Human Rights Education Curriculum

Houses of Wisdom

Transitional Justice for Women in Kenya

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Acknowledgments

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We would like to thank Zack Fowler and the WISER team in Muhuru Bay for their review of, and feedback on, the curriculum.
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Introduction

About the Curriculum

When we first began, our group members were interested in exploring the ideas of transitional justice, which we define as addressing mass human rights violations through cultural, political, social and legal aspects of a post-conflict society (Roht-Arriaza & Mariezcurrena, 2006). In response to Fanon’s (1961) “On Violence,” we became interested in alternative methods societies used to rectify mass violations of human rights. When societies experience widespread violence, it becomes difficult to try perpetrators using the judicial systems for various reasons. Societies that experience mass traumas struggle with questions of how to punish such widespread crimes, how to balance this with forgiveness and how to remember the past (Minow, 1998; Hayner, 2000). Countries must analyze these questions to begin the process of rebuilding trust and peace. However, when we began exploring the mechanisms that transitional justice provided we noticed a striking difference over how men and women were affected (Andrews, 2015; Irvine & Hays-Mitchell, 2012).

Although there are various mechanisms used for transitional justice, our group chose to focus on truth commissions. This was considered the most appropriate in the Kenyan context, since there are often cultural and social barriers that prevent women from reporting violations of human rights (Alam, 2012). Alam (2012) makes the argument that to truly address problems women face during conflicts, transitional justice policies must take into account women’s particular experiences with violence as well as the gendered social repercussions they may face. The question of women learning to speak out against violence has become a popular topic with the international popularity of the #Metoo movement in the United States, the NiUnaMas movement in South America, and the worldwide Women’s Marches that took place in 2017 (Céspedes-Báez & Jaramillo Ruiz, 2018; Zetes, 2015).

Background

Women are often excluded in transitional justice mechanisms, but recent articles suggest that including women in addressing large-scale past abuses of a society can lead to sustainable peace (Andrews, 2015; Céspedes-Báez & Jaramillo Ruiz, 2018; Hellsten, 2016; Lambourne & Rodriguez Carreon, 2016; Zetes, 2015). When societies merely create laws and attempt to incorporate without taking into consideration the often paternalistic cultural norms, the laws and attempts are merely symbolic (Hellsten, 2016; Lambourne & Rodriguez Carreon, 2016). To ensure against future mass violations of human rights or gender-based violence, a societal shift in attitudes towards women must happen both in the private and public sphere (Zetes, 2015). Therefore, this
curriculum aims to address human rights violations by first defining human rights in a general context, and then explaining why women and men experience and access these rights differently. These inequalities in accessing human rights can be seen even in mechanisms that created to help address human rights violations (Franke, 2005). This document focuses specifically on truth commissions because of the well-known and documented case of South Africa which became a widely-used model for transitional justice (Andrews, 2015). Although this form of transitional justice does address human rights violations to a certain extent it is less commonly analyzed through a gendered lens. Our lessons explain how truth commissions work, offering some criticisms on women’s ability to access this form of justice and ask students to critically analyze case studies. Our closing lesson tries to get students to apply these concepts in their own communities by asking them to tell their own stories.

Rationale for Curriculum

Our curriculum falls under Tibbitts’ Values and Awareness and the Activism-Transformation typologies (Tibbitts, 2017). The first three lessons of our curriculum are more aligned with the Values and Awareness typology because students are introduced to the theory of human rights and human rights standards in a mostly teacher-centered lecture that establishes a foundation for students to critically examine human rights and transitional justice mechanisms during later lessons. Therefore, our curriculum moves from the Values and Awareness typology to the Activism-Transformation typology. Lessons four through eight gradually shifts to a learner-centered pedagogy that allows for learners to focus on their rights in their specific contexts; learners are also encouraged to critically examine their own community and society’s approach to addressing human rights violations. We hope that our curriculum leads learners to become “self-confident” activists and advocate for their own rights once they recognize that their rights are violated (Tibbitts, 2017, p. 34).

Curriculum Design

Our target audiences are girls between the ages of 14-19, and we created the curriculum to be adapted to the cultural context in a sensitive way. This approach required us to think critically about how to best relate questions of transitional justice to local contexts. Due to the young age of some of the potential participants, we refrained from using overly graphic depictions of violence when discussing post-election violence. Age also played a factor in the poems we chose for Lesson 9; we did not want to use depictions of violent or overly explicit sexualized acts. This particular lesson, where the students are encouraged to share their stories had many factors to take into account. We were wary about potential social repercussions students might face and created a
lesson in which students can maintain some levels of anonymity. By having students write in third-person and giving options that allow them to share non-personal stories we hope students will be able to talk about their experiences without anyone fully knowing that the event depicted occurred to them. Furthermore, through discussions with WISER, we decided to focus on the theme of women’s empowerment. We tried to incorporate this aspect, by talking about women’s rights and providing activities for students to participate in the international and national conversations around their rights.

We determined the objectives for this curriculum by focusing on ways to build knowledge and skills that promote progressive mechanisms inclusive of women’s rights-based transformative activism. By building on the Activism-Transformation Model (Tibbitts, 2017) and the local context, we produced objectives that were culturally relevant. The lessons in this curriculum focus on teaching the concept of transitional justice mechanisms as well as giving students the agency to become influencers in the classroom and the larger community. With learner-centered pedagogy, we believe it is crucial to engage students within a transformative curriculum to promote critical thinking and collective action to address human rights issues.

In creating a curriculum that specifically focuses on transitional justice mechanisms, we had to decide whether to include lessons that focused on retributive justice versus restorative justice and how to teach about transitional justice (Correa, 2016; Hayner, 2000; Minow, 1998). To address the topic of transitional justice mechanisms, we started with official human rights documents including documents addressing women’s rights, such as the CEDAW (Bunch, 1990; Merry, 2009). We also wrestled with the themes of universalism and cultural relativism, since we were approaching transitional justice mechanisms through a gendered lens. Many concerns regarding the treatment of women were considered and discussed amongst the group members. In addition, we discussed the tensions we felt surrounding “Western” versus “indigenous” perceptions of human rights because as curriculum creators, our view of human rights and human rights education is predominantly influenced by “Western” perceptions, and the non-Western perceptions may vary (Mutua, 2002).

One challenge we anticipate in the implementation of this curriculum is sensitivity. Though we aimed to design the curriculum to be culturally relevant to the teachers and students, we found it challenging to teach transitional justice mechanisms that ultimately connects with conflict resolution and reconciliation in a sensitive and contextual way. While we tried to ensure that our lessons have a culturally relative perspective; some activities may need to be adapted further to meet the needs in specific contexts.
In order for maximum instruction in each lesson, it would be best if a teacher is familiar with gender-based violence in their culture. We provide a facilitator’s guide before the lesson to help facilitators have a clear understanding of their role as advocates for transitional justice and human rights for girls in their context.

We acknowledge that our identity as non-African graduate students learning about human rights education in Africa at a Western institute in New York City may have its limitations. We were mindful in creating a curriculum that could be adjusted and contextualized to the local community by allowing the students to choose issues relevant to them. As women who have experienced inequalities within our cultures we find this topic particularly significant. Although our experiences do not compare to those we have read about, we can relate to feeling silenced. Through the creation of these lessons, we also realized the importance of speaking up and listening. However, we also understand that the way we approach women’s rights comes from a Western perspective. Though we have highlighted the main aspects of our identities that we believe may have an effect on the implementation of our curriculum, there may be characteristics we have overlooked.
**Scope and Sequence**

There are eight individual lessons in this curriculum. Each lesson is 60 minutes long and occurs once a week.

There are 13-16 girls in each house, and there are 12 houses.

**Lesson 1: Introduction to Human Rights**

*Objectives:*

- Students will be able to define human rights.
- Students will be able to describe the importance of the role and function of human rights in society.
- Students will be able to describe the human rights protected in the African Charter in their own words.

**Lesson 2: Gender Norms**

*Objectives:*

- Students will be able to recognize gender roles and stereotypes.
- Students will be able to discuss the implications of these stereotypes.
- Students will be able to relate these implications with the barriers to human rights.

**Lesson 3: Women's Rights (Gender-based violence)**

*Objectives:*

- Students will be able to define the term gender-based violence (GBV).
- Students will be able to differentiate the different types of GBV.
- Students will be able to associate the documents that protect their rights both nationally and internationally (Declaration on the Elimination of Violence against Women, Maputo Protocol, Kenyan Constitution (2010)).
- Students will be able to identify the various documents that protect their rights and explain how they relate to one another.

**Lesson 4: What is Transitional Justice?**

*Objectives:*

- Students will be able to understand how transitional justice connects to human rights.
- Students will be able to define Transitional Justice.
- Students will be able to explain what the Truth, Justice, and Reconciliation Commission is.
- Students will be able to identify and explain the different transitional justice mechanisms.

**Lesson 5: Truth Commissions**

*Objectives:*

- Students will understand the rationale, purpose and function of truth commissions.
• Students will be able to recognize gender underrepresentation in the creation and implementation of truth commissions.

**Lesson 6: Case Study in Rwanda**
*Objectives:*
• Students will be able to identify GBV violations that have occurred in Rwanda.
• Students will be able to recognize the appropriate steps to take following GBV.
• Students will be able to identify and differentiate the diverse approaches used to address post-conflict needs.

**Lesson 7: Case Study in Kenya**
*Objectives:*
• Students will be able to understand gender justice and their relevance to transitional justice mechanisms.
• Students will be able to identify GBV violations that occurred in Kenya.
• Students will be able to examine the appropriate steps to take following GBV bearing in mind the context.

**Lesson 8: Country Case Studies**
*Objectives:*
• Students will use the country case studies they’re assigned to identify where human rights violations have occurred.
• Students will be able to explain how countries implemented transitional justice mechanisms post conflict.

**Lesson 9: Importance of telling your own story/talking about truth**
*Objectives:*
• Student should learn to apply all of the past lessons in a personal manner.
• Students should critically analyze their own lived experience/ those of others.
• Students should learn to share personal stories/feelings about difficult situations in a group setting.
• Students should learn to create an environment in which these types of stories can be shared comfortably.

**Lesson 10: Final Project**
*Objectives:*
• Students will be able to demonstrates their understanding of human rights and transitional justice mechanism through a final project.
• Students will be able to feel empowered and confident about their knowledge and ability to take action if their rights are violated.
Suggestions for Facilitation

As the teacher facilitating the lesson, you must be aware of the sensitivities the topic of transitional justice brings. As students learn about transitional justice through a gendered perspective, they will grapple with the concepts such as human rights violations, women’s rights, and abuses. As the facilitator, we recommend you familiarize yourself with the content of the curriculum and make any necessary changes to meet the particular needs of the class. Students may have experienced violations in their own lives and be personally affected by the lessons, especially during the case studies. As the facilitator you must be aware of your students experience and understand how much of the content your students can handle. Be ready to bring in other staff members who are qualified to help lead the lessons and discussions in a sensitive and supportive way.
Lesson 1: Introduction to Human Rights

Learning Objectives
● Students will be able to define human rights.
● Students will be able to describe the importance of the role and function of human rights in society.
● Students will be able to describe the human rights protected in the Universal Declaration on Human Rights (UDHR) in their own words.

Assessment
● Students will be assessed on their responses on human rights definition.
● Teachers will observe students’ participation during group discussions.
● Students will be assessed on the responses they wrote down in the UDHR activity.
● Students will be assessed on what they write on the Know, What, Learned (KWL) chart.

Materials: Paper, pencils, pens, Universal Declaration on Human Rights (UDHR-Appendix A), blackboard, blackboard marker, Rubric for Activity 2 (Appendix B)

Prior preparation:
● Review the Universal Declaration on Human Rights (UDHR).
● Print out around 8-9 UDHR documents, students can share in pairs
● Print out rubrics for students to share.
● Draw out the KWL chart

Key concepts: Understanding human rights, Universal Declaration on Human Rights, community

Timing | Procedure for Teacher
--- | ---
Introduction 10 minutes | 1. Introduce the KWL chart.

“A KWL chart stands for what we Know, What we want to know, and what we Learned. We will fill out the KWL chart throughout our lesson.”

2. Ask the students what they think about and know when they hear the term “human rights.”

3. Have the students come up to write their responses under the “K” and “W” portion of the KWL chart on the blackboard.

<table>
<thead>
<tr>
<th>Know</th>
<th>Want to Know</th>
<th>Learn</th>
</tr>
</thead>
</table>
### Activity 1: What is a right you have?

1. Now, have students think about a right they have.
2. Ask:
   a. What is one right you have at home?
   b. What is one right you have at school?
   c. What is one right you have in your community?
   d. How have these rights influenced your life?
3. After they write down their responses, have them turn and talk for 3 minutes with a partner to discuss what they wrote.
4. Have 4 students share with the class what they wrote down.
5. Explain rights are often referred to as the basic needs of human beings.
6. Next ask them how they would feel if these rights were taken away from them and why.
7. Have them turn and talk for 2 minutes then come back as a class to share.

### Activity 2: The UDHR and My Community

1. Tell students that the Universal Declaration of Human Rights (UDHR) is a document created by the United Nations in 1948, used as the standard that all countries around the world should aim to ensure human rights to all people.
2. Ask students why they think this document is important.
3. Call on a few students to share their thoughts.
   a. You are looking for answers such as “It’s a document that everyone can look to as human right standard”, “It’s the foundation for freedom, rights and justice”...etc.
4. Pass out a handout of the UDHR and rubric to every two students to share.
5. Next, have the students get into groups of 4 and create an imaginary community of their own.
   a. Give a name to their community
6. With the UDHR documents, have them choose 5 rights they think are the most important to support their role in the community as (girls, student, or daughter...choose one) to have and make sure they’re able to explain why that right is important to the concept of human rights. (15 min)

*pass out papers and crayons while students are discussing*

   A. As a group, student will write out the 5 rights they choose from the UDHR in their own words.
   B. Students will draw a picture that goes along with each right.
   C. Students will be able to present their illustration and explanation as a group to the entire class.
| **Debrief**  
<table>
<thead>
<tr>
<th><strong>10 minutes</strong></th>
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</thead>
</table>
| **1. Discuss the activity: (5 minutes)**  
| a. Where were some challenges you faced doing this activity?  
| b. How did you decide on the rights you felt were the most important for your community? Why are these rights the most important for your community?  
| **2. Refer back to the KWL chart and have students come up to write what they “Learned.” (5 minutes)**  
| a. Have a few students share what they learned. |

**For next week have students think about:** What are steps some people can take when their rights have been unmet or violated?
Lesson 2: Gender Norms

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Students will be able to recognize gender roles and stereotypes.</td>
<td>• Students will be able to define and identify gender stereotypes.</td>
</tr>
<tr>
<td>• Students will be able to discuss the implications of these stereotypes.</td>
<td>• Students will be able to analyze real world examples and identify barriers of access to human rights.</td>
</tr>
<tr>
<td>• Students will be able to relate these implications with the barriers to human rights.</td>
<td></td>
</tr>
</tbody>
</table>

Materials: Sheet of “Statements” (Appendix C) that students will discuss in the starter activity, copies of worksheets for all participants for both “What Gets in the Way?” (Appendix E) and “Case Studies” (Appendix D), a device to show a YouTube video, whiteboard, markers, and pencils

Prior preparation:
- Print out one copy of the “Statements” sheet (Appendix C) for the instructor’s use
- Print out as many copies as needed for the “What Gets in the Way?” (Appendix E) worksheet
- Print out as many copies as needed for the “Case Studies” worksheets (Appendix D)

Key concepts: Human Rights, Gender Norms, Unequal access caused by gender

<table>
<thead>
<tr>
<th>Timing</th>
<th>Procedure for Teacher</th>
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</table>
| **Introduction** 5 minutes | 1. On the board write a boy’s name and a girl’s name. Ex. Samuel and Mary  
2. Ask the class to identify good qualities for each of these characters or ask them to identify activities they would enjoy doing.  
3. Write a list of the characteristics below each of the names and leave on the board as you move on to the speed debating. |
| **Speed Debating** 10 minutes | 1. Arrange students in groups of 4 or 6 and give alternating numbers 1 and 2. Explain that they are going to discuss a series of statements in pairs. Every person with a number 1 should find a person with a number 2 and form a pair.  
2. Explain that each person will have an allotted period to give their opinions, every time the instructor yells “CHANGE” it is time for the second person in the pair to share their thoughts. Students will also be changing partners every time the instructor yells “MOVE” and a new statement is written on the board.  
3. Write the first statement on the board. |
4. Begin the discussion, after approx. 1 min, yell “CHANGE” for the second person in the pairs to give their opinion.
5. Next, yell “MOVE”, and students must swap partners but every person with the number 1 must be paired with someone with the number 2.
6. Repeat steps.
7. Do these steps for around 5 different statements, afterwards ask for the class to rearrange themselves into their original groups.

<table>
<thead>
<tr>
<th>Discussion 10 minutes</th>
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</table>
| **1.** On the board write: **Stereotyping** - believing that a person acts or likes a certain thing based only on their inclusion in a social group. These statements usually begin with words like “all men” or “all teenagers”.
2. Ask the class to identify any use of stereotypes for girls or boys they encountered in the last two activities. This can be from either the list they created at the start of class or from their debates.
3. Ask if they agree with the idea that “all men or all women are or act a certain way”?  
   a. Can the students think of exceptions where both girls and boys do the same things? Can they think of examples where a girl likes doing an activity that is mainly thought of as an activity for boys? |

<table>
<thead>
<tr>
<th>Case Study 20 minutes</th>
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</table>
| 1. Handout activity sheets titled “Case Studies” and “What gets in the way of equal rights?”
2. Assign each group one of the three case studies to discuss together.
3. Give the class 8 minutes to read and analyze the case studies. Key questions they should keep in mind are:
   a. What issues stop the main character from enjoying their human rights?
   b. What are the causes behind these issues?
   c. Are some of them caused by stereotyping?
   d. Would their stories change if they were the opposite gender?
   e. What would be some solutions to their situations?
4. Ask each group to present some of barriers they identified and some possible solutions. |
Debrief
15 minutes

1. Show this video, in which the UN talks about efforts to combat violence against women:
   https://www.youtube.com/watch?v=ffW2mBZLW1c
2. Ask each student to take out a sheet of paper and write down some answers to the following questions
   a. What is the key barrier, talked about in this video, that is preventing women from accessing their human rights?
   b. Is this barrier related to gender stereotyping?
   c. What are some of the suggested solutions?

* This final paper will be considered the assessment, look for answers relating to women not speaking up and the repercussions that they may face after speaking up.

Lesson 3: Women’s Rights (Violence against Women)

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>● Students will be able to define the term gender-based violence (GBV).</td>
<td>● Students will be able to identify a pattern of human rights specifically</td>
</tr>
<tr>
<td>● Students will be able to differentiate the different types of GBV.</td>
<td>aimed at protecting women across all three documents.</td>
</tr>
<tr>
<td>● Students will be able to associate the documents that protect their rights both</td>
<td>● Students will be able to provide good logical reasons behind each of the</td>
</tr>
<tr>
<td>nationally and internationally (Declaration on the Elimination of Violence against</td>
<td>scores they give on the implementation of women’s rights.</td>
</tr>
<tr>
<td>Women, Maputo Protocol, Kenyan Constitution (2010).</td>
<td>● Students will be able to describe the limitations of protecting human</td>
</tr>
<tr>
<td>● Students will be able to identify the various documents that protect their</td>
<td>rights through legal documents.</td>
</tr>
<tr>
<td>rights and explain how they relate to one another.</td>
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</tr>
</tbody>
</table>

Materials: Appendix A for documents, Rubric (appendix F), pen, pencils, whiteboard/chalkboard, internet access, computer.

Prior preparation: Review the three documents prior to class, prepare some way to present an online video, print out copies of each document, print out grading worksheet.


<table>
<thead>
<tr>
<th>Timing</th>
<th>Procedure for Teacher</th>
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<tbody>
<tr>
<td>Introduction</td>
<td>1. Write the following definition on the board or provide sheets with the definition:</td>
</tr>
<tr>
<td>10 minutes</td>
<td>“Violence against women means any act of gender-based violence that results in, or</td>
</tr>
<tr>
<td></td>
<td>is likely to result in, physical, sexual or psychological harm or suffering to</td>
</tr>
<tr>
<td></td>
<td>women, including threats of such acts, coercion or arbitrary deprivation of liberty,</td>
</tr>
<tr>
<td></td>
<td>whether occurring in public or in private life” (UN General Assembly, 1993).</td>
</tr>
<tr>
<td></td>
<td>2. Briefly explain the 4 different types of violent acts against women and provide an</td>
</tr>
<tr>
<td></td>
<td>example. These are some examples for each of the different types of violence</td>
</tr>
<tr>
<td></td>
<td>a. Physical (Ex. Being hit/slapped/punched)</td>
</tr>
<tr>
<td></td>
<td>b. Psychological (Ex. Being yelled at, lied to)</td>
</tr>
<tr>
<td></td>
<td>c. Economic (Ex: Not being allowed to work)</td>
</tr>
<tr>
<td></td>
<td>d. Sexual (Ex. Sexual Harassment )</td>
</tr>
<tr>
<td>Activity 1</td>
<td>1. Break up the classroom into groups consisting of three students</td>
</tr>
</tbody>
</table>
| 15 minutes | Each of the group members will receive a copy of one of the following documents. Make sure that each group has only one student working on one document:  
   a. Declaration on the Elimination of Violence against Women  
   b. Maputo Protocol  
3. Group members will work together to create a list that identifies rights protected by all three documents.  
4. Come back together as a class to create a list of the commonly identified rights from each document which were mentioned by the groups. |
| Activity 2 | 20 minutes  
1. Handout grading worksheet to further discuss the list of protections created in Activity 1 (one worksheet per group).  
2. In their groups, students should work on assigning grades depending on whether each of the rights listed are properly protected.  
3. Each of the groups will explain the reasoning behind their grading (1-2 grades per group)  
   • Here are some questions to guide students when explaining their grading options:  
      a. If they have a negative grade: Why? Local Solutions? National Solutions?  
      b. If they give a positive grade: Why? How/What mechanisms helped meet these protections? |
| Debrief | 15 minutes  
1. Have the class brainstorm why some of these rights are difficult to protect and why written legal documents are not always enough.  
   Examples of answers to look for:  
     a. Violations are too wide spread  
     b. Victims are afraid to come forward  
     c. The current judicial system does not have the capacity to try everyone.  
2. Follow up this question with whether these limitations have a connection to the gender stereotypes discussed in last week’s class.  
   Examples of answers to look for:  
     a. Women are not encouraged to tell their stories  
     b. Repercussions that women face if they do tell stories  
     c. Getting blamed for the way people treat them  
3. **For homework**: Taking into account these restrictions, ask the class to write out, on a piece of paper, other ways can societies provide justice to victims of human rights violations.  
   * This will be a starting point for the next class, which discusses transitional justice. |
## Lesson 4: What is Transitional Justice?

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>● Students will be able to understand how transitional justice connects to human rights. &lt;br&gt; ● Students will be able to define Transitional Justice at the end of class. &lt;br&gt; ● Students will be able to explain what the Truth, Justice, and Reconciliation Commission is. &lt;br&gt; ● Students will be able to identify and explain the different transitional justice mechanisms.</td>
<td>● Students will be able to explain transitional justice as a way to “address past violations of human rights and reconcile society and reform repressive roles” (TJRC). &lt;br&gt; ● Students will be able to create a poster with their knowledge on transitional justice mechanisms and present it to the class.</td>
</tr>
</tbody>
</table>

### Materials:
- Poster paper, pencils, colored markers, rubric (Appendix G)

### Prior preparation:
Review the TJRC document, understand what Transitional Justice is and familiarize yourself with the transitional justice mechanisms.

### Key concepts:
- Transitional justice; Truth, Justice, and Reconciliation Commission; Violations

### Timing | Procedure for Teacher
--- | ---
**Introduction** 5 minutes | 1. Have the words *Transitional Justice* written on the board.  
2. As a group, have students come up to the board to write down words or phrases they think of when they hear “transitional justice.”

**Activity** 20 minutes | 1. Say “Here are different ways transitional justice can be pursued-through TJM:  
2. Provide the definition of *transitional justice*: “the legal, political, social, and cultural aspects through which a post-conflict society deals with past human rights violations and mass atrocities (Roht-Arriaza & Mariezcurrena 2006).  
3. From there talk about the different transitional justice mechanisms and briefly provide a definition for each:  
   a. **Criminal justice (trials)** - An example of this is the International Criminal Court (ICC), established in 2002. Its main objective is to look into crimes against humanity, genocide, and war crimes.  
   b. **Truth commissions** - focuses on searching for the truth to heal the society (Minow, 1998).  
   c. **Reparation** - Apologies from the government (Hayner, 2000).
| 15 minutes |  
|---|---|
| **d.** **Lustration** - removing people from employment of the former regime to transition to a new regime (Hayner, 2000).  
**e.** **Amnesty** - This is used as a way to attract perpetrators to tell the truth of their abuses, in exchange they won’t have to serve time (Hayner, 2000).  
4. After you go through each definition, ask for students to raise their hands if they have seen this used in their country before.  
5. Call on a few students to hear their answers.  
6. Give them an example and tell them Kenya established the Truth, Justice, and Reconciliation Commission (TJRC) after the atrocities that occurred in the 2007 post-presidential elections where mass killings took place to oppose President Kibaki’s win.  
7. Explain what TJRC is by telling students: “TJRC was used to investigate past violations of human rights, reconcile society and reform repressive roles.”  
8. Students will get in groups of 3 and each group will be assigned a different transitional justice mechanism (number each group off: ex: group 1 will get criminal justice...etc)  
10. Students will have **15 minutes** to create a poster with pictures and sentences to show the implementation of their transitional justice mechanism. (EX: If group 2 got Reparation, they can create a poster with the President apologizing to the citizens) |

| **Debrief**  
**20 minutes** |  
|---|---|
| 1. Student and teacher will come back together as a class.  
2. Each group will have **3-4 minutes** to share what type of transitional justice mechanism they chose and how it will be implemented. |
Lesson 5: Truth Commissions

Learning Objectives

● Students will understand the rationale, purpose and function of truth commissions.
● Students will be able to recognize gender under representation in the creation and implementation of truth commissions.

Assessment

● Students will be assessed on their response about the rationale, purpose and function of truth commissions.
● Students will be assessed on their ability to create recommendations following the truth commission exercise.

Materials: Paper, pencil, pens, African Charter (Appendix A), rubric (Appendix J)

Prior preparation: Print out a picture of Kenya’s Truth, Justice and Reconciliation Commission (Appendix I), the role play character description slips from (Appendix H), rubric (Appendix J)

Key concepts: Truth, reconciliation, testimony, reparations, mandate

Timing | Procedure for Teacher
--- | ---
Introduction 20 minutes | Hook:
1. What do you think ‘truth’ means? What do you think ‘reconciliation’ means’?
   a. Think-Pair-Share: Have students think individually for 2 minutes. Then, pair up with another student and share for 3 minutes. Lastly, students will share their thoughts with the whole class (5 minutes).
2. Introduce the formal definition of truth and reconciliation commission and go over key terms (Appendix H): victim, perpetrators, witnesses, commission members.
   a. Truth and reconciliation commissions: commissions of inquiry that have the primary purposes of investigating and reporting on key periods of recent past abuse. They are often independent, official state bodies that make recommendations to remedy such as abuse and to prevent its recurrence (ICPC, 2011, p. 18).
3. Include a visual of a Kenyan TJRC meeting (Appendix I).
4. Ask students to take a moment to make observations about the photo. What do they notice about the leaders in the meeting? (Guide them into noticing that there are very few women present.)
5. Ask students:
   a. Who forms Truth Commissions? Who are the people designing the mandates?
| Activity | Guiding questions:  
What are some guiding principles for establishing truth commissions? Why would a government create a commission?  
1. Ask students to work in a group of 4 to 5 and list violations of their rights at school or within their community (bullying, harassment, etc.)  
2. Pass out the rubric so students can use it as reference to what you're looking for (Appendix J).  
3. Choose 2-3 rights that have been violated within the school/community.  
4. Students are assigned their roles by drawing from strips of paper from Appendix H with the following roles in each:  
   - Commission Members (2 students)  
   - Victims  
   - Perpetrators  
   - Witness Observers  
5. Students will role play within their group and create recommendations and mandates to address and redress the stated violations.  
6. Have students justify their reasoning for their recommendations and mandates. |
|---|---|
| Debrief | Would all the students be satisfied with the way the case was handled? How did it feel to be a part of the truth and reconciliation committee/process?  
Additional reflective questions for students:  
- How can truth commissions be more inclusive of marginalized groups?  
- What could make truth commissions better representative of its society?  
- Who benefits the most from truth commissions? Reparations? |
Lesson 6: Case Study in Rwanda

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>Assessment</th>
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</thead>
<tbody>
<tr>
<td>● Students will be able to identify GBV violations that have occurred in Rwanda.</td>
<td>● Students will be able to share their ideas and thoughts throughout the group/class discussion times.</td>
</tr>
<tr>
<td>● Students will be able to recognize the appropriate steps to take following GBV.</td>
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<tr>
<td>● Students will be able to identify and differentiate the diverse approaches used to address post-conflict needs.</td>
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</table>

Materials: Pen, pencil, paper, sticky notes, documents from Appendix A, Mind Map (Appendix K)

Prior preparation: Print out all the documents from Appendix A, print out Appendix K, print out “justice” homework (Appendix L), Case Study (Appendix M)

Key concepts: Gender based violence, transitional justice mechanisms

<table>
<thead>
<tr>
<th>Timing</th>
<th>Procedure for Teacher</th>
</tr>
</thead>
</table>
| Introduction | 1. Mind Mapping: Hand out Mind Mapping worksheet (appendix K). “Transitional justice mechanisms” is in the middle of the worksheet and have students create a mind map of related words. Encourage students to create more circles as needed.  
2. Teacher walks around and observe.  
3. Share and discuss.  
4. Teacher say: “Rwanda has chosen a multifaceted path to address the past. There have been various approaches to transitional justice, but no single approach works successfully in isolation.”  
5. Describe the various transitional justice mechanisms:  
  ● Domestic and international criminal prosecutions  
  ● Reparations or compensations  
  ● Truth and reconciliation commissions  
  ● Public memorials  
  ● Gender justice  
  ● Institutional reforms and lustration |
Activity 1
15 minutes
- Lead in activity: Have 1994 Rwandan Genocide, The International Criminal Tribunal for Rwanda 1994, and Gacaca written around the classroom and have students walk around with sticky notes writing key words/concepts that they know about each:

<table>
<thead>
<tr>
<th>1994 Genocide</th>
<th>1994 The International Criminal Tribunal for Rwanda</th>
<th>2001 Gacaca</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example: first time that rape was found to be an act of genocide</td>
<td>Example: Requires retributive and restorative justice</td>
<td></td>
</tr>
</tbody>
</table>

- As a class, read the sticky notes out loud and have the students facilitate a discussion
  - Any reactions?
  - Any questions?
- Have a discussion with the class about the effectiveness of The International Criminal Tribunal for Rwanda and Gacaca. What were some limitations?
- Teacher say: “Lack of privacy and confidentiality leaves victims and witnesses vulnerable and reluctant to be forthcoming in terms of reporting crimes of sexual and gender-based violence”.
- Hand out appendix M.
- Students will read "The nature of violence experienced by women in Rwanda" (appendix M).
- Have the students brainstorm as a group the different types of human rights and how these rights have been violated in Rwanda.
- Have students jot down ideas or visuals on paper that depict a transitional justice mechanism that allow women be more willing to come forward and voice their stories.
  - Ex. Museums that have personal narratives of women who speak up about their injustices.
- Discuss thoughts and reactions to each personal experience portrayed by Rwandan women.

Activity 2
20 minutes

Debrief
10 minutes
- Debrief as a whole class
- Handout Appendix L and assign homework for next week: Interview the following people and ask to define “justice” and describe the importance of it.
  - A person who is your age
  - A person who is a parent/guardian
  - A person who is older than 50
  - A neighbor of any age
Lesson 7: Case Study in Kenya

Learning Objectives

- Students will be able to understand gender justice and their relevance to transitional justice mechanisms.
- Students will be able to identify GBV violations that occurred in Kenya.
- Students will be able to examine the appropriate steps to take following GBV bearing in mind the context.

Assessment

- Students will be assessed on their ability to identify specific rights that have been violated against women during the post-election violence.
- Students will be assessed on their approach to express their thoughts and voices to address gender based violence through transitional justice mechanisms.

Materials: pen, pencil, paper, poster, appendix H, UDHR (appendix A), Appendix O, case study (Appendix N)


Key concepts: justice, gender based violence, transitional justice mechanisms

Timing | Procedure for Teacher
--- | ---
Introduction 10 minutes | Discussing “Justice”
- Discuss homework answers from last week; try to find common problems among the answers of all the responses
  - Make a list of findings on the board
  - Share and discuss

Activity 1 20 minutes | Case study and UDHR
- Have students read the Case Study: Eight years on, Kenya still failing women raped in election violence (appendix N)
- After reading the case study, have the students look at the UDHR (appendix A)
- In groups of 3-5, have the students discuss and create a poster (students are encouraged to write key words and/or visuals to explain their answers) explaining the following guiding questions:
  - Explain the rights that were violated (according to the UDHR) against the women shown in the case study
  - Explain what people can do to help stop the human rights violation and seek justice.
- Have students do a quick presentation of their posters.
<table>
<thead>
<tr>
<th><strong>Activity 2</strong>&lt;br&gt;20 minutes</th>
<th><strong>“Our Voices Matter”</strong>&lt;br&gt;</th>
<th><strong>Debrief</strong>&lt;br&gt;10 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>● Teacher point out: “In March 2015, President Uhuru Kenyatta announced a fund of 10 billion shillings (£6.8m) to provide “restorative justice” but this has mainly gone to people who were displaced and not to those who suffered sexual violence” (from appendix N).&lt;br&gt; ○ Quick question to discuss with the whole class: In light of everything that we’ve discussed, which groups rights are not being acknowledged?&lt;br&gt; ■ Point out that President Kenyatta addresses the violence that occurred post-election but does not acknowledge the violence against women.&lt;br&gt; ■ Key point: Apart from the fact that the Restorative Justice Fund has yet to even be set up three years after President Kenyatta ordered its establishment to compensate victims of past injustices, women’s rights are not being upheld or even being acknowledged by him and by extension, the society at large.&lt;br&gt; ● Have the students write a letter to President Kenyatta “Our Voices Matter” worksheet (Appendix O)&lt;br&gt; ● Be sure to mention to the students that this is just an exercise and the letters will not be sent&lt;br&gt; ○ Directions: Use what you learned from the case study to write a letter to President Uhuru Kenyatta, providing him recommendations on how the fund of 10 million shillings should be used as reparations for women who have suffered from gender based violence during the presidential election. Be sure to mention specific transitional justice mechanisms.</td>
<td>● After completing the activity, have volunteers share their letters to the class</td>
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</table>
Lesson 8: Country Case Studies

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<th>Learning Objectives</th>
<th>Assessment</th>
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<tbody>
<tr>
<td>● Students will use the country case studies they’re assigned to identify where human rights violations have occurred.</td>
<td>● Students will be assessed on their group presentation on the country they’re assigned as well as the conflict and transitional justice mechanisms that took place.</td>
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<tr>
<td>● Students will be able to explain how countries implemented transitional justice mechanisms post conflict.</td>
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</table>

**Materials:** colored pencils or crayons, large poster papers, handouts of each country (Appendix P; handouts 1, 2, 3), handout of notes (Appendix Q)

**Prior preparation:**
Assign students into groups ahead of time (3 groups with 5 students in each - depending on the various levels). Print out handouts and maps (Appendix P) of the country they’re assigned to.

**Key concepts:** conflict, testimony, transitional justice mechanisms, reconciliation, crimes against humanity

<table>
<thead>
<tr>
<th>Timing</th>
<th>Procedure for Teacher</th>
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</table>
| **Introduction** 5 minutes | 1. Pass out a case study to each student as they enter so they’re split into groups already.  
  2. Introduce the three different countries- Cambodia (handout 1), Guatemala (handout 2) and South Africa (handout 3).  
  3. Tell the students to sit with the people with the same country because today they will be experts on how transitional justice was used in that country. |
| **Activity** 25 minutes | 1. Students will take 5-10 minutes to read out the country’s history.  
  a. Hand out markers and chart paper provided during this time.  
  2. Allow the groups 15 minutes to discuss and create a poster that visually represents the following information:  
  a. Country name and where it’s located  
  b. A summary on the country’s history and how the conflict happened  
  c. Transitional justice mechanisms used and the reasoning behind it  
  d. The country’s current situation  
  e. Something fascinating the group members learned about the country or conflict that occurred |
| Presentation | 20 minutes | ~Everyone needs to say something during the presentation~

**Presentation:**

Each group will have 5 minutes to present their findings on transitional justice mechanisms that took place in their assigned country.
- Students who are presenting will be taking notes on the worksheet (Appendix Q) given to them.

<table>
<thead>
<tr>
<th>Debrief</th>
<th>10 minutes</th>
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</thead>
<tbody>
<tr>
<td>1. As a whole class, discuss what similarities and differences you noticed about conflicts between the three countries.</td>
<td></td>
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<tr>
<td>2. Discuss what other mechanisms could have been used during the transitional justice process for each country.</td>
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</table>

Adapted from The Road to Peace curriculum, Lesson 5. www.theadvocatesforhumanrights.org
Lesson 9: Importance of Telling Your Own Story/ Talking About Truth

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>Assessment</th>
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</thead>
<tbody>
<tr>
<td>● Student should learn to apply all of the past lessons in a personal manner.</td>
<td>● Students will be assessed on their presentation of a poem that can be based on own personal experience or imagined experience (written in third-person to allow some degree of anonymity).</td>
</tr>
<tr>
<td>● Students should critically analyze their own lived experience/ those of others.</td>
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<tr>
<td>● Students should learn to share personal stories/feelings about difficult situations in a group setting.</td>
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<tr>
<td>● Students should learn to create an environment in which these types of stories can be shared comfortably.</td>
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</table>

**Materials:** Paper, pens, pencils, Poems found in Appendix R, or provide a visual reading of one of her poems expressing her own experiences as a woman.

(Optional)
If time allows and students would like to listen to the author recite her poetry. This may also be used for facilitator’s preparation: Rupi Kaur reciting her poetry live: [https://www.youtube.com/watch?v=RlToQQfSILA](https://www.youtube.com/watch?v=RlToQQfSILA)

**Prior preparation:**
- **FACILITATOR SHOULD BE A WOMAN FOR THIS PARTICULAR LESSON**
- Prepare classroom desks to be grouped into groups 3 or 4 students.
- Facilitator should be familiar with the background of Rupi Kaur.
- Facilitator should have read the provide poems prior to class and have some guiding questions to help facilitate discussions amongst groups.
- Optional: Create a list of guiding questions for each poem.

**Key concepts:** Gender based violence, personal stories, putting oneself into someone else shoes

<table>
<thead>
<tr>
<th>Timing</th>
<th>Procedure for Teacher</th>
</tr>
</thead>
</table>
| **Introduction 10 minutes** | 1. Brief introduction of Rupi Kaur: “Rupi Kaur is an Indian born Canadian poet. She also draws the images that go along with her poems and has live poetry performances. She has written two well-known poetry anthologies “Honey and Milk” and “The Sun and Her flowers”, both of which examine themes of present-day femininity”
2. Begin by assigning one poetry reading per group, with 3 people in a
3. Have the students read their assigned poetry in their groups:
   - Provide them with guiding questions so they know what they can be looking for during the reading.
   - Questions:
     i. Who or what is the author talking about here?
     ii. How does this poem make you feel?
     iii. Personally, do the visuals add anything to the poem?

| Activity - Discussion 12 minutes | 1. Give students around **10-12** minutes to discuss their poetry.  
|Activity - Personal writing 20 minutes |   - At this point facilitator should be walking amongst groups, and facilitating discussion, possibly provide some guiding questions.  
|                              | 2. Have each group give a brief summary of what they discussed, sharing 1-2 key findings |

1. Ask students to brainstorm ideas of similar experiences/ thoughts/ ideas dealing with healthy relationships, empowerment of women and violence against women.  
   - After this section there is a shift from group work to individual work.
2. Tell the students now they have the opportunity to be a poet and write their own poem.  
   - This poem can be about any of the following examples, but should relate to their experiences as girls/women:  
     o Something they have experienced  
     o An experience they have heard about from a different woman in their lives  
     o Poetry should try and maintain some form of anonymity  
     - Third person is preferable  
3. Remind students that poetry is an expression of their feelings, there is no correct way.

| Presentation 18 minutes | 1. Students will go back to their original groups from the beginning of the class and choose a few to present (around 2 per group). Chosen poems will be present to the rest of the class.  
|                         |   - The student who wrote the poem does not necessarily have to be presenter.  
|                          | 2. The other members of the class should listen to each poem and provide affirming or encouraging words.  
|                          |   *Depending on class atmosphere:*  
|                          |     • Students should be reminded that this is not about judging everyone’s poems rather it’s a time to hear one another’s voices  
|                          |     • Facilitator should pay particular attention to student’s discomfort levels in this section considering how triggering and emotionally draining this subject can be.  
|
Lesson 10: Final Project

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>Assessment</th>
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<tbody>
<tr>
<td>● Students will be able to demonstrate their understanding of human rights, gender-based violence and transitional justice mechanisms through a final project.</td>
<td>● Students will be assessed on their understanding of transitional justice mechanisms (TJM).</td>
</tr>
<tr>
<td>● Students will be able to feel empowered and confident about their knowledge and ability to take action if their rights are violated.</td>
<td>● Students’ understandings of TJM failures will be assessed through their solutions.</td>
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Materials: Poem from Lesson 9, computers/tablets, colored paper for their poems

Prior preparation: Print out Final Project Assignment handout (Appendix S) for each student

Key concepts: transitional justice mechanisms, community engagement

<table>
<thead>
<tr>
<th>Timing</th>
<th>Procedure for Teacher</th>
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<tr>
<td>60 minutes</td>
<td>Students have the following options for their final project:</td>
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<tr>
<td></td>
<td>1. In groups of 3-5, students will design their own transitional justice mechanism on ways to address the conflicts and restore rights of those affected and present their mechanism to the rest of the class in the form of a 5-minute presentation (Wong, 2018).</td>
</tr>
<tr>
<td></td>
<td>2. Individually, students will post their poem from Lesson 9 onto a social media platform using the hashtag, #hearmetoo. Along with their poem, students should explain why they created the poem and what the poem means to them as part of their caption.</td>
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<tr>
<td></td>
<td>As a class:</td>
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<td></td>
<td>3. Create a dance and lyrics for a song. Hold a gallery/exhibit to perform the song and dance at a community center. Students can choose to display their poems as well. The song and dance should advocate for the end of gender-based violence. Provide a guest book where the attendees can leave comments/ thoughts.</td>
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</tbody>
</table>

Debrief: As part of the debrief process, students should write a one page single-spaced response about their thoughts on transitional justice mechanisms and their final project experience. Consider the following questions:

- What was the most memorable lesson and why?
- How did the community respond to the gallery/exhibit?
- Moving forward, how do you imagine applying these lessons?
References


Appendices

Appendix A

African Charter on Human and Peoples' Rights

Kenyan Constitution (2010)
http://www.kenyalaw.org/lex/actview.xql?actid=Const2010

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

Declaration on the Elimination of Violence against Women

Maputo Protocol

Universal Declaration of Human Rights (UDHR)
Appendix B

Rubric for Lesson 1:

4- Students chose five rights from the UDHR and wrote them down using their own words. Students presented each right with illustrations and explained why the five rights they chose were seen as the most important for their community. Students will also have explained why each right is important to the concept of human rights.

3- Students chose four of the five rights from the UDHR and wrote them down using their own words. Students drew illustrations to go with each right and explained clearly why the rights were seen as the most important for their community and the connection to human rights.

2- Students chose two or three of the five rights from the UDHR. Students failed to write down the rights using their own words. Students drew illustrations and explained clearly why the rights were seen as the most important for their community.

1- Students chose one right out of the five UDHR. Students failed to write down the rights using their own words (directly copied from the worksheet). Students drew illustrations but did not explain the importance of the right.

0- Students did not attempt to do work.
Appendix C

Statements

- Girls get away with more than boys.
- Boys are naturally more violent than girls.
- Girls who wear short skirts are “asking for it”.
- Girls and boys are always treated equally in this school.
- Everyone should be able to enjoy their human rights.
- Poor people don’t have the same rights as rich people.
- Equality is impossible, so it’s not worth trying.
- Men and women are different, so they can’t be equal.
- Being male or female makes no difference to whether you do well at work.
- Pictures of topless women should be banned from some newspapers.
- Doing something “like a girl” should not be an insult.
- Little girls should not be called princesses.
Appendix D

Equal rights – what gets in the way?

Case studies

About these stories
None of the stories below are isolated stories but represent challenges facing many women around the world.

After you have read a story
A. Imagine with your partner that one of you is the woman in the story and one of you is a person who harmed her. How do you feel? Explain your actions.
B. What are the issues or problems for this woman?
   What are the causes of these issues?
   What are the solutions?

Laxmi’s story
Nepal

“My name is Laxmi. I was married at a very young age. While I was heavily pregnant, my husband’s family started abusing me verbally, physically and mentally for not bringing enough dowries. One day my sister in law and my husband sprinkled kerosene on me and set it alight. None of the family did anything to save me until neighbours intervened.’”

Laxmi had little money for medical treatment and so she was referred to the local branch of Saathi, an organisation working for women’s rights and partner of Womankind. Then she was taken to the Saathi shelter in Kathmandu, the capital.

Whilst there she received food, medical help and plastic surgery. While she was at the Saathi shelter she had access to some education and was trained to make clothes. She took part in a video story telling project and shared her experiences of violence.

She now plans to set up her own shop with a start up loan from Saathi.

“I never imagined that I would live a normal life again. Whenever I look at the scar it reminds me of the pain. Nevertheless, I have become a stronger person to move on with my life.”

www.womankind.org.uk
Gyselle’s story
Tanzania

Gyselle, 17, was studying at a secondary school in Nyarugusu refugee camp in Tanzania. After she completed her final examinations she went to collect her results and to her dismay saw that she had failed both Economics and Physics.

Gyselle went to see the teachers of these subjects to find out why she had done so badly. The feedback was a bombshell; they said she deserved to fail because she had not returned their sexual advances towards her.

“This shocked me. I had done well on my coursework and did not think that I had failed the tests. I couldn’t believe my education was at risk because of my choice to take a stance against abuse.”

But, thanks to an information campaign on women and girls’ rights held by the camps Women’s Legal Aid Centre (WLAC), Gyselle learned about her rights and approached the paralegal* unit set up by WLAC, run entirely by refugees. This gave her the information she needed to report the actions of her teachers to the head teacher.

Next the head teacher asked her to include the incident in a monthly report for the protection agencies within the refugee camp, including the paralegal unit. A thorough investigation of the incident took place, which proved Gyselle had passed her exams in both subjects.

Chipo’s story
Zimbabwe

Chipo is 22 years old. When she was 15 and an orphan she married a man called Reuben, thinking it was a way to make a reasonable life for herself. Reuben took her out of school and they built a house together and had lodgers to gain extra income.

But Reuben had not told Chipo that he had tested HIV positive. She only found out after having two children and when one became inordinately sick. All the family tested HIV positive and Chipo knew then that her husband had infected her.

Their first child died and Chipo was bitter and angry that the child’s life could have been saved. After that Reuben took all their lodgers’ rent and would not give money for food for Chipo and their child. He also became violent.

www.womankind.org.uk
Equal rights – what gets in the way?

What gets in the way of equal rights?

www.womankind.org.uk
Appendix F

Instructions: Fill in the “Women’s Rights Protection Found in Legal Documents” with the list of rights compiled during the previous class discussion. In your groups of three please discuss how well these rights are implemented. Give a letter grade and explain why the implementation of these rights deserves this grade.

<table>
<thead>
<tr>
<th>Women’s Rights Found in Legal Documents</th>
<th>Rationale</th>
<th>Grade (A-F)</th>
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</table>
Grading Guidelines

❖ A – Protection has been implemented into official law. Mechanisms to report abuses and violations are working all the time. Post-incident services provided to all women to help with any long-lasting effects.

❖ B – Protection is found in laws / being debated by government officials. Mechanisms to report are present all or most of the time. Post-incident services are sometimes present to all/a large number of women.

❖ C – Protection if not found in applicable laws. Mechanisms to report are sometimes present. Post incident services are not really provided

❖ D – Protection is not written into laws. Mechanisms are rarely available for reporting violations. No post incident services are provided.

❖ F – No protection provided at all

* Students are free to use middle grades such as B- or B+ as long as they provide an explanation
Appendix G

Rubric for Lesson 4

4- Students created a poster with clear visuals and captions about the transitional justice mechanism assigned to them. Students clearly explained their transitional justice mechanism and how they applied it onto their poster.

3- Students created a poster with either visuals or captions about the transitional justice mechanism assigned to them. Students explained their transitional justice mechanism clearly and how it applied on their poster.

2- Students created a poster with only visual or only caption about the transitional justice mechanism assigned to them. Students introduced their transitional justice mechanism but failed to explain clearly what was happening in the poster.

1- Students created a poster with little effort of using visuals and captions. Student introduced their transitional justice mechanism but failed to explain clearly what was happening in the poster.

0- Students did not attempt to complete activity.
## Truth and Reconciliation Commission Roles

### Commissioners
Commissioners are well-respected individuals chosen for their integrity to oversee the work of the TRC. For this role play they are responsible for keeping order during the meeting. They are also responsible for asking the victims or perpetrators questions about the violence. They will decide whether the perpetrator should be granted amnesty. The commission will provide recommendations to the country’s government on how to prevent this type of violence from occurring again.

### Victims
Victims are responsible for telling their stories to the truth commission. They might be victims who are delivering first-hand accounts of what they experienced or a family member describing violence that was inflicted on a relative.

### Perpetrators
Perpetrators are responsible for telling their stories, confessing their wrongs and asking for forgiveness. If the commission has power to grant amnesty, they will also state to the commission why they feel amnesty is appropriate in their cases.

### Witness observers
Witness observers are responsible for listening to what is said during the hearing. After the commission has described their recommendations to the class, the witness observers should describe any observations or make additional recommendations that the commission may have not mentioned.

Source: The Road To Peace
Appendix I

Truth, Justice and Reconciliation Commission report being presented to Kenya’s President Uhuru Kenyatta. The truth commission laid out steps for resolving long-term grievances and bringing justice to victims, but nothing has been done to implement them. (Photo: Capital FM)

Source: Institute for War and Peace Reporting
Appendix J

Rubric for Lesson 5

4- Students thought four to five violations of their rights at school or in their community and were able to explain to the class two or three of the rights that had been violated in their school or community. Based on the role play activity within groups on truth commissions, students created appropriate recommendations/mandates to address the violations that had occurred. Students were able to provide a rationale for the recommendations/mandates.

3- Students thought of four to five violations of their rights at school or in their community and were able to explain to the class two or three of the rights that had been violated in their school or community. Students created appropriate recommendations/mandates but did not provide a rationale for their recommendations in regards to its connection with truth commissions.

2- Students thought of three or less violations of their rights at school or in their community. There were a few recommendations but students did not provide a rationale for their recommendations in regards to its connection with truth commissions.

1- Students thought of three or less violations of their rights at school or in their community. There was no connection between the recommendations/mandates students created with the rights that had been violated in their school or community. Students did not provide a rationale for their recommendations in regards to its connection with truth commissions.

0- Students did not attempt to complete the assignment.
Appendix K

Mind Mapping

Directions: Create a mind map by filling in key words and or themes that relate to Transitional Justice Mechanisms. Add more circles as needed.
Appendix L

Defining “Justice” Homework

Directions: Interview the following people and ask
1. What does “justice” mean to you?
2. What is the importance of justice?

<table>
<thead>
<tr>
<th>A person who is your age</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A person who is a parent/guardian</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A person who is older than 50</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A neighbor of any age</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</table>

Source: The Road To Peace
THE NATURE OF VIOLENCE EXPERIENCED BY WOMEN IN RWANDA: WOMEN’S VOICES
(Mannell & Jackson, 2014)

“There are times you are just home and your husband comes and beats you with no reason. Not giving you food or enough provision for the kids. All this is violence against women. You find a woman begging for food in the road looking like a crazy person, he beats you till you have wounds.”

“He may have money but refuse to give you some so that you may take care of some family needs, or when he gives you he gives you little money that is not enough, and then you hear that he is drunk in a bar. That is a form of abuse. Where he gets drunk and may be at home there is no food to eat. That is abuse.”

“He keeps abusing you saying that if you don’t accept it he will go and get another wife and he makes you think that you are useless.”

“My husband was beating me so much at a point that I felt like I was becoming crazy. And my children are young, they couldn’t help me. There was a time I found myself walking in the road not knowing where I was and where I was going... I felt like life didn’t have a meaning, if I didn’t have kids I was wishing to die.”

“If you look closely you will find that many [women who experience violence] keep it in their hearts. There are times that it becomes too much for them, but they say that they will die with the secret. And when you see them walking you will never know what they are keeping inside. You can see your neighbours walking around, smiling and happy, but you don’t know what happens at home. She might spend the whole night crying, but when she is about to go out she wipes away the tears and then comes out smiling so that no one will know she has been crying.”

“Many Rwandese still have the culture of keeping family secrets, they don’t understand that they have their rights. They prefer to keep the secret and preserve the family’s good image.”
Appendix N

Lesson 7

Case Study: Eight years on, Kenya still failing women raped in election violence

As an orphan, Adhiambo shuttled between the homes of relatives in one of Nairobi’s poorest neighbourhoods during school holidays. One of those trips, in December 2007, ended in violence. She was gang-raped by about 10 men, who singled her out because of her ethnicity. Adhiambo, who was 17 at the time, is one of 163 people interviewed by Human Rights Watch (HRW) for a report that concludes hundreds of women are still struggling with the devastating physical and psychological effects of the violence which swept Kenya following a disputed election.

Women said they were penetrated with guns, sticks, bottles and other objects. Many were raped in the presence of family members, including children. Some men and boys were also raped or forcibly circumcised or castrated. The attackers included members of Kenya’s security forces as well as civilians and militia groups. Thirty-seven women told researchers they became pregnant as a result of the assaults and many did not undergo an abortion, which remains illegal in most cases in Kenya. Several others contracted HIV from the attackers.

At a press briefing, HRW demanded that the government do more to help the survivors of sexual violence. In March 2015, President Uhuru Kenyatta announced a fund of 10 billion shillings (£6.8m) to provide “restorative justice” but this has mainly gone to people who were displaced and not to those who suffered sexual violence. “We were shocked to find how many survivors are sick, living in poverty and stigmatized, ignored, and often rejected instead of helped by the government,” said Agnes Odhiambo, senior Africa women’s rights researcher at HRW.

The wave of killings broke out after election officials announced President Mwai Kibaki, a member of the Kikuyu community, as the winner of the December election in 2007. The verdict was bitterly contested by supporters of opposition leader Raila Odinga, a member of the Luo community. Youths allied to the two ethnic groups set upon each other in a campaign of killing and displacement that shocked many Kenyans. The country had long been seen as a bulwark of stability in a turbulent region. The fighting left 1,133 people dead and displaced approximately 600,000 people. Officials say at least 900 cases of sexual violence occurred, but campaigners say this figure is an underestimate.

Adhiambo told the Guardian she was unaware of any problems when she left the home of her cousin in the Kariobangi neighbourhood of Nairobi to head to the house of another relative in a nearby informal settlement. “I just saw these Kikuyu young men and I think they immediately realized I am Luo from my physical features. They didn’t say anything. They just beat me up and raped me in turns. They abandoned me near the river until I was rescued by a Kikuyu woman who dressed me but said she had to
run because she was fleeing to a part of the slum with more Kikuyus. It was just chaos.” Adhiambo did not tell relatives about the attack until she fell ill and was taken to hospital, where they found out she was pregnant. She resisted pressure from family and friends to seek an abortion in one of the many illegal clinics that carry out the procedure, but told researchers she is often bitterly conflicted about her child.

Adhiambo is now a member of a group known as Grace Agenda, a collective of survivors of the violence who engage in group therapy. Through the initiative, Adhiambo has learned to accept her child and is now actively engaged in community outreach to survivors of the violence, particularly those who became pregnant after the assaults.

In 2014, the Nairobi-based Coalition On Violence Against Women was one of the petitioners in a case brought against senior government officials on behalf of six women sexually abused during the post-election violence. The initiative did not succeed, but the international criminal court in 2012 to help improve investigations on gender-based violence following protests by human rights campaigners about the low conviction rates.

Appendix O

“Our Voices Matter”

Directions: Use what you learned from the case study to write a letter to President Uhuru Kenyatta, providing him recommendations on how the fund of 10 million shillings should be used as reparations for women who have suffered from gender based violence during the presidential election. Be sure to mention specific transitional justice mechanisms.
Appendix P

CAMBODIA (Handout 1)

History:
Cambodia has a long history of domination by foreign powers, going back to the Siamese invasion of 1431. From 1431 until 1863, when France made Cambodia a “protectorate” of its empire, Cambodia was ruled by Siam and Vietnam. It was not until well into the 20th century that Cambodia became independent when France withdrew from its Asian colonies of Cambodia, Laos, and Vietnam in 1953.

After independence in 1953, Cambodia was governed by King Sihanouk, who sought to distance his nation from the United States’ political influence in the region. King Sihanouk’s rule, though initially popular with his subjects, was marked by corruption. Under Sihanouk, Cambodia became increasingly involved with the ongoing conflict in Vietnam, sending supplies and lending bases to North Vietnamese and Viet Cong troops.

In 1970, King Sihanouk was deposed, and a brutal civil war erupted, lasting until 1975. Fearing that the U.S. wished to build a base on Cambodia’s western border and determined to prevent a pro-Western government from forming in Cambodia, government troops fought Cambodian insurgents, the Viet Cong and the North Vietnamese. The U.S. carried out a bombing campaign in 1973 targeted at the Khmer Rouge (KIM-er Rozj), a communist insurgent group that sought to take over Phnom Penh, Cambodia’s capital. While the bombs may have stalled the Khmer Rouge, they caused 600,000-800,000 deaths and may have caused civilians to view the Khmer Rouge as a liberating force from foreign domination.

In 1975, after a long and bloody civil war, the Khmer Rouge, under the leadership of Pol Pot, finally captured Phnom Penh. The Khmer Rouge, whose political ideology was based on a radical form of communism, believed that the ideal society was one run by peasants; therefore, they sought to convert Cambodia (or Democratic Kampuchea, as they called it) into a self-sufficient, communist, agricultural society. The immediately called for an evacuation of the 2.5 million inhabitants of Phnom Penh, claiming that they feared an American bombing of the city. The Khmer Rouge systematically emptied Cambodia’s cities and targeted those whom they called “new people.” The “new people,” in contrast to the “old people” - rural peasants who followed a traditional, agricultural lifestyle - were those who had lived in cities, received a formal education, spoke another language, or were foreigners, such as the Vietnamese, Thai, and other ethnic minorities. The “new people” included mostly teachers, doctors, engineers,
members of the old elite, business owners, merchants, and other professionals. Thus, all people who had anything to do with education, religion, business or medicine were considered “new people” and were subject to relocation, forced labor, and execution. Out of a total population of about 7.1 million, the “new people” may have been as many as 2.5 million, or 35% of the population, in the early 1970s.

After the Khmer Rouge took over Cambodia in 1975, the “new people” were forcibly relocated to the countryside. All throughout Cambodia, people “old” and “new” were organized into labor brigades that were carefully monitored by members of the Khmer Rouge. Under the Khmer Rouge, “new” families were frequently separated; parents were made to work in the fields while their children were indoctrinated into the Khmer Rouge’s extreme communist philosophy. The “new people” were often made to assume the hardest forms of physical labor under the most arduous conditions. Many people, both “new” and “old,” died from exhaustion, overwork, hunger, or illness, as most forms of modern medicine were considered suspect and were not available. Across Cambodia, schools were closed, as were factories, hospitals, businesses, and banks. The Khmer Rouge abandoned the use of currency and relied upon a barter system based primarily upon rice exchange. Religion was outlawed: Buddhist monks, who were considered a drain on society, were expelled from their monasteries, and Christian and Muslim groups were also targeted.

The Khmer Rouge also executed people they suspected of having ties to the old government or way of life. Many people refer to what happened in Cambodia as the “killing fields.” The term refers to the mass graves where the Khmer Rouge took people to murder them. People were frequently executed for minor offenses, such as breaking the rules set up by the Khmer Rouge, or simply for belonging to a particular social group that the Khmer Rouge considered unacceptable, such as intellectuals or teachers.

In a span of less than four years, between 1.2 and 1.7 million people died as a result of forced labor, disease, and killings. Given the relatively small size of Cambodia’s population in the 1970s - around 7.1 million people - the impact of so many deaths was enormous, as about one in five Cambodians died under the Khmer Rouge.

In 1979, the North Vietnamese invaded Cambodia, capturing Phnom Penh and taking command. The members of the Khmer Rouge dispersed to western Cambodia or joined the new government. The U.S. continued to recognize the Khmer Rouge as Cambodia’s legitimate government out of opposition to a North Vietnamese regime. Throughout the 1980s, Pol Pot and the Khmer Rouge controlled western Cambodia, while Vietnam held the east.

In 1989-1990, the United Nations (UN), along with 18 countries, helped to negotiate a peace settlement in Cambodia. In 1992, the UN began to supervise a cease-fire in Cambodia, repatriate displaced Cambodians along the Thai border, disarm and demobilize armed forces, and prepare for free and fair elections. Since 1992, there have
been several national and communal elections, accompanied by periods of violence. The National Assembly elections in 2003 resulted in a stalemate between opposition parties, which ended in 2004 when the National Assembly voted to form a new coalition government. The next national elections are scheduled for July 2008.

Despite the peace agreement in 1991 and inner conflicts within the party, the Khmer Rouge continued its armed resistance. In fact, Pol Pot was arrested and tried by members of his own party in 1997. Only with Pol Pot’s death in April 1998, and after the public apology of other Khmer Rouge leaders for the massive deaths of the 1970s, did the Khmer Rouge finally disband in 1999.

Transitional Justice Process:
In the thirty years since the Khmer Rouge swept to power in Cambodia, national efforts to address the genocide through transitional justice mechanisms have been largely absent or ineffectual, due, in part, to the influence of the Khmer Rouge in Cambodia until the death of Pol Pot in 1998. Since then, however, some important steps have been taken towards holding those responsible accountable for their crimes.

In 1999, UN experts recommended charging the surviving Khmer Rouge leaders for “crimes against humanity and genocide.” In early 2001, the Cambodian government approved “extraordinary chambers” to conduct a trial, but had difficulty moving the proposal forward.

On May 13, 2003, the United Nations General Assembly approved an Agreement between the UN and the Royal Government of Cambodia to establish a tribunal to try the surviving leaders of the Khmer Rouge. It proposed a three-year-long tribunal, composed of Cambodian and international judges and funded by the international community, to try those responsible for crimes against humanity and genocide. The Cambodian government ratified the tribunal agreement in October 2004 and has appointed a task force that will train the judges, clerks, and translators of the tribunal. After delays due to a lack of international financial support, the first Khmer Rouge leader was charged in July 2007. Kang Kek Leu, known as Duch, who was in charge of the notorious S21 jail in the capital, Phnom Penh, was charged with crimes against humanity. Duch was the first of five suspects whom prosecutors were asked to investigate.

Results:
Duch was not among the top level of Khmer Rouge leaders and although survivors have welcomed the charges, they have also expressed doubts about whether other, more senior Khmer Rouge leaders will ever be brought to justice.

Critics of the tribunal question how appropriate it is to spend so much money – an estimated $43 million – on a tribunal to try the leaders of the Khmer Rouge when over a third (36%) of the country lives under the poverty line, and Cambodia has the highest rate of AIDS infections in Asia. Landmines left from older conflicts continue to detonate, killing and maiming poorer people who attempt to settle deserted lands. Critics argue that the money destined for the
tribunal should be invested in social or economic programs.

Although no formal truth commission was ever established, the Cambodian Genocide Program at Yale University has worked in conjunction with Cambodian scholars and researchers to document the human rights abuses that occurred under the Khmer Rouge regime. Photos, archives, maps, personal testimonies, and other evidence regarding the genocide have been made available on their website (www.yale.edu/cgp/). In the course of documenting past abuses, the program has encouraged victims to come forward and publicly recount the atrocities they suffered, thereby acknowledging the pain of the survivors while calling attention to the past. It is likely that material gathered by the Cambodian Genocide Program will be used in future tribunals of Khmer Rouge leaders.


Source: The Road to Peace Curriculum, Lesson 5. [http://www.theadvocatesforhumanrights.org/the_road_to_peace](http://www.theadvocatesforhumanrights.org/the_road_to_peace)
Guatemala (Handout 2)

History:
The beauty of its lush tropical landscape and the rich complexity of Guatemala’s many cultures contrast greatly with the civil war, violence, and poverty that have characterized the last forty years of this nation’s history. Today, Guatemala is still struggling with the human rights abuses that have occurred in its near and distant past.

Before the Spanish conquered and colonized Guatemala in 1523, many diverse ethnic and cultural groups, with distinct languages and cultures, lived in the land that is now Guatemala. These people, collectively called the “Maya,” created one of the most complex societies in the Americas. They built cities with great temples and pyramids in the jungles of Central America; established trade routes throughout the zone; developed a written language; and had an extraordinarily sophisticated understanding of astronomy that rivals even our modern calendar.

With the arrival of the Spanish, much of the material evidence of Mayan civilization such as libraries, clothing, and art was stolen or destroyed by the conquerors. Today, Mayan influence continues to be strongly felt across Guatemala, where over 40% of the country’s population are indigenous and speak languages other than Spanish. Guatemalans of European and mixed-race descent, called “ladinos,” have dominated the economic and political landscape of Guatemala since colonization, although more than 20 indigenous languages are spoken in Guatemala today. In spite of their illustrious past, in recent history the members of indigenous groups have often been the victims of poverty, discrimination, violence, and oppression, especially during the violent civil war that lasted for more than thirty years in Guatemala.

In 1954, troops trained by the United States’ Central Intelligence Agency overthrew Jacobo Arbenz Guzmán, Guatemala’s democratically-elected president who had instigated land reforms, encouraged free speech, and allowed political parties and labor unions to flourish. U.S. foreign policy during the Cold War frequently relied upon covert methods to rid countries of perceived communist influences. In the case of Guatemala, the U.S. government feared that the leftist Arbenz had communist ties and helped to orchestrate his defeat. In addition, U.S. actions may have been motivated by Arbenz’s seizures and redistribution of unoccupied land owned by the United Fruit Company, an influential American fruit business that owned up to 40% of Guatemalan land. Arbenz’s land redistributions had mostly benefited landless indigenous peasants.

In 1962, armed conflict broke out again in Guatemala when insurgency groups unsuccessfully attempted to control several key rural zones through economic boycotts and targeting of government installations. From 1963-1967, the Guatemalan government responded to guerrilla threats with increased militarization of the State: it doubled the number of army troops, appointed government commissions to monitor and control insurgent groups, and extended the
military police to rural zones. In 1965, the first massacre of civilians occurred in eastern Guatemala; throughout the civil war, there would be over 600 documented massacres of civilian villages. Meanwhile, peasant leagues and co-operatives began to form among rural workers, who demanded higher salaries and access to better land.

From 1966-1974, government troops resorted to large-scale, selective terror tactics, including torture, “disappearances,” and death squads, aimed at indigenous peasant communities to eliminate the supposed base of guerrilla support. Additionally, union leaders and student activists were targeted, and massive “disappearances” took place. Throughout the 1970s, trade unions continued to grow; an indigenous movement began to take shape; grassroots organizations and Christian ecumenical communities formed; students’ and teachers’ groups organized; and miners and laborers became unionized, all in response to increased state repression and the failure of the government to respond to their demands. Guerrilla groups continued to operate and expand in rural areas, while government troops assassinated leading figures of the social and guerrilla movements.

In the early 1980s, the conflict intensified between the heavily militarized Guatemalan state, guerrilla groups, and non-violent social movements. In accordance with its National Security and Development Plan of 1982, the government used massacres and scorched earth operations in areas of suspected guerrilla activity. Such practices were directed mostly at rural communities with largely indigenous, Mayan-speaking populations. The massacres and terror campaigns led to large-scale displacement of communities, as people fled their destroyed villages and headed toward major cities, the coastlines, and the Mexican border. The government sought to resettle and militarily control these displaced populations by placing them in “model villages.” After a major army offensive in 1982, the guerrillas retreated to their original zones of control and adopted a more defensive strategy, essentially defeated by government and paramilitary troops.

In this same period, however, the military government began to plan for a political transition toward a more democratic, less militarized state. In 1985, a new constitution was approved which included the creation of a Human Rights Ombudsman and a Constitutional Court. Thus, even as the government continued to repress students, unions and human rights groups, new social organization was able to take place. For example, displaced Mayan communities from rural areas organized themselves as the Communities of Population in Resistance; a new trade organization called the Mutual Support Group was formed; and grassroots networks began to regroup after years of repression, working for land rights, indigenous rights, the return of displaced people to their original land, an end to impunity, and respect for basic human rights. The army, however, sought to maintain its active role in the state, carrying out several failed coups from 1987 to 1989 in an attempt to regain its former influence. Massacres continued to occur in rural areas as government and paramilitary troops battled the remaining
guerrilla forces, some of which agreed to peace negotiations with the state. During this period, many rural Guatemalans were conscripted into local civilian defense patrols, with no choice but to join these paramilitary groups or flee to join the guerrillas.

The 1990s saw increased stability in Guatemala. After a government accord in 1992, thousands of refugees returned to Guatemala from Mexico. Also, in 1992 the Mayan activist Rigoberta Menchú Tum received the Nobel Peace Prize for her role in educating and organizing women, indigenous Guatemalans, and peasants in resistance to government repression. A Human Rights Ombudsman was finally appointed in 1993, and he promptly launched an anticorruption campaign aimed at Guatemala’s Congress and Supreme Court. In 1994, Guatemala signed the Global Accord on Human Rights and continued peace negotiations with the UN as a moderator. In the same year, the Commission for Historical Clarification (CEH) was established through the Accord of Oslo on June 23, 1994, to clarify human rights violations and acts of violence connected with the armed confrontation that caused suffering among the Guatemalan people.

The Commission was not established to judge or to function as courts of law, but rather to clarify the history of the events of more than three decades of war. The Commission worked for a year to gather testimony from witnesses such as victims, government officials, paramilitary, and guerrilla fighters; additionally, the Commission relied upon government archives and other forms of documentation that detailed the events of the Guatemalan civil war. The Commission determined that 23,671 people were victims of arbitrary execution while 6,159 were victims of forced disappearance. The Commission estimated, however, that as many as 200,000 people died in the civil wars. Eighty-three percent of fully identified victims were Mayan and seventeen percent were Ladino. Government and paramilitary troops were responsible for 93% of the human rights violations documented by the Commission.

Throughout the civil war from 1954-1990, Guatemala was governed by a series of militarily-backed administrations that mostly came to power through military coups and controlled elections. During this time period, the U.S. provided these administrations with weapons, troop training, and supplies, to help the Guatemalan government fight leftist guerrillas. Additionally, the U.S. sent Green Berets to train government troops, making the Guatemalan military the most sophisticated in Latin America. During this time period paramilitary forces also increased.

**Transitional Justice Process:**

The Commission for Historical Clarification (CEH) was established to clarify human rights violations and acts of violence connected with the armed confrontation that caused suffering among the Guatemalan people. The Commission was not established to judge or to function as courts of law, but rather to clarify the history of the events of more than three decades of war. The Commission worked for a year to gather testimony from witnesses such as victims, government officials, paramilitary, and guerrilla fighters; additionally, the Commission relied upon government archives and other forms of documentation that detailed the events of the Guatemalan civil war. The Commission determined that 23,671 people were victims of arbitrary execution while 6,159 were victims of forced disappearance. The Commission estimated, however, that as many as 200,000 people died in the civil wars. Eighty-three percent of fully identified victims were Mayan and seventeen percent were Ladino. Government and paramilitary troops were responsible for 93% of the human rights violations documented by the Commission.
The final report of the Commission, called Memory of Silence, includes recommendations for measures to preserve the memory of the victims, to foster a culture of mutual respect and observance of human rights, to strengthen the democratic process, to promote peace and national harmony, and to provide reparations for victims. The Commission has also encouraged the government to take legal measures to try those responsible for grave human rights abuses.

Results:
In a report issued in 2004, the Inter-American Commission on Human Rights noted that “neither international human rights standards, nor the goals of the 1996 Peace Accords have been met by state actions geared to reforming the administration of justice, improving citizen security, demilitarizing the State and society, protecting human rights defenders, justice operators, journalists and other social leaders, promoting equal participation of women in society, granting special protection to children, and permitting ample exercise of freedom of expression.” In February 2005, however, President Oscar Berger made a formal apology on behalf of the Guatemalan state to all the families affected by the violence of the civil war. The government also admitted responsibility for several key massacres and political assassinations that occurred during the civil war. Recently, troops and funding for the Guatemalan military were reduced by half, reflecting the state’s effort to demilitarize Guatemalan society.

What’s happening now:
Like the neighboring countries of El Salvador, Honduras, and Nicaragua, which also suffered from civil wars in the 1980s, Guatemalan society today is characterized by a high prevalence of violence and criminal behavior. Gang members number in the thousands; murder and rape of women is widespread; and weapons that once belonged to paramilitary and guerrilla troops have become readily available.


Adapted from: The Road to Peace Curriculum, Lesson 5.
http://www.theadvocatesforhumanrights.org/the_road_to_peace.
History:
Like many other African nations, South Africa was colonized by European powers in the 18th and 19th centuries. Throughout the 20th century, white Europeans of Dutch and British descent dominated the politics and economics of South Africa, even though white South Africans are less than 10% of the total population. According to the 2001 census, ethnicities in South Africa break down as follows: 79% black Africans, 9.6% white, 8.9% mixed-race persons, and 2.5% Indian/Asian.

For 46 years, from 1948-1994, South Africa was ruled by whites under a system called apartheid. Apartheid was a system created in 1948 by the (white-ruled) South African government that institutionalized the practice of racial segregation. Under apartheid, every individual was classified by the government according to his or her race: African, White, Indian, or Colored. According to this classification, an individual’s daily existence was then pre-determined in several important ways. First, in 1950, the best city properties were reserved for whites, while non-whites were resettled into communities called “townships” and, later, “homelands.” Further laws established separate buses, beaches, hospitals, and schools for whites and non-whites. Persons were not allowed to marry individuals of different races. Non-whites had to carry identification cards with them at all times and were not allowed to enter towns and cities without a special pass, or they would face arrest. Non-whites could not participate in the national government and could not vote in general elections.

While white-only areas tended to be the prosperous urban centers, non-white areas suffered from under-funded hospitals, substandard living conditions, and insufficient access to schooling and other services. The minimum wage for non-white workers was half of the minimum wage for white workers.

Since the beginning of apartheid, non-whites actively resisted the racist policies of the white-run system. For example, black African and Indian groups each formed their own political parties. The government banned two of these parties, the African National Congress (ANC) and the Pan Africanist Congress (PAC), after the Sharpeville police massacre in 1960, in which police opened fire and killed 69 black Africans who were part of a non-violent protest. These parties subsequently turned to violent tactics, though they were no match for the government police and military, who arrested 18,000 demonstrators without trial. Eight members of the ANC, including Nelson Mandela and Govan Mbeki, were arrested for treason in 1964. Human rights groups have estimated that around 200,000 people were arrested between 1960 and 1992 under apartheid, many of whom were beaten or tortured.

Throughout the 1970s, the protests against apartheid continued, led by trade unions and student groups. The government continued to use oppressive measures to control and segregate the non-white population. At the same time, the United Nations spoke out against the racist policies of
the South African government at the World Conference Against Racism in 1978 and 1983. As a result, many nations refused to invest in South Africa, imposing an economic boycott. Even as world opinion turned against South Africa, the South African government continued to enforce its racist policies, perceiving itself to be a state under siege from within (from the non-whites) and from without (from other African nations and world opinion).

The period between 1985 and 1988 were years of intense government oppression towards non-whites, as government troops raided many townships, abusing and killing thousands of black Africans, coloreds, and Indians. Censorship of the media attempted to conceal the extent of the violence. At the same time, however, the government was slowly moving towards change, unable to withstand the political and economic pressures from within and without. Some apartheid laws were abolished or diminished, and in 1990, the ban was lifted from non-white political parties such as the African National Congress (ANC) and the Pan Africanist Congress (PAC). As a result, Mandela and other political prisoners were finally released from prison; additionally, censorship of the media was lifted, and the press began to operate more freely. These initial steps moved towards the abolition of apartheid, which continued to be dismantled throughout the early 1990s. Apartheid officially ended in 1994 with the signing of a new constitution allowing political freedom for all South Africans. It prohibited discrimination on any grounds, and guaranteed freedom of speech and religion and access to adequate housing and other services for all South Africans. In the first elections for all South Africans, the African National Congress won a majority of the vote, ushering in a new era of multiracial governance in South Africa. Nelson Mandela was elected the first black African president of South Africa.

**Transitional Justice Process:**
As in other societies whose members have suffered from grave human rights abuses, a transitional justice process was carried out in South Africa from 1994-1999 to address the wrongs inflicted by apartheid. In this case, the vehicle for transitional justice was a Truth and Reconciliation Commission (TRC) created by the Promotion of National Unity and Reconciliation Act of 1995. Many different groups who had struggled against apartheid were involved in the Commission’s creation, including political parties, human rights organizations, church groups, and trauma centers. The Minister of Justice of South Africa, Mr. Dullah Omar, explained its creation by stating, "a commission is a necessary exercise to enable South Africans to come to terms with their past on a morally accepted basis and to advance the cause of reconciliation."

In South Africa, the TRC functioned much like a court: victims of past abuses were encouraged to come forward and present testimony regarding their cases. Interestingly, perpetrators of abuse could also testify, and even ask for amnesty in some cases. Hearings were broadcast on national and international news. Seventeen commissioners were selected with the intent of representing South Africa’s multiracial society: seven black African commissioners, six white commissioners, two colored and two
Indian commissioners. Archbishop Desmond Tutu was selected as the Chair of the TRC.

The TRC of South Africa was divided into three committees with different purposes. The Human Rights Violations Committee investigated human rights abuses that took place between 1960 and 1994. The Committee established the identity of the victims; their fate or present whereabouts; the nature and extent of the harm they had suffered; and whether the violations were the result of deliberate planning by the state or any other organization, group, or individual. Once victims of gross human rights violations were identified, they were referred to the Reparation and Rehabilitation Committee.

The Reparation and Rehabilitation Committee was charged with restoring victims' dignity and formulating proposals to assist with rehabilitation and healing of survivors, their families, and communities at large. The overall function of all recommendations was to ensure non-repetition of past human rights abuses, healing of past abuses, and healthy coexistence of different groups in society. A President's Fund, funded by Parliament and private contributions, was established to pay urgent reparations to victims.

The Amnesty Committee considered applications for amnesty that were requested in accordance with the provisions of the Promotion of National Unity and Reconciliation Act. Applicants could apply for amnesty for any act, omission, or offense associated with a political objective committed between March 1, 1960 to May 11, 1994, provided the applicant told the entire truth about his or her past deeds during the apartheid regime. Being granted amnesty for an act meant that the perpetrator was free from prosecution for that particular act.

Results:
The TRC of South Africa worked for three years and, employing over 400 people, was significantly larger than similar Commissions in other countries. Its findings were highly publicized by national and international media, and there were great expectations for the Commission’s success both in South Africa and abroad.

The staff from the Human Rights Committee traveled all over South Africa to receive testimony from over 20,000 individuals. Public hearings were held in 80 different communities. Commissioners listened respectfully and sympathetically to victims, who were given the time and space needed to tell their stories. Psychological counseling and other support services were also provided. The process was deeply influenced by Archbishop Tutu’s own theology, which stressed that the victims of past abuses could only reclaim their humanity through the forgiveness of their former abusers and recognition of their abusers’ humanity.

Out of 7,112 petitioners for amnesty, 5,392 people were refused amnesty and 849 were granted amnesty. The Amnesty Committee often did not have the resources necessary to thoroughly examine and verify the statements of each petitioner. It is believed that many perpetrators of abuse did not come forward or gave partial or erroneous information to the Commission and did not fully disclose their crimes.
In 1998, the TRC published its final report and presented it to President Nelson Mandela, who gave it his full endorsement and even went so far as to offer an apology on behalf of the South African State. The report detailed the history and structure of the apartheid system, examining the role that apartheid played among different groups and in different regions of South Africa. It also suggested reforms to South Africa’s society and political system, including businesses, faith communities, the armed forces, the judiciary, the health sector, and the media. The full five-volume report was 4,000 pages long and contained 250 separate recommendations, among which were financial reparations for former victims and the construction of public memorials commemorating victim suffering.

**What’s Happening Now?**

To date, none of the recommendations of the Truth and Reconciliation Process have been made into laws. Some victims have received small sums of money as “interim” reparations, but there is no wide-scale plan to expand reparations to all victims. The report is only published in English, which presents problems since South Africa has 11 official languages, and many people do not speak English at all. Other countries that have experienced wide-scale human rights abuses have turned to South Africa’s TRC as a model for transitional justice.


Adapted from: The Road to Peace Curriculum, Lesson 5. http://www.theadvocatesforhumanrights.org/the_road_to_pe ace.
## Appendix Q

Country Case Study Notes

<table>
<thead>
<tr>
<th>Country</th>
<th>Where is it located (Asia, Africa...etc.)</th>
<th>Conflict that occurred</th>
<th>Transition al justice mechanism used</th>
<th>Current situation of the country</th>
<th>Interesting fact</th>
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</thead>
<tbody>
<tr>
<td>Cambodia</td>
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<td>Guatemala</td>
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<td>South Africa</td>
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Adapted from: The Road to Peace Curriculum, Lesson 5. [http://www.theadvocatesforhumanrights.org/the_road_to_peace](http://www.theadvocatesforhumanrights.org/the_road_to_peace).
Appendix R

i do not need the kind of love
that is draining
i want someone
who energizes me

we all move forward when
we recognize how resilient
and striking the women
around us are

- rupi kaur

our backs
tell stories
no books have
the spine to
carry

women of colour - rupi kaur

Appendix S

Students have the following options for their final project:

1. In groups of 3-5, students will design their own transitional justice mechanism on ways to address the conflicts and restore rights of those affected and present their mechanism to the rest of the class in the form of a 5-minute presentation (Wong, 2018).

2. Individually, students will post their poem from Lesson 7 onto a social media platform using the hashtag, #hearmetoo. Along with their poem, students should explain why they created the poem and what the poem means to them as part of their caption.

As a class:
3. Create a dance and lyrics for a song. Hold a gallery/exhibit to perform the song and dance at a community center. Students can choose to display their poems as well. The song and dance should advocate for the end of gender-based violence. Provide a guest book where the attendees can leave a comment.