change.

6. *Proposing Goals* (20 minutes)

On the basis of the categories, form groups of four to six participants each, asking the participants to choose the category closest to their most pressing concerns. In their groups, participants are to give their names, why they chose the category and share ideas about a change they would hope could be achieved.

The group is to discuss these changes to formulate goals that the group will hold in mind as they continue through the next four sessions. (Indicate that specific action plans and strategies will be planned later.) Each group should try to come up with one to three goals.

Note that these may be revised as more is learned throughout the program. They should try to clearly state these goals to be reported by one member of their concerns category group. Points can be clarified. Assessing and prioritizing, however, should come later after further learning and reflection.

7. *Sharing Goals* (20 minutes):

Reconvene the whole group in the circle. Ask the reporter for each concern category to report the goals that his/her group has formulated. Facilitators should switch roles so that the former processor becomes the recorder (scribe) and the former scribe presides over the process of reporting the goals. Paraphrase and/or repeat each goal to assure that what is recorded fulfills the intentions of the reporting group. Then record them on the butcher paper. These goals should also be displayed at the subsequent sessions.

Variation: In groups that begin with a higher level of common concerns and expectations the groups themselves could be asked to write the conclusions for posting and then have a representative of each group briefly explain the reasons for formulating their suggested goals.

8. *Wrap-up; Thinking about Action* (10 minutes)

Before adjourning this first session, ask the participants to look around the room and silently take account of the names of all the other participants. Next ask all to say their names again and indicate the goal or goals they might be able to work toward achieving. Make a temporary list of the names and the goals that will be posted next time. Ask that all consider the possibilities of what they can do toward achieving the goal they have temporarily chosen. The goals and possibilities will continue to be reviewed. Remind the participants of the time and place of the next session. Distribute Handouts 2 and 3, the Universal Declaration of Human Rights (UDHR) and the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (DEIDRB.) Suggest that they be read in preparation for the next session, giving closest attention to the DEIDRB.

3.2.2 Standard Sequence for Three Video-based Sessions 2, 3 and 4

This standard sequence and the suggested exercises, like all other sections of this guide, is presented to help those who have not previously designed or conducted learning processes such as this one. However, adaptations and alternatives to lead participants through the pedagogic process of awareness, analysis, action and assessment are encouraged. The project designers would welcome the sharing of such adaptations and alternatives. (Approximate time for each of these sessions is 3 hours)

1. *Opening the session:* (20 minutes)

Begin each of the next three sessions with a round of participant reflections on the goal he/she chose, its importance to achieving tolerance and religious freedom, and how this goal might relate to other goals so as to ultimately produce a coherent strategy for change. After this reflection, distribute Handout of the Learning Sequence for the day (Handouts 5, 6 and 7 apply to the three video based sessions.)

2. *Showing the video:* (10 minutes)

Inform the participants that the *video will be shown twice* during this session and that a few minutes of silent reflection will follow each showing. Announce the title of the video to be shown. Ask the participants to think while viewing the film of another title that might be given that might describe the actual infringements on religious freedom that is depicted. Offer no further direction. Make sure all can see the screen and hear the audio.

3. *Awakening Awareness; Immediate Responses After the first showing:* (20 minutes)

After about 2 minutes for silent individual reflection, open the floor for first reactions and responses. Encourage participants to express their feelings about what they saw.

- How did the video drama make them feel?
- Did they learn anything new about religious intolerance and discrimination?
- What was the major injustice portrayed in this video?

On the basis of this injustice, suggest an alternative title that conceptualizes the injustice.

If possible use the injustices conceptualized in the alternative titles to form discussion groups of four to six participants who have identified similar forms of injustice. This device helps to reinforce focus on common concerns that may be helpful for forming working groups for action planning and implementation.

4. ***Deepening Awareness; an Inquiry into Injustice:*** (30 minutes)

The groups are to discuss the particular instance of intolerance and/or discrimination and oppression dramatized in the video. The following questions to guide the inquiry are integrated into the handout for each session to help the group to keep focus.

- What was the injustice committed?
- What were the personal/human consequences of this injustice?
- What basic human values were ignored?
- Were any of the values of your culture involved in the situation?
- Was there evidence of an abuse of the value principles of the DEIDRB?
- Which principles or rights were ignored, abused or actually violated?
- What of other human rights violations; was there any infraction of the UDHR?
- Have similar situations occurred in our country and/or community?
- Do they represent some of the concerns to which we have given priority?

Call the discussion groups together in the circle of the whole to report their conclusions and reflect on how the discussion may have deepened their awareness of the multiple consequences of intolerance and religious discrimination. Discuss the violations and infractions of the declarations and reach a consensus on the clear violations of one or both. Record these as the basis of the agreed common conclusions. Post these violations with other common conclusions.

5. ***Analyzing the Injustice within a Human Rights Framework:***

(40 minutes: 10 minutes for the video and 30 minutes for the group discussions)

Explain that in analyzing a social problem within a human rights framework, we not only identify a violation, but seek to see how a violation of one right may also involve other rights. Note that human rights are: *universal*, applying to all; *indivisible*, one right cannot override another, and, *interrelated* the full realization of any right depends upon the realization of many others. Write the three terms on the recording paper and keep in posted in the learning venue.

Show the video again after calling attention to the definitions of *victim*, *perpetrator* and *bystander* on the handout and asking the participants to focus especially on the actual and particular behaviors of the various persons portrayed. (See handout 5 for definitions.)

Reconstitute the smaller discussion groups to begin the *human rights analysis* to be done in three parts as described below and then reported out. Suggest that each part of the report to the whole be presented by a different group member. Then proceed to small group discussion of the three steps of the analysis.

Analysis 1.

Victim(s), Perpetrator(s), Bystander(s):

On the basis of all the human rights violations central to the scenario of the video of which you became aware through the two viewings and the previous discussion of the video, respond to the following questions. Who was/were the *victim(s)* whose rights were violated? Was there one or multiple victims? Was the violating action directed at the person(s) as an individual(s) or as members of a religious or belief group? Who was/were the *perpetrator(s)* of the violation, the individual(s) or representative(s) of an institution or other group who took the action against the victim? Who was/were the *bystander(s)* who was/were informed of or observed the violations? What responsibility for the violation does each of the three categories hold for the incident or series of incidents? Are there people in your community, or religious or belief groups who take responsibility in such situations, or is blame shifted to a few designated as scapegoats to take the blame for others or larger groups or more powerful persons?

Analysis 2

Considering Alternatives:

What actions could each of the victims, perpetrators and bystanders have taken to avoid or reduce the destructiveness of the violations? Do you have any evidence that alternative courses of action were considered? At what point in the story could each or all of those involved have taken alternative actions? Why is consideration of alternatives important to overcoming intolerance and persecution and protecting and realizing human rights?

Analysis 3.

Applying Human Rights Standards and Criteria:

What particular actions might have been taken had the provisions of the DEIDRB and the UDHR been known to each of the three categories? Could the application of these provisions have changed the immediate situation? Might it have a longer range effect in prevention of such violations in the future? What persons in the scenario had the most possibility to act to apply the declarations and/or solve the problems?

Call the discussion groups together to hear the three reporters from each group present the analysis for the group. Ask for the report on victims, perpetrators and bystanders to be given by one group with comments on similarities and difference from others; another group can report on alternative with comments from others; and a third on the application of human rights standards with comments from others. Clarify the differences. Then record and post the common conclusions.

Alternative Process: Role play. If time allows, list a few alternative behaviors for each category of victim, perpetrator and bystanders. Call for volunteers who will role play two scenarios dramatizing selected alternatives. The volunteers are to choose a pivotal moment at which an alternative action could have been taken to change the situation. They

are to base the alternatives demonstrated on a human rights principle. After the two role plays ask the participants to speculate on what the long range outcome of the alternative actions might have been. Ask if these outcomes would have been positive or negative and why.

6. *Considering Action:* (20 minutes)

Announce the last of the three video sessions. This phase of preliminary action planning could be conducted as a simulation in which the participants will use the results of their discussions to rehearse a meeting with representatives of a potential supporter group to persuade them to undertake human rights learning and action for change to assure the right to freedom of religion and belief.

Ask that they first conduct the two action planning discussions in a manner similar to the process used for the previous exercise on human rights analysis. Designate a potential supporter among those that the group might actually be able to approach. At each of the three video based sessions different potential supporters should be designated, so that before the concluding fifth session, "Drafting a Strategy for Change," participants will have planned ways of approaching a variety of potential supporters.

Ask the participants to form three groups, trying to work with participants they may not have done group discussions with previously. These will be identified as Group 1, 2 and 3. Each is to respond to the questions assigned to them. After the report from each group comments from the other two will be entertained in a general discussion on questions of action planning.

Group 1. *Enlisting Supporters for Change:*

Were you able to undertake action in the situation depicted in the video what would you do? What kind of assistance would you need to take this action? How might you persuade the designated supporter that the action would result in positive change in the community? Would these arguments work in your community?

Group 2. *Human Rights Learning:*

What awareness and knowledge would the supporter(s) require to be effective in helping with your plan of action? What role might human rights education play in the plan? What learning objectives and educational goals would you establish to achieve the desired change? Would such actions be possible in your community or country?

Group 3. *Human Rights Action for Tolerance and Religious Freedom:*

- What might be some general approaches of an overall strategy for building tolerance, overcoming discriminatory behaviors and practices and breaking the cycle that so often leads to repression and violence?
- From your discussion of this video what have you learned that might be applied to the list of concerns drafted in the first session?
- How might these concerns be integrated into the general strategy you would suggest to the potential supporter?

Summarize for Simulation after viewing the third video:

- 1) Conclude describing the purposes and concerns of the particular group you will approach, seeking support for your action plan.
- 2) List the arguments you will present, demonstrating the needs and possibilities for action
- 3) Decide on a particular action to build tolerance or defend religious freedom for which you would request their support and/or participation.
- 4) How would that action contribute to the concerns and purposes to which they already ascribe?
- 5) Designate a few human rights learning objectives you might suggest that the supporters pursue through group or individual study.
- 6) Select members of the group to present each part of parts 2, 3, 4 and 5 of this preparatory summary as though they were actually addressing representatives or a meeting of the potential group of supporters.

Call the participants together to hear the presentations or engage in a simulation in the last of these video sessions. Other groups will act as the representatives of the potential supporting organization to pose questions and challenges to the presenters. After the presentations and questions, allow a few minutes to assessing the potential effectiveness of the cases the presenters have made. Which arguments were most persuasive? Ask the participants to think about ways to make their cases even stronger to integrate into the next discussion of action.

7. Wrap-up - Assessment of Learning as Action : (30 minutes)

As the closing exercise ask the participants to form pairs to share the following: a significant new *awareness* they gained in this session about the nature and consequences of intolerance and discrimination; an element of the *analysis* that led them to a clearer understanding of a relevant human right violation; how today's learning prepared them to participate in a particular *action* they believe to hold real promise of bringing about change. Announce that they will have 15 minutes for the discussion, so that there may be at least 15 minutes for general sharing and reflection.

Ask for as many pairs as time allows to share their responses to one of these stages of learning action - i.e. one pair share awareness responses, another analysis, and other action. Note that this kind of reflection should continue until next time, so that all can continue to become more aware, understand more through human rights analysis and more empowered for action. Remind all of the time and venue of the next session.

3.2.3 Concluding Session 5: Drafting a Strategy for Change

In this, the final session of the suggested sequence of five, the participants are to determine an action plan, a process that will be a review and application of learnings from the previous sessions and a projection of action for social change toward tolerance and religious freedom. While this is the final session of the planned sequence of this learning package, it is hoped that it will not be the final step in the efforts of this learning community toward achieving the envisioned transformation toward a culture of human rights..

Note: It is in this session that facilitators may want to have ready some action suggestions, should the participants still need to have some examples posed.

1. Reviewing Our Diagnosis and Drafting a Statement of Concerns: (40 minutes) This step serves both as a review and an application of the learnings of the previous sessions and with step two should clarify a human rights framework and its practical applications. Combined with step two, the process should produce a final “Statement of Concerns and Recommendations Regarding Tolerance and Religious Freedom.” Distribute Handout 10, Statement of Concerns and Recommendation for Action form. Ask the participants to read through the list of concerns previously drafted and still posted. Each participant should choose one to three concerns that they continue to find important. Allow about 5 minutes for the selection of concerns each will address in the drafting process.

Form *drafting teams* of two or three participants, on the basis of this selection to work on formulating a brief paragraph of a few lines on one the one to three concerns they have selected to be stated in the preamble section of the group’s final “Statement of Concerns and Goals.”

Each team should write their statements on the Handout 10 form. Their statement might start with “Whereas [the DEIDRB and/or the UDHR cited with the relevant article] proclaims the right to [whatever right to is violated by the problem of concern] measures must be taken to eliminate [the problem of concern] One statement should be made for each of the concerns the drafting teams have agreed to address. Allow about 10 minutes for the formulation of these statements.

Then return to the whole circle and have each team read out their statement. Once the statement is clear and acceptable to all (this may require a bit of revision, but try to avoid falling into “a drafting committee of the whole.”) the statement is to be written on half a sheet of butcher paper and posted. Then have the group as a whole discuss and determine the order in which these statements should appear in the final draft of the “Statement.” This process calls the focused attention of everyone to each problem concern, helping to provide an overview and firmer grasp on the particular concerns. Arrange the posted concerns in the order agreed. The same order can be followed in recording the “Goals: Recommendations for Changes to Reduce and/or Eliminate the Problems of Concern” to be drafted next.

2. Sharpening Our Goals: (20 minutes)

Ask the same drafting teams to now review the continuously posted list of change goals they have been reflecting on through all the sessions, reformulating them or formulating new ones as recommendations and actions to achieve the changes required to address the concerns as they are now stated. Make these recommendations practical, specific, action oriented and related to particular concerns.

After 10 minutes, reassemble in the circle for each drafting team to read out their recommendation. They should be read in the order of the concerns to which they relate. Take about 10 minutes for discussion as in the previous step to agree on and clarify these recommendations, assuring that they can be the basis of action. Post the recommendations in the order of their relevance to each particular concern.

3. Planning Our Strategy: (30 minutes)

Explain that the strategy should be based not only on the concerns and recommendations, but also on a “transformative vision” of a more tolerant and convivial community. For this task, form groups of 4-6 participants, asking them to undertake a brief visioning process that will inspire and inform their action plan.

Step 1: Groups should start by *imagining and describing the community as one that embodies tolerance, religious freedom and human diversity*. Briefly describe the community in terms of the various religions and beliefs that are practiced and the relationships that exist among them. What are the indicators of mutual respect and assurance of full human dignity for all? Imagine that this situation of tolerance and religious freedom has come into being five years from now.

Step 2: Next, imagining themselves five years in the future, they should describe a backwards history of how this situation of tolerance came about. Weave the changes and recommendations enumerated in the Statement of Concern through this history. Write a series of newspaper headlines that would describe the following: What happened just one year before the vision was fully achieved that made the last important difference? And then what happened two years before that which opened the way for that last difference? What events unfolded three years before? And one year from now? And six months from now? What steps should be taken now to lead to an evolution of positive changes toward the vision? Record the backward history on butcher paper and post it when it is complete.

Step 3: Call the group together to *share visions of a tolerant, convivial community and recount their scenarios of change*. First each visioning team should present its description. From these try to fashion one common image by designating characteristics and indicators all would agree would represent such a community. Record and post the characteristics. Some may volunteer to do drawings or poems for these descriptions.

Next all groups explain the backwards history headlines they have posted. See what developments and events might be common to a number of teams. From these fashion a potential “Five Year Plan for Tolerance, Diversity and Conviviality.” The plan would be based on recording the developments starting now and working toward the vision for five years hence.

Complete the plan with a list of specific actions to be taken over the next few months.

4. Enlisting Collaborators: (10 minutes)

Remind the group that if their plan is to become reality they will need to mobilize and organize, endorsers, supporters and collaborators. *Endorsers* would be the largest group of individuals and organizations who approve of your recommendations and embrace your vision of change. *Supporters* would be those who would provide material help of some kind, money, or distributing information or talking with others in the community to gain their endorsement or support. The most active would be the *collaborators* who will actually work with you to persuade policy makers and relevant agencies and institutions to make the necessary changes. To classify and organize this network of helpers you will need to know what agencies and persons have the authority and capacity to do what needs to be done. In previous sessions references have been made to this need. It might be useful for the facilitators to have prepared in advance of this session, a list of Essential Helpers, with names of individuals, agencies and institutions in each category. Make enough copies to distribute as a handout. Request that the participants select several whom they, themselves might approach, individually or in a team. Then organize the participants into 3 groups to work on plans for endorsers, supporters and collaborators

5. Forming a Task Force: (40 minutes)

The next, based on steps that were listed as those to be taken in the next few months is to prepare an *action chart* of *what* needs to be done, *when* it needs to be completed and what individual or group of participants are to be *responsible* to do it. This would include such actions as assigning participants the task of contacting particular endorsers, supporters and collaborators to contact, seeking their involvement in the plan to achieve the changes the group has envisioned. Use butcher paper headed “Action Chart” to record these actions in columns of “What” “When” and “Who” is responsible. Provide each group with butcher paper on which to record and post their action plans.

Call the groups together into the whole to post and present their reports. Assure that those to take responsibility for initiating, monitoring and reporting on each action are willing and able to do so. Remind the group that they had given previous consideration to the issue of contacting helpers. They may stick with the same ones they had considered earlier, or change on the basis of what they have learned since that earlier choice. Encourage all to make personal notes recording these action plans for their own ongoing reference.

Enlist those participants who are interested and able to work in the community to become

very active in implementing the action plan in a *Task Force for Tolerance and Religious Freedom*. This Task Force will function as an action-learning-action group through as many cycles of the change process as are needed to achieve the goals and firmly establish the desired changes. The individual assigned responsibilities for each member should be fully clarified so that all will know who is responsible for what action and when it should be completed.

Set up a schedule for task force meetings to report on and assess action, reflect on their effectiveness and revise as needed. Meet regularly until the change has become “normal,” accepted and implemented as a matter of course. Perhaps in this process or even at its completion new issues and problems of human rights will arise. The continued realization of all universal human rights is likely to be an ongoing process, requiring us to come to new awareness, to repeat and extend a human rights analysis of social problems, and to commit to a life long process of human rights action. Human rights learning is life-long learning for and through human rights action.

6. Final Reflections on Human Rights Learning for Tolerance and Religious Freedom: (20 minutes)

Pose the following questions to the entire learning community:

- What were one or two the most significant learnings about human rights that you gained from this process?
- What were the most important understandings of issues and problems of tolerance and religious freedom you derived from participation in the sessions?
- How might these learnings and understandings empower you to take personal and civic action in the cause of the human right to freedom of religion?

Ask the participants to work in pairs to respond to the questions for about ten minutes. The facilitators should also do this reflective review. Concluding with determining one response each would want to share with the whole learning community.

Use the final minutes for sharing these reflections. The facilitators should share their reflections last and make any closing comments they might feel relevant to the whole learning experience.

3.3 The Three Video-based Sessions: Focusing on the Particular Issues

To fill out and complement this prototype learning sequence, the following specific suggestions about particular issues and questions especially relevant to each of the three videos are offered to help facilitators in deepening and focusing the discussions. It is especially important for the analysis and action that the participants are able to identify the human rights issues posed in each video. The video sessions are sequenced in order of their human rights and political complexity from an issue of personal choice through an issue imbedded in national and potentially international conflicts.

While each video dramatization was conceived with particular rights enumerated in the DEIDRB in mind, the human and social complexities which surround the struggle to realize human rights are also reflected in all three. It is precisely, the importance of confronting these issues and complexities that gives teaching-learning as well as analytic usefulness to a human rights framework. Even within a holistic framework, based on the integral interrelationships, and inalienability of all human rights, there are still areas of difference in views and interest, even among those who seek to fulfill human rights. So, of course, when violations are involved, issues of difference and dispute are almost always present.

Keeping in mind that human rights, particularly religious rights and the goal of tolerance, put a high value on diversity, it is important that various alternative interpretations of what is at issue in any human rights case be addressed as objectively as possible. To assure that the value of diversity is integrated into human rights learning, we use the inquiry mode that has been advocated as integral to a pedagogy of engagement as the means to introduce and explore issues. Here we will identify key issues that are dramatized in each video. The relevant questions to be addressed by participants are to be found in the prototype learning sequence and on the respective agenda handouts for each individual video session.

3.3.1 Video 1, “Rita’s Choices’: an Issue of Personal Religious Choice”

Before the analytic discussion of this first video, it would be helpful to briefly state working definitions of “issue” and “inquiry.” Inform the participants that these dramatizations do not depict actual events, but are inspired by real instances of religious intolerance, discrimination and oppression.

Awareness of the issues of personal religious choice in “Rita’s Choices” should be developed keeping in mind the following elements. Although arising from a personal and family choice of the young parents, the issue is imbedded in a social situation that involves many people, two institutions, a school and the religious denomination which sponsors the school, and ultimately the whole community.

As with other such incidents, the events unfolding from the choice to baptize the baby in the father’s church, a different denomination from that of the mother, Rita, the teacher and pivotal character, arise from the personal response to this choice of one guest at the baptism party. It then moves to a decision taken by one person, the school head.

We have here a network of actions that calls attention to the issue of personal responsibility and agency that operate in many cases of human rights violations.

What is not disclosed are the actual terms of the mother's employment?

She and the head appear to have different perceptions of her professional obligation to conform to precepts of the faith that sponsors the school. So this, too, raises issues of personal responses and how they influence and can involve institutions. This is an example of the interconnections among human rights issues that operates from the personal to social.

Thus, awareness of the importance of personal responsibility as well as of the rights of religious choice are the grounds of significant human rights learning that facilitators should bring into the discussion.

Because of the shock and strong opposing reactions among many in the community to Rita's dismissal from the school, the issue becomes public and of such notoriety as to reach the media. Here is the part of the drama which provides the main ground for analysis of the social dimensions of the human rights issues involved.

Analysis within a human rights framework could involve several articles of the DEIDRB, especially, *Article 1. Paragraph 2,*

“No one shall be subject to coercion which would impair his freedom [of religion.]”

And *Article 5,*

“...parents....have the right to organize [family life] in accordance with their religion or belief.”

Discussion, as per the prototype inquiry should try to determine if these or other rights were, in fact, denied.

Another essential element in the analysis of the incident would be the community response as exemplified in the TV discussion among representatives of various faiths. Here facilitators should encourage participants to reflect on the appropriateness and effectiveness of this approach to addressing a community human rights issue. Questions about how and why this incident can be construed as a social issue; how the issue might have been more fully contextualized in a human rights framework by the TV panel; how the panel might have been an intentional human rights learning experience for panelists, audience and TV viewers; how might efforts toward interreligious understanding be strengthened by a human rights approach.

Action discussion actually begins with discussion of possible alternative courses of action each of the persons involved in the incident might have taken, as called for in the prototype

procedure. In addition to considering whether any of these alternative courses of action might be included in the plan of action the group is to prepare in the final session, the discussion of action might also center on the TV panel. Would such a public event be useful in the action plan they will design? What themes might be addressed by the event? What constituencies should be involved? What might be projected as the purposes and goals of the event?

3.3.2 Video 2, “Sacred Grove”: *Issues of Social Exclusion and Religious Discrimination*

Awareness of the economic marginalization of indigenous or tribal peoples and the social denigration of their religious beliefs and practices is an essential goal of current human rights education. In most world regions, “first” peoples have been excluded from the benefits of the societies that have taken their lands and repressed their cultures. This video illustrates several spheres in which religious, cultural and economic rights of tribal people are abused.

Participants should be asked to identify those spheres and to reflect upon the condition of such groups in their own communities and countries. As they reflect upon the spheres in which the central persons in the video experience “moral exclusion,” the phenomenon that rationalizes the lack of fair treatment to minorities or other disempowered groups, they should assess the situation of such groups elsewhere. A return to the world map on which places of religious conflict and abuse of religious rights were noted, could add to the map the location of cases where indigenous and tribal people suffer discrimination and oppression.

Analysis should not only make reference to Article 1 of the DIDRB that applies in virtually all cases, but also place emphasis on *Article 2. Paragraph 1*, “No one shall be subject to discrimination..... on the grounds of religion or other beliefs.”

This video raises not only religious but also belief issues in that some of the spiritual beliefs of “first” peoples cannot be categorized within the parameters of organized religion. However, there is a scene in which social prejudice denies them of their *Article 6a right to “worship or assemble in connection with a religion or belief...”*

Clearly the experience of the central persons demonstrate the principle articulated in *Article 3*, “Discrimination..... on the ground of religion or belief constitutes an affront to human dignity.....”

This article also takes note of other International Covenants. If time and interest permit it would be appropriate to review the International Covenant on Economic, Social and Cultural Rights to identify other human rights that have been denied to the main characters as a consequence of their tribal identity. The other instruments of relevance would be the ones dealing with the rights of indigenous peoples, the Declaration on the Rights of Indigenous Peoples and the Declaration on the Rights of Persons belonging to National, Ethnic, Religious or Linguistic Minorities. (Consult the United Nations website for the texts of these documents.)

Action discussion in this case might focus especially on the concept of moral exclusion and measures, legal, social, and educational to assure fair treatment to religious, tribal and other minorities. If the problem exists in the community of the learning group, persons, institutions and agencies in the community should be identified as those who should undertake the measures.

3.3.3 Video 3, “Where is Home?”: *Issues of Interreligious Violence and State Responsibility*

Awareness of the multiple human rights issues referenced in this video needs to take into account virtually all the levels on which human rights operate from the personal to the national. This drama also illustrates the interweaving and interconnections among various categories of human rights in greater complexity than the other two videos. Each member of the displaced family has been affected by the severe interreligious violence from which they fled their home to seek refuge with relatives in a distant part of the country. Each responds differently and each response is affected by gender and position in the family. The video also shows gender expectations from a religious and cultural perspective.

Intersections of basic rights to life, economic and social rights and gender rights all factor into the drama. Thus awareness should be elicited to illuminate these various rights issues as they interrelate, and as they are affected by national and regional politics, economic and refugee issues and gender issues. Participants should be invited to reflect on how each of these issues appears in the course of the drama.

A new element is that of government responsibility for the protection of human rights. It echoes and extends the theme of violations on the basis of the religious group to which the victims belong. The video also illustrates the cycle and retaliatory character of large scale interreligious violence, and how such conflicts can intrude into personal relationships between members of the conflicting groups. Many of the complexities are communicated only through the visual images without supporting dialogue. Participants should be encouraged to take note of all that is communicated by visual rather than verbal means.

In the second viewing it should be suggested that they look especially for the indicators of the how government is reacting and responding to this interreligious violence.

Analysis of this drama calls first for a re-reading of the DEIDRB, *Article 4. Paragraph 1.* that asserts

“All States shall take effective measures to prevent and eliminate discrimination on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life.”

The discussion could focus on how the various spheres of human rights cited in this article come into play in this visually told story. The fundamental question here is what the government could or should have done. In similar situations that are occurring now or may occur in the future, what should the government do? A possible learning activity here would be the drafting of a policy statement to be issued by the government most directly involved, local, regional or national. It would also produce some useful learning, were statements to be drafted for each level, indicating levels of responsibility and possibilities for action to address the problem at each governmental level. These would be prescriptive statements that could be based on the policies the participants may advocate in their Statement of Concerns and Recommendations for Action.

In these statements that would indicate government taking responsibility they could cite not only the DEIDRB and the UDHR, but also the other relevant international human rights standards such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Convention relating to the Status of Refugees.

Action possibilities could be derived from these prescriptive policy statements drafted within a human rights framework analysis. The action to be planned should focus on what citizens as individuals and members of civil society associations and religious and belief groups might do to persuade local, regional and national governments to implement the prescribed policies. These action possibilities could be reconsidered in the fifth, action planning, concluding session.

3.3.4 *Action-Learning-Action Cycle for the Protection, Realization and Extension of Religious Freedom: Strategies for Change toward Social Transformation*

Human rights learning is a form of human rights action. It is this principle which makes a pedagogy of engagement a preferred method for human rights educator-activists working with adult learners. Human rights education directed toward social transformation must be the subject of life-long learning. The protection, realization and especially the extension of human rights - religious or other - require those committed to human rights to live lives in which acquiring awareness of human rights issues and problems, analyzing them within a human rights framework, and taking action to assure the implementation of human rights principles and standards is integral to their way of thinking, relating and being. These ways of thinking, relating and being within a context of learning are, we believe integral and essential to the achievement of justice and peace as experienced in a culture of human rights.

The three videos in this packet have introduced only a few of the many abuses of the rights to freedom of religion and belief. We hope the learning process, having included inquiry into various realms of related human rights issues and abuses, has awakened an interest in the pursuit of all the universal, interrelated, interdependent and unalienable human rights; and that some in this learning group will continue in a learning-action-learning process that will deepen and broaden their knowledge of human rights and further enable them to take on-going action as part of the world-wide human rights movement. The establishment of a task force as the culmination of this learning experience is a step in that direction.

The core procedures used here are applicable to most human rights issues. The popular and news media are a rich source of case material around which to build a study action program. All a concerned group need do is provide its members with copies of relevant news stories in the form of clippings or recordings of TV or radio news or panels such as that dramatized in “Rita’s Choices,” or documentaries such as “Final Solution” to provide the basis for the learning dialogue. From time to time sample materials of this type with discussion guidelines will be posted on the PDHRE and Peace Education Center’s websites (www.pdhre.org and www.TC.EDU/PeaceEd.)

As we welcomed facilitators at the beginning of this process, we welcome those of you who will become life-long learners for human rights, to a rich and empowering, on-going learning process. PDHRE, IARF and the Peace Education Center at Teachers College Columbia University will be pleased to hear from you about any of these efforts and to offer counsel when needed on strengthening and extending human rights learning for freedom of religion and belief and all the fundamental freedoms and rights required for a life of dignity in a culture of human rights.

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About PDHRE – Education, Learning and Socialization in Human Rights as a way of life.

PDHRE, People's Movement for Human Rights Learning (formerly People's Decade for Human Rights Education), founded in 1989, is a nonprofit international organization, accredited to the UN. The main goals of PDHRE, the author of the UN Decade for Human Rights Education (1995-2004), are to initiate, expand, organize and facilitate training, projects and programs; develop and publish written and visual materials, in the education and learning about human rights as a way of life and as relevant to people's daily lives. PDHRE is committed to enhance the learning about the practical, holistic vision of human rights as a value system protected by international laws throughout the world.

PDHRE envisions human rights learning at all levels of society, for all people, women, men, youth and children alike, as a strategy for economic and social development, human security, societal development and democracy. Programs and projects are demand driven, designed to respond to self-defined needs and requests for assistance and supervision regarding the learning about human rights as a guideline towards the realization of economic and social justice and as a powerful tool for action...--to overcome discrimination; the strengthening of citizens' equal and informed participation in the decision-making, problem-solving processes...--enabling women and men to become agents of change. International, regional and local educators, human rights experts, and community workers collaborate to develop meaningful and viable methodologies, pedagogies and strategies to render the projects and programs possible.

PDHRE work is dialogical to evoke critical thinking about political, civil economic and social concerns with a gender perspective. These include the human rights to religious freedom and belief, the learning about poverty, patriarchy and racism as human rights violations, --working together to break through the vicious cycle of humiliation and towards the full realization of human rights for all.

PDHRE has offices in Africa, South Asia, Asia Pacific, and Latin America. Major long-term programs include the development of human rights cities, regional learning institutions for human rights education and the introduction of learning about human rights to Industrial and financial institutions as a guideline for their policies and code of conduct.

About IARF — Safeguarding the Right to Freedom of Religion and Belief

The International Association for Religious Freedom), the first interfaith organisation (founded 1900), has individual members and over 100 member groups from many belief traditions around the world, and General Consultative status with the U.N.'s Economic & Social Council. Its purpose is to work for freedom of religion and belief, which requires work on three aspects, any of which may constitute the core objective for the IARF membership in a country or region: Freedom from oppressive interference or discrimination by the state, government or society's institutions on the grounds of religion or belief; Mutual understanding, respect and the promotion of harmony, or at least "tolerance", between communities or individuals of different religions or beliefs; An essential accountability by religious communities to ensure that their own practices uphold the fundamental dignity and human rights of their members and others.

Thus IARF works with and for groups from different religious traditions or beliefs (normally those which share its values); and communities suffering from religious persecution or discrimination. Our priority activities: Young Adult Programmes creating a global network of young adults committed to addressing religious freedom issues and promoting interfaith harmony and understanding; Preventive Strategies identifying vulnerable areas before acts of religious intolerance occur, and developing programmes for prevention, with emphasis on the role of education; Supporting Affected Communities, identifying communities that have recently suffered from the denial of religious freedom and working with regional co-ordinators and member organisations to develop practical programmes of support; Non-Formal Diplomacy: Communicating

with decision makers on the basis of non-formal diplomacy, and through U.N. channels, to raise concerns about religious persecution; Religious Freedom and Responsibility: Working with member organisations to help evolve necessary guidelines for responsible conduct by religious or belief communities.

Handout 1

FREEDOM OF RELIGION AND BELIEF: AN ESSENTIAL HUMAN RIGHT

Session 1: Stating Our Concerns and Setting Our Goals

1. Statement of Purpose of this Learning Program

Facilitators describe the hopes and general social purposes and learning goals of this series of human rights learning workshops

2. Introduction of Participants and Statements of Expectations

Participants introduce themselves, giving their names and stating what expectations they bring to this human rights learning experience.

3. Identifying Our Concerns about Intolerance, Religious Discrimination and Conflict

In pairs, participants extend introduction beyond name to background on work and other important identifiers. They express to each other their concerns about problems of intolerance, discrimination or religious conflict they have experienced, observed or read about and why they are of concern to them. This will be the first step in thinking about changes toward interreligious tolerance and fulfillment of the right to religious freedom. Each person in the pair will introduce the other to the whole learning group.

4. Sharing Our Concerns

Each participant partner will introduce the other to the whole group, repeating the partner's name and any identifiers the partner wishes to share, and stating the partner's concerns about problems of intolerance and religious freedom. The purpose of this reporting is to further acquaintance and work toward establishing a list of common concerns as the basis of goal setting and action planning. Facilitators post the list of concerns.

5. Categorizing Concerns

Participants review the list of concerns to see similarities and put them in categories. Then prioritize them in order of those problems most important to the participant's community or communities. Participants indicate which problems are of most concern to each of them personally.

6. Proposing Goals for Social Change to Overcome Obstacles to Religious Freedom

Next, groups of 4 to 6 participants are organized according to the category of the issues, which are of most personal concern to them. Each group should work with 2 or 3 concerns/problems to discuss what changes would overcome the problem and stating the change in the form of a goal toward which they and/or others might work. Try to formulate at least two goals. Select a reporter to state the goals to the whole learning group.

7. Sharing Goals

Reporter for each category group presents the goals to the whole learning group. These are to be clarified through discussion, recorded and posted. Please review these periodically during the learning experience.

8. Wrap Up: Thinking about Action

All participants look around at others silently remembering their names and identifiers, so that all members of the group can be well acquainted. Then each will say her or his name again and state the goal she or he feels drawn to work toward. Note names next to the goals. Noting the names is to serve as a reminder and point for conversation among participants. It is not at this time a commitment. Later participants may want to change the goals that they will work for.

For the Next Session

Please read through and reflect on the Universal Declaration of Human Rights (UDHR) and the Declaration on the Elimination of All Forms of Intolerance and Discrimination based on Religion or Belief (DEIDRB) to be distributed to participants by the facilitators.

Handout 2

Universal Declaration of Human Rights

Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

PREAMBLE

Whereas 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,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

1. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

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

Article 3

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

Article 4

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

Article 5

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

Article 6

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

Article 7

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

Article 8

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

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

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

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

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or

correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

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

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

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

Article 19

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

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right to equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

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

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

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

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote

understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

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

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

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

**DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND OF
DISCRIMINATION BASED ON RELIGION OR BELIEF**

Proclaimed by General Assembly resolution 36/55 of 25 November 1981

The General Assembly,

Considering that one of the basic principles of the Charter of the United Nations is that of the dignity and equality inherent in all human beings, and that all Member States have pledged themselves to take joint and separate action in co-operation with the Organization to promote and encourage universal respect for and observance of human rights and fundamental freedoms for all, without distinction as to race, sex, language or religion,

Considering that the Universal Declaration of Human Rights and the International Covenants on Human Rights proclaim the principles of non-discrimination and equality before the law and the right to freedom of thought, conscience, religion and belief,

Considering that the disregard and infringement of human rights and fundamental freedoms, in particular of the right to freedom of thought, conscience, religion or whatever belief, have brought, directly or indirectly, wars and great suffering to mankind, especially where they serve as a means of foreign interference in the internal affairs of other States and amount to kindling hatred between peoples and nations,

Considering that religion or belief, for anyone who professes either, is one of the fundamental elements in his conception of life and that freedom of religion or belief should be fully respected and guaranteed,

Considering that it is essential to promote understanding, tolerance and respect in matters relating to freedom of religion and belief and to ensure that the use of religion or belief for ends inconsistent with the Charter of the United Nations, other relevant instruments of the United Nations and the purposes and principles of the present Declaration is inadmissible,

Convinced that freedom of religion and belief should also contribute to the attainment of the goals of world peace, social justice and friendship among peoples and to the elimination of ideologies or practices of colonialism and racial discrimination,

Noting with satisfaction the adoption of several, and the coming into force of some, conventions, under the aegis of the United Nations and of the specialized agencies, for the elimination of various forms of discrimination,

Concerned by manifestations of intolerance and by the existence of discrimination in matters of religion or belief still in evidence in some areas of the world,

Resolved to adopt all necessary measures for the speedy elimination of such intolerance in all its forms and manifestations and to prevent and combat discrimination on the ground of religion or belief,

Proclaims this Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief:

Article 1

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have a religion or belief of his choice.
3. Freedom to manifest one's religion or belief may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights and freedoms of others.

Article 2

1. No one shall be subject to discrimination by any State, institution, group of persons, or person on the grounds of religion or other belief.
2. For the purposes of the present Declaration, the expression "intolerance and discrimination based on religion or belief" means any distinction, exclusion, restriction or preference based on religion or belief and having as its purpose or as its effect nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedoms on an equal basis.

Article 3

Discrimination between human being on the grounds of religion or belief constitutes an affront to human dignity and a disavowal of the principles of the Charter of the United Nations, and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and enunciated in detail in the International Covenants on Human Rights, and as an obstacle to friendly and peaceful relations between nations.

Article 4

1. All States shall take effective measures to prevent and eliminate discrimination on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life.
2. All States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to take all appropriate measures to combat intolerance on the grounds of religion or other beliefs in this matter.

Article 5

1. The parents or, as the case may be, the legal guardians of the child have the right to organize the life within the family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child should be brought up.
2. Every child shall enjoy the right to have access to education in the matter of religion or belief in accordance with the wishes of his parents or, as the case may be, legal guardians, and shall not be compelled to receive teaching on religion or belief against

the wishes of his parents or legal guardians, the best interests of the child being the guiding principle.

3. The child shall be protected from any form of discrimination on the ground of religion or belief. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others, and in full consciousness that his energy and talents should be devoted to the service of his fellow men.

4. In the case of a child who is not under the care either of his parents or of legal guardians, due account shall be taken of their expressed wishes or of any other proof of their wishes in the matter of religion or belief, the best interests of the child being the guiding principle. 5. Practices of a religion or belief in which a child is brought up must not be injurious to his physical or mental health or to his full development, taking into account article 1, paragraph 3, of the present Declaration.

Article 6

In accordance with article I of the present Declaration, and subject to the provisions of article 1, paragraph 3, the right to freedom of thought, conscience, religion or belief shall include, inter alia, the following freedoms:

- (a) To worship or assemble in connection with a religion or belief, and to establish and maintain places for these purposes;
- (b) To establish and maintain appropriate charitable or humanitarian institutions;
- (c) To make, acquire and use to an adequate extent the necessary articles and materials related to the rites or customs of a religion or belief;
- (d) To write, issue and disseminate relevant publications in these areas;
- (e) To teach a religion or belief in places suitable for these purposes;
- (f) To solicit and receive voluntary financial and other contributions from individuals and institutions;
- (g) To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief;
- (h) To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief;
- (i) To establish and maintain communications with individuals and communities in matters of religion and belief at the national and international levels.

Article 7

The rights and freedoms set forth in the present Declaration shall be accorded in national legislation in such a manner that everyone shall be able to avail himself of such rights and freedoms in practice.

Article 8

Nothing in the present Declaration shall be construed as restricting or derogating from any right defined in the Universal Declaration of Human Rights and the International Covenants on Human Rights.

Hand Out 4

Major Human Rights Documents

Declarations, Covenants and Conventions

Universal Declaration of Human Rights (UDHR), 1948

Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (DEIDRB), 1981

Draft Declaration on the Rights of Indigenous People, 1994.

International Covenants on Human Rights:

International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966

International Covenant on Civil and Political Rights (ICCPR), 1966

Conventions

Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), 1979

Convention on the Elimination of Racial Discrimination (CERD), 1965

Convention on the Rights of the Child (CRC), 1989

Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT), 1984

Convention on the Prevention and Punishment of the Crime of Genocide, 1948

Slavery Convention, 1926

International Labor Organization Convention Concerning Indigenous and Tribal Peoples in Independent Countries (adopted 1989)



Handout 5

FREEDOM OF RELIGION AND BELIEF: AN ESSENTIAL HUMAN RIGHT

Session 2: “Rita’s Choices”: An Issue of Personal Religious Choice

1. Reviewing Session 1

Participants share the goals they chose during session 1 and relate them to some of the rights enumerated in the UDHR and the DEIDRB.

2. Viewing “Rita’s Choices,” a Video Dramatization

View the video from the perspective of the human experience it depicts. The video will be shown a second time.

3. Awakening Our Awareness: Responding to “Rita’s Choices”

What are your first responses to this dramatization? What feelings were awakened by this video? What seemed to be the major injustices experienced by Rita? On the basis of the injustices noted, divide into groups for the next discussion addressing the particular injustices.

4. Inquiry into Injustice

Begin the discussion by clarifying a common understanding of the particular injustice the group is addressing.- What was it and why was it unjust?

- What were the personal/human consequences of this injustice experienced by Rita and her family?
- Have there been similar situations in our communities? Have the injustices depicted in this video been committed in our communities?
- Are they reflected in any of the concerns discussed in Session 1?
- What basic human values were ignored by any or all of those involved in the scenario (Rita, the various colleagues, the principle, panelists etc.)?
- Was there evidence of violations of DEIDRB? If so which rights were ignored, abused or actually violated?

Return to the whole group to share reflections on conclusions and how they may have deepened understanding of multiple consequences of religious discrimination. If possible reach consensus on specific violations of the DEIDRB.

5. Analyzing the Injustice within a Human Rights Framework after the Second Viewing

Step 1. Identify the **victim(s)** the person(s) whose rights are violated, who suffer the injustice; the **perpetrator(s)** person(s) and or agencies/institutions who are responsible for the violations; the **bystander(s)** person(s) who observe or are aware of the violations and injustices. What responsibility did each of those you have identified have in this situation?

Step 2. **Considering Alternatives**

- How did each of the parties in this scenario demonstrate different perceptions and views on appropriate religious and professional behavior?
- What alternative actions to assure just resolution consistent with international human rights provisions could those in each role have taken (Rita, her colleagues, the school head etc)?
- At what point in the scenario could such alternative actions have been taken?

- Why might consideration of alternative be important to observing the right to religious freedom?

Step 3. Applying Human Rights Standards and Criteria

- What actions might have been taken had all involved in Rita's situation known of the relevant provisions of the DEIDRB? (Please review Article 1, Paragraph 2, and Article 5.)
- How might such action have changed the situation?
- How might knowledge and application of human rights prevent such injustices as shown in this scenario in future?

Select 3 reporters to report the group's responses to the inquiry posed in each step?

Reconvene as a whole. Present the reports, hearing each group's conclusion to Step 1, the each group on Step 2 and finally on Step 3. Try to reach consensus on victims, perpetrators and bystanders and the provisions of DEIDRB that were violated.

6. Thinking about Action

This small group discussion is intended to advance the process of action planning.

- What steps might have been taken by concerned community members to assure justice in this case?
- What community agencies and institutions could have been approached? Would you approach such agencies in your community in implementing an action plan?
- Would a public event or television panel such as the one dramatized in "Rita's Choices" be effective in your community?
- What themes would be most useful to address?
- What constituencies should be involved? What would you propose as the purposes or goals of the event? What role would human rights learning play in it?

Return to the whole group and have your reporter present a description of the public event you have discussed, its themes, the constituencies involved and the human rights learning it should convey.

7. Wrap Up I THINK LOWER CASE WAS USED IN THE FIRST WORD IN OTHER SUCH LISTS

In pairs (choose a participant with whom you have not yet talked individually) share reflections on:

- 1) A significant new awareness about problems of intolerance and/or the right to religious freedom gained in this session;
- 2) An element of the analysis that leads to greater understanding of human rights and/or the circumstances of their violation;
- 3) Possibilities for action that is likely to result in constructive social change. Choose one learning to share with the whole learning group.

Handout 6

FREEDOM OF RELIGION AND BELIEF: AN ESSENTIAL HUMAN RIGHT

Session 3: “Sacred Grove”: Issues of Social Exclusion and Discrimination

1. Reviewing Session 2

Participants reflect on the articles of the DEIDRB addressed in “Rita’s Choices” and how they might be applied to the goals set forth in Session 1. Make note of the agencies identified as relevant to assuring those rights that might be approached in our final action plan.

2. Viewing of “Sacred Grove”

View the video from the perspective of the excluded and marginalized. The video will be shown a second time.

3. Awakening Our Awareness: Responding to “Sacred Grove”

What feelings did this video provoke in you? How do these differ from those you experienced in first viewing “Rita’s Choices”? What were the various forms of exclusion experienced by the tribal people depicted in this video? Choose your discussion group on the basis of the injustices and exclusions that most disturbed you.

4. Inquiry into Multiple Injustices

In the small discussion groups address the following questions. Why did you find this injustice especially disturbing? Have you or anyone you know experienced or witnessed similar unjust exclusions? What might be effective responses to such exclusions? How did this exclusion reflect on the identity and dignity of the tribal people? Is this exclusion or any of their experiences addressed by the DEIDRB? How does this exclusion relate to other human rights? Did you observe any violations of the UDHR?

Select a reporter for your group. Return to the whole group to share your responses giving special emphasis to the interrelationships among the various human rights involved in this experience. Try to reach consensus on the violations of the DEIDRB and the UDHR? Be sure to consider DEIDBR Article 2 Paragraph 1 and Article 6a.

5. Analyzing the Injustices in a Human Rights Framework after the Second Viewing

Step 1. *Moral Exclusion*

In this case it is important to account for social attitudes and conditions which result in the problem of “moral exclusion,” holding individuals or groups outside the realm of fair treatment, a violation of the core human rights principles, dignity and equality. What attitudes and perceptions were operative in the scenes related to worship, and the young boys' school costume? Are such attitudes or perceptions operative in your communities? Which individuals or groups experience moral exclusion in your community?

Step 2. *Interrelationships among Human Rights*

The persons central to this dramatization were experiencing and had experienced denial of various human rights. A review of the UDHR will reveal several such denials. Which of their rights declared in the UDHR were or had been denied to them? How might the denial of one right have led to the denial of other rights? What evidence of these denials did you see? Those who wish to inquire further into denials of such rights to particular religious or ethnic groups may also want to consult the International Covenant on Economic, Social and Cultural Rights and The International Labor Organization Convention Concerning Indigenous And Tribal Peoples In Independent Countries (adopted 1989) and/or The Draft Declaration On The Rights Of Indigenous Peoples (1994).

Step 3. *The Potential of Human Rights Learning*

Speculate on how the learning of human rights by various persons portrayed in the video might have changed these instances of moral exclusion, insults to dignity and identity, or could prevent such instances in the future. What forms of human rights learning would you recommend for each of the main characters in this dramatization? List them and your human rights learning recommendation to report to the whole group.

Select 3 persons to represent the responses of your group to the inquiries in each of the steps of this human rights analysis. Return to the whole group for the reports. Try to reach consensus on the recommendations for human rights learning presented by all groups, selecting, recording and posting those most likely to be effective.

6. Thinking about Action

Reconstitute the small groups so different participants will be discussing together. Try to advance your thinking on action planning with further consideration of your human rights learning recommendations.

Which ones might be appropriate in your community? What groups would you want to involve? What particular learnings would you recommend for each group who you think should be involved in a community program of human rights learning toward the realization of the right to religious freedom and other relevant human rights?

Return to the whole group. As reports are given, list the recommended learnings in one column and the group for which the learning is recommended in a column beside it. Post these columns next to the themes and constituencies recorded in Session 2.

7. Wrap Up

In pairs (choose a partner with whom you have not yet talked individually) share reflections on:

1) other instances of moral exclusion that occurred to you while viewing "Sacred Grove"; 2) insights into the interrelationships among various human rights; 3) the most significant learning to be pursued in a community human rights learning program for tolerance and freedom of religion. Choose one response to share with the whole group.

Handout 7

FREEDOM OF RELIGION AND BELIEF: AN ESSENTIAL HUMAN RIGHT

Session 4: “Where is Home?”: Issues of Interreligious Violence and State Responsibility

1. Reviewing Session 3

Reflecting on the articles of the DEIDRB that could be applied to the violations and exclusions depicted in “Sacred Grove”.

- Do you find them adequate to the protection of the religious freedom of indigenous peoples, animists and other spiritual traditions that have no organizations or institutions?
- Do the goals set forth in Session 1 address the religious and belief rights of people of such spiritual traditions?
- Would you amend or add to the list of goals?
If so make these changes on the posted list.

2. Viewing “Where is Home?”

As you view the video keep in mind that all that befalls the family at the center of the drama is the result of “communal” violence that pits members of one religion against those of another.

3. Awakening Our Awareness

- What feelings did you experience in viewing “Where is Home?”
- In what ways were these feelings different from and similar to those provoked by the first two videos?
- What characteristics of communal violence did you notice?

Record and post these characteristics. Organize four groups to conduct the next inquiry from the perspective of the mother of the displaced family, the sister, the brother and the family the sister befriended.

4. Inquiry into the Effects of Interreligious Violence

- How was the person you chose to give perspective to your discussion most affected by the violence and the consequent displacement?
- Did gender and position in the family affect that person’s experience?
- If so, how?
- What characteristics of communal violence did you notice?
- Did you observe any violations of the UDHR?
- If so which articles and whose rights were violated?
- Could you identify perpetrators and violators?
- If so, who were they?

Return to the whole group to present your reports. Record and post the violations of the UDHR you identified to refer to during the next inquiry.

5. Analyzing the Violence and Responsibility in a Human Rights Framework after the Second Viewing

As you view the dramatization the second time, carefully note all that is communicated visually about the role and behavior of agents of government. Review all 3 of the following inquiries before this second viewing to be addressed after the viewing in the same groups:

Inquiry 1:

- What do you assume to be the motivations and the purposes of the violence?
- Why might the government have failed to act?
- With what indicators did the video portray this inaction?
- Have you observed or read of similar cases of governments’ failures or refusals of responsibility in such cases?

- Where in the world have such cases occurred? When reporting indicate these places of interreligious conflict on a world map.

Inquiry 2:

Read aloud the following paragraphs of the UDHR: Preamble, Paragraph 6; Articles 28 and 30; and from the DEIDRB: Article 4, Paragraph 1.

-What governmental obligations for the protections of the rights you have seen violated in this video do these provisions imply?

Inquiry 2:

- How might citizens, persons and groups concerned with religious freedom call governments to responsibility?

- Do you believe that holding governments accountable is the responsibility of ordinary citizens?

Select 3 members of your group each to give a very brief report on one of the 3 sets of questions in these inquiries. Return to the whole group to share these conclusions with the other groups.

6. Thinking about Action

In thinking about governmental and state responsibility we need to consider the possibilities at all levels of governmental and intergovernmental administration. Organize five groups for this next exercise on the basis of a local community or neighborhood, a municipality, a province or state, national and international/intergovernmental administration (regional or global which ever seems to you most relevant to the issue of communal and/or interreligious violence.)

- What statements of responsibility and adoption of what policies to fulfill them, would you like to see issued by the administration of the governmental level you are addressing?

Draft a simple model statement that starts with some principles from the UDHR and DEIDRB, citing the relevant articles, stating the policies the administration has adopted to fulfill the responsibility and a governmental action to fulfill each policy provision.

Select one member of your discussion group to read your statement to the other groups, and reconvene the whole group to hear all statements. After all statements have been read, discuss how the policies at each level interrelate.

- Will you have to make any changes to assure consistency and reinforcement from one level to another?

Make any needed changes and post the statements.

7. Wrap Up

In pairs (if possible made up of participants who still have not spoken directly to each other), reflect on one or all of the following:

1) ways in which each level at which we have observed obstacles to religious freedom - from the primarily interpersonal and social level portrayed in "Rita's Choices", to the rural/tribal engulfed in the urban/industrial of "Sacred Grove," to the intercommunity/provincial of "Where is Home" feed into each other and comprise a social/political pattern that must be addressed when seeking to overcome the obstacles.

2) reflections on citizens' responsibility to respond to human rights violations and to press governments to fulfill their responsibilities to protect human rights;

3) the threats that interreligious conflict and communal violence pose to a just national order

and a just world peace. Choose one conclusion to share with the whole group.

Handout 8

FREEDOM OF RELIGION AND BELIEF: AN ESSENTIAL HUMAN RIGHT Session 5: Planning Action for Social Change

1. Reviewing Our Diagnosis of the Problems

- 1) Participants take a few minutes to walk along the walls of the learning venue to review the posted common conclusions. Give special attention to lists of concerns and goals.
- 2) On completion of review, sit with another participant. Very briefly share thoughts on concerns and goals that remain most important.
- 3) Then hold a brief open discussion for agreement on concerns and goals. Mark those selected on the posted list and cluster in categories.
- 4) Form groups of 2 to 6 on the basis of these categories of concerns and their related goals.

2. Drafting of a Statement Focus on Concerns

Draft a brief paragraph of no more than three lines articulating each of 1 to 3 concerns to appear in a final draft of a "Statement of Concerns and Goals regarding Religious Freedom and Tolerance." Use Handout 9 as a model. (This form can be simplified later if so desired.) This statement may be used as the rationale for the action plan to clarify needs and purposes to supporters and the community. Return to the whole group to read out and clarify the statements. Write them on half sheets of butcher paper, arrange them in the order they should appear and post them.

3. Sharpening Our Goals and Recommending Action

In the same groups, draft statements of goals to address each specific concern and a recommendation to achieve it. Using the goals designated as the desired change to overcome each problem/concern, clearly state the goal and an action or policy toward achieving it. Recommend practical, specific actions the participants in this learning experience could work toward with the relevant public institutions and community groups.

Return to the whole group to read and clarify goals and recommendations. Arrange in the order they should appear in the final draft of the statement and post. Enlist volunteers to type and make copies of the statement for all participants, so they, too can copy and use it in their own on-going work for religious freedom. Reformulate groups for the next exercise.

4. Planning Our Strategy

Strategy should be planned on the basis of a vision of social transformation that informs the stated goals and recommendations. Such a positive vision serves to inspire those who strive toward it and to help enlist others in striving toward it.

Step 1. Imagine and describe a "convivial" community, the social embodiment of tolerance of diversity, universal respect for human dignity and equality. Describe it in terms of the positive, mutually beneficial relationships that would exist among the various religions, beliefs and ethnic groups of the community. Specify indicators of mutual respect and assurance of all human rights for all. Imagine that this vision of a transformed community is on the brink of realization five years from the present date (*ie. IF IT IS NOW 2006, IN 2011*).

Step 2. Describe a reverse or "rearview" history of how the community came to the brink of transformation, starting with what will have to have happened four years from the present date in 2010 and actions to make it happen. Do the same for 2009, 2008 and 2007 (*OR EACH OF THE INTERVENING YEARS*.) Then determine what has to happen now to start this process. These events could be written as newspaper headlines. Record the events of this "transition scenario" on butcher paper and post.

Step 3. Return to the whole group to describe your vision of a transformed convivial community. Review the indicators and characteristics of each vision. Select those all would agree on and post the list under the heading, "Characteristics of a Convivial Community."

Step 4. Still in the whole recount the transition scenarios of how the transformation came to be. Point out common developments from among the scenarios as the basis of "A Five Year Plan for Tolerance, Diversity and Conviviality 2006-2011." (*WHATEVER DATES ARE COVER THE FIVE YEARS FROM YOUR GROUP'S STARTING DATE*.) Select the developments all agree to be

essential to formulate a common plan. Give special emphasis to what must be done starting now. Call for volunteers to type, copy and distribute the plan to all participants. Reconstitute the discussion groups with different participants for the next exercise.

5. Enlisting Endorsers, Supporters and Collaborators

-Who will you need to enlist to advance your plan toward fulfillment?

You need as much community support as possible, enlisting and mobilizing all who can be persuaded of the need and potential positive outcomes of your action plan at whatever level of involvement possible.

Identify three levels of involvement:

- 1) *endorsers*, the largest group whose approval will be enlisted to assure community acceptance;
- 2) *supporters*, who will provide material help with contributions of money and/or volunteer time;
- 3) *collaborators*, who will actually work with you on tasks of planning, persuading, assessing and re-planning through the cycles of action to implement the plan.

Review the groups and agencies identified in Session 3 and the human rights learning appropriate to persuading and preparing them for involvement. Classify them within the three levels. Add other groups and government agencies, needed but not previously listed. If possible, note specific officer positions or names of particular people in these agencies who could be approached.

Return to the whole group to share your lists to formulate and post an agreed roster of "Essential Helpers." Return to the same groups.

6. Forming a Task Force and Preparing an Action Chart

In this step the actions to be taken during the next year are to be clarified and assigned to volunteers to carry them out. Review the action discussions of the previous sessions to:

- 1) designate a public or media event for future detailed planning;
- 2) set first term human rights learning objectives relevant to particular constituencies and identify groups to be approached for involvement and prepared with human rights learning.
- 3) list the policy initiatives to be presented to governmental agencies.

Write these plans on butcher paper for posting under the heading, "Year One Action Plan."

Return to the whole group to share these suggestions for agreement on the components of a common plan. Mark those actions selected. Call for volunteers to undertake the following functions in the implementation process: 1) initiate; 2) monitor; 3) report. Write the volunteers names next to the respective actions they chose.

All volunteers will comprise a "Task Force for Tolerance and Religious Freedom." The volunteers for specific actions constitute subgroups of the task force. Set a date for a task force meeting in the near future to establish a working schedule and future meetings of the whole task force; and for the action sub groups to meet to select the functions for (initiating, monitoring, reporting) which each will be responsible, discussing methods to be used and dates by which the functions will be started and completed and the times at which the subgroups can meet. Meetings should conduct periodic assessment and ongoing planning.

7. Review and Assessment of this 5 Session Learning Experience

Facilitators distribute evaluation forms of their own design to be completed at the close of the session or returned to them in the near future.

Participants share their most important learnings in light of acknowledging that human rights learning is life-long learning. Facilitators offer closing words. **Adjournment**

Handout 9
(For use in Session 5)

FREEDOM OF RELIGION AND BELIEF: AN ESSENTIAL HUMAN RIGHT

**Statement of Concerns, Goals and Recommendations regarding Religious Freedom
and Tolerance**

Problem Concerns regarding Intolerance and Obstacles to Religious Freedom

Whereas the Universal Declaration of Human Rights and the Declaration on the Elimination of All Forms of Intolerance Based on Religion or Belief establish the right to freedom of religion and belief and seek to protect human dignity and diversity and,

Whereas intolerance, religious discrimination and repression and interreligious and communal conflict and violence are rampant in the world, creating havoc in lives and communities throughout the world and,

Whereas the waging of these conflicts puts at risk the security of nations, as well as, local communities, we call to the attention of all citizens and the relevant governmental agencies the following particular instances of intolerance and religious discrimination of particular concern to this community of [*Here name the community in which you seek change.*]

These Concerns are: [*Here list your concerns citing how they violate specific provisions of the UDHR and the DEIDRB*]

Concern 1

Concern 2

etc.

Goals and Recommendations

Whereas we believe that the implementation of the above cited international human rights instruments could address and overcome these concerns and,

Whereas “the recognition of.... the equal and inalienable rights of all.... is the foundation of freedom, justice and peace....” (UDHR Preamble) we urge all our fellow citizens and all government agencies to work with us toward the following goals through the fulfillment of the recommendations set forth here below.

Goal and Recommendation 1 [*Here list the change goals & recommended actions & policies*]
etc.

Signatures [*You may later invite your collaborators to sign your statement.*]