



# THE LOCAL CHANGEMAKERS COURSE

Facilitators guide for a series of nine workshops  
to help local communities learn about, value and promote  
Freedom of Religion or Belief for all.



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

Universal Declaration of Human Rights,  
Article 18



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On the link to the right you can find everything you need to be able to run the course, including:

- PowerPoint presentations for each session
- Scripts for presentations in Word for you to adapt and edit to suit your context and audience
- Handouts
- Game cards and posters to use in exercises

[www.forb-learning.org/changemakers-course-materials](http://www.forb-learning.org/changemakers-course-materials)

Find the  
**ACCOMPANYING  
RESOURCES**

### OTHER LANGUAGE VERSIONS

This facilitators guide and all the accompanying resources are available in multiple languages. Check if the Local Changemakers Course is available in your language here.

[www.forb-learning.org/changemakers-languages](http://www.forb-learning.org/changemakers-languages)

Find the  
**OTHER LANGUAGE  
VERSIONS.**

## Thanks and acknowledgements

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## Why we need local changemakers

Across the world, people of all religions and beliefs are affected by violations of the human right to Freedom of Religion or Belief (FORB) and in many places, these violations are getting worse. The nature, severity and scale of the problems varies greatly, but discrimination, hate speech, hate crimes and violence are common worldwide.

Government restrictions on the right to peacefully practice and express beliefs are also a major problem, connected to the global trend of shrinking space for civil society. In many contexts, existing patterns of hate and legal restrictions have been accentuated by the COVID pandemic.

Violations of FORB affect men and women differently. Women are particularly vulnerable to discrimination through religiously based personal status laws and to gender-based violence.

The many and varied violations of freedom of religion or belief cause immense personal suffering and destabilise societies. There is an urgent need for change and this change needs to come both from the top down and the bottom up.

Societies characterised by equality, peace and justice are not possible without determined efforts from legislators and officials to reform legislation and ensure non-discrimination in the implementation and enforcement of legislation. This determined effort from above is unlikely to happen without support and pressure for change from below. Additionally, many of the everyday violations people experience are committed by other members of the community – in workplaces, schools and homes. Change also needs to come from below.

Many people are worried about FORB violations in their community but are unsure of how to make a difference. They feel a need for knowledge and skills to enable them to take practical steps towards change. The Local Changemakers Course seeks to contribute to this empowerment, focusing not only on knowledge and attitudes but on tactics for action, both on interfaith understanding and on a rights-based approach.

We hope you want to participate in making change in your context, and we hope the resources of the Local Changemakers Course will help you to do so.

Katherine Cash

*The Freedom of Religion or Belief Learning Platform*

## Who is behind the Local Changemakers Course?

The Local Changemakers Course has been developed by the Freedom of Religion or Belief Learning Platform, with the help of many people and organisations committed to Freedom of Religion or Belief for all (FORB).

The FORB Learning Platform provides learning resources, courses and networking opportunities to help individuals, communities and decision-makers learn about, reflect upon and promote freedom of religion or belief. It is a project of the Nordic Ecumenical Network on Freedom of Religion or Belief (NORFORB), in dialogue and collaboration with a wide range of faith and belief communities, human rights and development organisations, and academic institutions from across the world.

Other resources and courses from the FORB Learning Platform include a set of eight films explaining what FORB involves and when it may be limited (available in many languages); an online, facilitated FORB training of the trainers course; an online on-demand course on FORB and gender, and a toolkit of exercises for FORB facilitators.

**FIND OUT MORE**  
on our website:  
[forb-learning.org](https://forb-learning.org)

### How the course was developed

The Local Changemakers Course was developed in 2020-2021 by staff of the FORB Learning Platform in collaboration with a reference group drawn from civil society organisations and faith communities in ten countries in Africa, Asia, the MENA region and Europe. The reference group included people from Christian, Muslim, Buddhist and non-religious backgrounds.

Our aim was to create a course that is relevant, accessible and deliverable at the grassroots level in any sufficiently safe context. This meant creating a course that can be delivered by any competent facilitator (regardless of how much they know about human rights) for any audience (regardless of educational level), in a way that enables contextualization to take place organically.

We therefore focused on three things:

- A methodology that begins where people are – using sharing, storytelling, experiential learning and visual communication as vehicles to introduce and explore concepts, rather than theory and text-based approaches.
- Practical ways for people to make a difference in the local community.
- Making the course as easy to run as possible – developing everything needed by the facilitator.

After development and design, reference group members from India, Jordan, Nigeria and Tanzania tested the course with groups of 12-25 people from local communities. Participants included taxi drivers, shop keepers, tailors, teachers, social workers, Koran schoolteachers, church members, youth group leaders and university students. Feedback from participants and facilitators was overwhelmingly positive and adjustments were made to the course on the basis of their input.

## Messages from our partners

### Foreword from the World Council of Churches

“Since the Universal Declaration of Human Rights proclaimed our inalienable right to freedom of thought, conscience and religion in 1948, nations have sought to understand and interpret the concepts contained in this right. A plethora of laws, standards and policies have been debated, disputed, and adopted around the world, although sadly these often fall short of giving people the full enjoyment of this right. But all the laws, frameworks and declarations have no value unless their principles are known and understood by the ordinary people of a nation. The promotion and protection of all human rights starts in the home, within families, with neighbours, and in communities.

The Local Changemakers Course is aimed at such communities, who may have little or no prior knowledge of human rights and legal standards, and has been designed in such a way as to help challenge and change attitudes, and overcome the fear of those whose beliefs are different, through story-telling and visual methodologies. The Course will also empower local changemakers to become advocates for the right to freedom of religion or belief.

The Course will be a valuable tool for the member churches and other partners of the World Council of Churches as we seek to promote the understanding and acceptance of the principle of freedom of religion or belief as being applicable for all people regardless of faith or belief.

*“Differences are not intended to separate, to alienate. We are different precisely in order to realize our need of one another”*

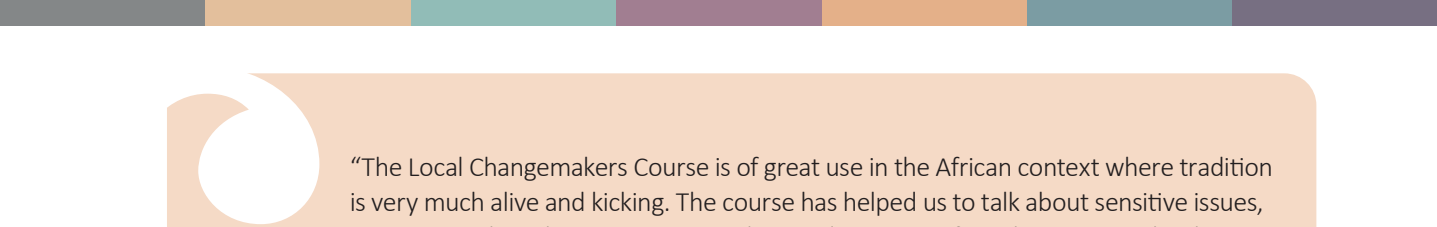
*Archbishop Desmond Tutu*

**JENNIFER PHILPOT-NISSEN, PROGRAMME EXECUTIVE – HUMAN RIGHTS AND DISARMAMENT WORLD COUNCIL OF CHURCHES**

“The Local Changemakers Course is a great resource for activists, trainers, and educators in the MENA region. Its inclusive, interactive, and flexible approach allows them to adapt presentations and exercises to their local context – creating a tailored approach to raising awareness, identifying violations and exploring best practices. Targeting people at the grassroots level, the course provides space for participants to air their grievances and concerns, as well as to discover creative solutions and develop community initiatives. It contains fun and interactive tools, but does not shy away from controversial topics, and provides facilitators with tips on structuring their sessions. This is a ground-breaking resource for members of FoRB networks in the region who seek to promote inclusive citizenship and the respect of Freedom of Religion and Belief.”

**ANA MARIA DAOU, HEAD OF THE RESEARCH AND COURSES’ UNIT INSTITUTE FOR CITIZENSHIP AND DIVERSITY MANAGEMENT – ADYAN FOUNDATION**





“The Local Changemakers Course is of great use in the African context where tradition is very much alive and kicking. The course has helped us to talk about sensitive issues, to open minds and generate new understandings. Even if much remains to be done, we can see the beginnings of new perceptions. For PROCMURA, which has made the search for peace and peaceful coexistence between Christians and Muslims as well as religious freedom and tolerance its leitmotif, this course constitutes a considerable contribution that PROCMURA can use in the implementation and success of its programmes throughout its constituencies in Africa and beyond. We are proud to have participated in making the resources available in French, making learning on FoRB is accessible to many more African communities.”

**REV KOMI ADRAKE, GENERAL ADVISOR,  
THE PROGRAMME FOR CHRISTIAN-MUSLIM RELATIONS IN AFRICA (PROCMURA)**

“Promoting FoRB at the grassroots level is a vital aspect of securing respect for FoRB in the South Asia region. The Local Changemakers Course provides a tremendous helping hand to anyone wanting to do that. The SAFFoRB network looks forward to using the resources and hopes that a wide range of educational, peacebuilding and interfaith actors in the region will do so too, so that we can step up work to transform attitudes and empower communities to take action for change.”

**SAMUEL JAYAKUMAR, COORDINATOR,  
SOUTH ASIAN FORUM FOR FREEDOM OF RELIGION OR BELIEF (SAFFORB)**

“With 50 partners across over 7 countries working to promote peaceful and inclusive societies through FoRB, the Joint Initiative for Strategic Religious Action (JISRA) warmly welcomes the Local Changemakers’ Course that has provided accessible resources on FoRB that are easy to contextualise and adapt, and available in a range of languages. This course gives JISRA-partners additional, necessary tools to equip different agents of change and support them in facilitating dialogue within and between religious communities, as well as in their work to strengthen civil society – particularly for women, youth and other actors with limited access to formal education. We are grateful for the learning opportunities the FoRB Learning Platform provides and look forward to seeing what comes next!”

**CHRISTINA MAASDAM, JISRA CONSORTIUM COORDINATOR**

“Given that we work in geographic areas where participants often have little school education, this course provides us with opportunities to equip ourselves to achieve our objectives in all of our areas of operation and with all of our participants. We welcome it with open arms and gratitude. Simplified and accessible knowledge about FoRB contributes to a better understanding and mutual acceptance of religious communities. This course provides us with opportunities to help people understand and to popularize social cohesion between religious denominations. In short, religious leaders and stakeholders with new approaches and knowledge about FoRB will become actors for the promotion of living together and peaceful cohabitation.”

**JISRA CONSORTIUM MEMBERS, MALI**

“A group of the world’s senior most faith leaders came together in December 2019 to chart a new strategic direction for a 50-year old global interreligious movement – Religions for Peace. Freedom of thought, conscience and belief was one of their core commitments to champion, together, including at the grassroots level. Their understanding is that freedom to practice any faith is also a means of holding all institutions, and ourselves, accountable, to civility, human rights, and democracy as a whole. These resources are valuable for any efforts to realise the necessary dialogues and peacebuilding means, with a rights-based approach at the core.”

**AZZA KARAM, SECRETARY GENERAL, RELIGIONS FOR PEACE**

# PART A



How to use these  
resources

## Introducing the Local Changemakers Course

The Local Changemakers Course is a series of nine two-hour workshops, designed to enable groups of adults and young people to learn about, value and promote freedom of religion or belief (FORB) for all in their communities.

This facilitator's guide and all accompanying resources are freely available for you to use, adapting them to your context as you see fit. They are available in multiple languages on [this link](#).

Find the  
**ACCOMPANYING  
RESOURCES**  
[here](#).

### What are the aims of the course?

The course has four main aims:

- to help us recognise and appreciate diversity within and between communities
- to help us understand and appreciate our human rights, including the right to freedom of religion or belief
- to identify problems related to freedom of religion or belief in our communities
- and to find ways to tackle those problems together.

### Who is the course designed for?

The Local Changemakers Course is designed for people at the grassroots level – people who are concerned about problems related to freedom of religion or belief in their community and society, and want to find ways to make a difference.

The course requires no previous knowledge, experience or even acceptance of human rights from participants. What is needed is an open mind, an interest in helping to build communities characterised by peaceful coexistence and equality, and a willingness to engage in an interactive process of mutual learning and reflection.

It is designed for groups of 12-24 people but can be adapted for larger or smaller groups.

Although the course has been designed with audiences in African, Middle Eastern and Asian contexts particularly in mind, we believe the contents are useful in any context.

“The best thing about the course was how engaging and relevant to people's concerns it was, at the same time as being simple to run and lots of fun. It was an amazing experience!”

**HIDAYA DUDE, FACILITATOR, TANZANIA**

“The course was transformational - I could see attitudes changing as the sessions progressed. We're going to run it again soon.”

**IRFAN ENGINEER, FACILITATOR, INDIA**

“The course opened participants eyes to the full range of different ways they could respond to human rights violations. It helped them sharpen their skills in action planning. They will be more effective changemakers in their communities as a result.”

**HAMMAM HADDAD, FACILITATOR, JORDAN**

## Who can facilitate the course?

The Local Changemakers Course is interactive – including group exercises, games, stories, discussions and role plays as well as presentations. Anyone with some experience of leading interactive learning processes with adults and young people can lead it. The facilitators’ guide and accompanying resources provide detailed guidance on how to run each session.

You do not need to be experienced in or knowledgeable about human rights or freedom of religion or belief to facilitate the course. All the information you need is provided, including scripts and PowerPoints for presentations about the issues. The facilitator’s role is not to be an expert, but to guide participants through a process of mutual learning.

What the facilitator needs most is sensitivity to the context – the ability to judge if some issues are too sensitive or dangerous to discuss, adapting the process accordingly, as well as the ability to handle group dynamics when sensitivities or tensions arise.

**TIP!** Find tips to help you develop your facilitation skills on pages 17-20. On page 15 you can find guidance on how to prepare for each session.

## What topics does the course cover and how is it structured?

The course includes nine face-to-face sessions of two hours each. It is structured in two parts.

Part 1 of the course (sessions 1-5), focuses on developing knowledge and attitudes so that our heads and hearts are ready to become changemakers. Participants learn about and explore their attitudes towards human rights and freedom of religion or belief, and reflect on their attitudes towards people whose identities differ from their own. Participants also gain skills in context analysis.

In Part 2 of the course (sessions 6-9), participants learn about a range of tactics or methods that can be used to promote FORB and other rights, and are guided through a process of action planning for a FORB problem they identify. These sessions focus on skills and action.

See the course materials for further details.

“The activities were lively, the stories were amazing, and the participants were itching to speak. I think the course would work well for anyone interested in the issues, from the grassroots level to people with mid-level knowledge of human rights. It was a thrilling experience for me as a facilitator.”

**UKOHA NGWOBI, FACILITATOR, NIGERIA**

“The course was unique – it sparked so many discussions! The group was really diverse – Muslims, Christians, Baha’i and Druze. It wasn’t always easy to find mutual ground, but the discussions went really well.”

**HAMMAM HADDAD, FACILITATOR, JORDAN**

## How to use the resources

The Local Changemakers Course is designed as a nine-session learning process taking 18-20 hours. These sessions could be run over three days, over two weekends, or over a longer period, for example one session a week.

In order to make the course as easy as possible to facilitate, we provide all the resources you need to run the sessions.

For each session, there is a ready-made session plan and a set of accompanying resources including pre-prepared scripts and PowerPoints for presentations, handouts, and resources for exercises such as cards and posters.

Many of these resources are available as Word documents, enabling you to download, edit and adapt them to your context and your groups' needs. You can also translate texts on PowerPoint slides and handouts if you wish.

Find the  
**ACCOMPANYING  
RESOURCES**  
[here](#)

**TIP!** All course materials are available in multiple languages! Other language versions can be found [here](#).

### ----- RISK AND SECURITY CONSIDERATIONS -----

In some contexts, there are risks and dangers involved in discussing human rights and FORB issues openly. Please think carefully about whether running this course could put you or your participants in danger or exacerbate conflicts and vulnerabilities. What is possible to discuss, with whom, where and how? How can you reduce risk – for example by adapting or limiting the contents? How can you strengthen your security, for example by involving and gaining the backing of local leaders? Ask people for advice and try running the course with a 'safe' audience first. Only run the course if it is safe to do so.

## What technology and materials will I need to run the course?

### --- RESOURCES ---

- To use the resources most easily, you need access to a printer or photocopier. If this is not possible, you can normally improvise using flip charts and pens, or even a stick in the sand.
- Access to a computer and projector to show PowerPoint presentations is an advantage but not essential.
- You will need to provide basic workshop materials such as flip charts, pens and post-it notes and some everyday items such as a soft ball and a ball of wool. A list of resources needed is provided in each session plan and on page 15 (How to prepare for each session).

## Can I pick and mix activities? Do I have to run all nine sessions?

Perhaps you would like to find new ideas to add to interfaith dialogue or awareness raising activities that you are already involved with. You are welcome to pick and mix activities from this course, including them in learning processes of your own design.

The nine sessions of the course form a logical progression. However, if you do not want to run the whole course, it is possible to stop after Part 1 (session 5). The disadvantage of this is that participants may feel frustrated by learning about problems for human rights, without being given the tools to do anything about the problems.

It is also possible to cut session 3 (Our many identities) without affecting the flow of the rest of the Part 1 sessions. However, session 3 focuses on our attitudes towards and awareness of the situation of 'the other' – on stereotypes and commonalities across divides. Do not skip this unless you are confident of your participants' positive attitudes to 'the other'.

If you have a group that already understands human rights and knows and appreciates the rights protected by FORB, it would be possible to adapt the process, beginning from session 5.

“The materials are really easy to understand and use – facilitator friendly and learner friendly, and beautifully designed too. One of my participants, a local youth leader, wants to run the course with her youth group – that says something about how accessible and easy to run the course is.”

**HIDAYA DUDE, FACILITATOR, TANZANIA**

“You can find everything you need in the resources – they're easy to use. But a good tip is to have a co-facilitator. Then one of you can focus on leading the group through the learning process while the other can handle the technology and help individual participants who need extra support.”

**IRFAN ENGINEER, FACILITATOR, INDIA**

## How to prepare for each session

The session plans describe how to run the sessions in detail. Take the following steps to prepare for each session:

### 1. Find the accompanying resources for the session

In each session plan you will find a direct link to the accompanying resources for that session, containing:

- the session PowerPoint
- the script of any presentations or stories, and
- printable resources for use in exercises, e.g. cards, posters and handouts.

Find the  
**ACCOMPANYING  
RESOURCES**  
[here.](#)

### 2. Read, think, adapt!

**READ** the session plan carefully.

**THINK** about how the exercises in this session will work with your group. Is there anything you need to adapt or change?

**ADAPT** the session plan, exercises and PowerPoint (if using) accordingly.

**TIP! TRANSLATE**  
You may wish to replace the English text in PowerPoints and handouts with your participants' language.

### 3. Prepare and practice presentations!

Seven of the sessions include presentations. Scripts and PowerPoints for these presentations are provided for you. (If you are confident of your knowledge of human rights and freedom of religion or belief you can create your own presentations – but be sure to include key points from the script!)

Prepare to deliver presentations as follows:

#### **READ AND EDIT THE SCRIPT**

Read the script a few times and think about the contents. Is there anything you want to edit, adapt or add – for example, adding information or examples from your country? Make your changes. (An editable Word version of the script is available in the accompanying resources.)

#### **EDIT THE POWERPOINT/PREPARE FLIP CHART SHEETS**

Edit the PowerPoint in accordance with any changes made to the script. If you are not using PowerPoint, you may wish to prepare flip chart sheets with key points from the slides.

#### **PRACTICE GIVING YOUR PRESENTATION**

Practice setting up the technology needed and delivering your presentation with the PowerPoint slides or flip chart sheets.

#### **THINK ABOUT HOW PARTICIPANTS WILL RESPOND**

What questions or reactions might participants have? How might you respond? Read the 'Responding to tricky questions' section on page 21 to help you prepare. Remember that it is ok to say 'I don't know' in response to participants' questions! You are not expected to be an expert – it is ok for you to have questions too.



#### **OPTIONAL EXTRA: BUILD YOUR CONFIDENCE**

Some session plans include links to short films or readings that can help you be confident and prepared.

## 4. Get your toolkit ready!

Prepare and gather all the materials you need to run the session. A list of standard resources for use in all sessions is given below. In the 'Get prepared' section of each session plan you will find a list of additional resources needed for that session, for example handouts or props for games – such as a soup pot or a ball of wool.

### STANDARD TOOLKIT OF RESOURCES

You will need the following standard materials for all sessions:

- Flip chart and flip chart pens
- Ordinary pens and paper
- Post-it notes
- Tape or other means of sticking up posters, flip chart sheets etc.
- A computer and projector to show PowerPoint slides (optional)

## 5. Prepare the room!

You will find instructions for how to set up the room (e.g. how to arrange the chairs, what to stick up on the wall) in the 'Get Prepared' section of each session plan.

### NOTE

The session plans are timed for a standard two-hour session. Experience from the testing process shows that some groups find two hours is more than enough while others want sessions to be longer to allow more time for discussion. You may wish to plan in some 'flex-time' in your programme to enable discussions to continue if need be.

"It takes time to prepare for the course. There are a lot of materials to go through but it's easy to deliver the course if you do the preparation. Everything is clearly explained. And the second time you run the course, it won't take long to prepare."

**HAMMAM HADDAD, FACILITATOR, JORDAN**

"First you need to read the facilitators guide as a whole and then spend time preparing each session. It's a good idea to visualize each session and reflect on how each exercise will work. If you're unsure of how a session will work it's a good idea to have a dry run with your co-facilitator."

**UKOHA NGWOBIA, FACILITATOR, NIGERIA**



## Tips for facilitation

### What is a facilitator?

#### DEFINITION

*To facilitate: to make an action or process easy, easier or possible*

A facilitator helps make the process of learning, exploring attitudes and gaining new skills easier for participants.

#### A FACILITATOR:

- uses participatory methods to help participants engage and interact with each other and the issues in fun, serious and inspiring ways.
- creates an environment of trust, openness and mutual learning, where differences of opinion are respected, for example helping the group establish ground rules.
- recognises and addresses power imbalances in the group, ensuring that everyone feels included and has an opportunity to participate.
- provides a structure for learning and leads participants through the process.
- makes sure the 'housekeeping' is done – preparing the session, setting up the meeting space, notifying participants and so on.

The resources of this guide are designed to help you do these things. The detailed session plans include lots of participatory exercises, a clear structure for the learning processes and clear guidance on how to prepare for the sessions.

#### A FACILITATOR IS NOT:

- a teacher or lecturer – in participatory learning processes a facilitator is a peer to the participants and guides a learning process to which everyone contributes.
- necessarily an expert – although the facilitator prepares each session, some participants may know more about the subject than the facilitator! Everyone's knowledge is drawn upon.
- the centre of attention – a good facilitator speaks less than other participants, drawing them into the discussion.

**ARE YOU INTERESTED IN LEARNING MORE** about facilitating human rights education on FORB? Apply for our free online FORB Training of the Trainers' course. Priority is given to those actively engaged in providing human rights education on FORB in contexts of serious violations.

#### FORB TRAINERS COURSE

Read about our online [TOT](#) course here.

### General facilitation tips

#### PREPARE YOUR SESSIONS WELL AND BE FLEXIBLE!

The better prepared you are, the more confident you will be. Adapt the activities to your group in advance and be flexible during the sessions as you see what activities need more or less time.

#### PROVIDE AN OPEN-MINDED FORUM

Attitudes are transformed in processes where we have the space to hear other voices, think and develop without feeling forced to take positions we are not ready to take. Allow opportunities for participants to disagree and to arrive at positions that are different from your own. Avoid arguments that aim to establish winners and losers.

### **AVOID SIMPLE ANSWERS TO COMPLEX QUESTIONS**

The causes of rights violations are usually complex, involving many factors such as cultural norms and power structures. Be cautious about oversimplifications, especially of reducing responsibility for the denial of rights to one or two causes, e.g. religious identity. Encourage participants to analyse the various factors that contribute to their experiences.

### **STRIVE FOR PRECISION OF LANGUAGE AND DISCOURAGE STEREOTYPES**

Resist the temptation to generalise and help participants to avoid generalising e.g., “Muslims are...”, “Hindus think...” or “Women don’t...”. Remind participants that even if many members of a group share common experiences or beliefs, generalizations need to be qualified (e.g., “sometimes”, “in many cases”).

### **AVOID COMPARISONS OF PAIN**

Encourage solidarity and empathy between individuals and groups rather than comparison, competition or argument as to who has it worst.

### **DON'T HESITATE TO SAY I DON'T KNOW**

Remember that a facilitator is also a learner! When you can't answer a question, ask if anyone else can. Resist the urge to try to answer all questions yourself, especially if the question involves an opinion (e.g., “What is the best way to respond to hate speech?”). Instead, ask the group how they would answer the question and open up for differing ideas.

### **WORK IN A TEAM AND KEEP A RECORD**

Facilitators learn from experience and from each other! Try to work in a team of 2-3 facilitators who plan, run and evaluate the course together. Note what happened at each session, including adaptations and changes to plan, new ideas, successes and difficulties. This will help you plan future workshops.

## **Common challenges facilitators face**

### **FACILITATION CHALLENGE: POWER DYNAMICS**

There are systematic power imbalances in society – between men and women; racial, ethnic, or religious groups; adults and children/young people; physically able people and people with disabilities; educated people and people lacking education. These imbalances affect how participants relate to each other and to the facilitator. The participation of religious leaders in FORB trainings influences group dynamics, as does discussions of issues that women are not expected to have opinions on according to local cultural norms, (e.g. theology). Power dynamics are often hidden, and facilitators need to monitor and manage them to ensure a positive space for learning.

Here are some tips on managing power dynamics:

- Be observant! Be aware of how dominant or quiet participants are, where they are sitting, their posture and how they are relating to each other and to you.
- Use your own power as a facilitator to subtly challenge and modify negative power dynamics, for example by referring to ground rules or emphasising that you welcome all participants' opinions and ideas.
- Use participatory exercises and small groups to get participants moving around and engaged. Try to ensure that the same people are not always working together.

- Lead discussions, being systematic about inviting everyone to speak and ensuring everyone is listened to.
- Encourage shy participants to speak, especially if they seem to be on the verge of saying something (hand tentatively raised or nodding head, for example). Use your own body language, for example moving closer to them or encouraging them through eye contact.
- Use praise generously but avoid being patronizing.
- Give responsibility to people whose voices are not heard – for example appointing them to report back from group work.
- Never allow comments that denigrate others, convey a sense of superiority or arrogance, or that are harmful, cruel or discriminatory to go unchallenged, especially if these are aimed directly or indirectly at other participants. Refer to the ground rules or ask the “offending” participant(s) to explain why they said what they did and invite other participants for their opinions on the situation.
- Depending on the context, it may be easier (and in some cases, necessary) for girls and women, and boys and men to talk separately before sharing within the whole group. This also applies to different age, religious or cultural groups.

#### **FACILITATION CHALLENGE: SENSITIVE ISSUES**

Human rights engage our values, feelings and opinions, and can challenge our world views and preconceptions. Some participants may feel that the subject matter contradicts or threatens their values, beliefs and customs, and trauma may influence the responses of participants who have experienced human rights violations.

If participants become irritable, withdrawn, sabotage discussions or become aggressive, this can be a sign that they feel threatened by sensitive issues.

As a facilitator, your role is to manage the discussion and group dynamic by maintaining a safe environment for everyone including yourself, providing a non-judgmental forum for mutual learning and keeping the discussion relevant to human rights/FORB.

Here are some general tips on dealing with sensitive topics and tensions:

- Think through the session in advance, identifying sensitive issues, and thinking through how to handle situations that might arise.
- Don’t hurry through a process to avoid controversial discussions. Allow people to ask awkward questions.
- Don’t get drawn into arguments. You are the facilitator not a debating partner.
- Remember that human rights education involves building skills to discuss issues we disagree on. The group doesn’t have to agree on everything!
- Prepare the ground – spend time developing ground rules and doing exercises that develop empathy and trust.
- Use personal contributions that draw on your own experiences to stimulate participants to open up and participate more fully.
- Refer to the ground rules when tensions appear and remind participants of the importance of listening and respecting different views.

- Acknowledge objections to human rights. Explain that we all benefit from understanding and working through conflicts of values and ideas.
- Welcome resistance! Use it as a tool to facilitate dialogue, asking group members to share thoughts, reactions or worries about the issue. Negative attitudes need to be talked about openly in a group setting in order for transformative learning to take place.
- Acknowledge and address tensions. Pause the process, say you can feel tensions in the room, ask participants to identify the differing opinions and ask whether it is okay to disagree. Ask the group's opinion about how they want to handle the topic. They may, for example, want to discuss the issue in small groups or a separate session, or they may want to stop the discussion. Express any personal reservations you have. For example, you could suggest postponing a particular topic until the group has got to know each other better and established mutual trust and understanding.
- If disagreement risks derailing the session and damaging relationships, then 'park' the discussion and refocus on issues where consensus can be built. The course is not a debating forum.
- Don't expect too much! Work gently to build dialogue on issues of disagreement. People are very unlikely to immediately and publicly change their minds in relation to deeply ingrained stereotypes and norms. However, being exposed to alternative points of view and building relationships of empathy makes participants more likely to reconsider their views over time.

#### **FACILITATION: DIFFICULT INDIVIDUALS**

Sometimes an individual, intentionally or unintentionally, obstructs the solidarity and effectiveness of the group, for example by dominating conversations or by focusing on their phone. Solutions are as varied as individuals and situations, but the following strategies can help.

- Use tact and humour when a participant has spoken for too long. For example, quickly interrupt them between points, with a comment such as: "That's a good point, thank you! What do others think?" or point to your watch and smile.
- Give a domineering participant a task, for example writing up the ideas of the group on a flip chart. This may diffuse their need to dominate others.
- Acknowledge when group dynamics aren't working well and remind people of the ground rules. Make sure that points like no interrupting, all discussions are confidential, no phones, and everyone's opinion is respected are included in the ground rules. Emphasise that enforcing the ground rules is everyone's responsibility and allow group pressure to solve the problem.
- If necessary, speak to a participant who is overly dominant or disrespectful on a one-to-one basis, for example in a break. Convey that you value their participation, point out the challenges, ask for solutions and discuss ways they can help improve the learning environment.
- As a last resort a participant can be asked to leave the group. The bad feelings evoked by such a step must be weighed against the bad feelings they create in the group.

*Source: The 'Tips for facilitation' section is adapted from ['The Human Rights Education Handbook'](#), Nancy Flowers et al., published by The Human Rights Resources Center and The Stanley Foundation. Used with permission.*

## Responding to tricky questions

As you run the local changemakers course, you might encounter tricky questions about human rights from participants. Here we have compiled some potential questions and objections you might encounter and ideas for responding to them. Every audience and context is different, so not every objection or response will be relevant for you. Nonetheless, we hope this compilation will help you prepare for difficult conversations.

When you respond to objections, remember to affirm any truth to be found in the objection and any personal experiences it reflects. Remember that it is ok to respond to by saying that you don't know and that hopefully the course will help you explore the answer together! Processes of attitude change are usually slow and gradual. Aim to gently sow and water seeds of change rather than expecting immediate changes of opinion.

For factual questions about what FORB involves and when it can be limited, please watch our series of [short films](#) on the topic.

Many tricky questions relate to HOW to tackle a particular problem for FORB and make change. Please use the resources of sessions 6-9 (which focus on tactics and action planning) to help groups to explore the answers to such questions.

**WATCH  
THESE FILMS**  
to help you answer  
factual questions  
on FORB.

### ----- RISK AND SECURITY CONSIDERATIONS -----

Strong objections to human rights, and in particular religious objections, may be a warning sign of risk. In difficult contexts, frank discussion about rights and violations may result in existing tensions within the group becoming accentuated, or in risks to the safety of you or your participants. If discussions move in a direction that could lead to risk, break the discussion off, acknowledging the sensitivity of the topic. Divert discussion to areas of mutual agreement and spend some time focusing on relationship and trust building exercises in the group.

#### NOTE

##### To challenge or to listen?

It can be tempting to challenge people and say 'your attitude is bad' or 'you've got that wrong' in response to some statements. It may indeed be necessary to stop some discussions and remind people of the ground rules, particularly if others in the group feel attacked or demeaned. However, changing mindsets often necessitates listening and appreciative reasoning – a sensitive conversation in which both the facilitator and person raising objections try to find common ground, however small. One to one discussion in breaks or after sessions may be a useful approach, especially if the person with the objection is dominating discussions or contributing to a negative atmosphere within the group.



## Theme – Majorities versus minorities

**OBJECTION:** The majority should have more rights! They have the right to decide in a democracy.

**OBJECTION:** Minorities should take on board our beliefs and lifestyle if they want to live here, it's our country.

**POSSIBLE RESPONSES:**

- In a democracy the political party that gets the most votes is invited to form a government. But for a democracy to be sustainable and healthy, that government needs to protect everyone's interests. Without equal rights for all citizens, democracy can become a tyranny of the majority – rather like two wolves and a sheep voting on what to have for dinner!
- If your government can deny rights to minorities and if minorities here must conform to majority beliefs and lifestyles – what does that mean for people of your faith who live as minorities in other countries? Is it ok for their governments to do the same thing and deny them rights?
- Democracy is dependent upon human rights. Free and fair elections are impossible without rights such as freedom of speech and of information, freedom of assembly and association, freedom of the press, and the universal right to vote. Without these rights citizens can't form political parties, form an informed opinion about who to vote for or vote safely.
- Diversity of cultures and traditions enriches society in many ways, for example through the arts and food.

**OBJECTION:** Human rights are only important for minorities.

**POSSIBLE RESPONSES:**

- Human rights are important for people who belong to all kinds of minorities because they often face greater risks, for example of discrimination. Nonetheless, human rights are for everyone. Human rights seek to protect everyone from the abuse of power and promote everyone's welfare. No one wants to be arrested for no reason, tortured or discriminated against and no one wants their children to be denied an education. Regardless of whether we belong to a majority or minority, we all want to live in societies where we are protected from these things – societies where our human dignity is protected by right.
- We have multiple identities. I might be part of a religious or ethnic majority but belong to another kind of minority – for example through having a disability.



## Theme – Western values and plots

**OBJECTION:** Western powers use human rights to put down and harm the standing of other countries, even though they don't respect the standards themselves. Human rights are just a tool for political power games.

**POSSIBLE RESPONSES:**

- Any tool, however good, can be misused. Human rights are sometimes used in political power games. It's also true that no country has a perfect record on human rights (although some have far better records than others). Some governments commit blatant violations of rights while accusing others of the same. But that doesn't mean that human rights are unimportant for us – the rightsholders. They are about our freedom, safety and well-being.
- A lot of human rights abuses happen in the community – for example through discrimination and hate crimes. Even if governments fail, we as citizens can contribute to making human rights a reality in our communities. We can also join together to stand up for one another's rights and challenge government failures to respect rights. When we do this, it becomes harder for governments (western or otherwise), to continue to commit human rights violations. The question is not if governments play political games, but what we can do to make human rights a reality for ourselves and our communities.

**OBJECTION:** Human rights are foreign, Western values and cultural imperialism.

**POSSIBLE RESPONSES:**

- The Universal Declaration of Human Rights was drafted by representatives from many parts of the world with different religions and beliefs. Those representatives emphasised that human rights are about human dignity and the needs we all have in our daily lives. Almost all countries in the world have signed up to human rights – agreeing to respect, protect and promote them.
- Human rights are about how we should be treated and treat others in our schools, farms, workplaces, homes and neighbourhoods. They aim to protect us from abuse by those who have power over our lives – landlords, employers, teachers or even family members, and from abuse by the authorities. That matters to us all.
- Look at the rights formulated in the Universal Declaration of Human Rights and pose questions. Do any of them relate to things we consider to be human needs? Which specific rights do you think are 'foreign'? Are there any we don't want for ourselves?

**OBJECTION:** Human rights are individualistic. In our culture, collective duties and relationships are more important than individual rights. The fabric of our society will fall apart if everyone claims their rights without regard to their responsibilities.

**POSSIBLE RESPONSES:**

- It is true that human rights take their starting point in the rights of the individual. It's important that individuals have rights – because as individuals we can be vulnerable to abuses, for example by corrupt officials or abusive family members. When that happens, we should have access to justice and help.

- Even if human rights take their starting point in the individual, many human rights protect the things we do together. For example, we have the right to form a family, freedom of assembly gives us the right to meet in groups, and freedom of religion or belief protects our right to belong to a community of believers, form religious organisations and worship together. There are also some group rights protecting indigenous peoples and minorities.
- Human rights also involve responsibilities. Everyone has the responsibility to accept and respect other people's rights – to treat people well and to work for a society where no one is subject to the abuse of power. The fabric of society would be much stronger if everyone took that responsibility on board.

## Theme – A toothless tool and an irrelevance

**OBJECTION:** States violate human rights repeatedly and no one stops them. They fail to protect people. What's the point? Human Rights are just words on paper.

**OBJECTION:** Human rights might work for people in the West or people in the cities, but they have no impact on village life.

### POSSIBLE RESPONSES:

- There is no international police force to stop governments that violate human rights. The international community often fails to stop severe human rights violations. And when governments enact laws and policies to enshrine human rights, these sometimes have little impact at the grassroots level. Nonetheless, human rights are not pointless.
- Human rights can't be achieved from the outside. Making human rights a lived reality for ordinary people is a process that we create within our communities and nations. The process is often painfully slow, demanding patience, bravery and good strategies – especially when those in power don't want things to change. The journey towards change is often long and made up of small steps. Many things may be unrealistic to achieve in the short term, but the journey is worth it.
- Good laws, regulations and policies are important at the international, national and local levels, but the next step is vital too – building institutions that function. That means making sure the rules are well known and followed by everyone with responsibility for them. This involves building awareness, skills and systems of accountability at every level – from the rural village to the supreme court.
- Many rights abuses take place in the community. Achieving human rights relies on raising awareness of rights and transforming attitudes, values and behaviours among ordinary people at the grassroots level.
- There have been many achievements! Campaigns to abolish slavery, to gain the right to vote for all, to enact laws that protect women from domestic violence or to ensure households in marginalised areas gain access to public services like healthcare and electricity – these are just a few examples of how human rights work has made life better for ordinary people all over the world. It's easy to forget how many rights we have gained through the struggles of past generations.



## Theme – Religious objections to human rights

### NOTE

Religious objections touch upon complex, sensitive issues and religious interpretations and reasoning are highly contextually varied. The suggested responses below provide basic general advice and do not include discussions of particular religious teachings.

If you anticipate that these issues might be difficult to handle in your group, consider inviting a resource person who shares the faith tradition of those with objections to help you run a session. Are there religious organisations or leaders that work for human rights in your context that you could approach?

The motivation of the person asking questions/objecting is also important to consider in order to assess risk – are they genuinely curious, wanting to know if they can be both true to their faith and work for human rights, or actively trying to be divisive?

Remember that it is ok to say you don't know and to suggest that participants keep thinking about how their faith relates to the topics discussed throughout the course.

### FORB AND THEOLOGY

Find resources for several religions [here](#).

**OBJECTION:** Human rights are a human creation. We follow the divine will and law. Our religion provides all the answers we need – we don't need human rights!

### POSSIBLE RESPONSES:

- Human rights are a human creation. Nonetheless, within every religious tradition there are many scholars, leaders and members who believe that the contents of human rights broadly reflect core teachings of their religion about human dignity, justice and responsibility. Perhaps as we explore human rights together, we'll discover elements of common ground with our faith traditions.
- Human rights fulfil a different function to religious teachings. In a world where people of many faiths and none live side by side, human rights give us a common language to talk about the kind of society we want to build together. They also provide a legal framework we can use to hold governments to account – to make sure they respect human dignity and justice.
- Representatives of many religions and beliefs were involved in drafting the Universal Declaration of Human Rights and the drafts were intensely debated by all the members of the United Nations. Some of these debates were about how the rights proposed relate to religious and humanistic values. The goal was to develop a declaration that would be truly universal – to define rights that everyone can agree on, regardless of religion or ideology.

**OBJECTION:** I can't work for human rights and/or FORB because they are not acceptable in my religion.

Sessions can easily be derailed by discussions of particular rights or ways of implementing rights that people disagree with. Ask what specific rights the objector is concerned about. Unless agreement on that particular right is key to achieving the course aims, try to refocus on areas of agreement and gradually widen the area of consensus.

### POSSIBLE RESPONSES:

- Ask whether there are human rights/aspects of FORB which reflect the values of the objector's faith tradition and if there are human rights problems that they would like to see tackled. Point out that the purpose of the course is not that we should agree on everything but to become stronger changemakers, tackling problems in our communities.

- Try to give examples of the concrete impact violations of the right concerned have on individuals, groups and society. How does the harm created relate to messages of human dignity and love to be found in our religions?
- Perhaps limiting rights through laws is not the best method for promoting ethics and morals.
- Ask the group what their religion(s) says about the right they object to and what should happen to people who exercise it. Is there only one relevant text or interpretation? Are there texts, values or interpretations that support the right in any way? Have teachings changed over time?
- Countries with the same type of religious majority handle human rights and FORB very differently. There is not one Muslim, Buddhist or Christian way to legislate on human rights.

**TIP!** Ask a religious leader or theologian who is committed to human rights to help lead discussions like this!

**QUESTION:** Doesn't accepting equal rights for other religions imply that I think all religions are equally true? Do I have to give up thinking that my religion is the only true religion to work for FORB for all?

**OBJECTION:** Why should we give equal rights when our religion is superior?

**POSSIBLE RESPONSES:**

- Freedom of religion or belief protects your right to believe that your religion is the only true way. It also protects other people's right to believe their religion or belief is the only true one. It's not the place of human rights or international law to pass judgement on questions of religious truth. Human rights focus on people, based on ethics of human dignity. They create a safe space in which we can live side by side with all our differences, by establishing minimum standards for how we should treat each other with respect and dignity.
- Most religions highlight the importance of human dignity and include some version of the golden rule – that we should treat others as we wish to be treated ourselves. Ask participants if their religion has a golden rule and to share teachings that relate to this. Ask if it is possible to live up to the golden rule if people don't have equal rights?
- Treating people equally in relation to the minimum standards of human rights is not the same as saying that we approve of their beliefs. We can fundamentally disagree with people's beliefs without resorting to discrimination, violence or denying rights. Limitations to the right to practice religion are only allowed when the practice concerned threatens other people's rights and freedoms, public health etc.
- Are there rights we want for ourselves, but think should be denied to others? If we deny other people these rights, how can we be sure there won't come a time the government thinks it's ok to deny our rights? Unless everyone has rights, no one has rights. What we have then are legal privileges which the state has temporarily granted us and can remove whenever it suits the state's purposes.
- Human rights are what protect people of our same faith who live as minorities in other countries. If we say that the majority or the state in our country can decide who has rights and who doesn't, then we are saying that it is ok for other states/majorities to deny people of our same faith their rights.

## Theme: Freedom and control

**QUESTION:** Those people practice religion in a way that doesn't fit well with our culture. Not everyone from that religion practices in that way so it's obviously not essential. If it's not essential, we should be able to forbid it.

**QUESTION:** If religious authorities say that a religion should be practiced in one way, why should we allow people to do it differently?

### POSSIBLE RESPONSES:

- Religions are enormously internally diverse. There are different ways of doing things within any given faith and there is rarely one religious authority that is accepted by all believers. In an increasingly mobile world people with diverse ways of doing things live alongside each other.
- Imagine you had to flee to another country. How would you feel if that society denied the right to practice in ways that you hold dear or forced you to practice religion in a way that went against your conscience?
- People don't have to prove that their practices are essential to their religion in order to be allowed to practice them. We should be free. In order to restrict our freedom to practice religion, the state has to show that the limitation proposed is necessary, for example to protect public health or the rights and freedoms of others. Replacing freedom with unnecessary restrictions leads to resentment and social tension, puts excessive and arbitrary power in the hands of the state and moves society away from democracy and towards dictatorship.

## Theme: Offence and harmony

**QUESTION:** Is there a right to be protected from being offended?


**OBJECTION:** Allowing minorities/freethinkers to talk about/practice their religions freely risks undermining our values and social cohesion.

**OBJECTION:** No one should offend other people's religious feelings. We should ban blasphemy and other offensive speech and behaviour. This is how we can maintain harmony and protect the sacred.

**OBJECTION:** We should be protected from our religion being portrayed in negative ways – it results in discrimination.

### POSSIBLE RESPONSES:

- According to international law, everyone has the right to believe, practice and express their beliefs freely, so long as that practice does not harm the rights and freedoms of others. International law does not protect us from having to see and hear things we disagree with or from critique of the things we value. There is no human right to protection from feeling offended.
- It can seem logical and moral to ban offensive speech and behaviour, in order to protect social harmony. It is, however, impossible to define what is offensive. Some people are offended by the mere existence of ideas other than their own. According to international law, the speech that should be banned is hate speech that incites hatred and violence. Laws on blasphemy, apostasy and 'protecting social harmony' are usually much broader than this. They tend to:
  - be vague making it hard to know what is considered illegal.
  - define offence from a majority perspective (in practice if not in theory).

- 
- be open to abuse and false accusations – it’s hard to prove you didn’t say something.
  - encourage violence by supporting the idea that we should punish people who peacefully express beliefs that the majority don’t like.
  - result in people who peacefully express their beliefs being blamed for social tensions. People who react to peaceful expression with hatred and violence should bear that responsibility.
  - It may seem right to ban the ridicule or critique of religions and religious institutions in order to protect the sacred. However, external and internal critique plays an important role in making religious institutions stronger and more faithful. Religious institutions are staffed by people and people sometimes get things wrong. It is only possible to deal with problems when we can talk about them without fear. Recent scandals concerning child abuse in religious institutions illustrate the importance of this freedom.
  - Might ‘harmony’ built upon minorities and freethinkers keeping quiet about their beliefs and identities be a pretence that is only experienced as harmony by the majority? Will we have a stable, peaceful society in the long term if only the majority feel there is harmony and cohesion?
  - There is no human right to protection from feeling offended. In fact, critique and the tolerance of diverse and contradictory opinions are vital for a healthy society. However, when the state, the media and/or majority communities engage in the systematic negative and antagonistic portrayal of minority religions, discrimination and violence towards followers of that religion results. This is the case even when the individual statements being made do not amount to hate speech or incitement to violence. Respect for human rights and the stability of society are dependent on the state and the media behaving ethically and impartially. Work to promote ethics in politics, the media and public discourse and prompt responses to hate speech and incitement are of enormous importance.

## Feedback and permissions

### **TELL US YOUR CHANGEMAKER STORIES AND SHARE YOUR FEEDBACK AND SUGGESTIONS!**

We would love to hear about how you are using these resources and if and how the resources contribute to people taking action for change! What works well and what should we improve?

Share your feedback and stories with us here:

[www.forb-learning.org/changemakers-your-experiences](http://www.forb-learning.org/changemakers-your-experiences)

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### **MAY I TRANSLATE AND PUBLISH THE FACILITATORS GUIDE AND ACCOMPANYING RESOURCES IN MY LANGUAGE?**

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# PART B



Course materials

# Sessions 1-5



## Part 1: Packing our rucksacks

The Local Changemakers Course aims to prepare participants to become Freedom of Religion or Belief (FORB) changemakers in their communities. The process of making change for freedom of religion or belief is a long and sometimes difficult journey. It helps to be prepared!

Part 1 of the course focuses on ‘packing our rucksacks’ – on developing knowledge and attitudes so that our heads and hearts are ready for the journey towards change. It gives participants the opportunity to learn about and explore their attitudes towards human rights generally and to FORB in particular, and to reflect on their attitudes towards people whose identities differ from their own. It also provides skills in context analysis.

Sessions 1-5 form a process, with each building on the learning and reflections of the session before.

- Session 1 introduces human rights in general.
- Session 2 introduces Freedom of Religion or Belief in particular.
- Session 3 focuses on exploring our identities and issues of privilege and disadvantage.
- Session 4 explores violations of FORB and enables participants to practice identifying violations.
- Session 5 enables participants to develop their own FORB context analysis, identifying FORB related problems in their communities.

The learning and reflection from these sessions provides an important foundation for Part 2 of the course, which focuses on planning journeys towards change in our communities – on tactics we can use to promote human rights and action planning. The context analysis developed in session 5 is used as a reference material in all Part 2 sessions.

# SESSION 1

## Human needs – human rights – human responsibilities

### Session overview

In many contexts, people see human rights as far removed from daily life, unrelated to local cultures or as part of a western neo-colonial agenda. Unfortunately, negative impressions of human rights like these can lead people to miss out on a useful tool that they could use to make life in their communities better. If people don't know about the rights they and others should have according to international and national law, it becomes easier for human rights violations to continue unchallenged.

The session has two parts:

#### **PART 1: INTRODUCTIONS**

This includes an introduction to the course structure and aims, and enables participants to begin to get to know one another. It also includes a discussion of ground rules for discussions. This is especially important in groups where there might be trust issues or where the topic is sensitive.

#### **PART 2: HUMAN NEEDS – HUMAN RIGHTS – HUMAN RESPONSIBILITIES**

This part aims to build participants' knowledge and appreciation of human rights, linking rights to the needs they experience in their lives and communities. This forms an important basis for all the sessions that follow.

**TIP!** In the session overview you can see you can see the learning objectives, contents and timings of the session and a list of resources and preparations needed.



### Learning objectives

This session focuses on developing participants' knowledge of their human rights and positive attitudes towards human rights.

By the end of the session participants will:

- be able to list at least six human rights that are important for their daily lives and name at least one right that is violated in their community.
- express that human rights are important and relevant to their daily lives and that everyone can play a role in building a society where human rights are respected and protected.

**TIP!** You can find guidance to help you respond to tricky questions about human rights on pages 21–28.

#### **NOTE**

The purpose of the learning objectives is to help facilitators assess how well the process is going, indicating areas where you can look for progress in terms of participants' knowledge, attitudes and skills. They are not intended as information to participants – as a list of things they are expected to 'achieve'.

The realism of the learning objectives for any session will depend on participants' starting points – for example, their existing attitudes to human rights. Progress towards objectives may take place gradually during the course, rather than being achieved in a single session.



## Session contents and timing



<b>Welcome and introduction</b> A welcome, participant introductions, a course presentation, and a ground rules exercise.	30 min
<b>Plenary exercise: The soup of life</b> Explores human needs using the imagery of ingredients in a pot of soup.	35 min
<b>Walk and talk exercise: Human rights gallery</b> Helps participants to make connections between human needs and human rights.	25 min
<b>Presentation: Human needs – human rights – human responsibilities</b> An introduction to human rights highlighting key agreements, the duties of states and the role ordinary people can play in making rights a reality.	15 min
<b>Closing discussion</b> Gives participants the opportunity to reflect on the input and wraps up the session.	15 min
<b>TOTAL TIME</b>	<b>2 hours</b>

## Get prepared

Prepare for the session in accordance with the guidance on page 15, 'How to prepare for each session'. Remember – you know your group! You are welcome to adapt and change any elements of the session to tailor it to the needs of your group.

### RESOURCES FOR THIS SESSION

In addition to the standard resources for every session listed on page 16, you will need the following resources to run this session:

- A small basket.
- Small pieces of paper.
- A soup pot (of whatever style is typical in your culture) labelled 'soup of life'.
- One printout of the 'Human needs cards' – cut up in advance.
- One printout of the 'Human rights gallery posters'.
- If you are running the extra 'Penny for your thoughts' exercise you will need 10 stones, or coins, or scraps of paper for **EACH** participant.

### ACCOMPANYING RESOURCES

for this session can be found [here](#).



### OPTIONAL EXTRA: BUILD YOUR CONFIDENCE!

As part of your preparations for the session, watch these [short films](#) to learn more about human rights. This will help to build your confidence and your ability to answer questions. But don't worry, as a facilitator, your role is not to be the expert but to be the person who leads a process of mutual learning.

### PREPARE THE ROOM

For this session, it is a good idea to begin with the chairs in a semi-circle facing the front. The group will need to be able to move around freely. A large room with no tables is helpful!



FILMS



'The soup of life'

"The 'Soup of life' and 'Human rights gallery' exercises were an eye opener. Some participants realized for the first time that human rights mean something in their everyday lives. They discovered human rights they never knew they had."

**UKOHA NGWOBIA, FACILITATOR, NIGERIA**

## Detailed session plan

### **PART 1: INTRODUCTIONS** 30 min

As this is the first session, it is important to spend some time helping the group to bond, setting ground rules and introducing the course aims and structure.

#### NOTE

If your group already knows each other well you may be able to shorten this a little. If there are likely to be significant trust issues in your group, you may need to spend more time building relationships. If so, consider running a longer first session to kick off the course. An extra activity is suggested for groups who need to spend more time on this.

#### **1. Welcome** 3 min

Welcome everyone in a manner appropriate to your group e.g., a few words of appreciation for their attendance, sing a verse of a song or say a prayer.

#### **2. Opening exercise: Complete the sentence** 12 min

##### **PURPOSE**

This exercise gives participants an opportunity to introduce themselves and helps you to understand their motivations for attending.

##### **HOW TO RUN THE EXERCISE**

Go around the ring and ask each person to complete the following sentence. (One sentence per participant – not long responses!)

“My name is... and I’ve come to this course because...”

##### **HOW TO CONCLUDE THE EXERCISE**

When everyone has spoken, very briefly mention any common themes that emerged in their answers. Thank participants for their inputs and say that you hope at least some of their hopes for the course can be met and that you will now present the course aims and structure.



**PLENARY EXERCISE**

**TIP!** Be careful of timekeeping throughout Part 1: Introductions. You need to save time for Part 2!

#### **3. Introduce the course** 5 min

##### **PURPOSE**

This short talk aims to give participants an overview of the course aims, methodology, topics and practicalities.

##### **WHAT TO SAY**

Go through the contents of PowerPoint slides 3-6 or the same text on flip chart sheets. There are speakers notes in the PowerPoint for you to use (even if you are using flip chart sheets).



**SHORT TALK**

#### NOTE

If human rights are very controversial in your group, you may wish to adapt the wording of the course topics on slide 5 to use locally acceptable, related concepts.

## 4. Ground rules exercise: Pass the basket 10 min

### PURPOSE

Ground rules are important to help create a safe space with common expectations about how we will talk and listen to one another.

### RESOURCES

- A basket.
- Small pieces of paper.
- Pens.

### HOW TO INTRODUCE THE EXERCISE

Explain the following:

During this course we want everyone to feel safe and respected – to have an opportunity to speak, and to share their thoughts, ideas and experiences on an equal footing. To help create that environment, it is useful to have some ground rules that we all agree on and can hold each other to. These ground rules can be practical (like come on time or phones on silent), or about how we relate to each other (like listen respectfully or give everyone a chance to speak).

### HOW TO RUN THE EXERCISE

Put a basket in the middle of the circle. Give everyone a small piece of paper and pen. Ask each person to write two ground rules that they think the group should have and put their paper in the basket. Read out all the ideas from the basket and write them on a flip chart.

If any of the following principles are missing, add them:

- Listen actively – respect others when they are talking.
- Speak from your own experience instead of generalizing (say 'I' instead of 'they', 'we', and 'you').
- Do not be afraid to respectfully challenge one another by asking questions, but refrain from personal attacks – focus on ideas.

Ask if everyone agrees to the ground rules.



**PLENARY  
EXERCISE**



## 5. Optional extra exercise: Penny for your thoughts 15 min

If your group needs more time to get to know one another, you could add 15 minutes to the session and include this exercise.

### PURPOSE

Helps participants connect and illustrates the many things we have in common.

### HOW TO RUN THE EXERCISE

- Divide into groups of 4-6 participants.
- Give everyone 10 pennies/small stones/scraps of paper, etc.
- Going around the circle, the first person should state something he/she likes (e.g. reading). Everyone else who likes the same thing should put one penny in the middle of the circle.
- Then the second person states something they like and everyone else who likes this puts another penny in the centre.
- Continue until one person runs out of pennies.



**GROUP  
EXERCISE**

## PART 2: INTRODUCING HUMAN RIGHTS

### 1. Plenary exercise: The soup of life 35 min

#### DESCRIPTION

This exercise uses the imagery of ingredients in a pot of soup to help participants explore the needs that we (and all human beings) have. Using pre-prepared cards and their own ideas, participants choose ingredients that need to be included in the 'soup' in order for their lives to be dignified.

#### PURPOSE

This exercise is followed by the 'Human rights gallery' exercise, which connects the needs identified in this exercise to the rights outlined in the Universal Declaration of Human Rights. These two exercises form a pair and should be run together. Together they aim to help participants discover how human rights relate to their daily lives and reflect needs they themselves identify – rather than being foreign or distant.

#### RESOURCES AND ADVANCE PREPARATION

You will need:

- A traditional soup cooking pot or big saucepan, with a label saying 'soup of life' stuck on the side.
- The 'human needs cards', printed out and cut up. If necessary, edit the cards replacing the English text with a translation into the participants language.
- A few pens.

#### HOW TO INTRODUCE THE EXERCISE 4 MIN

Put the soup pot in the middle of the room and spread the 'human needs cards' out on the floor around the pot along with a few pens. Ask everyone to stand in a circle around the cards.

Explain the following:

- Life is a bit like a pot of soup with lots of ingredients in it – just like soup, life needs lots of different ingredients to give it a great flavour.
- Some ingredients in life, like (mention a culturally relevant luxury item), make life taste even better. But there are other ingredients, like a home, food or healthcare, that we really need. If those ingredients are missing, life is bad and we suffer physically, psychologically, socially or spiritually. We lose our dignity.
- In this exercise, we are going to think about what the essential ingredients in our lives are. We are going to cook the soup of life – more particularly a dignified life!
- Each of the cards on the floor around the soup pot represents something that might be important for a dignified life. There are also some blank cards so that we can write or draw our own ideas of what we need for a dignified life.

#### HOW TO RUN THE EXERCISE 30 MIN

- Tell the group that they have 2 minutes to look at the cards and think about which ones are most important to them.
- Then going around the ring, ask each person to pick up one card that represents something that they think is important for a dignified life, say one sentence (only) about why it is important and then put the card in the cooking pot.



#### PLENARY EXERCISE

**TIP!** Remember that course materials are available in multiple languages on this [link](#).

**TIP!** Be strict on timekeeping here – you need to save time for the discussion that follows!

- Keep going around the ring until people feel that there are no cards left that are important to them. They can also pick up a blank card, say what it represents and add it to the pot. People should not comment on each other's choices at this time.
- Once all the cards that people want to add have been added to the pot, tell the group that we have now made our 'soup of life'. Ask them to discuss the following questions:
  - Are any of the ingredients we added non-essential for a dignified life?
  - Did we leave any of the ingredients (cards) out and leave them on the ground. Why?
  - What impact does it have on us when 'essential ingredients' are missing in our lives? Share thoughts.
  - If a group in another part of the world did this exercise, do you think they would have very different needs or are some human needs universal – so basic that all human beings share them?

**HOW TO CONCLUDE THE EXERCISE** 1 MIN

Conclude the discussion by saying that human beings all over the world have much in common – simply because we are human and share the same needs.

**2. Walk and talk exercise: Human rights gallery** 25 min

**DESCRIPTION**

Participants walk around the room matching 'human needs cards' from the previous exercise to human rights posters illustrating the human rights recognised in the Universal Declaration of Human Rights.

**PURPOSE**

Together with the previous exercise, this exercise aims to help participants discover how human rights relate to their daily lives and reflect needs they themselves identify – rather than being 'foreign' or 'distant'.

**RESOURCES AND ADVANCE PREPARATION**

- Print out the 30 'human rights gallery' posters. Stick the posters up around the walls of the room. If necessary, edit the posters first, replacing the English text with a translation into the participants language.
- Read the posters and think about if any of the rights described are violated in your context. Thinking this through in advance will help you lead the conversation.

**HOW TO INTRODUCE THE EXERCISE** 1 MIN

Take all the 'human needs cards' from the previous exercise and hand them out to participants.

Ask participants if they have heard of human rights. Tell the participants that the posters on the walls introduce the human rights that every man, woman and child on earth has, according to international human rights agreements that almost all the governments of the world have signed up to.



**PLENARY EXERCISE**

## HOW TO RUN THE EXERCISE 23 MIN

### • GALLERY WALK (15 MIN)

Take a 'gallery walk' around the room visiting each poster. As you come to each poster, read out the poster text. Ask if anyone has a 'human needs card' that relates to that human right and ask anyone who says yes to say what that need is. (Matching posters and cards have the same icon on them, so this should be easy!). Move on immediately to the next poster without discussion – you need to match two posters per minute!

Don't worry if no one suggests a card for a particular poster, keep going round the posters and when you come to the end match up any remaining cards people haven't mentioned, using the icons as a guide.

### • DISCUSSION QUESTIONS (8 MIN)

After you have read out all the posters and matched them to the needs cards, discuss:

- Do these rights reflect the needs you have for dignity in your life – in other words are they relevant to our lives?
- Which of these rights are respected and protected in our country/ community and which are not? If the group finds this hard, mention some human rights you know of that are denied in law or in practice.

**TIP!** If you are able to have a longer session you could add discussion time to this exercise.

## HOW TO CONCLUDE THE EXERCISE 1 MIN

Conclude the discussion by saying that the exercises we have done so far have helped us to explore the needs we have, what human rights are and how our needs relate to human rights. We can perhaps sum up the message of the exercises by saying that human rights are closely related to our human needs and to the kind of society we want to live in. We are now going to learn a bit more about human rights through a presentation.

Ask everyone to put their cards back in the soup pot. You will need the pot and the cards in the next session!

## 3. Presentation: Human rights – human needs – human responsibilities 15 min

### DESCRIPTION AND PURPOSE

This presentation introduces participants to the basics of human rights through the lens of human needs, human rights and human responsibilities. It introduces the key international agreements, the responsibilities of states and the moral duties of members of society. It provides an important basis for the rest of the course.



### PRESENTATION

### RESOURCES

- The script of the presentation can be found on page 41 of this guide.
- The script corresponds to slides 7-28 of the session PowerPoint and is included in the speakers notes for these slides.
- An editable Word version of the script is available in the accompanying resources for the session.

### ADVANCE PREPARATION

Prepare in line with the guidance given on page 15 'How to prepare for each session'.

Read and adapt the script and PowerPoint slides (or create flip chart sheets for key points from the slides). Read the tricky questions section on pages 21-28 and think about whether you need to integrate any additional points, based on expected objections from participants. Practice delivering the presentation together with the slides/flip chart sheets.

**TIP!** Ask people to save questions/comments until the end of your presentation.

## 4. Closing discussion 15 min

### PURPOSE

This discussion gives participants the opportunity to reflect on what they heard in the presentation and wraps up the session.

### HOW TO RUN THE DISCUSSION

Invite comments and questions on the preceding presentation and then ask these questions:

- Human rights start from principles of equality, dignity and responsibility for each other. What concepts, stories or proverbs from our cultures, traditions and languages reflect these ideas?
- Do we want human rights to be a reality in our communities? Can we, like Zaliha and Magdalena, contribute to that happening?

Conclude the discussion by saying that in the next session, we will focus on the human right to freedom of thought, conscience, religion or belief. We will keep on thinking about if and how we can make a difference in our community throughout the course.



### PLENARY DISCUSSION

**TIP!** Find help for responding to tricky questions on pages 21-28.

**TIP!** Don't throw the human rights cards away – you need them in the next session!

### Sources

Penny for your thoughts: Adapted from the 'Me too' exercise, in Facilitating group introductions, Lions Club International. <https://temp.lionsclubs.org/EN/pdfs/icebreakers.pdf>



# Presentation Script

## Human needs – human rights – human responsibilities

*This script for the session 1 presentation is illustrated by slides 7-28 of the session PowerPoint.*

### **INTRODUCTION: HUMAN RIGHTS**

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Regardless of who we are, of what religion, ethnicity, gender or age we have and regardless of where we live – there are basic needs that we all share. No one wants to be arrested for no reason, tortured or discriminated against and no one wants their children to starve. We all want to live in societies where we are protected from these things.



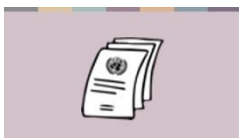
Human beings share the same basic, universal needs. If these needs aren't met, our physical, emotional, and spiritual wellbeing suffers.

### **HUMAN RIGHTS**

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The governments of the world have recognised that everyone everywhere has these needs and that governments have a responsibility – a duty in fact – to respect these needs and do their best to ensure they are met.



To help make this a reality, the governments of the world agreed on universal human rights – on the rights every person has, and on the duties every government has, to respect, protect and promote those rights.



The three most important human rights agreements are:

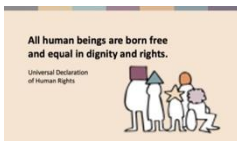
- the Universal Declaration of Human Rights, which we've looked at using the posters,
  - the International Covenant on Civil and Political Rights (ICCPR) and
  - the International Covenant on Economic, Social and Cultural Rights (ICESCR)
- These two covenants are legally binding on countries that approve them.



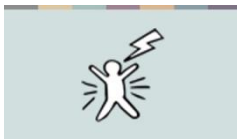
The vast majority of countries have committed themselves to these agreements – all the countries in green on these maps! The governments of all these countries have accepted that they have a legal duty under international law to do three things:



- To respect human rights in the laws they make and the actions officials take. For example, there should be no discriminatory laws and no one should be tortured.
- To protect human rights, making sure everyone can seek justice when their rights are violated by the state or anyone else.
- And to promote human rights – doing their best to make sure everybody has access to their rights. For example, to do their best to ensure everyone has access to healthcare and education. Of course, not all governments have the same resources, so making these social and economic rights a reality is a gradual process.



Governments have agreed that every human being has these rights equally. The very first article of the Universal Declaration of Human Rights says, “All human beings are born free and equal in dignity and rights”.



Sadly, a lot of governments don't live up to these commitments – many people have their rights violated. Women, girls, minorities, disabled people and migrants are especially vulnerable to rights violations. Gender-based violence is a common example that happens in every country of the world.

### **CRITIQUE OF HUMAN RIGHTS**



When governments violate rights or fail to protect people from rights violations, there is no global police force to come and punish the government. So, if there's no international police force to force governments to follow human rights – aren't human rights toothless – words on paper rather than an effective tool for change?



There is some truth in that - some governments are very hard to influence. But in lots of countries, international and domestic criticism of human rights violations has led to positive change. There are lots of ways to promote human rights without having an international police force.



There are some other reasons people criticise human rights. Maybe you've had these thoughts too?

- Perhaps human rights sound technical to you – a topic for lawyers and politicians rather than something you can be involved in.
- Or perhaps you think human rights are far removed your daily life – something elites in capital cities can afford to worry about.
- Or maybe human rights seem like a weapon in a global political game. Something governments use hypocritically, criticising their enemies while violating human rights themselves too.

Well, human rights are about law, politicians make laws and lawyers can fight for human rights through the courts. And yes, the term is sometimes used and abused for political ends. But human rights are about far more than that!

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## HUMAN RIGHTS AND US

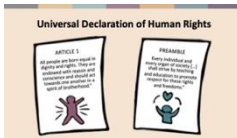
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As we have seen, human rights are actually about the needs we have in our daily lives. About what happens in our schools, farms, workplaces, homes and neighbourhoods. About how we should treat each other and be treated. About protecting us from being abused by those who have power over our lives – landlords, employers, teachers or even family members. And of course, by the authorities like the police, the courts, the army and the government.

Perhaps we can sum it up by saying that human rights are about the kind of society we want to live in and work to build.

If human rights are to be a reality in our communities, then we all have a part to play. A lot of human rights violations happen because ordinary people don't respect other people's rights – for example when we treat some people as though they were not equal. And governments, businesses and individuals are able to keep on committing human rights violations because people don't stand up for each other and try to change things. Because we are often silent.



We are not governments – we haven't signed international human rights agreements. We don't have a legal duty to ensure human rights are followed. But we are human beings with reason and conscience, and we have a moral duty to one another. As the Universal Declaration of Human Rights says:

“All people are born equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

“... every individual and every organ of society [...] shall strive by teaching and education to promote respect for these rights and freedoms.”

Whenever we have the power to do good or bad in other people's lives, we have a moral duty to uphold human rights. We can't do everything – in some situations it's hard to think of anything we can do – but when we see injustices being done, and we CAN do something to help, maybe we have a moral duty to try.

Doing something can be as simple as being a good neighbour.

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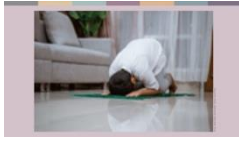
## CHANGEMAKER STORIES

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Shafaq Hassan, is a British Muslim woman from south London. In recent years there has been a big rise in hate crime in the UK. Muslims, and especially Muslim women who (like Shafaq) wear head coverings, are often targeted – both online and on the streets. In this context, everyday acts of friendship and generosity between people of different faith traditions can mean a great deal.

Shafaq says that her faith in humanity was restored when her non-Muslim neighbour unexpectedly gave her and her 14-year-old son Ayaan gifts to celebrate the Eid festival.



Shafaq posted a photo of the gifts to Twitter, saying:

“Our non-Muslim neighbour totally surprised us with Algerian dates and a prayer mat for my 14-year-old, who had fasted the whole month. He’s been our neighbour for over 20 years, but completely surprised us with the Eid gifts.”

“I didn’t realise he’d noticed Ayaan was fasting. My son felt really special. They’re friendly neighbours, they’re fans of my mum’s biryani so we always send over a box. We’re a diverse community and its heart-warming that our neighbour was so thoughtful and encouraging of Ayaan and his religious beliefs.”



Zaliha and Magdalena are also making a difference in a very different context. Zaliha is a devout Muslim and a grandmother, from the island of Pemba in Zanzibar, where she teaches at the local Koran school.



Zaliha says,

“I am worried about the unrest in our communities. Our young people have no faith in our political leaders and no opportunities.”



She continues saying,

“Many mainlanders who move here to work in the tourism industry are Christians. Many Muslims I know blame the Christians for taking their jobs. I have lived through many years’ political unrest and religious tension. I have seen churches being burnt, leaflets with hate speech being distributed, Christians being harassed on the way to church. I see our youth becoming more radicalised and it worries me. That’s why I joined the Women’s Interfaith Committee.”



“I want to help prevent religious violence on our island. At the Koran school, I teach the children that tolerance and love is a fundamental part of our religion. The future lies with our children and it is our responsibility to show them the way.”



Magdalena, a Christian mainlander who moved to Zanzibar, is also involved in interfaith work. She has faced discrimination because of the way she dresses and her religion, but she is determined to bridge the divide between Christians and Muslims. She joined the Ungoya region Women’s Council which goes into communities to talk about interfaith challenges and women’s rights.

“I joined the committee to learn more about Islam and understand how Muslims live,” she explains. “We are all women, and we all face discrimination because of that – we must stand together and support each other.”



There are countless people like Shafaq’s neighbour and like Zaliha and Magdalena. Ordinary people like us, who in their own small way are trying to make human rights a reality in their communities – local change makers!

Whoever we are, we can do something to make human rights a reality!

#### **Sources**

Faith Matters [www.faith-matters.org](http://www.faith-matters.org)

<https://www.faith-matters.org/family-surprised-by-presents-from-non-muslim-neighbour-to-celebrate-eid/>

Zanzibar Inter-faith Centre (ZANZIC)

<https://www.facebook.com/ZanzicMeansPeace/>

<https://english.danmission.dk/project/zanzibar-peacebuilding-through-interfaith-dialogue/>

# SESSION 2

## Introducing freedom of thought, conscience, religion and belief

### Session overview

#### **FORB = FREEDOM OF THOUGHT, CONSCIENCE, RELIGION OR BELIEF**

For convenience, freedom of thought, conscience, religion and belief is often referred to by the shorter name 'Freedom of Religion or Belief' or FORB. We will use this name and abbreviation often in the guide – but don't forget that thought and conscience are protected too!

The human right to freedom of thought, conscience religion or belief is controversial almost everywhere. Most people see their own beliefs, and their ideas about how people should think and behave, as being normal, right and true. Unless we have positive personal relationships with people who hold different beliefs and ideas, it can be easy to see these 'others' as inferior in some way, or as a threat to 'our' values and culture, or even to national unity and security. This can happen both in deeply religious and highly secular societies.

Like any other aspect of human culture, religion and belief are 'for better and for worse'. Sometimes beliefs, practices and the leaders and organisations connected to them cause significant problems in society. But often, religion and belief are expressed in ways that empower both the people who hold the beliefs and benefit the wider community.

So, what do international human rights have to say about thought, conscience, religion and belief? What rights do we have and when is the state allowed to limit the practice of religion or beliefs?

This session introduces the right to FORB and if, when and how the authorities are allowed to limit it. It gives participants the opportunity to learn about the right and reflect on how it relates to their values, daily lives and society.



### **Learning objectives**

This session focuses on developing participants' knowledge and appreciation of the value of the human right to freedom of thought, conscience, religion and belief.

By the end of the session participants will be able to:

- explain the heart of FORB: the right to have, choose/change and practice your religion or beliefs without discrimination, coercion or violence.
- explain how FORB relates to their daily lives.
- explain limitations to the right in a basic way, that FORB can never be used as an excuse for harming other people.

## Session contents and timing



### Opening exercise: Tell all!

Reminds participants of what they learned in the previous session.

10 min

### Story and discussion exercise: Once upon a time

A story tale helps participants reflect on whether they value the things FORB protects.

45 min

### Presentation: Introducing freedom of religion or belief

A key presentation for the course, introducing what FORB protects and when the right may be limited.

15 min

### Plenary discussion: Freedom of religion or belief

A discussion of the contents of the preceding input.

10 min

### Reflection and discussion exercise: FORB in my day

Helps participants to identify how they use their right to FORB in everyday life.

35 min

### Concluding comments and changemakers story

Stories are included throughout the course to inspire participants.

5 min

### TOTAL TIME

2 hours

## Get prepared

Prepare for the session in accordance with the guidance on page 15, 'How to prepare for each session'. Remember – you know your group! You are welcome to adapt and change any elements of the session, tailoring it to the needs of your group.

### RESOURCES FOR THIS SESSION

In addition to the standard resources for every session listed on page 16, you will need the following resources to run this session:

- A soft ball.
- The soup pot and human needs cards used in the previous session.
- Handouts or a flip chart sheet with the group discussion questions for the Once upon a time exercise.
- Handouts or a flip chart sheet with the group discussion questions for the FORB in my day exercise.
- If you do NOT intend to use the PowerPoint/film you may wish to prepare the following:
  - Once upon a time: print out the posters illustrating the story.
  - Flip chart sheets with key contents from the PowerPoint slides.
  - FORB in my day exercise: a printout of slides 47-59 of the session PowerPoint.

### ACCOMPANYING RESOURCES

for this session can be found [here](#).



### OPTIONAL EXTRA – BUILD YOUR CONFIDENCE!

As part of your preparations, why not, watch these [short films](#) to learn more about freedom of religion or belief? This will help to build your confidence and your ability to answer questions. There are eight films of around 5-10 min each on this playlist. Focus on films number 2 (the right to have or choose), 3 (the right to practice) and the slightly longer film 8 (limitations of the right) if you don't have time to watch them all.

### PREPARE THE ROOM

For this session, it is a good idea to start with the chairs in a semi-circle facing the front, with a large space in the middle. The group will need to be able to move around freely. A large room with no tables is helpful!



FILMS



'Once upon a time'

"The 'Once upon a time exercise' led to lots of deep discussions. It opened many windows in people's minds. They started to reflect on their own communities – on everything from gender norms to if it's ok to break with the status quo."

**HAMMAM HADDAD, FACILITATOR, JORDAN**



## Detailed session plan

### 1. Opening exercise: Tell all! 10 min

#### DESCRIPTION

Participants throw a ball to each other, saying something they remember from the previous session before throwing the ball onwards.

#### PURPOSE

This exercise provides a fun, interactive start to the session. It aims to help the group remember what they learned, felt and thought at the previous session, and to share what they remember with one another. It also helps any new members of the group catch up.

#### RESOURCES

- A soft ball.
- The soup pot filled with the 'human needs cards' (used in the previous session).

#### HOW TO INTRODUCE THE EXERCISE

Place the soup pot with the 'human needs cards' inside, in the centre of the circle. Make sure that the three cards related to freedom of religion or belief are on top of the pile so you can easily access them at the end of the game.

Welcome everyone to the session and explain that the session is going to begin with a quick look back at the previous session. Ask the group to stand in a ring around the soup pot, reasonably spaced out.

Explain that they are going to throw the ball to each other randomly. The person who receives the ball should say one sentence, sharing one thing they remember from the last session. This could be a story, something they learned, or a feeling or thought they had. After sharing, they should throw the ball randomly to another participant, making sure everyone gets a chance to speak. Anyone who was not present at the previous session shouts 'Tell all', when they catch the ball and then throws it onwards.

#### HOW TO RUN THE EXERCISE

Start the exercise off yourself by saying one thing you remember from the previous session and throwing the ball to a participant. Say encouraging words like 'thanks' and 'great' in response to participants' contributions! Keep the exercise going until each person has caught the ball once.

#### HOW TO CONCLUDE THE EXERCISE

Congratulate the group on how much they remember and very briefly add any key points they missed. Then go to the soup pot in the middle and take out the three cards related to freedom of religion or belief. Hold the cards up and tell everyone that we will be exploring the right to freedom of thought, conscience, religion and belief in this session.



**PLENARY  
EXERCISE**

## 2. Story and discussion exercise: Once upon a time 45 min

### DESCRIPTION

This exercise is based around the story 'The songs of the flute and the drum'. It has four parts: storytelling – plenary discussion – group discussion – feedback/ conclusion.

### PURPOSE

The exercise aims to help the group reflect on whether they value the things FORB protects, and if/how these things are valued in their traditions and cultures. The story illustrates seven key words that relate to Freedom of Religion or Belief: Think, Believe, Belong, Practice, Question, Change and Refuse.

### RESOURCES

- Script of the story (see page 56 or this link).
- Slides 3-23 of the session PowerPoint which illustrate the story OR a printout of the posters with the same illustrations. (It is possible to do the exercise without these if necessary.)
- Handout of the 'Once upon a time' group work questions (one per 3-4 participants) OR a pre-prepared flip chart sheet with the group work questions on.

### ADVANCE PREPARATION

Practice reading out the story or retelling it in your own words, so that you can be an engaging storyteller and feel confident about which PowerPoint slide or poster to show when.

If you are using the posters, consider putting them up in sequence on a wall in advance. This will make it easier to point to the right poster at the appropriate moment.

### HOW TO RUN THE EXERCISE 35 MIN

- **STORYTELLING** (15 MIN)  
Explain that you are going to read a story tale, which will then be discussed in plenary and small groups.  
Tell the story and show the PowerPoint slides/posters. Try to read it with lots of feeling!
- **QUICK PLENARY DISCUSSION** (5 MIN)  
Ask people to put their hands up to answer the following questions – only take one or two responses to each question.
  - What do you think are the messages or morals of the story?
  - Was there anything you appreciated in the way the characters behaved?

(If people find it hard to relate to the idea of drums and flutes being important explain that they represent the villagers' belief system and religious practices.)

- **SMALL GROUP DISCUSSION** (15 MIN)  
Divide participants into groups of 3-4, giving each group a copy of the group work questions.  
Show PowerPoint slide 24 with the seven key words on, or a flip chart sheet with the words listed. Explain that all of these words relate to the story in some way. (Key words: Think, Believe, Belong, Practice, Question, Change and Refuse.)



STORY

Find the **STORY, POSTERS AND HANDOUTS** [here](#).

**TIP!** Be careful of time management to ensure there is enough time for small group discussion.

- Ask the groups to discuss the following questions:
  - How do these words relate to what happened in the story and to things you appreciate or dislike about the characters?
  - Can you think of stories from your culture or faith tradition that say positive things about people thinking, believing, belonging, practicing, changing, questioning or refusing?
  - Does the community benefit when people are allowed to do these things or is it a threat to the community? Or both?
  - Is positive change possible without people who do these things?

**HOW TO CONCLUDE THE EXERCISE** 10 MIN

Ask each group to share one thing that they found inspiring, important or difficult in their discussion.

Conclude by saying something along the following lines:

- We have been reflecting on this story as a way of beginning to explore the values and rights connected to the human right to freedom of religion or belief.
- These values and rights are not simple or uncontroversial. They may make us feel a bit concerned. For example, you might be wondering:
  - If people are free to think for themselves and choose how they live their lives, won't our culture, traditions and beliefs be threatened?
  - What guarantee do we have that people will use these freedoms for good? There are people who have bad ideas or bad intentions. Not everyone is like Ziana who wanted life to be better for her friends. Sometimes people use their beliefs to justify acting in ways that harm other people – like the tea stallholder who harassed Ono and organised a gang to rip down the 'everyone welcome' signs.
- These are important questions which we are going to keep exploring! On the other hand, positive change cannot happen unless people are allowed to think and believe and to question things that they think are bad – like discrimination in the marketplace.
- So, what rights should people have and when should the government be able to limit those rights? We are going to learn about what international human rights law has to say about this now.

**3. Presentation: Introducing Freedom of Religion or Belief** 15 min

**DESCRIPTION AND PURPOSE**

This presentation introduces the right to freedom of religion or belief and when it may be limited. It forms a key knowledge input for the course.

**RESOURCES**

- The script of the presentation can be found on page 60 of this guide.
- The script corresponds to slides 25-46 of the session PowerPoint and is included in the speakers notes for these slides.
- An editable Word version of the script is available in the accompanying resources for the session.



**PRESENTATION**

## ADVANCE PREPARATION

Prepare in line with the guidance given on page 15, 'How to prepare for each session'. Read and adapt the script and PowerPoint slides (or create flip chart sheets for key points on the slides) and practice delivering the presentation together with the slides/flip chart sheets.

### NOTE

You may wish to add a few minutes to this presentation – adding information about the most important laws relating to FORB in your country and how they relate to international norms. Advice and links to help you find this information can be found on pages 153-154 of the facilitators guide.

Do not talk for too long as people cannot concentrate for long! Use an energiser after the presentation if necessary. Cut down time for other activities to enable this (e.g. cut the opening exercise) or have a longer session.

**TIP!** Ask people to save questions/comments until the end of your presentation.

## 4. Plenary discussion: Freedom of Religion or Belief 10 min

### DESCRIPTION AND PURPOSE

A discussion of the preceding presentation enabling participants to process learning from the presentation.

### HOW TO RUN THE DISCUSSION

Invite general comments and questions on the input and then ask questions along the following lines:

- Which of the rights presented are important to you?
- Was there anything you found difficult to accept or confusing?

After 10 minutes, bring the plenary discussion to a close. Explain that the group is now going to continue discussing and exploring the issues through an exercise.

**REMEMBER:** You are a facilitator not an expert! If participants have a question that you know how to respond to then do, but don't feel pressured to know the answers! Emphasise that this is a process of mutual exploration and that your role is to enable the conversation, not to be an expert.



### PLENARY DISCUSSION

**TIP!** You can find guidance to help you respond to tricky questions about freedom of religion or belief on pages 21-28.

## 5. Plenary exercise: FORB in my day 30 min

### DESCRIPTION

A think-pair-share exercise in which people reflect on how they think, believe, belong, practice, question, challenge and refuse in their daily lives.

### PURPOSE

This exercise aims to help people recognise that we use our right to freedom of thought, conscience, religion and belief in our daily lives. This helps to illustrate that the right is important to us in reality, not just in theory.



### PLENARY EXERCISE

### RESOURCES AND ADVANCE PREPARATION

- Slides 48-60 of the session PowerPoint OR printouts of these slides, stuck on a wall in advance of the session.
- One copy of the group work questions per 3-4 participants OR a pre-prepared flip chart sheet(s) with the group work questions on.

### HOW TO INTRODUCE THE EXERCISE 4 MIN

Ask everyone to spread out in pairs. Explain the following:

We are now going to reflect on what FORB means for us in our daily lives. First, each person will think silently. Then we will share some thoughts in our pairs, before coming back together to discuss our thoughts.

Read out the following text (or say something similar). Flick through PowerPoint slides 47-59 or point to the printouts of the slides while you read it out.

*“Think about a typical day in your life. When and how do you express your thoughts, beliefs, questions and your sense of religious or non-religious belonging or identity? It could be:*

- in the things you eat or don’t eat,*
- in what you wear or don’t wear,*
- in prayers or rituals or celebrations of key moments in life,*
- in what you read,*
- in conversations you have with your family, friends or colleagues and in how you bring your kids up or*
- in how you serve the community or engage with issues that concern you in society.”*

### HOW TO RUN THE EXERCISE 30 MIN

#### THINK! (5 MIN)

Ask everyone to spend five minutes thinking silently about a typical day. When and how do they express their thoughts, beliefs, questions and religious or non-religious identity/belonging in the course of an ordinary day?

#### PAIR (10 MIN)

Ask the participants to share their thoughts in their pairs and to discuss whichever of the following questions they feel comfortable talking about:

- Share a story of a time when you shared your ideas or questioned something. What happened and how did it feel?
- Share a story of a time when you couldn’t share your ideas, question something you felt was wrong or couldn’t be open with your identity. How did it feel?
- Is it important to you to be able to express your ideas and your identity in your daily life? Is it important to be able to question ideas or practices that you believe are wrong?
- How would it feel to be forced to live on the basis of what other people think and believe instead of your own beliefs?

#### SHARE (15 MIN)

Ask people to come back to the plenary. The questions we have been reflecting on in our pairs all relate to the following questions:

- Are the rights protected by freedom of thought, conscience, religion and belief important to us?
- How does it feel when we don’t have them?

Ask if anyone would like to share thoughts, feelings or experiences relating to this, based on the discussions they had in pairs. All sharing should be voluntary!

After a while, ask the group if our shared human nature means that everyone has similar human needs in relation to the rights to think – believe – belong – practice – question – change and refuse? Are these rights important for people of any religion or belief?

**TIP!** Be ready to provide some reflections about FORB in your own life in case the conversation is slow to start.

#### **HOW TO CONCLUDE THE EXERCISE** 1 MIN

Conclude the exercise by thanking everyone for their thoughts and engagement in the discussion.

### **6. Concluding comments and changemaker story** 5 min

#### **DESCRIPTION**

This mini talk wraps up the session, connects to change making using the story of an ordinary person who stood up for his right to FORB, and tells participants what to expect in coming sessions.

#### **WHAT TO SAY**

Make the following points. Use slides 61-63 of the session PowerPoint to illustrate Peter's story if possible.

- Today we have explored the right to freedom of religion or belief and learnt about the rights we and all people are meant to have according to international law
- It is a quite a complicated human right and there may be things we don't understand or things we don't agree on. But I'm sure there are also things we do understand and agree on. That's a good place for changemakers to start!
- Ordinary people like us can make a difference to the problems in our community.
- Read out Peter's story on page 64, (also available in the downloadable resources for the session).
- In our next session, we're going to spend some time exploring issues of identity, privilege and disadvantage. And in the sessions that follow, we're going to learn more about violations of the right to freedom of religion or belief and ways in which we can make a difference.



**SHORT TALK**



'The songs of the flute and the drum'

"The participants loved the story-tale – it was the best part of the session. The characters, the illustrations, the themes – it spoke to them."

**HIDAYA DUDE, FACILITATOR, TANZANIA**

# The Songs of the Flute and the Drum

By Katherine Cash and Sidsel-Marie Winther Prag

Illustrated by Toby Newsome

*This story forms the basis of the 'Once upon a time exercise' and is illustrated by slides 3-23 of the session 2 PowerPoint.*



## THE SONGS OF THE FLUTE AND THE DRUM

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Once upon a time, there were two villages.

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The people of the village in the forest were renowned for drumming and dancing. The moment a child could sit upright, they were given a drum. There were tiny drums that sounded like quiet rainfall and great thunderous drums that took two to carry. Drumming accompanied life – celebrations, mourning and everything in between – and the people believed that the drumming kept their lives in harmony with the spirits of the forest.

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The people of the village in the valley below had never understood the drummers. They found the drumming intrusive and sniggered at the simple 'banging'. When a boy was born in this village, his father carved a flute from wood or bone and the boy carried it on a string around his neck until his life's end. It took many years to master their traditional melodies and the highest honour was bestowed upon men whose skill made the flute sing so sweetly that the God of the heavens would be enchanted and grant rain and sunshine for the fields.

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Although villagers from Drum village went to the weekly market in Flute village to sell their wares, people from the two villages did not mingle. Drumming was banned in the marketplace. Many stall owners from Flute village refused to sell to the drummers and the drummers resented the flute villagers.

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A young girl, an only child named Ziana, lived in Flute village. Her curiosity and kindness made her loved by all. When she was 10 years old, her father fell ill. One day, he called her to him, "My dearest daughter, I will not live for long. Take my flute and wear it so we will always be together". Ziana was mortified; it was not customary for girls to carry a flute, but soon she asked herself, "Why shouldn't I be allowed to play?" On the night her father died, Ziana took the flute and hung it round her neck.





As Ziana grew, she worked hard helping her mother grow vegetables to sell at their market stall. Although she was diligent and kind, people in Ziana's village often sneered at her because she wore the flute. Sometimes they would try to convince her to take it off, but she refused. Whenever she had the chance, Ziana would escape to the forest and play her father's flute.

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On one such day, Ziana heard a faint drumming. Curious, she followed the drumbeats through the forest to a clearing, where a young man was drumming and singing, while his sister picked fruit from a tree. Ziana recognised them from the market – they were siblings called Ono and Iris.

Hiding behind the trees, Ziana began to play along on her flute. The song of the flute and the rhythm of the drums danced alongside each other in beautiful music.

When the song finished, Ziana stepped cautiously into the clearing. Ono and Iris were surprised to see a girl with a flute but smiled, realising that she, like them, was not allowed to play her instrument in Flute village. Iris offered Ziana some fruit, and the three chatted and played music until evening fell.

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Next market day Ziana saw her new friends in front of the tea stall. The stall owner was yelling at them, "Get away drummer filth!" Ono was angry, but Iris dragged him away. The stall owner's son, who had been pouring tea for Ono, looked ashamed.

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Ziana had never thought about the 'No Drummers' signs before. Her heart felt heavy as she realised that she and her mother had never bought anything from the drummers' stalls.

That night Ziana talked to her mum and asked why they never went to the drummers' stalls. "It's better to stick to what you know," her mother replied, but Ziana couldn't understand and kept asking why everyone shouldn't be welcome everywhere and raving about the delicious fruits Ono and Iris sold at their stall. Finally, Ziana's mother agreed to try some of their fruit on the next market day.

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Meanwhile in the tea stall owner's house a row had broken out when the owner's son, Brone, questioned his father's treatment of the drummers. The stall owner was one of the most honoured flute players in the village and a proud man. His father and grandfather had been skilled musicians, but his son was a deep disappointment. No matter how hard Brone tried, he could not master even the most basic melody. After years of forced practice and cruel comments, Brone had lost all appreciation for the flute. He felt drawn to the distant rhythm of the drums and dreamed of another life.



As time went by Ziana, Iris and Ono kept meeting in the forest to play together. They too dreamed – of a time when everyone would be welcome, where drums and flutes could be played openly and where they could play their beautiful music together in the marketplace.

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Each week, Ono and Iris would visit Ziana and her mother at the vegetable stall and Ziana’s mum would buy fruits and nuts from them. One day, Ono noticed Ziana’s mother looking curiously at the drum he carried on his belt.

“This is the laughing drum”, Ono said, “Its sound means happiness and the children dance and laugh when I play it”. Ziana’s mother was fascinated.

Other drummers began to gather around, and Ziana and her mother asked about their drums too. That day, Ziana’s mother sold her vegetables very quickly. Some neighbouring stall owners were upset with her for welcoming drummers to their part of the market, but Ziana’s mother reasoned that if everyone could buy from each other, they would all be better off.

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Next to their stall, an old man was selling spices, but business was bad. Ono suggested putting up a sign saying, “Everyone welcome” to boost trade and painted the sign for the old man, with the image of a drum and a flute.

The old man’s sales increased, and slowly other stall owners were convinced. The “Everyone welcome” sign began to appear on stalls owned by drummers and flute players alike. The market thrived.

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But all was not well. Brone’s father was horrified by the drummers entering his part of the marketplace. He saw them as a threat to the old ways and gathered people who felt the same to tear down the signs and harass the drummers. Tension grew in the marketplace and the market council grew worried.

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Brone refused to participate in his father’s scheme. Instead, he and the old spice seller spoke to the market council and persuaded them to host a concert for everyone in the marketplace. Perhaps Brone’s father and the others might learn to accept the drummers if they could listen to their stories and hear their songs.

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Word about the concert spread and people came from afar. The stall owners sold much more than usual that day.

Finally, it was time for the concert. The old spice seller played a beautiful tune on his wooden flute, while his daughter sang a song of gratitude to the God of the heavens for a good harvest. He explained why the song meant so much to him after years of hardship in his youth.

Brone’s father raised an eyebrow as he observed the smiles and nods of some of the drummers in the crowd.



The old man invited Ono and Iris to the stage. They told stories of their drums and performed playful melodies in honour of the dancing spirit of the forest stream, and thunderous songs to thank the storm spirit for keeping their fruit trees safe. For the first time, the flute villagers began to understand what the drums meant to the drummers. Brone's father scowled.

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Finally, Ziana joined Ono and Iris on the stage. She thought of her father, put his flute to her lips and the three began to play together. A shocked silence fell. Never before had the flute and the drums been heard together or a girl been seen playing the flute.

The melody of gratitude for sun and rain from Ziana's flute floated through the air in time to the rhythm of the dancing stream from Ono's drum.

The song ended and the crowd looked from one to another. Some clapped hesitantly while others looked away. Brone's father exploded at Ziana. "Traitor!" he shouted and stormed off.

Brone's face was sorrowful as he looked at his father. Shaking his head, he took the flute from his neck, laid it on his father's stall, and left the village for good.

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There was much discussion in both villages after the concert. Should everyone be served at all market stalls? Should girls be allowed to play the flute and should the flute and the drum ever be played together? After many months, the villagers could still not agree.

Having listened to the drummers' experiences and seen the sincerity of all the people, the market council ruled.

"All people will be treated well in the marketplace!"

The ban on drumming was lifted and the remaining 'no drummers' signs were taken down. But for other questions on the playing of instruments, the council refused to take sides. Instead, the sincere belief of each person would be respected and they would be free to follow it.

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It took many years before the drummers felt welcome at every stall in the market, but every week Ziana, Ono and Iris could be seen together playing the songs of the flute and the drum, until their fingers grew stiff and their hair turned white.

# Presentation Script

## Introducing Freedom of Thought, Conscience, Religion and Belief

*This script for the session 2 presentation is illustrated by slides 25-46 of the session PowerPoint.*

Note: This presentation refers to the story-tale, 'The Songs of the Flute and the Drum'.  
If you do not intend to use the story-tale with your group, you will need to edit the script.  
You can find the story on page 55 of the facilitators guide and in the accompanying materials.

### INTRODUCTION

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So, who or what does freedom of religion or belief protect?

You might think the logical answer is religions and beliefs. But actually, freedom of religion or belief doesn't protect religious or other beliefs in themselves. It doesn't protect God or the sacred. Just like every other human right it protects people.

To give the right its fullest name, freedom of thought, conscience, religion and belief protects rights for every human being – no matter who they are, no matter what they believe in or what religion they belong to.

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Freedom of religion or belief is based on the idea that all human beings have fundamental needs:

- to be allowed to think and decide for themselves about what is good and true
- to belong to groups with shared beliefs, practices and identities
- and to be able to question ideas and practices, change their minds about what they believe and refuse to do things which violate their conscience.

To Think, Believe, Belong, Practice, Question, Change their minds and Refuse.

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### WHAT RIGHTS DO WE HAVE?

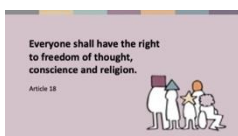
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So, what rights do we have? Let's take a look at what is written in the conventions.

Freedom of religion or belief is protected by Article 18 of the International Covenant on Civil and Political Rights – the ICCPR. This is a legally binding covenant and 173 countries have committed themselves to following these international laws. *[Tell participants if your country has agreed to the ICCPR.]*

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The first sentence of Article 18 says:

“Everyone shall have the right to freedom of thought, conscience and religion.”

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Everyone has the right to think for themselves – like Ziana in the story, who thought she should be allowed to wear the flute even though she was a girl.

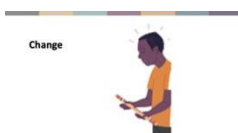
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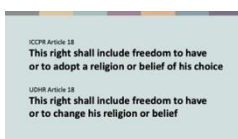
We have the have the right to listen to our conscience – like Brone who refused to help his father because he believed his father’s actions were wrong.



And we have the right to hold religious or non-religious beliefs and to have a religious or belief identity – to believe and to belong. Just like the flute and drum villagers, many of us hold sincere beliefs. Our beliefs and the community of people we share them with can mean a great deal to us.



But no matter what society we live in or how true and right our beliefs are, there will be people who, for whatever reason, lose faith in their beliefs or in their community – like Brone who took off his flute and left his community.



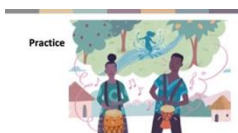
In international human rights law, the right to leave and to change your religion or belief is protected alongside the right to have your religion or belief.



These rights to think, believe, question and change our beliefs are often called inner freedoms. They are about what is happening in our mind and our soul, which relate to our identity – our sense of who we are.

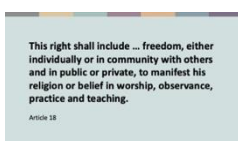
For this reason, they are absolute rights. Under international law, no person or government is allowed to limit these rights, ever.

But of course, religion and belief are about far more than what is happening in our minds and souls! It is about what we do – about how we express our beliefs in words and actions.



In our story, the lives of the villagers were full of practices that expressed their beliefs and belonging! From the wearing of flutes to the drumming of daily life.

Freedom of religion or belief also protects these rights. Let’s look at the Covenant again:



Article 18 says:

“This right shall include ... freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.”

We have the right to pray privately and to express our religion or belief as part of a community, with collective worship and traditions. And that community has rights too – not rights to control their members, but rights in relation to the state. For example, the state has to ensure that religious and belief communities can gain a legal identity if they want to, so that they can hold bank accounts, employ people and own buildings.

There are many different ways for individuals and groups to practice a religion or belief, and United Nations experts have provided plenty of examples of activities that are protected. For example, we have the rights:



- To come together for worship, celebrate festivals and observe days of rest.
- To wear religious clothing and follow special diets.
- To have places of worship, cemeteries and to display religious symbols.
- To play a role in society, for example by forming charitable organisations and
- To talk about and teach religion or belief, and train or appoint leaders.

At this point, you might be thinking, “Great – these are just the kind of rights I want for my community!” Or you might be getting worried!

### **VOLUNTARISM AND EQUALITY – DO NOT HARM OTHERS!**



What about people or groups who use their religion or belief to promote hatred or violence towards others, who discriminate against others or who repress and control others within their group?

Does freedom of religion or belief mean that they are free to do this – no matter what the impact on other people?

Thankfully not!



Human rights conventions tell us both what our rights are and what the limits to our rights are. Or to put it another way – what our responsibilities are when we exercise our rights.

We can sum these responsibilities up by saying that no one should use their rights and freedoms in ways that harm other people. This is every person’s moral duty according to human rights conventions. And the government has a legal duty to respect everyone’s rights and to protect everyone from harm. Let’s look more specifically at HOW we should be protected from harm.



Firstly: No coercion!

Coercion is not allowed in matters of religion or belief. Believing and belonging are voluntary. The authorities, faith communities and families are NOT allowed to use threats, intimidation or violence to force anyone to believe or not to believe, to practice or not to practice, to belong to a religion or not belong to a religion.



Secondly: No discrimination!

Article 2 of the Covenant bans discrimination of any kind – whether it is based on religion, race, gender or language, for example. States that have signed human rights treaties have agreed to treat everyone equally and to work actively to end discrimination in society – like the market council did in our story.



Thirdly: No destroying of rights!

Article 5 states that no government, group or person is allowed to interpret one human right as giving them the right to act in a way that destroys other human rights.

And Article 20 prohibits advocating religious hatred through incitement to discrimination, hostility or violence.

Regardless of what a government or a person thinks that a religion requires of them, no one can argue that freedom of religion or belief gives them the right to trample on other peoples’ rights. So Brone’s father had no right to harass the drummers, even if he thought it was the right thing to do.

I'm sure you can think of plenty of examples of religion being used to justify or incite violence, or of religious practices that harm people. You might also be able to think of times when people are unjustly prevented from peacefully practicing their religion or belief.

## LIMITATIONS TO FREEDOM OF RELIGION OR BELIEF



So, what are the rules? When are governments allowed to limit freedom of religion or belief? Let's take a quick look at the rules.

Firstly, the right to think and believe (the inner freedom) may never be limited. Secondly, the practice of religion or belief may be limited – but ONLY when the following four rules are followed.



1. There has to be a LAW describing the limitation. In other words, the police can't just do what they like.
2. The limitation has to be PROPORTIONATE to the problem it is trying to solve. For example, if the speaker system of a faith community is too loud, the faith community may be ordered to turn it down or face a fine. Banning them from meeting altogether would not be proportionate.
3. All limitations have to be NON-DISCRIMINATORY – they have to apply to everyone.
4. The limitation has to be NECESSARY to protect one of the following things: Public safety, public order, public health, public morals or the rights and freedoms of other people.

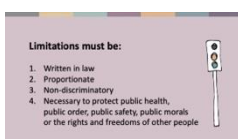
The word necessary is really important. It is not enough that the government or the majority of the population think the limitation is desirable to achieve these goals. The limitation has to be necessary. In other words, there should be no way of solving the problem created by the practices without limiting rights. Limiting rights is meant to be a last resort. None the less, it is sometimes necessary.



For example, it can be dangerous to cram too many people into a place of worship. So, it may be necessary for the authorities to limit the number of people allowed in a place of worship on the grounds of public safety.

Public health restrictions on gatherings for worship have been very common during the Corona virus pandemic – sometimes these restrictions have been necessary, proportionate and non-discriminatory. Sometimes they have been highly discriminatory and disproportionate.

Bans on female genital mutilation are an example of a limitation that protects the rights and freedoms of others – in this case girls. Regardless of whether this is seen as a cultural or religious practice, it endangers the health of girls and cannot be justified with reference to freedom of religion or belief.



These rules are really important. Without them, governments could limit any and every group or practice that they don't happen to like. Limitations are meant to be a last resort, not a tool for state control. In the coming sessions, we are going to look at different kinds of violations of freedom of religion or belief that happen around the world in more depth.

# Changemakers story

*The following story is read out as part of the concluding comments of session 2. It is illustrated by slides 61-63 of the session PowerPoint.*

## Peter's story, Pakistan

Peter is a young man who helped make a difference for a community of Christians in Kot Lakhpat, a predominantly Muslim area in the city of Lahore, Pakistan. Every morning, Peter starts his day watching a service presented by a pastor on a local Christian TV station. "I don't have much time to read scriptures or take part in bible study groups but watching this service is a wonderful way for me to start my day", he says.

One morning, the Christian TV channel went off air. At first, Peter assumed there was a technical problem. When the channel was still off the air a week later, Peter and a group of regular viewers from the area approached the TV pastor, who told them that the channel was working fine in other areas.

Looking into it, they discovered that an imam at a local mosque had arranged with the cable technician to cut off the channel in the area, because a local maulvi (religious scholar) considered it to be Christian evangelism.

"You can imagine how surprised we were. We live closely with our Muslim neighbours and we don't have problems with them." said Peter.

The group knew the situation was sensitive, so they contacted a national ecumenical organisation for advice and information. Following this advice, they first met with the cable technician. He had no objection to connecting the broadcast but said he couldn't go against the imam. The group decided that they needed a dialogue with the maulvi.

A representative of the group spent over three hours trying to convince him to allow the channel to be aired, with no success. The next day, the representative tried again and told the maulvi about human rights, freedom of religion and belief and the rights given to each citizen by the Constitution of Pakistan. After a long day of reasoning, the maulvi agreed to allow the channel to be aired, but requested that Christian viewers keep the volume down during Muslim prayer times so as not to disturb neighbours at prayer.

"We were so happy!" Peter says, "Even though it's just a TV broadcast for some people, it is a very important part of our lives as Christians".

### Sources

The Ecumenical Commission for Human Development (ECHD), Pakistan.  
Peter's name has been changed for security reasons.



**STORY**



# SESSION 3

## Our many identities

### Session overview

This session explores the many components that form our identities and how these components are connected to privilege and disadvantage in society. It highlights the multiple disadvantages some people face, connected to different aspects of their identity – for example due to both religious or other minority status and gender, age or class.

Religious identity is regarded as a major ‘divider’ in many societies, but we share many other identities and life experiences in common. The exercises in this session illustrate this.

This is a highly interactive session that provides a break from knowledge-based inputs. It focuses on experiential learning, using a variety of exercises to help participants reflect and learn from one another.



### Learning objectives

This session focuses on developing positive attitudes towards the ‘other’ and the ability to recognise privilege and disadvantage.

By the end of the session participants will:

- recognise that religious identity is only one part of their identity and that they have identities and life experiences that are shared across religious divides
- recognise that different aspects of our identity can lead to privilege or disadvantage, and that some people face multiple disadvantages or multiple privileges as a result
- express solidarity with people who are disadvantaged because of an aspect of their identity, and the need for people to come together across divides to make change happen.

#### NOTE

Remember that the realism of achieving these objectives will depend on participants’ starting points – for example if there are strongly held negative attitudes to other groups. The purpose of the learning objectives is to indicate areas where facilitators can look for progress in terms of participants’ knowledge, attitudes and skills for action. Progress may take place gradually through the course, rather than being achieved in a single session.

## Session contents and timing



<b>Welcome</b>	2 min
<b>Opening exercise: Pot luck</b> Helps participants to think about issues of inequality and solidarity.	15 min
<b>Plenary exercise: One step forwards</b> Helps participants to think about who is affected by discrimination and other rights violations in their context.	45 min
<b>Energiser: Everyone swop chairs</b> A physical exercise in which people who agree with statements swop chairs.	10 min
<b>Plenary exercise: Our social identities</b> Helps participants to reflect on the multiple aspects of their identity and how they share many identities with people of other faiths.	40 min
<b>Concluding comments: Identities and stereotypes</b> These comments tie together the messages of the preceding exercises.	8 min
<b>TOTAL TIME</b>	<b>2 hours</b>

## Get prepared

Prepare for the session in accordance with the guidance on page 15, 'How to prepare for each session'. Remember – you know your group! You are welcome to adapt and change any elements of the session, tailoring it to the needs of your group.

### RESOURCES FOR THIS SESSION

In addition to the standard resources for every session listed on page 16, you will need the following resources to run this session:

- An outdoor space or room big enough for participants to stand next to each other in a line along one side and take 10 steps forwards towards the other side of the room.
- Handouts for the 'Pot luck' exercise.
- One pair of scissors per eight participants (e.g. three pairs for groups of 17-24).
- Character cards printed and cut up (One step forwards exercise).
- List of statements to read out (One step forwards exercise).
- List of statements to read out (Everyone swop chairs exercise).

**ACCOMPANYING RESOURCES** for this session can be found [here](#).

### PREPARE THE ROOM

This is a very active session requiring lots of space and chairs that are easy to move around – for example pushing them to the walls. Desks will get in the way. Start the session with the chairs pushed out of the way so that participants can move freely around the room.



'One step forwards'

“One step forwards is the perfect exercise! It really showed how people get left behind and how labelling and stigmatizing affects people’s lives. We needed lots of time for discussion afterwards.”

**HAMMAM, FACILITATOR, JORDAN**

“The one step forwards exercise really helped participants understand why some people get left behind – even though they are equally intelligent, capable and hardworking. The growing gap was a concrete illustration of how society is structured to benefit privileged groups and gender, though everyone is born equal.”

**IRFAN ENGINEER, FACILITATOR, INDIA**

## Detailed session plan

### 1. Welcome 2 min

#### WHAT TO SAY

Welcome everyone to the session and explain the following:

The theme for this session is 'Our many identities' and the purpose of the session is to focus not only on seeing the divides that exist between different parts of our communities but our commonalities. The session will be very interactive, with lots of discussion and sharing.



SHORT TALK

### 2. Opening exercise: Pot luck 15 min

#### DESCRIPTION

Participants have 1 minute to cut or tear out an image, but very few participants have scissors.

#### PURPOSE

This exercise provides a fun, interactive start to the session that helps people think about the different starting points people have in life and the benefits of solidarity. (As a reminder of session 1, the imagery of a soup pot is used to represent human rights.)



PLENARY EXERCISE

#### RESOURCES

- One photocopy of the soup pot hand out per participant.
- One pair of scissors for every eight participants.

#### HOW TO INTRODUCE THE EXERCISE 3 MIN

Give each participant a copy of the soup pot hand out (or a drawing of it if you don't have access to a photocopier). Give very few people (e.g. one in eight) a pair of scissors. Explain the task to participants without explaining the purpose of the exercise, for example as follows:

*"When I say the word 'GO!', your task is to get the soup pot out of the paper within 1 minute in any way possible. Use your imagination and be creative to find a way. A very few of you are lucky and have a pair of scissors."*

#### HOW TO RUN THE EXERCISE 11 MIN

Say 'Go' and set a timer for 1 minute. When the timer rings tell everyone to stop and hold up their soup pots so everyone can see how they managed.

Praise everyone for their effort and ask them:

- How did you solve the task?
- How did it feel not to have scissors?
- How did it feel to be the one with the scissors?
- Did anyone think of borrowing or lending the scissors? Why/why not?

Explain the following:

- The exercise illustrates that people around the world and in our community are born with very different starting points in life. Many factors determine how our lives will be – not least the social and economic status of our parents. Some people are lucky to be born with different kinds of privilege, with 'scissors'. Many people are not.
- Sometimes people who lack privileges think they have to accept the role and place they are given, without trying to borrow a pair of scissors or change things. And privileged people don't always think of allowing others access to the 'scissors'.
- Human rights are about a life of dignity. Being more aware about human rights can help us to think differently. We don't have to accept injustice and be defeated by the fact that we don't have the scissors. We can ask for the 'scissors'! Human rights can also help people with privileges to be inspired to stand up for the rights of those who are not privileged.

#### HOW TO CONCLUDE THE EXERCISE 1 MIN

Conclude by saying that in the rest of this session, we are going to think about who has privilege and who faces injustice in our community. Hopefully, that can help us to think about what we can do to make sure everyone can live a life of dignity and has access to 'the soup pot' – our human rights.

#### NOTE

A slightly longer version of this exercise is possible if you are running a longer session. Before concluding, give the group a second chance to try the exercise again. This time they can spend one minute discussing how to collaborate before spending one minute doing it again. Then ask them how they felt about collaborating. Comment that by being open to working together we can create second chances for our society and ourselves. Remember to print out twice the number of handouts if you do this!

### 3. Plenary exercise: One step forwards 45 min

#### DESCRIPTION

In this simple role-play exercise, participants put themselves in the shoes of characters they are given, and take a step forwards if their character would agree with a statement that the facilitator reads out. As the physical gap between participants widens, the advantages and disadvantages facing different groups in society become apparent.

#### PURPOSE

- To help participants appreciate the importance of human rights/freedom of religion or belief for people of all faiths and none, by putting themselves in the shoes of people from other backgrounds.
- To increase awareness of the challenges that people of other religions or beliefs meet in daily life.
- To illustrate how religion/belief and other identities such as gender and class intersect, so that some people face multiple disadvantages.



#### PLENARY EXERCISE

## RESOURCES

- A space/room big enough for participants to stand next to each other in a line along one wall and take about 15 small steps forwards towards the other side of the room.
- Photocopied character cards to hand out.
- A list of statements to read out.

## ADVANCE PREPARATION

Prepare character cards and statements as follows:

- Choose a standardised set of character cards and statements as a starting point. Standardised sets of characters and statements for a number of regional contexts are available in the materials to accompany the session. Choose the set that best relates to your geographic and cultural context.

Then:

- Choose which characters to use. Around 30 character cards are provided in each standardised set for you to edit and print. You will need one character card per participant. Choose which cards to use based on the greatest relevance and diversity of characters. Fuller guidance on how to select and adapt characters can be found in the documents.
- Choose which statements you will use. You need 12-15 statements to read out. Select statements from the standardised list based on relevance to your country context.

## HOW TO INTRODUCE THE EXERCISE 8 MIN

- Explain that we are now going to think about who has advantages and disadvantages in our communities and how that impacts upon their lives.
- Explain that the group is going to do a simple role-play exercise in plenary. Everyone will be given a character. They need to line up with their backs to one side of the room. The only thing they have to do is to take a step forwards if they think their character would agree with a statement that you are going to read out.
- Distribute characters randomly asking people to keep their character secret. It doesn't matter if a man gets a woman's character or vice versa.
- Spend a few minutes helping people to get into character by asking them to reflect briefly on the following questions.  
Imagine that you are the character on your card:
  - What was your childhood like?
  - What is your everyday life like – what do you do in a typical day, who do you socialise with, what is your income and lifestyle?
  - What are you afraid of and what do you hope for?

## HOW TO RUN THE EXERCISE 35 MIN

- **ROLE PLAY** (15 MIN)  
Ask the participants to stand next to one another in a straight line on one side of the room. Tell them that you will read out a number of statements. If they think their role/character would be able to agree with a statement, they should take one step forwards. If their character would disagree then they should stand still.

Find the  
**CHARACTERS AND  
STATEMENTS**  
for your region  
[here](#).

Emphasise that the point of the game is NOT to take steps forwards but to be as true to the reality of the life of your character as possible. Participants are not allowed to talk during the exercise.

Read the statements out loud, one at a time. After each statement, pause to allow participants time to think about if their character can move forward.

After you have read all statements, give participants a moment to note their positions in the room compared to other people, without saying who they were.

• **DISCUSSION IN PLENARY** (20 MIN)

Ask the participants open questions such as the following. (Take one or two answers to each question, to ensure you have time for the final two questions.)

- What happened during the exercise?
- How did you feel stepping forwards or not being able to step forwards?
- How did it feel to see the growing gaps between people?
- Was it easy or difficult to play your role – to put yourself in that person's shoes?
- Were there moments when you felt your character's basic human rights were ignored, including their freedom of religion or belief? When?

Ask everybody to say what their character was.

- Do our respective positions in the room reflect the realities of inequality in our society? Who is being left behind – women, minorities, poor people?
- What consequences does this have for people's lives?

**HOW TO CONCLUDE THE EXERCISE** 2 MIN

Conclude by saying that human rights conventions say that we are born equal in rights and dignity – that we start on the same line. But denials of our equality based, for example, on our religious or belief identity, our social status or if we are a man or a woman, have a huge impact on our lives from the moment we are born. Many people get left behind.

## 4. Energiser: Everyone swop chairs 10 min

**DESCRIPTION**

Participants swop chairs if they agree with statements read out by the facilitator.

**PURPOSE**

To raise energy levels while helping us see that we have things in common across divides.

**ADVANCE PREPARATION**

Prepare a list of statements to read out, adapting the list below to suit your group.

**HOW INTRODUCE THE EXERCISE**

Ask everyone to sit in a ring. Say that before we move to a more serious discussion, we are going to begin with a quick, fun exercise. Say that you are going to read out a statement and that everyone who agrees with it has to swop chairs.



**PLENARY  
EXERCISE**

## HOW TO RUN THE EXERCISE

Read out the statements:

- Everyone who likes eating (*local dish popular with all communities*) swop chairs.
- Everyone who likes (*musician popular with all communities*) swop chairs.
- Everyone who likes (*local sports team popular with all communities*) swop chairs.
- Everyone who watches (*TV programme popular with all communities*) swop chairs.
- Everyone who enjoys the sunshine swop chairs.
- Everyone who is happy when it rains swop chairs.
- Everyone who wants to live in a peaceful community where we accept each other swop chairs.

## HOW TO CONCLUDE THE EXERCISE

Thank everyone for participating and say that it seems that we have lots of things in common with each other – including some shared dreams.

## 5. Discussion exercise: Our social identities 40 min

### PURPOSE

To help participants see commonalities with people who have other religious/belief identities and think about how identities are connected to vulnerabilities.

### RESOURCES REQUIRED

- Flip chart sheet listing 10 'identities'.
- Slide 3 of the session PowerPoint, or its contents written on a flip chart sheet.

### ADVANCE PREPARATION

#### • CHOOSE 10 IDENTITIES AND PREPARE A FLIP CHART SHEET LISTING THEM

The following list includes 15 'identities' that we may have. Choose 10 of these for your participants to discuss, based on what is most relevant and important for the group to reflect on. Be sure to include some 'fun' identities like sport and music in your selection to lighten up the discussion and provide 'safe' alternatives for people to talk about in case they find the discussion questions too sensitive. Do not include any identities that will derail the process, resulting in heated debates – debating issues is not the point of this exercise.

#### IDENTITIES

- |  |                         |
|--|-------------------------|
| – Religion or belief                       | – Educational level     |
| – Gender                                   | – Hobby                 |
| – Football or other sport club you support | – Class/economic status |
| – Race/ethnicity                           | – Caste                 |
| – Nationality                              | – Age                   |
| – Music taste                              | – First language        |
| – Family situation                         | – Sexual orientation    |
|  | – Ability/disability    |



### PLENARY DISCUSSION



- **PREPARE YOUR VISUAL AIDS**

Write the 10 identities you chose on a flip chart sheet. If you are not using PowerPoint, prepare another flip chart sheet containing the discussion questions from PowerPoint slide 3.

**HOW TO INTRODUCE THE EXERCISE** 4 MIN

- Ask people to get into pairs and move a little apart from neighbouring pairs. It is helpful if they can sit down, but not essential.
- Introduce the exercise by explaining the following:  
Often, we focus on things that separate us. For example, when we think about religion, we tend to think about ‘them’ – the people from other religions, and ‘us’ – the people who share my beliefs and traditions. Religious identities can be very strong. But each of us has many identities that make up who we are – for example being a (local language) speaker, being from (province) or being an avid fan of (football club)! We are now going to do an exercise to help us think about our different identities and how they relate to other people’s identities.

Read out the 10 identities and the discussion questions from the flip chart/PowerPoint slide 3.

**DISCUSSION QUESTIONS**

- What parts of your identity have the strongest effect on how you perceive yourself?
- What parts of your identities have the greatest effect on how others perceive you?
- For what part of your identity do you feel you most often face disadvantage or receive privilege?

**HOW TO RUN THE EXERCISE** 35 MIN

- **THINK** (5 MIN)

Ask everyone to spend 5 minutes thinking individually about their identities and how they would answer the questions on the screen.

- **PAIR** (10 MIN)

Ask people to discuss the questions in pairs for 10 minutes. Emphasise that no one needs to say anything that feels too private – they should share only what they feel comfortable sharing.

- **SHARE** (20 MIN)

Bring everyone back to the plenary. Ask people to share their thoughts with the group. All sharing is voluntary! Be sure to maintain a listening tone in this quite personal discussion. Whilst it is ok for people to respond to someone else’s story by sharing their own feelings or experiences, don’t let people critique other people’s experiences.

**HOW TO CONCLUDE THE EXERCISE** 1 MIN

Thank everyone for sharing and say you hope they found the exercise helped them to think about the many different facets of their identity!

## 6. Concluding comments: Identities and stereotypes 8 min

### DESCRIPTION

The concluding comments for this session are in the form of a mini presentation that draws together the different threads of learning from the session's exercises. The presentation contains some theory and a changemakers story.

### PURPOSE

To emphasise the key points of the session: that everyone has multiple identities and can face advantages and disadvantages on the basis of these identities, and that it is important not to see 'the other' as having a singular identity that defines everything about them.

### RESOURCES

- The script for the concluding comments can be found on page 75 of this guide.
- The script corresponds to slides 4 onwards of the session PowerPoint and is included in the speakers notes for these slides.
- An editable Word version of the script is available in the accompanying resources for the session.

### ADVANCE PREPARATION

Read and, if desired, adapt the script and PowerPoint slides (or create flip chart sheets for key points on the slides). Practice delivering the presentation together with the slides/flip chart sheets.

### Sources

Pot luck: Adapted from the Star exercise: George Lakey, Facilitating Group Learning, P.109.

One Step Forwards: Adapted from the European Commission's Compass manual and Education for Peace training materials. <http://www.educationforpeace.com/english/forb.php>

Our social identities: Adapted from The Social Identity Wheel, University of Michigan inclusive teaching programme. <https://sites.lsa.umich.edu/inclusive-teaching/social-identity-wheel/>

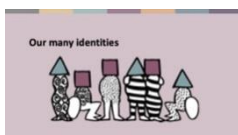


PRESENTATION

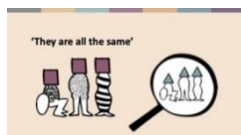
# Presentation Script

## Identities and Stereotypes

*This script for the session 3 concluding comments is illustrated by slides 4-13 of the session PowerPoint.*

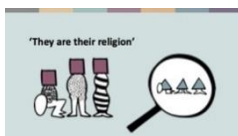


In this session, we have explored how our different identities affect how we see ourselves and others, and how we treat each other. We've also thought about the many identities each of us have and how these identities are often shared across religious boundaries. Hindu, Muslim and non-religious women share many of the same disadvantages and challenges in society, as will Buddhists, Christians and Jews who have disabilities, or people of any belief who haven't got much education. We have commonalities as well as differences.



Often, religious identities are used to create divides between us. This can result in us looking at people from other communities as if they had a single identity – Jewish, Muslim, Buddhist and so on, and as if everyone with that identity thought, felt and acted the same.

It's common that people label each other with stereotypes. Often, we consciously or subconsciously assume that people with a particular religious or belief identity are essentially the same, regardless of age, gender, class, nationality or political outlook and regardless of whether they are observant in their beliefs and practice.



It's also common that we see other people as being defined by their religion – assuming that everything else about them is determined by that. So, if someone from the group does something wrong, it must be because their religion advocates bad things or is immoral.



When people from different communities don't have relationships with each other it's also easy to assume that the 'other' is completely different from 'us' – that 'they' have different interests, needs, values and feelings than 'us'. On that basis we might think that they have no insights or wisdom that we could learn from, or even see them as being culturally or morally inferior.

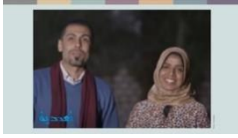


If instead, we see people who belong to other groups in society as whole people – with multiple identities and life experiences (many of which we share) – then perhaps we can appreciate, empathise and identify with each other in new ways and find ways to cross boundaries and build relationships.

Some identities lead to disadvantages in society, others give us privilege. Recognising our privileges can help us to recognise when we are part of a problem that creates disadvantage for others. And recognising our multiple identities can help us see possibilities and opportunities to stand up against the disadvantage and discrimination that we face and to stand together with others who are facing discrimination.

## CHANGEMAKER STORY

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Sameh, a Christian young man, and Hanaa, a Muslim young woman, are from the village of Hijaza in the governorate of Qana in Egypt. They work together to break the barriers between the Muslim and Christian communities in the village.

Hanaa says,

“I saw children who refused to sit or interact together, because they were from different religions.”

Sameh says,

“I felt that it was easier to tackle this together and to try to change their perspectives together. We wanted the children of this area to be the seeds for change.”

---



They realised that the children wanted to play football, but the only good space for playing football was in the square outside the Catholic church. The pair approached the local priest, Father Francis, who was very supportive and helped them organise activities.

He says,

“We really need what Sameh and Hanaa are doing in this village and we hope it will spread to all villages.”

---



The Muslim children didn't want to go there at first, but eventually they all followed Hanaa's lead.

“Slowly but surely, I tried to mix the kids together,” she says. “Their first reaction was refusal, but step by step, they themselves went on to form new mixed groups.”

Hanaa and Sameh invited the children's parents to come and watch the group's activities. The mothers were usually the first to respond positively to seeing the way the children interact together.

Sameh says,

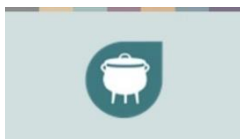
“We need to change, and change begins with faith in an idea,”

and Hanna adds,

“We two are a living example. We work together although we are from different religions. We complete each other and we share one objective. Our objective is the children.”

## CONCLUSION

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At the end of the day, we all want the soup of life to be rich and flavoursome! We belong to the same human family and share the same basic needs and rights. When we come together to work for everyone's rights, we will be much more effective.

In our next two sessions, we are going to learn more about violations of freedom of religion or belief and try to map what these violations look like in our community. Hopefully, that knowledge can help us take the next steps in becoming local changemakers.

### Source

Taadudiya, [www.taadudiya.com](http://www.taadudiya.com)

You can find a YouTube film of Hanaa and Sameh telling their story in Arabic with English subtitles here: [What is your story? Egypt](#). Tragically, Hanaa passed away in a traffic accident in 2019.

# SESSION 4

## Violations of Freedom of Religion or Belief

### Session overview

This session introduces participants to different types of FORB violations and how people of all religions and none, in different parts of the world are affected. It also strengthens participants' ability to identify typical FORB violations they might encounter.

The session begins with a 20-minute presentation about violations. Parts of this presentation may be controversial in your context. You will need to adapt the presentation on the basis of your assessment of what is safe and possible to discuss constructively with your participants.

After the presentation, the session becomes highly interactive, with a 75-minute drama exercise involving all the participants. It concludes with a story about two changemakers in Nigeria.



### Learning objectives

This session focuses on building knowledge regarding different types of FORB violations and the situation for FORB internationally, and on strengthening skills in recognising violations.

By the end of the session, participants will be able to:

- describe different types of FORB violation
- identify typical FORB violations in concrete situations
- acknowledge that people of all faiths and none are affected by FORB violations and empathise with their suffering.

### Session contents and timing



<b>Welcome and introduction</b> Reminds people of what FORB is and introduces the session.	5 min
<b>Presentation: Understanding violations of FORB</b> A talk providing knowledge about different types of violations, with examples from around the world.	20 min
<b>Plenary discussion</b> An opportunity to reflect on and discuss the presentation.	10 min
<b>Drama exercise: Two-minute FORB mini-dramas</b> Gives participants the opportunity to practice identifying FORB violations in a fun, interactive way.	80 min
<b>Concluding comments and changemakers story</b> Ties the session together.	5 min
<b>TOTAL TIME</b>	<b>2 hours</b>

## Get prepared

Prepare for the session in accordance with the guidance on page 15, 'How to prepare for each session'. Remember – you know your group! You are welcome to adapt and change any elements of the session, tailoring it to the needs of your group.

### RESOURCES FOR THIS SESSION

In addition to the standard resources for every session listed on page 16, you will need the following resources to run this session:

- Enough copies of the mini-drama scenarios for each group of roughly six participants to have two copies of their particular scenario.

**ACCOMPANYING RESOURCES** for this session can be found [here](#).



### OPTIONAL EXTRA – BUILD YOUR CONFIDENCE!

As part of your preparations, why not watch this [short film](#) to learn more about violations of freedom of religion or belief?

### PREPARE THE ROOM

For this session, it is good to start with the chairs in a semi-circle facing the front. It is also good to have a large room (or additional rooms) so that groups can practice their dramas somewhat apart from each other.



FILMS



'Presentation'

## Detailed session plan

### 1. Welcome and introduction 5 min

#### DESCRIPTION AND PURPOSE

This brief introduction helps participants to orient themselves in the course process. It reminds them of what they learned about FORB in Session 2 and introduces the focus of sessions 4 and 5 – violations of the right.



SHORT TALK

#### RESOURCES

- Ground rules flip chart sheet from session 1.
- Session 4 PowerPoint, slide 3 or a flip chart sheet with the words **'THINK – BELIEVE – BELONG – PRACTICE – QUESTION – CHANGE – REFUSE'** written on it.

#### WHAT TO SAY

Welcome everyone to the session and make the following points, adapting them to suit your group.

- In session 2, we looked at what freedom of religion or belief means. Do you remember the key words we used to describe FORB? (See if the group can come up with the key words: *THINK – BELIEVE – BELONG – PRACTICE – QUESTION – CHANGE – REFUSE* and then show slide 3 and read out the words on it.)
- We also learned about when FORB can be limited. We learnt that the inner freedoms – to think, believe and change your mind about beliefs can't be limited but that what we DO – our religious and belief practices, may be limited IF they harm other people in specific ways. We also learnt that discrimination, coercion and incitement to violence are not allowed.
- The next two sessions are going to focus on violations of freedom of religion or belief. In this session, we are going to look at types of violations, and examples from around the world. This can help us understand how people of all religions and beliefs are affected in all kinds of places. In the next session, we will try to map violations in our community.
- These sessions could be difficult – both because the stories we hear may remind us of difficult personal experiences and because some of the issues raised might challenge our ideas about what should and should not be allowed in society. There may be things we don't agree on in the group. So, in this session let's look after and listen to each other, remembering our ground rules! (*Use the ground rules flip chart sheet to remind participants of what these are.*)
- Listening to stories of violations can make us feel frustrated or even hopeless. But we need to be able to identify and understand the problems in order to do something about them, and make change happen.



## 2. Presentation: Understanding violations of FORB 20 min

### DESCRIPTION AND PURPOSE

This presentation aims to increase participants' knowledge of different types of FORB violations and of the situation for FORB around the world. This knowledge forms a basis the remainder of this and the next session in which participants develop skills in FORB context analysis.

### RESOURCES

- The script of the presentation can be found on page 85 of this guide.
- The script corresponds to slides 4-39 of the session PowerPoint and is included in the speakers notes for these slides.
- An editable Word version of the script is available in the accompanying resources for the session.

### ADVANCE PREPARATION

Prepare in line with the guidance given on page 15, 'How to prepare for each session'. Read and adapt the script and PowerPoint slides (or create flip chart sheets for key points on the slides) and practice delivering the presentation together with the slides/flip chart sheets.

### NOTE

This presentation is long and includes many examples. You may wish to cut the examples that seem least relevant to your group. You may also wish to replace some examples with stories from your own context. Key messages in the script are highlighted in bold. Please include these points in your talk!



PRESENTATION

**TIP!** Ask people to save questions/comments until the end of your presentation.

## 3. Plenary discussion 10 min

### DESCRIPTION AND PURPOSE

A discussion of the preceding presentation enabling participants to process learning from it.

### HOW TO RUN THE DISCUSSION

Invite general comments and questions on the input and then ask questions along the following lines:

- Was there anything you didn't know about or that surprised you in what we heard?
- Which of the stories in the presentation spoke to you most?
- What types of violation do you think are most problematic in our context?

After 15 minutes bring the plenary discussion to a close. Explain that the group is now going to continue discussing and exploring the issues through an exercise.

### NOTE

Interrupt anyone who starts to 'lecture' or 'raise the temperature' in an unhelpful manner. Thank them for their comments and affirm what they are feeling, especially when this stems from experiences of trauma and vulnerability. Remind people of the ground rules if necessary. Try to bring the conversation back to a place where people feel secure – for example by asking a question that focuses on important things that people can agree on.



PLENARY DISCUSSION

## 4. Drama exercise: Two-minute FORB mini-dramas 80 min

### DESCRIPTION

In this exercise, groups create and rehearse 2-minute dramas based on simple scenarios that they are provided with. These scenarios illustrate situations where FORB violations are happening in different ways. The dramas are then presented and discussed in plenary with participants identifying FORB violations in the scenario.

### PURPOSE

The exercise aims to transform theoretical learning from the presentation into practical skills in identifying FORB violations and to enable reflection on violations in the participants' context.

### RESOURCES AND ADVANCE PREPARATION

- Decide how many groups you will have: 2-3 groups of 6-10 people is ideal, as most scenarios need a minimum of six characters. The timing of the exercise is based on a maximum of three groups (containing max. 30 participants). Do not add additional groups unless you can make the session longer!
- Choose which of the five drama scenarios to use, based on the relevance of the scenarios and the number of groups you will have. Each group should have a different scenario. You can find the scenarios on page 92-94 of this guide and on the link to session resources.
- Print out two copies of each scenario you chose, to hand out to the group concerned.
- Slide 40 of the session PowerPoint or a flip chart with the words discrimination, government restrictions, government failures and violence on.



**GROUP  
EXERCISE**

Find the  
**DRAMA SCENARIO**  
handout [here](#).

### HOW TO INTRODUCE THE EXERCISE 5 MIN

Explain as follows:

- We are going to do a drama-based exercise to help us identify FORB violations we might encounter.
- We are going to divide into groups. Each group will receive a scenario – a simple sequence of events taking place between a few characters. Your task is to act it out in no more than 2 minutes!
- You will have 15 minutes to create and practice your drama. That is not much time, so divide the roles very quickly and then improvise!
- After 15 minutes, you will perform your drama in front of the rest of the group.
- If you would like to add details to the story, please do – but the drama should not last longer than 2 minutes.
- Don't worry! We are looking for spontaneous performances – not polished acting. As long as the story comes across your performance is a success!

Divide into groups and hand out the scenarios.

## HOW TO RUN THE EXERCISE 75 MIN

- **PRACTISE THE DRAMAS** (15 MIN)

Tell the groups to start practising! Move between groups helping them to get started.

### NOTE

Time keeping is very important in this exercise! Do not allow the practice time to go over 15 minutes as this cuts time from the important performance/discussion part of the exercise. It is also important to manage time during the performance/discussion section, so that the first groups to perform don't end up using the later groups' time.

- **PERFORMANCE AND DISCUSSION** (50 MIN)

*Timing: 15 min per group for presentation plus 5 minutes flexibility.*

Each group presents their two-minute drama twice. The first time they present it without interruption. The second time, the audience should call out 'Stop!' whenever they see a FORB violation happening. The drama should then pause (characters should stay in place). Show slide 40 of the PowerPoint and ask the person/people who said 'Stop!' to briefly answer the following question:

- What type of violation is this an example of and who is committing the violation, (e.g. social hostilities in the form of discrimination or violence, government restrictions or government failure to protect people)?

Continue the drama until the next person calls stop and repeat the above questions. There are three violations per drama. You can see what these are in the facilitator's version of the drama scenarios on pages 92-94.

If there is time after the group has presented twice, start a broader discussion using the following questions:

- What should be different in this scenario? Which institutions or individuals should act differently or what laws or rules should be different?
- Who could intervene in a positive way to change things? Could a member of the community, activist, organisation or decision maker make a difference?

Allow 15 minutes per group for the performance/discussion process, being very strict on time keeping! (If you only have two groups you can increase this.) Apologise for cutting groups off mid-flow but explain that everyone needs a chance to perform. Remember to give each group a round of applause at the end of their 15 minutes!

- **PLENARY SHARING TIME** (10 MIN)

When all the groups have presented and discussed their scenario, congratulate everyone on their performances again. Then start a broader conversation, based on the following questions:

- Do violations similar to the ones we saw in the dramas sometimes happen in our community?
- What impact does this have on people and on society as a whole?

Encourage people to share stories or experiences if they are comfortable doing so. As participants share personal stories, try to ask generalising questions – what do experiences like this mean for the community as a whole? Try to draw out the point that violations harm everyone in the end because they create tensions in and risks for the whole of society.

## 5. Concluding comments and changemakers story 5 min

### DESCRIPTION AND PURPOSE

The concluding comments aim to inspire people to believe that change is possible.

### RESOURCES

Session 4 PowerPoint, slides 41-44 or a printout of slide 41.

### WHAT TO SAY

- When we share stories about the problems people face in our community it can be easy to lose heart. But change is possible – even in situations where there is extreme hatred and violence! Let's end with one final story of hope.
- Read out Pastor James and Imam Ashafa's story on page 95, (also available in the downloadable resources for the session).
- Making change is a slow but incredibly important process. It begins when we become aware of the situation for freedom of religion or belief not just for ourselves, but for everyone in our country and community.



**SHORT TALK**

# Presentation Script

## Understanding violations of Freedom of Religion or Belief

*This script for the session 4 presentation is illustrated by slides 4-39 of the session PowerPoint.*

NOTE: This presentation is long (just under 20 minutes) and includes many examples. You may wish to cut the examples that seem least relevant to your group. You may also wish to replace some examples with stories from your context. Key messages in the 'Stories of...' sections are highlighted in bold. Please include these points in your talk! Use the PowerPoint, printouts of key PowerPoint slides or equivalent flip chart illustrations to help your participants process the contents.

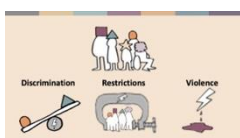
### INTRODUCTION

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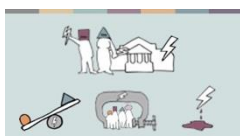
All sorts of people in all sorts of countries face problems because of a lack of freedom of religion or belief. What varies is who is affected, the severity of the violations and who is committing them.

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In this presentation, we are going to hear real life stories about discrimination, restrictions of rights and violence.

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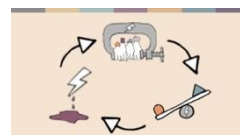
These violations are committed both by the state and by people in the community. We often refer to this as government violations and social hostilities. But violations can also take place within the family and within faith communities.

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There is also a fourth kind of violation: government failure to protect people from violations in the community. The state has a duty to protect every human being within its territory from discrimination, undue restrictions of their rights and violence. Many states fail to do this.

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Discrimination, restrictions on rights and violence are usually interrelated and overlapping. A restriction can be discriminatory and contribute to violence, for example. And often government violations and social hostilities contribute to each other, creating a vicious circle.

Government legislation that discriminates against minorities legitimises intolerance in society, resulting in discrimination, harassment and violence in the community. If the authorities turn a blind eye to violations in the community, people think they can get away with it and the discrimination, harassment and violence get worse.

Let's take a look at what discrimination, restrictions and violence can look like in different parts of the world using some real-life stories. Perhaps some of them relate to things you have experienced.

## STORIES OF DISCRIMINATION

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### **Discrimination is very common and affects every area of life.**

Rev Kumar is a pastor in rural Sri Lanka. His family has faced discrimination from the Buddhist majority community in his village. Teachers and classmates have bullied his children, and the family's electricity and water supply were switched off on the grounds that their home was an illegal place of worship.<sup>1</sup>

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**Some governments discriminate in the allocation of public finances** – for example, investing far less in infrastructure, health or education in minority areas. This can create long term risks for communal tension and political instability.

**Discrimination can also happen in the way institutions function.** For example, school children can face discrimination, forced participation in confessional religious activities, or textbooks that speak ill of their community. In rare cases, groups are denied education – Baha'is are not allowed to attend university in Iran.<sup>2</sup>

## STORIES OF RESTRICTION AND DISCRIMINATION

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**Many types of law create restrictions that directly or indirectly result in discrimination. Planning regulations, which may appear to be neutral are a common roadblock stopping minorities from building places of worship.**

In Russia a range of minorities have faced difficulties – for example, permission not being granted, municipal leases being terminated after construction has begun, or demolitions.<sup>3</sup>

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**Laws governing the registration of religious communities can be restrictive and discriminatory too.** The Algerian government requires all groups, religious or otherwise, to register as an association prior to conducting activities. The small Ahmadi community has not been granted registration. At the end of 2020, there were 220 legal cases against community members charged with crimes such as holding prayers in unauthorized locations.<sup>4</sup>

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**Some governments restrict the religious practices of majority communities too.** In 2020, officials in the Lebap region of Turkmenistan ordered state employees such as teachers and nurses not to attend Friday prayers and threatened them with the sack if they were seen in mosques.<sup>5</sup>

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<sup>1</sup> Local sources

<sup>2</sup> The Guardian, <https://www.theguardian.com/world/2013/feb/27/bahai-student-expelled-iranian-university>

<sup>3</sup> Forum 18, [https://www.forum18.org/archive.php?article\\_id=2508](https://www.forum18.org/archive.php?article_id=2508)

<sup>4</sup> US State Dept., <https://www.state.gov/reports/2020-report-on-international-religious-freedom/algeria/>

<sup>5</sup> Forum 18, [https://www.forum18.org/archive.php?article\\_id=2555](https://www.forum18.org/archive.php?article_id=2555)



Let's think about 2 more kinds of law that can create restrictions: Family law and blasphemy or apostasy laws.

#### FAMILY LAW

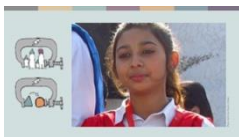
**Both secular and religious laws that govern marriage, divorce, inheritance and child custody can restrict rights and discriminate.**



In India, the secular Special Marriage Act requires interfaith couples to notify a magistrate 30 days before the wedding. The magistrate investigates the application and sends a notice home to the couple's families. This puts many couples at risk of honour-based violence.<sup>6</sup>



Revathi Massosai is Malaysian. She was born to Muslim parents but brought up a Hindu by her Hindu grandmother. A religious court sent Revathi to an Islamic re-education centre for six months for marrying a Hindu and refusing to return to Islam.<sup>7</sup>



**Sometimes religious family law and apostasy laws make minorities vulnerable to criminal attack.**

Each year, hundreds of Hindu and Christian girls in Pakistan experience kidnapping, forced conversion and marriage. This happened to Maira Shahbaz when she was 14. Her parents went to court to get her back, but leaving Islam is banned in Pakistan, and Christian parents cannot have custody of Muslim children, so the High Court ruled that she be returned to her abductor. Two weeks later Maira escaped. She lives in hiding and is fighting to have her marriage annulled and her legal status changed back to Christian.<sup>8</sup>



#### BLASPHEMY AND APOSTACY LAWS

**Laws on blasphemy and apostasy (leaving your religion) are often justified with reference to maintaining harmony. However, these laws can have the opposite effect. In some countries the laws are misused, with false accusations used for personal vendettas. But the laws themselves often restrict speech and behaviour in ways that compromise the freedom of religion or belief – particularly for people whose beliefs the state or majority community don't like.**

Ahmadis, who believe in a prophet after Mohammed, atheists and people who criticize the state or religious power holders are often at risk, but anyone can become a victim.

<sup>6</sup> The Leaflet, <https://www.theleaflet.in/india-needs-to-overhaul-laws-on-interfaith-marriage-and-religious-conversion/>

<sup>7</sup> Forum Asia, <https://www.forum-asia.org/?p=7086>

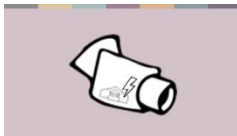
<sup>8</sup> UK Parliament, <https://edm.parliament.uk/early-day-motion/57474/maira-shahbaz-and-child-abduction-forced-conversion-and-marriage-in-pakistan>



In 2020, a religious court in Northern Nigeria sentenced a 12-year-old Muslim boy to 10 years in prison after he was accused of insulting the Prophet. His conviction was overturned by a secular appeals court in 2021, but the risk of reprisal attacks makes it unsafe for his family to live in the area.<sup>9</sup>



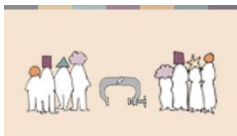
**According to international law, the speech that should be banned is incitement to violence. Instead of stopping violence, blasphemy and apostasy laws tend to encourage it by supporting the idea that people who peacefully express beliefs that the majority don't like should be punished.**



#### STATE MONITORING AND CONTROL

**Another area of state activity that creates restrictions is government surveillance, monitoring and control of the activities and finances of faith communities.** For example, some churches in Sri Lanka report monitoring by state authorities.<sup>10</sup> **This is part of a wider trend of shrinking space for civil society.**

Nowhere is surveillance more extreme than in Western China where facial recognition technology has been developed to enable security cameras to identify members of the mostly Muslim Uighur minority and notify the police of their location.<sup>11</sup>



#### SOCIETAL RESTRICTIONS

Rights can also be restricted within families, faith groups or the wider community. This often affects men and women differently. Women are often denied opportunities – for example to study theology, and women's behaviour and religious observance may be the subject of family or community control on religious grounds.

Majority societies often restrict the religious expression of minority women too, for example by pressuring women to hide their religious identity to gain employment.



Maria is a young Christian living in Egypt. When she graduated from university, Maria was offered a job at a bank but told that if she took it, she would have to wear a hijab. Maria didn't think it was fair to have to pretend to have a different religious identity, so she turned the job down.<sup>12</sup>

<sup>9</sup> BBC news, <https://www.bbc.com/news/world-africa-55756834>

<sup>10</sup> Local sources

<sup>11</sup> New York Times, <https://www.nytimes.com/2019/04/14/technology/china-surveillance-artificial-intelligence-racial-profiling.html>

<sup>12</sup> Source: Maria, whose name has been changed for security reasons.



## STORIES OF VIOLENCE

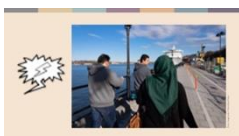
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Let's move on to think about violence. **Hate speech and hate crimes are among the most commonly experienced forms of violence. Places of worship and people attending them are particularly vulnerable to hate crimes.**

In Brazil, followers of traditional Afro-Brazilian religions are facing violent attacks from neo-Pentecostal Christian neighbours who consider their religion to be demonic. Father Marcio, a priest of the Candomblé religion, has reported over 20 attacks on his temple. The police have taken no action.<sup>13</sup>

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**Once again, women and men tend to be affected differently.**

Muslim women in Sweden, particularly those who wear religious clothing, such as the hijab, are more likely to experience hate crimes committed by strangers in public spaces, while Muslim men are more likely to experience hate crimes from neighbours or colleagues.<sup>14</sup>

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**In many places, the corona virus pandemic strengthened existing patterns of discrimination and hate.** Muslims in India were accused of conducting a corona jihad after a virus outbreak followed a Muslim religious festival. Ahmed Shaikh is a Muslim street vendor who struggles to make a living. In April 2020, a gang of Hindu nationalists told him to pack up his stall and leave because Muslims were conspiring to spread corona. Ahmed pleaded, but was severely beaten with sticks. He tried to file a complaint with the police, who refused to register the case, saying that street vending was illegal.<sup>15</sup>

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**The most extreme forms of violation in the community are communal violence and terror attacks.**

Pastor Samuel is from northern Burkina Faso. The country has a tradition of religious tolerance that terror groups are undermining. In 2019, attacks on churches became part of their strategy. Pastor Samuel now lives in a camp for internally displaced people.

“These attacks have shattered the lives of our people. We are filled with pain,” he says.

Terror attacks have escalated since 2019, affecting everyone, with over 1 million people displaced.<sup>16</sup>

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<sup>13</sup> RioOnWatch, <https://rioonwatch.org/?p=40117>

<sup>14</sup> The Swedish National Council for Crime Prevention, <https://www.bra.se/om-bra/nytt-fran-bra/arkiv/press/2021-03-31-islamofobiska-hatbrott-yttrar-sig-i-manga-olika-former.html>

<sup>15</sup> Sabrang India, <https://sabrangindia.in/article/stop-targeting-discriminating-against-and-attacking-vendors-and-hawkers-national-hawker>

<sup>16</sup> Open Doors UK, <https://www.opendoorsuk.org/persecution/world-watch-list/burkina-faso>



**Although terror groups with links to Islam dominate global statistics, there are many national contexts where other groups pose a greater threat.**

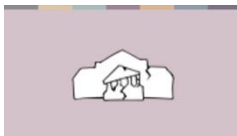
Security services in some western countries consider white supremacists and far-right extremists to be the biggest domestic terror threat.<sup>17</sup> These groups target minorities. In 2018, eleven people were killed in a mosque in Pittsburgh, USA and 51 people were killed at a mosque in Christchurch, New Zealand in 2019.



**Violence by the police, security services or military, or by mobs hired by the state, can target individuals or whole communities.**

The situation of Uighurs in Western China illustrates how extreme government violence can become. Uighur women have faced forced sterilization and contraception, resulting in a massive drop in birth rates, and around 1.8 million Uighurs have been sent to re-education camps for reasons like wearing a hijab or a beard. Torture and rape are reported from the camps, where inmates are denied their language and religion and indoctrinated in state ideology. The Chinese government claims these camps are voluntary education centres.<sup>18</sup>

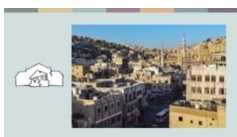
## GOVERNMENT RESPONSIBILITIES AND FAILURES



Let's take a final look at government failures to protect people. **Governments have a responsibility to protect human rights. When they fail to do so, discrimination and violence tend to escalate, but effective police action in individual cases can help stop violations.**



In 2017, an old woman who had converted from Islam to Christianity died in southern Kyrgyzstan. When her daughter tried to bury her at the municipal cemetery, a group headed by the local imam violently protested. The body was repeatedly dug up until public attention made the authorities react. The perpetrators were charged. After that, radical voices against converts became less frequent.<sup>19</sup>



**Authorities often fail to intervene in relation to violations within families or faith communities.** Nadia, a 22-year-old Christian university student in Jordan, fell in love with a fellow student – a Muslim. When her family found out, they refused to let her leave the house and tortured her. Nadia managed to run away, but two months later her father found her and killed her. The court considered his 'honour' based motives to be a mitigating circumstance and did not send him to prison.<sup>20</sup>

<sup>17</sup> United States Congress, <https://www.congress.gov/116/bills/s894/BILLS-116s894is.xml>

<sup>18</sup> The Guardian, <https://www.theguardian.com/world/2020/sep/04/muslim-minority-teacher-50-tells-of-forced-sterilisation-in-xinjiang-china>

<sup>19</sup> Forum 18, [https://www.forum18.org/archive.php?article\\_id=2248](https://www.forum18.org/archive.php?article_id=2248)

<sup>20</sup> Local sources

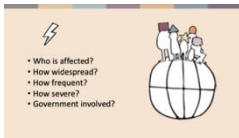
## CONCLUSION

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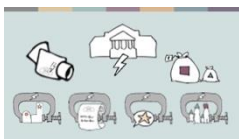


In this presentation we have looked at discrimination, restrictions and violence committed by governments and by people in the community. We've also looked at state failures to protect people.

From the stories we have heard, we can draw several conclusions:



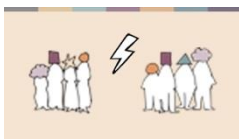
- Violations happen in all kinds of countries and affect people of all religions and beliefs. What varies between contexts is who is affected, how widespread, frequent and severe violations are and the extent to which the government is involved in committing them.



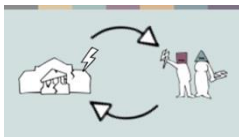
- Many different kinds of law and government policy can contribute to violations.



- Usually, minorities are most severely affected, along with those who think differently within majorities. But majority communities can be affected by violations too – not least by terror violence.



- The stories we've heard illustrate how violations of freedom of religion or belief usually involve violations of other rights too – for example, the right to education or to marry or the right to life. Many of the stories illustrate how differently men and women can be affected – from hate crimes, to forced marriage, to honour killings to forced sterilization.



- And several of the stories we've heard illustrate how violations in the community, government failures and government violations reinforce one another, creating a vicious cycle.



Violations of freedom of religion or belief cause enormous personal suffering for ordinary people. They also destabilize society. In the end, everyone suffers from the insecurity and economic and social impact.

Regardless of who we are or what faith community we belong to, we have much to gain from freedom of religion or belief being respected for all people in our own country. And we all have fellow believers who live as minorities in other countries and desperately want to see equal rights there. Equal rights for everyone, everywhere would create a happier, safer world for us all.

# Two-minute mini-drama scenarios

## Annotated version for facilitators

On these pages you can find the scenarios proposed for the session 4 ‘Two-minute FORB mini-dramas’ exercise. Each scenario includes three violations of FORB and there are five scenarios to choose from.

### Scenario: On the street and at work

A woman is on her way to work. She is wearing clothes that reflect her minority religious identity. A passerby starts to harass her because of what she is wearing. No one helps her. She sees a police officer and calls for help. The harasser runs off but the police officer does not help in any way. She gets to her office and is met by a junior colleague who is celebrating his promotion. Once again, she has not been considered for promotion.

#### CHARACTERS

Essential characters: woman, harasser, police officer, passerby, colleague

Additional characters: additional colleagues and passersby

#### VIOLATIONS IN THIS SCENARIO

This case focuses on harassment and discrimination based on a person’s religious identity and the failure of the authorities to do anything about it.

- Social hostilities: harassment/hate crime.
- Government failure to protect: the police officer does not help.
- Social hostilities: discrimination – glass ceiling for minorities at work.

### Scenario: Places of worship

A religious minority group has bought a piece of land and has received permission from the authorities to build a place of worship. They start building, but the building site is regularly vandalised. They contact the police and the local authorities, who claim to be able to do nothing about it. They finally get the place built, but every time people go there to worship, they face harassment and heckling from members of the majority community.

#### CHARACTERS

Essential characters: two minority group members, police officer, local authority representative, two majority group members

Additional characters: additional minority and majority group members

#### VIOLATIONS IN THIS SCENARIO

This case focuses on social hostilities based on religion and on the failure of authorities to do anything about it.

- Social hostilities: vandalism of the building site.
- Government failure to protect: authorities take no action.
- Social hostilities: harassment outside the place of worship.

## Scenario: FORB in school

A 12 year old boy from a minority community goes to a government run primary school and today is a normal school day. The day begins with prayers in the majority religious tradition, in which he is required to take part. After the prayers, he goes to a history lesson where the teacher reads from a textbook that speaks about the boy's minority religious community in derogatory terms. In the break after the lesson, his classmates bully him because of his religious identity and exclude him from their games.

### CHARACTERS

Essential characters: boy, a teacher to hold prayers/the history lesson, two classmates  
Additional characters: additional teachers and classmates

#### VIOLATIONS IN THIS SCENARIO

This case focuses on institutionalised violations of FORB carried out by state actors (the educational body that approves textbooks, the school, the teacher) and how this contributes to social hostilities.

- Government violations: forced participation in prayers of the majority religion.
- Government violations: discriminatory texts in schoolbooks.
- Social hostilities: bullying by classmates.

## Scenario: FORB in the family

A 17 year old girl wants to go to university to train to become a teacher. Her parents are refusing to allow this. Instead, they want her to marry to protect the family's honour. They argue that their religion does not promote education for girls, as the role of wives is to be in the home. The girl does not agree with these beliefs and wants to take her own decisions. Afraid of being forcibly married, she runs away to stay with an older female friend in a different town. Her family reports her missing to the police. When they find her, the police return her to her parents against her will. The following day she is married to a man she has not met and is not allowed to leave her home.

### CHARACTERS

Essential characters: girl, her mother and father, friend, police officer, girl's husband  
Additional characters: additional family members, people attending the wedding, additional police officers

#### VIOLATIONS IN THIS SCENARIO

This case highlights the intersections between women's rights and FORB.

- Social hostilities (violations in the family): refusal to allow education of daughter.

This is a violation of the daughter's right to education. It is also a violation of her right to decide for herself what she believes (e.g., about God's views on girls' education) and to act accordingly. In this way, it is a violation of her right to education and of her right to FORB.

#### VIOLATIONS IN THIS SCENARIO

- Government failure to protect: police return girl to her parents against her will and despite her being vulnerable to forced marriage.
- Social hostilities (violations in the family): forced marriage and restricted freedom of movement.

#### NOTE

According to international law, parents have the right to bring their children up in accordance with their beliefs, but parents should also respect the growing capacity of the child to take decisions for themselves regarding religion or belief (and other aspects of life).

### Scenario: Speaking up – corruption and violence

A female university student at a state-run university reports sexual harassment by a professor to the student newspaper. A student journalist interviews the university principal about the case. The university wants to cover up the story, so they spread a rumour on social media saying the student journalist has criticised religious beliefs and religious leaders. A violent mob gathers to demonstrate at the university, accusing the student journalist and newspaper of blasphemy. The university use this as an excuse to shut down the student newspaper. The police arrest the journalist on suspicion of blasphemy.

#### CHARACTERS

Essential characters: student, journalist, university principal, two members of the mob, police officer

Additional characters: members of the mob

#### VIOLATIONS IN THIS SCENARIO

This example highlights intersections between freedom of expression, association and FORB and the links between violations of human rights and corruption.

- Government violations: use of religious accusations by (state-owned) university to cover up a crime.
- Social hostilities: violent mob.
- Government violations: police arrest the student journalist.

Additionally, shutting down the student newspaper is a violation of the rights to freedom of association and expression.

# Changemakers story

*The following story is read out as part of the concluding comments of session 4. It is illustrated by slides 41-44 of the session PowerPoint.*

## Pastor James and Imam Ashafa's story

This is Pastor James and Imam Ashafa. In 1992, they were young men leading opposing militia groups who fought viciously against each other during a religious conflict in northern Nigeria. Pastor James lost his hand in the violent standoff while Imam Ashafa lost his spiritual mentor and two close relatives. The two became sworn enemies and vowed revenge.

A couple of years later, a chance meeting changed everything. During a meeting of community leaders on child immunization against polio, the two religious leaders were brought together by a mutual friend. The friend put their hands together and said to them, "I know you have the capacity to keep the state in peace. I want you to talk."

Although neither had intended to speak to the other, they found common ground in their love for Nigeria and dedication to their country's progress.

"My hatred for the Muslims back then had no limits," reflects Pastor James. "We are grateful to God that we have learnt this ability to hear one another and create a safe space for dialogue, without which we will always be assuming things from afar," he continued. "We have learnt a bitter lesson."

Imam Ashafa recalls that after the violence in Kaduna in 1992, he and his militia group had planned vengeance. But one day, during prayer at his mosque, he realised, "The Koran teaches that it is better to use that which is good to change evil. So, if you are a Muslim and you refuse to forgive those who hurt you, how can you be a true embodiment of Mohammed?"

Both religious leaders struggled with their desire for revenge and retaliation. But they also realised that they could not be true leaders if they had hatred in their hearts.

A slow but steady trust grew between Imam Ashafa and Pastor James. Their relationship blossomed into a friendship which led to the establishment of the Muslim-Christian Interfaith Mediation Centre.

The Centre advocates for peaceful coexistence and aims to prevent the recurrence of violent religious conflict in the region. It has helped to bring about peace accords following violence in Nigeria and beyond and mentors local faith-based organisations to advocate for peaceful coexistence between people of all faiths.



**STORY**

### Sources

Tanenbaum. <https://tanenbaum.org/peacemakers-in-action-network/meet-the-peacemakers/imam-muhammad-ashafa-pastor-james-wuye/>

# SESSION 5

## Freedom of religion or belief in our community

### Session overview

The previous three sessions have been spent learning about the human right to freedom of religion or belief and violations of the right, reflecting on our attitudes to the right and exploring issues of identity, privilege, and disadvantage. With learning from those sessions as a basis, session 5 takes participants through an interactive process of developing a FORB context analysis for their own area or country.

This is the last session of Part 1 of the course. The context analysis developed is used as a reference point throughout Part 2 of the course.



### Learning objectives

This session focuses on building skills in context analysis.

By the end of the session, participants will be able to:

- describe FORB related problems/violations faced by different people and groups in their community
- identify how FORB violations affect women and girls in the community differently from men and boys
- empathise with people of other communities who are affected by FORB violations.

### Session contents and timing



<b>Welcome and introduction</b>	3 min
<b>Opening exercise: The web of good</b> Participants identify the good things about our community.	12 min
<b>Presentation: How things get worse (and better)</b> Introduces a tool for context analysis called the three phases of persecution	10 min
<b>Mapping exercise: A FORB map of our town, part 1</b> Participants develop the basis of a FORB context analysis through an interactive exercise.	60 min
<b>Energiser: Walk and stop</b> A fun, physical exercise in which people do the opposite of what they are told.	5 min
<b>Plenary discussion: A FORB map of our town, part 2</b> Participants analyse what they developed in the first part of the exercise.	25 min
<b>Concluding comments and changemaker story</b> Ends a session focused on problems on a hopeful note.	5 min
<b>TOTAL TIME</b>	<b>2 hours</b>



## IF YOU ARE CONCLUDING THE COURSE AFTER SESSION 5

If you don't intend to run 'Part 2: Journey's toward change', or if some participants will not join in Part 2, you may need to add the following activities to the end of this session. Either make time for this by cutting 'The web of good' exercise and shortening the mapping exercise by 10 minutes or run a longer session.

### Evaluation exercise: Head, heart, hands

Helps participants to reflect on what they are taking with them from the course. 15 min

### Thanks and goodbyes

Don't forget to celebrate! 5 min

## Get prepared

Prepare for the session in accordance with the guidance on page 15, 'How to prepare for each session'. Remember – you know your group! You are welcome to adapt and change any elements of the session, tailoring it to the needs of your group.



### A LITTLE EXTRA READING

In addition to reading the session materials, it is extremely useful to prepare yourself by reading about the state of freedom of religion or belief (for people of all faiths and none) in your country. Often, we only know about the problems faced by our own group, or by the largest groups in society. Doing a little reading will enable you to help your participants a lot!

You can find tips of where to find this information on pages 153-154.

### RESOURCES FOR THIS SESSION

In addition to the standard resources for every session listed on page 16, you will need the following resources to run this session:

- A soft ball of wool or string for 'The web of good' exercise.
- Pre-prepared flip chart 'map' for 'A FORB map of our town' exercise.
- If you are running the 'Head, heart, hands' evaluation exercise, you need one copy of the handout per participant.

### ACCOMPANYING RESOURCES

for this session can be found [here](#).

### PREPARE THE ROOM

For this session, it is a good idea to start with the chairs in a semi-circle facing the front, with a large space in the middle. The group will need to be able to move around freely. A large room with no desks is helpful!



'A FORB map of our town'

“Participants enjoyed the FORB in our town exercise – it worked perfectly. It gave them a chance to reflect on violations they encounter in daily life and triggered deep conversations. It’s great for developing creative, analytical, critical thinking and teamwork skills.”

**HAMMAM HADDAD, FACILITATOR, JORDAN**

## Detailed session plan

### 1. Welcome 3 min

#### WHAT TO SAY

Welcome everyone to the session. Introduce the session by explaining the following:

- In the last three sessions we looked at the human right to freedom of religion or belief. We've learnt about the rights we have and the different types of violations that can occur. We've also reflected on what this human right means to us and explored issues of identity, privilege, and disadvantage.
- In this session, we are going to focus on analysing our own context to identify what problems different people or groups might face. We are going to do that by creating a visual freedom of religion or belief 'map' of our area together. But before we start looking at problems, let's think about the good things!



**SHORT TALK**

### 2. Opening exercise: The web of good 12 min

#### NOTE

This exercise is fun and makes a point, but is not essential to the process of the session. You may prefer to cut this exercise to allow more time for the 'FORB map of our town' plenary discussion, for which timings are tight.



**PLENARY EXERCISE**

#### DESCRIPTION AND PURPOSE

This exercise is a fun way of creating a visible representation of the good things that we appreciate in our community, before moving on to look at problems.

#### RESOURCES

- A ball of wool (or string).

#### HOW TO INTRODUCE THE EXERCISE

Ask the group to stand in a ring. (The ring should be sized so that participants can easily throw the ball of wool to one another.)

Explain the following:

- We are going to throw a ball of wool across the ring to one another.
- Before throwing the ball, each person has to complete the following sentence, "A good thing about living in my town is...". For example, 'A good thing about living in my town is being close to my family', or the football team or the local school. You are not allowed to say something that someone else has already said so it will get harder as we go along!
- When you throw the ball, hold on to the strand of wool with one hand and throw the rest of the ball onwards with the other hand. This will create a strand joining you to the person before you and the person after you. Keep hold of the strand for the entire exercise.

### HOW TO RUN THE EXERCISE

Start the exercise yourself by completing the statement and throwing the ball of wool to someone on the other side of the ring. Remember to keep hold of the end of the wool! Gradually a 'web' will be created between the participants.

### HOW TO CONCLUDE THE EXERCISE

When everyone has caught the wool once, bring the exercise to a halt but ask people to keep hold of the strands.

Conclude with the following reflections:

- What does the space between us look like now? A spider's web or a net perhaps?
- Even if this session focuses on the problems in our country or community, there are good people and good things happening too. There are things that work!
- It is important to remember these things when we work to change problems. Partly because they give us strength and hope. And partly because networks of good people and good things could be a resource to help us tackle the problems.

## 3. Presentation: How things get worse (and better) 10 min

### DESCRIPTION AND PURPOSE

This short input strengthens participant's knowledge of the processes by which violations get worse in society. It also provides a tool for context analysis that is used in the 'FORB map of your town' exercise that follows.

### RESOURCES

- The script of the presentation can be found on page 107 of this guide.
- The script corresponds to slides 3-13 of the session PowerPoint and is included in the speakers notes for these slides.
- An editable Word version of the script is available in the accompanying resources for the session.

### ADVANCE PREPARATION

Prepare in line with the guidance given on page 15, 'How to prepare for each session'. Read and adapt the script and PowerPoint slides (or create flip chart sheets for key points on the slides) and practice delivering the presentation together with the slides/flip chart sheets.



### PRESENTATION

**TIP!** Ask people to save questions/comments until the end of your presentation.

## 4. Mapping exercise: A FORB map of our town, part 1 60 min

### DESCRIPTION

This exercise uses a flip chart 'map' of a town and a set of characters to help participants map and analyse violations related to FORB in their context. Participants' own experiences and knowledge is used along with any additional knowledge you bring as a facilitator. The exercise has two parts with an energiser in the middle.

### PURPOSE

Helps participants to develop knowledge and understanding of how FORB issues affect different people in their context and to learn skills for mapping human rights violations using a simple, visual model.

### RESOURCES

- Pre-prepared flip chart 'map' (see instructions below)
- Flip chart pens



### ADVANCE PREPARATION

You will be able to contribute to this exercise more fully if you read up on the state of FORB in your country in preparation for this session. Find links to resources to read on page 153-154.

Make the following practical preparations before the session:

#### • CREATE THE FORB MAP OF YOUR TOWN

Tape together four flip chart sheets in a block. Draw a map of a village/ town on the sheets. Include rough drawings or the names of 10 different places where people might face problems related to religion or belief. (See illustration on page 98)

Below is a list of suggested places to include on your 'map'. Leave out any that aren't relevant in your context, replacing them with others that are more relevant. Make sure you include homes, places of worship, public places like shops and 'official' places like the police station.

When drawing the map, leave plenty of space between places, but group together places that are closely related e.g., different government offices. Don't be tempted to try and fit everything on one flip chart sheet – you will need space to write between the drawings during the exercise.

Suggested places to include on your map: Homes, a school, a hospital, places of worship, a marketplace, a factory, a farm, a bus, the police station and courthouse, the government office for planning permission, the government office for religious affairs, and the government office for registering births, deaths, and marriages.

(Alternative version: Divide into groups and ask each group to create their own map. End with plenary feedback. Adds 20 minutes.)

#### • PREPARE FLIP CHART SHEETS WITH CHARACTERS

Prepare 1-2 flip chart sheets with the following characters written on, replacing the words underlined with the names of the religions relevant to your country context. For example, instead of writing 'smaller minority woman' you might write e.g. Baha'i woman. The writing should be big and clear enough for everyone to read from a bit of a distance.



PLENARY  
EXERCISE

## CHARACTERS

- Majority boy/man
- Majority girl/woman
- Majority religious leader
- Largest minority boy/man
- Largest minority girl/woman
- Largest minority religious leader
- Smaller minority boy/man
- Smaller minority girl/woman
- Smaller minority religious leader
- Female Convert from majority religion to minority religion
- Male convert from minority to majority religion
- Male atheist whose views have become apparent via a social media post
- Interfaith couple (specify which religion the man and woman have)
- Challenger: a majority woman whose behaviour/ideas go against majority cultural norms
- Critic: a person who criticises religious ideas or practices, or the behaviour of a religious actor, or how the state deals with religion

Put the flip chart map and the character flip chart sheet(s) up on the wall in advance of the session

### HOW TO INTRODUCE THE EXERCISE 10 MIN

#### • PRESENT THE FLIP CHART 'MAP'

Ask the group to stand in a semicircle around the flip chart map. Explain the following:

- People face problems for freedom of religion or belief in concrete situations and places. They might face hate speech on the bus or on social media, discrimination at work or problems in their encounters with the state – with policies and laws, local officials or the police force.
- Some of these places or situations can be seen on this 'map'. (List the places you have drawn/written on the map).
- This map represents our town or area, but we can also think about our country more broadly. We are going to map problems related to freedom of thought, conscience, religion or belief on the map.

#### • PRESENT THE CHARACTERS

Explain that our mapping will take its starting point in a number of characters who might face problems related to freedom of religion or belief in one or more of the places on our map.

Read through the list of characters on the flip chart sheet. Ask if any characters who might face problems are missing and add characters as the group sees fit.

### HOW TO RUN THE EXERCISE 50 MIN

#### • THINK (5 MIN)

Ask everyone to silently pick a character who they think would face problems related to freedom of thought, conscience, religion or belief in their country/community.

Ask them to look at the 'map' and spend 3 minutes thinking about the following question: In which places on the map would your character face problems because of their ideas or religious identity, practices or beliefs? What problems would they face?

Make sure it is clear that the task is to map the experiences of victims of violations rather than focusing on perpetrators.

• **SHARE AND DOCUMENT** (45 MIN)

1. Ask one person to say which character they chose and, very briefly, what places on the map their character could face problems and what kind of problems these are.

On the flip chart sheets, briefly note the character and the type of problems they mention next to each place a problem is experienced. For example, you might write 'Inter-religious couple - harassment' next to the bus.

Stop the person who is sharing after 2 minutes, even if they have only said a few of the places/problems they thought of. This is to ensure others have time to contribute!

2. Ask if anyone else chose the same character and if they have additional points to make about this character. Encourage some discussion and story-telling at this point.
3. Ask if any of the other characters would face the same problems in the same places. Note these characters next to the problems concerned.

Repeat points 1-3 above asking another person about a character they chose. Continue going through the characters until there are 10 minutes left of the 45 minutes allocated. At this point, ask everyone who has a problem that has not yet been discussed to come up and write the problem at the relevant place on the map, noting the character concerned. Spend the last few minutes reading each other's additions.

This exercise continues with a plenary discussion after the energiser.

## 5. Energiser: Walk and Stop 5 min

### DESCRIPTION

Participants follow instructions, doing the opposite of what was said.

### PURPOSE

To raise energy levels and lighten the mood in a problem focused session.

### HOW TO RUN THE EXERCISE

Go through the following steps:

- Ask the group to spread out around the room.
- Instruct participants to walk when you say "WALK" and to stop walking when you say "STOP." Issue a series of these commands, in any order, for 20 to 30 seconds.
- Announce that the meaning of the commands has been swapped, so "WALK" means stop and "STOP" means walk. Issue a series of commands for another 30 seconds.
- Announce two new commands: When they hear "NAME" everyone should say their own name out loud; and when they hear "CLAP" everyone should clap once. They should continue to either stop or walk while they do this.
- Practice these two new commands together with "WALK" and "STOP" (which still have the meanings reversed).
- Finally, announce that the meaning of the last two commands has been swapped – when you call "NAME" everyone should clap and vice versa.
- Continue playing until five minutes is up.



**PLENARY  
EXERCISE**

Find a  
**VIDEO TUTORIAL**  
for this exercise  
[here.](#)

## 6. Analysis exercise: A FORB map of our town, part 2 25 min

### DESCRIPTION

This is a continuation of the exercise that preceded the energiser. In this part of the exercise participants analyse the observations they made in the mapping exercise, using the three phase model introduced in the presentation.

### HOW TO INTRODUCE THE EXERCISE 5 MIN

Ask everyone to sit in a semi-circle in front of the flip chart map

- Tell the group that they are going to analyse the findings of their mapping using the model they learnt about in the talk.
- Ask if anyone can remember the three phases. When they have answered show PPT slide 13 again or a flip chart with the same words written on.
- Ask if they remember what disinformation means and remind if necessary.

### HOW TO RUN THE EXERCISE 20 MIN

Ask the following questions and write up key points from the discussion on blank flip chart sheets. If additional problems or characters come up in the discussion, make a note of these on the map too.

- Are there examples of disinformation, discrimination and violence on our map?
- Who is affected by the problems we identified?
  - Who is particularly vulnerable in our community?
  - Do women and girls face different problems and vulnerabilities than men and boys?
- How serious are the problems in terms of frequency, scale and impact?
  - Frequency: Do the problems we have identified occur occasionally or frequently? Are any of them systematic – built into the way society works?
  - Scale: Are a few or many people are affected by the problems? Which problems affect most people?
  - Impact: Which problems have the most severe impact on those affected? Remind the group that even if only a few people are affected, if a violation has a devastating impact on those people, it is a really serious problem.
- Who is contributing to the problems?
  - Is the state actively committing violations, passive about problems created by others, or active in promoting FORB?
  - Are WE ever part of the problem, consciously or unconsciously?
- Are there characters – individuals or religious communities – whose problems we don't really know about or understand properly? Could we find out about their experiences and add this to our map and our analysis?
- How does identifying these problems make you feel?

During the discussion, try to highlight how examples raised by participants illustrate how FORB violations often involve violations of other rights too, for example, women's rights, rights to education or employment. Make the point that our human rights are all interconnected. We need them all!

### NOTE

You could easily use more than 20 min for this. Do not spend too long discussing any one question in order to cover as many questions as possible. You could plan more time for this discussion, by cutting 'The web of good' exercise.



### PLENARY DISCUSSION

**TIP!** Save the FORB map of our town flip chart sheets, leaving them on the wall if possible. You need them for all future sessions.



## 7. Concluding comments and changemakers story 5 min

### DESCRIPTION

This mini talk wraps up the session, connects to change making using the story of an ordinary person who stood up for his right to FORB, and tells participants what to expect in coming sessions.

### WHAT TO SAY

Make the following points. Use slides 14-19 of the session PowerPoint to illustrate Emina's story if possible (or print out these slides to hold up).

- We are now at the end of the five sessions that make up Part 1 of the Local Changemakers Course.
- In these sessions, we have looked at human rights, at freedom of religion or belief, at identity, privilege, and disadvantage and at the situation for freedom of religion or belief in our country and community. Not least in today's session, we have focused on the problems people face.
- It may be that we haven't always agreed about what the problems are or about what needs to change. But there are things that we can agree on and changes we all want to see.
- In the face of all the problems we've identified, we have two options: to feel depressed and powerless or to identify something concrete, however small, to try to change. To become changemakers in our own communities.
- Read out Emina's story from page 109 and show PowerPoint slides 14-19 (or printouts of these slides).
- Let's give Emina a big round of applause for her work and ourselves a big round of applause for completing Part 1 of this course! In Part 2 of the course, we will focus on how we can make change – on what methods we can use and on putting together action plans.



**SHORT TALK**

## Additional contents for groups only doing sessions 1 – 5 of the course

If you are only running Part 1 of the course, please include the following elements at the end of session 5. Either plan for the session to be 20 minutes longer OR cut Exercise 1: The web of good and cut 5 minutes from the mapping exercise.

## 8. Evaluation exercise: Head, heart, hands 15 min

This simple personal evaluation exercise helps participants to reflect on what they are taking with them from the course.

### RESOURCES

- One 'Head-heart-hands' handout per participant.
- One pen per participant.



**INDIVIDUAL EXERCISE**

### **HOW TO INTRODUCE THE EXERCISE** 2 MIN

Give each participant a handout.

Explain that they are going to do an evaluation exercise to think about what they, personally, are taking home with them from the course. Be clear about whether the sheets will be gathered in to help you evaluate the course or whether they can take the sheet home with them as a reminder. It is important to avoid people writing private reflections if you are collecting the sheets!

### **HOW TO RUN THE EXERCISE** 13 MIN

Ask participants to reflect on the following:

- Think about what you have gained in terms of knowledge and ideas, writing your thoughts in the head.
- Think about what feelings, discoveries about yourself or new attitudes you have and write this in the heart.
- And think about what ideas you have for taking action or doing something differently. Write this down in the hand.
- Try to be as specific as possible. Give them 5 minutes to do this.

Depending on your group size, either go around the ring asking each person to share one thing or ask participants to get into pairs to share and reflect. (8 min)

(Alternative version: Draw a head, heart and hand on three separate flip chart sheets. Ask participants to respond to the questions above on post-it notes and stick them to the flip chart sheets. Discuss the results in plenary.)

## **9. Thanks and goodbyes** 5 min

During the course, participants have got to know each other better and given their time and energy to the process. It is time to say thank you and to celebrate the new ideas, insights, skills and relationships they have developed during the course!

Plan a very short ceremony to say well done and thank you. You might like to sing a song, say a few words, pray, dance etc. A certificate is available to print out and give to participants if you wish.

### **Sources**

Walk and stop: Mark Collard, Playmeo. [www.playmeo.com/activities/energizer-warm-up-games/walk-stop/](http://www.playmeo.com/activities/energizer-warm-up-games/walk-stop/)

# Presentation Script

## How things get worse (and better)

*This script for the session 5 presentation is illustrated by slides 3-13 of the session PowerPoint.*

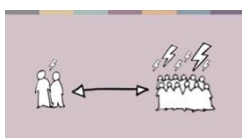
### INTRODUCTION

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In the last session:

- we focused on what violations of freedom of religion or belief look like and how they affect people's lives,
- we thought about who is committing the violations – the state, through the law and the actions or inaction of officials, or people in the community,
- and we used drama as a tool to begin to explore what these violations can look like and to practice identifying them.



We're now going to think about how violations go from being moderate to bad to worse – from occasional incidents affecting individuals to systematic, widespread and severe attacks on peoples' rights. One way of thinking about how things get worse is to think about three phases - Disinformation, Discrimination and Violence.

### THREE PHASES OF PERSECUTION

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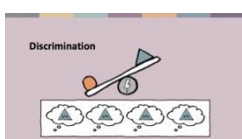


The first phase is disinformation. In this phase, prejudices, stereotypes, and lies are spread about individuals or about groups of people – like religious minorities for example. These prejudices are spread in lots of ways – in what parents, teachers and schoolbooks teach children, through the radio or social media or via the speeches of politicians and preaching of religious leaders.



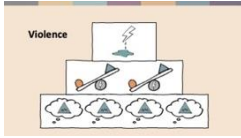
No society is free from prejudice, but when prejudices and stereotypes go unchallenged, and especially when they are promoted by political and religious leaders, they grow to create a culture of intolerance and give rise to tensions between groups.

When that happens, it becomes easy or even normal for ordinary people, local officials and even the government to start not only thinking and speaking, but also acting in ways that discriminate against others. Disinformation makes discrimination seem acceptable. In its most extreme form, disinformation is used to incite people to believe that not only discrimination but violence is acceptable or even right.



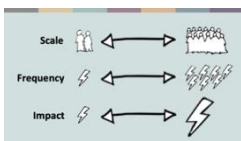
Discrimination affects people in every area of life. In the last session, we looked at examples of state discrimination – for example discriminatory family and personal identity law, discrimination in the way the law is implemented by the police and the courts and discrimination in the provision of services like education. We also saw examples of discrimination in the private sector affecting people's access to employment.

No society is free from discrimination, but widespread and systematic discrimination can only persist when it is built upon a culture of ignorance and intolerance. Discrimination wouldn't keep happening if the majority of people didn't accept it.



And just as disinformation creates a foundation for discrimination, together disinformation and discrimination form a foundation for violence. Violence in the community can take lots of forms – from vandalism to harassment to threats to physical violence. And state violence can involve arbitrary imprisonment, torture, and gender-based violence.

### SCALE, FREQUENCY AND IMPACT



All three types of problem – disinformation, discrimination and violence – can take place with different levels of scale and frequency, and with different levels of impact. A violation can affect a few individuals or huge groups. It can be occasional, regular or systematic – which means it is built into the systems and structures of society. And it can have a limited or a devastating impact on the people affected.



Experience in many countries tells us that the more widespread and severe prejudice and misinformation are, the more widespread and severe discrimination becomes. And the more widespread both of these are, the greater the likelihood of widespread and severe violence. One thing leads to another. This may sound depressing but understanding how things get worse can help us to think about how things could get better.

### CONCLUSION

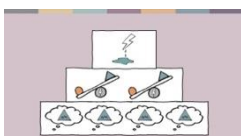


Everything starts with the way we think, speak about and treat one another. And that is something each one of us can do something about – in our families and personal networks. It is also possible that we could do something about it at the community level – for example in our faith communities, schools and workplaces.

Of course, this isn't enough. We also need to change the official systems that discriminate and harm people – from bad laws to the behaviour of officials like schoolteachers or police officers.



To make that kind of change possible we need minorities who know their rights and are equipped to stand up for them, majorities who are prepared to stand with them, and political and religious leaders who understand their responsibilities to respect, protect and promote human rights.



Making this a reality is a slow and difficult process. That process begins when we analyse our context and identify what the problems are. We can use this three-phase model of disinformation – discrimination – violence to help us do that.

### Acknowledgement

This script is based on the 'Three phases of persecution' model developed by Johan Candelin.

# Changemakers story

*The following story is read out as part of the concluding comments of session 5. It is illustrated by slides 14-19 of the session PowerPoint.*

## Emina's story, Bosnia Herzegovina

At the end of Bosnian war in 1995, the religious landscape of Bosnia Herzegovina changed dramatically. Some areas that had a Muslim majority became Christian majority and vice versa. Ethnic and religious tensions remain today, and people who return to their original home areas are especially vulnerable.

This is Emina. Emina wanted to contribute to positive change, so she took a short human rights training course run by a Bosnian NGO called Nahla.

“I gained so much from the course. I understood what freedom of religion or belief means and started recognising violations in my own context. I began reporting hate speech on social media.”

After the course, Nahla introduced Emina to a group of young volunteers who use reports from respected and reliable local and national media to document violations of freedom of religion or belief in the country, compiling a list of all the incidents that take place each year.

Emina says, “We have a set of questions we use to categorise the incidents – for example which community is affected and the type of violations – threats, attacks on property or attacks on people and so on.”

The group sends its reports to the authorities and the media in Bosnia and to international bodies such as the Organisation for Security and Cooperation in Europe (OSCE), which often includes information from the volunteers in its annual report.

Emina says, “I think all our actions make a difference, no matter how small they seem. Documenting and bringing international attention to violations could help persuade the authorities to take the issues seriously. Raising awareness about human rights abuses helps us understand our own biases too.”



**STORY**

### **Sources**

Emina Frljak, PRVI and the Nahla Center for Education and Research

# Sessions 6-9



## Part 2: Journeys towards change

The Local Changemakers Course aims to prepare participants to become Freedom of Religion or Belief (FORB) changemakers in their communities. The process of making change is a long and sometimes difficult journey. Like any journey, it helps to have a map and to know how you will travel from A to B!

Part 2 of the course helps participants to plan their ‘change journey’. Participants learn about a range of tactics (or methods) that can be used to promote FORB and other rights, and are guided through a process of action planning for a FORB problem they identify. The sessions focus on skills and action – on preparing participants to walk the talk!

Part 2 includes four sessions, divided into two pairs. Each pair has shared learning objectives and a single learning process that stretches over both sessions.

- Sessions 6 and 7 focus on learning about tactics, exploring how participants can use them to promote human rights and on being inspired by the stories of people using those tactics to make a difference.
- Sessions 8 and 9 focus on action planning – on developing concrete ideas to make change happen in the community. Participants develop action planning skills and practice using action planning tools. Depending on the nature of your group, the action plans may be real plans to be implemented after the course or ‘practice’ plans.

# SESSION 6

## Inspired by stories – empowered by tactics

### Session overview

Sessions 6 and 7 are ‘paired’ – with shared learning objectives and a single learning process.

There are many ways to work to promote human rights which can be summed up in 15 tactics. Sessions 6 and 7 introduce these tactics at a basic level. Although session 6 includes a presentation, the focus is on learning and gaining inspiration through stories and mutual reflection, rather than theory.

Instead of providing in-depth knowledge of one or two tactics, these sessions open people’s eyes to the many different ways in which they could make change. On pages 155-158, you can find tips of further resources that provide for more in-depth learning about some of these tactics.

#### **OVERVIEW OF THE 15 TACTICS**

**EMERGENCY TACTICS:** Prevent; Stop and save; Call for help and warn.

**CHANGE TACTICS:** Campaign; Advocate; Provide incentives; Defy.

**BUILDING TACTICS:** Build awareness; Build engagement; Build skills; Build relationships and networks.

**HEALING TACTICS:** Material and psychosocial support; Document violations; Highlight and commemorate; Seek justice and compensation.

#### NOTE

The contents of sessions 6-7 use an adapted version of the methodological framework of tactics developed by the New Tactics in Human Rights Project, run by the Center for Victims of Torture. [www.newtactics.org](http://www.newtactics.org) This website can give you lots of inspiration!

### Learning objectives

Sessions 6 and 7 focus on developing knowledge regarding tactics for the promotion of human rights.

By the end of these sessions, participants will:

- be able to give a simple explanation of the four different categories of tactics that can be used to promote human rights and give examples of actions for each type
- express a desire to promote human rights in their community
- have jointly identified at least five actions that they could take as individuals, and five actions that groups/organisations they are involved in could take, to promote FORB in their community.

## NOTE

Remember that the realism of these learning objectives will depend on the starting point of your group. The purpose of the learning objectives is to indicate areas where facilitators can look for progress in terms of participants' knowledge, attitudes and skills for action. Progress may take place gradually through the course, rather than being achieved in a single session.

## Session contents and timing



<b>Opening exercise: Changemaker story buzz groups</b> Kicks off the session with inspiration from others.	20 min
<b>Reflection exercise: Bystanders and healers</b> Enables reflection on why we sometimes act to stop injustice and sometimes don't.	25 min
<b>Individual exercise: Who am I?</b> A drawing exercise enabling reflection on the different contexts in which we can make a difference.	15 min
<b>Presentation: Introducing tactics</b> A key presentation using the imagery of fire to introduce four types of tactics for promoting rights (Emergency, Change, Building and Healing tactics).	10 min
<b>Group exercise with plenary feedback: Talking emergency tactics</b> Participants discuss 'emergency' tactics and brainstorm ways to use them.	45 min
<b>Concluding comments</b> Joins the dots between different parts of the session.	5 min
<b>TOTAL TIME</b>	<b>2 hours</b>

## Get prepared

Prepare for the session in accordance with the guidance on page 15, 'How to prepare for each session'. Remember – you know your group! You are welcome to adapt and change any elements of the session to tailor it to the needs of your group.

### RESOURCES FOR THIS SESSION

In addition to the standard resources for every session listed on page 16, you will need the following resources to run this session:

- Enough flip chart sheets and colouring pens for each participant to have one.
- The 'FORB map of our town' flip chart sheets developed in the previous session.
- A flip chart sheet headed 'Action ideas: Emergency tactics' and plenty of post it notes.
- Printout of the Tactics summary poster and all Emergency tactics posters.
- (Optional) If you are not using PowerPoint you may wish to printout the changemaker story photos from PowerPoint slides 3-10.

### ACCOMPANYING RESOURCES

for this session can be found [here](#).



### PREPARE THE ROOM

For this session, it is a good idea to start with the chairs in a semi-circle facing the front. Stick the 'FORB map' and 'Action ideas: Emergency tactics' flip chart sheets on the wall before the session starts.



'Who am I?'

"The Bystander-Healer and Who am I exercises generated mixed feelings. There was sorrow at the realization of how often we have been bystanders, including on social media. But learning about all the concrete tactics we can use gave a lot of hope as to how we can change and become proactive changemakers. There was a strong sense of commitment to using the tactics in the group."

**UKOHA NGWOBIA, FACILITATOR, NIGERIA**

## Detailed session plan

### 1. Opening exercise: Changemaker story buzz groups 20 min

#### DESCRIPTION

Three stories are read out and then discussed in buzz groups.

#### PURPOSE

To introduce the process for Part 2 of the course and provide a positive start to the session, taking inspiration from change making actions taken by others.

#### RESOURCES

- PowerPoint slides 1-10 or printouts of slides.

#### HOW TO INTRODUCE THE EXERCISE 2 MIN

Welcome everyone to the session and explain the following:

- In the sessions so far, we have learned about human rights, about the right to freedom of religion or belief and about violations of the right. We've also mapped FORB violations in our community.
- From now on we are going to focus on action! In this and the next session, we are going to discover a range of different methods or tactics that can be used to promote human rights and think about how we could use these tactics. In the final two sessions, we will focus on developing action plans.
- We are going to start by hearing three stories of people who are making change for freedom of religion or belief in their communities.

#### HOW TO RUN THE EXERCISE 16 MIN

- Read out the three 'changemaker' stories on pages 124-125, using slides 3-10 of the session PowerPoint or printouts of these slides.
- Ask participants to get into threes with people sitting next to them and discuss: Which story spoke to or inspired you most and why?

#### HOW TO CONCLUDE THE EXERCISE 2 MIN

Conclude by saying that even if the situations in the stories might be very different to our own, and even if the actions people took aren't things that would be relevant for us to do, hopefully these creative and brave changemakers can inspire us to believe that change is possible and worth struggling for. To believe that everyone can do something, however small, to make a difference.

### 2. Reflection exercise: Bystanders and healers 25 min

#### DESCRIPTION

Participants reflect on times they have intervened to stop injustices (however small) and times they have done nothing, discussing the factors that make us more likely to act.



**BUZZ-GROUP  
EXERCISE**



**PLENARY  
EXERCISE**

## PURPOSE

The exercise aims to:

- Help participants recognise that each of us has, at some point, both acted as a 'bystander' (by keeping quiet when we see injustices), and a 'healer' (by standing up for our own or somebody else's rights), in however small a way.
- Help participants identify the deliberate choices and steps that they can take towards becoming more active 'healers' in relation to rights violations.

## RESOURCES

- One A4 sheet of paper per participant.
- Enough ordinary pens or pencils for every participant to have one or two.
- Flip chart/whiteboard and marker pens.

## HOW TO INTRODUCE THE EXERCISE 2 MIN

Give each person a blank A4 paper and ask them to fold it in half and write the word 'Bystander' at the top of one half and the word 'Healer' at the top of the other half.

Explain the following:

- We are going to do an exercise that helps us think about our experiences of making change.
- A bystander is someone who keeps quiet and does nothing when they see an injustice happening – for example bullying or discrimination.
- A healer is someone who speaks up or does something to support the person or people affected by the injustice.
- Emphasise that we have all played both these roles at different times.

## HOW TO RUN THE EXERCISE 20 MIN

### • WRITE AND DRAW (5 MIN)

Ask each participant to write or draw an example of a time when they played these roles on their handout. This could be an everyday situation, for example a time when they called for help when they saw a classmate being bullied, or when they spoke up when a family member or colleague was mistreated. Or a time when they were a bystander and didn't call for help or speak up in such situations for whatever reason.

### • PLENARY DISCUSSION (15 MIN)

Begin by emphasising that everyone plays both roles at one time or another, then ask two or three volunteers for an example of a time when they were a bystander or healer. Don't discuss the specific incidents as that is not the point of the exercise. Simply affirm people's experiences.

Then ask the group the following questions:

- How did doing this exercise make you feel?
- Why did you sometimes take action and sometimes not?  
What made the difference?
- What would help you to move from being a bystander to a person who stands up for your own rights and the rights of others?

Write their answers on a flip chart sheet/whiteboard.



## PLENARY DISCUSSION

Try to draw out the following points from people's answers to the final question, or to prompt people to give these answers, using questions related to these points:

- We are more inclined to act when we have a relationship or feel empathy with the victim.
- We tend to be more confident in taking action when we are not alone, especially as part of an organised group.
- We tend to be more confident if we have knowledge about the topic and the 'system' – what the rules are and who to complain to or ask for help.
- We tend to be more confident if we are prepared – if we have thought through the situation and planned how we want to act in advance or if we have done it before. Role-play can be a great way to practice!

**HOW TO CONCLUDE THE EXERCISE** 3 MIN

Conclude the discussion by highlighting the following, showing slide 11 of the PowerPoint:

- We can take conscious decisions to become healers instead of bystanders, for example by building relationships with people who are affected by rights violations, getting organised in groups, seeking out the information we need and planning how we want to act together.
- We won't always be able to act – it won't always be safe or constructive to do so! But we'll be more likely to act and more effective if we build relationships, work together etc.
- Point to the FORB map of our town flip chart sheets. Ask people to silently think about which of the problems listed they would like to be a healer for. (Allow a moment for people to think, but don't invite responses.)
- In the remaining sessions, we are going to think about HOW to go from being bystanders to healers in relation to these problems.

**3. Drawing exercise: Who am I?** 15 min

**NOTE**

This exercise is fun and makes a point, but is not essential to the process of the session. You may prefer to cut this exercise and give more time to other exercises.

**DESCRIPTION AND PURPOSE**

Participants identify 'where' they can make a difference by drawing their personal and professional networks.

**RESOURCES**

- Flip chart sheets and pens.



**INDIVIDUAL EXERCISE**

#### **HOW TO INTRODUCE THE EXERCISE** 1 MIN

Give everyone a flip chart sheet and a flip chart/colouring pen.

Explain the following:

We are all part of a community in which we have lots of relationships and play different roles – in our families, workplaces or faith communities, and in our networks of friends and acquaintances.

#### **HOW TO RUN THE EXERCISE** 10 MIN

Explain the following:

We are now going to try drawing our personal networks. Draw yourself in the centre of the paper and then draw your networks on different parts of the paper.

That could be:

- Family and friends.
- Your workplace and colleagues/school and schoolmates.
- Your faith community, and any other community groups you belong to – perhaps through a hobby like a sports team, or women’s group. They could be formalised groups or just informal networks.
- Your network on social media.

For each of the groups or networks you identify, think about the kind of role you could play to promote freedom of religion or belief in or through that setting. You have 10 minutes.

#### **HOW TO CONCLUDE THE EXERCISE** 4 MIN

Ask everyone to stand in a ring and hold up their drawings. Make comments about how rich and interesting the pictures are and how they illustrate the many different roles we play in life.

Make the following points:

- In each of the different settings we identified, we can play the role of being a bystander or a proactive healer. We could be a resource promoting freedom of religion or belief in and through these networks and groups.
- In everything you hear and do in the rest of the course please think about three questions. (Show PowerPoint slide 12 or a flip chart with the same questions.)
  - What could I do?  
Can I act in my role as a parent, a child, a friend or a neighbour? What could I do through my role at work or through roles I have in my private life – in my faith community for example?
  - What could we do if we got organised and worked together?  
Could my faith community, youth group or workplace take an initiative, for example?
  - What could we encourage other people/organisations to do?  
There are things we can’t do that others can do. Perhaps another faith community, or the local school rector could take action. Who could we encourage to act?

## 4. Presentation: Introduction to tactics 10 min

### DESCRIPTION AND PURPOSE

This presentation aims to create awareness of practical ways in which participants can promote human rights, introducing four sorts of tactics that people can use to promote human rights.



**PRESENTATION**

### RESOURCES

- The script of the presentation can be found on page 121 of this guide.
- The script corresponds to slides 13-24 of the session PowerPoint and is included in the speakers notes for these slides.
- An editable Word version of the script is available in the accompanying resources for the session.

### ADVANCE PREPARATION

Prepare in line with the guidance given on page 15, 'How to prepare for each session'. Read and adapt the script and PowerPoint slides (or create flip chart sheets for key points on the slides) and practice delivering the presentation together with the slides/flip chart sheets.

**TIP!** Ask people to save questions/comments until the end of your presentation.

## 5. Discussion exercise – Talking emergency tactics 45 min

### DESCRIPTION AND PURPOSE

A group discussion exercise in which participants learn about emergency tactics by looking at practical examples of how people use them to tackle FORB related problems. Participants reflect on the tactics and brainstorm ideas for using them to promote FORB in their community, developing knowledge and action skills as they do so.



**GROUP EXERCISE**

### RESOURCES

- A printout of all the 'Emergency tactics' posters.
- Post it notes and pens.
- A flip chart sheet headed 'Action ideas: Emergency tactics'.

### HOW TO INTRODUCE THE EXERCISE 4 MIN

Make the following points:

- In the rest of this session, we are going to focus on emergency tactics and think about if we could use them to tackle FORB related problems in our communities. We'll look at the other tactics in the next session.
- Through this exercise we're going to both learn about emergency tactics and brainstorm as many ideas as possible for action in our community. Thinking – what can I do, what can we do and what could we encourage others to do?
- But before we start, let's remind ourselves of what constitutes a FORB 'emergency'. Emergency tactics are used when a specific human rights abuse is happening or about to happen to a specific person in a specific place. So, what kind of FORB violations are we trying to tackle with these tactics?

Show PowerPoint slide 24 and read out these examples:

- Harassment, for example street harassment of minority women
- Hate speech (online or in person)
- Hate crimes such as vandalism or assault
- Attacks on places of worship
- Communal violence
- Arbitrary arrests

**HOW TO RUN THE EXERCISE** 40 MIN

• **DISCUSSION GROUPS** (20 MIN)

- Divide participants into three groups.  
There are three emergency tactics: Prevent – Stop and save – and Call for help/warn. Explain that each group will focus on one of these tactics.
- Give each group post it notes and pens, the relevant Tactic poster and accompanying story posters, and the discussion questions handout for their specific tactic.
- Give the groups the following instructions: Read out the text on the posters. Then discuss the questions on the handout. As part of this you will be brainstorming ideas to use this tactic – write your ideas for action on post-it notes. You have 20 minutes for discussion.

• **PLENARY FEEDBACK** (20 MIN)

Give each group up to 5 minutes to present the tactic they looked at and their action ideas. Put their action idea post-it notes up on the 'Action ideas: Emergency actions' flip chart sheet.

After the presentations, open for discussion of the following questions:

- Having listened to the other groups, does anyone have any more ideas about ways to handle emergencies?
- Was it hard to think of ideas?
- Which ideas did you like the best?

**HOW TO CONCLUDE THE EXERCISE** 1 MIN

Encourage the group, praising any ideas they have come up with and recognising that it isn't easy to think of ideas – especially in relation to emergency tactics, where taking action can be risky or even dangerous.


## 6. Concluding comments: 5 min

Conclude the session by sharing the following comments, showing slides 26-28:

- Earlier in the session we talked about ways to move from being bystanders to being healers. We talked about building relationships, working together, seeking information and planning and preparing.
- In relation to emergency tactics, this involves asking the kinds of questions we've just been discussing. For example:
  - Identifying who might be affected by FORB emergencies, where and when.
  - Thinking about how we could respond to these emergencies in advance of them happening. For example: How do I personally want to act when I see hate speech on social media or harassment on the street? Or do I want to develop a more organised, proactive response as part of a group that plans, prepares and acts together?
  - Checking if we have all the information and contacts that we need to be able to respond.



**SHORT TALK**

- 
- And of course, assessing risks to make sure we stay safe and don't make things worse.
  - Of course, it may be that emergency tactics aren't the tactics we want to use. For example, we may be better placed to work with building awareness or campaigning for change. No one can or should try to do everything!
  - In the next session, we are going to learn about and brainstorm action ideas for change tactics, building tactics and healing tactics. We're aiming to gather as many action ideas as possible!
  - Then, in the last two sessions of the course, we will start narrowing things down – thinking about which problems we actually want to tackle, and which of our action ideas will be most effective and realistic for us to use.
  - Conclude the session by thanking everyone for their active participation.

### **Sources**

Bystander-Healer: Adapted from Human Rights Education Handbook, Kristi Rudelius-Palmer, University of Minnesota Human Rights Resource Center. [https://ihs.smc.global/wp-content/uploads/documents/Human\\_rights\\_education\\_handbook.pdf](https://ihs.smc.global/wp-content/uploads/documents/Human_rights_education_handbook.pdf)

Introducing tactics/Talking emergency tactics: Original presentation and exercise based on an adaptation of the tactics model of the New Tactics in Human Rights Project. [www.newtactics.org](http://www.newtactics.org)



# Presentation Script

## Tactics for promoting human rights

This script for the session 6 presentation is illustrated by slides 13-24 of the session PowerPoint.

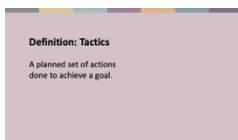
### INTRODUCTION

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In this and previous sessions, we've heard stories about different people doing different things to try and make the situation for freedom of religion or belief better in their community. We've also reminded ourselves of the problems for FORB in our community. (Point to the FORB in our town flip chart sheets).

We are now going to learn about different tactics that can be used to promote and protect human rights at the community level. And we are going to think about how we could use these tactics to tackle the problems we've identified in our community.



So, what do we mean by tactics? Tactics are defined as 'a planned set of actions done to achieve a goal'.



There are four different types of tactics for human rights work. To help explain these four types of tactics we can think about fire as a metaphor to represent human rights violations. Not a nice fire that we sit around to get warm, but a dangerous, out of control fire. Just like human rights violations, fires harm people – they traumatise, injure and kill people, and destroy property and land.

So how do we stop fires? We do four types of things:

### 1. EMERGENCY TACTICS

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Emergency tactics are about stopping fires before they start, putting out fires and saving people.

What would you do if you saw a child playing with matches? You would blow the match out and take the matches away! You would try to prevent the fire from starting.

If you were too late and a small fire had started already, you might try to put it out yourself, with a fire extinguisher or a bucket of water. You would try to protect the people and property at risk by stopping the fire. And if the fire was too big for that, you would call for help from the fire brigade and warn people to get out.

Emergency tactics for human rights are just like this! We use emergency tactics for human rights abuses that are about to happen or happening now to particular people, in particular places. That might mean intervening directly to prevent or stop an abuse and save people or it might mean calling for help and warning people who are in danger.



So, what kind of FORB violations might we use ‘emergency’ tactics for? Harassment, hate speech, assaults, vandalism of property, attacks on places of worship, communal violence and arbitrary arrests are all examples of violations that happen to specific people or groups, in specific places, at specific times.

Although emergency tactics respond to immediate events like these, they require us to be prepared – to know what to do. Just as people learn the phone number of the fire brigade or learn how to use a fire extinguisher, we can learn about ways to prevent, stop and call for help when human rights violations happen.

## 2. CHANGE TACTICS

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Fires happen and spread for reasons – for example dangerous electrical wiring. Change tactics are about changing the situations that lead to fires happening – for example making sure there are building regulations that ensure that wiring is safe.

Human rights violations happen for reasons too – for example because society doesn’t have the rules needed to protect people or because the people who are meant to ensure those rules are followed don’t do so. Because society is ‘wired’ wrongly.



Many human rights violations can only be solved by convincing people to change the rules or the way things are done. We can do that in 4 different ways:

- by campaigning and protesting to highlight the problem,
- by persuading people who have the power to change things that they should do something about the problem – let’s call this advocacy,
- by providing incentives for people to behave differently,
- or by peacefully defying bad laws or social norms to show that we don’t accept them.

These are change tactics. They tend to focus on longer-term, more systematic problems in society – problems that affect lots of people in many places.

## 3. BUILDING TACTICS

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Another way we can work to stop fires is by building public awareness and changing attitudes, for example raising awareness of the dangers of throwing cigarette butts on dry ground. We can also build public engagement – getting more people involved in volunteer fire fighting. And we can build skills – for example making sure people know how to use a fire extinguisher.

In relation to human rights, building tactics are about the long-term work to build a culture of human rights. That means working towards a society in which everybody understands their rights and the rights of others, sees respect for human rights as normal and right, knows what to do if rights are violated and knows HOW to respect and stand up for their own and other people’s rights.



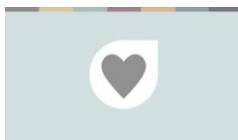
Building this kind of society involves doing 4 things:

- Building awareness of the importance of human rights, and awareness of the violations taking place and the damage they do.
- Building engagement – getting more and more people to be committed to taking action to promote human rights.
- Building skills – so that people know how to promote human rights.
- And building networks of people and organisations, who do different things in different places, but work towards common goals in a coordinated manner.

These are long-term tactics that create the pre-conditions for change. They build a foundation for us to stand on when we use all the other tactics.

#### 4. HEALING TACTICS

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Finally, we have healing tactics. Just like fires, human rights violations damage people, property and communities. Healing tactics are about what we do to look after people after human rights violations have taken place.



Partly, this is about making sure people get the medical, material and psychosocial support they need to recover. But it's also about dignity and justice:

- about documenting what happened to make sure it can't be swept under the carpet,
- about giving people the opportunity to speak of and commemorate what happened,
- and about making sure people get justice and compensation.

#### CONCLUSION

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All these different ways of working are important for promoting human rights. They complement, overlap and can be used in parallel with each other.

No one person or organisation can use all the tactics – we have different roles, skills and opportunities that rightly affect our choice of which tactics to use. The important thing is that everyone can do something and that between us, through networks of people and organisations who are pulling in the same direction, we can make things change.

We can all contribute to stopping the fires of human rights violations and building a society where human rights are respected in our homes and communities and by our governments.

#### Acknowledgement

This presentation is inspired by and uses an adapted version of the methodological framework of tactics developed by the New Tactics in Human Rights Project, run by the Center for Victims of Torture. [www.newtactics.org](http://www.newtactics.org)

# Changemakers stories

*The following stories are read out while introducing the 'Changemaker story buzz group exercise' in session 6. They are illustrated by slides 3-10 of the session PowerPoint.*

## Rahul's story, India

Rahul lives in Bhagalpur in eastern India. About 80% of the city's population is Hindu and 18% Muslim, and the city has a history of violence. In 1989, over 1000 Muslims were reported dead after riots that displaced 50,000 people.

Rahul, a Hindu, is involved in the interfaith peace centre in the city. They work to build relationships and trust across divides, for example through peace committees, by arranging an annual cultural festival and by connecting religious leaders. This long-term peace work forms a foundation from which urgent action can be taken when events begin to spiral out of control. This is needed all too often.

Violence is particularly common during election campaigns. In 2019, a Hindu nationalist election candidate led a parade through a Muslim area and used hate speech taunts to try to spark a riot. When some Muslim youths shouted back angrily, the candidate started the violence, which led to shops and homes being damaged. There was a serious risk that rioting would spread to other areas and become more violent. Rahul and his colleagues knew how dangerous this could be.

In the following days, Rahul and his colleagues held community meetings in the Muslim and Hindu neighbourhoods most at risk of violence. At the meetings, groups of peace volunteers were formed, who went from door to door in their own neighbourhoods.

Rahul says, "It was important that men and women went together in pairs, so that there was someone who could talk freely with whoever opened the door."

The volunteers handed out leaflets and talked and listened to their neighbours, emphasising how rioting would make things worse for everyone, regardless of religion. Thankfully the neighbourhood meetings and volunteers helped calm the situation in the city.



**STORY**

### **Sources**

Centre for the Study of Society and Secularism, India

## Don't judge a book by its cover – The Human Library™, Denmark

In the mid-1990s four friends started a youth organisation to campaign against urban violence. Its membership grew and the organiser of a Danish music festival asked them to come up with an idea for an event to foster dialogue between festival visitors. They came up with the idea of a human library from which visitors can borrow human 'books' – people who are willing to engage in respectful conversations about their identity and life experiences.

Usually, human books are people from the local community who volunteer to let their 'story' be a learning experience for others. Volunteers are typically people for whom an aspect of their identity is associated with prejudice or stigma – for example their religion, belief, ethnicity, sexual orientation, disability or HIV positive status. This helps reduce misinformed stereotypes. The Human Library™ Organisation now has activities in over 85 countries.

### Sources

The Human Library Organisation [www.humanlibrary.org](http://www.humanlibrary.org)



STORY

## Persuading power to act, Kyrgyzstan

Following the revolution of 2010, a small gang of intolerant vandals started looting places of worship belonging to Protestant and Orthodox Christian denominations. The attacks continued for about six months. Despite many complaints, there was no reaction from the Prosecutor's Office, the State Commission on Religious Affairs or the Ministry of Internal Affairs. The authorities even advised the communities to deal with the issue themselves.

Frustrated, religious leaders got together to contact a national newspaper to highlight the incidents and the authorities' inaction. Information reached the President who took the case under her direct control. All the gang members were caught within four days.

### Sources

Nellya Shakirova, Pastor, United Methodist Church in Bishkek.



STORY

# SESSION 7

## Talking tactics

### Session overview

The exploration of tactics for the promotion of human rights begun in session 6 continues into session 7. Sessions 6 and 7 are 'paired' – with joint learning objectives and a single learning process. Please see the session 6 session plan for the learning objectives of this session. Depending on how talkative your group is this session may take less than the two hours planned.

### Session contents and timing



<b>Welcome and introduction</b> Reminds people of the four types of tactics presented in the previous session.	5 min
<b>Group discussion: Talking tactics, part 1</b> Participants discuss change, building and healing tactics and brainstorm ways to use them in their context.	50-65 min
<b>Energiser: Head to toe</b> A physical exercise in which participants copy the facilitator's movements.	5 min
<b>Plenary discussion: Talking tactics, part 2</b> Plenary discussion of the action ideas coming out of the group work.	20-40 min
<b>Closing exercise: Emoticons</b> Participants share how they feel about what they have learnt using human sculptures.	5 min
<b>TOTAL TIME</b>	<b>Up to 2 hours</b>

### Get prepared

Prepare for the session in accordance with the guidance on page 15, 'How to prepare for each session'. Remember – you know your group! You are welcome to adapt and change any elements of the session to tailor it to the needs of your group.

#### RESOURCES FOR THIS SESSION

In addition to the standard resources for every session listed on page 16, you will need the following resources to run this session:

- Printouts of the 'Change', 'Building' and 'Healing' tactics/story posters.
- Three pre-prepared flip chart sheets headed 'Action ideas: tactic type' – one for each of the following types of tactics: Change tactics, Building tactics, Healing tactics.
- The 'Action ideas: Emergency tactics' flip chart sheet from session 6.
- The 'FORB map of our town' flip chart sheets from session 5.
- Plenty of post-it notes and pens.

**ACCOMPANYING RESOURCES**  
for this session can be found [here](#).

## PREPARE THE ROOM

Before the session, arrange the chairs in a semi-circle facing the front.

Put the change, building and healing tactics and story posters on three separate tables that participants can sit around, (one category of poster per table). Put the matching 'Action ideas' flip chart sheet on the table with the posters, along with post-it notes and pens.

Stick the 'FORB map' flip chart sheets (from session 5) and the emergency tactics posters (from session 6) up on the walls.



'Talking tactics'

“It was a wonderful session. The activities helped participants discover the full range of ways to respond to human rights violations. The posters helped people understand the idea of the tactics and think about the roles they could play in promoting human rights in the community. Different participants could see themselves using different tactics.”

**HAMMAM HADDAD, FACILITATOR, JORDAN**

## Detailed session plan

### 1. Welcome and introduction 5 min

#### PURPOSE

To remind people of the four types of tactics for human rights work that were presented in the previous session.

#### RESOURCES

Session PowerPoint or tactics summary poster, (found on page 2 in the tactics poster document).

#### WHAT TO SAY

Welcome everyone to the session. Make the following points, referring to PowerPoint slide 3 or the tactics summary poster.

In the last session, we learned about tactics that can be used to tackle human rights violations. Do you remember that we used the image of a fire to represent human rights violations and talked about ways in which we deal with fires?

- We prevent fires spreading and put fires out, call for help and warn people. These are emergency tactics.
- We campaign for better fire safety regulations and bans on dangerous products through campaigning and advocacy. These are change tactics.
- We build public awareness, engagement and skills so that people know how to prevent and put out fires. These are building tactics.
- And we look after people hurt by fire, commemorate the dead and seek justice and compensation for victims and their families. These are healing tactics.

Emergency, change, building and healing tactics are the four types of tactics that can be used to tackle human rights violations.

In the last session, we discussed emergency tactics and brainstormed action ideas for using emergency tactics to tackle problems such as hate speech or harassment in our community.

In this session, we are going to continue that brainstorm looking at the other three types of tactics: change tactics, building tactics and healing tactics.



**SHORT TALK**



## 2. Group discussion: Talking tactics 50-65 min

### DESCRIPTION

Groups rotate between tables, looking at each of the 3 types of tactics in turn. They read stories about people using those tactics and brainstorm action ideas.

### PURPOSE

To reinforce and deepen learning about tactics for promoting human rights to apply this learning to their context, brainstorming concrete action ideas.



### GROUP EXERCISE

### RESOURCES

- PowerPoint slide 4 (group discussion instructions) or a flip chart sheet with the instructions on.
- A printout of all the Change, Building and Healing tactics/story posters.
- Three flip chart sheets with the heading 'Action ideas: tactic type' (one for each of the three types of tactics).
- Post-it notes and pens.

### ADVANCE PREPARATION

Put the tactics/story posters and action ideas flip chart sheets out on three tables (one type of tactics per table e.g. building tactics), in the manner described under 'prepare the room' above.

### HOW TO INTRODUCE THE EXERCISE 5 MIN

Show slide 4 (or a flip chart sheet with the instructions) for the duration of the exercise.

Explain the following:

- We are going to have a group brainstorming exercise. We are going to discuss three types of tactics – change tactics, building tactics and healing tactics – in three groups. Each group will spend 20 minutes reading the posters and brainstorming ideas for one category of tactic. After that, the groups will rotate and spend 20 minutes discussing the next category, before rotating and discussing again.
- Read and think: When you get to your posters, first spend a few minutes reading and thinking about them and about any action idea post-it notes left by previous groups.
- Brainstorm: Thinking about the problems we identified on the FORB map of our town (point to the FORB map flip charts), brainstorm as many ideas as you can for ways in which these tactics could be used to tackle those problems.
- Write your ideas on post-it notes and stick them to the 'action ideas' sheet next to the posters. Please write clearly on the post-it notes, so that other people can read them! At this stage, it doesn't matter if you think the ideas are realistic – be as creative as possible!
- Remember to think about actions we can take as individuals in our daily lives and actions we could take in groups or organisations – perhaps through our faith communities, workplaces, or youth groups or by gathering a new group of people together.

### HOW TO RUN THE EXERCISE 45-60 MIN

Divide participants into three groups. Tell the groups which set of posters they should start with and send them off to start working. Tell the groups when it's time to move on to the next category of posters – every 20 minutes. During the group work, move between groups to check on how they are doing.

(This exercise continues with a plenary discussion after the energiser.)

### 3. Energiser: Head to toe 5 min

#### DESCRIPTION

Physical activity in which participants copy what the facilitator says and does. It can be adapted in many ways.

#### PURPOSE

To raise energy levels.

#### HOW TO INTRODUCE THE EXERCISE

Tell participants that it is time to raise our energy levels so that we can continue to be creative! Ask everyone to stand up with some space between them and the next person. Tell them that for the next few minutes they need to copy your movements and your words – repeating what you say and doing what you do.

#### HOW TO RUN THE EXERCISE

Say the following words, putting both your hands on the body part referred to: Head, mouth, shoulders, elbows, hips, knees, toes.

Say the words slowly at first, then repeat the words, getting faster and more energetic in your movements each time.



**PLENARY  
EXERCISE**

### 4. Plenary feedback: Talking tactics 20-40 min

This is a continuation of the 'Talking tactics' group discussion exercise.

#### HOW TO CONTINUE THE EXERCISE

Fetch the three 'Action ideas' flip chart sheets from the tables, plus the 'Emergency action ideas' flip chart sheet from the previous session. Put the four sheets up, spacing them out along a wall.

Ask participants to gather around the sheets and read the action ideas. After a few minutes, ask participants to choose an action idea that they think is a good idea that would 'work' in their context. They should take this post-it note from the flip chart sheet and sit back down (in the plenary).

Ask each person in turn to share the action idea they chose, saying why they chose it. Ask anyone else who thinks this is a good idea to put their hands up. Ask one or two of these people to ask one or two of these people to comment on why they think it is a good idea.

If there is time after everyone has had a chance to share, ask participants if there were any other action ideas that they really liked that no one picked.

Gather all the post-it notes that participants picked and put them on a new flip chart sheet, labeling it 'Our favourite action ideas'.

#### HOW TO CONCLUDE THE EXERCISE

Congratulate the participants on all their ideas and thank them for their active participation. Conclude by saying that we are going to take what we have learnt about tactics and our action ideas with us into the last two sessions, when we are going to develop action plans.



**PLENARY  
DISCUSSION**

## 5. Closing exercise: Emoticons 5 min

### DESCRIPTION AND PURPOSE

Participants create emoticons/sculptures with their faces and bodies to represent how they feel about what they have learnt in the tactics sessions. This exercise can be skipped if you don't have time.

### HOW TO RUN THE EXERCISE

Ask everyone to stand up. Ask them to think of one word that describes how they feel about what they have learnt in the sessions on tactics. Tell them to make their face and body into an emoticon or sculpture that represents that feeling.

When everyone has made their emoticon, go around the ring asking people to say the word they were thinking of.

### HOW TO CONCLUDE THE EXERCISE AND THE SESSION

When everyone has spoken, affirm both positive and negative feelings, for example feelings of being overwhelmed by new information or daunted by the task of promoting FORB.

Acknowledge that the session has contained a lot of information and that we've looked at many tactics. Point out that it is neither strategic nor realistic for any person or organisation to do everything. What is needed is different actors who do complementary things.

The point of looking at all these tactics is to find the things that are possible and strategic for US to do, based on who WE are and what OUR context is like. In the final two sessions we will be selecting which problems and action ideas to use as we develop action plans.

No one can do everything – but we can all do something, and together our small somethings make a difference.

### Sources

Talking tactics: Original exercise based on an adaptation of the tactics model developed by the New Tactics in Human Rights Project. [www.newtactics.org](http://www.newtactics.org)



### PLENARY EXERCISE

# SESSION 8

## Our change journey

### Session overview

Sessions 8–9 are ‘paired’ – with joint learning objectives and a single learning process. In these sessions, participants use the knowledge and the action ideas they developed in the previous two sessions to develop an action plan in the form of a visual journey towards change.

Participants identify problems they want to work with and are guided through the process of making that problem more concrete – developing goals, identifying other actors involved and how to relate to them, choosing tactics and actions, developing messages and assessing risks.

Given the time available, the aim is not to produce a fully-fledged action plan but to learn and practice using skills for action planning. The action plans developed could be real plans that the participants intend to put into use, or ‘practice’ plans that fulfil the function of providing skills they can apply to any change process they are involved in.



### Learning objectives

This session focuses on developing action planning skills.

By the end of session 8 and 9 participants will be able to:

- develop simple action plans for promoting FORB in the community
- name concrete actions that they personally can take to promote FORB and other rights
- express commitment to taking action to promote FORB and other rights.

Where relevant, participants will:

- implement their action plans after the training.

#### NOTE

Our human rights are all interconnected. Usually, violations of FORB involve violations of other rights too – for example, women’s rights, rights to education, employment or freedom of expression. This means that in order to promote FORB we may need to focus on another right (too).

Try to highlight this as participants choose problems and develop action plans during this and the next session.

## Session contents and timing



<b>Opening exercise: Compliment me</b> Reminds participants of the importance of everyone's complementary contributions to the group and to making change.	5 min
<b>Plenary exercise: What's the problem?</b> Participants identify a small number of problems to develop action plans for.	52 min
<b>Energiser: Make change</b> Fast, fun and physical – participants go from crouching and whispering to jumping and shouting the words 'make change'.	5 min
<b>Presentation: Our change journey</b> Key input describing the process of developing an action plan using the imagery of a journey.	10 min
<b>Group exercise: Our change journey</b> Participants develop a visual action plan using the process they have learnt.	45 min
<b>Concluding comments</b>	3 min
<b>TOTAL TIME</b>	<b>2 hours</b>

## Get prepared

Prepare for the session in accordance with the guidance on page 15, 'How to prepare for each session'. Remember – you know your group! You are welcome to adapt and change any elements of the session to tailor it to the needs of your group.

### RESOURCES FOR THIS SESSION

In addition to the standard resources for every session listed on page 16, you will need the following resources to run this session:

- One 'Our change journey' handout per participant.
- The 'FORB map of our town' flip chart sheets developed in session 5.
- The five 'Action Ideas' flip chart sheets from sessions 6-7.
- All tactics posters.

### ACCOMPANYING RESOURCES

for this session can be found [here](#).

### PREPARE THE ROOM

For this session, it is a good idea to start with the chairs in a ring. For the 'Our change journey' group work exercise, it is good to have a large table and chairs set up for each group. Put blank flip chart sheets, pens and the 'Our change journey' handouts on the tables in advance of the session.

Stick the 'FORB map' and all 'Action ideas' flip chart sheets, as well as the tactics posters, up on the walls as reference materials.



'Our change journey'

"A fun session! Participants enjoyed developing their change journey maps. They all had concrete ideas about what they want to do to make change after the course is finished."

**HIDAYA DUDE, FACILITATOR, TANZANIA**

"The activities in the action planning sessions help the participants sharpen their skills – they'll be more effective as changemakers as a result."

**HAMMAM HADDAD, FACILITATOR, JORDAN**

"The participants decided to form a group that's going to continue to work together to promote FORB in the city through advocacy, awareness raising and mobilisation."

**UKOHA NGWOBA, FACILITATOR, NIGERIA**

## Detailed session plan

### 1. Opening exercise: Complement me 5 min

#### DESCRIPTION

Participants go round the circle giving the person to their left a complement.

#### PURPOSE

To highlight the unique qualities and skills that each person brings to the group and emphasise that everybody's contributions will be important in the process of developing action plans.

#### HOW TO INTRODUCE THE EXERCISE

Sit in a ring. Welcome everyone to the session and tell the group that we are going to begin the session by giving each other compliments!

#### HOW TO RUN THE EXERCISE

Everyone should look at the person on their left and think of one great thing that person brings to the group – for example good ideas, experience or a sense of humour.

Go around the ring, with each person turning to the person on their left and saying one or two words that express what this person brings to the group.

#### HOW TO CONCLUDE THE EXERCISE

Tell the group to give themselves a round of applause for being so great! Make the following points:

- We each have unique qualities – we complement each other and everyone's contribution is important.
- Building communities where human rights are respected is the same – we are most effective when we work together. Everyone's contribution, however small, is important because together all of our small contributions build momentum towards change.
- In this and the next session, we are going to develop action plans – let's make sure everyone is able to share their unique contributions!

### 2. Discussion exercise: What's the problem 52 min

#### DESCRIPTION AND PURPOSE

In this exercise, participants choose concrete problems that they want to develop action plans for. The methodology used ensures that everyone contributes to the process.

#### RESOURCES

- The five 'Action Ideas' flip chart sheets from the previous session.
- FORB map of our town flip chart sheets.
- Flip chart and pens.



**PLENARY  
EXERCISE**



**PLENARY  
EXERCISE**

## ADVANCE PREPARATION

Decide how many action planning groups you will have in the 'Our change journey' exercise (see page 137). You need 4-8 participants per group. Given the limited time available for reporting back (in the next session) try to limit the number of groups to no more than three.

### HOW TO INTRODUCE THE EXERCISE 2 MIN

Ask everyone to gather round the FORB map/action ideas flip chart sheets and explain the following:

The aim of this course has been to help us become changemakers in our local communities. In our final two sessions, we are going to develop action plans that groups could use to tackle a problem in our community. The question is which problems?

We identified problems for freedom of religion or belief in the 'FORB map of our town' exercise. And based on that, we have brainstormed action ideas and picked our favourite action ideas. Each of these ideas relates to something we consider to be a problem.

In this exercise, we are going to choose FORB problems to create action plans for, choosing from the problems we have identified. Of course, there are many other human rights problems that are important to tackle. We are focusing on freedom of religion or belief today, but the skills you learn could be used to develop an action plan for any kind of problem in the community. .

### HOW TO RUN THE EXERCISE 50 MIN

#### • THINK (5 MIN)

Ask participants to look at the 'action ideas' flip chart sheets, and especially at 'our favourite action ideas', and silently think about the following questions:

- What problems do our action ideas try to tackle?
- Which of these problems are most important to tackle?
- Which problems can we make a difference to?

#### • PAIR (10 MIN)

Ask participants to get into pairs and explain the following task:

In your pairs, choose one problem you think we should make an action plan for today, based on your thoughts about what is important and what we can make a difference to. Be as concrete and specific as possible in defining the problem. For example, instead of saying that the problem is 'intolerance' you could say:

- Minority children are being bullied at the local school, or
- Local religious or political leaders or local media are using hate speech.

Instead of saying minority (or all) women are vulnerable, you might say:

- High rates of school dropout among (minority) girls,
- Street harassment, especially of minority women, or
- Early and forced marriage.

And instead of saying government discrimination you might say:

- Local police do not investigate crimes against people from minorities properly, or
- Community X can't get permission to build a place of worship.

#### • SHARE (10 MIN)

Ask each pair to say which problem they chose *in one sentence*.

Write the problems in a list on the left-hand side of a flip chart sheet or whiteboard. Leave a space to the right for people to put a cross next to the problems they want to vote for.

**TIP!** Adapt these examples so that they are relevant to your context!



• **VOTE AND CHOOSE** (20 MIN)

Ask everyone to put a cross on the flip chart next to the TWO problems that they, personally think the group should develop action plans for. Discuss the results in the group and together decide on a maximum of three problems to write action plans for, (fewer than three if your group is smaller than 12 as you need a minimum of four participants per problem).

Emphasise that even if the problem you put a cross next to hasn't been chosen, you can use the action planning skills we learn today to work with your chosen problem at a later date.

• **DIVIDE INTO GROUPS** (5 MIN)

Ask the group to stand in a ring. Go around the ring numbering participants from one to the number of action planning groups you will have, (e.g., from 1 to 3 if you will have three groups).

Allocate a problem to each group and tell participants that their group will develop an action plan for that problem later in the session.

If any participant very strongly wishes to be in a different group to the one allocated (perhaps because they have knowledge of a particular problem), see if anyone is willing to swop.

### 3. Energiser: Make change 5 min

#### DESCRIPTION AND PURPOSE

A physical exercise to raise energy levels.

#### HOW TO RUN THE EXERCISE

Ask the group to stand in a circle and crouch down as low as they can (in line with personal abilities). Ask everybody to whisper the words "Make change: C-H-A-N-G-E!" in time with each other. Ask them to repeat these words over and over, each time a little bit louder and rising up just a little. The volume gradually increases, and the group slowly stands up until, in the end, everyone is jumping as high as they can and shouting: "Make change: C-H-A-N-G-E!".



**PLENARY EXERCISE**

**TIP!** Lead by example – be increasingly loud and boisterous as the game progresses!

### 4. Presentation: Our Change Journey 10 min

#### DESCRIPTION AND PURPOSE

This presentation aims to build skills in action planning. It uses the imagery of planning a journey to introduce the process of action planning and the action planning tool that participants will use in the exercise that follows.

#### RESOURCES

- The script of the presentation can be found on page 140 of this guide.
- The script corresponds to slides 3-24 of the session PowerPoint and is included in the speakers notes for these slides.
- An editable Word version of the script is available in the accompanying resources for the session.



**PRESENTATION**

#### ADVANCE PREPARATION

Prepare in line with the guidance given on page 15, 'How to prepare for each session'. Read and adapt the script and PowerPoint slides (or create flip chart sheets for key points on the slides) and practice delivering the presentation together with the slides/flip chart sheets.

**TIP!** Ask people to save questions/comments until the end of your presentation.

## 5. Group work: Our Change Journey 45 min

### DESCRIPTION AND PURPOSE

This exercise stretches over the remainder of this session and the beginning of the next. In it, groups develop action plans using the action planning tool outlined in the preceding presentation. Depending on the nature of your group, these action plans could be real plans that the group wants to implement, or sample plans they develop as a way of learning action planning skills.

The groups draw and write their action plans as a visual 'journey' on flip chart sheets.



### GROUP EXERCISE

### RESOURCES

- One 'Our change journey' handout per participant.
- Flip chart, flip chart pens, ordinary pens.

### ADVANCE PREPARATION

Tape together the short sides of two flip chart sheets, creating a long paper. Prepare one of these per group.

### HOW TO INTRODUCE THE EXERCISE 5 MIN

Show slide 24 again and explain the following:

Earlier in the session, we chose problems and divided into groups. Now each group will try to develop an action plan to tackle their problem, using the 'Our Change Journey' model we heard about in the presentation.

These action plans could be real plans, that we want to implement after the training, or practice action plans that help us to develop action planning skills that we can put into use later.

On the group tables, you will find a long flip chart sheet on which to draw and write your change journey. You will also find copies of the 'Our change journey' template to help you and as a handout for you to take home.

Your task is to create an action plan to tackle your group's problem on your flip chart sheets, using the different elements of the change journey model. You will have the rest of this session and the first part of the next session to do this – that's just over an hour in total.

Show slide 25 while explaining the following:

The steps to take to make your plan are as follows:

- Decide who the changemakers are: who are the group of people or organisation who will implement the plan?
- Write the main problem that your group has been given to work with.
- Identify concrete attitudes, behaviours or rules that you want to change.
- Create a goal to mirror your problem.
- Identify the desired attitudes, behaviours and rules.
- Add the other 'people' involved – the people affected, the people, organisations or authorities that are part of the problem or the power to make a difference.
- Choose and add your tactics and the main activities needed to achieve the goal.

- Identify a few key practical steps needed to implement these activities.
- And identify what your messages are to the different people involved. What arguments will convince them?
- And finally think about what risks you might face along the way.

You don't have to do things in this order, but it's probably helpful!

Emphasise the following:

It would be possible to spend a long time reflecting on each question, but the aim of this exercise is to create the 'bones' of a plan – the big picture, which we can reflect on and develop more later if we decide to implement it.

Aim to spend about 8 minutes on each part! Remember this is a brainstorm of a rough plan! Write down your spontaneous thoughts and ideas and don't spend time formulating things carefully – a roughly formulated single sentence or a few bullet points is enough.

And don't forget the action ideas we've got on the flip charts! Perhaps you can use one or two of them in your plan.

#### **HOW TO RUN THE EXERCISE** 40 MIN

Send everyone to their groups to start working. Go from group to group, checking they have understood what they need to do.

Keep time! Remind people to move on to the next question after 10 minutes and again at regular intervals after that.

Keep an eye on the groups, checking that they are staying on topic and on track, encouraging and giving them tips as best you can. If a group is stuck with a question you can't help with, suggest that they move on to the next step in the action planning process and come back to that issue later.

## **6. Concluding comment** 3 min

When you come to the end of the time for the session, congratulate all the groups on their hard work and tell them that they will continue to work on their change journey action plan in the next session. Encourage them to keep thinking about their action plan between now and the next session, writing down any ideas they have to bring to the next session.



**SHORT TALK**

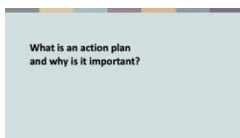
# Presentation Script

## Our Change Journey – a visual tool for action planning

*This script for the session 8 presentation is illustrated by slides 3-24 of the session PowerPoint.*

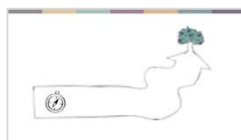
### **WHAT IS AN ACTION PLAN AND WHY IS IT IMPORTANT?**

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So, what is an action plan and why is it important? An action plan is a plan for HOW we want to get from where we are, to where we want to be.

If we are going on a long journey, it is a good idea to have a map and a plan for how we will travel. Perhaps we will walk to the bus stop, take a bus and then a train, and then hire a car to drive to our final destination! Without a map and a plan, we might not reach our destination, or it might take us much longer to get there.



An action plan is rather like a map and travel plan – it maps the steps we plan to take to get to our goal, and helps us to be strategic and deliberate.

We all make action plans. Sometimes they are very simple, almost instinctive, and we remember them in our heads. But for complex problems, like things we've not done before and things we do in groups, we need to plan more carefully and write our plans down so that everyone can remember them.



In the rest of this presentation, we're going to learn to use a simple visual tool called 'Our Change Journey' to make an action plan.

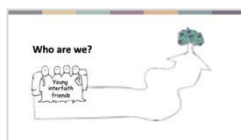
### **THE TRAVELLERS**

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When we create an action plan for a journey to make change, the first question is 'who are we?'

Who are the travellers, going on a journey to make change? Just as some travellers have to walk while others can drive or take a plane, we as individuals, groups or organisations have different opportunities, strengths and weaknesses and face different risks. Starting by asking 'who are we?' helps us to keep these in mind.



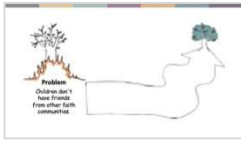
Let's create an imaginary change journey and say that we are young friends from different faith communities in our town.

### **OUR STARTING POINT**

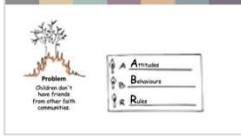
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When we plan a journey, the first thing we need to know is what our starting point is. A journey of change begins with a problem, and we start by defining it. The more specific we are about defining our problem, the easier it is to identify how to make change.



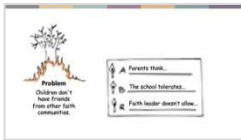
So instead of saying that the problem is ‘intolerance’, we might say that ‘Children do not have friends from other faith communities’. This is both a result and a cause of continuing intolerance



Problems like this have different underlying factors that contribute to them. These underlying factors could be:

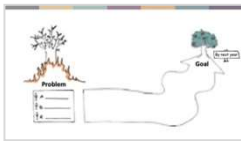
- problematic attitudes people have,
- problematic behaviours – things people do
- or problematic laws, rules, or policies.

Together, these attitudes, behaviours and rules create the problem. So, in relation to the problem we have identified, what specific attitudes, behaviours or rules do we want to change?



In relation to our example, we might say ‘Parents have negative attitudes to children having friends from other communities’, or ‘The school tolerates bullying between children of different faith communities’ or ‘A local faith leader says friendship between children of different communities should not be allowed’. These are attitudes, behaviours and rules that contribute to our problem.

## OUR DESTINATION

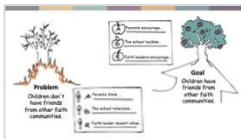


When we go on a journey to make change, it’s important to know where we want to get to! Defining our destination is tricky. We all want to reach peace, justice and non-discrimination! But we need to be concrete and realistic about what we can achieve in a particular time frame.



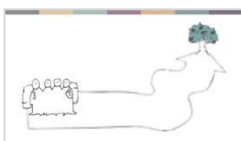
For example, our goal might be that ‘Children have friends from other faith communities’. And for that goal, we can think about what specific attitudes, behaviours or rules we want to see in place of the old, bad ones.

For example: ‘Parents encourage children to have friends from other faith communities’, or ‘The school actively tackles bullying’, or ‘Faith leaders encourage friendships between communities’.

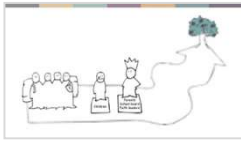


As you can see, our problem and goals are like mirror images of each other. The problem and the goal define the framework of our change journey. Where does the process of change start and where do we want it to lead?

## PEOPLE WE MEET ON THE WAY

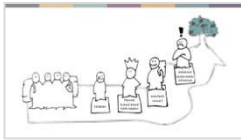


On a long journey, we might meet a lot of people – fellow travellers going in the same direction, ticket officers checking on us, or people who create roadblocks that stop or divert us from the path. So, who will we meet on our journey?



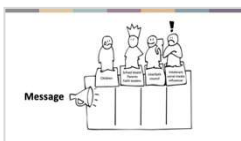
There will be:

- people affected by the problem (children in our case)
- people with power to do something about the problem (The school board and staff, parents and faith leaders, for example).



There may also be:

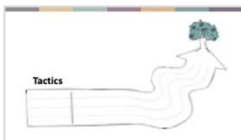
- fellow travellers, people who share our goal and can help us on the road. In our example, our allies might be a local interfaith council.
- or people who oppose our goal and try to stand in our way. Perhaps an intolerant social media influencer in our community.



As we write an action plan, it is good to think who these people, organisations and institutions are, so that we can keep them in mind as we choose our tactics and plan our actions.

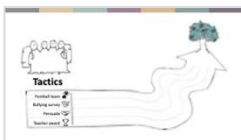
Who could help make change with us? Who do we need to persuade – and of what? And who might try to stand in the way of change?

## CHOOSING THE ROUTE



There are usually lots of different ways to get from A to B – different routes and modes of transport. So, what route will we take?

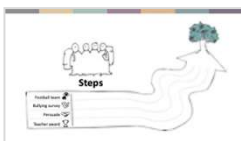
Our route is determined by the tactics we use. Remember, there are 15 different tactics to choose from – from building awareness, to advocacy, to documenting violations. We have already come up with lots of action ideas for using these tactics! This is where you can use these!



For our example, are we going to focus on changing the mind set of children by creating an interfaith football team, or on documenting bullying incidents and using this to advocate for the school board to take action? Or on creating incentives for teachers to promote positive relationships by creating an award for the teacher who best promotes diversity and ensures respect in the classroom? Or on persuading faith leaders to encourage inter-faith friendships? Or a combination of these?

There are many, many different things we could do. We can't do them all, but we may need to do more than one thing if we are going to succeed. For example, there would be no point in starting a football team if key faith leaders condemn it and no one dares to come. Successful action plans usually contain a few different but complementary tactics.

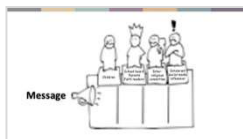
## STEPS ON THE JOURNEY



Once we have decided which tactics to use, we think about HOW to use them. What concrete steps do we need to take in what order? Who will do what and when for each tactic we have chosen? How will we practically go about organising and promoting the football team or carry out the survey? Who will talk to which faith leaders?

## THE MESSAGE

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And when we talk to people, we need to think about what we are going to say. What kind of information or arguments will convince potential allies to join with us or convince people to change their attitudes or behaviour? What will convince powerholders to act? And are there ways of framing our message so that we avoid opposition?

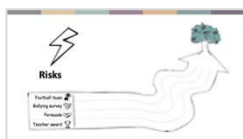
For example, parents might need to hear about the benefits of building relationships between communities for their children's future, as well as practical information that reassures them that their children would be safe and well looked after in the football team.

The local interfaith council might be interested in hearing about how we will involve adults from different communities in leading the football team.

And the school board might be encouraged to hear how having an anti-bullying policy could be used to boost the profile of the school.

## OBSTACLES AND RISKS

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On a long and difficult journey, travellers might face obstacles, dangers and storms that they need to avoid or overcome in order to reach their destination. All change processes involve obstacles and risks. It helps if we think ahead, choose as safe a route as possible and have plans for how to handle different situations that might arise.

So, what obstacles and risks might we face if we take the actions we have envisaged? Are any of the actions too risky and are there ways we can minimise risks?

For example: In some contexts, promoting the interfaith football team on the local radio station might draw unwanted attention from intolerant groups who might mobilise opposition. We might want to begin quietly and build community support.

## CONCLUSION

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We have now worked through the process of creating an action plan. For our change journey we've identified:

- Our starting point – the problem
- Our destination – the goal
- The people we will meet on the way – friends, opponents and people we want to influence in some way.
- The route – the tactics we are going to use and the concrete steps we need to take to move forwards.
- We've also thought about our message and about risks we might encounter on the way.

This process can be used to create a simple or an in-depth action plan for any type of tactic you want to use.

So now it's time for you to try it out yourself – creating your own change journey action plan for a problem that you want to tackle!

# SESSION 9

## Our change journey (continued)

### Session overview


The action plan development process begun in session 8 continues in session 9. This is the final session of the course and concludes with an evaluation exercise and celebration.

Sessions 8 and 9 are 'paired' – with joint learning objectives and a single learning process. Please see the session 8 session plan for the learning objectives of this session.

### Session contents and timing

Session 9 is planned as a longer session of approximately 2 hours 30 minutes. However, the length of the session and time available for different elements of it depends on the number of groups that need to report back to plenary. If you have more than three groups, you will need a longer session. If you have fewer than three groups, you can use less than 2 hours 30 min.

The final 30 minutes are made up of an evaluation exercise and a celebration.

	
<b>Group exercise: Our change journey (continued)</b> Participants continue developing the action plans begun in session 8.	30 min minimum
<b>Plenary discussion: Our change journey – presentations and feedback</b> Groups present and discuss their action plans.	10-20 min per group
<b>Energiser: Changemaker sculptures</b> The groups use their bodies to create a collaborative human sculpture representing their action plan.	5 min
<b>Plenary discussion: Where do we go from here?</b> Participants discuss what action they want to take personally and collectively after the course.	25 min minimum
<b>Evaluation exercise: Head, heart, hands</b> Participants reflect on what they are taking with them from the course.	20 min
<b>Celebration</b> Celebrate the knowledge, attitudes, skills, and relationships developed during the course.	10 min
<b>TOTAL TIME</b>	<b>2 hours 30 min</b>



## Get prepared

Prepare for the session in accordance with the guidance on page 15, 'How to prepare for each session'. Remember – you know your group! You are welcome to adapt and change any elements of the session to tailor it to the needs of your group.

### DECIDE ON SESSION TIMINGS

For this session, you need to decide on the time frames you want to allocate to the group work and the plenary discussion. The time available for these depends on how many groups need to present their action plans.

#### RESOURCES FOR THIS SESSION

In addition to the standard resources for each session listed on page 16, you will need the following resources to run the session in accordance with the session plan:

- Each group's 'Our change journey' flip chart sheets from session 8.
- The 'FORB map of our town' flip chart sheets developed in session 5.
- The five 'Action Ideas' flip chart sheets from sessions 6-7.
- All tactics posters.

#### ACCOMPANYING RESOURCES

for this session can be found [here](#).

### PREPARE THE ROOM

This session begins in the same group work constellations that session 8 ended with. Arrange tables and chairs accordingly.

Put each group's flip chart sheet from the 'Our change journey' exercise in the previous session on their table, together with some pens and post it notes.

Stick the 'FORB map', the 'Action ideas' flip chart sheets and the tactics posters up on the walls as reference materials.



'Head, hands, heart'

## Detailed session plan

### REMEMBER:

You need to decide on the time frames for group work and the plenary discussion!

### 1. Group work: Our change journey (continued) minimum 30 min

#### RESOURCES

The 'Our change journey' flip chart sheets developed by the groups in the previous session, flip chart pens and ordinary pens and post-it notes.

#### HOW TO INTRODUCE THE EXERCISE

Welcome everyone back to the final session of the course. Encourage them by saying what a great job they are doing.

Invite participants to go back into their action planning groups from the previous session to continue working on their 'change journey'. Encourage the groups to focus on tactics and action steps now if they haven't done so already. Tell the groups how much time they have.

### 2. Plenary discussion: Our change journeys – presentations and feedback 15 – 20 min / group

#### DESCRIPTION

This is the final stage of the 'Our change journey' exercise, in which groups present their action plans and receive feedback.

#### NOTE

If you have a very small group and everyone has worked together on a single plan, skip the presentation stage and have a concluding discussion using the questions listed under 'How to run the exercise'.

#### HOW TO INTRODUCE THE EXERCISE 1 MIN

Explain that each group will have 5 minutes to present their 'change journey' to the plenary, followed by a discussion of their plan.

Make it clear that the aim of this discussion is to support, encourage and help one another, developing our ideas together. It is not a competition to see who has the best action plan – none of us have had time to come up with the perfect plan!

#### HOW TO RUN THE EXERCISE

Invite each group in turn to present (5 min) and receive feedback (max 15 min).

Use the following questions to lead the feedback discussion:

- What do you like about this action plan?
- Do you have any suggestions for how to make the plan even better? For example, additional people we could work together with or other tactics that could be used.
- Would any of the tactics/actions be ineffective, unrealistic, or too risky?
- Do you think the tactics/actions planned would result in achieving the goals of changed attitudes, behaviours and rules or in progress towards that goal?



GROUP EXERCISE



PLENARY DISCUSSION

Be strict with time keeping, ensuring every group gets a fair chance to present and get feedback.

**HOW TO CONCLUDE THE EXERCISE** 2 MIN

Congratulate participants on their excellent work and their engagement. Emphasise that, regardless of whether they intend to use their action plan or not, they have learnt a lot of action planning skills that they can use in all kinds of change processes they are involved in in the future.

**3. Energiser – Changemaker sculptures** 5 min

**PURPOSE**

To raise energy levels in what is quite an intense session.

**HOW TO RUN THE EXERCISE**

Give these instructions to participants and go through the following process: In your action planning group, create a collaborative human sculpture with your bodies to represent your action plan. You have 4 minutes. When the time is up, I will clap my hands – and everybody should freeze in their position. Then we will look at each other’s sculptures and give a round of applause!

**TIP!** If the group seems tired during the preceding exercise, do this energiser earlier – between group presentations.

**4. Plenary discussion: Where do we go from here?** minimum 25 min

**DESCRIPTION**

This plenary discussion brings the course to a close. It focuses on what participants want to do to promote freedom of religion or belief after the course has ended.

**HOW TO INTRODUCE THE EXERCISE**

Explain the following:

We are coming to the end of our course together. The course has focused on the human right to freedom of religion or belief.

We’ve reflected on our identities, on privilege and disadvantage. We have learnt about human rights, about freedom of religion or belief and about violations of the right. We have learnt about lots of different tactics that can be used to promote human rights and we have practiced creating ‘change journeys’ – our action plans.

So where do we want to go from here – as individuals and as a group? How do we want to move forwards in becoming changemakers?

**HOW TO RUN THE EXERCISE**

Invite participants to reflect on the following questions in an open time of sharing and discussion.

- Are there things we, as individuals, want to do differently in our daily lives based on what we have learnt?
- Do we as a group want to keep working on any of our action ideas/plans and implement them together? Which plans/ideas? Who would like to be on board? If so, what should our next step be?
- Can we take any of the action ideas forwards through other channels that we are directly involved in – such as our faith communities, workplaces, or women’s group?
- Are there organisations or groups we are not involved in, but who we could speak to and encourage to take action? Who and what?



**PLENARY DISCUSSION**

Document the discussion of each question by writing notes on four flip charts, headed as follows:

- Things I want to do.
- Things we want to do in this group.
- Things we want to do as part of other groups/organisations.
- Things we want to encourage others to do.

Don't worry if there is some overlap between the flip charts – the point is not to sort things into categories, but to think about different ways in which we can take next steps.

In the discussion, mention that research shows that change is most easily achieved by broad networks of individuals, groups and organisations who strive towards the same goal, taking different, complementary types of action in a coordinated manner.

## 5. Evaluation exercise: Head, heart, hands 20 min

This simple personal evaluation exercise helps participants to reflect on what they are taking with them from the course.

### RESOURCES

- Printout of one 'Head-heart-hands' handout per participant.
- One pen per participant.



**INDIVIDUAL  
EXERCISE**

### HOW TO INTRODUCE THE EXERCISE 2 MIN

Give each participant a handout.

Explain that they are going to do an evaluation exercise to think about what they, personally, are taking home with them from the course. Be clear about whether the sheets will be gathered in to help you evaluate the course or whether they can take the sheet home with them as a reminder. It is important to avoid people writing private reflections if you are collecting the sheets!

### HOW TO RUN THE EXERCISE 18 MIN

Ask participants to reflect silently on the following:

- Think about what you have gained in terms of knowledge and ideas. Write your thoughts down in the head.
- Think about what feelings, discoveries about yourself or new attitudes you have. Write this in the heart.
- And think about what ideas you have for taking action or doing something differently. Write this down in the hand.
- Try to be as specific as possible. Give them 8 minutes to do this.

Depending on your group size, either go around the ring asking each person to share one thing or ask participants to get into pairs to share and reflect. (10 min)

(Alternative version: Draw a head, heart and hand on three separate flip chart sheets. Ask participants to respond to the questions above on post-it notes and stick them to the flip chart sheets. Discuss the results in plenary.)

## 6. Celebration! 10 min

During the course, participants have got to know each other better and given their time and energy to the process. It is time to say thank you and to celebrate the new ideas, insights, skills, and relationships they have developed during the course!

Plan a short ceremony to say well done and thank you. You might like to sing a song, say a few words, pray, eat some snacks together or dance.

A certificate is available to print out and give to participants if you wish.



'Local changemakers'

"Becoming a changemaker is a journey everyone needs to embark on."

**PARTICIPANT, NIGERIA**

# PART C



## Reference materials

## Key human rights commitments relating to FORB

### **Universal Declaration of Human Rights (UDHR), Article 18**

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

### **International Covenant on Civil and Political Rights (ICCPR), Article 18**

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.
4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

### **Convention on the Rights of the Child (CRC), Article 14**

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.
2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

#### NOTE

Human rights declarations are politically binding international commitments while covenants, conventions and treaties are legally binding commitments under international law. The Universal Declaration of Human Rights is, however, so broadly accepted that it is now regarded as customary international law.

## See also

General Comment 22 of the Human Rights Committee which provides expert guidance on the interpretation of Article 18 of the ICCPR.

<https://www.equalrightstrust.org/ertdocumentbank/general%20comment%2022.pdf>

The United Nations Declaration on the Elimination of all forms of Intolerance and of Discrimination Based on Religion or Belief.

<https://www.ohchr.org/en/professionalinterest/pages/religionorbelief.aspx>

The Rabat Plan of Action on the prohibition of advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence.

<https://www.ohchr.org/EN/Issues/FreedomOpinion/Articles19-20/Pages/Index.aspx>

You can find a full compendium of international human rights standards relating to freedom of religion or belief on the following link to the Office of the United Nations High Commissioner for Human Rights:

<https://www.ohchr.org/EN/Issues/FreedomReligion/Pages/Standards.aspx>

You can find information on the work of the UN Special Rapporteur on freedom of religion or belief here:

<https://www.ohchr.org/EN/Issues/FreedomReligion/Pages/FreedomReligionIndex.aspx>

## Learn more

Watch the FORB Learning Platform's eight short films on what freedom of religion or belief involves and when it may be limited.

[www.forb-learning.org/film-resources](http://www.forb-learning.org/film-resources)



FILMS



## Find information about FORB in your country

### General advice on choosing information sources

It is advisable to do some reading about the situation for FORB and for human rights more broadly in your country before leading the Local Changemakers Course. This will help you ensure that national-level legal issues and the experiences of a range of groups in your country are integrated into learning and discussions.

Try to find national sources of information, for example, from independent NGOs and complement this with information from reliable international sources.

When you look for information, remember that it is impossible to understand the situation of one group without understanding their wider context, including how other belief groups are affected. There are no countries where the rights of only one belief group are violated. In all cases, multiple groups are affected, in different ways and to different degrees. This doesn't mean that you should disregard reliable sources that focus on one group – but that you should read more than one source about more than one group.

#### THINK CRITICALLY!

When reading information, be aware of the risk of propaganda and bias. Some governments obstruct human rights monitoring and reporting, using disinformation, intimidation and coercion. Information from national governments about their own country situation may therefore be unreliable.

Sometimes information provided by foreign governments or religious and civil society actors can be biased or misleading. Sometimes there is intentional political bias. Often a misleading impression of the situation as a whole is the unintentional result of focusing on one group alone. Use a variety of sources, cross check your facts and think critically!

### International sources of information

Here are some valuable sources of information. Browse through them to find sections relating to your country.

The US State Department – Annual report on the state of freedom of religion or belief in almost every country in the world.

[www.state.gov/international-religious-freedom-reports](http://www.state.gov/international-religious-freedom-reports)

The US Commission on International Religious Freedom (USCIRF) - Annual report on FORB in countries with serious violations of the right.

[www.uscifr.gov/annual-reports](http://www.uscifr.gov/annual-reports)

Pew Research Centre – Data on government restrictions and social hostilities related to religion around the world.

<https://www.pewresearch.org/topic/religion/religious-freedom-restrictions/>

Minority Rights Group International – Directory of country information about minorities and indigenous communities.

<https://minorityrights.org/directory>

UN Special Rapporteur on freedom of religion or belief – Thematic and country visit reports.

<https://www.ohchr.org/en/issues/freedomreligion/pages/freedomreligionindex.aspx>

Forum 18 - Monitoring and analysis of FORB violations in Central Asia, the South Caucasus, Russia, Belarus, Crimea and Turkey.

[www.forum18.org](http://www.forum18.org)

Reports on hate crimes, including those based on religious identities in the OSCE region (Europe, Caucasus, Central Asia, North America)

[OSCE - ODIHR | Hate Crime Reporting](#)

Aid to the Church in Need – 2021 report on religious freedom in the world

<https://acnuk.org/our-campaigns/religious-freedom-in-the-world-report-2021/>

#### **REPORTS FOCUSING ON PARTICULAR BELIEF GROUPS**

Anti-Semitism Worldwide – Annual reports from the Kantor Center.

<https://cst.tau.ac.il/annual-reports-on-worldwide-antisemitism/>

Countering Islamophobia/Anti-Muslim Hatred to Eliminate Discrimination and Intolerance Based on Religion or Belief: Report of the UN Special Rapporteur on Freedom of Religion or Belief, 2021.

<https://www.ohchr.org/en/documents/ahrc4630-countering-islamophobiaanti-muslim-hatred-eliminate-discrimination-and>

Freedom of Thought Report – Annual report from Humanists International.

<https://fot.humanists.international/>

Persecution of Ahmadis Worldwide – Report to the UN from the International Human Rights Committee, an NGO working for Ahmadi rights.

<https://ihs.smc.global/wp-content/uploads/documents/Report-Persecution-of-Ahmadis-Worldwide.pdf>

The Global Persecution of Jehovah's Witnesses – Issue report from USCIRF.

<https://www.uscifr.gov/publication/issue-update-global-persecution-jehovahs-witnesses>

World Watch List – Annual report on persecution of Christians from Open Doors.

<https://www.opendoorsuk.org/persecution/world-watch-list/>

#### **RESOURCES ON DEMOCRACY AND HUMAN RIGHTS BROADLY, INCLUDING FORB TO VARYING DEGREES**

IDEA International monitor the state of democracy, including freedom of religion or belief, in all countries of the world. Click on your country in the interactive map and use the left-hand menus to explore the data.

<https://www.idea.int/gsod-indices/#/indices/world-map>

CIVICUS track restrictions on 'space' for civil society action, including freedoms of expression, assembly and association – all of which are closely related to freedom of religion or belief.

<https://monitor.civicus.org/>

Freedom House – Ratings and reports on people's access to political rights and civil liberties in 210 countries and territories. Click on your country to find data.

<https://freedomhouse.org/explore-the-map>

Human Rights Watch produce an annual report on the state of human rights in over 100 countries. (For the most recent report, substitute 2021 in the link below with the current year.)

<https://www.hrw.org/world-report/2021>

Amnesty International country profiles include freedom of religion or belief to varying extents.

[www.amnesty.org/en/countries/](http://www.amnesty.org/en/countries/)

## Keep learning: further resources and online courses

### Learn about FORB

The FORB Learning Platform and NORFORB members offer a range of resources and courses to help you deepen your learning.

[forb-learning.org](http://forb-learning.org)

Resources include:

- a [range of films](#) introducing FORB, access to justice, religious literacy and tools for context analysis.
- an online, on-demand course on [FORB](#).
- an online, on-demand course on [FORB and gender](#).
- and reports on [thematic issues](#) such as FORB and gender, and FORB and shrinking civic space.

### Develop your FORB facilitation skills

In addition to the Local Changemakers Course, the FORB Learning Platform also offers:

- The FORB [Facilitators Toolkit](#) – A toolkit of exercises for use by anyone engaged in providing human rights education on FORB. (To be published spring 2023)
- A 10-week, online facilitated course for FORB [trainers/facilitators](#), requiring approximately 6 hours work per week, (places are limited).
- Networking opportunities – [join our network](#) of FORB facilitators and trainers to receive the latest information about new resources and courses and to participate in networking events.

### Learn more about tactics and how to use them

Here you can find links to a selection of free learning materials and online courses from other providers.

#### **EMERGENCY TACTICS: PREVENT, STOP, CALL FOR HELP AND WARN**

Emergency tactics are used to tackle immediate threats to human rights. The following resources may help you use these tactics.

#### **ONLINE COURSES**

##### **UNDERSTANDING AND COUNTERING ONLINE HATE SPEECH**

On-demand course from FacingFacts, an educational initiative aiming to tackle hate crime and hate speech in Europe. Much of the learning is applicable to a wide range of contexts. See also other courses offered, for example ‘Understanding and identifying anti-Semitic hate crimes’.

##### **PEACE PROCESS SUPPORT AND PREVENTING ELECTION VIOLENCE**

Online courses from the United States Institute of Peace.



## RESOURCES

### STREET HARASSMENT

Street harassment affects all women. Minority women may be particularly vulnerable to hate motivated harassment and/or sexual harassment. Find ideas and strategies for how to respond as a victim or bystander here:

## **CHANGE TACTICS: CAMPAIGNING, ADVOCACY, INCENTIVES AND DEFIANCE**

Advocacy and campaigning are key tactics for making change. Find guidance on using these tactics through the following resources and courses.

## ONLINE COURSES

### ADVOCACY ESSENTIALS

Online on-demand course provided by Tearfund. Create a profile on the following link and find 'Advocacy Essentials' in the course catalogue.

### ACT ADVOCACY ACADEMY

Online on-demand course provided by the ACT Alliance. Create a profile on Fabo.org to access the course.

### NON-VIOLENT ACTION, AND CIVIL RESISTANCE

Online courses from the United States Institute of Peace.

## RESOURCES

### ADVOCACY TOOLKIT – BE THE CHANGE YOU WANT TO SEE

Produced by Africa Platform for Social Protection and the Commonwealth Foundation.

### ADVOCACY TOOLKIT – A ROOTS GUIDE

Produced by Tearfund.

### ADVOCACY: A GUIDE FOR SMALL AND DIASPORA ORGANISATIONS

Produced by INTRAC.

### GAME ON – A PRACTICAL GUIDE TO CAMPAIGNING

Produced by Wigwam and finep.

## **BUILDING TACTICS: AWARENESS, ENGAGEMENT, SKILLS AND NETWORKS**

Building tactics are used to create a long-term foundation for change, in the form of public awareness and networks of engaged people who are empowered with the skills needed to use all kinds of tactics.

### **ONLINE COURSES**

#### **USING PODCASTS, VIDEO AND STAYING SAFE ONLINE**

Visit the Advocacy Assembly's website to find a range of free short online courses to help you develop a range of practical skills.

#### **INTERFAITH DIALOGUE**

KAIICID provide a number of online courses in methodologies for interfaith dialogue.

#### **PEACE-BUILDING AND MORE**

A range of online courses hosted by the United States Institute of Peace.  
<https://www.usip.org/academy/catalog/religious-engagement-peacebuilding-common-ground-approach>

<https://www.usip.org/academy/catalog/introduction-religion-and-peacebuilding>

#### **LIVE WHAT YOU BELIEVE**

A workshop for leaders and influencers who want to learn how to promote inclusion, diversity, & freedom of belief in their workplace and communities.

### **RESOURCES**

#### **THE INTERFAITH WEEK TOOLKIT**

A practical guide to organising community based interfaith activities, published by the Interfaith Network for the UK.

#### **THE FAITH FOR RIGHTS TOOLKIT**

A set of human rights education modules that explore the relationship between religions, beliefs and human rights connected to the 18 commitments of the Faith for Rights framework.

#### **ONLINE HATE SPEECH TOOLKIT FOR TEACHERS AND YOUTH WORKERS**

The Selma online toolkit offers customisable resources for teachers and others working with children and young people on the issue of online hate speech.


#### **ONLINE TEACHER TRAINING COURSE ON PROMOTING PLURALISM**

A blended learning course training teachers to promote pluralism and inclusive communities in the classroom setting. Provided by Hardwired Global in English and Arabic.

Email: [info@hardwiredglobal.org](mailto:info@hardwiredglobal.org)

#### **THEOLOGICAL RESOURCES FROM RELIGIONS FOR PEACE**

The Abrahamic Jewish, Christian and Islamic Faiths In Support for Citizenship; Freedom of Thought, Conscience and Religion or Belief; And Protection of Vulnerable Communities.



**HEALING TACTICS: DOCUMENT, COMMEMORATE, SEEK JUSTICE AND COMPENSATION, PROVIDE MATERIAL AND PSYCHOSOCIAL SUPPORT**

Healing tactics are used to care and seek justice for people and communities affected by violations.

**ONLINE COURSES**

**DOCUMENTING HUMAN RIGHTS VIOLATIONS**

Visit the Advocacy Assembly's website to find a range of free short courses to help you develop your documentation skills. Courses include:

- Documenting and reporting human rights abuses using testimony.
- Capturing, storing and sharing video evidence.

**COMMUNITY BASED PSYCHOSOCIAL SUPPORT (CBPS)**

A three module, online on-demand course in CBPS will help you learn the basics. Produced by the Church of Sweden (for Act Alliance).

## Index of exercises

### General exercises

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Head, heart, hands	Evaluation exercise	148

### Exercises exploring human rights, discrimination and social identities broadly

Exercise	Purpose	Page
Soup of life, and Human rights gallery	A pair of exercises that together help participants link their experienced needs to the Universal Declaration of Human Rights	37, 38
Pot luck	Highlights privilege and disadvantage, and the benefits of solidarity	68
One step forwards	Helps participants recognise socioeconomic disadvantage and intersectional discrimination in their context	69
Our social identities	Helps participants see commonalities with people of other religious/belief identities	72

## Exercises exploring FORB specifically

Exercise	Purpose	Page
Once upon a time	Helps participants reflect on whether they value the things FORB protects	50
FORB in my day	Helps participants think about how they use their right to FORB in everyday life	52
Two-minute FORB mini dramas	Develops skills in identifying violations of FORB	82
A FORB map of our town	A two part exercise that helps participants create a FORB context analysis	101, 104

## Exercises focused on methods for promoting human rights and action planning

Exercise	Purpose	Page(s)
Changemaker story buzz groups	Inspires and sets the scene for discussions of action	114
Bystanders and healers	Helps participants identify factors that enable them to act, instead of being passive bystanders	114
Who am I?	Helps participants identify the arenas in which they could take action	116
Talking emergency tactics	Group discussion exercise linked to the presentation on tactics in session 6	118
Talking tactics	Brainstorming of action ideas based on tactics for promoting human rights	129
What's the problem?	Helps participants choose problems to develop action plans for	135
Our change Journey	Visual action planning exercise	138, 146
Where do we go from here?	Helps participants identify next steps	147



Many people are worried about violations of the right to freedom of religion or belief in their country and about interfaith tensions in their community but are unsure of how to make a difference.

The Local Changemakers Course is a series of nine two-hour workshops designed to empower grassroots level groups of adults and young people to learn about and become active in promoting freedom of religion or belief for all in their community.

In this facilitators guide and accompanying resources, you can find session plans, presentation scripts, PowerPoints, stories, posters and game cards – everything you need to run the course. We hope these resources will help you to kick-start changemaking processes where you are.

[forb-learning.org](https://forb-learning.org)



THE LOCAL  
**CHANGEMAKERS**  
COURSE

Nordic Ecumenical Network on  
Freedom of Religion or Belief  
**NORFORB**

**FORB** Learning  
Platform

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