



Human Rights and Gender Justice

TOOLKIT

Nazareth Centre for Rehabilitation
Bougainville 2017



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DEVELOPMENT
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Foreword

To bring about Gender Justice and Healing in Bougainville, Nazareth Centre for Rehabilitation has developed an approach for reducing and preventing Gender Based Violence (GBV) or Family and Sexual Violence (FSV) by working with Women Human Rights Defenders and Male Advocates, who are engaged in their different communities.

This *Human Rights and Gender Justice Toolkit* was designed to equip Women Human Rights Defenders and Male Advocates with a handbook that they can use to facilitate gender equality and human rights based learning initiatives at the community level.

In developing this educational Toolkit, Nazareth Centre for Rehabilitation (NCfR) had the following goal in the heart of the design process that: **“Education is power that changes lives and empowers the population.”** NCfR is devoted to making positive changes for Bougainville women and men, young women and young men, girls and boys. We want to see changes for the better in the society that has many problems related to gender inequality and discrimination, where violence against women and children is widespread, where there is lack of education, where our young people are engaging in having ‘babies by chance’ and not by choice, and where currently there is a lack of opportunities to receive support and justice in cases of abuse of human rights of individuals.

This module incorporates Human Rights Conventions, the Melanesian perspectives on needs, rights and responsibilities and the Theology of Gender Equality. We are grateful to the PNG Church Partnership Program for making the *Theology of Gender Equality Toolkit* available to Nazareth Centre for Rehabilitation, parts of which we have incorporated into our Toolkit.

This Toolkit uses a Human Rights based approach to learning and will allow the following to happen:

- Enable citizens to build the right kind of relationships, supported by respect and trustworthiness.
- Enable citizens to become responsible people.
- Enable citizens in preventing further abuse and saying ‘NO’ to violence.
- Establish a ‘Do No Harm’ approach in promoting shared power and decision making between women and men, as a way of preventing family and sexual violence and gender based violence at community level.

It is the hope of Nazareth Centre for Rehabilitation that Women Human Rights Defenders and Male Advocates, as key agents of change, will use this Toolkit to advocate, educate and prevent gender-based violence or family and sexual violence in the lives of women and girls.

We express our sincere thanks and gratitude to those who contributed to the production of this Toolkit. NCfR is also grateful to the local communities across Bougainville where this learning kit was trialled at the trainings.

Happy and rich learning!

Sr Lorraine Garasu, CSN, OAM
Director, Nazareth Centre for Rehabilitation

Introduction

The *Human Rights and Gender Justice Toolkit* was developed as part of the project 'From Gender Based Violence to Gender Justice and Healing', which is being implemented by Nazareth Centre for Rehabilitation (NCfR) in partnership with International Women's Development Agency (IWDA) and funded by Australian Aid through their *Pacific Women Shaping Pacific Development Program*.¹

This Toolkit incorporates NCfR experience of working on promoting gender equality and addressing Gender Based Violence (GBV) or Family and Sexual Violence (FSV). It also integrates a summary of 10 pillars from *Theology of Gender Equality* developed by PNG Church Partnership Program. The Toolkit was developed during 2015-2016 and was tested by Nazareth Centre for Rehabilitation in their work with Women Human Rights Defenders and Male Advocates. The educational approach of this Toolkit has integrated intersectionality between universal human rights and Christian teachings, focus on gender equality and the local context of Bougainville.

Who is this Toolkit for?

This Toolkit is to be used by trained facilitators, Women Human Rights Defenders, Male Advocates, staff and volunteers of Nazareth Centre for Rehabilitation (or other organisations), who are committed to raising awareness on human rights, gender equality and gender based violence. This Toolkit is designed as an introductory level training to be delivered by trained facilitators to communities or groups of individuals who want to gain basic knowledge and understanding on the issues.

This Toolkit consists of two modules:

- **Module 1: Human Rights**, and
- **Module 2: Gender Justice**.

Module 1: Human Rights

The **first Module 'Human Rights'** includes seven sessions focusing on Biblical understanding of and Melanesian perspectives on human rights, the history of human rights and key UN human rights instruments, such as the Universal Declaration of Human Rights, the Convention on the Elimination of All Forms of Discrimination against Women, and the Convention on the Rights of the Child. The last session of this module looks at roles and responsibilities to ensure human rights for all.

Session 1.1:
Biblical Understanding of Human Rights

Session 1.2:
Melanesian Perspectives of Human Rights

Session 1.3:
History of Human Rights

Session 1.4:
The Universal Declaration of Human Rights (UDHR)

Session 1.5:
The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)

Session 1.6:
The Convention on the Rights of the Child (CRC)

Session 1.7:
Human Rights - Roles and Responsibilities

1. See Annex 1 for more detail

Module 2: Gender Justice

The **second Module 'Gender Justice'** consists of five sessions and looks at conceptual understanding of gender and gender roles in the society, as well as gender inequality issues and gender equality. The sessions link concepts from the Human Rights Module to practical understanding of day to day life in Bougainville and what it means to ensure gender equality in our families and communities.

Session 2.1:
Gender Justice - Where Do We Stand

Session 2.2:
Standing Alone, Sitting Together

Session 2.3:
Defining Sex and Gender

Session 2.4:
Discrimination against Women, Gender Stereotypes, and Violence against Women

Session 2.5:
Equal Opportunities and Gender Justice

This Toolkit is developed in a handbook format that can be used by facilitators to deliver trainings and awareness raising activities with communities. It uses simple concepts that are culturally appropriate for the local context and language that is easy to translate into Tok Pisin and easy to explain to local communities.

Depending on the focus of activities and size of a group, the sessions could be delivered by one facilitator or a team of co-facilitators (trainers). On average, a group size can vary between 15 to 25 people, though often NCfR has to organise sessions for larger groups as communities express interest and the team doesn't want to leave anyone out. The length of sessions will also depend on the topic and a group size, on average, the smaller a group is - the quicker a session can be delivered; and the bigger a group is - the longer it may take.

Facilitators should be trained as trainers to deliver sessions presented in this Toolkit and have sound understanding and knowledge on the topics of human rights, gender equality, as well as facilitation skills. This Toolkit does not include detailed case studies and handouts, because it is intended to be used by trained facilitators, who will receive needed materials during their training of trainers organised by Nazareth Centre for Rehabilitation.

Terminology

The following terms are used in this Toolkit.

Family and Sexual Violence

The term Family and Sexual Violence (FSV) is the most commonly understood language when speaking about violence against women in the Autonomous Region of Bougainville (AROB) and Papua New Guinea. Technically FSV is not the same as violence against women (VAW) or gender-based violence (GBV) but the three terms – FSV, VAW and GBV, are often used interchangeably in Bougainville with the majority of people unaware of the differences between the terms. Thus, it was decided to use term Family and Sexual Violence, alongside with VAW and GBV, throughout this Toolkit as it is most commonly used at community level to describe VAW and GBV.

Gender Based Violence (GBV)

GBV is violence that is directed at an individual based on his or her biological sex, gender identity, or his or her perceived adherence to socially defined norms of masculinity and femininity. It includes physical, sexual, and psychological abuse; threats; coercion; arbitrary deprivation of liberty; and economic deprivation, whether occurring in public or private life. GBV takes on many forms and can occur throughout the lifecycle, from the prenatal phase through childhood and adolescence, the reproductive years, and old age.

Types of GBV include female infanticide; harmful traditional practices such as early and forced marriage, “honour” killings, and female genital cutting; child sexual abuse and slavery; trafficking in persons; sexual coercion and abuse; neglect; domestic violence; and elder abuse. Women and girls are the most at risk and most affected by GBV. Consequently, the terms “violence against women” and “gender-based violence” are often used interchangeably. However, boys and men

can also experience GBV, as can sexual and gender minorities. Regardless of the target, GBV is rooted in structural inequalities between men and women and is characterized by the use and abuse of physical, emotional, or financial power and control.²

Gender Equality

Gender equality refers to equal opportunities, decision making and outcomes for women and men and for boys and girls. This involves the removal of discrimination and structural inequalities in access to resources, opportunities and services. Achieving gender equality requires the promotion of equal rights, since equality between males and females is an integral part of universal human rights.³

Gender Justice

Gender justice brings work towards gender equality into a rights based framework. It is the goal of full equality and equity between women and men in all spheres of life, resulting in women jointly, and on an equal basis with men, defining and shaping the policies, structures and decisions that affect their lives and society as a whole, based on their own interests and priorities. Gender justice commits us to taking a gender perspective on the definition and application of civil, political, economic and social rights.⁴

Human Rights

The rights that we are entitled to simply because we are human, regardless of citizenship, race, nationality, ethnicity, language, sex, sexual orientation or abilities and disabilities. A set of moral and legal guidelines that promote and protect recognition of our values, our identity, our dignity and our ability to ensure an adequate standard of living.⁵

2. ASS. *Feminist Movement Builder's Dictionary*. Second Edition. JASS: 2013, p.5

3. *Safe Families. A Toolkit to Engage Communities to Respond to and Prevent Family Violence in Solomon Islands*. Safe Families Program: 2016, p.21

4. Oxfam Canada. *The Power of Gender-Just Organizations: A Conceptual Framework*. Oxfam Canada: 2012, p.6.

5. *Safe Families. A Toolkit to Engage Communities to Respond to and Prevent Family Violence in Solomon Islands*. Safe Families Program: 2016, p.22

Violence Against Women

Violence Against Women (VAW) is a technical (and political) term used to collectively refer to violent acts that are primarily or exclusively committed against women.

Violence Against Women is a form of Gender Based Violence (GBV). Most GBV is perpetrated against women. VAW is any form of violence against women that does or is likely to result in physical, sexual or psychological harm or suffering, including threats of violence and arbitrary deprivation of liberty, whether occurring in public or private life (UN Declaration on Violence Against Women 1993). It includes but is not limited to: domestic violence; early forced marriage; commercial sexual exploitation of women, including forced prostitution; sexual violence against women and girls, including Intimate Partner Violence (IPV); rape; incest; knowing transmission of Sexually Transmitted Infections (STIs) and HIV; sexual harassment; violence against women during/after armed conflict or emergency; trafficking of women; acts of violence intended to reinforce gender hierarchies and/or perpetuate gender inequalities (such as harmful "traditional" practices); and femicide (the killing of a woman or girl on account of her gender).⁶

6. Ibid, p.25.

MODULE 1

Human Rights



Session 1.1

Biblical Understanding of Human Rights

Objective: The participants will understand how Human Rights stem from God's Word. They will also understand Human Rights as God-defined Justice.

Method: Open group discussions, presentation, participant activities, feedback discussions

Materials: Butcher paper, markers, participant exercise books and pens

Tools/forms:

- 'Gender and Human Rights' Pre-Training Survey Form
- List of services provided by NCfR
- "Who Am I" Tool
- 'Participant List' Form
- Human Rights as God-Defined Justice Chart
- Bible and Story of Creation (Genesis 1:2)
- Ten Theological Pillars of Gender Equality
- Flashcards required for the session
- Participant handout materials
- Participant handbook

Time: 1.5-2 hours

Before the session

- Register all participants in the workshop participant list.
- Give the participants notebooks and pens.
- Ask the participants to individually complete 'Gender and Human Rights' Pre-Training Survey Form. Tell the participants that it is a confidential and anonymous form. The results will be used for evaluation of the workshop and no one will be judged or assessed individually, no names will be used in any reports or documentation prepared as a result of this activity.

Introduction

Step 1

Introductory activity

Introduce yourself using the "Who Am I" Tool. Then, invite all participants to introduce themselves in the similar way. Go around the group and ensure that all participants introduce themselves. This activity is important to set the tone for the rest of the workshop, it allows the group to learn more about each other and feel more comfortable being in the group.

Tip: Try to keep this activity within 15 minutes or ask each participant to keep their introduction under 1 minute.

Step 2 Set the Workshop Ground Rules

At the beginning of the session, make sure that you and the group set together the 'Ground Rules'. It is an important step in ensuring trusting and inclusive environment, respectful communications and active participation during the sessions.

Ask the participants to formulate the workshop Ground Rules and share their suggestions. Place a butcher paper on the board/ wall and record all ideas and suggestions from the group. Add your own ground rules if required.

Below in the Box 1 you will see an example of such group principles, which you can use if the participants are too shy to start the discussion.

Box 1: Ground Rules

1. Be open and honest.
2. Support and assist each other through the workshop.
3. We all have the right to speak and have the responsibility to listen respectfully to others.
4. We are entitled to our own opinions, and also must respect the opinions of others.
5. We all can share and contribute to the session preparations and cleaning up, as requested or as needed.
6. CONFIDENTIALITY - we should not share personal information and discussions revealed by others in the workshop. This is respect for an individual.

Step 3 Hand out participant handbooks.

Step 4 NCfR Introduction

Briefly introduce Nazareth Centre for Rehabilitation to the participants. Explain NCfR core principles and values, and services provided by the Centre to the people of Bougainville.

PRESENTATION 1

Note: The facilitator leads this session.

Relate back to the 'Story of Creation' chapters 1 & 2. Use key messages shown in Box 2 (Genesis 1: 24-26) and Box 3 (Genesis 2: 18-24).

Box 2: Genesis 1: 24-26

- Man was created in the likeness and image of God.
- God said "Let animals, both small and big, roam the earth in abundance".
- God told Adam that he must take care of all the animals, plants and earth itself.

Box 3: Genesis 2: 18-24

- God saw that Adam was lonely and that he needed a companion.
- He put Adam into a deep sleep and took a rib from the side of his abdomen. He then formed a woman and brought her to him.
- Adam saw his companion and said "Thank you, She will truly be my companion, for her bones came from my bones, and her flesh from mine, therefore I will call her a woman"
- That is why when a man leaves his father and mother, and he stays with a woman, they will become one body.

Step 1

Draw an image of a human being on the board and ask the participants:

- God created men in the likeness and image of God. Can you name the three main things created that are likened to the image of God our Father?

Answer: Spirit, Soul, and Body

Step 2

Explain that men and women were made equal, and as humans are the same.

- After God created both the man and the woman, He saw that it was good.

Genesis 1:31: "God saw all that he had made, and it was very good."

Group Activity 1: 'Gender' and 'Equality' Definitions (20 minutes)

Step 1

Put up on a wall two flash cards with the questions:

- What is Gender?
 - What is Equality?
-

Step 2

Divide the participants into equal groups. Ask them to discuss both questions. Get them to nominate a recorder and a presenter. Give them 5-10 minutes to discuss and document their opinions/ response to the two questions and to prepare their presentation back to the group.

Step 3

Ask each group to present.

Step 4

Summarise presentations from the groups and, as a conclusion for this activity, provide definitions and explanations to concepts of 'Gender' and 'Equality'. Make sure the participants have understood correctly the general definition of both words. Give clear examples or case studies to explain.

PRESENTATION 2⁷

Step 1

Show the flashcard 'What is Gender Equality' and provide definition and explanation to the meaning of gender equality. Refer to 'Terminology' section at the beginning of the Toolkit.

Key message: Gender Equality does not mean that women and men are the same. Gender Equality means that both men and women have the same equal opportunities, and that their needs and priorities are met. Men and women are divine Gifts because when God created them, He saw that it was good.

Step 2

Introduce the Ten Theological Pillars of Gender Equality. While explaining each one, relate to practical situations and examples based on the local community context.

7. This session adopted information from *Theology of Gender Equality* developed by the PNG Church Partnership Program (2015).

Key message: Theology means 'knowledge', and the ten pillars run in accordance with the church. The ten pillars represent the stronghold of gender equality as defined in the Bible.

Pillar 1: Being human is a birth right

Pillar 2: Human beings were created in God's image and likeness

Pillar 3: Incarnation affirms our common humanity

Pillar 4: The Gospel affirms human equality

Pillar 5: Abundant life (Gutpela sindaun)

Pillar 6: God's Kingdom as servanthood

Pillar 7: Mutuality in Christian relationships and marriage

Pillar 8: The gifting by the Holy Spirit is inclusive

Pillar 9: Empowering the disempowered

Pillar 10: Sex and gender roles

Ask the participants if they have any questions and/or comments on any of the pillars.

Group Activity 2: Pillar 2 and Ten Commandments (20-25 minutes)

PILLAR 2: Human beings were created in God's image and likeness

- Step 1** Place the chart of the Pillar 2 on the board. Hand out copies of the Bible to the participants.
- Step 2** Ask the participants to identify the Ten Commandments and scriptures from the Bible that represent human rights. Ask the participants to link the identified examples to gender equality.
- Step 3** After 10-20 minutes, ask them to present their discussions to the whole group.
- Step 4** Summarise activity with the participants and discuss any questions that the group has after presentations.

Group Activity 3: Representation of Women in the Bible (15-20 minutes)

PILLAR 2: Human beings were created in God's image and likeness

- Step 1** Continue with the Pillar 2 pinned on the board. Ask the participants to return to their groups and with the use of the Bible, identify the names of women, who appear in the four Gospels.
- Step 2** After 5-10 minutes ask volunteers to give names of these women during and before the time of Jesus.
- Step 3** Share with the participants the extracts from the Bible that talk about women and their roles (see Box 4).
 - Ask them what they think or feel after reading the extracts.
 - Ask everyone if they have noticed any reference to discrimination against women in Jesus' teachings and behaviour.
 - Discuss their views and any other questions asked by the group.

Box 4: Representation of women in the Bible

As we scan the pages of the Gospels, we see that many women, of different ages and abilities pass before our eyes.

We meet women with illnesses or physical sufferings, such as the one who had “a spirit of infirmity for eighteen years, she was bent over and could not fully straighten herself” (Luke 13:11).

Or a woman “who had the flow of blood” (cf. Mark 5:25-34), who could not touch anyone because it was believed that her touch would deem a person “impure” or Simon’s mother-in-law, who “lay sick with a fever” (Mark 5:34).

Each of them was healed. And the woman with “the flow of blood”, who touched Jesus’ garment “in the crowd” (Mark 5:27), was praised by him for her great faith: “Your faith has made you well” (Mark 5:34).

Sometimes women, whom Jesus met, received many graces from Him, and also accompanied Him as He journeyed with the Apostles through the towns and villages, proclaiming the Good News of the Kingdom of God. They “provided for them out of their means”. For example, the Gospel names Joanna, who was the wife of Herod’s steward, Susanna and “many others” (cf. Luke 8:1-3).

Sometimes women appear in the parables which Jesus of Nazareth used to illustrate for his listeners the truth about the Kingdom of God.

This is the case in the parables of the lost coin (cf. Mathew 25:1-13), the leaven (cf. Mathew 13:33), and the wise and foolish virgins (cf. Mathew 25:1-13).

Particularly powerful is the story of one widow. While “the rich were putting their gifts into the treasury...a poor widow put in two copper coins.” Then, Jesus said: “This poor widow has put in more than all of them... she out of her poverty put in all the living that she had” (Luke 21:1-4). In this way Jesus presents her as a model for everyone and defends her, because in the socio-juridical system of the time widows were totally defenceless people (cf. Luke 18:1-7).

Summary

Give to the participants handouts “Human Rights as God’s Defined Justice”.

Ask the following prompt questions to continue discussion the participants:

- What are your thoughts on the *Ten Theological Pillars of Gender Equality*?
- What have you learnt on how the Bible portrays human rights and gender equality?

Tell the participants that denominations and individuals, as Christians, can play very important roles in promoting human rights and gender equality.

Also, share with the group that in all of Jesus’ teaching, as well as in his behaviour, one can find nothing, which reflects the discrimination against women, which is widespread and dominant in this day Papua New Guinea.

Conclusion

Use Pillar 1 "Being Human is a Birth Right" to conclude this session.

Key Highlights

- From the Christian standpoint, Human Rights are what we should have by nature of being created in the image of God.
- God has placed situations in our Christian lifestyles that include certain rights for our benefit, for example, marriage, but these rights can be taken away due to sin.
- God has a strong viewpoint on justice, this can be found in some Bible verses and the Ten Commandments.
- God portrays human rights through mercy, and being responsible for our actions.
- Women's role mentioned in the Bible promotes human rights and gender equality.
- Religion plays an important role in addressing social injustices and inequalities, and in promoting human rights and gender equality.

Session 1.2

Melanesian Perspectives of Human Rights

Objective: The participants will understand how our Melanesian ancestors' needs are linked to our understanding of Human Rights nowadays.

Method: Group discussion and presentation

Materials: Butcher paper, markers, masking tape

Tools/forms: Case Study (Long time bilong tumbuna, Talmits Story)

Time: 40-60 minutes

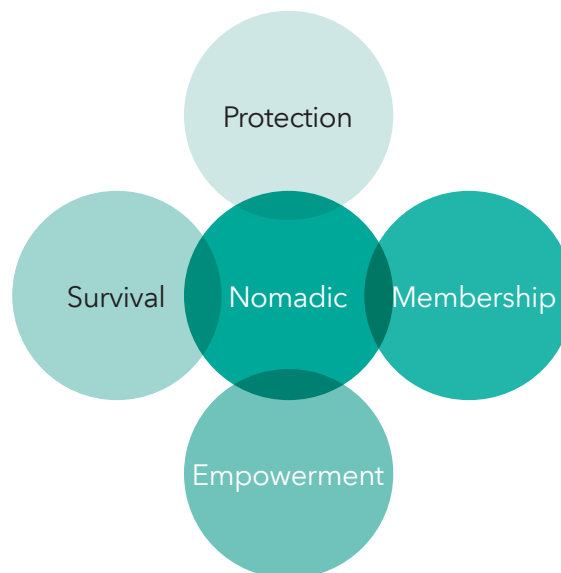
Introduction

Step 1

Begin this session with the introduction and explanation that we, Melanesians, have always lived in a certain way. This session is to get the participants to recognise how our ancestors catered to their human needs and responsibilities, in comparison to the way we live our lives today.

Step 2

Discuss with the participants that our ancestors lived a Nomadic lifestyle, their basic needs can be characterised under four basic pillars, shown on Diagram below. The Nomadic⁸ lifestyle includes movement from place to place in search for survival and satisfaction of needs, in search of protection. It is characterised by close relationships between members of the tribe and support to each other and empowerment.



8. A nomad is someone who lives by traveling from place to place. *Nomadic* means anything that involves moving around a lot. *Nomadic* hunter-gatherer tribes follow the animals they hunt, carrying tents with them. Source: www.vocabulary.com.

Group Activity 1: Basic Needs and Responsibilities (5-10 minutes)

- Step 1** Start this activity with drawing a circular chart on the blackboard and ask the participants to reflect on their past. Ask, "What were our ancestors' basic needs?"
- Step 2** Add the top six basic needs to the chart. For example: Food, shelter, clothing, water, education, health.
- Step 3** Divide the participants into groups. Hand them some butcher paper and markers.
- Step 4** Using this basic chart, ask the participants to add to the chart the basic responsibilities our ancestors needed to perform to satisfy these needs. Ask them to record their discussions and prepare to present in five minutes.

Key message: These basic needs of our ancestors also represent their basic rights. They also had basic responsibilities to these needs. Give an example or two.

- Step 5** After small groups present their key points, continue discussion in the whole group. Ask the participants to categorise these basic needs into the following four categories:
- Membership,
 - Empowerment,
 - Protection, and
 - Survival.

Group Activity 2: Analysis of a Case Study (20-30 minutes)

Activity 2.1

- Step 1** Distribute copies of the case study 'Long time bilong tumbuna, Talmits Story' to the participants. Ask the participants to read the article.
- Step 2** After reading through the article, elaborate on the article and move to activity 2.2.

Activity 2.2

- Step 1** Ask the participants what they think about this case study.
- Step 2** Ask them if they understand:
- What it means to be responsible?
 - What is the meaning of attending to personal and community needs?
- Step 3** Ask them whether this theory still exists.
- Does it still apply in this day and age society?
 - If not, what has changed? What are our ways of living or learning today?
 - How do most people, families or communities organise themselves today in terms of human needs or basic needs, compared to traditional societies as mentioned in the case study?

Step 4

At the end of this activity, discuss with the participants their opinions on responsibilities that each of us hold in our personal and family relationships, as well as responsibilities of being members of our society or community.

- What do we need to unlearn, or re-learn so that we know how to be responsible and create the right type of relationships?
-

Summary

Ask the participants to reflect on the Genesis 1 and 2, and note how God acted in the preparation of creating Human Beings.

God prepared us with what He knew would be important for survival, protection, making us feel empowered, and He commissioned us to be procreative. He also created the man and the woman equal, and showed them that they must be responsible in order to fulfil human needs.

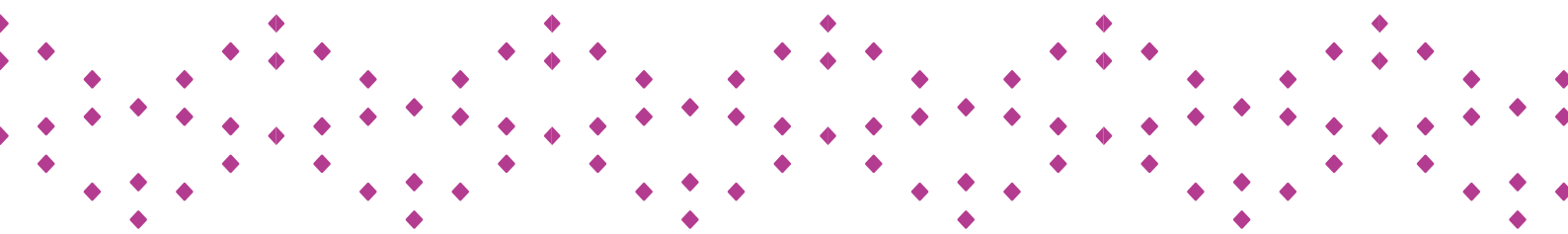
In the case study, we looked at and compared the importance of being responsible for our actions and needs.

Conclusion

Humans continue to evolve every day and we have done so from the past up until today. Although our needs and responsibilities have changed, we still have similar basic needs. These needs fuel our responsibilities in order to survive and procreate.

Our ancestors have always had their own simple perspective of human rights. It stemmed from their basic needs and responsibilities. Our basic needs have eventually become our basic rights.

As we begin to introduce the Bill of Rights, the participants must understand that our modern understanding of human rights today has always stemmed from both God's Word and our ancestors' way of living, which as mentioned above, has continued to evolve up until today.



Session 1.3

History of Human Rights

Objective: The participants will understand the origins of human rights

Method: Brief presentation

Tools/forms: Handout 'History of Human Rights'

Time: 30-40 minutes

Introduction

Step 1 Hand out 'History of Human Rights'⁹ materials to each participant.

Step 2 Before presenting, ask the participants:

- What do you understand about human rights?
 - What human rights are you aware of?
 - Why, do you think, the human rights are important?
-

PRESENTATION

After the initial discussion, proceed to a brief presentation by taking the participants through the handout.

Human rights are based on the belief that everyone, by virtue of her or his humanity, is entitled to certain fundamental human rights. This concept is fairly new, however, its roots lie in earlier tradition and documents of many cultures. Below is a list of some key documents and milestones, which played a role in conceptualising 'human rights' as they are known today.

Ancient times People's rights were based on their family or social group they belonged to. Throughout much of history, people acquired rights and responsibilities through their membership in a group - a family, indigenous nation, religion, class, community, or state.

539 BC Roman leader Cyrus the Great freed all slaves when he captured Babylon. He also declared that all people had the right to choose their own religion, and established racial equality. These and other decrees were recorded on a baked-clay cylinder in the Akkadian language with cuneiform script.

Then, he created the first prototype of declaration of human rights on a tablet, known today as the **Cyrus Cylinder**. This ancient record has now been recognised as the world's first charter of human rights. It is translated into all six official languages of the United Nations and its provisions parallel the first four Articles of the Universal Declaration of Human Rights.

9. Adapted from David Shiman, *Teaching Human Rights*. Center for Teaching International Relations Publications, University of Denver, 1993: 6-7 and from www.humanrights.com.

1215 After King John of England violated a number of ancient laws and customs by which England had been governed, his subjects forced him to sign the **Magna Carta**, or "Great Charter". This document is considered as of great importance to history of human rights. The *Magna Carta* included the right of the Church to be free from Governmental interference; the rights of all free citizens to own and inherit property and to be protected from excessive taxes. It also established the right of widows, who owned property, to choose not to remarry, and established principles of due process and equality before the law. It also contained provisions forbidding bribery and official misconduct.

1776 The **United States Declaration of Independence**, which was approved by the US Congress on July 4, 1776. Thomas Jefferson, as its primary author, wrote the Declaration as a formal explanation of why Congress had voted to declare independence from Great Britain. It was a statement announcing that the thirteen American Colonies were no longer a part of the British Empire. The Declaration stressed two themes: individual rights (the right to life, liberty and pursuit of happiness) and the right of revolution.

1789 The French **Declaration of the Rights of Man and of the Citizen** (French: *La Déclaration des Droits de l'Homme et du Citoyen*) was adopted in 1789 by the National Constituent Assembly as the first step toward writing a constitution for the Republic of France. The Declaration captures spirit of the French Revolution, which led to the abolishment of the absolute monarchy and feudalism.

The Declaration states that all citizens are to be guaranteed the rights of "liberty, property, security, and resistance to oppression." It argues that members of the society should enjoy the same rights; and it promotes equality of rights.

1791 The **Bill of Rights** represents the first ten amendments to the Constitution of the United States of America. The *Bill of Rights* limits the powers of the US federal government. The *Bill of Rights* protects freedom of speech, freedom of religion, the freedom of assembly and the freedom to petition. It protects the rights of all citizens, residents and visitors in American territory.

1864 The **First Geneva Convention** was a result of a diplomatic conference held in Geneva in 1864. Sixteen European countries and several American states attended the conference in Geneva. The key purpose of this conference was to adopt a convention for the treatment of wounded soldiers in combat, such as: obligation to extend care without discrimination to wounded and sick military personnel; and respect for and marking of medical personnel transports and equipment with the distinctive sign of the red cross on a white background.

1945 **The United Nations (UN)**
In April 1945, delegates from fifty countries met in San Francisco for the United Nations Conference, with one key purpose - to establish an international body to promote peace and prevent future wars. This was as a response to the World War II which lasted from 1939 to 1945, and left many countries in ruins with millions of people dead, homeless or starving. The Charter of the new United Nations organization went into effect on **October 24**, 1945, a date that is celebrated each year as the **United Nations Day**.

1948 The **UN Universal Declaration of Human Rights (UDHR)** was drafted by representatives of all regions of the world and encompassed all legal traditions. The Declaration was created by the UN Human Rights Commission, which was chaired by Mrs Eleanor Roosevelt. It was formally adopted by the United Nations on December 10, 1948.

The Declaration is the most universal human rights document outlining the thirty fundamental rights that form the basis for a democratic society.

The influence of the UDHR has been substantial. Its principles have been incorporated into the constitutions of most of the 193 nations, which are current members of the UN.

Papua New Guinea joined the United Nations as a member on the 10th of October 1975.

Conclusion

Ask the participants to share what they have understood so far in relation to the history of human rights. Then, summarise the session by mentioning the following points, as well as invite the participants to look back at the history of human rights information and lessons learned from the Session 1.2 'Melanesian Perspectives of Human Rights'. Ask them to discuss with the group what they think about statements and information below.

- Human beings are ever evolving.
- Human Beings are social beings, our ethics and views are built through social agreements.
- Rights were designed to govern people, so that society can be guided to progress with fairness, equality, and can protect each other to survive and protect themselves.
- There is a long history that led to the creation of the Universal Declaration of Human Rights.

Interesting fact

Vatican (The Holy See) is not a member of the United Nations (not having applied for membership) but was granted permanent observer state (i.e., non-member state) status on 6 April 1964. In that capacity, it has the right to attend all sessions of the United Nations General Assembly, the United Nations Security Council, and the United Nations Economic and Social Council to observe their work. The Holy See has established permanent observer missions in New York and in Geneva and has been able to influence the decisions and recommendations of the United Nations.

- 'Human Rights' concept/ language entered Bougainville with arrival of missionaries.
- Human rights is a spiritual decision. It is a decision of knowing what is right and good; and what is wrong and bad.
- Human rights is the result of the search for human happiness, peace and liberty.
- Jesus is the best example of Gender Justice and Human Rights, He promoted equality and no discrimination, He was asking people only to Love one another.
- When a society does not respect and rejects human rights, it denies its members equal treatment and opportunities, safety and security, wellbeing and enjoyment of their rights.

After discussion with the group is finished, conclude this session.

Session 1.4

The Universal Declaration of Human Rights (UDHR)

Objective: The participants will understand the UDHR articles and meaning of the document to everyday life.

Method: Group discussions and presentation

Materials: Butcher paper, markers, masking tape

Tools/forms:

- The Bible for the participants to use (ask the participants to bring their own copy)
- Laminated sheets of the UDHR articles
- Handouts with the UDHR summary
- 'Human Rights as God's Define Justice' Tool

Time: 40-60 minutes

Introduction

- Step 1** Remind the participants about the 'Human Rights as God's Defined Justice' Tool, which was discussed during the first session. Mention that there are strong links to the topic of this session and other information that we have learnt during previous sessions.

PRESENTATION 1

- Step 1** Introduce the Universal Declaration of Human Rights articles and relate back to Melanesian perspectives and Biblical understanding of human rights covered in previous sessions.

Group Activity 1: The UDHR Articles (15-20 minutes)

- Step 1** Ask the participants to divide themselves into 4-6 groups and hand out equal numbers of the UDHR articles to each group.
- Step 2** Hand them butcher papers and markers, and ask the participants to document key points of their discussion.
- Step 3** Ask the participants to discuss their understanding of each of the articles they have received. Give them 10 minutes to discuss. Make sure that hard and complicated words that appear in the articles are defined and explained to the group in order to avoid misunderstanding and misinterpreting.
- Step 4** After 10 minutes ask them to present their discussions.
- Step 5** Provide clarifications to the participants if articles are misunderstood and elaborate more on meaning of articles to enhance understanding of the workshop participants. The goal is to make sure that the participants fully understand articles and the meaning of the UDHR.

PRESENTATION 2

Step 1

Introduce key principles of human rights¹⁰ that are captured by the Universal Declaration of Human Rights.

Human rights principles

1. Dignity

The core basis of human rights is the promotion and protection of human dignity.

2. Universal

Meaning that human rights apply equally to all people, everywhere, across all countries and regions of the world. Gender equality (equality between women and men, girls and boys) is fundamental and essential. However, the universal nature of human rights does not mean that they are experienced in the same way by all people.

3. Indivisible

Meaning that rights cannot be separated or divided, with some rights be given priority above others.

All people are entitled to enjoy all their human rights. It does not make sense to argue that some rights are more important than others. For example, lack of economic development cannot be used to justify violations against human rights. The need to preserve culture and tradition should NOT be used to justify violations against women's human rights.

4. Interconnected

Human rights are interdependent and interrelated. Each human right contributes to the realization of a person's human dignity through the satisfaction of his or her developmental, physical, psychological and spiritual needs. The fulfilment of one right often depends, wholly or in part, upon the fulfilment of others. For example, fulfilment of the right to health may depend on fulfilment of the right to development, to education or to information.

5. Rights come with responsibilities

We all have rights, but we must also recognise that all other people have the same rights. We have a responsibility and duty to respect and protect the rights of others, and not just our own rights. Social practices and cultural traditions which undermine women's rights should be challenged and changed.

6. Government responsibility

Any government should ensure that all people can enjoy their rights. However, human rights are not gifts given by the government. We are entitled to our rights because we are human beings. This means that the Government has responsibility to protect and support fulfilment of human rights for all citizens of the country, regardless of gender, ability/ disability, status or any other factor.

10. Adopted from *Human Rights Principles*. UNFPA, 2005: <http://www.unfpa.org/resources/human-rights-principles>

PRESENTATION 3

Step 1

Introduce the following four categories in which the UDHR articles fall under:

- Protective Rights,
 - Empowering Rights,
 - Survival Rights, and
 - Membership Rights.
-

Group Activity 2: The UDHR Articles (20-25 minutes)

Step 1

Draw a table on the board and ask the participants to classify the UDHR articles into four respective categories. Remind the participants that some articles can fall into more than one category.

Step 2

To summarise the discussion you can refer to Pillar 5 of the *Ten Theological Pillars of Gender Equality*: "Every human being has a right to an abundant life".

Conclusion

Conclude the session with taking some final questions and remarks from the participants and provide more explanations and examples to clarify the topic of human rights and the Universal Declaration of Human Rights.

Key Highlights

- Survival Rights: Rights that meet our basic survival needs as human beings.
- Protective Rights: Rights that protect us as individuals.
- Empowering Rights: Rights that enable us to achieve our full potential as human beings.
- Membership Rights: Rights that enable us to feel a sense of belonging and protect us from being excluded.

Session 1.5

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)

Objective: The participants will fully understand CEDAW and definition of 'Discrimination', as well as recognise the rights of women in the communities.

Method: Group discussions and presentations

Materials: Markers, butcher paper, masking tape

Tools/forms:

- CEDAW articles handouts
- CEDAW laminated sheets
- Prepare a few energizers
- Bibles for the participants (ask the participants to bring their own copy)

Time: 60-90 minutes

Introduction

Introduction to CEDAW (approximately 10 minutes)

Key points:

- Introduce CEDAW to the participants. Explain that CEDAW serves the role of a **defence system for women**, which was created because of the large amount of injustice faced by women across the world.
- As Papua New Guinea became a state party (member) to CEDAW in 1995, this means that PNG is legally bound by the provisions in CEDAW to protect women and girls and to ensure that they all have equal rights and opportunities.
- All member states are required to submit their reports on the progress of eliminating violence against women every four years. Unfortunately, PNG submitted its only report in 2009 (combined initial, second and third periodic report).¹¹ This means that PNG Government is behind in reporting to the CEDAW Committee.
- CEDAW defines **discrimination against women** as any exclusion or restriction made on the basis of sex, which has a negative impact on women's human rights and freedom in all fields of life. CEDAW is both an international bill for rights for women, and an agenda for action to address widespread discrimination against women in all societies and countries.
- Articles of the Convention cover women's human rights and fundamental freedoms on an equal basis with men.

11. The full report can be found on the web-site of the UN Human Rights Office of High Commissioner: http://tbinternet.ohchr.org/_layouts/treatybodyexternal/TBSearch.aspx?Lang=en&TreatyID=3&DocTypeID=29

PRESENTATION 1

Step 1

Begin this part of the session by narrating a case study that represents the reality of hardships women face in today's society in Bougainville.

- Ask the participants to reflect back on the Bougainville crisis, where countless women and girls suffered physical and emotional abuse and trauma, at the hands of the army and rebels.
 - Ask the participants to reflect on the hardships women face and how vulnerable they can become even in today's society.
 - Ask the participants to think about:
 - How does CEDAW relate to the situation of women in Bougainville?
 - How do CEDAW articles can support women and contribute to making life easier for women in Bougainville?
-

Step 2

Next, share with the participants a story from the Gospels, so the participants can reflect on how Jesus has always shown mercy to women and never discriminated them.

- For instance, the Story of Susanne: Daniel, 13:15-62.
 - Note: You can use other examples from the Bible, and link these examples to the situation of how some women are living in our society today, as well as reflecting to how such examples relate to CEDAW.
-

Group Activity 1: CEDAW Articles (15-20 minutes)

Step 1

Divide the participants into groups and hand each group one or two copies of laminated CEDAW articles.

Step 2

Ask them to try and interpret these articles in their own understanding. Give them 5-10 minutes to discuss. As the facilitator, be ready to provide definitions and explanations to unfamiliar words and terminology used in CEDAW articles in order to help the participants understand better the meaning of the treaty.

Step 3

After 5-10 minutes, ask them to present back to the group the results of their discussions of CEDAW articles that were given to their small group. Allocate 10-15 minutes for presentations.

Step 4

Make sure to clarify or elaborate more on each article if needed so that the participants fully understand the meaning of CEDAW.

PRESENTATION 2

Step 1 Put up flashcards of the three pillars of CEDAW:

- Civil,
 - Reproductive, and
 - Legal.
-

Step 2 Introduce and explain each of the three pillars as the strongholds of CEDAW. The best way to explain these three pillars to the participants is through using local examples.

Group Activity 2: CEDAW Pillars (15-25 minutes)

Step 1 Ask the participants to return to their groups. Hand out copies of CEDAW summary sheet to each of the participants.

Step 2 Hand out butcher paper and markers to each group.

Step 3 Ask them to draw up a table on their butcher paper and together discuss and categorise each of the articles into their respectful pillars.

Step 4 Present the results of small group discussions to all group.

Group Activity 3: CEDAW and the UDHR (15-25 minutes)

Step 1 Help the participants with some guidance to link and categorise the CEDAW articles against the four main pillars of the Universal Declaration of Human Rights:

- Survival,
 - Protection,
 - Empowerment, and
 - Membership.
-

Step 2 Ask the participants to tell the group how they categorised the CEDAW articles into these four categories. You can draw a table representing the four categories on the board and fill it in according to the participants' feedback.

Step 3 Next, get a brief reflection from the group by asking the following questions:

- Was it easy or hard to categorise the CEDAW articles?
 - Are there any similarities and/or differences between CEDAW and the UDHR?
 - Are there any other questions or comments?
-

Summary

You can summarise the session by prompting the participants to think about situation of women in Bougainville and by asking the participants the following questions and highlighting the following:

- Gender Based Violence and Violence against Women are examples of discrimination against women.
- Other examples include laws and policies that favour men and boys, for example, ownership of land, property or employment.
- Harmful perceptions such as that girls do not need education or should not hold certain jobs are also examples of discrimination.
- How are women viewed in your society?
- Do any of the CEDAW articles remind you of particular situations from your village where women are discriminated? Are there any particular CEDAW articles that stood out to you?
- Is there anything missing? Are there issues specific to Bougainville women and girls that are not covered by CEDAW?
- Now that you know and understand CEDAW, how will you view women's rights from this day forward?

Conclusion

Open floor for discussion and clarification of final questions.

Get the participants to talk how they understand the links between CEDAW and the UDHR.

Stress that as Women Human Right Defenders and Male Advocates, they should be confident in discussing issues of human rights and women's rights openly, and seek appropriate support in the situations of discrimination.

Session 1.6

The Convention on the Rights of the Child (CRC)

Objective: The participants will recognise and understand that children have rights and responsibilities; they will understand the CRC.

Method: Group discussions and presentations

Materials: Butcher paper, markers

Tools/forms:

- CRC articles (a summary sheet and laminated sheets with articles)
- *Mama Wasim Colos, Na Papa Lukautim Pikinini* case study
- Life Clock Tool
- Children's Rights and Responsibilities handouts
- *Lukautim Pikinini Act* copies for handouts

Time: 40-60 minutes

Introduction

Step 1

Introduce the Convention on the Rights of the Child (approximately 5 minutes)

- The CRC was designed to satisfy the "Best Interests of the Child".
- This Convention sets a **defence system for children**.
- All over the world, children suffer from neglect, abuse, in particular at the hands of carers, parents, guardians, relatives and even persons of authority.
- Children, besides women, are the most vulnerable members of society.

Step 2

Case Study (10-15 minutes)

Present the case study "*Mama Wasim Colos, Na Papa Lukautim Pikinini*" to the participants.

Give the participants a moment to reflect on the story, then ask them:

- Who was a victim?
- Why was the child a victim and why did they abuse the child?
- How does this story reflect the peak of domestic violence?

Conclusion

This story reflects how vulnerable children are and more so in the peak of violence and conflicts, whether at domestic or international level. Children suffer greatly because they are dependent on adults and are not strong or experienced enough to defend themselves.

PRESENTATION 1

- Step 1** Introduce the CRC articles to the participants; give out handouts with the CRC summary.
-

Group Activity 1: The CRC Articles (15-20 minutes)

- Step 1** Ask the participants to divide themselves into groups of equal numbers.
-

- Step 2** Hand out 1 or 2 laminated copies of the CRC articles to each group and ask them to discuss their understanding of each article.

If they have any issues with understanding terminology or unfamiliar words used in the CRC, you must be on standby to explain and translate to Tok Pisin.

- Step 3** After 10 minutes, ask them to present their discussions.
-

- Step 4** After each presentation ask the participants to reflect on what they have heard and add any feedback and/or comments.

As the facilitator, you should provide good explanation to each of the CRC articles to make sure the participants understand correctly what each article means.

Discussion

Open floor for discussion on any issues related to child rights and child abuse that they have experienced or observed in their community. Remind the participants about the sensitivity of the topic and the group principles of confidentiality and respect.

PRESENTATION 2

- Step 1** Introduce three pillars that the Convention on the Rights of the Child is built upon:
- Provision,
 - Protection,
 - Participation.
-

- Step 2** Explain each pillar of the CRC in detail using local examples. This session part will take approximately 10-15 minutes.
-

Activity 2: The CRC Pillars (10-15 minutes)

- Step 1** Ask the participants to return to their groups. Hand them butcher papers and markers. Ask them to document their responses.
-

- Step 2** Ask the participants to categorise each of the CRC articles into the three respective pillars. Remind the participants that articles can fall into more than one category.
-

- Step 3** After 10 minutes ask them to present back to the group.
-

- Step 4** Be ready to provide feedback and clarifications in case some presentations show that the participants misunderstood the meaning of the CRC and if they put articles into wrong categories.
-

PRESENTATION 3

Step 1 Tell the participants that the CRC is the defence system for children and, as adults, we must recognise our responsibilities in making sure that children's needs and rights are protected and provided for; and that children have every opportunity to participate in activities that will empower them for their future.

Step 2 Emphasise that children must also be taught how to be responsible in order to become responsible adults.

Step 3 Introduce the "Children's Rights and Responsibilities" laminated chart to the participants and discuss the meaning.

Group Activity 3: Life Clock Tool (10-15 minutes)

Step 1 Introduce the Life Clock Tool to the participants. Briefly explain why many children are beginning to take part in bad social behaviours from a very young age in societies around Bougainville. Explain that child abuse, neglect and violence against girls and boys can lead to undesired behaviours in children and young people.

Step 2 Invite the participants to share their opinions and feedback on the tool.

Step 3 Summarise by highlighting that the participants can use this tool to understand how to prevent bad social behaviours in children and understand why they are triggered at very young age.

Conclusion

You can conclude the session using open dialogue.

- Encourage the participants to express their views on situations in the village where they have observed children's rights being abused.
- Ask them to comment on whether the CRC has helped them to recognise and fully understand why children's rights need to be observed and respected.
- Ask them how this session will contribute to their outlook on the wellbeing of children in their society from this day forward.
- The participants must understand that the CRC relates to the UDHR.
- Papua New Guinea has a policy called the "*Lukautim Pikinini Act*" which also reflects some of what is mentioned in the CRC. Give the participants copies of the Act and ask them to read it after the session.

Session 1.7

Human Rights – Roles and Responsibilities

Objective: The participants will reflect on the previous sessions covering CEDAW, the CRC and the UDHR and realise that understanding rights come with roles and responsibilities, which are key to achieving gender equality within family units and in the society. By the end of this session, the participants must understand their individual roles and responsibilities.

Method: Presentations and group discussions

Materials: Butcher paper, markers, ruler, masking tape

Tools/forms:

- 'Roles and Responsibilities' handouts
- 'Equality Wheel' Tool
- Case study to support content of the session (if needed)
- 'Cycle of Violence' Tool
- 'Do No Harm' Tool

Time: 30-40 minutes

Introduction

Step 1

Welcome the participants and introduce the session.

You can start with a brief recap on previous sessions by asking:

- What is the most valuable thing you have gained from learning about the UDHR, CEDAW and the CRC during previous sessions?
- Did you read the *Lukautim Pikinini Act*? What do you think about it?
- Was there a particular article that stood out for you? Perhaps that reminds you of particular situations in the village you come from?

Note: if there is a mixture of participants, it will be interesting to find out separately what the chiefs/elder men, adult men/women, youth male/female think. If you have this mix in your group, you can divide them into small groups to discuss the questions and then, present back to the group.

Step 2

Summarise the discussion by highlighting key points or common responses.

PRESENTATION

Step 1

Invite two participants, one male and female, to volunteer for the next activity. They should come and stand in front of the group. Ask them to play a role of a 'woman' and a 'man', who start relationships.

Ask the group, when would the man and woman be called differently? What should happen in their lives to be called, for example a 'husband and a 'wife', or a 'mother' and a 'father'?

Explain that in this example we looked at how a male and a female fall into relationships. Then, they become married and people call them a "Husband" and a "Wife". Then, they become parents, and people start referring to them as a "Mother" and a "Father". With every stage of life or relationships, roles change and such roles involve different responsibilities.

Ask the group to brainstorm what are the different roles and what responsibilities they include.

Step 2

Present to the participants the Pillar 7 from the *Ten Theological Pillars of Gender Equality*: "Mutuality in Christian relationships and marriages".

Explain that a man, once wed, must understand what it means to be a husband to his wife, and once they both begin a family, a father to his children. He must understand what roles and responsibilities he must do to succeed in becoming a good husband and a good father. The same applies to women - when they become a "wife" and a "mother", they hold responsibility to be a wife and a mother. Understanding the balance in these roles and responsibilities is a practical way of achieving gender equality and reducing Family and Sexual Violence within family units.

Step 3

As the participants conduct the activities in this session, they can also begin to recognise how gender roles, influenced by custom norms, and cultural views and traditions play a part in inciting gender inequality within married couples.

The participants should also learn to recognise that achieving equality is a two-way mutual decision to change bad behaviours.

Remind the participants of **Genesis 2:24: "That is why a man leaves his father and mother, and is united with his wife, and they become one."** Henceforth, the participants must understand that a man does not belong to himself, but to his wife, and a wife belongs to her husband, and their bodies are both temples of God, must be kept holy.

For the following activities, the participants must think and reflect carefully on what it truly means to become a Husband, a Father, a Wife and a Mother.

Activity 1: Roles of a wife and a husband (20-25 minutes)

- Step 1** Divide the participants into equal groups of 4-5 participants. Hand each group two sets of butcher paper and markers.

 - Step 2** On the first sheet of butcher paper ask them to identify the roles and responsibilities of a husband. On the second sheet of paper ask them to identify the roles and responsibilities of a wife.

 - Step 3** Give 15-20 minutes to discuss.

 - Step 4** After the time lapses ask each group to identify a presenter to share their group discussions with the rest of the group.

 - Step 5** Summarise the outcomes of this activity with the participants.
-

Activity 2: Roles of a father and a mother (20-25 minutes)

- Step 1** Divide the participants into equal groups of 4-5 participants. Hand each group two sets of butcher paper and markers.

 - Step 2** On the first sheet of butcher paper ask them to identify the roles and responsibilities of a father. On the second sheet of paper ask them to identify the roles and responsibilities of a mother.

 - Step 3** Give 15-20 minutes to discuss.

 - Step 4** After the time lapses ask each group to identify a presenter to share their group discussions with the rest of the group.

 - Step 5** Summarise the key discussion points from this activity. You can also nominate a volunteer from the group to do summaries after activities.
-

Summary

Briefly introduce 'Cycle of Violence' Tool (if need be and depending on the group dynamics) to promote greater understanding of how gender inequality and unbalanced relations can instigate violence. The participants will learn to recognise the cycle of violence and how it relates to human rights, roles and responsibilities of each member of the society/community.

You can summarise all discussions using 'Equality Wheel' Tool to emphasise on achieving balance and mutuality within Christian relationships.

Conclusion

Ask the participants to think about the statement: **"Human Rights as God's Defined Justice."**

Introduce a 'Do No Harm' Tool to conclude discussions with the participants to endure their understanding of human rights and roles and responsibilities.

Conclude with open group discussion.

MODULE 2

Gender Justice

Session 2.1

Gender Justice – Where Do We Stand

Objective: The participants will be able to assess their level of knowledge and understanding on gender equality, human rights and violence against women. This session prepares the participants for future sessions in the Module.

Method: Group activities and discussions

Materials: Butcher paper, markers, masking tape, A4 paper, pins or blue tac

Tools/forms:

- Prepare three large signs with 'YES', 'NOT SURE' and 'NO'
- Prepare a chart with Questions and selection of Answers for a group activity

Time: 25-40 minutes

Introduction

Step 1 Welcome

Step 2 Prayer

Step 3 Energizer

Group Activity 1: Exploring Our Views (20-30 minutes)

The purpose of this group activity is to explore views of the participants on gender equality, human rights and violence against women. It allows the participants to focus on the topic and serves as a preparation for further sessions.

Remind the participants about 'Ground Rules' of the workshop.

For this session to go well, we need to respect each other's different views and perspectives. We need to be willing to listen to others and to be able to have a constructive dialogue and discussion on areas where we don't agree.

Step 1 Place large signs with 'YES', 'NOT SURE' and 'NO' at different places around the room so that the participants can move freely between them as they answer questions.

Step 2 Ask the group to get up and come to the area of the room where you plan to undertake this exercise. You need plenty of room so that everyone can freely move between the signs.

Step 3 Tell the participants that this exercise is a quick way for us to explore what the participants know or think about gender, gender equality, human rights and violence against women.

Step 4 Introduce the exercise by saying: "I am going to ask you a few questions. Please answer each question by "voting with your feet". This means, that depending on your answer, you will move to that area of the room where the appropriate sign is. There are three areas: "Yes', 'Not Sure', and 'No'."

Point out where each sign is as you say this.

Ask the participants to give their honest responses and be quick in making up their mind. Also suggest that they don't have to follow others, this exercise is about their opinions and understanding. Explain to the group that there are no 'right' or 'wrong' answers in this exercise, all answers are important and we will be looking at the overall picture for the whole group.

Step 5 Prior to the session prepare a flipchart with questions and selection of answers for this exercise, you will use it to document number of people against each question and answer. Explain this process to the group and place the butcher paper with questions on the wall.

Step 6 Read out the questions one by one. After each question, ask the participants to move towards one of the 'YES', 'NOT SURE' or 'NO' areas of the room. When everyone has decided on their answers and moved to an appropriate area, you should count how many people are in each area. Write down the numbers on the prepared chart.

In the table below there are suggested questions for this group activity. You can add other questions.

Questions	Yes	No	Not Sure
1. Have you participated in any gender training before?			
2. Can you explain what the word "gender" means?			
3. Can you explain what a "stereotype" is?			
4. Can you explain what "human rights" are?			
5. Do you feel comfortable and confident to promote gender equality (equality between women & men) in your family, village, church and community?			
6. Do you feel comfortable & confident to promote human rights in your family, village, church and community?			
7. Is there discrimination in your community and country?			
8. Do males and females have equal rights in your family, village, church and community?			
9. Is violence against women a problem in your community?			
10. Are women generally in positions of decision making in family, village, church and community?			
11. Is it a good idea for males and females to have equal rights?			
12. A women's place is at home.			
13. Add your own questions			

Tips for Facilitators: You can design questions for this group activity in a way that will allow you to collect information for the assessment of the training in addition to the final evaluation forms. For example, you can include questions to do post-test on Module 1 to check how the participants understood the information, or you can collect information for a baseline knowledge on new concepts that will be covered under Module 2.

Step 6

Read out the questions one by one. After each question, ask the participants to move towards one of the 'YES', 'NOT SURE' or 'NO' areas of the room. When everyone has decided on their answers and moved to an appropriate area, you should count how many people are in each area. Write down the numbers on the prepared chart.

Summary

At the end of the exercise, comment on what this group activity and results of responses tells us. **Do not make any value judgments.** People must not feel that they have the answer "wrong". At this point we don't want any group discussion to take place yet. It is important not to show surprise or alarm at where some people place themselves.

This exercise shows us that we are a diverse group (if it does) - we have different experiences and opinions.

If possible, make a few comments by referring to the completed chart. For example (adapt to your group):

- Some of us have had some gender training before, but most have not.
- Even though some/many of us have had some gender training, some/most of us feel unclear about what gender is, about what a stereotype is, or about what our human rights are.

Make a mental note of any differences between questions 5, 6 and 7. If there are significant differences, you may comment that our backgrounds, family history or work situations may all contribute to these differences.

Conclusion

If there is a lot of diversity in the group on questions 5 to 12, you can comment that this diversity is reflected in our communities - often people in our communities can have very different views and thoughts about these matters.

The views we have on gender equality, inequality and human rights go back to our childhood, when our initial attitudes and perceptions were formed, and as a result, we often feel very strongly about these things. Events and experiences in our lives also affect how we feel about human rights, violence against women and discrimination.

Session 2.2

Standing Alone, Sitting Together

Objective: The participants will be able to identify the differences and similarities in human beings and how such factors can lead to discrimination.

Method: Group activities and discussions

Materials: Butcher paper, markers, sticky tape

Tools/forms:

- Prepare cards for the group activity
- Poem 'Individual' (handouts)

Time: 30-40 minutes

Introduction

Step 1 Before the session begins, write on separate cards (sheets of paper) about 10 human attributes (or individual qualities). Choose attributes that will help to demonstrate human similarities (majority categories) and differences (minority categories) in the group. In the table below there are some suggestions of human attributes that could be used for the group activity

You have hearing problems

You are widowed

You were not allowed to complete your secondary education

You were refused employment because of your sex, race, ethnicity, religion or disability (you can pick one attribute that is the most suitable for the group activity)

You grew up in a remote rural area

You are divorced or separated

You were orphaned

You never got married

You were adopted

You never had children

You completed Grade 3 at primary school

You are not able to afford basic needs

You were mistreated by your parents and guardians

You are a single mother

Step 2 Start the session with reminding about the 'Ground Rules' of the training. Tell the participants that it is important to be sensitive and respectful to each other, that it is important to feel safe to participate in this session and express our opinions.

Step 3 Explain how the exercise works: "Volunteers will be asked to pick a piece of paper from a pile in the centre and read out one of human attributes written on that card (piece of paper). If this attribute applies to you, you should stand up."

Emphasize that no one is forced to participate - only stand up if you wish to acknowledge that you belong to that category of people.

Step 4 Explain that the attributes on pieces of paper are just to get the process started. After we have read out all the human attributes in the pile, the participants will be asked if anyone wants to stand up and name a category that they belong to, or an attribute that they have.

Group Activity 1: Standing Up (20-30 minutes)

Step 1 Start the exercise by demonstrating how the process works: pick up a piece of paper with an attribute written on it. Read it out to the group in the following format: "**Stand up, if** you have hearing problems." If this attribute applies to the participants, they should stand up.

Step 2 When all cards in the pile have been read out, ask if anyone wants to continue with naming another category that they belong to. This could be an attribute that currently or in the past has made them feel different, isolated or vulnerable to discrimination.

- Generally the human differences grow more personal and sensitive as the exercise proceeds.
 - End the exercise after some of the participants have shared a human difference, and the participants have experienced how it feels to be in a minority and a majority group.
-

Summary

Facilitate a full group discussion on the exercise by asking questions listed in the table below.

Questions	Points to bring out from the discussion
What were the largest shared categories?	Note that these are the majority groups.
What were the smallest shared categories?	Note that these are the minority groups.
How did it feel to be part of the minority group?	On the one side, belonging to the minority group and having these attributes can be a source of pride and an important component of our identity. On the other side, being part of a minority group may make us feel embarrassed, isolated, exposed or vulnerable.

How did it feel to be part of the majority group?	Safe? Comfortable? Sometimes being a part of the majority group can give a feeling of empowerment as having other people who share the same opinions, attributes or situation.
How do the differences and similarities between us relate to human rights?	We are all individuals and we are all different. Whether or not we come from a minority or majority group, we are all born with our human rights and dignity. Sometimes, being in a minority group can expose individuals to greater exclusion and discrimination.

Conclusion

Read out the poem entitled "The Individual" (or give handouts to participant and ask them to read it).

The Individual

As unique as the fingerprints
Of every human being
No two are alike.

So too can be said for the Individual
Within everyone is unique.
There is a
Somebody within everybody.
We are individually unique.

Each and every one of us
Just as there is an inner child
Within us all.
So too, there is a personality within
Somebody with their own feelings,
Their own emotions - a 'Me'.

Not someone living up to
Expectations of others
Or someone that should have been,
But someone that is individually unique -
The Individual.

(Author unknown)

After the poem refer back to Pillar 9 of *Theology of Gender Equality: "Empowering the Disempowered"*. Pillar 9 talks about those who experience discrimination because of their physical or emotional circumstances. It suggests that we should show compassion and support to those who need it and treat everyone equally regardless of their gender, ability/disability, religion or being a part of a minority group.

Summarise that this group activity was important for all participants to explore human similarities and differences, and to understand how these can lead to discrimination and inequality. The principle of non-discrimination is embedded into human rights and gender equality.

Session 2.3

Defining Sex and Gender

Objective: The participants will be able to explain and understand the differences between sex and gender.

Method: Group activities and discussions

Materials: Butcher paper, markers, masking tape, A4 paper, pins or blue tac

Tools/forms:

- Handout 'Statements about men and women' exercise sheet
- Materials required for group activities
 - 2 stick figures for 'Man' and 'Woman'
 - Labels for 'Man' and 'Woman' (written on A4 paper or butcher paper)
 - Blank pieces of paper (A5 size) - 4 pieces per one participant

Time: 40-60 minutes

Introduction

Step 1 Welcome

Step 2 Prayer

Step 3 Energizer

Group Activity 1: A Man and a Woman (15-20 minutes)

Step 1 Prepare 2 large stick figures on 2 pieces of butcher paper. One labelled 'Woman' and another labelled 'Man'. Attach these to the wall with blue tack or tape.

Step 2 Prior the session, cut A4 paper into half. Prepare enough pieces of paper for all participants. Distribute pre-cut blank pieces of paper around the room: 4 pieces of paper per person.

Step 3 Tell the participants that this exercise will be undertaken in the full group. The key objective of this group activity is to explore the differences between sex and gender.

Step 4 Ask the participants to quickly write down (in large writing) **two words** that first come to mind, when they think of the word 'Man'.

Tell them there is no need to think too hard - just write whatever comes to mind. Ask the participants to attach their words next to the stick figure labelled 'Man' as soon as they are ready.

Step 5 As the participants attach their words, try to make sure that similar and duplicated words are placed close together.

For example, powerful male roles or attributes can be attached close together, such as 'Leader', 'Chief', and 'Decision Maker'. Try to identify other categories to cluster together.

Step 6 Usually, a few words that the participants will write on pieces of paper will describe biological differences between women and men, such as 'penis', 'vagina', 'breastfeeding', and so on.

If this has not happened, ask the participants to call out some of the main biological attributes of women and men. Ask some of the participants to write these down on pieces of paper, and attach them next to the stick figures. You only need 1 or 2 biological words each for 'Woman' and 'Man' categories.

Step 7 Ask the participants to silently read (to themselves) the lists of words that got attached next to both figures.

Step 8 Then, ask the following questions:

- What do you notice about the words associated with women?
- How are women portrayed/ described?
- What do you notice about the words associated with men?
- How are men portrayed/ described?

Step 9 Cover the stick figure label 'Man' with a prepared piece of paper with the word 'Woman'. And cover the label 'Woman' with the word 'Man'. Go through the list of words for each figure (word-by-word) and ask:

- Can these words (qualities or attributes), that you wrote for 'Woman', also apply to men?
- Can these words (qualities or attributes), that you wrote for 'Man', also apply to women?

Conclude this activity with summary of key discussion points and observations.

Group Activity 2: Sex and Gender Discussion (20-30 minutes)

Step 1 Distribute the handout with the exercise sheet 'Statements about men and women'. Ask the participants to fill it. These statements can be used to encourage lively conversations/ discussions in small groups or in the whole group. Such discussion will ensure good learning and deeper understanding of 'sex' and 'gender' concepts.

Resource for facilitators

Below are the examples of the exercise sheet, which is given to the participants to respond. Please note, that the handouts will not have answers and responses to questions. In the example below, we have included two sheets. One is the exercise sheet for the participants with clean sections for answers. The second sheet is for facilitators and has the correct responses, so facilitators would be able to respond accordingly and be able to provide explanations and feedback to the participants. You can add other statements of your choice to the exercise sheet.

Exercise Sheet

Statements about Men and Women

Example 1: Hand out for participants

Guidance: Read the statements below. In your opinion, which statements are about 'sex' and which statements are about 'gender'? Are these statements 'True' or 'False'? Reflect on why do you think so.

Statement	About Sex	About Gender	True or False
1. Women give birth to babies, men do not.			
2. Little girls are gentle, little boys are tough.			
3. Most construction workers in Bougainville and other developing countries are women.			
4. Men are generally decision makers and leaders in Pacific cultures.			
5. Women breastfeed babies.			
6. Rural women account for the production of half of the world's food, and up to 80% of production in most developing countries. Estimations show that 7 out of 10 of the world's hungry are women. Also, women own less than 15% of land worldwide, and less than 2% of property in the developing world; they do two-thirds of the world's work, receive 10% of the world's income.			
7. Boys' voices break at puberty.			
8. Most perpetrators of sexual assault are male, and most victims are female.			
9. In Pacific countries, women are significantly under-represented in management, technical and professional jobs.			

Exercise Sheet

Statements about Men and Women

Example 2: Handout for facilitators

Guidance: Read the statements below. In your opinion, which statements are about 'sex' and which statements are about 'gender'? Are these statements 'True' or 'False'? Reflect on why do you think so.

Statement	About?	True or False?
<p>1. Women give birth to babies, men do not. Response: It is a true statement and it refers to 'sex'.</p> <p>Sex' refers to an individual's biological and physical characteristics that make them male or female. These are things that we are born with. For example women are able to become pregnant and give birth to a baby; men can impregnate a woman with his sperm but cannot become pregnant with a baby.</p>	Sex	True
<p>2. Little girls are gentle, little boys are tough. Response: This statement relates to 'gender', it represents perceptions about social roles and attitudes towards girls and boys (female and male). This statement is false, as among girls and boys there are both gentle and tough girls and boys. It depends on an individual child's characteristics and nature.</p> <p>'Gender' means the things that women and men are expected to do: how they are expected to dress, talk and express themselves in their communities.</p> <p>Unlike sex, gender is not something that we are born with, but something that we learn when we are young. We learn from the people around us, our families, the media, teachers, our religious leaders, etc. These ideas of gender strongly influence our beliefs, ideas and opinions about what it means to be a woman or a man.</p>	Gender	False
<p>3. Most construction workers in Bougainville and other developing countries are women. Response: This statement relates to 'gender', it represents perceptions about social roles and abilities of women and men. This statement is false, as according International Labour Organisation (ILO, 2001), formal construction jobs in most countries are undertaken almost exclusively by men. However, the picture changes when it is about 'informal construction sector', often women perform majority of informal construction jobs (part-time or casual, low paid, without a contract, perform unskilled tasks).¹² The situation may vary from country to country and from location to location.</p>	Gender	False

12. Wells, J. *The Construction Industry in the Twenty-First Century: Its Image, Employment Prospects and Skill Requirements*. Research Paper. International Labour Organisation: 2001. Cited at <http://wiego.org/informal-economy/occupational-groups/construction-workers>.

<p>4. Men are generally decision makers and leaders in Pacific cultures.</p> <p>Response: This statement relates to 'gender', it represents perceptions about social roles and abilities of women and men. In majority of cases, this statement can be true. Due to gender inequality, men occupy most positions of power and decision making. But there could also be women who lead their communities and make decisions, for example in matrilineal cultures and societies.</p>	Gender	True
<p>5. Women breastfeed babies.</p> <p>Response: Breastfeeding is ability of women and it is related to 'sex'. It is a true statement.</p>	Sex	True
<p>6. Rural women account for the production of half of the world's food, and up to 80% of production in most developing countries. Estimations show that 7 out of 10 of the world's hungry are women. Also, women own less than 15% of land worldwide, and less than 2% of property in the developing world; they do two-thirds of the world's work, receive 10% of the world's income.</p> <p>Response: This is a true statement. The data is from <i>Women's Rights and Gender Equality: International Day of Rural Women 2015</i>. Compilation of an In-Depth Analysis and a Study. Prepared for Policy Department of the European Parliament (2015).¹³</p> <p>Such economic inequality relates closely to gender inequality. Women are disadvantaged in many ways due to their gender, they have limited access to decision making, education and resources, and as a result, they earn less and represent the largest number of world's poor.</p>	Gender	True
<p>7. Boys' voices break at puberty.</p> <p>Response: This statement is related to 'sex'. It is a true statement. When boys grow into young men, their voices break. This is a biologically determined feature of males.</p>	Sex	True
<p>8. Most perpetrators of sexual assault are male, and most victims are female.</p> <p>Response: This statement is related to 'gender'. It is a true statement. According to World Health Organisation (2016), global estimates indicate that about 1 in 3 (35%) women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime. Intimate partner and sexual violence are mostly perpetrated by men against women.¹⁴</p> <p>All forms of violence against women and girls are connected to gender norms that embody gender inequality and unequal power relations.</p>	Gender	True

13. See: [http://www.europarl.europa.eu/RegData/etudes/STUD/2015/536466/IPOL_STU\(2015\)536466_EN.pdf](http://www.europarl.europa.eu/RegData/etudes/STUD/2015/536466/IPOL_STU(2015)536466_EN.pdf)

14. *Violence Against Women: Intimate Partner and Sexual Violence Against Women*. Fact Sheet. WHO: 2016 (Updated November 2016): <http://www.who.int/mediacentre/factsheets/fs239/en/>

<p>9. In Pacific countries, women are significantly under-represented in management, technical and professional jobs.</p> <p>Response: This statement is related to 'gender'. It is a true statement.</p> <p>According to World Bank data, PNG is ranked 138 out of 143 countries for women's participation in national parliaments, with only seven women ever elected to parliament in 40 years.¹⁵</p> <p>In PNG, women hold only 12 percent of executive positions; and there are only three female judges out of 27.¹⁶</p>	Gender	True
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Summary

Ask the participants what they think about the exercise and if any thoughts have come about.

Invite the participants to discuss and share experiences.

Conclusion

Sex refers to male and female. Sex describes the biological differences between men and women. Sex refers to biological differences: chromosomes, hormonal profiles, internal and external sex organs. For example,

- Females and males are born with different reproductive organs.
- Only women have the capacity to give birth and breastfeed.
- Only men have the capacity to impregnate women (make women pregnant)

Gender refers to masculine and feminine. Gender describes the characteristics that a society or culture describes as masculine or feminine.

Gender describes different roles and responsibilities of women and men in family and society:

- What males and females do,
- What they are responsible for,
- How they are expected to behave,
- What they are allowed to do, and
- What is seen as normal and proper behaviour.

Most of the accepted differences in roles, responsibilities and status between men and women are not 'natural' - they are the result of cultural and religious stereotypes and prejudices. Such ideas are often harmful to women and usually disadvantage women in multiple ways.

Our ideas about what females and males should be like, about femininity and masculinity, and how they should behave are not fixed. They change over time and vary within cultures and between cultures.

Gender roles, responsibilities and expectations vary according to cultural, religious, historical and economic factors.

Gender discriminative practices and attitudes are socially determined and such behaviour and attitudes can be learnt or unlearned.

15. World Bank et al (2013) Papua New Guinea Country Gender Assessment 2011–2012, p. 96.

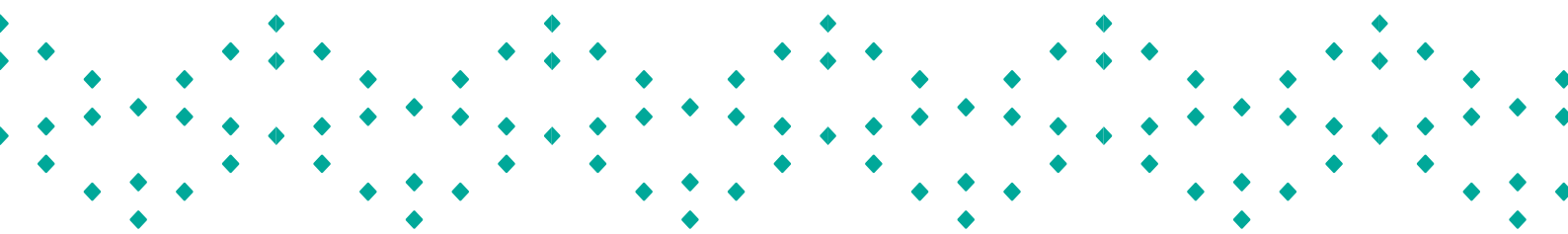
16. *Pacific Women PNG Country Plan (2014–2019)*, p.4.

It is important to acknowledge that there are some factors, which have promoted changes in gender roles and responsibilities, such as:

- Economic changes (women need to earn money for their families to survive),
- Political upheaval,
- Development programs (which need to involve both women and men to be effective and successful),
- Educational opportunities, and
- Increasing understanding and practice of human rights for all people.

It is up to women and men together to make these changes in gender relations for the better, so that all women, men, boys and girls can enjoy their full human rights.

Parents can build equality between men and women by giving their sons and daughters equal treatment, attention, care, education, encouragement and opportunities to fulfil their human potential.



Session 2.4

Discrimination against Women, Gender Stereotypes, Violence against Women

Objective: The participants will be able to understand the links between discrimination, stereotypes and violence against women.

Method: Group activities, discussions and presentations

Materials: Butcher paper, markers, sticky tape

Tools/forms:

- Have handouts with poems ready (they may be useful for group activities and to start conversations)
- Write down on a butcher paper questions for the group activity
- Handouts with CEDAW summary and articles

Time: 60-90 minutes

Introduction

Step 1 Welcome

Step 2 Prayer

Step 3 Energizer

Group Activity 1: Discussion in pairs (15-20 minutes)

Step 1 Ask the participants to form pairs and discuss the terms:

- Discrimination,
 - Stereotypes, and
 - Violence.
-

Step 2 Give them 5-10 minutes to discuss this and then bring everyone back to the large group and discuss the definitions.

Step 3 Explain to the participants that next we will do an activity to further understand discrimination and gender stereotypes.

Group Activity 2: Gender discrimination (40-50 minutes)

Step 1 Tell the participants that in this session we will explore our experiences of gender discrimination (these could be personal or observed examples). We will look at how discrimination against women, gender stereotypes and violence against women are interlinked.

Step 2 Before proceeding to the group discussion, remind the participants about 'Ground Rules' of the workshop and that it is important to respect each other, be sensitive to each other and keep confidential information inside of the circle.

Step 3 Ask the participants to form small groups and tell them that they have 30 minutes to do the following tasks:

Part 1

- Invite the participants to share an experience of discrimination. This could be something that happened to them or what they have observed in their community. They have 15-20 minutes for this part of the activity.
- Think about the following questions while sharing your example:
 - How did it make you feel?
 - What were the consequences for your/ someone else's life?
 - Is this type of discrimination linked to gender stereotypes?
Is it a form of sexism?
 - Does this type of discrimination (and stereotypes) lead to violence against women?
 - What do you think the links are between discrimination against women, gender stereotypes and violence against women?

Part 2

- After all participants shared their experiences, ask groups to prepare a collective report back, which summarises shared experiences and key discussion points from all the stories heard.
- Tell them that they have 10-15 minutes to prepare their group report and that they will be given 5 minutes per one group to present.
- Encourage groups to be as creative as they wish in their reports back to the full group. For example, they can use flipcharts with diagrams, show pictures, do a verbal presentation, and create a poem, a drama or 'still life' act.
- Remind them that they don't need to name people or share details of individual stories, rather present on examples as a summary from the group.

Step 4 Report summaries of group discussions back to the group. Ask the participants to do their presentations within 5 minutes or less.

Tips for facilitators:

The discussion topic can be difficult and emotional for some participants. It is important that the facilitator monitors emotions generated by the stories and energy/ comfort level in the groups.

Be prepared to give more time for the participants to complete their discussions to allow the participants to work through their memories and emotions.

It may be necessary to talk privately with some individual participants, who may share their personal incidents of discrimination or violence, or to arrange for a counsellor to talk with them after the session. Make sure you have a list of available services and counsellors available.



Summary

After group presentations, continue with the whole group discussion of the following question:

- What do you think are the links between discrimination against women, gender stereotypes and violence against women?

Let the participants share their opinions and feedback.

Provide additional explanations and clarify any gaps and questions that may come up during the discussion.

Together with the participants, revisit CEDAW and its articles. Look at what it says about discrimination, gender stereotypes and violence against women.

Tips for facilitators:

During small group discussions, observe how each group is doing with their discussions and check whether they may need more time.

If Part 1 takes too much time, you may choose to skip Part 2 of this activity (group presentations) and come back to the whole group to share group reflections and feedback.

If some groups have difficulty with starting the conversation and/or sharing their stories, distribute 1 or 2 poems on the topic, ask the participants to read them and discuss these poems, following the given questions.

Conclusion

Use this part of the session as the conclusion for all discussions. Summarise what the group has learnt during today and share final statements about 'discrimination' and 'stereotypes' and highlight that discriminative practices and stereotypes lead to gender inequality and violence against women. Use the definitions from below to summarise the information and provide concluding statements.

As Women Human Rights Defenders and Male Advocates, it is important for all of us to understand the concepts, to be able to recognise harmful and discriminative practices and attitudes, and to ensure that we become role models for gender equality and human rights.

Resources for facilitators

Discrimination

Discrimination occurs when in the same situation one person is treated less favourably than another person, because of a human attribute or characteristic such as race, nationality, sex, marital status, sexual preference, parenthood status, religion, mental or physical disability, or because they have a physical illness or condition, such as HIV/AIDS.

People who suffer discrimination are seen as inferior by the dominant or majority group, and have less power or control over resources and decision making than the dominant or majority social group. Examples can be diverse: white persons over black persons, men over women, older over younger people, heterosexual people over representatives of LGBT (lesbian, gay, bisexual and transgender) communities, fully abled people over people with disabilities, rich over poor, and 'US' versus 'THEM'.

Discrimination is based on beliefs, attitudes and stereotypes about human differences. Discrimination attitudes and practices come about and are reinforced through a number of social processes.

Stereotypes

A stereotype is an idea or opinion that some categories of people have certain (usually negative) characteristics. Stereotypes are rigid, over-simplified and highly selective opinions about the abilities and attributes of a particular social group. For example, there are stereotypical opinions that "HIV/AIDS is a disease of prostitutes and homosexuals" or "women are bad drivers" or "men cannot cook".

A stereotype is a preconceived notion about a group of people. Many stereotypes are racist, sexist or homophobic. The problem with any stereotypes is that they are not true in many cases. Stereotypes generalise and do not consider diversity of experiences and characteristics. Often stereotypes are based on lack of knowledge about the topic or a particular group. It is not fair to stereotype a whole group of people based on one person's behaviour, experience or opinion.

Gender Stereotypes and Discrimination

Stereotypes are rigid, over-simplified and usually prejudiced views of abilities and attributes of a social group of people, which are often based on unfair assumptions and ignore evidence to the contrary. Stereotypes can be passed from one generation to another through socialisation. Stereotypes are internalised, that means that we come to accept them as 'normal', 'natural' and 'true', because we don't know anything beyond what we have learnt or heard to date. When we meet someone who does not fit our stereotype or perception how things should be, we may see that someone as an 'exception from the rule' or as a 'special' case. Stereotypes can be about gender, race/ethnicity, class, social income groups, nationality, disability, occupational groups or sexual preference.

Gender stereotypes and gender discrimination refers to negative stereotypes and harmful practices towards people based on their gender. In many cases, gender discrimination is addressed towards women and girls.

Gender stereotypes are culturally and socially defined beliefs and perceptions about the emotions and behaviour of women and men. Gender role stereotyping occurs whenever people are expected to behave a certain way or perform certain tasks solely based upon their gender.

Gender discrimination means discrimination based on a person's gender or sex, which more often affects girls and women. Because of gender discrimination, girls and women do not have the same opportunities as boys and men for education, meaningful careers, political influence, and economic advancement.

Gender stereotypes and gender discrimination leads to gender inequality and harmful practices, for example, such as violence against women and girls or sexual harassment at work place.

An example: A comment “Dress up nicely, or else you will be raped or assaulted,” represents a stereotype about how women should dress or behave to avoid sexual violence. People make assumptions about women based on how they look or what they wear rather than on their abilities and qualities. Such stereotypes lead to gender discrimination and may result in blaming victim-survivors of violence. This also diverts focus from bringing a perpetrator to the account for violence committed and puts blame on victims for the crime they have not committed. The message should be clear: ‘There is NO excuse to violence!’

When you look down at another person, it means you see them as a stereotype, rather than as a human with own dignity and rights, which also means that you do not see him/her as equal. When you think you are better than someone else or feel superior to this person, you are more likely to discriminate and use power over them. Stereotyping and discrimination reinforce one another, and both can lead to violence. This process applies to all kinds of discrimination against women, gender stereotyping and violence against women, and discrimination based on race, religion or any other human attribute.

As Women Human Rights Defenders and Male Advocates, it is important for all of us to understand the concepts, to be able to recognise harmful and discriminative practices and attitudes, and to ensure that we become role models for gender equality and human rights.

Session 2.5

Equal Opportunities and Gender Justice

Objective: The participants will explore factors, which determine life choices and opportunities in the connection to equal opportunities, human rights, gender equality and gender justice.

Method: Group activities, discussions and presentations

Materials: Butcher paper, markers, sticky tape, a large mat (or 6 chairs) for a group activity

Tools/forms:

- Handouts for the participants:
 - “The Status of Women”
 - Poem “Who Am I”
 - Poem “It Is Tough at School”
- List of statements/ instructions for the group activity
- Post-training evaluation forms

Time: 60-120 minutes

Introduction

Step 1 Welcome

Step 2 Prayer

Step 3 Energizer

Group Activity 1: Power Walk (40-60 minutes)

Tell the participants that aim of this session is to explore the connections between equal opportunity and human rights.

Part 1

Step 1 Invite the participants to the middle of an open space and ask them to form a line, holding hands while standing side by side.

Tip: If you have a very large group, you can ask them to form two lines, one behind another.

Step 2 Ask the participants to close their eyes for a moment and think about their personal ambitions, about their aspirations that they had when they were growing up.

Step 3 Explain that you will be calling a list of factors, which determine our life choices and capacity to achieve our personal goals. Also give them the following guidance:

- If you belong to one of the named categories and wish to acknowledge that this factor or category applies to you, **take one step forwards** or **one step backwards** as instructed.
 - If you do not identify yourself with the statement - do not move, stay on the same spot.
-

Step 4 Tell the participants that they have to try holding hands during this exercise.

Step 5 Read out statements about factors and attributes which may characterise some people or groups of people. Read them one by one and after each statement instruct the participants to step forwards or backwards. Below in the table there are some suggested statements, if appropriate you can add or remove factors, based on what is more appropriate to your group of the participants.

Statement	Action
You grew up in a place with good health and education services.	Step forwards
You have easy access to a community aid post.	Step forwards
You have been exposed to armed conflict when you were growing up.	Step backwards
Your parents achieved secondary or tertiary education.	Step forwards
Your parents struggled to put you through school.	Step backwards
Your family was always able to pay for your school fees.	Step forwards
You belong to a minority ethnic group or religion.	Step backwards
You were not supported to continue your education.	Step backwards
There was violence in your home as you were growing up.	Step backward
Your family was always able to pay for your basic needs.	Step forwards
Your family or ethnic group was not accepted or welcomed by your neighbours or by the society as a whole.	Step backwards
There was a time when somebody discouraged you and told you that you were unable to achieve your dreams.	Step backwards
You have suffered discrimination or harassment when applying for a job, or while employed.	Step backwards
You are male.	Step forwards

Step 6 Continue with the list until the participants are scattered across the space and some are unable to keep holding hands.

Step 7 When finished, tell the participants to stay in the spot where they were at the end of the exercise and that now they can stop holding their hands together.

Part 2

This is the final stage of this group activity.

How you complete the exercise depends on the space you have available and how comfortable you feel with the options below.

OPTION 1:

Step 1 Place a mat on the floor a short distance in front of the most advantaged people (people who moved forward the most).

Tip: Find a mat that is large enough to fit about one-third of your group. If you cannot find a mat, you can draw a circle on the ground, and ask people to claim a place in the circle.

Step 2 Then, point to the mat and say:

"This is where you will achieve your personal ambitions. When I say 'Go!' you have to run and claim a place by sitting down on the mat".

Usually people, who moved the most forward during the exercise, will have advantages in reaching the mat first and claiming their place on it.

Others will be standing too far away and by the time they reach the mat, there will be no space left on the mat.

OPTION 2:

Step 1 If there is a wall in the training space, you can use that wall instead of a mat.

Step 2 Turn towards the wall, point at it and say: "This is a 'wall of success' for achieving your ambitions. When I say 'Go!' everyone should run towards the wall and claim a space on it by standing flat against it."

OPTION 3:

Step 1 Alternatively, you could get people to run to a prepared place with 4-6 chairs. Chairs should be placed close to where the most 'advantaged' people have finished the exercise.

Step 2 Ask the participants to claim a 'chair of success'.

If you do not feel comfortable asking people to run to a mat, chairs or a wall, you can complete the exercise by summarising: "Some of us have moved backwards, some of us moved forwards, and some of us are still at the same place as when we started this activity. We will have an opportunity to reflect on this group activity and discuss our feedback in the next part of the session."

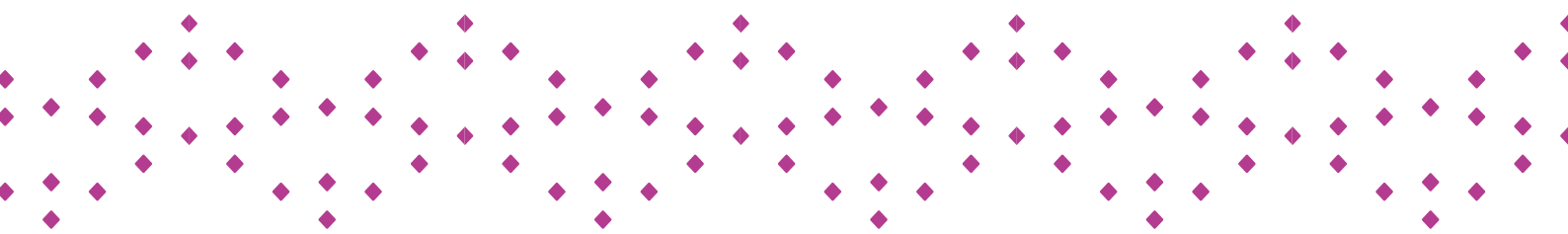
Discussion

Ask the participants to return to their seats to share their experiences and feelings.

- Keep in mind that this exercise may raise some sensitive personal issues, because it focuses on human differences. It also shows how these differences or difference circumstances can affect our lives.
- Notice how individuals are feeling and consider whether you need to follow up with anyone after the session to make sure that they are OK. Both those in front and those at the back may feel confronted by this exercise.
- During the group discussion, try to emphasize on similarities of feelings and experiences within the group. Make sure the participants are not singled out or made feel marginalised by the rest of the group.
- Thank everyone for active participation and their contributions to the discussion. Conclude that it was an important experience for all of us to see through a game activity how differences in situation and backgrounds can play out and impact where we are now, what we are able to achieve and how easy or hard it is for us to find our place on the 'wall of success'.
- Highlight that everyone in the group is equal and that we all have something important to contribute to this discussion, because of the different opportunities and life situations we have faced. Together our knowledge and experience become richer and stronger.

Write the questions (left hand column below) on flipchart paper and discuss with the group. If the participants find it hard to answer some of the questions, you can give them time to think for a moment, or use buzz groups, where the participants talk with their neighbours for a few minutes before asking them to share what they think.

Questions for discussion	Points to highlight during the discussion
<ul style="list-style-type: none"> • How did it feel to be in front of the group? • How did it feel to be at the back of the group? • How did it feel when you could no longer hold hands? • Did you reach the mat (wall, chair or circle)? How did this feel? 	<ul style="list-style-type: none"> • Often we have little control over many attributes, which influence our choices and opportunities in life, such as access to health or education services, where and when to be born, and so on. • Some of such attributes could be individual and personal. Others could be a part of external social and cultural environment or circumstances of our birth, childhood and adult life. • These attributes also form a part of our identity; they influence how we think and act. • Regardless of circumstances, when we become adults, we do have a choice of how we respond to the opportunities, privileges and disadvantages that we faced in life.
<ul style="list-style-type: none"> • What can be done to provide more equal opportunities for everyone? 	<p>Brainstorm participant's views on this. Actions that may be mentioned are:</p> <ul style="list-style-type: none"> • Ensure everyone has access to education, health care, other basic needs, employment and legal justice. • Treat others with respect and without prejudice, despite the fact that they may be different from us, to ensure that they do not suffer discrimination.
<ul style="list-style-type: none"> • What do you think is the connection between equal opportunity and human rights? • Can respect for human rights be achieved through equal opportunity alone? • If governments and social institutions treat everyone exactly the same, is that "equal opportunity"? 	<p>Brainstorm the participants views:</p> <ul style="list-style-type: none"> • Individual attributes and life circumstances determine a number of factors, for example: our access to and control over the resources that we require to live our lives, our opportunities in life, and our capacity to achieve equal outcomes in employment. • As we have seen in the exercise, treating everyone the same way, may not necessarily lead to giving them equal opportunities. • Social institutions as well as our attitudes should consider differences and individual situations to ensure that people can enjoy their human rights, and achieve their full potential. This is reflected in the concepts of 'social justice' and 'gender justice'.



Reflections continued

End the session by reading two poems: “Who Am I” and “It Is Tough at School”.

Discuss with the group what they think about the poems, how the poems reflect on the meaning of what we have discussed after the exercise and what do we learn from it.

Group Activity 2: Status of Women (20-30 minutes)

Start the discussion by inviting the participants to share their opinions on the question:

- Do women and men have equal opportunities and outcomes in life?

After the discussion, give the participants the handouts “The Status of Women” (see the example below), which shows statistics on the situation of women around the world, in Papua New Guinea and in the Autonomous Region of Bougainville.

Ask the participants go around the group and read the statements one by one. Discuss after each statement, what they think about this data and is it different or similar to the situation of women in PNG and Bougainville.

Emphasise that even though the situation of women may differ from place to place, from country to country, in general, the situation of women across the world is far more disadvantaged than the position of men. This is because of widespread gender inequality and discrimination that women experience in their everyday lives.

Below you will find the most commonly used statistics on the situation of women around the world and Papua New Guinea. You can use the data below or add new data to include into handouts for the participants.

Resources for facilitators

Handout: The Status of Women

- Globally rural women account for the production of half of the world’s food, and up to 80% of production in most developing countries. However, estimates show that 7 out of 10 of the world’s hungry are women.¹⁷
- Women own less than 15% of land worldwide, and less than 2% of property in the developing world.¹⁸
- Globally women do two-thirds of the world’s work, but receive only 10% of the world’s income.¹⁹
- About one in three (35%) women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime. Intimate partner and sexual violence are mostly perpetrated by men against women.²⁰
- Around the world women continue to marry a few years earlier than men, at age 25 on average, compared to 29 for men.²¹
- Globally, the total fertility rate reached 2.5 children per woman in 2010-2015.²²

17. *Women’s Rights and Gender Equality: International Day of Rural Women 2015*. Compilation of an In-Depth Analysis and a Study. Prepared for Policy Department of the European Parliament (2015).

18. Ibid

19. Ibid

20. *Violence Against Women: Intimate Partner and Sexual Violence Against Women*. Fact Sheet. WHO: 2016 (Updated November 2016): <http://www.who.int/mediacentre/factsheets/fs239/en/>

21. United Nations, 2015. *The World’s Women 2015: Trends and Statistics*. New York: United Nations, Department of Economic and Social Affairs, Statistics Division.

22. Ibid

- PNG is ranked 138 out of 143 countries for women’s participation in national parliaments, with only seven women ever elected to the National Parliament in 40 years.²³
- In PNG, women hold only 12 percent of executive positions and there are only three female judges out of 27.²⁴
- In PNG, two out of three women surveyed across four provinces have reported experiencing domestic violence.²⁵
- One in five women in Bougainville had their first sexual experience as rape.²⁶
- The Family, Health and Safety Study in Bougainville found that 85 per cent of men and 75 per cent of women felt that women should obey their husband.²⁷
- After 2015 Bougainville election the number of women members the House of Representatives of the Autonomous Bougainville Government increased to 10 per cent.²⁸

Conclusion

Conclude the session with discussion about roles that Women Human Rights Defenders and Male Advocates can play in their respective communities and in making Bougainville a better and safer place for women and girls.

Invite the participants to talk about their personal commitments and individual action plans as Women Human Rights Defenders and Male Advocates’. You can ask the following questions:

- What will you do when you go back to your community?
- What are the key issues you want to focus on in your community?
- What types of activities do you want to implement (e.g. awareness raising, organise meetings with local women or families, counselling, etc.)?
- What can support you as Women Human Rights Defender?

Workshop Evaluation and Closure

Hand out post-training evaluation forms to the participants and ask them to respond to the questions. Remind them that the forms are anonymous and confidential. They are done for the purpose of evaluation of the workshop and identifying areas for improvement for NCfR facilitators.

After the evaluation forms are completed, invite everyone to sit around the room in the circle. Invite the participants to share their reflections, feedback or comments about the workshop and all sessions. Ask them if they can identify one or two things that they have learnt and are the most important or useful to them. Invite everyone to share.

After everyone had a chance to share his or her feedback, announce that the workshop is finished and thank everyone for active participation.

23. World Bank et al (2013) Papua New Guinea Country Gender Assessment 2011-2012, p. 96.

24. *Pacific Women PNG Country Plan (2014-2019)*, p.4.

25. Ganster-Breidler, M. (2010), *Gender Based Violence and the Impact on Women’s Health and Well-being in Papua New Guinea: A cross-sectional survey using sections of World Health Organization’s Violence Against Women Instrument for use in the WHP. Multi-Country Study on Women’s Health and Life Experiences*, Papua New Guinea: HORIZONT3000.

26. Partners for Prevention. *Family, Health and Safety Study*. Autonomous Region of Bougainville, Papua New Guinea: 2015, p.8.

27. Ibid

28. Kerry Baker. *Pawa Blong Meri: Women Candidates in the 2015 Bougainville Election SSGM Discussion Paper*, 2015/14.

Annex 1:

'From Gender Based Violence to Gender Justice and Healing' Project Background

'From Gender Based Violence to Gender Justice and Healing' Project is implemented in the Autonomous Region of Bougainville by Nazareth Centre for Rehabilitation (NCfR) in partnership with International Women's Development Agency (IWDA). This 3-year project (April 2015 - March 2018) is funded by the Australian Aid through Pacific Women Shaping Pacific Development Program.

From Gender Based Violence to Gender Justice and Healing Project aims to reduce family and sexual violence in the Autonomous Region of Bougainville by addressing the root causes of gender inequality, through:

- Supporting Bougainville Women Human Rights Defenders (WHRDs) to lead responses to and prevention of family and sexual violence through working with government and communities.
- Enabling men and women to prevent family and sexual violence at community level by promoting shared power and decision making between women and men.

Outcome 1: Bougainville Women's Human Rights Defenders are leading responses to and preventing family and sexual violence through working with government and communities.

Nazareth Centre for Rehabilitation has been supporting the Bougainville Women Human Rights Defenders since a network was established in 2011, with IWDA joining the partnership in 2013 to support the three sub-regional networks of WHRDs in North, Central and South Bougainville. This project continues to develop the capacity of WHRDs as educators, advocates and service providers in rural communities of Bougainville.

In Bougainville, there are both civil society and government services for women, who experience violence, to respond to their medical, psychological, social and legal needs. However, there is a need to ensure that these services are accessible to women at the community level. WHRDs are women who, individually or collectively, work peacefully on behalf of others to promote and defend internationally recognised human rights. At community level, WHRDs are key agents of change to advocate and educate to prevent family and sexual violence and to ensure that women who have experienced violence can access crisis support services.

Through this project, Nazareth Centre for Rehabilitation provides and expands rights-based services to women who have experienced violence including safe accommodation, counselling, facilitating access to justice, case management and referrals. This support includes drop-in and live-in services through four safe houses in Bougainville. These services have largely been funded by income generated by Nazareth Centre for Rehabilitation with increasing support from government and development partners. With an increase in community-based programs raising awareness and advocating against family and sexual violence, Nazareth Centre for Rehabilitation has experienced an increase in demand for their services. As such, it is essential that women who have experienced family and sexual violence can access support services both at community level with WHRDs, trained as counsellors, but also to access other services including safe accommodation, health services and judicial mechanisms.

Outcome 2: Men and women are preventing family and sexual violence at community level by promoting shared power and decision making between women and men.

While supporting the WHRDs networks in Bougainville, Nazareth Centre for Rehabilitation has identified the need to engage, develop and support Male Advocates who are supporting the initiatives of WHRDs. The importance of this strategy was highlighted in the recent UN study on men's use of violence towards women, which found that "factors related to unequal gender norms and relationship and sexual practices are in fact the most important in accounting for men's perpetration of violence against women... Violence against women is fundamentally an issue of gender inequality, reflecting the larger structures that shape society".²⁹ A man's likelihood of using family and sexual violence is influenced by his own sexist attitudes; peer groups with attitudes, practices and relations based on gender inequality; and broader community norms and structures based on gender inequality. Nazareth Centre for Rehabilitation works across these key areas of influence to change the attitudes and behaviours of men:

Individual

Nazareth Centre for Rehabilitation aims to engage men and boys in attitude and social behaviour change programs to reduce violence and build non-violent communities. This includes engaging a core group of male advocates to be non-violent and promote gender equality. Counselling and rehabilitation is also provided to men who have perpetrated violence.

Peer

A man's use of violence is both socially constructed and individually willed and "... although individual men need to be held accountable for their violent actions, it is critical to recognise that these individual men do not necessarily have the power to change systems of gender inequality or other systems of social injustice alone".³⁰ The core group of Male Advocates works on creating an alternative peer culture that is non-violent and that promotes gender equality. This core group is drawn from multiple locations in Bougainville and provides support to one another as the men reflect and change their own behaviour and challenge the behaviour of others. In 2016, NCfR designed their school-based program and started piloting it with a number of local schools.

Community

Interventions extend beyond individual men's behaviour changes to "transform larger social norms around masculinities and promote non-violent ways to be men".³¹ Trained Male Advocates are working together with Women Human Rights Defenders and implement programs to promote non-violence in communities. The Male Advocates work with the students (boys and girls, young men and women) and teachers to change their attitudes and behaviour to promote non-violence.

In November 2015, NCfR opened a Men's Hub to coordinate this work.

29. Fulu, E et al. *Why Do Some Men Use Violence Against Women and How Can We Prevent It? Summary Report of Quantitative Findings from the United Nations Multi-country Study on Men and Violence in Asia and the Pacific*. Bangkok: UNDP, UNFPA, UN Women and UNV: 2013.

30. Ibid.

31. Ibid.

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