

A Philippine Response to the United Nations Decade for Human Rights Education

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The 20th century was a time of massive human rights violations worldwide, not because people were ignorant of their rights but because oppressive governments wished to perpetuate their political and economic power.

Amnesty International (AI) has always been a dynamic movement. It responded by establishing its Human Rights Education Program. In 1991, Amnesty International Pilipinas (AIP) began its Education for Freedom Project with financial support from Operasjon Dagsverk (Operation-A-Day's-Work), a Norwegian youth organization that extends support to youth programs in different parts of the world.

In the first four years, the project aimed to popularize human rights in both urban and rural communities, mainly through street theater and annual theater productions commemorating Human Rights Day. The young performers came from the communities and underwent training and workshops. Their troupe, Dulaang Kamanyang, did not only perform and give regular workshops but was also frequently invited to special events, including those at universities. The project formally ended in 1995, when AIP shifted its focus from community-based groups to formal educational institutions.

In 1996, AIP held an exploratory meeting with the Commission on Human Rights (CHR). They agreed to jointly pursue a human rights education project in response to the call of the United Nations Decade for Human Rights Education (1995-2004).

AIP signed a memorandum of agreement with CHR, the Department of Education, Culture and Sports (DECS), and the Commission on Higher Education (CHED) on 18 October 1996. They all quickly agreed on a national plan in support of the Decade as the Philippine Constitution states:

All educational institutions shall...inculcate patriotism and nationalism, foster love of humanity, respect for human rights, appreciation of the role of national heroes in the historical development of the country, teach the rights and duties of citizenship... (Section 3 (2), Article XIV).

They agreed to do the following:

- Jointly undertake a nationwide consultative workshop with government organizations (GOs), nongovernmental organizations (NGOs), and the academe, which would produce the Long-term National Plan of Action on Human Rights Education.
- Jointly implement and/or cause the implementation of the plan through regional consultations and national public hearings.
- Jointly document gains made in human rights education by GOs, NGOs, and aca-

demic institutions, and put up and maintain the Human Rights Education Resource and Documentation Center to be housed at the CHR.

- Jointly publish and produce documentaries and other material on human rights education in the Philippines.
- Jointly monitor and evaluate the implementation of the plan.

The inter-agency Human Rights Education Task Force was created to ensure that all the agreements are at least satisfactorily observed. The different parties have the following responsibilities:

Amnesty International Pilipinas

- Document and consolidate the accomplishments of NGOs in human rights promotion.
- Conduct training projects.
- Disseminate human rights information and invitations to NGOs.
- Conduct information campaigns among NGOs.

Commission on Higher Education

- Document and consolidate the accomplishments of all institutions of higher education in human rights education.
- Conduct human rights education and training projects.
- Continue to integrate human rights concepts into all higher educational curriculums.
- Disseminate information to all higher educational institutions.

Commission on Human Rights

- Document and consolidate the accomplishments of GOs and NGOs in human rights promotion.
- Conduct information, education, and training projects.
- Provide necessary human rights reference materials during trainings.

- Disseminate human rights information and invitations to the government sector.
- Cause the establishment and activation of a human rights desk in each government agency.
- Develop material for input to textbooks prescribed by DECS.

Department of Education, Culture and Sports

- Document and consolidate the accomplishments in human rights education of elementary, secondary, vocational, and technical schools as well as in nonformal education.
- Conduct training.
- Continue to integrate human rights concepts in elementary, secondary, vocational, and technical schools as well as in non-formal education.
- Disseminate information to the entire academic community, especially to teachers and students of elementary, secondary, vocational, and technical schools, and to those conducting nonformal education.

The organizations' accomplishments have yet to be reviewed and evaluated.

During the last five years, AIP campaigned extensively to promote human rights education. Its Human Rights-Youth Action Network (HR-YAN), an assembly of young leaders that integrates human rights concerns into the youth movement, has grown into a large collective. It organizes and facilitates far-reaching human rights education. AIP has held numerous basic orientation seminars in elementary and secondary schools, aside from the various trainers' meetings of young professionals and community-based organizations nationwide.

It organized the following activities in line with the agreement.

In November 1996, it simultaneously held GO-NGO-academe consultations and workshops on human rights education all over the country. Principals, school division heads, and teachers participated as well.

In February 1997, regional delegates and human rights educators from the private sector, NGOs, and GOs gathered in Manila for the GO-NGO-Academe National Consultation Workshop on Human Rights Education. The consultation resulted in the drafting of the Long-term National Plan of Action for Human Rights Education.

Before the consultation, AIP's Education for Freedom Program produced lesson plans integrating human rights into all school subject areas. This was a collaborative effort of the AIP pool of trainers, most of whom were students of the Philippine Normal University.

In 1998, AIP, the Philippine Educational Theater Association (PETA), Pamahayanan (an organization that promotes urban housing), Philippine Alliance of Human Rights Advocates (PAHRA), and Likhaan (a women's organization) set up HREPhilnet, a network of NGOs and people's organizations of women, urban poor, peasants, and workers. The network planned a yearlong schedule of activities to celebrate the 50th anniversary of the Universal Declaration of Human Rights. It was a first step in sharing resources and expertise in the different fields of human development work in order to incorporate human rights education work into each organization's programs. There were many plans set for 1999, but no resources to conduct even a trainers training workshop. AIP was designated as the convenor for 1999 and onward after sharing the convenorship with PETA in 1998. However, it shifted its thrust in 1999-2000 from HREPhilNet to HR-YAN in order to maximize and optimize its financial and human resources.

Since AIP's main responsibility under the agreement is to disseminate information to NGOs, it organized nonformal human rights education activities. In 1996-2000, it held various activities involving schools, colleges, communities, and youth organizations. It held two international youth festivals: the First International Youth Festival on Human Rights,

in January 1996, in Baguio City, with the theme "Universality of Human Rights: Breaking Barriers, Building Bridges"; and the Second International Youth Festival on Human Rights, in July 1997, in Manila and Laguna, with the theme "Youth and the 21st Century: Building a Human Rights Culture."

It also held national youth activities in 1998-2000. The National Youth Congress on Human Rights, held in December 1998, in Marikina City, to observe the 50th anniversary of the Universal Declaration of Human Rights, consisted of lectures and workshops for youth from different regions.

The First Summit Toward a Youth Action Network on Human Rights was held in October 1999; the Second Summit, in October 2000, both in Baguio City.

AIP has facilitated human rights education activities in various schools, colleges, and communities since 1996, resulting in an increase in AIP membership. Participants normally sign up for membership either as groups or individuals. Student organizations can be affiliated as a multi-issue group under HR-YAN.

AIP develops training material through a series of workshops conducted by the trainers pool. The material goes through a testing process, or a "dry run," of the modules or curriculum before being used in actual training sessions, where a process observer notes areas for improvement.

The Basic Orientation and Know Your Rights modules are part of the Learning Package designed for HR-YAN. (See Annex I.) AIP developed the package through the years while holding seminars and trainings on human rights education. In 2000, it held training workshops in 12 schools, universities, and government offices in Metro Manila and the provinces of La Union, Cagayan de Oro, Negros Occidental, and Cavite.

Sixteen modules are continuously being developed and updated. A curriculum will be developed from the modules to suit the level

of awareness of the participants. The modules are the following:

- Know Your Rights
- Contextualizing Human Rights/Identity-based Discrimination: A Worldview
- National and Global Human Rights Situation
- Racism
- Ethnicity and Religion
- The Many Faces of Children (children's rights)
- Juvenile Justice
- Women's Rights (Convention on the Elimination of Discrimination against Women)
- Gender Stereotyping (women's and lesbian, gay, bi-sexual, and transgender [LGBT] rights)
- Pride and Prejudice (LGBT rights)
- Violation Against the Integrity of the Person (death penalty)
- The International Community in Solidarity for Human Rights
- Leadership Skills: The Youth as Human Rights Defenders
- Human Rights Organizations as Pressure Groups (about Amnesty International)
- *Talipapa*—a free-market game (global and social analysis)
- Food Security

The workshops and sessions are organized into the “Three Basic Actions for Human Rights,” focusing on

- Knowing your Rights,
- Contextualizing Human Rights, and
- Individual Human Beings as Proactive Human Rights Promoters and Defenders.

Reflecting a developmental approach, this framework is organized on the basis of how people develop their social values from simple to complex thoughts.

AIP has published two books on human rights education: *Shopping List of Techniques in Teaching Human Rights* and *Trainor's*

Manual: Human Rights Education Learning Package. They have been distributed to national and international organizations and should be reprinted. AIP also hopes to publish the existing modules.

It intends to continue innovating methods and material for human rights education in the informal sector and the formal school curriculum. It should complement DECS' efforts to achieve the goals set by the Decade in general and the Philippine Decade Plan in particular.

Human rights education is an effective means to prevent abuse and human rights violations. It has to start from the institutions that mold the minds of the future generation—schools and universities. AIP aims to contribute through human rights education to the shaping of a new society that respects every individual's and people's rights.

We see today a huge growth in awareness of human rights and in acceptance by the general public. AIP will continue to be a partner in the promotion of human rights education.

Learning Package

Methodology

The Educational Component of HR-YAN views human rights education as both a “what” and a “how.” It involves methodology and lifestyle as well as content. In order to effectively communicate the values and skills necessary for the building of a human rights culture, these values and skills must be experienced in the process. Human rights education, then, is not simply a concept to be taught, but a reality to be lived.

Human rights education is a realization of justice. To work for human rights is to promote the well-being and development of all. Such well-being includes, first, basic human needs such as food, clothing, shelter, and skills development. Further, well-being necessitates the growth of people in dignity, in self-deter-

mination, and in solidarity with and in service to their fellow human beings.

The overall goal of human rights education reveals its basic methodological components: from awareness to concern to action. Human rights education promotes a process of conscientious decision making on crucial social issues and thus seeks informed, compassionate,

and courageous agents of change. Promoting this process requires human rights educators and advocates to be gentle as well as challenging. Finally, in order for learners to experience the values and skills involved in human rights education, they need to see them modeled in their communities and lives.

ANNEX 1

Human Rights-Youth Action Network Framework for Human Rights Education

(The following is an excerpt from Amnesty International Pilipinas Learning Package.)

The human rights education workshops and sessions presented in this package are organized into “Three Indispensable Actions to Human Rights.” These actions ensue one phase at a time to initiate learning process focus on: KNOWING YOUR RIGHTS—respect for human dignity; importance of human rights; human rights actions, concerns and responsibilities; CONTEXTUALIZING HUMAN RIGHTS—human rights violations specifically Identity-Based Discrimination; relation between personal experiences and the social, economic, political and cultural forces which cause human rights violations; and YOUTH AS PROACTIVE HUMAN RIGHTS PROMOTERS AND DEFENDERS—role of the youth in respecting, protecting and promoting human rights, strategies and action plans to develop and renew commitment to human rights advocacy.

This framework reflects a “progressive approach.” This learning package is organized according to stages of development of social values of the youth—from simple to complex thoughts.

- Awareness—Cognitive Goals: KNOW YOUR RIGHTS
 - (1) Human Rights Sensitivity
 - (2) Vision versus Reality
 - (2.1) National Human Rights Situation
 - (2.2) Global Human Rights Situation
- Concern—Affective Goals: CONTEXTUALIZING HUMAN RIGHTS
 - (1) IDENTITY-BASED DISCRIMINATION, A worldview
 - (2) Racial Discrimination
 - (3) Ethnicity and Religion
 - (4) Women’s Rights
 - (5) Lesbian, Gay, Bi-sexual, Transgender (LGBT)
 - (6) Juvenile Justice
- Action—Behavioral Goals: YOUTH AS PROACTIVE HUMAN RIGHTS PROMOTERS AND DEFENDERS

The Pedagogical Technique/Process

Objective:

- Participants are expected to have
- Adequate knowledge on human rights;

- Ability to discern contradictions;
- Awareness of human rights violations;
- Skills to transmit awareness and knowledge of human rights.

Activity:

- Introduction—with warming up exercises
- Eliciting a human rights problem—simulation

Discussion:

- Creating the atmosphere for participant’s involvement in the process of awakening.
- Employment of techniques of holding “critical” dialogue.

Input:

- Presentation by a resource person (lecture or other means) to start the consciousness/awareness raising part of the learning process.

Deepening:

- Brainstorming on the participants’ understanding of human rights;
- In-depth discussion to determine cognitive awareness of human rights;
- Determining human rights violations and eliciting root causes (using some techniques);
- Employing learning reinforcement at this stage of awakening;
- Use of education material for group task;
- Exercise on problem solving—participants determining what course of action to take in relation to the human rights problem.

Synthesis:

- This is where the action element of each session takes place. All activities in each session are synthesized in a form of critical or “emblematic” activity to give sense of closure to the subject matter.

THE EDUCATIONAL MODULES: WORKSHOP PROPER

Workshop 1: KNOW YOUR RIGHTS

Objective: This session introduces the participants to the concept of human rights. It enables them to identify the inherent characteristics of human beings that constitute human dignity and the basic rights attached to it.

Activity: My Rights, Your Rights

1. Since this will be the very first activity, let the participants introduce themselves and finish the statement: "As a human being, I am..." This seeks to elicit their own idea of what being human is all about. The facilitator will list down the answers of the participants.
2. Ask a volunteer to go in front of the group. Tell the participants to imagine the person in front as a model. Instruct them to write on a sheet of paper anything that the person needs to live a decent life. Paste the sheet on the appropriate part of the model's body.

Discussion:

1. What is important about the needs written on the sheets of paper? What good will the needs bring to you?
2. Do you deserve them all? Why do you think so?
3. Do you think everybody deserve them all? Why?
4. Are there other things you deserve to be able to live a full life?
5. What do you think will happen if you are deprived of one of those needs (choose one relating to civil and political rights)? Will that affect your other needs (choose something related to economic, social and cultural rights)? Would you accept that situation? Why or why not?

Synthesize the activity by explaining that their own definition of being human represents their humanity or human dignity. Emphasize that everything they say are essential characteristics of what a human being is. Explain also that those needs written on small sheets of paper represent their human rights.

Input:

Presentation by resource person(s) on

- Human dignity and human rights
- Historical background of human rights
- Classifications of human rights
- Universality and interdependence
- Legal, philosophical and religious basis of human rights

Deepening:

1. Make a checklist of what you have and do not have from the human rights list.
2. Which ones are you already enjoying? Which ones are you deprived of?
3. Why are you enjoying or being deprived of such rights?
4. Are other people enjoying or being deprived of rights?
5. What do you notice about the level of enjoyment of the group, of the society in general?

Synthesis: Human Rights Race

Ask the participants to line up. Explain to them that the goals of the game are to find out who among them will reach the finish line first and to identify reasons why some reach the finish line and others do not.

Give the following instructions:

1. Who among you are studying in a private school? Step 3 times forward;
2. Who among you own a house and lot? Step 4 times forward;
3. Who among you belong to an indigenous group? Step 7 times backward;
4. Who among you are Muslim by faith? Step 7 times backward;
5. Who among you have family income that is adequate for the family needs? Step 8 times forward.
6. Who among you enjoy an environment that is healthy and conducive for living? Step 3 times forward;
7. Who among you are women/girls? Step 10 times backward;
8. Who among you are gay, lesbian, bisexual or transgender or simply support their issues? Step 12 times backward;
9. Who among you have parents who are unemployed or underpaid? Step 7 times backward;
10. Who among you do not have electricity and water at home? Step 5 times backward;
11. Who among you do not have access to basic social services? Step 10 times backward.

- Synthesize the answers of the participants by noting that the starting line represents human dignity that people inherently possess. Stress that human dignity has to be protected. At the starting line, all are equal because all possess human potentialities that should develop to the fullest. But as people go through life, there are factors, which hinder them from honing such potentialities. That is why people occupy different distances.

- The finish line represents fullness of being human, human dignity being protected and respected. It is what everybody aspires for. The distance between the starting and the finish lines tells us that people need a certain standard of living to enable us to protect human dignity. Human rights constitute the standard of living.

Materials Needed:

- Strips of paper
- Scissors
- Adhesive tape
- Craft paper, pens/colored chalk

**Workshop 2:
VISION vs. REALITY**

Objectives:

This session aims to:

- Compare the present society to an ideal society.
- Envision a new society out of the existing one.
- Come up with a common solution that will address the problems of the present society.

Activity: Mountain of Garbage—a social analysis

Organize the participants into several groups and then proceed with the following steps:

1. Present a mountain of garbage (scrap materials) to the participants.
2. Ask the participants to analyze the mountain of garbage by asking the following questions:
 - a. Try to picture our society based on the mountain of garbage. What kind of society does the mountain of garbage illustrate?
 - b. Why do we have this kind of society today? What factors might have caused this kind of situation? (socio-political-economic)
 - c. What implications can you draw out from this socio-political-economic situation of our society?
3. Ask the groups to build a “structure” out of the garbage materials in any way desired that will illustrate an ideal society.
4. Ask them to assign 2 or 3 volunteers who will explain their “structure.”
5. Make the groups present their “structure” in plenary session.

Discussion:

1. Are there common features among the “structures” presented?
2. Why is this so?
3. What are your suggestions/recommendations on how to improve our present society?

Input:

- National human rights situation
- Global human rights situation

Deepening/Synthesis: “Tayo na sa Gentext Talipapa” (Gen-text Free Market Game)

Rationale:

- “Tayo na sa Gentext Talipapa” is a game to introduce participants to Global/Social Analysis.
- The main facilitator describes how trading is done in the marketplace (talipapa)
- By simulating a “talipapa,” participants hopefully will gain insight on the basics of wealth distribution in a market-oriented society.

General Idea:

Each participant will be given “goods” in the form of bills with corresponding point values:

TABLE 1

Alcatel	10 pts.
Bosch	20 pts.
5110	30 pts.
3210	40 pts.
7110	50 pts.
3310	70 pts.

The players are divided into pairs. The pairs are then grouped into three hierarchical categories defined by their initial point totals. Acting like traders trying to barter surplus goods in exchange for goods they need, each pair will try to increase their total points. As in any normal market situation, each pair should try to profit from the exchange by getting as many points as possible. Incentives to trade are bonus points given to pairs who acquire three or more kinds of goods:

TABLE 2

3 kinds	+ 5 pts.
4 kinds	+10 pts.
5 kinds	+15 pts.

Gentext Talipapa Game Kit

The Talipapa Game Kit basically consists of envelopes containing cards with corresponding point values (see Table 1). Prepare the envelopes such that they can be categorized into three groups according to point values. The pair with the highest points will belong to the Upper Class—Developed Countries; those with the lowest, to the Lower Class—Underdeveloped Countries; and those in between, to the Middle Class—Newly Industrialized Countries (NIC). Prepare extra cards, which will be introduced into the “market” later in the game.

Preparation:

- Divide the participants into pairs. Distribute the envelopes to the pairs. Ask each pair to tally their points and to categorize them into subgroups. The pairs should not know what the others have.
- Post the names of the pairs and their starting totals on the board under their pre-determined categories.
- Ask them to classify themselves according to the amount of starting total.

General Rules:

It is important to explain the following rules before trading time:

1. Trading can be done with any pair, but only at a given time called “Araw ng Tiyangge” (market day), which lasts for about 2 minutes.
2. Trading done outside the given time will mean confiscation of goods.
3. Only one-on-one (pair by pair) trading is allowed.
4. Two pairs locking arms signifies on-going transaction.
5. Trading pairs must agree verbally on trading conditions.
6. Only when they have agreed can they unlock arms.
7. Refusal to trade is signified by members of the pairs crossing their arms.

Starting Play:

- The facilitator invites the participants to trade by saying: “Tayo na sa Gentext Talipapa!” (Let’s Go to the Market!). Participants then commence trading among themselves. The facilitator announces the end of the trading session.
- After the session, the pairs go back to their groups and report their points, which will be recorded on the board.
- The facilitators distribute 3 goods (3310) to each group. The members in each group decide how the 3 goods (3310) will be distributed.
- When the goods have been distributed, the new points will be reported. The facilitator changes the groupings according to the new points.

- The 3 pairs with the highest scores will now become the Upper Class. Their “ceiling” and “floor” scores will be used as range for their category.
- The next 5 highest scores will be the Middle Class. Again “ceiling” and “floor” scores will determine the range of their class. The rest will be the Lower Class.
- The facilitator grants the Upper Class the power to amend or make new rules of trading. The other groups must abide by the new rules.
- Thereafter, score assessment and re-classification will be done after every trading time. The group with the highest scores is given the power to change the rules after each trading.
- The number of trading sessions will depend on the dynamics of the group. Inevitably a pattern will develop. Upon establishing such a trend the facilitator may terminate the game.

Processing:

The following guide questions may be used for discussion:

- What were your significant experiences during the trading sessions? How did you feel? WHY?
- Do you see patterns regarding the following aspects in the game?
 - Distribution of the goods/grouping of people
 - Mobility between social groupings
 - Decision-making power in setting rules
- What parallels with the actual global situation can you draw from the game?
- The facilitator synthesizes the discussion.

Materials Needed:

- Scrap/recycled materials
- Glue/paste, adhesive tape and scissors
- Craft papers and pens/colored chalks
- Gentext Talipapa Game Kit

Workshop 3:

A WORLDVIEW: IDENTITY-BASED DISCRIMINATION

Prejudice, discrimination, racism, sexism, and ethnocentrism are important issues in human rights education. They are manifestations of denial of human dignity that leads to various types of discrimination. Groups suffering from discrimination include ethnic and language minorities, refugees and displaced persons, women, LGBT community, young people and other minorities. The women, the LGBT community and the youth constitute the largest social groups suffering from systematic discrimination.

They also fail to understand that their rights are human rights. This might seem obvious, but many people fail to place their demands for equality in the context of human rights. It is prejudice and ignorance that promote the dehumanization of these marginalized groups and minorities, which in turn foster and support many forms of discrimination.

Objectives: Participants should

- Reflect on the meaning and nature of prejudice.
- Reflect on the process and characteristics of discrimination and its origin in prejudice.
- Identify groups of people who are victims of prejudice and discrimination.
- Examine discrimination from the point of view of human rights standards.

The facilitator must use creativity to explain the distinction between prejudice and discrimination and ensure that participants understand the connections involved. As this can be a very sensitive topic for many, it will be important to allow adequate time for diverse views to be expressed.

Activity: LIVING IN A STRAITJACKET

Read to the participants the following rules:

1. Those who do not belong to a certain religion (decide which religion) cannot move their right hand;
2. Those who are female should bite their lips;
3. Those who are not fans of a sports team (decide on which team) cannot stand and cannot talk;
4. Those who think that homosexuals are not social deviants cannot move their right leg;
5. Those who think that a woman's rightful place is the home cannot move both their arms and hips;
6. Those who think that protest actions should be prohibited cannot move their legs and their head;
7. Those who are critical of people with different opinions cannot open their eyes;
8. Those who think that indigenous peoples and other minority groups are inferior have to bend low;
9. Those who think that the government cannot be criticized have to kneel down.

Remind them that they have to observe the rules at all times or they will be "punished severely."

Throw candies and coins on the floor. Tell the participants to pick up as many candies and coins as they can without changing their physical situation based on the rules. Tell the participants that those who will pick up the most number of candies and coins will have a prize.

Discussion:

1. Who got the most number of coins and candies? Who got the least?
2. Do you have any complaints? Are the rules fair to all?
3. What do the rules remind you of? What do these represent?
4. Can one participate properly if one is in a straitjacket?
5. What put some of you in a straitjacket?
6. What insights have you gained from the activity?

Points for reflection and synthesis:

PREJUDICE involves beliefs, feelings and attitudes.

- Feelings of prejudice stem from the belief and attitude that certain people are inferior and should be treated in an undignified way or even with contempt.
- Prejudice is the fertile ground where custom, habit and attitudes take root and grow into systematic oppression. Prejudice and ill feeling are often directed at women, LGBT and youth, as well as other groups in society: refugees and displaced persons; members of various religious, ethnic and language groups, etc.
- Prejudice tends to be strongest in persons and societies where reasoned judgment is weak and where ignorance explains prejudicial processes of moral exclusion of others and the process of denial of the right to equal and fair treatment. It is ignorance that says that exclusion and denial are "natural."

DISCRIMINATION involves action, often based on unfair rules.

- Acts of discrimination are based on the prejudice that one group, considering itself better than others, deserves to deny the other group's basic human rights and access to the benefits of society.
- Thus discrimination is a denial of human dignity and equal rights of those discriminated against. The actions involved deny human equality and impose a life of problems and struggles upon some, while endowing others with privileges and benefits.
- Just as prejudice gives birth to discrimination, discrimination in turn gives birth to exploitation and oppression, and when custom and tradition reinforce exploitation and oppression, they are difficult but not impossible to uproot and change.

Materials Needed:

- Candies and coins
- Craft paper and pens/colored chalk

**Workshop 4:
RACIAL DISCRIMINATION**

Objectives: This session aims to

- Enable participants to understand and appreciate diversity of races, cultures and ethnic backgrounds;
- Encourage cultural sensitivity and acceptance;
- Make them aware of forms of discrimination based on color, race and ethnicity.

Activity: “Many Faces, Different Colors”

1. Present photos of people of different races.
2. Ask the participants’ perceptions (positive or negative) about each face. Instruct them to write their perceptions on pieces of paper and post them under each photo.
3. Pose the following questions:
 - If you can choose your own color from among these people, which would you prefer the most? The least? Why?
 - How would you treat these people with such perceptions?
 - Why did you have such kind of perception on them? What are your bases?
 - Do you wish to share experiences, which debunk your preconceived notion on a person based on skin color, culture and ethnicity?
 - If people in power share the same perceptions, what would happen to these people?

Discussion:

1. Do you think it is right to treat people unfavorably because of their skin color or culture?
2. Have you experienced instances where people did not treat you well because of your skin color or culture?
3. Have you treated people negatively because of their skin color and ethnicity? (Note: Explain that treatment does not only mean direct physical action but also perceptions and verbal actions such as racist jokes and words.)

Input:

- Institutional and individual discrimination (forms and cases of discrimination)
- Legal protection against racism (CERD)

- Practical measures for the youth to combat racism
- Impact of racism on society and on individuals most especially

Materials Needed:

- Colored photos of ordinary people both male and female of different races.
- Strips of paper
- Adhesive tape
- Craft papers and pens/colored chalks

**Workshop 5:
ETHNICITY AND RELIGION**

Film Showing: “Just A Little Red Dot” by Mitra Sen—an award-winning film that empowers children and the youth to challenge identity-based discrimination. (Approximately 35 min.)

This film showing serves as a synthesis for the workshop on racial discrimination and a thesis on ethnicity and religion. The film touches on both issues.

Processing: Insights and Reflections

1. What do you feel about the film? Any personal reflections?
2. If you were Parati (Sri Lankan girl), what would you feel?
3. If you were her white classmates, what would you feel about Parati?
4. Do you think it is proper to treat other people differently because of their racial, ethnic or religious background?

Input:

- Issues on ethnicity and religion
- Protection and measures to fight against ethnicity and religion as Identity-based Discrimination Issues

Synthesis:

A documentary film on an armed conflict.

Materials Needed:

- Video cassette tapes (“Just a Little Red Dot” and an armed conflict documentary film)
- Video cassette player
- Craft paper and pens/colored chalk