



Defending Human Rights

A TRAINING MANUAL FOR YOUNG PEOPLE

OPEN SPACE RESOURCES

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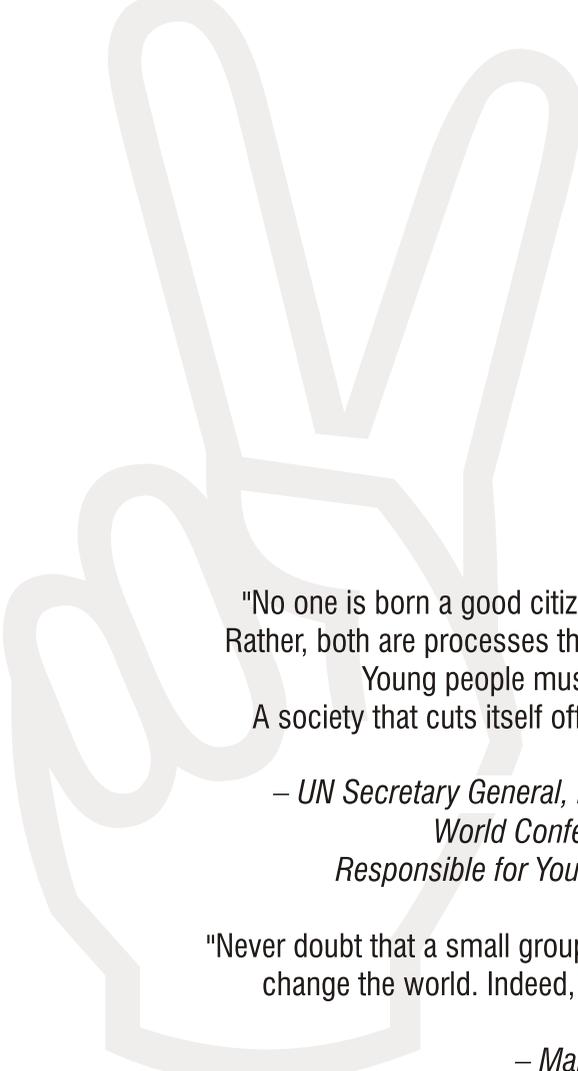
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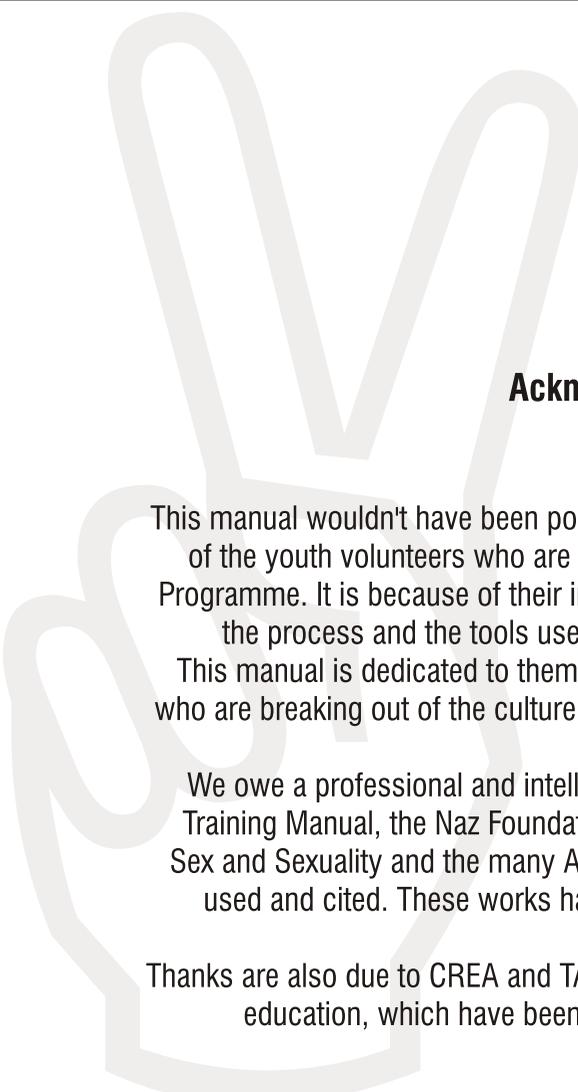


"No one is born a good citizen; no nation is born a democracy.
Rather, both are processes that continue to evolve over a lifetime.
Young people must be included from birth.
A society that cuts itself off from its youth severs its lifeline."

– *UN Secretary General, Kofi Annan, in his address to the
World Conference of Ministers
Responsible for Youth, Lisbon, August 8, 1998*

"Never doubt that a small group of thoughtful, committed people can
change the world. Indeed, it is the only thing that ever has."

– *Margaret Mead*



Acknowledgement

This manual wouldn't have been possible without the dedication and commitment of the youth volunteers who are part of the Young Human Rights Defenders Programme. It is because of their involvement that we felt the need to document the process and the tools used to conduct and coordinate the YHRDP.

This manual is dedicated to them and to the many young people across India who are breaking out of the culture of apathy to resist violations of human rights.

We owe a professional and intellectual debt to the wonderful Oxfam Gender Training Manual, the Naz Foundation (India) Trust Guide Manual on Teaching Sex and Sexuality and the many Amnesty International resources that we have used and cited. These works have been immensely helpful and inspiring.

Thanks are also due to CREA and TARSHI for their useful publications on sexuality education, which have been a great source of correct information.

Foreword

The initiative to involve young people in the defence of human rights is both essential and encouraging. At no time in the past has there been more need to support the values and the cause of human rights. Never has the young mind been more confused because of diverse and conflicting ideologies and value systems, be these in the name of religion, culture or political beliefs. The human rights regime draws inspiration from and challenges these beliefs at the same time, to construct a framework to which all human beings can relate. This regime has gained the capacity to address injustice in the broadest sphere possible by setting norms to define violations through physical and psychological repression as well as material deprivation.

The concept of universality of human rights rejects any notion that these rights are owned or authored by any one region of the world or any one country. The values of equality, non-discrimination, tolerance and accommodation of diversity, social and economic justice and freedom from want and fear have driven social and political movements in every part of the world. International instruments proclaiming human rights standards give collective voice to aspirations for which people are struggling in every part of the world. Those who deny this reality do so only to justify the violations committed against individuals or groups in the name of religion, cultural specificity or a distortion of the concept of democracy.

Promoting these values to protect human rights and fundamental freedoms is essential for the preservation of peace and security and for human endeavours in all spheres of social, economic and political development. This must be done widely at the national and local levels in order that people are able to understand the connection of human rights to their own survival, development and protection. I commend the Centre for Communication and Development Studies for its Human Rights Education Initiative and for producing the 'Young Human Rights Defenders Training Manual'. This initiative is a valuable contribution to the promotion and defence of human rights through education of a section of the population that can spread awareness and promote respect for human rights with innovation, energy and credibility.

Human rights defenders are fundamental actors in any effort to implement the overall international human rights framework. Establishing, promoting and sustaining democracy, maintaining international peace and security and providing or advancing a people-oriented agenda for development cannot be accomplished without the contributions that human rights defenders make. Defenders bring to the fore information on the realities of situations to be addressed without which national and international efforts would be ineffective. They are not only a part of the democratic process, but their presence and activity in a state is in itself both an indicator of democratisation and a motor for its further development. They contribute to poverty alleviation, humanitarian assistance, post-conflict reconstruction, and to improving individual indicators of development such as access to healthcare and adult literacy, among many other activities.

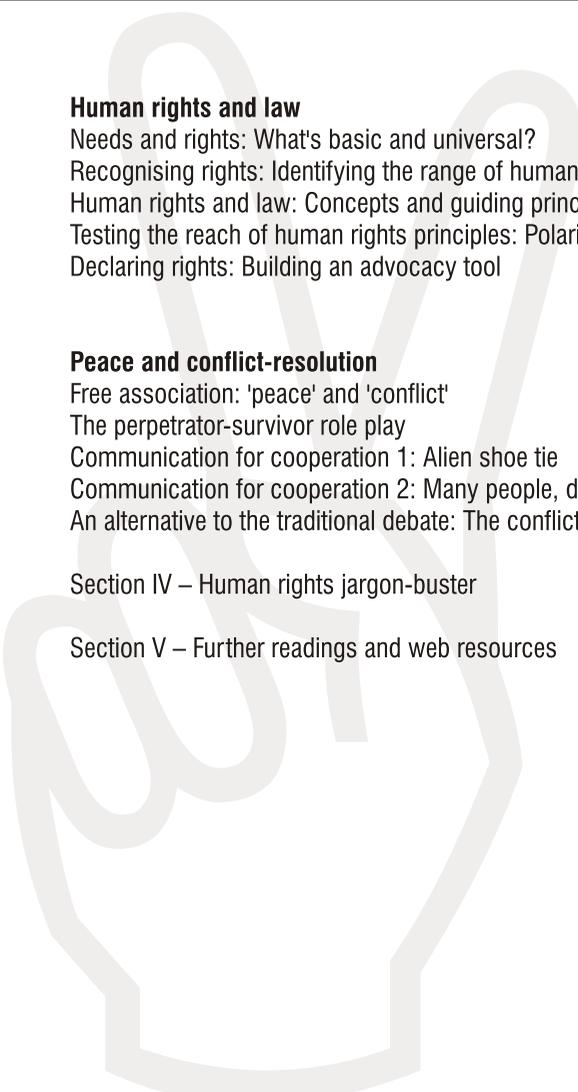
This manual should become an important tool to strengthen the confidence of the young defenders in the capacity of human rights to resolve confusion and to understand concepts of social, economic and political justice. The manual can also facilitate an application of this understanding in order to create an environment in which people are able to enjoy human rights and at the same time demand accountability for the violations to which they are widely subjected in many parts of the world.

– **Hina Jilani**

Special Representative of the United Nations Secretary General on Human Rights Defenders

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Welcome Defender!

A User's Guide to the Young Human Rights Defenders Training Manual

The Centre for Communication and Development Studies (CCDS) is a social change resource centre working at the grassroots level to strengthen civil society and citizens' action for social justice, human rights, sustainable development and accountable governance.

CCDS's primary mandate is to empower civil society with information, analysis, diverse perspectives and alternative messages, enabling citizens to: 1) assert, exercise and claim their rights, 2) participate in meaningful discussion and citizens' action, and 3) advocate change in public policy and social attitudes.

The core competence of CCDS is the use of innovative communication strategies and media advocacy to influence public policies and societal attitudes. Our civil society discussion forums, the Open Space civil society and youth outreach programme, our online resource base on social justice and development issues www.infochangeindia.org, the quarterly journal InfoChange Agenda, and a number of other action-research works and publications play a crucial role in advocating issues related to sustainable development, governance, human rights and social justice at the national and international levels.

Our capacity-building programmes seek to build perspectives, knowledge and skills in different areas. They focus on urban middle class youth, concerned citizens and grassroots civil society organisations.

This manual has emerged out of the Centre for Communication and Development Studies' three-month human rights training programme with young people in Pune, India. **The Young Human Rights Defenders Programme (YHRDP)**, as it is called, was organised and conducted by the Human Rights Education Initiative (HREI) of CCDS between January - March 2006.

This manual is designed for groups and individuals working with young people on the broad issues of social justice and human rights. It is meant to serve as a guide for organising young people and training them to become human rights defenders and peer educators. The manual can also be used by teachers in schools and colleges to conduct trainings on specific issues with their students. Students running or coordinating social/community work cells in institutes can also use the manual to conduct workshops with fellow students.

It is not necessary that the users of the manual are themselves trained in the issues dealt with in the workshops. The manual offers tools that concerned individuals or groups that do not work with human rights issues specifically can also use to encourage debate and dialogue among young people.

The manual is divided into three sections:

Section I documents the idea and process behind the YHRDP, together with an expectation that the model can be used elsewhere with other young people.

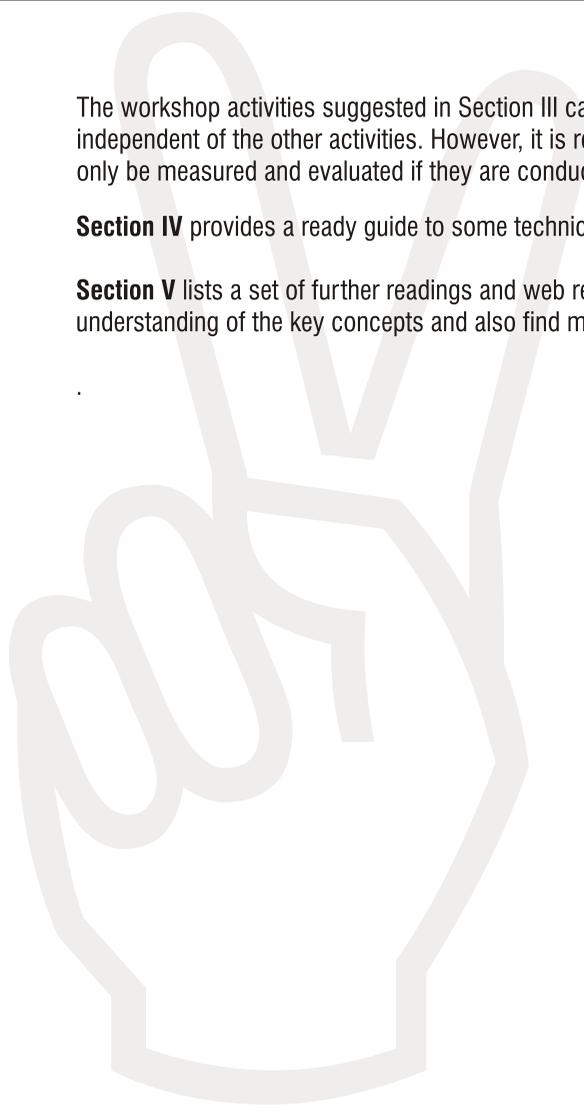
Section II provides conceptual overviews on the issues (human rights, gender, sexuality, development and globalisation, peace and conflict-resolution) that were addressed through the workshops. Based on these 'key concepts', users of the manual will find the training activities suggested in Section III put in the context of imparting human rights education. Users of the manual are encouraged to read, in detail, Section II of the manual to gain a conceptual understanding of the issues and some key methods of conducting training sessions. Each 'key concept' is accompanied by a set of suggested readings.

Section III serves as a handbook for conducting training workshops with young people on the four themes of i) gender, ii) sexuality, iii) development and globalisation, iv) human rights, and v) peace and conflict-resolution. It provides detailed information on how to conduct training workshops on these issues with young people, and is expected to serve as a resource for individuals and organisations working with youth.

The workshop activities suggested in Section III can be used together as an entire training session or taken up independent of the other activities. However, it is recommended that the impact and efficacy of the activities can only be measured and evaluated if they are conducted in the workshop patterns in their entirety.

Section IV provides a ready guide to some technical terms connected with human rights law.

Section V lists a set of further readings and web resources that can be referred to in order to develop a better understanding of the key concepts and also find more information on human rights education initiatives elsewhere.



SECTION I – Introduction

THE YOUNG HUMAN RIGHTS DEFENDERS PROGRAMME (YHRDP): CCDS Human Rights Education Initiative

The **CCDS HRE Initiative (HREI)** has been set up to prepare course modules, conduct workshops and trainings for students, teachers and development workers on learning and teaching human rights, campaigning methodology and doing action-based research.

CCDS believes that for human rights values to become truly a part of the youth population, the philosophy needs to be integrated throughout their education and not just taught as an 'add-on'. This objective is in pursuance of the United Nations Millennium Development Goals and HREI's attempt is to try and contribute towards the fulfilment of development, security and human rights for all.

With this belief in perspective, CCDS started the **Young Human Rights Defenders Programme** in January 2006 where it worked closely with young people over a period of three months to train them to create a collective of human rights defenders who will work as young activists and peer educators. To this end, a set of training workshops on wide-ranging issues of human rights and social justice were conducted with a team of 15 young people in Pune. This group had come together to participate as volunteers during the International Campaign to Stop Violence Against Women and Girls (November 25 - December 10), that HREI coordinated in 2005.

HUMAN RIGHTS EDUCATION (HRE) FOR YOUNG PEOPLE

Who are human rights defenders?

The UN Declaration on Human Rights Defenders describes defenders as all those individuals, groups and organs of society that promote and protect universally recognised human rights and fundamental freedoms. Human rights defenders are persons who act on their own, or collectively, to contribute to the effective elimination of all violations of the fundamental rights and freedoms of peoples and individuals. This work includes, but is not exclusive of, the search for truth and justice and strengthening the rule of law, the strengthening of democratic governance and accountability, the struggle for gender, racial and sexual equality, the protection of economic, social and cultural rights and the rights of indigenous peoples, the struggle against environmental degradation, hunger, disease and poverty, the struggle for a fair standard of living, education and medical attention, the struggle to end war and arms proliferation, and to provide urgent assistance to victims of conflict or natural disasters.

Defenders work in various spheres of society and their work is inspired and guided by internationally recognised human rights standards. By exercising freedom of expression, movement and association, human rights defenders set standards and encourage respect for these principles in society at large.

Why a human rights defenders programme for young people?

Young people are a major force in the contemporary world. They are at the forefront of global, social, economic and political developments. In addition to their intellectual contribution and their ability to mobilise support, young people have a unique perspective. How our societies progress is determined, among other things, by how much we involve youth in building and designing the future.

HREI, through the development and implementation of the YHRDP, focuses on ways in which young people can create change through discussions and exploration of human rights issues, empowering a new generation of advocates for social change and nurturing a commitment to social justice activism.

Based on this understanding, the programme does capacity-building for young people through a learning process that involves reflection, analysis, skill-building, networking and action – all aimed at increasing the knowledge, imagination and vision of individuals involved in it to strengthen human rights work. The vision is to make a lasting social contribution and become a valuable, self-sustaining resource of opportunities for young volunteer participation.

STRUCTURE OF THE YOUNG HUMAN RIGHTS DEFENDERS PROGRAMME (YHRDP)

How does the YHRDP work?

The YHRDP is a process of capacity-building and sensitising of young volunteers by way of a structured training programme through interactive workshops, to enable them to understand with precision, conceptual issues concerning social justice and human rights. This programme, spread over a period of two-and-a-half months, includes workshops, field trips, outreach activities and the publication of a newsletter by the volunteers.

WORKSHOPS

The programme includes a series of five workshops on:

- Gender
- Sexuality
- Peace and conflict-resolution
- Development and globalisation
- Human rights

The workshops are conducted through group activities, focused exercises and discussions that are designed with the specific intent of creating a conceptual understanding of issues and also equipping them with tools so as to prepare them to become future trainers.

The decision to zero in on these issues was arrived at through a series of brainstorming meetings with the youth volunteers. One also felt the need to have a collection of workshops that covered a broad gamut of issues of social justice that the youth would identify with, and ones that would also challenge their positions of privilege.

OUTREACH CAMPAIGNING: The Freedom Survey

The volunteers carried out a public survey called the 'Freedom Survey' in college campuses and public places in Pune city on February 14, 2006. The date was symbolically chosen to address and raise issues like 'freedom of choice' and 'informed choice' with the respondents. The survey attempted to gauge the perception of freedom, especially among the young, with regard to issues like sexuality, secularism, occupation, consumption and public safety.

NEWSLETTERS

The volunteers of the programme put together a newsletter to document their views on what they think is the alternative way of looking at and doing things. The newsletter brought out was called 'We Write... of What's Left' and is available at http://openspaceindia.org/HREI_newsletter.pdf

HUMAN RIGHTS FESTIVAL

Udaan 2006: The Human Rights Festival was the culmination of the YHRDP in March 2006. The festival was a platform for the volunteers to reach out to other young people in Pune by engaging them through inter-collegiate events, film festivals, discussions and street plays. It aimed to bring together young people committed to effect social change by urging them to join the YHRDP and making it a sustained and ongoing process.

What are the expected objectives of the YHRDP?

The programme aims at the emergence of a core group of volunteers from among those who undergo training and who have a sense of political consciousness and intellectual empowerment needed to assure respect for and the protection of human rights.

This group of young enthusiasts will then take on the responsibility, with the support and cooperation of HREI, of making this programme a sustained process, periodically training a fresh batch of young volunteers, eventually leading to the formation of a collective network.

The methodology, model and structure used in the programme have been put together in a manual that should work as a tool for the young volunteers of YHRDP to conduct further workshops as peer educators.

SECTION II – Understanding key concepts and getting started

Key concepts

It is of primary importance that the facilitators/ trainers understand the basic concepts behind what is understood as 'human rights'. It is for this reason that the note on human rights is slightly detailed. It is on the basis of the understanding of human rights that connections to the other 'key concepts' need to be made.

Human rights

(Source: Amnesty International India)

Human rights are the basic standards without which people cannot live with dignity as human beings. These standards are the foundations of freedom, justice and peace and their respect allows the individual and the community to develop fully.

All over the world, the development of human rights has its roots in the struggle for freedom and equality. Most religions, philosophies and cultures accept and respect the basis of human rights -- such as respect for human life and human dignity.

The philosophy of human rights is guided by the following fundamental principles:

•**Human rights are 'INHERENT'**. We are born with them. Human rights are not given, granted, bought, earned or inherited; they belong to people by the very virtue of the fact that they are human.

•**Human rights are 'UNIVERSAL'**. They are for everyone in this world and apply to all, regardless of their race, gender, caste, religion, ethnicity, opinion or nationality. We are born equal in dignity and rights.

•**Human rights are 'INALIENABLE'**. Human rights cannot be taken away -- no one has the right to deprive another person of their human rights for any reason. People still have human rights even when the laws of their countries do not recognise them, or when they violate them. For example, when slavery is practised, slaves still have rights even though these rights are being violated.

•**Human rights are 'INDIVISIBLE'**. No country, which has the responsibility of protecting, promoting, fulfilling and respecting the human rights of its citizens, can create a hierarchy of rights and decide to guarantee only some and take away others. For example, it will go against the principle of 'indivisibility' if a state decides to guarantee its citizens the right to education, but not the right to vote. To live with dignity, all human beings are entitled to freedom, security and decent standards of living concurrently.

The human rights standards which are internationally recognised as being 'universal' and 'inherent' are enshrined in the Universal Declaration of Human Rights (UDHR) and many other international documents, making the state a guarantor of these rights -- responsible and accountable to the international community and its own citizens to protect, promote, fulfil and respect all human rights.

The human rights standards in the UDHR are expressions of basic values and principles that apply to all people. These values or principles, which form the basis of all Human Rights Education (HRE), not only give knowledge of human rights, history, facts and laws, but also encourage attitudes and actions based on the principles underlying human rights.

Human rights can be categorised under the following heads to better understand the nature of different kinds of human rights and the importance of their 'indivisibility' and 'interdependence':

Civil and Political Rights (CPRs)

These are 'liberty-oriented' and include the right to: life, liberty and security of the individual; freedom from torture and slavery; political participation; freedom of opinion, expression, thought, conscience and religion; freedom of association and assembly. CPRs are also understood as 'negative rights' where the state is expected to 'not-do' something enabling the free enjoyment of these rights.

Economic, Social and Cultural Rights (ESCRs)

These are 'security-oriented' rights. For example the right to: work, education, a reasonable standard of living, food, shelter and healthcare. ESCRs are understood as 'positive rights' where the state is expected to positively and proactively engage in 'doing' things to enable the free enjoyment of these rights.

Group or Solidarity Rights

CPRs and ESCRs are understood to be rights that are inherent in individuals. However, these rights don't always address the human rights needs of communities in a collective sense. In cases of groups that have been historically disadvantaged, like dalits, women, black-Americans, the impact of human rights shouldn't only address the needs of individuals of a particular group, but the group as a whole. These include the right to live in an environment that is clean and protected from destruction, and rights to cultural, political and economic development, rights against discrimination, the right to people's self-determination and the right to affirmative action.

We should bear in mind that the above are not watertight categories and there can be rights that fall into more than one of these categories. Like, for instance, the right to education can be understood as an economic right because it allows an individual the opportunity to better his standard of living. At the same time it is also a political right where the right to education can allow you the opportunity to exercise your right to vote in a more informed and judicious fashion. Although different in nature, all these categories of rights are 'indivisible' and 'interdependent'.

The understanding of human rights is also accompanied by the notion of duty. Duty with regard to human rights can be of two kinds: i) the corresponding duty of an authority like the state to guarantee inherent and universal rights; ii) the duty of fellow human beings to respect the human rights of others. As a famous judge once said: "My right to swing my fist ends where your nose begins."

The Universal Declaration of Human Rights

The most widely accepted document of human rights in the world is the Universal Declaration of Human Rights (UDHR). Its core message is the inherent value of every human being. The UDHR was unanimously adopted on December 10, 1948, by the United Nations. In its 30 articles, it sets out a list of basic rights for everyone in the world whatever their race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. It states that governments have promised to uphold certain rights, not only for their own citizens, but also for people in other countries. In other words, national borders are no barrier to helping others achieve their rights. Since 1948, the Universal Declaration has been the international standard for human rights. In 1993, at the World Conference on Human Rights in Vienna, 171 states representing 99% of the world's population reaffirmed their commitment to human rights.

The understanding of human rights is characterised by the struggle for some fundamental claims. They are:

Freedom

The term 'freedom' is one with which we are all familiar but which can have different meanings. There is 'freedom from' something, and the 'freedom to' do something.

The 'freedom froms' are those that affect our physical or psychological being, such as freedom from slavery, freedom from torture and ill treatment, and freedom from unfair trial, persecution and discrimination.

The 'freedom tos' are those that enable us to fulfil our aspirations as human beings. They include freedom of speech, association and peaceful assembly; freedom to have a nationality and freedom to participate in the choice of government; freedom of worship and belief; freedoms relating to sexual preferences and marriage according to choice, as well as those relating to economic rights, such as the right to own property and to sell one's labour.

Human rights carry with them the responsibility of not abusing other people's rights. So 'freedom to' also includes allowing others the same freedoms.

Equality

This is another term which most people have heard a lot about and which is central to the idea of human rights. There have been many campaigns in this century seeking racial or sexual equality. Lying behind these campaigns is the desire for all humans to be treated equally and to have the same opportunities, in spite of differences between them. This idea is based on the fact that beneath the things that make us different (whether these are our ethnic origin, sex, colour, religion, etc), we all share the condition of being human beings. Because we are all human beings we share equal rights, whether these are political (for example, the right to vote), legal (the same laws and

legal processes being equally applicable to all citizens of a nation), or social (the right to have and enjoy the company and security of a family).

Tolerance

By tolerance we mean the willingness or ability to accept and allow difference, whether this difference is of political opinion or whether it relates to religious, racial or sexual difference. Some human rights violations can be put down to the inability of governments or individuals to take account of and tolerate the differences of others. An extreme example of this would be what happens in times of war or armed conflict where crimes of genocide or ethnic cleansing wipe out entire communities because of the difference in their identities. On a smaller scale, lack of tolerance leads to personal prejudice against and discrimination of groups or individuals.

Solidarity

We all share the condition of being human beings. Human rights encourage us not to just protect our own rights or to passively agree with human rights but to actively work for other people's rights; to act in solidarity with people whose rights are being denied. Solidarity means that governments, groups and individuals share responsibility for the respect of human rights for all. Universal respect for human rights will only occur if people take action to ensure that this is the case. It is this principle of solidarity, which underlies the work of human rights organisations. Pastor Niemöller, who died as a victim of the Nazis, illustrates its importance for us all as individuals in the following poem:

First they came for the Jews
and I did not speak out –
because I was not a Jew.

Then they came for the communists
and I did not speak out --
because I was not a communist.

Then they came for the trade
unionists and I did not speak out --
because I was not a trade unionist.

Then they came for me --
and there was no one left
to speak out for me.

Making connections

For the sake of conceptual clarity it is necessary to establish the connections between the fundamental understanding of human rights and how such human rights standards and principles can be integrated into the understanding of the other 'key concepts'. The underlying principles to establish such linkages will be to look at gender and sexuality, development and globalisation through the lens of DISADVANTAGE and DISCRIMINATION.

Why is it important to talk about gender and sexuality from a rights perspective? Because gender and sexuality are looked at as grounds on the basis of which women and the sexually marginalised face endemic and systemic discrimination at the hands of the state machinery like the law, and also at the hands of societal institutions like the family.

When we talk of globalisation and development, it is necessary to ask who is benefiting from these processes. Meaning, is it true that everyone is reaping the fruits of globalisation and development, or are there huge populations of people who are getting disadvantaged and discriminated against?

Similarly, when we look at the condition of women or dalits in times of globalisation we see that women as a community are highly disadvantaged due to the processes of corporate free trade and privatisation of public services like health and education.

It is essential that the facilitators/trainers bring out these connections to enable the participants to understand these issues from a human rights perspective.

Gender

(Source: Understanding Gender by Kamla Bhasin; Published by Women Unlimited: New Delhi)

Gender refers to the socio-cultural definition of man and woman; the way societies distinguish them and assign social roles. For ages it was believed that the different characteristics, roles and status accorded to women and men in society are determined by biology (ie sex), that they are natural and therefore not changeable.

The concept of gender enables us to state that sex is one thing and gender is quite another. Everyone is born male or female, and our sex can be determined simply by looking at our genitalia. Every culture has ways of valuing girls and boys and assigning them different roles, responses and attributes. And this happens from the time that a baby is born. It is common knowledge that when a little boy cries, quite spontaneously, the mother will say: "Don't cry like a girl!" This explains how gender roles and responsibilities for boys and girls get constructed. This statement made by a mother translates into many things: that crying is a girl-thing, that boys don't cry because they are strong and brave and girls are weak and dependent.

Each society slowly transforms a male or female into a man or woman, into masculine and feminine, with different qualities, behaviour patterns, roles, responsibilities, rights and expectations. Unlike sex, which is biological, the gender identities of women and men are psychologically and socially determined and constructed.

The main differences between gender and sex are:

- Sex is natural; gender is socio-cultural and it is man-made.
- Sex is biological, it refers to visible genitalia and related differences in procreative functions.
- Gender is socio-cultural and refers to masculine and feminine qualities, behaviour patterns, roles, responsibilities, etc.
- Sex is constant, it remains the same everywhere (unless someone is born inter-sexed or undergoes a sex-change operation).
- Gender is variable, it changes from time to time, culture to culture, even family to family.
- Sex cannot be changed, gender can be changed.

The distinction between sex and gender is necessary to understand the general tendency to attribute women's subordination to their anatomy. In a way, women and women's bodies were and are held responsible for their subordinate status in society. Once this is accepted as natural, there is obviously no need to address the gender inequalities and injustices that exist in society.

Sexuality

(Source: Common Ground Sexuality; Published by TARSHI: New Delhi)

Sexuality is a part of human life. All human beings are sexual and have developed their sexuality from a variety of influences, including social, cultural, biological, economic and educational factors. Sexuality shapes people's identity and relationships and is linked with gender power relations, health, economics, livelihoods and social development.

In India, sexuality has become a growing area of focus in the fields of gender and development, HIV/AIDS, human rights, reproductive health, education, violence-prevention, legal issues, women's rights, and the media.

Sexuality encompasses personal and social meanings as well as sexual behaviour and biology. A comprehensive view of sexuality includes social roles, personality, gender and sexual identity, biology, sexual behaviour, relationships, thoughts and feelings. Expressions of sexuality are influenced by various factors including social, ethical, economic, spiritual, cultural and moral concerns.

Key elements of sexuality are:

- All people are sexual whether or not they engage in sexual acts or behaviour.
- People express their sexuality through both positive and negative attitudes and behaviour.
- Sexuality expressed positively, through consensual, mutually respectful and protected relationships, enhances wellbeing, health and quality of life.
- Sexuality expressed negatively, through violence, exploitation or abuse, diminishes people's dignity and self worth and may cause long-term harm.
- Being sexual is not only about sexual acts and behaviour; it also includes thoughts, attitudes and feelings.
- Sexual pleasure is expressed in a variety of ways that include emotional and biological responses.

- Society exerts strong controls on sexuality, especially women's sexuality, through social norms, values and laws.
- The understanding of sexuality has considered only men's experiences and needs and has ignored, negated and devalued those of women.
- Many people are initiated into sexual activity through negative ways, through experiences of abuse, coercion or violence.

Because sexuality is a basic part of being human, the notion of sexual rights is part of the larger body of human rights. Human rights affirm the dignity, worth, respect, equality and autonomy of all people in all aspects of their lives. Sexual rights are necessary in order for women and men to express and enjoy their sexuality, and promote overall health through access to information, education and services regarding their sexual health.

Therefore:

- Sexual rights are not privileges or favours, but are the entitlements of all men and women.
- Sexual rights protect the individual as well as the collective.
- The concept of sexual rights, like that of human rights, provides a framework to ensure non-discrimination, and therefore cannot be used to privilege any one individual or group over another.
- Sexual rights are as valid as other rights such as the right to food, health and housing.
- Sexual rights affirm entitlements, such as the right to bodily integrity, as well as rights that protect against violations, such as the right not to be coerced into sexual activity.

Sexual rights are based on the ethical principles of:

- Bodily integrity
- Personhood
- Equality
- Diversity

Development and Globalisation

(Source: Background to Globalisation by Avinash Jha; Published by Centre for Education and Documentation: Mumbai and Bangalore)

Since the 1980s, globalisation has consistently gained in popularity as a term that explains the socio-cultural, political and economic phenomena that we find ourselves participating in today. Using a very commonsensical definition of globalisation, any phenomenon or process that occurs globally could be described as the 'globalisation' of that process. However, today the understanding of globalisation, that has enormous potential to violate human rights, is the specific phenomenon of economic globalisation which privileges the interests of those for whom profit is above people and who operate on the premise of 'taking the best and leaving the rest'.

The form of economic globalisation that we see today, characterised by the understanding of free trade, open markets and limited government, makes an attempt to have us believe that the poor countries of the world will not be able to survive and prosper unless they get integrated into the global economy. This is effected through the process of establishing international bodies like the World Trade Organisation (WTO). We are told that all the so-called underdeveloped countries of the world, which are struggling to survive, will only be able to develop if they embrace what economic globalisation has to offer.

But is it possible for developing countries to do so in the current situation? Globalisation today is a reality, which makes the above scenario extremely improbable and difficult, if not impossible. First of all, struggling nations will not come to each other's help. Every nation does not shape the international world order. Weaker nations just try to negotiate a place for themselves as best they can, and very often at the expense of other weaker nations.

This understanding of globalisation is also connected to what we call 'development'. The common understanding of development is connected to modernisation. That is why we see that the first signs of development in a Third World country that is trying to embrace globalisation by liberalising its economy, is the building of big dams, capital-intensive factories, multiplexes, etc. The question to ask here is: Who is benefiting from the modernisation that globalisation has to offer? And, looking through the lens of human rights, we realise that it is only a minuscule percentage of people – essentially the urban elite, the moneyed and the powerful – who benefit. Are common people getting jobs? Is the state doing anything to ensure them social security? Are people in villages getting an equal opportunity to develop like the urban elite?

Our experiences with the Sardar Sarovar dam in India, which was funded by the World Bank, and how it did not even consider the right to resettlement and rehabilitation of the displaced, is a classic illustration of how economic-globalisation-fuelled-development operates. So is the case of the homeless in big cities like Mumbai where on the one hand real estate dealers and multinationals are acquiring land from the government, and on the other more and more people are being evicted from slums and rendered homeless.

Peace and conflict-resolution

(Source: Approaches to Peace by David P Barash; Published by Oxford University Press: New York)

“There is no way to peace,” wrote anti-war activist A J Muste. “Peace is the way.” Rephrasing Muste we might say that peace is never fully achieved; it can only be approached. Unfortunately, we do not yet have the luxury of bemoaning a 'near miss', regretting that although we approach peace very closely, it continues to elude us, remaining just beyond our grasp. The hard reality is that peace can barely be glimpsed, never mind grasped; what is frustrating, therefore, is not that peace is so close, but that it remains so far away.

Yet there is cause for hope. In the new post-Cold War world order, seemingly intractable systems of oppression have collapsed, with remarkably little overt violence, and in at least some cases, with the beginning of genuine reconciliation. More people live under democracy than ever before. Environmental consciousness is widespread and increasingly acknowledged, along with the importance of human rights. Nonetheless, human beings are faced with many problems: gross maldistribution of wealth, persistent patterns of social and political injustice, in which racism, sexism, and other forms of unfairness abound, and in which representative government is relatively rare, and torture and other forms of oppression are distressingly common. And this is only a partial list.

Despite all these difficulties, daunting enough even if the world were to cooperate actively in their solution, the remarkable fact is that enormous sums of money and vast reserves of material, time and energy are being expended, not in solving what we might call “problems of peace”, but, rather, in threatening and actually making war on one another.

The 'idea of peace' is that peace can and must include not only the absence of war (“negative peace”) but also the establishment of life-affirming and life-enhancing values and structures (“positive peace”). Thus, negative peace is a necessary but insufficient condition for positive peace. There are positive steps that can be taken to diminish humanity's reliance on organised violence to settle conflicts, which will begin the construction of a better, more truly peaceful world.

Despite the enormous ills of our planet, there is reason to believe that our most pressing problem is not hunger, disease, poverty, social inequity, overpopulation or environmental degradation, but rather the violence that human beings commit and threaten to commit against others. This is especially true in modern times, with the invention of nuclear weapons. It is indeed paradoxical that in a time of unique danger and difficulty, the inhabitants of planet earth waste their time, resources and energy – as well as their lives – fighting among themselves and/or preparing to do so. This may be because there has not been a restructuring of the intellectual and emotional map, or of social relationships based on power, violence or the threat of violence, something that can only be achieved to sustain cooperative dialogue between nations, peoples and communities.

Techniques and methodology

These directions are meant for the trainer or facilitator of the workshops. Please read them before starting the activities.

Circle of trust

Ideally, all workshops should be held in a space where the participants and the facilitator/trainer can sit in a circle and have enough space to move around when exercises take place. Try and avoid classroom-type settings where there's a hierarchical divide between the participants and the facilitator. The reason for conducting a workshop in a circle is also to build trust among the participants, and for the group to feel like they are all together doing the same thing. This feeling of trust will lend the participants an understanding that it is a safe space to talk and discuss freely.

Icebreakers/Introductions

Start every workshop with an icebreaker and a round of introductions. Especially with groups that comprise participants not known to each other, the icebreaker and introductions can help shed inhibitions. This is very useful in workshops on gender and sexuality – issues that are more difficult to talk about.

Icebreakers can be done in really innovative methods that make the group laugh and relax. The idea is to take care of any kind of feeling that the participants might have that could be intimidating. We have explained specific kinds of icebreakers and introductions for each workshop. Here we share a couple more, which can be used in any workshop, or even to start a discussion session on any of the workshop issues.

Icebreaker: Animal Farm

Objective/Purpose: To break the entire group up into smaller groups of two through a fun activity. The groups of two can then engage in an introduction activity explained later.

What you need: As many paper chits as the total number of participants

Method:

1. If you have 20 participants in all, it means that you'll have 10 groups of two at the end of the activity.
2. Think of the names of 10 animals with distinctive sounds -- like a cat goes 'meow' and a tiger 'roars'. Have two chits for each animal -- which means 20 chits in all.
3. Distribute the chits among the participants.
4. Ask them to get up together and start walking around -- using the entire workshop space -- making sounds like the animal named on their chit.
5. Tell them that there's another animal of their kind in the group. The idea is to find it.
6. Once all of the participants find their pairs, you have 10 groups of two.

Introduction: Speaking for each other

Objective/Purpose: To have every participant introduce his/her partner on the basis of certain essential parameters. This will allow the couples to know more about each other and will also give them the opportunity to start conversation. Exercises on similar lines can be done at other times during the workshop to change the combinations.

What you need: Notepads and pens

Method:

1. After the Animal Farm icebreaker, once groups of two have been formed, one person from each group will have to introduce his/her partner, and vice-versa.
2. There should be some parameters given to the participants on the basis of which they'll try and find out information from their partner. These parameters could be related to the issue that the workshop is addressing. Of course, the regulars like name, where he/she is from, why it is important to attend this workshop etc will form part of the information to be sought.

Icebreaker-cum-introduction: Describing yourself with an adjective

Objective/Purpose: To let participants describe themselves in a funny fashion.

What you need: Nothing!

Method:

1. Sit in a circle.
2. Ask each participant to say his/her name by prefixing an adjective that starts with the same letter as his/her name. Like, 'Ominous Oishik'!
3. This process carries on from one participant to another in the form of a memory game. For instance, the first participant says: "I am 'Ominous Oishik'". The second says his/her name with an adjective, along with that of the previous participant, including the adjective! This continues till the last participant who, fortunately or unfortunately, will have to say his/her name and adjective along with those of all the other Participants

Expressing expectations and wrapping-up

Objective/Purpose: Expressing expectations, hopes and fears about the workshop, especially when it is the first one for the participant, is an extremely important way to start the workshop after you are done with the introductions and icebreakers. This will help evaluate the success of the workshop when you are wrapping up.

What you need: Chartpaper, 'post-its', pens

Method:

1. The participants are asked to write down what they think their expectations of the workshop are, whether they are hoping to gain anything specific from it, and what kind of apprehensions they might have regarding the issue of the workshop.
2. Once the participants have written their expectations, ask them to share them with the rest of the group. Who goes first can be decided entirely voluntarily.
3. Ask the participants to stick the 'post-its' on to the chart paper.
4. Keep the chart paper carefully till the end of the workshop.
5. At the end of the workshop, when you are wrapping up, put up the chart paper and all the 'post-its' and ask the participants to respond to what they had expressed as their expectations. This will allow the participants to actually reflect on whether their expectations have been met and their fears conquered.

Laying down the ground rules

Along with the session on 'expressing expectations', also work on laying down ground rules that are consensually agreeable to all the participants. Ground rules could include issues like maintaining confidentiality about what gets shared among the participants in the workshop; an attempt to be non-judgmental; creating a safe space for all participants so that they don't feel intimidated about sharing their ideas and experiences. The reason for laying down ground rules is to ensure that the workshop carries on smoothly and that the participants maintain a level of decorum, which includes mutual respect.

Need for energisers

There could be a lot of occasions when workshops can become really taxing for the participants because of the nature of issues that come up for discussion. To ensure that participants don't tire and lose concentration and focus, all workshops need to be interspersed with energisers that help them loosen up. These energisers could be in the nature of asking some of the participants to sing, or share jokes and funny experiences. Some specific energisers with regard to the gender and sexuality workshops have been included in the workshop section. Others that can be used are (from the Oxfam Gender Training Manual):

Untangling

Ask the group to stand in a circle and close their eyes until you ask them to open them. Move slowly towards each other stretching out your hands until each person is holding someone else's hand in each of their hands. Check to make sure that everyone is holding one hand in each hand. Then everyone opens their eyes. You will find that the group is in a tangled knot. Then, with eyes open, but still holding hands, try and untangle yourselves until you are standing in a circle

Word and deed

The first person in the circle does one action, while describing another. For example, she says 'I'm cooking' while pretending to type. The second person then acts out the thing that the first person says she was doing, while saying she is doing something else: 'I'm scratching my nose' while pretending to cook. This continues round the circle.

Encouraging debate and discussion

It is very important that the workshop becomes a forum for debate and discussion. The responsibility of making the participants feel comfortable enough to speak is with the facilitator/trainer. While it must be maintained that the participant shouldn't feel intimidated or threatened, at the same time there is a need to provoke them to think and respond. For this reason it is advised that the facilitator/ trainer keep a set of questions ready, to which participants can respond after every activity. Also, ensure that the workshop is spaced out well to allow enough time for discussion after every activity. The idea of the activities is to make the participants think, not to cram them with a whole lot of information that they will not have the opportunity to process and turn into knowledge for change.

SECTION III – Workshops and trainings: Objectives, content and activities

Each one of the five workshops in this section can be held over one-and-a-half days. The approximate time required for each activity is also given. The activities can be conducted independent of the workshops, but it is recommended that all the workshops are held to ensure optimum impact.

GENDER WORKSHOP

Activity 1

Icebreaker/Participants' introduction (30 minutes)

Objective/Purpose: To introduce participants of the group to each other and the facilitators, and to create a basic level of comfort among the participants.

What you need: Paper chits with the names of animals written on them, two of each kind

Methodology:

1. Participants are asked to pick up a chit each. Each chit contains the name of an animal, a bird or anything that has a particular sound associated with it. The participants are asked to find their pair by making the appropriate sound.

2. Once all the pairs are formed, they are expected to share the following information among themselves:

- a) Name, meaning of name.
- b) One instance when you have felt really happy belonging to the gender you belong to.
- c) One instance when you have been unhappy/embarrassed/ angry because of the gender you belong to.
- d) One thing about you that the group doesn't know/one skill that you possess.

3. Once all the pairs have shared this information among themselves, do a larger group sharing in which each one introduces her/his partner.

4. Once the sharing is done, the facilitator can briefly try to plot the similarities and differences in the happiest and saddest moment for men and women. Can any similarities in the experience be plotted? Are there any similarities in the experiences across gender lines?

Activity 2

Men are from Mars, women are from Venus?: Polarisation game (1 hour)

Objective/Purpose: To look at the difference between sex and gender and to understand the basis of gender and social construction.

What you need: Chalk, paper chits with attributes written on them

The list of attributes should ideally include biological, psychological and occupational attributes. The key is to include those that generally have a gender stereotype attached to them. An illustrative list could be:

Biological

- Breastfeeding
- Having an erection
- Using a sanitary napkin
- Having a penis
- Having a vagina
- Giving birth

Socially constructed

- Masturbation
- Getting raped
- A nurse
- Rational
- Confident
- A DJ
- A Kathak Dancer
- Caring
- Buying a sanitary napkin
- Watching pornography
- Engaging in a fist-fight



Socially constructed

- Having a higher pain threshold
- Sacrificing
- A rock star
- Learning to sew
- Attending a gender workshop
- A construction worker
- Rearing a child
- Watching an action movie
- Playing a violent video game
- Joining the army/police
- Making chapatis/tea
- Wearing jewellery
- Joining politics
- Harassing sexually
- Getting eve-teased
- The breadwinner
- Being sexually harassed

Methodology:

1. Participants are asked to each pick up a chit.
2. The facilitator then draws two planets on the ground and asks the participants to consider the attribute on their chit and whether it is a male or female attribute. If they feel that it is a male attribute, ask them to step into the planet marked 'Mars', whereas if they think it is a female attribute ask them to step into the planet marked 'Venus'.
3. It is necessary that the participants choose either one of the planets.
4. Once all the participants have polarised themselves in this way, the facilitator draws another planet, named 'Earth' and tells the participants that if any of them feel that the attribute on their chit could be the attribute of both men and women then they should step into 'Earth'.
5. Now the facilitator asks all the people who decided to remain on their respective planets (either Mars or Venus) why they did so. Similarly those who decided to migrate to Earth are also asked to explain the reasons for the migration and why they chose to be either on Mars or Venus previously. It will be evident that those who remain on Mars or Venus will be the ones with 'biological' attributes like 'having a penis'/'having a vagina' etc. Most of those who migrate will be with attributes that are socially constructed.
6. The facilitator should now use the answers to look at how much of the differences between men and women are biologically determined and how much is socially constructed. At the same time, the concept of 'difference' should be brought out and the need to respect 'difference' without discriminating highlighted.

Activity 3

Ball game: Examining participation and decision-making dynamics (30 minutes)

Objective/Purpose: To examine participation and decision-making dynamics in the group and to understand how deeper structures of 'gender' operate within the participants.

What you need: A ball, a stopwatch

Methodology:

1. The group is told that the game consists of them passing a ball around in a circle, in such a way that each of them gets a chance to catch the ball and a chance to throw the ball at least once. One cannot, however, throw the ball to the two people on either side of her/him. Also, if anyone drops the ball, the cycle must start all over again. The group is told that this is a competition against themselves. They are given 5 minutes to work out how they want to do the required task in the least amount of time, keeping all the conditions intact.

2. Once the group has completed the task successfully once, the facilitator asks the group to set a maximum time limit within which they will do the task again. Every time the group is able to meet their deadline, the facilitator pushes the group to set a newer, shorter deadline. This can be repeated 4-5 times depending on the available time.

3. The facilitator asks the participants to look at the decision-making patterns. Who were the people making the decisions? Did everyone participate in deciding how the task should be completed? Were there any presumptions about people in the group that shaped the decisions taken? Did the fact that boys are generally perceived to be better at sports shape the group's decisions? Did the group allow the desire to meet the deadline override concerns for each other and values like democracy and participation? If yes, why did this happen? Is this how decision-making in real life occurs? Do those who are weaker/perceived as weaker lose out in the process of decision-making? Does their participation get affected?

Activity 4

Twig game: Examining availability and access to resources (20 minutes)

Objective/Purpose: To examine if it is the scarcity of resources that determines access and distribution, and to look at the processes by which power gets unevenly distributed and its effects.

What you need: Wood twigs (or chinks, if twigs are not easily available), a whistle

Methodology:

The activity consists of three parts.

1. In the first part, as many twigs as participants are kept at a distance of about 20-25 metres from the participants. The participants are told that the objective of the game is for them as individuals to try and get as many twigs for themselves as possible. The participants are asked to stand in a straight line and run towards the twigs at the blow of a whistle and pick up as many twigs as possible for themselves. The facilitator takes a note of who got how many and who did not get any.

2. The same process is repeated, but with less twigs.

3. In the third part, the participants are asked to pick up twigs in such a way that all the people in the group get something.

4. The facilitator then asks those who got twigs all the times how it felt. Also those who did not get a twig the first two times, how it felt. What are the reasons that some got so many and others none at all? Is it because some are innately better than the others? Were the resources (twigs) inadequate? How was it that the last time we were able to ensure that everyone got something? Is this how resources get distributed in real life? If yes, then what are the factors that determine who gets how much?

From this discussion, the facilitator can map out a conceptual understanding of systems of discrimination and oppression like caste, class, race and how they collude with patriarchy to determine access to resources, and so to power.

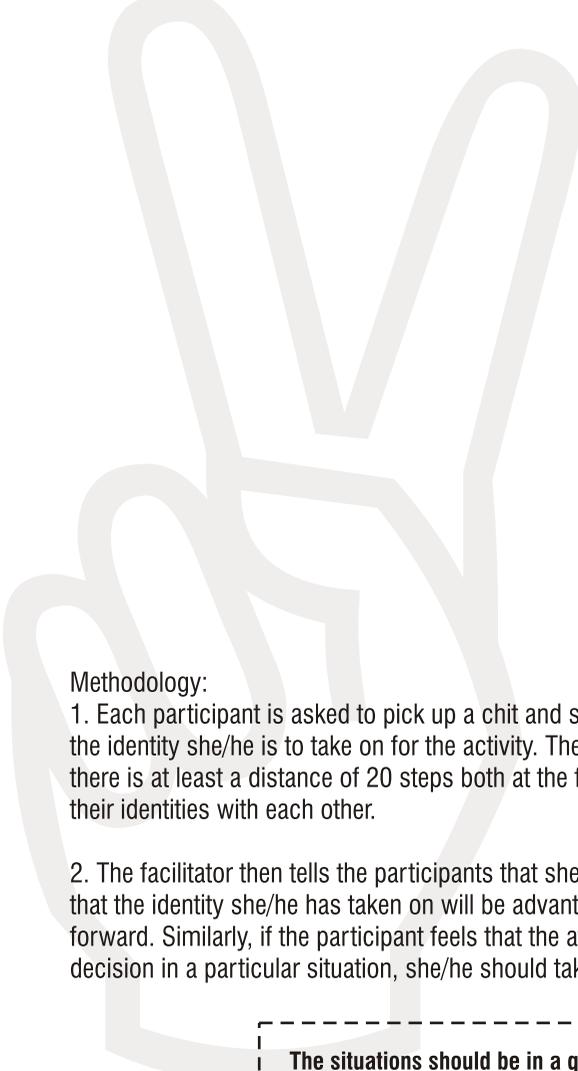
Activity 5

The power walk: Understanding marginalisation and disadvantage (1 hour)

Objective/Purpose: To understand structural marginalisation and disadvantage and to be able to understand the multi-dimensional effects of marginalisation and disadvantage.

What you need: Chits of 'identities', a big open space

The facilitator needs to make chits with various identities that differ on caste, class, gender, and sexuality axes. An illustrative list is as follows:



Single dalit woman schoolteacher
 Muslim daily wage-earner
 Lesbian computer professional
 Illegal Bangladeshi migrant woman
 Illiterate seth ji
 Illiterate seth ji's illiterate wife
 Woman sex-worker
 Muslim hijra
 Muslim landless labourer -- man
 Woman Christian stenographer
 Male software engineer
 Male software engineer's wife
 Dalit IAS officer -- woman
 Disabled law student -- woman
 Woman politician
 Gay, unemployed youth from a small town
 Corporate lawyer -- man
 Muslim divorced woman
 Educated, unemployed housewife
 Gay chartered accountant

Methodology:

1. Each participant is asked to pick up a chit and spend about 5 minutes with herself/himself in order to imagine the identity she/he is to take on for the activity. The participants are asked to stand in a straight line, such that there is at least a distance of 20 steps both at the front and behind this line. Participants are asked not to share their identities with each other.

2. The facilitator then tells the participants that she/he will read out questions and each time the participant feels that the identity she/he has taken on will be advantaged/ successful in that situation, she/he should take a step forward. Similarly, if the participant feels that the attributed identity will be disadvantaged/unable to make a decision in a particular situation, she/he should take a step back.

The situations should be in a question format. An illustrative list can be:

- Can you read a newspaper?
- Have you studied beyond Class 10?
- Do you eat two square meals a day?
- Do you speak English?
- Can you take a day off work?
- If there is communal tension in the city do you feel unsafe?
- Can you influence a decision about your own marriage?
- Can you access public places on your own?
- Do you have the ability to choose your own lifestyle?
- Can you think of promotions in your career?
- Do you own a vehicle?
- Will you be stigmatised if your identity is disclosed in society?
- Can you send your children to school?
- Can you travel alone after 11 at night?
- Will you face difficulties in opening a bank account?

The facilitator can frame more such questions depending on the available space and time. Once all the situations are over, the facilitator asks the participants to freeze where they are, and then reveal their identity to all.

3. The facilitator then draws attention to the different positions of people, all of whom started from the same base line. What are the factors that determined who is up front now and who is right at the back? The facilitator asks the participants how they felt being that particular identity and going through the power walk as that identity. How do our caste, class, gender, religion, educational background and their intersectionalities determine where we shall be in the race? How is it that though the Constitution guarantees equal rights (ie, formally puts everyone at the same base line), who gets what is widely different?

4. The facilitator can then also introduce the concept of multiple marginalisation by analysing the identities of those who were the most marginalised, ie, at the very end.

Activity 6

Womb-to-tomb: Understanding gender and violence (1 hour)

Objective/Purpose: To understand the inter-linkages between gender and violence. To look at violence against women through a lifecycle perspective and to establish the structural nature of violence against women.

What you need: Chartpaper, feltpens

Methodology:

1. The participants are divided into 6 sub-groups -- infancy (0-3 years), childhood (4-12 years), adolescence (13-18 years), youth (19-30 years), adulthood (30-60 years) and old age (60 years and above).
2. Each sub-group is asked to list the many kinds of violence and discrimination that women face in that particular age-group. They are also asked to list the many kinds of violence faced by men in the same age-group. Each group is then asked to make a presentation.
3. The facilitator raises the question of why it is that types of violence specific to women far outnumber those faced by men. Is there a link between the fact that women are 'women' and the violence that they face is specific to the fact that they are 'biologically' and 'socially' constituted as women? Is this violence a result of the innately violent nature of the perpetrators? Are there any continuities and similarities in the violence that women face through the different life stages? Is it indicative of a single system of control and subordination?
4. Finally, each group is asked to reflect on what 'gender-based violence' implies and the facilitator can help them categorise violence against women under heads like physical, emotional, economic, structural, etc.

Frequently asked questions on violence against women

(Source: Amnesty International UK)

What is violence against women?

In the United Nations Declaration on the Elimination of Violence Against Women, the term violence refers to “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm, or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life”.

What are the most common forms of violence against women?

Violence against women can take many forms. It includes, but is not limited to:

- a) **Psychological violence:** Encompasses various tactics to undermine a woman's self-confidence such as yelling, insults, mockery, threats, abusive language, humiliation, harassment, contempt and deliberate deprivation of emotional care or isolation.
- b) **Physical violence:** The most obvious ranges from pushing and shoving to hitting, beating, physical abuse with a weapon, torture, mutilation and murder.
- c) **Sexual violence:** Any form of non-consensual sexual activity (ie forced on a person) ranging from harassment, unwanted sexual touching to rape. This form of violence also includes incest.
- d) **Financial violence:** Encompasses various tactics for total or partial control of a couple's finances, inheritance or employment income. May also include preventing a partner from taking employment outside the home or engaging in an activity that would lead to financial independence.
- e) **Spiritual abuse:** Works to destroy an individual's cultural or religious beliefs through ridicule or punishment, forbidding practice of a personal religion or forcing women or children to adhere to religious practices that are not their own, etc.

Are some women more vulnerable to violence than others?

All women are vulnerable to male violence. Violence affects women of all ages and all ethno-cultural and socio-economic backgrounds. Although violence against women is universal, many women are targeted for specific forms of violence because of particular aspects of their identity. Race, ethnicity, culture, language, sexual identity (including real or perceived sexual orientation), poverty and health (particularly HIV status) are some of the many

risk factors for women. This is particularly true where widely held prejudices and discrimination result in public indifference or even active endorsement of such violence.

Poverty and marginalisation leave some women more vulnerable to violence. The negative effects of globalisation are leaving some women trapped on the margins of society. It is extremely difficult for women living in poverty to escape abusive situations, to obtain protection and to access the criminal justice system to seek redress. Illiteracy and poverty severely restrict women's ability to organise to fight for change.

What causes violence against women?

The underlying cause of violence against women lies in discrimination, which denies women equality with men in all areas of life. Violence is both rooted in discrimination and serves to reinforce discrimination, preventing women from exercising their rights and freedoms on a basis of equality with men.

The UN Declaration on the Elimination of Violence Against Women states that violence against women is a “manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men” and that “violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men”.

The UN special rapporteur on violence against women identified six underlying causes of violence against women (VAW):

Historically unequal power relations:

The political, economic and social processes that have evolved over many centuries have kept men in a position of power over women.

Control of women's sexuality:

Many societies use violence as a way to control a woman's sexuality, and, likewise, in many societies violence is used to punish women who exhibit sexual behaviours, preferences and attitudes that violate cultural norms.

Cultural ideology:

Culture defines gender roles, and some customs, traditions and religions are used to justify VAW when women transgress these culturally assigned roles.

Doctrines of privacy:

The persistent belief in many societies that VAW is a private issue seriously impedes attempts to eradicate this violence.

Patterns of conflict-resolution:

Links have been identified between VAW in the home and community in areas that are in conflict or that are militarised. Often, heightened insecurity means that tensions within the home are more pronounced and can contribute to the perpetuation of VAW in the family. Equally, because eyes tend to be on the conflict, women's suffering is often overshadowed. Additionally, VAW is frequently used as a formal military tactic.

Government inaction:

Government negligence to prevent and end VAW establishes a tolerance for VAW throughout the community.

Problems of human relations, stress, alcohol and drug consumption, depression or unemployment, for example, can contribute to violence against women, but these are not root causes of, or excuses, for this violence.

What are the consequences of violence against women?

The consequences of violence against women go far beyond immediate physical damage to the victims. Psychological violence and the threat of further violence erode a woman's self-esteem, inhibiting her ability to defend herself or take action against her abuser. When the violence is unrecognised and unacknowledged, there are further psychological consequences and the woman is less likely to seek help. Some of the long-term effects of violence against women are abuse of alcohol and drugs, depression, and other mental health disorders and suicide.

Psychological consequences include fear, distrust, anxiety, feelings of guilt and/or shame, loss of self-esteem, difficulty concentrating, depression and thoughts of suicide, use of drugs and alcohol and/or other medications, etc. Physical signs of abuse include wounds, restless sleep, nightmares, insomnia, nausea, etc. Social indicators of abuse include being isolated, being stigmatised, poor performance at school or work, absenteeism, financial difficulties, etc.

Violence against women also affects society. The fear of violence is present in the lives of many women. Women feel unable to travel alone, walk alone at night, use public transport late at night, catch taxis alone, etc.

Can states be held accountable for violence against women by non-state actors (private individuals)?

Yes. International human rights law asserts that states can be held responsible for all acts of violence against women – whether by state actors or non-state actors – if they fail to exercise due diligence to prevent, investigate, and punish acts of violence.

Isn't VAW 'normal' in some religions and cultures?

Culture, religion or tradition should never be invoked as justifications for perpetrating violence against women. In fact, international treaty bodies, such as the Convention on the Elimination of All Forms of Discrimination (CEDAW), call on governments to abolish local practices and laws that condone VAW and which allow VAW to occur with impunity.

Human rights are universal, and all people, regardless of race, ethnicity, nationality, age, gender, sexual identity can be denied their fundamental human rights.

Why are some men violent?

There is no simple answer to this question. The phenomenon of violence against women is complex and is the result of a combination of factors. Among other things, male violence is the result of behaviours they learn at a young age to express their “masculinity”.

Throughout the world, men learn at an early age to use their strength and power to dominate and control others around them. Unfortunately, the side effect of this is that the use of violence then seems more acceptable in their eyes.

The lack of severe penalties for violent acts compared with the gravity of these acts also contributes to the continuing perpetration of violence by men. While there are many explanations for violence, there are no excuses.

What about violence against men?

Many forms of violence are suffered uniquely by women, such as forced pregnancies, forced abortion, bride-burning, dowry-related abuses. Other forms of violence such as domestic violence, rape and sexual violence are suffered disproportionately by women. Statistics show that globally, one in three women will be beaten, forced into sex or otherwise abused in their lifetime.

We do not deny that men can also be victims of gender-based violence, and we do not deny that some women can perpetrate violence against men. However, the raw statistics prove that women are disproportionately affected by gender-based violence, and in a majority of circumstances, the effects of this violence are much more severe.

In many instances where a woman has been arrested and/or charged with perpetrating violence against a man (specifically within the context of domestic violence) it has been found that the woman has been a victim of domestic violence in the lead-up to her act of violence.

Additionally, an element of women's violence against men can also be attributed to the power struggles that exist when a woman defies or confronts a cultural norm by challenging male authority.

Many of the reasons why women are targeted for violence are based in deep-seated discrimination. The Universal Declaration of Human Rights proclaims that all people are born free and equal. Sadly, for millions of women around the globe, this fundamental freedom does not exist.

What do we say to men's groups that may feel they are being 'blamed' for everything?

The idea is not to blame all men for perpetrating domestic violence – domestic violence is obviously only carried out by a very small proportion of men.

Any campaign on violence against women should especially target the vast majority of non-offending men who may tend to think that this is “nothing to do with me”. It is this group that can move attitudes forward in this area.

Activity 7

Violence of the mind: Understanding implicit and invisible forms of violence (30 minutes)

Objective/Purpose: To create an understanding of the implicit forms of violence. To create an awareness of the psychological repercussions of violence on the survivor.

What you need: A blindfold, a mat

Methodology:

1. The facilitator asks for 5-6 volunteers. One volunteer is blindfolded and asked to lie down in the middle of the room on a mat. The other volunteers are told that they have to do their best to threaten the person blindfolded, but without touching that person or actually saying anything threatening. The volunteers can be allowed to carry on this process for about 3-4 minutes, after which they are asked to stop.
2. The facilitator then asks the blindfolded person how it felt. He/she also asks the other volunteers how it felt. Why did the blindfolded person feel scared? There was no physical violence or even intimidation involved. How did the possibility and threat of violence affect the mental status of the blindfolded person? How did the assaulters feel? Did they feel a sense of importance and power?
3. The facilitator can outline implicit and invisible forms of violence, like mental and psychological abuse, the threat of violence, etc, and discuss the implications of the same.

Energisers

Use the pen like something a woman would use/a man would use

An energiser, wherein the facilitator keeps a pen in the middle of the circle and asks the participants to pick up the pen in quick succession and use it as something a man would use/a woman would use. The energiser can be followed by a brief discussion on the things that were imagined to be used by men/women and how it connects to gender stereotypes.

Use the space

The facilitator asks the participants to lie down on the floor and contract their bodies so that they use up minimum space. Then ask them to occupy as much space as possible by spreading their bodies. Ask the participants what felt better and more comfortable; what was more pleasurable. The idea is to try and discuss how women are socialised to always use less space, both literally and metaphorically.

SEXUALITY WORKSHOP

Activity 1

Icebreaker/Participants' introduction (20 minutes)

Objective/Purpose: To introduce the group to each other and the facilitators.

To create a basic level of comfort among the participants.

To foreground the issues of sexuality and 'our bodies'.

What you need: Nothing!

Methodology: Each participant tells her/his name and a body part/organ that she/he feels she/he resembles or identifies with, and why.

Activity 2

Self-portrait: What I like/don't like about my body (30 minutes)

Objective/Purpose: To help participants break inhibitions about their bodies.

To interrogate what shapes our feelings towards our own bodies.

To examine how social constructs affect the way we represent our bodies.

What you need: Sheets of paper, feltpens

Methodology:

1. Each participant is given a paper and asked to draw a self-portrait.
2. Then they are asked to write the things that they like about their bodies on one side of the paper and the things that they don't like about their body on the other side.
3. The portrait and the likes and dislikes are then shared with the group by each participant.
4. The facilitator asks why it is that we like certain things about ourselves and not certain things. What informs this understanding? How do we represent ourselves? Do we draw ourselves in the nude? Do we represent our sexual organs? Do we like that which is defined and understood in our social context as 'beautiful' and 'desirable'?

Activity 3

Body-mapping: Marking our zones of pain, pleasure and shame (1 hour)

Objective/Purpose: Marking out the zones of pain, pleasure and shame on our bodies.

Examining constructs of 'normalcy', 'abnormality', 'good body', 'bad body'.

Examining our own inhibitions about our bodies and sexuality.

What you need: Chartpaper, feltpens

Methodology:

1. Divide the participants into sub-groups depending on the total number of participants, such that each group does not have more than 4-5 people.
2. Tell the groups that they have to make the outline of a body and mark out the zones and points of pain, pleasure and shame, using three different-coloured feltpens. They are free to use as much chartpaper as they want.

3. Each sub-group is asked to share their body map with the rest of the group once it's completed.

4. Post-sharing, the facilitator needs to raise questions regarding what constructs our understanding of pain, pleasure and shame. Were specific points and organs marked? Especially with sexual organs, was the vagina/clitoris/penis marked and clearly named? Was both the front and back of the body represented? Whose body was chosen to make the outline? Why? Was the gender/sex of the body clearly marked out? Could the body represent an 'abnormal' body in any way, like for instance a 'disabled' body? How was the body placed? Did the outline portray a body that looked confined? Or taking enough space? Why were particular points/areas/zones marked out for pain/pleasure/shame?

The facilitator can lead this discussion into body politics, constructions of a 'good body', how feelings of shame are associated with certain kinds of bodies, like the female body and the inhibitions surrounding 'talking about' body and sexuality.

Activity 4

What is sexuality? Free association (30 minutes)

Objective/Purpose: To brainstorm on the various aspects, issues, practices, feelings, meanings associated with sexuality.

To illustrate the diversity of the term 'sexuality' and highlight various aspects of it.

What you need: Chartpaper and feltpens/white board and marker

Methodology:

1. The facilitator writes the word 'sexuality' on the chartpaper/board and asks the participants to list out words, practices, feelings, issues, meanings and expressions that come to their mind at the mention of the word 'sexuality'. The facilitator lists all the words given by the participants.
2. Usually the list is quite comprehensive and is indicative of the diversity in the understanding of 'sexuality'. The exercise is useful to also help participants break free of inhibitions about saying words like 'orgasm' or 'clitoris' in front of a group.
3. On most occasions, the multitude of words that get shared can finally be topped with the word 'life' by the facilitator to indicate how sexuality is innate in each one of us, and it is not 'abnormal', 'perverted', or 'dirty' to talk about it openly, freely and in an informed fashion.

Activity 5

The sexuality circle: Sharing and building faith on sexual knowledge and concerns (45 minutes)

Objective/Purpose: Sharing and building faith on sexual knowledge and concerns.

Looking at the availability/lack of knowledge about sexuality through an examination of our own experiences.

What you need: Chits with the following questions written on them:

- Recall the first time you heard the word 'sex'. How old were you, and how did you feel?
- Recall the first time you asked someone about sex, and under what circumstances?
- Have you seen yourself naked in front of the mirror? How often?
- How would you define yourself sexually?

Methodology:

1. The group is divided into pairs and each pair is given one chit. The pair has to discuss these questions amongst themselves and then do a bigger group sharing.
2. The facilitator can draw attention to the 'inappropriate' ways in which information about sex generally comes to people. How wrong and misleading notions about sex and sexuality result from a lack of adequate and reliable information. Also if people from the group have had experiences of 'sex education' in schools -- that can also be discussed.

The facilitator should draw attention to the feelings associated with sex in these first encounters. The discussion should also be directed towards understanding how we describe ourselves sexually: do we define it according to our sexual practices, feelings, orientation?

Activity 6

Myths and facts about sexuality (30 minutes)

Objective/Purpose: Looking at the various facts that surround the issue of sexuality.

To give out necessary information about sex and sexuality in a fun form.

What you need: List of the following myths and facts, written out on chits. A ball

Myths and facts about sexuality

(Source: Fundas, TARSHI: New Delhi, and Teaching about Sex and Sexuality, Naz Foundation-India: New Delhi)

MYTHS

- Sexuality education makes kids run wild.
- Violence and sexual abuse do not occur in good homes.
- Women do not masturbate. How can they?
- Men need sex more than women do.
- There is no rape within marriage.
- Virgins bleed the first time they have sex.
- Homosexuals and bisexuals are abnormal.
- A girl cannot get pregnant if she has sex during her periods.
- Nocturnal emissions (wet dreams) make boys weak.
- The size of the penis is equivalent to masculinity or virility.
- Most women with HIV are prostitutes.
- If you have an STD, having sex with a hijra will cure it.
- STDs can only be transmitted via the genitals.
- A girl cannot get pregnant if she has sex only once.

FACTS

- Not true. With information about sexuality young people make more responsible decisions (including delaying sexual activity) and engage in healthier behaviour (WHO, 1996).
- Education, wealth and background do not ensure safety from violence and sexual abuse.
- Masturbation is a safe way to pleasure oneself sexually. Both men and women do it.
- Women as well as men have sexual desires.
- Any act of forced sex is rape, even if it occurs within marriage.
- Unfortunately this is a common misconception. Bleeding is not a sign of virginity.
- No, they are not. Homosexuals and bisexuals have the right to live with dignity and in accordance with their preference.
- It is possible for a girl to get pregnant at any time during her menstrual cycle.
- Loss of semen through a 'wet dream', masturbation or sexual intercourse is a perfectly normal, harmless thing. It does not make you weak.
- The size of the penis, when flaccid or erect, is no indication of a man's masculinity or ability.
- Most HIV-positive women are housewives. 70-80% of all women are infected by their husbands.
- Only proper medical treatment can cure an STD.
- STDs can be transmitted through anal and oral sex. It is possible to have STD infection in the mouth and rectum.
- A girl can get pregnant by a single act of intercourse, including her first one.

Methodology:

1. Each participant is asked to pick up a chit. Participants are then asked to stand in a circle.
2. Each participant is given a chance to throw the ball at another person and ask whether the statement on her/his chit is a myth or a fact. If the answer is correct, that person then gets the chance to ask another person. If the person answers incorrectly then the ball is returned to the first person who gets a chance to throw the ball at someone else and ask the same statement. The objective is to finish the circle in such a way that each person gets one chance of asking the question and one at answering.
3. Alternatively, this activity can also be turned into a quiz, with the facilitator acting as the quizmaster and the participants competing against each other in 2-3 teams.
4. The facilitator discusses those statements that were answered incorrectly and gives out the facts and figures wherever necessary.

Activity 7

Sexual hierarchies: Understanding discrimination on the basis of sexuality (1 hour)

Objective/Purpose: To understand hierarchies based on sexuality and how they serve to marginalise and discriminate.

What you need: Chartpaper, feltpens

Methodology:

1. Divide the participants into 4-5 groups depending on the number of participants, and ask each group to draw up sexual practices/lifestyles/behaviour/identities/orientations/preferences and then list them in an order, or hierarchy, from the most acceptable to the least acceptable.
2. Each sub-group is then asked to present its own sexual hierarchy.
3. The facilitator can raise the following questions to provoke a discussion: What happens as one travels further down a sexual hierarchy? How are the ones on the lower end of the ladder affected? What kind of discrimination does one face if one is part of an 'unacceptable' sexual practice, behaviour or identity? What is denied to those who are 'not acceptable'? The facilitator draws out how rights are denied and marginalisation institutionalised by the spoken/unspoken sexual hierarchy that exists in society. She/he also tries to point out how patriarchy along with normative monogamous marital heterosexuality is given primacy at the cost of many other sexualities.

Activity 8

Sexual rights and wrongs: Examining 'consensual' sexual behaviour (1 hour)

Objective/Purpose:

To examine what is sexually acceptable and unacceptable to participants.

To break stereotypes and myths surrounding sexual rights and wrongs.

To foreground the primacy of 'consent' as a concept in judging sexual rights and wrongs.

What you need: Chartpaper and feltpens/white board and white board marker

Methodology:

1. The facilitator asks participants to list, one-by-one, sexual practices/lifestyles/orientations/preferences, and then the group discusses whether each practice/behaviour/identity is a sexual right or a sexual wrong. The facilitator complicates the understanding of each phenomenon by putting in different kinds of scenarios, based on considerations like age, consent, etc. Some of the issues that can be discussed are orgies, pornography, homosexuality, incest, paedophilia, children having sex, age of consent, normative heterosexuality, sado-masochism, etc.

2. The objective of the facilitator is to discuss as many practices/behaviours/identities as possible and also to bring out the problems with identity politics in the sphere of sexuality, the danger of claiming rights on the basis of categories.

3. The facilitator is also encouraged to direct the discussion towards talking about the various ways in which what qualifies as a sexual 'right' or a 'wrong' gets decided. During this discussion, the objective should be to make 'consent' - informed and otherwise – the central point of discussion.

What are sexual rights?

The World Health Organisation's (WHO) draft working definition says:

“Sexual rights embrace human rights that are already recognised in national laws, international human rights documents and other consensus documents. These include the right of all persons, free of coercion, discrimination and violence, to:

- a) The highest attainable standard of health in relation to sexuality, including access to sexual and reproductive healthcare services.
- b) Seek, receive and impart information in relation to sexuality.
- c) Sexuality education.
- d) Respect for bodily integrity.
- e) Choice of partner.
- f) Decide to be sexually active or not.
- g) Consensual sexual relations.
- h) Consensual marriage.
- i) Decide whether or not, and when to have children.
- j) Pursue a satisfying, safe and pleasurable sexual life.

The responsible exercise of human rights requires that all persons respect the rights of others.”

Factsheet on Section 377 of the Indian Penal Code (IPC)

(Source: Voices Against 377)

Section 377 (unnatural offences) reads: “Whoever has carnal intercourse against the order of nature with any man, woman, or animal, shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine.”

- a) Section 377 of the IPC 1860 is the British-introduced anti-sodomy law that criminalises all voluntary carnal intercourse against the order of nature.
- b) It does not specify what constitutes “unnatural” sex, nor does it distinguish between consensual and coercive sex.
- c) Because of the explanation to the section, “penetration is sufficient to constitute... carnal intercourse,” it has been interpreted to include anal and oral sex.
- d) Anal or oral sex in a heterosexual context – even within marriage – is 'against the order of nature'!
- e) Section 377 criminalises sexual activity but does not acknowledge sexual identity, nor is there any such recognition of non-heterosexual identity in Indian law.
- f) The section is most often used by the police to harass same-sex-desiring people: to extort money from men who have sex with men in cruising areas, to verbally and sexually abuse them. It is also used to break up same-sex couples, including women.

Energisers

Walk like a man, walk like a woman

An energiser, which asks men to walk like 'women' and the women in the group to walk like 'men' in quick succession. A gender-bender fun activity, it also lets one examine the way men and women inhabit public spaces and represent themselves.

DEVELOPMENT AND GLOBALISATION WORKSHOP

Activity 1

What makes our lives better? Understanding consumption patterns (40 minutes)

Objective/Purpose: To understand what we consider the markers of progress and development in our lives today, and to question whether that is the only way of looking at progress and development.

What you need: Sheets of paper, feltpens

Method:

1. Participants are asked to list things that they feel will make their lives better.
2. Then they are asked to share that with the rest of the group.
3. The job of the facilitator after everyone has shared will be to try and raise questions regarding whether a pattern emerges out of what people have said. For instance, it is likely that most will say that they want a good job, a good salary, a nice house and a nice car, rather than saying clean drinking water, healthcare, etc.
4. The idea is to establish this pattern and then examine what informs our understanding of 'progress' and 'development'. Could there be other determinants for the same? Can these determinants change with location and culture? Thus, finally asking, can a fixed model of development, as pushed by corporate globalisation today, be 'progress' for everyone? And should there be certain fundamental features of what 'progress' means and can do for people, which need to be understood as basic needs and non-derogable rights?
5. Ask the participants to retain their sheets.

Activity 2

The chana game: The dynamics of resource distribution (1 hour)

Objective/Purpose: To understand how inequality is perpetuated through a process of resource distribution, continuing to widen the gap between 'haves' and 'have-nots'.

What you need: 500 gm of chana, board/chartpaper, chalk/feltpens

Method:

1. Give 50 chanas each to the participants.
2. Then say that when you call out 'deal', they'll start a process of trading with each other.
3. This process is where each of them will randomly meet another person holding some chanas in one of their fists. How many chanas they hold is up to the participants. The person they are trading with will have to guess which fist contains the chanas. If the guess is right then he/she will have to give up the chanas and vice-versa. Let this process continue for some time.
4. Then say 'stop deal' and ask each participant to count how many chanas she/he now has. It's evident that some have gained chanas and some have lost, compared to the 50 that they started out with.
5. Now ask some of those who have the highest number of chanas to sit on the chairs, the ones with less on the floor, and the ones with really little to sit in a corner. This is symbolic of three societal strata -- the rich, the middle class and the poor.
6. Again, ask them to trade. Do the same evaluation after the second round of trading. Let another few rounds of trading continue along with evaluations after every round.
7. It is expected that you will see a pattern emerging -- of the rich getting richer and the poor getting poorer. There might be some inconsistent movement within the middle class though. You might also see that some of the participants have lost all their chanas at this stage and cannot even continue to trade.
8. At this stage ask those who are 'rich' -- with the most chanas -- to decide the rules of trading. Whether they want the rules to remain the same; whether they want the ones who have lost all their chanas to continue trading, etc.
9. Then do another round of trading according to the new rules that the 'rich' frame.
10. After that, open up for discussion. The idea is to look at what kind of a rule was evolved by the rich. One will notice that it will necessarily be a rule that will allow the absolutely impoverished to continue trading by donating some chanas to them from their rich reserves. But the rules will not be such that will allow

- The gap between them to be bridged. Ask both the middle class and the poor what kind of rule they would have framed if given a chance. Discuss possibilities like the rich asking trade to continue between the middle class and the poor, and they trading only among themselves.
11. The discussion should be linked to contemporary political and economic processes of globalisation that operate exactly on this model. At the same time it should be emphasised that when the game started everyone started out with an equal number of chanas.

Activity 3

The political economy of development and globalisation (1 hour)

Objective/Purpose: To examine the political economy of development. To examine how interest groups act as pressure groups in determining policy.

What you need: Chartpaper and feltpens. Chits representing different groups

Methodology:

1. For this activity, the participants have to be divided into four sub-groups, namely:
The government
Citizens
NGOs and civil society
The marginalised
2. Within each group, participants are given specific roles and identities.
Government group – prime minister, finance minister, defence minister, human resources development minister
Citizens – IT professional, doctor, farmer
NGOs and civil society – women's organisation, environmental group, Rashtriya Swayam Sevak Sangh
Marginalised – dalits, project-affected people, tribals, etc
3. The facilitator tells the group that the country they come from – 'Zindia' – is facing an acute debt crisis. There is no foreign exchange available to repay loans and the country is facing bankruptcy. The government has been asked by a multilateral donor agency – the WMF – to reduce government spending.
4. The facilitator then lists out 10 key sectors:
Agriculture
Social security
Defence
Education
Health
Heavy industries
IT, communication, science and technology
Social security/poverty alleviation
Law enforcement
Environment and forestry
Rural development
5. The participants are told that the government needs to reduce spending on five heads, increase on two heads and keep constant on three heads. Each sub-group is asked to confer among themselves and come to a consensual decision regarding which these heads should be, considering that they represent the identity that has been conferred on them. Each sub-group is then asked to make a presentation to the larger group on how it has prioritised.
6. Discussion questions: Are there major differences in the way each sub-group has prioritised? Were there internal disagreements about what should be given priority? Which group's priorities were most congruous with those of the government? Is it indicative of whose voices get represented in governmental policy? Which group's priorities were least congruous?
7. It is suggested that the facilitator have the actual Indian government spending on these sectors as percentages of GDP to help show how certain issues and sectors are prioritised at the cost of others. This activity is also instructive in showing the kinds of pressures that act on governments when they make fiscal decisions, and the factors that influence such decisions.

केन्द्रीय आयोजना परिव्यय CENTRAL PLAN OUTLAY

(करोड़ रुपए) (In crore of Rupees)

	2004-2005 बजट अनुमान Budget Estimates	2004-2005 संशोधित अनुमान Revised Estimates	2005-2006 बजट अनुमान Budget Estimates
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केन्द्रीय आयोजना का क्षेत्रवार परिव्यय Central Plan Outlay by Sectors

कृषि और संबन्धित क्रियाकलाप	Agriculture & Allied Activities	4643	4799	6426
ग्रामीण विकास*	Rural Development*	9239	11196	13992
सिंचन और बाढ़-नियंत्रण	Irrigation & Flood Control	458	365	524
ऊर्जा	Energy	46788	43557	58191
उद्योग और खनिज	Industry and Minerals	8349	7833	11998
परिवहन**	Transport**	30696	26332	42417
संचार	Communications	11730	9132	12140
विज्ञान, प्रौद्योगिकी और पर्यावरण	Science Technology & Environment	5644	5291	7075
सामान्य वित्तीय सेवाएँ	General Economic Services	9982	2511	4539
सामाजिक सेवाएँ***	Social Services***	35739	39378	53384
सामान्य सेवाएँ	General Services	452	421	568
कुल जोड़	Grand Total	163720	150818	211253

* इन्होंने ग्रामीण आवासों के लिए व्यवस्था शामिल है लेकिन ग्रामीण सड़कों के लिए व्यवस्था शामिल नहीं है।

* Includes provision for rural housing but excludes provision for rural roads.

** इन्होंने ग्रामीण सड़कों के लिए व्यवस्था शामिल है। Includes provision for rural roads.

*** इन्होंने ग्रामीण आवासों के लिए व्यवस्था शामिल नहीं है। Excludes provision for rural housing.

website: <http://indiabudget.nic.in>

Activity 4

The big fight: Case study on the impact of globalisation, liberalisation and privatisation (1 hour)

Objective/Purpose: To be able to identify stakeholders in a situation of liberalisation/privatisation and then examine who has the highest stakes and who stands to gain or lose.

What you need: Pads and pens

Method:

1. According to the case study given below, make four groups: industrialists, environmentalists, the state, and labourers.
2. Ask each group to present their case with regard to the situation. It is important to make the groups understand how there are multiple stakeholders in a situation like this, and employing a human rights perspective would mean privileging the voices of those stakeholders who would face the worst kind of disadvantage.

Case Study

Pune is a metropolis in the western part of India. Like all other metros it is a crowded, polluted city. The problem is further compounded by a large number of industries, which are allegedly contributing to environmental damage.

The strong environmentalist and citizens' lobby in the city is demanding the closure of all polluting industries. Their major target is IHIL (India Heavy Industries Limited), a public sector undertaking, employing around 8,000 people.

The government is interested in disinvesting from IHIL and the RPM Group, a major transnational conglomerate, has emerged as the highest bidder for this tender. The government is asking the RPM Group to relocate the industry to Aalegaon, about 55 km from Pune.

The left-aligned labour union in IHIL does not want the shift to occur, as it will adversely affect livelihoods.

The people of Aalegaon are ready to let the factory be set up only if the RPM Group guarantees employment.

Environmentalists are opposed to the factory being relocated and demand a complete shut-down of operations until the company re-aligns its manufacturing process to cause least pollution.

All these four stakeholders -- namely the representative of the RPM Group, the leader of the labour union, the elected representatives of Aalegaon village, and the environmentalists -- are petitioning the state with their respective points of view.

Activity 5

Challenging our consumption patterns (30 minutes)

Purpose/Objective: To revisit the 'what makes our lives better' discussion with which the workshop started, and to ask whether the list that the participants had prepared then remains the same.

What you need: The sheets used for the first activity

Method: This is a free association activity where participants are asked to look at the lists they had prepared at the start of the workshop and whether or not they feel the list should change. And whether the understanding of 'progress' and 'development' had undergone changes in their minds.

HUMAN RIGHTS AND LAW WORKSHOP

Activity 1

Needs and rights: What's basic and universal? (30 minutes)

Purpose/Objective: To be able to distinguish between 'needs' and 'rights' and understand that there are indeed certain human needs that are universal for living and thus require protection.

What you need: Chartpaper, marker, sheets of paper, feltpens

Method:

1. Ask the participants to list as many things that they think are absolutely essential for our survival.
2. Then ask them to share what they have written, while you list all of them on the board/chartpaper.
3. Having listed the 'essentials-for-survival', create clusters of the items that go together, or could come under one category. Like, food and water can go together; education and livelihood can go together, etc.
4. Once these clusters are created, try and make linkages across clusters, like education and food: right to primary education and midday meals.
5. Having done this, ask the participants to comment on which of these 'basics' are protected as a right. From this point get into a discussion about how these 'basic needs' are universal, inherent and indivisible, and for them to be enjoyed as a matter of right there is need for a state system to guarantee, protect, respect and fulfill these needs.

The Universal Declaration of Human Rights, 1948

Civil and political rights

Article 1 - Right to Equality

All human beings are born free and equal. You are worth the same, and have the same rights as anyone else. You are born with the ability to think and to know right from wrong, and should act towards others in a spirit of friendliness.

Article 2 - Right to Freedom

Everyone should have all of the rights and freedoms in this statement, no matter what race, sex, or colour he or she may be. It shouldn't matter where you were born, what language you speak, what your religion is, what political opinions you have, or whether you're rich or poor. Everyone should have all of the rights in this statement.

Article 3 - Right to Life

Everyone has the right to live, to be free, and to feel safe.

Article 4 - Right against Slavery

No one should be held in slavery for any reason. The buying and selling of human beings should be prevented at all times.

Article 5 - Right against Torture

No one shall be put through torture, or any other treatment or punishment that is cruel or makes him or her feel less than human.

Article 6 - Right to Personhood

Everyone has the right to be accepted everywhere as a person, according to law.

Article 7 - Right to Equality Before and Equal Protection of the Law

You have the right to be treated equally by the law, and to have the same protection under the law as anyone else. Everyone should have protection from being treated in ways that go against this document, and from having anyone cause others to go against the rights in this document.

Article 8 - Right to Fair Treatment by Fair Courts

If your rights under the law are violated, you should have the right to fair and skillful judges who will see that justice is done

Article 9 - Right against Arbitrary Detention

No one shall be arrested, held in jail, or thrown and kept out of her or his own country for no good reason.

Article 10 - Right to Fair Trial

You have the same rights as anyone else to a fair and public hearing by courts that will be open-minded and free to make their own decisions if you are ever accused of breaking the law, or if you have to go to court for some other reason.

Article 11 - Right to be Presumed Innocent, Until Proven Guilty

1) If you are blamed for a crime, you have the right to be thought of as innocent until you are proven guilty, according to the law, in a fair and public trial where you have the basic things you need to defend yourself.

2) No one shall be punished for anything that was not illegal when it happened. Nor can anyone be given a greater punishment than the one that applied when the crime was committed.

Article 12 - Right to Privacy

No one has the right to invade your privacy, home, or mail, or attack your honesty and self-respect for no good reason. Everyone has the right to have the law protect him or her against all such meddling or attacks.

Article 13 - Freedom to Move

1) Within any country you have the right to go and live where you want.

2) You have the right to leave any country, including your own, and return to it when you want.

Article 14 - Right to Asylum

1) Everyone has the right to seek shelter from harassment in another country.

2) This right does not apply in cases where the person has done something against the law that has nothing to do with politics, or when she or he has done something that is against what the United Nations is all about.

Article 15 - Right to Nationality

1) You have a right to the country where you're from.

2) No one should be able to take you away from, or stop you from changing your country for no good reason.

Economic, social and cultural rights

Article 16 - Right to Marry and Found a Family

1) Grown men and women have the right to marry and start a family, without anyone trying to stop them or make it hard because of their race, country, or religion. Both partners have equal rights in getting married, during the marriage, and if and when they decide to end it.

2) A marriage shall take place only with the agreement of the couple.

3) The family is a basic part of society and should be protected by it.

Article 17 - Right Against Arbitrary Deprivation of Personal Property

1) Everyone has the right to have belongings that they can keep alone, or share with other people.

2) No one has the right to take your things away from you for no good reason.

Article 18 - Right to Freedom of Thought

You have the right to believe the things you want to believe, to have ideas about right and wrong, and to believe in any religion you want. This includes the right to change your religion if you want, and to practise it without anybody interfering.

Article 19 - Right to Freedom of Speech and Expression

You have the right to tell people how you feel about things without being told that you have to keep quiet. You have the right to read the newspaper or listen to the radio without someone trying to stop you, no matter where you live. Finally, you have the right to print your opinions in a newspaper or magazine, and send them anywhere without having someone try to stop you.

Article 20 - Freedom to Form Associations

1) You have the right to gather peacefully with people, and to be with anyone you want.

2) No one can force you to join or belong to any group.

Article 21 - The Right to Democracy

1) You have the right to be part of your government by being in it, or choosing the people who are, in fair elections.

2) Everyone has the right to serve her or his country in some way.

3) The first job of any government is to do what its people want it to do. This means you have the right to have elections every so often, where each person's vote counts the same, and where everyone's vote is his or her own business.

Article 22 - Right to Social Security

Everyone, as a person on this planet, has the right to have her or his basic needs met, and should have whatever it takes to live with pride and become the person he or she wants to be. Every country or group of countries should do everything they possibly can to make this happen.

Article 23 - Right to Work and Labour Protection

- 1) You have the right to work and to choose your job, to have fair and safe working conditions, and to be protected against not having work.
- 2) You have the right to the same pay as anyone else who does the same work, without anyone playing favourites.
- 3) You have the right to decent pay so that you and your family can get by with pride. That means that if you don't get paid enough to do that, you should get other kinds of help.
- 4) You have the right to form or be part of a union that will serve and protect your interests.

Article 24 - Right to Play

Everyone has the right to rest and relaxation, which includes limiting the number of hours he or she has to work, and allowing for holidays with pay, once in a while.

Article 25 - Right to Adequate Living Standards

You have the right to have what you need to live a decent life, including food, clothes, a home, and medical care for you and your family. You have the right to get help from society if you're sick or unable to work, if you're older or a widow, or you're in any other kind of situation that keeps you from working through no fault of your own.

Article 26 - Right to Education

- 1) Everyone has the right to an education. It should be free of charge, and should be required for all, at least in the early years. Later education for jobs and college has to be there for anyone who wants it and is able to do it.
- 2) The idea of education is to help people become the best they can be. It should teach them to respect and understand each other, and to be kind to everyone, no matter who they are or where they are from. Education should help to promote the activities of the United Nations in an effort to create a peaceful world.

Article 27 -- Right to Culture and its Protection

- 1) You have the right to join in and be part of the world of art, music, and books. You have the right to enjoy the arts, and to share in the advantages that come from new discoveries in the sciences.
- 2) You have the right to get the credit and any profit that comes from something that you have written, made, or discovered.

Article 28 – Right to a Free and Fair World

Everyone has the right to the kind of world where their rights and freedoms, such as the ones in this statement, are respected and made to happen.

Article 29 – Responsibilities and Duties

- 1) You have a responsibility to the place you live and the people around you -- we all do. Only by watching out for each other can we each become our individual best.
- 2) In order to be free, there have to be laws and limits that respect everyone's rights, meet our sense of right and wrong, and keep the peace in a world where we all play an active part.
- 3) Nobody should use her or his freedom to go against what the United Nations is all about.

Article 30 – Don't Subvert the UDHR

There is nothing in this statement that says that anybody has the right to do anything that would weaken or take away these rights.

Fundamental rights in the Indian Constitution

Article 14 – Right to Equality

The state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

Article 15 – Right against Discrimination

The state shall not discriminate against any citizen on the grounds only of religion, race, caste, sex, place of birth or any of them.

Article 16 – Equality of Opportunity in Matters of Public Employment

There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.

Article 17 – Right against Untouchability

Untouchability is abolished and its practise in any form is forbidden.

Article 19 – Right to Fundamental Freedoms

All citizens shall have the right:

- to freedom of speech and expression
- to assemble peacefully without arms
- to form associations or unions
- to move freely throughout the territory of India
- to reside and settle in any part of the territory of India
- to practise any profession, or to carry on any occupation, trade or business

Article 21 – Right to Life and Personal Liberty

No person shall be deprived of his life or personal liberty except according to procedure established by law.

This article has been liberally interpreted by the courts to include, among others, the following rights:

- Right to free and primary/elementary education
- Right to a wholesome/healthy environment
- Right to work/livelihood
- Right to food
- Right to live with human dignity
- Right to privacy
- Right to a fair and speedy trial
- Right to free legal aid
- Right to health and healthcare
- Right against police atrocities/custodial violence
- Right to shelter
- Right to information

Article 23 – Right against Exploitation

Prohibition of trafficking in human beings and forced labour.

Article 24 – Right against Child Labour

No child below the age of 14 years shall be employed to work in any factory or mine, or engaged in any hazardous employment.

Article 25 – Freedom of Religion

All persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.

Activity 2

Recognising rights: Identifying the range of human rights violations (40 minutes)

Purpose/Objective: To start thinking about what constitutes rights violations.

What you need: Pen, paper, board

Method:

1. Ask each participant to list 5 contemporary events that they consider to be rights violations. Also ask them what rights they think are being violated.
2. Then ask them to share what they have listed, and list them all on a board.
3. Open up the discussion to identify:
 - The right being violated
 - Who is aggrieved
 - Who is the perpetrator
 - Who is accountable

4. The facilitator is expected to establish the connection between rights protection and state responsibility through this exercise. Basic knowledge of human rights and law is necessary to conduct this exercise. Please refer to the resources and readings suggested for gaining a fundamental understanding of human rights and state responsibility.

Activity 3

Human rights and law: Concepts and guiding principles (30 minutes)

Purpose/Objective: To introduce to the participants the basics of human rights in international law and the Constitution of India.

Method:

1. It is necessary that this session be taken by someone who has a sound understanding of human rights. The issues, concepts and principles in the human rights' 'key concepts' note in Section I of this manual are useful to conduct this session.
2. The important concepts and issues that need to be covered in this session are: the evolution of the United Nations, generations of rights, state responsibility, guiding principles of human rights, fundamental rights and directive principles.
3. One way of conducting this activity is to first ask the group of participants to collect news reports on human rights violations/issues and build a discussion around that to explain the basic concepts of human rights.

Activity 4

Testing the reach of human rights principles: Polarisation game (1 hour)

Purpose/Objective: To use a contentious issue like the death penalty to debate its human rights implications and to establish the problem of conflicting rights.

Method:

1. Give the entire group a statement: 'All rapists and murderers must be given the death penalty.'
2. On the basis of this statement, ask the group to polarise into 'Yes' and 'No' to the statement. There can be a third group for 'Undecided/Not sure'.
3. Now let the 'Yes' and 'No' groups present their arguments to the 'Undecided/Not sure' group, to try and make them join either of the groups.
4. The facilitator should carefully read the FAQs on the death penalty before conducting this activity.
5. The same method of polarisation could also be conducted with other debatable statements like: 'Homosexuality is an aberration' or 'Terrorists have no human rights'.

Frequently Asked Questions (FAQs) on the death penalty

(Source: Amnesty International)

Why do we need to oppose the death penalty?

We need to oppose the death penalty in all cases without exception. The death penalty is the ultimate denial of human rights. It is the pre-meditated and cold-blooded killing of a human being by the state in the name of justice. It violates the right to life as proclaimed in the Universal Declaration of Human Rights. It is the ultimate cruel, inhuman and degrading punishment.

There can never be any justification for torture or for cruel treatment. Like torture, an execution constitutes an extreme physical and mental assault on an individual. Consider the disgust most people feel when they hear accounts of individuals receiving 100 volts of electricity to sensitive parts of the body as a method of torture. Surely we should feel even more disgusted by the use of 2,000 volts applied to a person's body with the intent to deliberately kill? The physical pain caused by the act of killing a human being cannot be quantified, nor can the psychological suffering caused by foreknowledge of death at the hands of the state.

The death penalty is discriminatory and is often used disproportionately against the poor, minorities and members of racial, ethnic and religious communities. It is imposed and carried out arbitrarily.

The death penalty legitimises an irreversible act of violence by the state and will inevitably claim innocent victims. As long as human justice remains fallible, the risk of executing the innocent can never be ruled out.

In opposing the death penalty aren't we showing disrespect for victims of violent crime and their relatives?

In opposing the death penalty, in no way should we seek to minimise or condone the crimes for which those sentenced to death were convicted. However, the finality and cruelty inherent in the death penalty render it incompatible with the norms of modern-day civilised behaviour, and an inappropriate and unacceptable response to violent crime.

Is the death penalty used by governments to suppress dissenting voices?

The death penalty has been and continues to be used as a tool of political repression, as a means to silence forever political opponents or to eliminate politically “troublesome” individuals. In most such cases, the victims are sentenced to death after unfair trials. It is the irrevocable nature of the death penalty that makes it so tempting as a tool of repression. Thousands have been put to death under one government, only to be recognised as innocent victims when a new government comes to power. As long as the death penalty is accepted as a legitimate form of punishment, the possibility of political misuse will remain. Only abolition can ensure that such political abuse of the death penalty will never occur.

What does international law say about the use of the death penalty?

The Universal Declaration of Human Rights – adopted by the United Nations General Assembly in December 1948 in response to the staggering extent of state brutality and terror witnessed during World War II – recognises each person's right to life and categorically states: “No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.” The death penalty violates these rights.

But surely there are times when the state has no choice but to take someone's life?

In some cases self-defence may be used to justify the taking of life by state officials. For example, when a country is locked in warfare (international or civil), or when law-enforcement officials must act immediately to save their own lives or the lives of others. Even in such situations, the use of lethal force is surrounded by internationally accepted legal safeguards to inhibit abuse. This use of force is aimed at countering the immediate damage resulting from force used by others. However, the death penalty is not an act of self-defence against an immediate threat to life. It is the pre-meditated killing of a prisoner who could be dealt with equally well by less harsh means.

What do you say to the argument that the death penalty is an important tool for the state to fight crime?

Too many governments believe that they can solve urgent social or political problems by executing a few, or even hundreds, of their prisoners. Too many citizens in too many countries are still unaware that the death penalty offers society not more protection but greater brutalisation. Scientific studies have consistently failed to find convincing evidence that the death penalty deters crime more effectively than other punishments. The most recent survey of research findings on the relation between the death penalty and homicide rates, conducted for the United Nations in 1988 and updated in 1996, concluded: “...Research has failed to provide scientific proof that executions have a greater deterrent effect than life imprisonment. Such proof is unlikely to be forthcoming. The evidence as a whole still gives no positive support to the deterrent hypothesis.”

It is incorrect to assume that people who commit such serious crimes as murder, do so after rationally calculating the consequences. Often murders are committed within moments when emotion overcomes reason or under the influence of drugs or alcohol. Some people who commit violent crimes are extremely unstable or mentally ill. In none of these cases can the fear of the death penalty be expected to act as a deterrent. Moreover, those who do commit pre-meditated serious crimes may decide to proceed despite the risks, in the belief that they will not be caught. The key to deterrence in such cases is to increase the likelihood of detection, arrest and conviction.

The fact that no clear evidence exists to show that the death penalty has a unique deterrent effect points to the futility and danger of relying on the deterrence hypothesis as a basis for public policy on the death penalty. The death penalty is a harsh punishment, but it is not harsh on crime.

Isn't it necessary to execute certain prisoners in order to prevent them from repeating their crimes?

Unlike imprisonment, the death penalty entails the risk of judicial error, which can never be corrected. There will always be a risk that some innocent prisoners will be executed. The death penalty will not prevent them from repeating a crime that they did not commit in the first place.

It is also impossible to determine whether those executed would actually have repeated the crimes of which they were convicted. Execution entails taking the lives of prisoners to prevent hypothetical future crimes, many of which may never have been committed anyway. It negates the principle of rehabilitation of offenders.

There are those who argue that imprisonment alone has not prevented individuals who have been imprisoned from offending again once set free. The answer is to review the parole procedures in place, with a view to preventing relapses into crime. The answer is certainly not to increase the number of executions.

Surely a person who commits a horrendous crime, or who kills another individual deserves to die?

Executions cannot be used to condemn killings. Such an act by the state is the mirror image of the criminal's willingness to use physical violence against a victim. Additionally, all criminal justice systems are vulnerable to discrimination and error. No system is, or could conceivably be, capable of deciding fairly, consistently and infallibly who should live and who should die.

Expediency, discretionary decisions and prevailing public opinion may influence the proceedings from the initial arrest to the last-minute decision on clemency. Central to human rights is that they are inalienable -- they are accorded equally to every individual regardless of his/her status, ethnicity, religion or origin. They may not be taken away from anyone, regardless of the crime a person has committed. Human rights apply to the worst of us as well as to the best of us, which is why they are there to protect all of us. They save us from ourselves.

In addition, experience demonstrates that whenever the death penalty is used some people will be killed while others who have committed similar or even worse crimes may be spared. The prisoners executed are not necessarily only those who committed the worst crimes, but also those who were too poor to hire skilled lawyers to defend them or those who faced harsher prosecutors or judges.

Isn't the death penalty needed to stop acts of terrorism and political violence?

Officials responsible for fighting terrorism and political crimes have repeatedly pointed out that executions are as likely to increase such acts as they are to stop them. Executions can create martyrs whose memory becomes a rallying point for their organisations. For men and women prepared to sacrifice their lives for their beliefs – for example, suicide bombers – the prospect of execution is unlikely to deter them and may even act as an incentive.

State use of the death penalty has also been used by armed opposition groups as a justification for reprisals, thereby continuing the cycle of violence.

Isn't it more cruel to lock up a prisoner for long periods or for life rather than execute the individual?

As long as a prisoner remains alive he or she can hope for rehabilitation or for exoneration in the case of a prisoner who is subsequently found to be innocent. Execution removes the possibility of compensation for judicial error or rehabilitation of the offender.

The death penalty is a unique form of punishment entailing conditions not present in imprisonment: the cruelty of the execution itself, and the cruelty of being forced to wait on death row -- often for many years -- contemplating one's intended execution.

What do we say to those countries that claim that calling for a worldwide moratorium on capital punishment is, in effect, another attempt by the West to “impose their cultural values on us”?

We should welcome the multiplicity of discourse on human rights grounded in different cultures and religions, and believe that different visions contribute to our understanding of human rights. At the same time, we should believe that human rights are universal, indivisible and interdependent. Although they may often have been developed in a Western context, they are not Western in content but derive from many different traditions and are acknowledged by all members of the United Nations as the standards by which they have agreed to abide.

How can states abolish the death penalty when the majority of public opinion is in favour of it?

The reasons for the seemingly strong public support for the death penalty can be complex and lacking in factual foundation. If the public were fully informed of the realities of the death penalty and how it is applied, many people might be more willing to accept abolition.

Opinion polls that often seem to indicate overwhelming support for the death penalty tend to simplify the complexities of public opinion and the extent to which it is based on an accurate understanding of the crime situation in the country, its causes and the means available to combat it.

An informed public opinion is shaped by education and moral leadership. Governments should lead public opinion in matters of human rights and criminal policy. The decision to abolish the death penalty has to be taken by the government and legislators. The decision can be taken even though the majority of the public favour the death penalty which indeed has historically almost always been the case. Yet, when the death penalty is abolished there is usually no

great public outcry and it almost always remains abolished.

A government would not be justified in torturing a notorious prisoner or persecuting an unpopular ethnic minority simply because the majority of the public demanded it. Slavery was once legal and widely accepted. Its abolition came about through years of efforts by those who opposed it on moral grounds.

What signs are there that the battle to abolish the death penalty is being won?

At the turn of the last century only three countries had permanently abolished the death penalty for all crimes. Today, at the beginning of the 21st century, over half the countries in the world have abolished the death penalty in law or in practice. Indeed, over the past decade, more than three countries a year on average have abolished the death penalty in law or, having abolished it for ordinary crimes, have gone on to abolish it for all crimes. Moreover, once abolished, the death penalty is seldom re-introduced.

This trend reflects the growing awareness that there are alternative punishments to the death penalty that are effective and that do not involve the pre-meditated and cold-blooded killing of a human being by the state, in the name of justice.

Several petitions are currently being circulated calling for a worldwide moratorium on executions. Amnesty International is participating in a petition drive launched by the Community of Sant'Egidio, a small community in Rome that works to alleviate poverty in 20 countries. This petition, which has already been signed by over 2 million people, will be presented to the United Nations later in the year.

A striking example of growing public support against the death penalty is the illumination of the Colosseum in Rome for two consecutive nights whenever a death sentence is suspended or commuted anywhere in the world. It will also be illuminated whenever a country establishes a moratorium on executions or abolishes the death penalty during 2000.

Is lethal injection the most painless and humane way to kill an individual?

Problems have arisen in the use of lethal injection. In the first lethal injection execution in Guatemala, on February 10, 1998, those charged with carrying out the lethal injection against Manuel Martínez Coronado were apparently so nervous (reportedly due, in part, to the distressing sounds of the prisoner's wife and children weeping) that it took them a long time to attach the line that was to deliver the poison. Then, a power cut during the execution stopped the poison's flow and it took the prisoner 18 minutes to die. The entire ordeal was broadcast live on state television.

Lethal injection avoids many of the unpleasant effects of other forms of execution: bodily mutilation and bleeding due to decapitation, the smell of burning flesh in an electrocution, disturbing sights and/or sounds in lethal gassing and hanging, the problem of involuntary defecation and urination. For this reason it may be less unpleasant for those involved in carrying out the execution. However, lethal injection increases the risk that medical personnel will be involved in killing for the state, in breach of long-standing principles of medical ethics.

Any form of execution is inhumane. All known methods can be painful and have their own unpleasant characteristics. Moreover, it must be remembered that the death penalty is not only about the minutes during which the prisoner is brought from his cell and killed; the prisoner lives with the penalty of death hanging over his/her head from the moment he/she is sentenced to the moment of unconsciousness and death.

The search for a "humane" way of killing people should be seen for what it is – a search to make executions more palatable for those carrying out the killing, for the governments that wish to appear humane, and for the public in whose name the killing is to be carried out.

Activity 5

Declaring rights: Building an advocacy tool (1 hour)

Purpose/Objective: To enable the participants to draw up a rights declaration with regard to specific situations of rights violations on the basis of the cases given below.

What you need: Chartpaper, feltpens

Method:

1. On the basis of the cases given below, ask the groups to draw up a rights declaration.

2. The idea is for them to identify rights that are being violated and naming them in a document that has the potential of being used as an advocacy tool.
3. Ask the participants to refer to the rights enshrined in the Universal Declaration of Human Rights as a point of reference.

Declaring rights

You are a group of human rights activists. Go through the cases of rights violations and prepare a rights manifesto. The rights manifesto is a declaration that attempts to articulate specific human rights and standards that are being claimed by a violated or marginalised group. It is most often the first step towards starting a human rights campaign. You could refer to the UDHR.

Case 1

Sexual minorities in India, including gays, lesbians, bisexuals and transsexuals, face intense discrimination and violation of their human rights at the hands of the state and society. The forms of discrimination perpetrated by the state include the law and the police – and society, whose ambit spans the family, household, public space, workplace, the medical establishment, and popular culture.

The most notorious form of legal discrimination against sexual minorities takes the form of the antiquated Section 377 of the Indian Penal Code, which criminalises homosexual behaviour. While the Indian Constitution prohibits discrimination on grounds of race, caste, creed, sex and so on, it does not specify sexual orientation.

Countless cases of extortion, blackmail, illegal detention, and physical, verbal and even sexual abuse of male gays by police personnel have been widely documented and reported. In none of the cases have FIRs ever been recorded, since the complainants are terrified of being “outed” or “found out” by wider society. Attitudes of senior police officers reveal a total lack of awareness about sexual minorities and their rights as citizens. They generally regard homosexuality as an aberration, and as animal-like behaviour.

Although the medical establishment has adopted the WHO system of classification of mental and behavioural disorders, in practice it continues to treat homosexuality as a disorder. Practitioners usually do not distinguish between ego syntonic and ego dystonic homosexuality, that is, between those who are comfortable with their sexual preference and gender identity, and those who seek treatment because, although they are sure of their sexual identity, they wish it were different.

Case 2

Post-September 11, many countries enacted legislation purported to counter terrorism and strengthen national security. Experiences with the Terrorist and Disruptive Activities (Prevention) Act (TADA) and similar legislations show that such 'security' legislations grant authorities sweeping powers, lending themselves to misuse and the restriction of basic fundamental rights. At the same time, such legislation does not address the political, social and economic roots of the problem.

In India the Prevention of Terrorism Act (POTA) was enforced in 10 states, but most states also had 'special acts' with similar provisions. POTA was used to suppress people's movements, against children, the elderly, members of minority communities, political opponents and human rights defenders. In Jharkhand and Tamil Nadu, minors were arrested under this act; in Gujarat, innocent people were arrested and the law used to detail people for non-terrorist offences; in Uttar Pradesh, those involved in the struggle for land rights were charged under POTA.

Human rights activists and organisations throughout the country strongly protested the enactment of POTA. The constitutionality of the law was challenged by the People's Union for Civil Liberties, in 2002, in the Supreme Court. The Supreme Court upheld POTA's constitutional validity and provided justifications for the 'extreme' measures in the law that compromised on basic civil liberties.

Case 3

'Untouchability' was abolished under the Indian Constitution in 1950. Yet, entire villages in many Indian states remain completely segregated by caste, in what has been called "hidden apartheid". Untouchables, or dalits – the name literally means "broken" people – may not enter higher-caste sections of villages, may not use the same wells, wear shoes in the presence of upper castes, visit the same temples, drink from the same cups at tea stalls, or lay claim to land that is legally theirs. Dalit children are frequently made to sit at the back of classrooms. Dalit villagers have been the victims of many brutal massacres in recent years.

Since the early-1990s, violence against dalits has escalated dramatically in response to growing dalit rights movements. According to a 1989 law prohibiting atrocities against dalits, it is illegal to force dalits into bonded labour, deny them access to public places, foul their drinking water, force them to eat "obnoxious substances", "parade them naked or with painted face or body".

Upper-caste employers frequently use caste as a cover for exploitative economic arrangements. With the exception of a minority who have benefited from India's policy of reservation (affirmative action), dalits are relegated to the most menial tasks.

An estimated 40 million people in India, among them 15 million children, are bonded labourers, working in slave-like conditions in order to pay off debts. The majority of them are dalits. At least 1 million dalits work as manual scavengers, clearing faeces from latrines and disposing of dead animals with their bare hands. Dalits also comprise the majority of agricultural labourers who work for a few kilograms of rice, or Rs 15-Rs 35 (less than US\$ 1) a day.

In India's southern states, thousands of dalit girls are forced to become prostitutes for upper-caste patrons and village priests before reaching the age of puberty. Landlords and the police use sexual abuse and other forms of violence against women to inflict political "lessons" and crush dissent within the community. Dalit women have been arrested and tortured in custody to punish their male relatives who are hiding from the authorities.

Dalits throughout the country also suffer from de facto disenfranchisement. During elections, they are routinely threatened and beaten up by political party strongmen in order to compel them to vote for certain candidates. Dalits who run for political office in village councils and municipalities (through seats that have been constitutionally "reserved" for them) have been threatened with physical abuse and even death to get them to withdraw from the campaign.

Case 4

Internally Displaced Persons (IDP) are to be found in a wide range of situations. In most cases, internal displacement is due to social, political and ethnic conflict, armed conflict, spontaneous escape or forced evacuation from life-threatening situations, natural or environmental calamities, or developmental issues. The World Bank estimates that between 90 and 100 million people around the world have been forcibly displaced over the past decade, as a result of large-scale development initiatives such as dam construction, urban development and transportation programmes. An unknown number of people have been uprooted by low-profile forestry, mining, game park and land-use conversion projects.

Displacement by natural calamities are quite common in countries like Bangladesh, Cambodia, China, the Philippines and Vietnam. Bangladesh, with nearly 50% of its land only 15 feet above sea level, will be subject to even more severe flooding if ocean levels rise. Periodic flooding in the floodplains of three major rivers – the Ganga-Padma, the Brahmaputra-Jammu and the Megha – has been the cause of displacement of many people and a development constraint on that country. Deltas and river mouths in China, Vietnam, India and Cambodia are all affected during the monsoon. Forced displacement as a result of large-scale development activity, such as dam-construction and urban development, uproots people from their ancestral land and destroys their traditional livelihood.

The ongoing struggle in the Narmada valley in India is a typical example of this mal-development. Of the 30 dams planned across the river Narmada, the largest is the Sardar Sarovar dam. The government claims that the multi-purpose Sardar Sarovar Project (SSP) will irrigate over 1.8 million hectares, mostly in the state of Gujarat. The Narmada Bachao Andolan, a people's movement opposed to the construction of the dam, counters that the benefits are grossly exaggerated and would never accrue to the extent suggested by the government. It points out that the project will displace more than 320,000 people and affect the livelihoods of thousands of others. Overall, due to related displacements by the canal system and other allied projects, at least 1 million people are expected to be affected if the project is completed.

Activity 6

Taking immediate action: Campaigns for outreach/awareness/response (20 minutes)

Purpose/Objective: To make the participants work on a case, responding immediately to mount a human rights campaign.

What you need: Chartpaper, feltpens

Method:

1. Distribute to the participants a flyer from the Beijing Conference (reprinted below).
2. The flyer was distributed by a conservative pro-family group at the conference, criticising a whole lot of sexual rights initiatives taken up by human rights and women's rights organisations around the world.
3. The idea is for the group to prepare a quick response to the flyer. It can be through a counter flyer, a speech, a skit or any other innovative campaigning tool.

PEACE AND CONFLICT RESOLUTION

Activity 1

Free association: 'Peace' and 'conflict' (20 minutes)

Purpose/Objective: To brainstorm on various aspects surrounding the concepts of 'peace' and 'conflict'.

What you need: Chartpaper and feltpens, or a board and chalk

Method:

1. The facilitator writes the word 'peace' on the chartpaper/board and asks the participants to list out words, practices, feelings, issues that come to their mind at the mention of the word 'peace'.
2. The facilitator lists down all the words given out by the participants.
3. The facilitator repeats the same process for the word 'conflict'.

Activity 2

The perpetrator-survivor role play (20 minutes)

Purpose/Objective: To understand and empathise with the affective content of being a perpetrator or a survivor.

To gain conceptual clarity about who is a likely perpetrator.

What you need: Just the participants

Method:

1. The facilitator divides the group into two.
2. One group is given directions to go and beat and attack the other group of people. The other group is not given any directions.
3. After about 2 minutes, the roles of the two groups are reversed.
4. The facilitator asks the participants to concentrate on what they felt, what emotions ran through their minds as they were perpetrators or survivors of violence. Why did this situation occur, according to the participants? Could they make any linkages with real life?
5. What happened to the survivors once they turned into perpetrators, and vice-versa?

Activity 3

Communication for cooperation 1: Alien shoe tie (30 minutes)

Purpose/Objective: To enable the participants to use alternative languages to develop means of cooperative interaction.

What you need: Only the participants

Method:

1. Participants assemble in a group and pretend that the facilitator is an 'alien' from another world.
2. The alien needs to tie its shoe, and it needs their help. The alien is very attentive, and very unsure of itself. Therefore, the alien will understand only one language that the group decides on, but it will do EXACTLY what it is told.
3. The alien can also listen to only one voice at a time: if it hears too many people talking it will get easily confused. For example, when told to pull the tongue, the alien will reach into its mouth and pull its tongue instead of pulling the 'tongue' of the shoe!
4. Participants have to cooperate and work together to give the alien specific instructions so that the alien (and the group) can reach their goals.
5. After completing the activity, ask the participants whether it was difficult to communicate using a formal language like English/Hindi. Was it easier to communicate using gestures? The idea is to come to an understanding where we realise that cooperative communication with someone from a completely different culture requires respect, tolerance and patience, above all else.

Activity 4

Communication for cooperation 2: Many people, diverse practices (45 minutes)

Purpose/Objective: An advanced activity to enable participants to use alternative languages to develop means of cooperative interaction, and to create a more tolerant atmosphere for the acceptance of diverse cultural practices.

What you need: As many chits of paper as the number of participants, with multiples of funny practices written on them. These practices can be as follows:

You are from the land of 'Nosies' and you only speak by using you nose.

You are from the land of 'Backies' and you only walk backwards.

You are from the land of 'Goodies' and you always use the word 'good' between every word that you say.

You are from the land of 'No-eyes' and you do everything with your eyes closed.

You also need additional sheets of paper with instructions on them:

Ask people how you can find a hospital. Introduce yourself to the person you are meeting, etc.

Method:

1. Hand over the chits with the identities to the participants.
2. Ask all of them to stand in a cluster in the middle of the room.
3. Hold up one of the sheets of paper with an instruction, and ask all the participants to start doing what is being instructed together.
4. Participants are expected to start communicating with each other, one at a time, together.
5. Then call out 'Stop', and hold up another instruction sheet. Let rounds with different instructions continue.
6. After 5 or 6 rounds of communicating with each other using their identities and based on the instructions, ask the participants whether it was fun interacting with people of a different kind, trying to understand what they were saying, and trying to make them understand what you were saying. The idea is to prepare a list on the board that participants think are the essential elements of communication that foster cooperation and tolerance.

Activity 5

An alternative to the traditional debate: The conflict-resolving game

The conflict-resolving game is a new and challenging alternative to the traditional debate. Instead of the competitive debate, it uses a non-adversarial approach with the opportunity for constructive dialogue that can be on-going.

In a traditional debate, participants address an issue in order to refute their opponent. The conflict-resolving game asks participants to build on, and add value to, each other's points. It rewards a creative, rather than opposing, response to a statement.

Unlike traditional debate, the conflict-resolving game turns opposition into cooperation. It teaches participants to respond with well-developed reasoning, and design innovative options to resolve difficult or controversial issues together.

In some ways, the debate and the game serve similar purposes. Both investigate the facts, focus attention, and teach about an issue in depth. Both value voice projection, appearance, body language and logic.

In traditional debate there is a winner only on one side of the argument. In the conflict-resolving game, the win/win approach is stressed and winners emerge on both sides. Defeat is replaced by a problem-solving partnership.

Purpose/Objective: In the conflict-resolving game, participants address an issue with the purpose of resolving some of the conflicts within it.

An additional purpose is to learn and practise the skills of conflict-resolution in order to use these skills in real-life situations.

Choosing an issue: Choose an issue and word it in a neutral way. Instead of: “Is the government adequately addressing the problems of unemployed youth?” (which calls for a “Yes” or “No” answer), use unbiased language like: “What can be done to ease the problem of youth unemployment?” (this leaves it open-ended). Once the issue is well worded, look for the specific conflict areas that can be raised under it, for example, “training wages,” “volunteering,” and “what constitutes a decent job”.

Some suggested issues for focus: In your choice of topic, you will undoubtedly be influenced by interest and information availability. Try to choose topics in which you know there is conflict. Here are some current issues to consider:

Personal experience: Domestic violence. Specific conflicts emerge around “victims’ right to privacy,” “police intervention,” and “counselling for offenders”.

Community concern: Immigration. Specific conflicts emerge around “queue-jumping,” “ethnic mix,” and “refugees”.

Global significance: Development and environment. Specific conflicts emerge around “logging,” “polluted water,” and “ozone layer”.

SECTION IV: HUMAN RIGHTS JARGON BUSTER

CHILD LABOUR: Work performed by children, often under hazardous or exploitative conditions. This does not include all work done by kids: children everywhere, for example, do chores to help their families. The 1989 United Nations Convention on the Rights of the Child calls for protection “against economic exploitation and against carrying out any job that might endanger wellbeing or educational opportunities, or that might be harmful to health or physical, mental, spiritual, moral, or social development” (Article 32).

CIVIL RIGHTS: The rights of citizens to liberty and equality (for example, freedom to access information, or to vote).

CIVIL AND POLITICAL RIGHTS: The rights of citizens to liberty and equality; sometimes referred to as first-generation rights. Civil rights include freedom to worship, to think and express oneself, to vote, to take part in political life, and to have access to information.

CODIFICATION, codify: Process of reducing customary international law to written form.

COMMISSION ON HUMAN RIGHTS: Body formed by the Economic and Social Council (ECOSOC) of the United Nations to deal with human rights; one of the first and most important international human rights bodies. It has now been replaced by the Human Rights Council.

CONVENTION: Binding agreement between states; used synonymously with TREATY and COVENANT. Conventions are stronger than DECLARATIONS because they are legally binding for governments that have signed them. When the UNITED NATIONS GENERAL ASSEMBLY adopts a convention, it creates international norms and standards. Once a convention is adopted by the United Nations General Assembly, MEMBER STATES can then RATIFY the convention, promising to uphold it. Governments that violate the standards set forth in a convention can then be censured by the United Nations.

CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (adopted in 1979; entered into force in 1981): The first legally binding international document prohibiting discrimination against women and obligating governments to take affirmative steps to advance the equality of women. Abbreviated, CEDAW.

CONVENTION ON THE RIGHTS OF THE CHILD (adopted in 1989; entered into force in 1990): Convention setting forth a full spectrum of civil, cultural, economic, social, and political rights for children. Abbreviated, CRC.

COVENANT: Binding agreement between states; used synonymously with CONVENTION and TREATY. The major international human rights covenants, both passed in 1966, are the INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR) and the INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (ICESCR).

CULTURAL RIGHTS: The right to preserve and enjoy one's cultural identity and development.

CUSTOMARY INTERNATIONAL LAW: Law that becomes binding on states although it is not written, but rather adhered to out of custom; when enough states have begun to behave as though something is law, it becomes law "by use"; this is one of the main sources of international law.

DECLARATION: Document stating agreed-upon standards but which is not legally binding. United Nations conferences, like the 1993 United Nations Conference on Human Rights in Vienna and the 1995 World Conference for Women in Beijing, usually produce two sets of declarations: one written by government representatives and one by NON-GOVERNMENTAL ORGANISATIONS (NGOs). The UNITED NATIONS GENERAL ASSEMBLY often issues influential but legally NON-BINDING declarations.

ECONOMIC AND SOCIAL COUNCIL: A United Nations council of 54 members concerned principally with the fields of population, economic development, human rights and criminal justice. This high-ranking body receives and discharges human rights reports in a variety of circumstances. Abbreviated, ECOSOC.

ECONOMIC RIGHTS: Rights that concern the production, development and management of material for the necessities of life. See SOCIAL AND ECONOMIC RIGHTS.

ENVIRONMENTAL, CULTURAL AND DEVELOPMENTAL RIGHTS: Sometimes referred to as third-generation rights, these rights recognise that people have the right to live in a safe and healthy environment and that groups of people have the right to cultural, political and economic development.

FREE-TRADE ZONE: An industrial area in which a country allows foreign companies to import material for production, and export finished goods without paying significant taxes or duties (fees to the government). A free-trade zone thus decreases a company's production costs.

HUMAN RIGHTS: The rights people are entitled to simply because they are human beings, irrespective of their citizenship, nationality, race, ethnicity, language, sex, sexuality, or abilities; human rights become enforceable when they are codified as conventions, covenants or treaties, or as they become recognised as customary international law.

INALIENABLE: Refers to rights that belong to every person and cannot be taken from a person under any circumstances.

INDIVISIBLE: Refers to the equal importance of each human rights law. A person cannot be denied a right because someone decides it is "less important" or "non-essential".

INTERDEPENDENT: Refers to the complimentary framework of human rights law. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.

INTERNATIONAL BILL OF RIGHTS: A combination of these three documents: the Universal Declaration of Human Rights (UDHR), the International Covenant on Civil and Political Rights (ICCPR), and the International Covenant on Economic, Social and Cultural Rights (ICESCR).

INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (adopted in 1966; entered into force in 1976): Convention that declares that all people have a broad range of civil and political rights. One of three components of the

INTERNATIONAL BILL OF RIGHTS. Abbreviated, ICCPR.

INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (adopted in 1966; entered into force in 1976): Convention that declares that all people have a broad range of economic, social and cultural rights. One of three components of the INTERNATIONAL BILL OF RIGHTS. Abbreviated, ICESCR.

INTERNATIONAL LABOUR OFFICE: Established in 1919 as part of the Versailles Peace Treaty to improve working conditions and promote social justice; the ILO became a specialised agency of the United Nations in 1946. Abbreviated, ILO.

MEMBER STATES: Countries that are members of the United Nations.

NON-BINDING: A document, like a DECLARATION, that carries no formal legal obligations. It may, however, carry moral obligations or attain the force of a law as INTERNATIONAL CUSTOMARY LAW.

NON-GOVERNMENTAL ORGANISATIONS: Organisations formed by people outside of government. NGOs monitor the proceedings of human rights bodies such as the COMMISSION ON HUMAN RIGHTS, and are the “watchdogs” of the human rights that fall within their mandate. Some are large and international (for example, the Red Cross, Amnesty International, the Girl Scouts); others may be small and local (for example, an organisation to advocate for people with disabilities in a particular city, a coalition to promote women's rights in one refugee camp). NGOs play a major role in influencing United Nations policy, and many of them have official consultative status at the United Nations.

POLITICAL RIGHTS: The right of people to participate in the political life of their communities and society, such as by voting for their government.

RATIFICATION, ratify: Process by which the legislative body of a state confirms a government's action in signing a treaty; formal procedure by which a state becomes bound to a treaty after acceptance.

SOCIAL RIGHTS: Rights that give people security as they live together and learn together, as in families, schools, and other institutions.

SOCIAL AND ECONOMIC RIGHTS: Rights that give people social and economic security, sometimes referred to as security-oriented or second-generation rights. Examples are the right to food, shelter, and healthcare. There is disagreement over whether the government is obligated to provide these benefits.

STATE: Often synonymous with “country”; a group of people permanently occupying a fixed territory, having common laws and government and capable of conducting international affairs.

STATES, PARTY: Those countries that have RATIFIED a COVENANT or a CONVENTION and are thereby bound to conform to its provisions.

TREATY: Formal agreement between states that defines and modifies their mutual duties and obligations; used synonymously with CONVENTION. When CONVENTIONS are adopted by the UNITED NATIONS GENERAL ASSEMBLY they create legally binding international obligations for the member states that have signed the treaty. When a national government RATIFIES a treaty, the articles of that treaty become part of its domestic legal obligations.

UNITED NATIONS CHARTER: Initial document of the United Nations setting forth its goals, functions and responsibilities; adopted in San Francisco in 1945.

UNITED NATIONS GENERAL ASSEMBLY: One of the principal organs of the United Nations, consisting of all member states. The General Assembly issues DECLARATIONS and adopts CONVENTIONS on human rights issues. The actions of the General Assembly are governed by the CHARTER OF THE UNITED NATIONS.

UNIVERSAL: Refers to the application of human rights to all people everywhere regardless of any distinction.

UNIVERSAL DECLARATION OF HUMAN RIGHTS (1948): Primary United Nations document establishing human rights standards and norms. Although the declaration was intended to be NON-BINDING, through time its various provisions have become so respected by STATES that it can now be said to be CUSTOMARY INTERNATIONAL LAW. Abbreviated, UDHR.

SECTION V: FURTHER READING* AND WEB RESOURCES

BOOKS AND PERIODICALS

Human rights

- Winin Pereira, *Inhuman Rights: The Western System and Global Human Rights Abuse*, The Other India Press, Mapusa, Goa, 1997
- Leah Levin, *Human Rights: Questions and Answers*, National Book Trust, New Delhi, 1998
- Human Rights Watch, *Broken People: Caste Violence against India's "Untouchables"*, Books for Change, Bangalore, 2001
- South Asia Human Rights Documentation Centre, *A Step in the Rights Direction*, Tata McGraw-Hill, New Delhi, 2000
- Peace Child International, *Stand Up for Your Rights: A book about Human Rights*, Two-can Publishing, London, 1998
- Asha Bajpai, *Child Rights in India: Law, Policy and Practice*, Oxford University Press, New Delhi, 2003
- K G Kannabiran, *The Wages of Impunity: Power, Justice and Human Rights*, Orient Longman, Hyderabad, 2004
- *Take a Step to Stamp out Torture*, Amnesty International, London, 2000
- Helena Kennedy et al, *Do Human Rights Travel?*, British Council, London, 2004
- *Combating Torture: A manual for action*, Amnesty International, London, 2003
- Preeti Verma (ed), *The Terror of POTA and other Security Legislation: A report on the People's Tribunal on the Prevention of Terrorism Act and other Security Legislation*, Combat Law Publications, New Delhi, 2004
- Peter Uvin, *Human Rights and Development*, Kumarian Press, Bloomfield, 2005

Gender and sexuality

- *Broken Bodies, Shattered Minds: Torture and Ill-treatment of Women*, Amnesty International, London, 2001
- *The Human Rights Watch Global Report on Women's Human Rights*, Oxford University Press, New Delhi, 1995
- *Crimes of Hate, Conspiracy of Silence: Torture and Ill-treatment based on Sexual Identity*, Amnesty International, London, 2001
- *It's in our hands: Stop Violence against Women*, Amnesty International, London, 2004
- Kamla Bhasin, *Understanding Gender*, Gender Basics Series, Women Unlimited, New Delhi, 2000
- Kamla Bhasin, *What is Patriarchy?*, Gender Basics Series, Women Unlimited, New Delhi, 1993
- Kamla Bhasin, *Exploring Masculinity*, Gender Basics Series, Women Unlimited, New Delhi, 2004
- *Voices against 377, Rights for All: Ending Discrimination against Queer Desire under Section 377*, New Delhi, 2004
- *People's Union for Civil Liberties-Karnataka, Human Rights Violations against the Transgender Community: A study of Kothi and Hijra sex workers in Bangalore*, September 2003
- Siddharth Dube, *Sex, Lies and Aids*, Harper Collins, New Delhi, 2000
- Maharukh Adenwalla, *Child Sexual Abuse and the Law*, India Centre for Human Rights and Law, Mumbai, 2000
- Bina Fernandez (ed), *Humjinsi: A Resource Book on Lesbian, Gay and Bisexual Rights in India*, India Centre for Human Rights and Law, Mumbai, 1999
- Vanessa Baird, *Sex, Love and Homophobia*, Amnesty International UK, London, 2004
- Vidya Shah and Devika Sahdev, *Strength in Action: An Educators' Guide to Preventing Domestic Violence, Breakthrough*, New Delhi, 2004
- *Common Ground Sexuality: Principles for Working on Sexuality*, TARSHI, New Delhi, 2001
- Suzanne Williams et al, *The Oxfam Gender Training Manual*, Maya, New Delhi, 2002
- *The Naz Foundation (India) Trust Guide to Teaching About Sex and Sexuality*, Naz Foundation (India) Trust, New Delhi, 1996
- Renu Addlakha, *Disability, Sexuality and Reproductive Health in India: A Training Manual for Professionals working with Adolescents and Young People with Physical Disabilities*, 2005
- Dhun Panthaki, *Education in Human Sexuality: A sourcebook for educators*, Family Planning Association of India, Mumbai, 1997
- *The Blue Book (Booklet on Sexuality for 15+ year olds)*, TARSHI, New Delhi, 1999
- *The Red Book (Booklet on Sexuality for 10-14 year olds)*, TARSHI, New Delhi, 1999
- Arvind Narrain and Gautam Bhan (eds), *Because I have a Voice: Queer Politics in India*, Yoda Press, 2005
- Geetanjali Mishra and Radhika Chandiramani (eds), *Sexuality, Gender and Rights: Exploring Theory and Practice in South and Southeast Asia*, Sage, New Delhi, 2005
- Oishik Sircar (ed), *InfoChange Agenda: Claiming Sexual Rights in India*, Issue 4, CCDS, Pune, January 2006

- Redefining Oppressions and Articulating Rights: Marginalised Sexualities and Genders in India, Combat Law: The Human Rights Magazine, Volume 2, Issue 4, Combat Law Publications, Mumbai, October-November 2003
- Violence Against Women: Emerging Laws, Combat Law: The Human Rights Magazine, Volume 2, Issue 3, Combat Law Publications, Mumbai, August-September 2003

Development and globalisation

- Matthew J Gibney (ed), Globalising Rights, Oxford University Press and Amnesty International, New York, 2003
- Amartya Sen, Development as Freedom, Oxford University Press, New Delhi, 1999
- George Monbiot, The Age of Consent: A Manifesto for a New World Order, Harper Collins, New Delhi, 2003
- ActionAid International, A Rights-based Approach to Development, Books for Change, Bangalore
- Clouds of Injustice: Bhopal Disaster 20 years on, Amnesty International, London, 2004
- Avinash Jha, Background to Globalisation, Centre for Education and Documentation, Mumbai and Bangalore, 2000
- John Stackhouse, Out of Poverty: And into something more comfortable, Penguin Books, New Delhi, 2001
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- Nityanand Jayaraman (ed), InfoChange Agenda: Industrial Pollution, Issue 1, CCDS, Pune, December 2004
- The World Bank at 60, The Ecologist Asia, Vol 12, No 1, Mumbai

Peace and conflict-resolution

- K N Panikkar (ed), The Concerned Indian's Guide to Communalism, Penguin Books, New Delhi, 1999
- Brenda Cossman and Ratna Kapur (eds) Secularism's Last Sigh? Hindutva and the (Mis)Rule of Law, Oxford University Press, New Delhi, 1999
- Mahmood Mamdani, Good Muslim, Bad Muslim: Islam, the USA and the Global War Against Terror, Permanent Black, New Delhi, 2005
- David P Barash (ed), Approaches to Peace: A Reader in Peace Studies, Oxford University Press, New York, 2000
- Radhika Coomaraswamy and Dhun Fonseka (eds), PeaceWork: Women, Armed Conflict and Negotiation, Women Unlimited, New Delhi, 2004

* All the above resources are available with the CCDS-Human Rights Education Initiative

WEBSITES

- - Amnesty International www.amnesty.org
- - Human Rights Watch www.hrw.org
- - South Asia Human Rights Documentation Centre www.hrdc.net/sahrdc
- - InfoChange News and Features www.infochangeindia.org
- - United Nations www.un.org
- - United Nations Office of the High Commissioner for Human Rights www.ohchr.ch
- - United Nations Children's Fund www.unicef.org
- - Human Rights Education Associates www.hrea.org
- - Talking About Reproductive and Sexual Health Issues www.tarshi.org
- - The South and South East Asia Resource Centre on Sexuality - www.asiasrc.org
- - New Internationalist www.newint.org
- - Peace Not War www.peace-not-war.org
- - International Rivers Network www.irn.org
- - Narmada Bachao Andolan www.narmada.org
- - Focus on the Global South www.focusweb.org
- - Lawyers Collective www.lawyerscollective.org
- - South Asia Forum for Human Rights www.safhr.org
- - Alternative Law Forum www.allawforum.org
- - Centre for Feminist Legal Research www.cflr.org
- - Students for Bhopal/International Campaign on Justice for Bhopal www.bhopal.com, www.bhopal.net
- - Greenpeace www.greenpeace.org

About CCDS

The Centre for Communication and Development Studies (CCDS) is a social change resource centre working at the grassroots level to strengthen civil society and citizens' action for social justice, human rights, sustainable development and accountable governance.

CCDS's primary mandate is to empower civil society with information, analysis, diverse perspectives and alternative messages, enabling citizens to: 1) assert, exercise and claim their rights, 2) participate in meaningful discussion and citizens' action, and 3) advocate change in public policy and social attitudes.

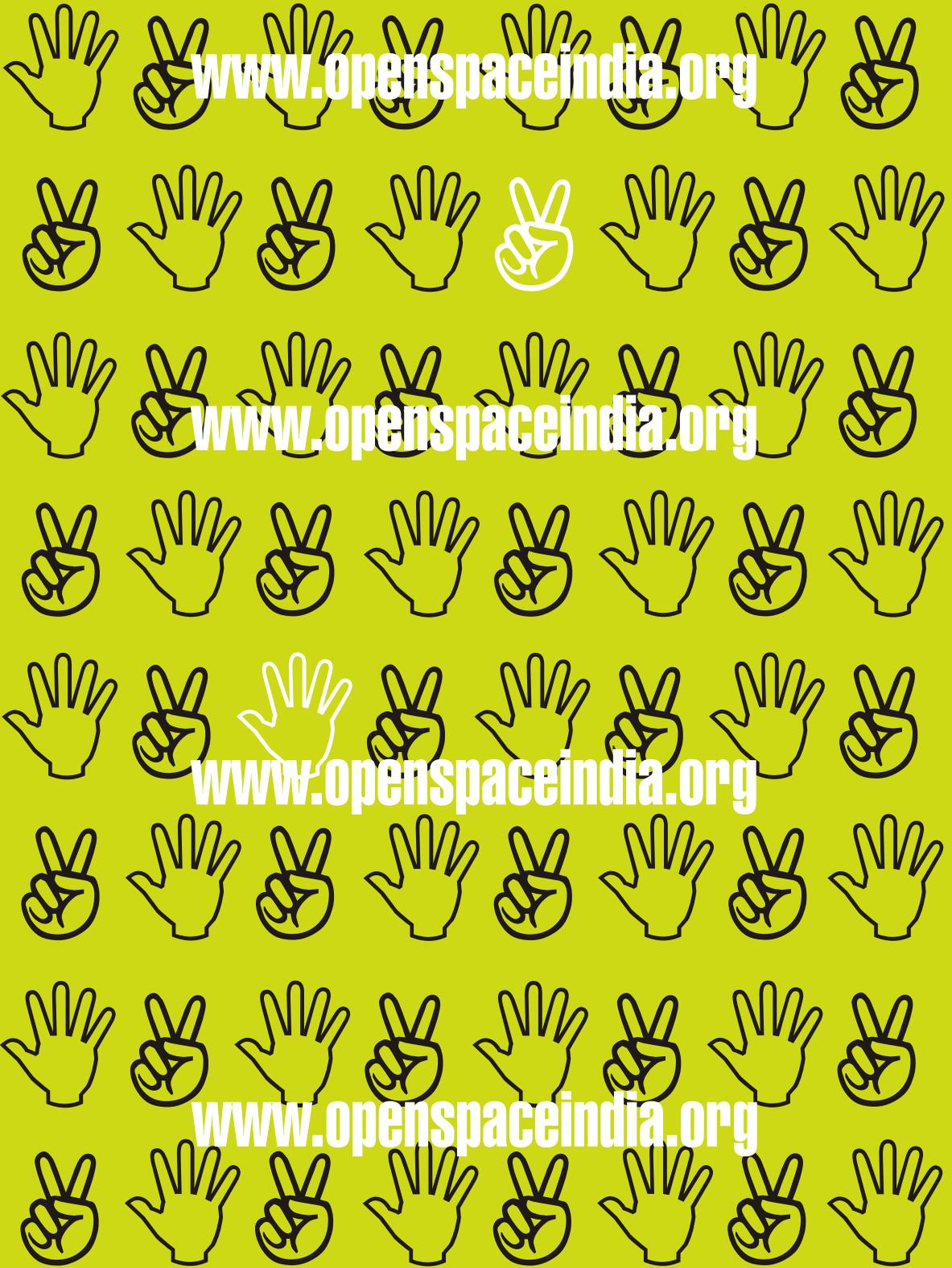
The core competence of CCDS is the use of innovative communication strategies and media advocacy to influence public policies and societal attitudes. Our civil society discussion forums, the Open Space civil society and youth outreach programme, our online resource base on social justice and development issues www.infochangeindia.org, the quarterly journal InfoChange Agenda, and a number of other action-research works and publications play a crucial role in advocating issues related to sustainable development, governance, human rights and social justice at the national and international levels.

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