

International Association for Religious Freedom (IARF)



international association for

religious freedom
belief with integrity

**"The Shared Space of Human Rights
and
Religious Freedom"**

Final Project Report

December 2007

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1 Executive Summary

This is the final report on the largest project ever undertaken by the International Association for Religious Freedom (IARF), the Human Rights Education Project. Initiated in 2002, it began in partnership with the People's Decade for Human Rights Education (PDHRE) with the development of a program to be offered in four countries, India, Bangladesh, the Philippines and South Africa. During the five years of the project, the two organisations developed a participatory education program focusing on religious freedom as defined in the United Nations Declaration on Universal Human Rights (UDHR) and the Declaration on the Elimination of Intolerance and Discrimination based on Religion or Belief (DEIDRB).

The components of the project were a train-the-trainers workshop, a plan for a two-to-three day workshop using a variety of participatory approaches, three short film dramatisations (on DVD) presenting examples of the denial of religious freedom, a training manual, and the implementation of the project. The material was successfully developed, and the program implemented in three countries, India, Bangladesh and The Philippines. For reasons discussed in the full report, the program was not implemented in South Africa. The chart below summarises the planned implementation and the actual results.

Location	Training of Trainers	Projected Trainings	Actual Trainings	Projected participants	Actual Participants
India	3	55	55		2,250
Bangladesh	1	20	12		340
Philippines	2	30	16*		630
Total	<i>6</i>	<i>105</i>	<i>83</i>	<i>3,100</i>	<i>3,220</i>

* Note that since the target number per training was 30 people, this total in fact equates to 21 trainings, rather than the 16 that were held.

Cross-cultural work is difficult at best; in this case it involved multiple negotiations between the partners during the process of development and between the Secretariat staff and the organisations and staff engaged in the target countries to deliver the project. It has been carried out against the background of significant changes in staff and volunteers in the International Association for Religious Freedom (IARF), including some of those directly responsible for the project. We are pleased, therefore, to report that the program

has succeeded in many of its objectives, particularly in India and the Philippines, and that the participants have reported a high level of enthusiasm and have made numerous recommendations for the continuation of the program.

The full report of the results has been based on evaluative reports from the three field administrators of the program, including Best Practices Assessment Reports carried out by independent professional observers, and summaries of evaluations by facilitators and participants. Much of this material is appended to this report; full documentation is available on request.

The Council of the International Association for Religious Freedom wishes to acknowledge the generous support of the Ministry of Foreign Affairs, Human Rights Department, of the Government of The Netherlands over the past five years. We also express our deepest gratitude to the staff of IARF, in the Oxford Secretariat and in the three countries in which the project was carried out, the facilitators and the participants, who entered into the project with enthusiasm and serious purpose. It is our hope that the results of this project will continue to be felt well into the future, through the efforts of all who were part of it.

2 Overview: Project Objectives and Method

This was a joint project developed by the staff of the IARF and carried out with the collaboration of the People's Decade of Human Rights Education. The original proposal called for the development of a program to be delivered to a variety of groups in four countries: India, Bangladesh, the Philippines, and South Africa.

Goals of the program included:

- Clear understanding of the Universal Declaration of Human Rights (UDHR) and the Declaration on the Elimination of Intolerance and Discrimination based on Religion or Belief (DEIDRB).
- Identification of issues related to these, and attempts to find solutions.
- Creating an environment of mutual trust and respect among the participants, and towards their belief and practices.
- Encouraging the participants to play an active role in establishing a society in which there is recognition of religious freedom and human dignity.
- Establishing communal and religious harmony, peace and understanding in society.
- Realization of the right of religious freedom through understanding and respect for humanity and religious belief and practices.
- Mutual respect among the participants of different faiths, and understanding of different points of view.
- Understanding of different religions and the belief and practices associated with them.
- Understanding of concerns around religious discrimination and intolerance in the framework of human rights.
- Exploring ways of promoting religious harmony and tolerance in society.
- Nurturing a culture of human rights in general, and rights pertaining to religious freedom and dignity in particular.

In order to ensure maximum dissemination of the program, a “train the trainers” approach was proposed. Methodology for the program was to be participatory, using group discussions and exercises, role plays, and presentations. The intent was to create well-designed and structured learning processes, which could be implemented by facilitators trained in relatively short training sessions. A manual for training facilitators and carrying out the program was a major component of the project.

The project included the development of short films dramatising examples of religious discrimination, distributed on DVD. The examples were solicited from the membership of the IARF, providing an array of choices for the scripts. The DVDs were initially intended to be developed in the countries in which they would be used. The implementation stage was to take place in four countries, India, Bangladesh, The Philippines, and South Africa, under the auspices of IARF volunteers and staff in those areas. A goal of 5,000 participants in the four countries was projected.

During the life of the project, there have been a number of modifications to the original proposal, particularly to target figures and budgets. Most of these have been outlined in previous reports to the Ministry, or in discussions with ministry personnel. One very major change should be noted.

In the original proposal, we had anticipated working in South Africa. It was included for several reasons. IARF has had a number of requests for membership and activity from Africa. We have not had a presence there, and wanted to extend our reach to that continent. The project seemed to be a possible way to do that. As we began the implementation phase of the project, however, it became clear that in order to carry it out, it was necessary to have a base of support in each location. We needed member groups who were familiar with IARF and who could make contacts, provide sources of volunteer trainers, and otherwise assist with the program. This was not available to us in South Africa.

Because of cost considerations, all of the DVDs were filmed in India, where the resources for filming could be easily accessed, and relatively inexpensive.

Workshop Content

The workshops were carried out using well-designed and structured learning processes, with the following sessions:

- **Session 1:** Statement of purpose, introduction of participants, initial assessment and statement of their expectations, participant pairs identify their concerns, sharing concerns, categorizing concerns, proposing goals, sharing goals and thinking about action.
- **Session 2:** Opening the session, showing the video, awakening awareness; immediate responses after the first viewing of the films, discussions and interactions on the films and the issues, deepening awareness; an inquiry into injustice. Analyzing the injustice within a human rights framework following a second viewing of the films, relating the issues of religious freedom and violation of human rights on the basis personal experiences and what is known through observation and media in the context of UDHR and DEIDRB.
- **Session 3:** Considering action, assessment of learning as action.
- **Session 4 :** Reviewing our diagnosis and drafting a statement of concerns, sharpening our goals, planning our strategy.

- **Session 5** : Enlisting collaborators, forming a task force, final reflections on human rights learning for tolerance and religious freedom. Evaluation of the workshop.

An initial assessment of participants was used to determine the level of knowledge they brought to the program. In that assessment, it was learned that very few had heard about the United Nations, the Universal Declaration of Human Rights, or the Declaration to Eliminate Intolerance and Discrimination based on Religion or Belief. Though some had heard about human rights, they did not know that a right to freedom of religion and belief also exists. Most participants informed organisers that this was the first time they were able to express their thoughts and feelings in relation to religion.

Participants:

For the most part facilitators and participants were young adults, in university or in early stages of professional careers. It was anticipated that this population would be most receptive to the program, and most likely to provide the advantage of a “multiplier effect” as it influenced their future action.

3 Implementation

Implementation of the program will be presented by country, based on the information provided by the program co-ordinator in each country. It should be noted that there was much more complete reporting from the India experience than from the other two countries, and that the experience was somewhat different in each country. Furthermore, not all those persons trained to facilitate had an opportunity to run workshops, but are ready and willing for work in the next phase of this initiative.

3.1 India

Three “Trainings of Trainers” were held:

1. 23rd to 27th August 2005, Ramakrishna Mission, Kolkata.
Nineteen persons (18 facilitators and the administrator) from various parts of India attended, and seven persons (six facilitators and the administrator) from Bangladesh, as there were plans for a parallel implementation there.
2. 16th and 17th of December 2006, St. Paul’s Catholic Renewal Center, Cochin.
Twelve facilitators from different parts of India plus the IARF Vice-President, an IARF Council member, the Co-ordinator and Project Administrator for India, and Prof. Renjit Mathew Abraham, the Best Practices Advisor (BPA).
3. 25th and 26th August 2007, Sharon Guest House, Anna Nagar East, Chennai.
Nine facilitators from various parts of India, the Project Administrator, the BPA, and the IARF Vice-President.

A total of 39 people therefore received facilitator training, and 55 workshops subsequently held across the country trained 2,250 people in all.

Facilitators were identified through the South Asian Co-ordinating Committee of the IARF. They came from different places and with different professional backgrounds, but the trainer-training at Kolkata helped them learn how to be good facilitators and see unity of purpose in implementing the project.

Fifty-five workshops were organised in twelve different cities in India (see Table I, Page 10 for details.) The facilitators set up workshops in their own areas, defining their own target populations. Usually a number of questions were asked about the project by the community when approached; the facilitators were both skilful and resourceful in answering them. Whenever they faced resistance or rejection due to their own religious identity, and/or because of the subject the project dealt with, they persisted and convincingly dispelled the suspicions and doubts of the communities.

Most facilitators chose college students as their target community because of their enthusiasm, receptive nature and availability. Staff and members of management also participated. Some workshops included adult men and women from grass-roots community organizations, others had exclusive groups of social workers, field activists, teachers, law students and animators who work closely with the grassroots communities and have immense potential to take the human rights education deep into the communities.

The workshops saw participants engaging in intense discussion and interaction around denial of religious freedom, dignity and human rights. Issues identified were:

- Inter-religious and inter-caste marriage;
- Loss of identity by tribal communities;
- Discrimination based on religion and belief in educational institutions, jobs and government policies, such as reservations based on caste and religion;
- Inter-religious conflicts between Muslims, Christians and Hindus;
- Discrimination within families, especially gender discrimination;
- Issues related to religious dress code, marriage, divorce, etc. (both intra- and inter-religious);
- The practices of untouchability, child marriage and excommunication, and practices harmful to health;
- Government's inaction at the time of communal conflicts, and support for the religious majority community;
- Religious intolerance and hatred;
- Conversions and re-conversions, stereotyping, etc.

Participants engaged in very positive problem-solving discussion about solutions to some of these problems.

The participatory methodology worked well to ensure participants' fullest cooperation; in almost all instances, sessions were highly interactive, with participants performing role-plays and skits to depict issues of religious freedom. They also prepared charts to show issues identified causes and solutions. There was active sharing of experiences and ideas on freedom of religion and belief and related issues, and clear transmission of knowledge coupled with attitude changes was noted over the course of the program. For instance, a participant from a Hindu right-wing organization who initially confessed hatred towards Muslims and Christians changed his attitude and started freely mixing with the Muslim participants, showing keen interest in understanding and respecting others' religions and the right to freedom of religion. There were many such instances at the workshops across the country.

The short films' impact on participants has been profoundly felt: they were very useful as 'teasers', in introducing participants to the learning group and giving initial impetus and motivation.

Documentation and reporting on the project activities in India has been very good. The original evaluation forms were lengthy and complicated; simplified feedback forms were substituted, making response very much easier for participants.

Table I

Place	No. of series (October 2005 to December 2006)	Facilitators	No. of series (January to August 2007)	Facilitators	Total Series
Kolkata	6	Mr. Asit Basu and Mr. Prasantha Dasgupta	2	Mr. Asit Basu	8
Mumbai	3	Ms. Chandni and Mr. Vinod	0	-----	3
Delhi	0	----	1	Adv. Ms. Amal Rohilla	1
Chennai	3	Mr. Ramachandran	3	Mr. Ramachandran	6
Shillong	1	Mr. Nangroi Suting	0	-----	1
Nagpur	3	Adv. Ms. Amal Rohilla	3	Adv. Ms. Amal Rohilla	6
Vizag	4	Prof. Prakasa Rao and Prof. Ms. Bhagyalakshmi	2	Prof. Prakasa Rao and Prof. Ms. Bhagyalakshmi	6
Mysore	3	Adv. Shabeer Ahmed and Adv. Ms. Hemalatha	4	Adv. Shabeer Ahmed and Adv. Ms. Hemalatha	7
Madurai (Paramakudi)	2	Dr. Rajaram and Bro. Albert Xavier	1	Dr. Rajaram and Bro. Albert Xavier	3
Tirunelveli	4	Bro. Albert Xavier and Dr. Rajaram	0	----	4
Kerala	6	Dr. Alex Phillip and Mr. Jyothiraj	3	Dr. Alex Phillip and Mr. Jyothiraj	9
Ramnad (Tamil-Nadu)	0	----	1	Bro. Albert Xavier	1
Total	35		20		55

3.2 Bangladesh

Training of facilitators and the administrator for Bangladesh took place in Kolkata in August 2005, along with the training of Indian facilitators. Six facilitators and the administrator were trained for Bangladesh, who then went on to run a total of twelve workshops in three cities across the country, in which 340 people were trained. See Table II below (Page 12).

The HRE Project was implemented in Bangladesh amidst political turmoil and civil unrest. Sometimes it was difficult to make inroads into the rural areas. In spite of these difficulties, 12 HRE workshops were conducted, of which two were attended by the IARF Vice-president at Bogra and Dhaka University. In a Muslim-majority country, it was a Catholic missionary and respected social worker, the prestigious Magsaysay award-winner Dr. Fr. Richard William Tim, who inaugurated the programme, with the first workshop on 4th and 5th February 2006. Mr. Mohammed Sohel Molla was the Administrator and Dr. Kazi Nurul Islam and Mr. Shahid Hossain were the Supervisors of the project. Altogether 365 young men and women were awarded certificates for Human Rights Education.

Most of the programmes were held at Dhaka University, where more than 35,000 students study; they represent the whole nation geographically and ethnically. It is the most prestigious university in the country, where the freedom struggle started. Since Dhaka can be reached in 12 hours from any where in the country, participants from remote areas could also attend. The IARF office in Dhaka was given a computer and office equipment for the administrative and office work of the HRE programme.

All the facilitators in Bangladesh were educated and scholarly, and in most of the workshops there were facilitators present from more than one religion. (Though most of the facilitators worked in Dhaka, they came from various districts in Bangladesh).

The methodology worked well, and the availability of the films in the Bengali language enhanced the learning outcomes. The training programmes were participatory, based on showing of the films, dialogue, debate, and group discussion. The participants took part in role-play, performed songs on promotion of human rights, and identified violations in the present context of their communities from their personal experiences as well as from what they had heard from the media. Notably, gender-based violence was identified as the worst form.

None of the participants had ever heard of the human right of freedom of religion and belief, or the UDHR and DEIDRB. Through the workshops they acquired a clear knowledge and understanding of both. On several occasions, participants showed themselves to be extremely eager to learn about other religions, as it helped them to clear their doubts and suspicions about them.

Many local religious and political leaders attended most of the inaugural functions of the programs, and committed their support for religious tolerance and peace.

The program in Bangladesh suffered from some political and social problems. There were some threats to facilitators from fundamentalist groups, which were taken seriously. There was some reluctance on the part of religious minorities in smaller locations to participate in the program. It became necessary for facilitators to contact the village head or parents of students in rural areas to ensure their participation. Gender balance was a problem.

There was also some differences of opinion between the leadership in Bangladesh and both the Indian and UK staff and volunteers, relating partly to financial concerns and expectations.

In addition, there were problems quite out of the control of the program staff, notably frequent rain and floods, political unrest, and the declaration of a state of emergency in the country.

Table II

Series number	Date	Place	Facilitators
1	4 th and 5 th February 2006	Shakina Azahar, lecture room, Dept. of World Religions, Dhaka University	Prof. Rawshan Ara and Mr. Shahid Hossain
2	19 th –20 th May 2006	National Bahai Centre, Dhaka	Prof. Ara , Mr. Hossain
3	4 th –5 th June 2006	Mothura Shamaj Kallyan Parishad, Bogra	Md. Abu Taher , Mr. Rahim Sarwar
4	6 th –7 th June 2006	Centre for Advance Human Research, Dhaka University	Mr. Hossain , Sr. Ruth Halder
5	24 th –25 th June 2006	Arts Faculty Seminar room, Dhaka University	Prof. Ara , Md. Abu Taher
6	29 th –30 th July 2006	Shakina Azahar, lecture room, Dept. of World Religions, Dhaka University	Sr. Ruth Halder, Mr. Sarwar , Md. Abu Taher
7	7 th –8 th October 2006	Kamalapur Buddhist Monastery, Dhaka.	Mr. Hossain, Prof. Ara , Md. Abu Taher
8	6 th –7 th November 2006	Seminar room, Dept. of World Religions, Dhaka university	Mr. Hossain, Prof. Ara , Md. Abu Taher , Mr. Sarwar
9	25 th –26 th November 2006	Youth Development Centre, Motijheel; and Dept. of World Religions, Dhaka University	Prof. Ara , Md. Abu Taher , Mr. Sarwar
10	19 th –20 th December 2006	Haragonga College, Munshigonj City	Md. Abu Taher, Mr. Sarwar
11	2 nd –3 rd January 2007	National Bahai Centre, Myensingh Town	Mr. Sarwar , Mr. Hossain
12	22 nd –23 rd January 2007	South East university, Dhaka City	Mr. Hossain, Prof. Ara , Sr. Halder

3.3 The Philippines

Three preparatory “Train the Trainers” meetings were held in the Philippines over 2006:

1. 28-29 January 2006, Unitarian Universalist Church of the Philippines Shalom Centre, Manila. 12 persons (10 facilitators, Honorary Supervisor, IARF General Secretary).
2. 25-26 September 2006, National Council of Churches Retreat Centre, Dumaguete City, Negros Oriental. (27 facilitators, Supervisor, Administrator, President).
3. 10-11 November 2006, Cotobato City, Mindanao. (20 facilitators, Supervisor, Administrator, President).

These Trainer Trainings resulted in a total 57 persons receiving training, not all of whom were able to go on to carry out trainings themselves in their home areas. A total of 16 trainings were held across the country during 2006 and 2007, which exposed 630 people to human rights education in religious freedom. See Table III below (Page 14).

Networking with other non-governmental organisations and churches went well in the Philippines; co-operating with other groups has worked well in terms of their sending participants and spreading knowledge about the trainings. At the outset there was concern about being perceived by target communities as allied with human rights workers of the kind often seen as aggressively left-wing, and working to a political agenda. Staff and volunteers had to be careful that people not identify them as such, as they wanted to be seen in a way that did not upset sensibilities. A number of the more conservative Christian sects as well as Muslims, with which the program sought to work, are known to be sceptical of religious freedom, so had to be approached carefully in order not to create mistrust from the outset.

The program in the Philippines was hampered by a number of difficulties. In particular, the trainings in Kidapawan were made more difficult because of a rebel insurgency and frequent military clashes in the area through which participants travelled to the training. With difficulty a safe venue was found, but night travel was risky. Because all travel had to begin in the morning, extra nights of board and lodging expenses were incurred.

Some of the trainings went over budget as participants came from various provinces in the Philippines and had to be provided with transportation expenses to attend the training. Their boarding and lodging expenses also cost more than what had been budgeted. In Visayas, participants had to be placed in a safe venue because of political and social instability caused by encounters between the military and rebels in surrounding areas. For some trainings, more facilitators were needed because there were more than 30 participants. The extra participants also increased the expenses.

Other difficulties were more internal to the project and the IARF. The group in the Philippines has been growing quickly, but the leadership, volunteers and some very limited staff were thinly stretched, and made substantial personal sacrifice in order to keep the program going. There were some financial problems as well, which meant that participants had to be self-financed for travel, accommodation and food.

Nonetheless it may be said that trainings resulted in a substantial grasp of Article 18, as the Best Practices Assessment (BPA) personnel were able to gauge from the clear respect shown, in participants' discussions, towards each other's religious traditions. Barriers and blocks at the beginning were gradually removed, and as participants became able to understand that everyone has a right to freedom of religion and belief, they became more at ease with one another. New friendships between members of the different religious groups showed how the training had helped grow their enthusiasm and commitment to unity and peace, and provided a solid foundation to move on with the work that lies ahead. (In the assessors' words, "It [the training] gave a solution to their problem of exclusivity, and this was to be able to listen and to open up to all religious groups without becoming judgmental. It has opened the minds of the participants to become joyful and calm towards one another in sharing their ideas").

Table III

TRAINING NUMBER*	DATE	PLACE	STAFF	PARTICIPANTS
2	May 1–2, 2006	ARC Camp, Liloan, Cebu	<i>Facilitators:</i> Angie Grapa (Honorary Supervisor), Pastor Samuel Bacarro, Pastor Gil Tenorio	20
5	November 13–14 2006	Kidapawan City, Cotabato Mindanao,	<i>Facilitators:</i> Aljacim Andik, MyrnaTorres Icdang, Rose I. Paguican, Rosariu G.Ahmad, Hadjigador, M., Comendador Mernie, Teresita Guintaos	40
6	November 16–17, 2006	Kidapawan City, Cotabato	<i>Facilitators:</i> Aljacim Andik Myrna Icdang, Torres, Rose I. Paguican, Rosariu G. Ahmad, Hadjigador, M. Comendador, Mernie; Teresita Guintaos	50
7	February 19–20, 2007	NCC Retreat Center, Dumaguete	<i>Facilitators:</i> Pastor PJ Panoy, Pastor Joel Banday, Ahmad Pogon	30
8	February 26–27, 2007	NCC Retreat Center, Dumaguete	<i>Facilitators:</i> Pastor Joel Banday, Pastor PJ Panoy, Pastor Gil Tenorio, Ahmad Pogon	30

9	March 1–2, 2007	Tabuc Pastoral Center, Kalinga	Facilitators: Pangsiw, Yvonne; Pangsiw, Frederick	46
10	March 13–14, 2007	NCC Retreat Center, Dumaguete	<i>Facilitators:</i> Pastor PJ Panoy, Ahmad Pogon, Pastor Joel Banday	43
11	April 23– 24, 2007	March of Faith, Mabinay, Negros Oriental	<i>Facilitators:</i> Gil Tenorio, Pastor PJ Panoy, Manuel Ahmad Pugon	42
12	May 21– 22, 2007	Langub Center, Jimalalud, Negros Oriental	<i>Facilitators:</i> Pastor PJ Panoy, Pastor Gil Tenorio, Amad Pogon, Pastor Eleazar Sarabia	60
13	May 28– 29, 2007	NCC Retreat Center, Dumaguete	<i>Facilitators:</i> Pastor Gil Tenorio, Pastor PJ Panoy, Ahmad Pogon	39
14	May 30– 31, 2007	PlaceTeves Retreat Center, Bayawan City N.Oriental	<i>Facilitators:</i> Pastor P.J. Panoy, Pastor Gil Tenorio, Ahmad Pogon, Pastor Henry Legahe	45
15:	August 13 –14, 2007	Langub Center, Jimalalud, N.Oriental	<i>Facilitators:</i> Pastor PJ Panoy, Pastor Eleazar Sarabia, Pastor Sylvia Ramos	52
16:	August 16–17, 2007	Diamond Center, Jimalalud, N.Oriental	<i>Facilitators:</i> Pastor Eleazar Sarabia, Pastor PJ Panoy, Pastora Sylvia Ramos	71
TOTAL PARTICIPANTS TRAINED:				630

* Trainings 1, 3 and 4 were the Trainer Trainings.

4 Outcomes and Observations

4.1. Assessment by participants and facilitators:

Despite the differences that were inevitable in the three different countries, the reports of response by participants were very positive.

According to the report on India, “In their written evaluations of the learning series (see extracts in Appendix 1), participants responded that they have gained knowledge and understanding of different religions and their practices, issues of intolerance and discrimination, the right to religious freedom, etc. for the first time. They have come to realize that the right to religious freedom and belief is inherent and inalienable to them, and that the UN and the country’s constitution also guarantees, promotes and protects this right. With an increased awareness and understanding of UDHR and DEIDRB, participants state they have gained the confidence to exercise their right responsibly, and are keen on spreading this awareness among their families and friends. The project can therefore be said to have not only empowered the target groups, but also enabled them to initiate activities related to human rights learning. The project 's impact has been felt beyond the workshops, as participants declared themselves prepared to take the message of religious harmony to their peer groups and to the society at large. They have requested more such workshops in their communities, and undertaken to take the learning into their own environments.”

The program also had a very positive impact on the facilitators, as reported by the Indian administrator:

“The project has greatly motivated the facilitators, and brought about a spirit of teamwork, contact, co-ordination and networking, and synergy. From the first Training of Trainers session at Kolkata, the facilitators have:

- gained communication skills and learnt facilitation and crisis management techniques (such as handling power failures, technical problems, delays, etc. and situations where participants turned hostile toward one another);
- acquired knowledge of human rights and different religions that has helped them gain confidence and develop personality;
- learned how to build rapport with community and participants;
- learned how to facilitate diverse groups and get them started and involved through ice-breakers, games, etc.;
- learned to effectively handle dominant and reticent participants with sensitivity and skill. They learned how to involve all the participants by ascertaining their backgrounds beforehand, and using various techniques (for example, dominant participants were placated through role rotation).
- gained skills for organising, time- and conflict management and advance planning, clear understanding of issues, setting of goals and objectives clearly, etc.

They report that involvement in the project has greatly enhanced and refined their thinking on managing diversity in human rights education.”

Similar comments were made in the Bangladesh and Philippine reports.

From the report from Bangladesh:

Some impacts of the workshops:

- In one instance, a Muslim girl attended wearing *burqa* on the first day, but on the next she came without it, amidst a group comprising various religions. She declared that she had come to realise her personal choice and freedom.
- A Muslim schoolteacher said that he lived in a place where Hindu temple ruins existed, and from now onwards he would take steps to protect these remnants of the Hindu religion.
- In Dhaka University many of the students were ignorant that there were many Christian denominations. The film *Rita's Choice* taught them that there were Catholic and Protestant denominations with different religious practices.
- A student said that when we know a religion, we know a culture, hence it is essential to know and understand all religions. ("Not knowing is the problem in today's society"). Many participants declared that the workshops gave them a chance to learn about 'pure religion', and therefore to realise the importance of protecting every faith tradition.
- There was lot of good interaction and discussion about the details of other faiths and religions. In the workshop at Bogra, for example, there was a rare confluence of the Hindu faith in that Bogra is the place where the Hindu god Parasuram was born, and the SACC Chairman came from the state in India, Kerala, which was created by Parasuram.
- Some participants admitted that, having originally felt that they had no interest in friendship with those of other faiths, their views were changed by the workshop; they were helped with methods for reaching out to others across the customary barriers.”

From the Philippines,

“The best feature of HRE trainings is that participants are able to share their ideas, thoughts and feelings with other participants on a personal level, in a structured setting that is conducive to such sharing in a manner not available in day-to-day living”.

It was particularly in the group discussions that sharing was very fertile, with participants consistently giving very positive feedback about the training: they reported the sharing to have been very enriching, and came up with suggestions on how to spread the knowledge they had gained. They also committed to helping make any future trainings a success, and to get involved in the movement. It was rewarding to hear participants from different religious groups report, by and large, their feeling that the time would come when every religion would be educated and practice religious freedom.

4.2 Challenges and Obstacles

Despite these very positive outcomes, this was a difficult and complex project to manage, and presented the IARF and PDHRE with great challenges, as well as the opportunity for substantial achievement.

4.2.1 Obstacles to organising training

Politics: Human rights discourse and education is sometimes looked upon as anti-government and anti-establishment. Hence the police and local authorities may be suspicious of activities and programs related to it. Bangladesh was most problematic of the three operational areas, due for the most part, however, to political unrest in the country. We did not experience any active hostility towards the program from the authorities. There was some difficulty with one of the DVDs in one location, where there was some feeling that the faith groups had not been treated equally. That DVD was not used in that location.

Prejudice: In the more remote Philippine locales the project encountered obstacles that were not all logistical. There was some negative response from some faith groups and parents of the participants about interfaith activities in general. In one case, ironically, the promise of a venue was withdrawn due to the multi-faith nature of our gathering.

Co-ordination: Project oversight is an intensive and demanding brief. In both India and Philippines we relied heavily on the IARF Council member from there to oversee the program. This required considerable personal sacrifice on their parts. It was apparent that in our planning we had underestimated the amount of time, volunteer or staff, that would be necessary to run the project optimally.

Logistics: Since the trainings of trainers had to draw on our membership over a wide area, the facilitators had to travel great distances to attend. In some areas participants had to travel long distances as well. The length of the program was a barrier to full attendance; some participants arrived late and left early because of time and travel constraints. Two-day residential workshops would have worked better.

Power failures, weather and other uncontrollable conditions occasionally interfered with the smooth presentation of the programs.

4.2.2 Adequacy of reporting

Most of the participant feedback we have received came from the Indian groups. There was not as much feedback from Bangladesh or the Philippines. It is our judgement that the project design did not provide for as strong a feedback format and monitoring as it should have. The post-training questionnaires asked for long written responses, and it was not realistic to expect that participants would be willing to spend the time to respond to them. In India, these were shortened and simplified, with the result that there was a high proportion of responses from Indian participants than from the other groups.

4.2.3 Program content

Materials design and production: The initial project literature was quite academic in style and format, suitable for use by co-ordinators with advanced social science training and experience. Once it was used in the field with the indigenous leaders we were recruiting, it was apparent that the Training Manual and the participant feedback forms had to be significantly reviewed and re-written to be more accessible and succinct. In the Philippines, as noted, the manual was revised. In our 2004 annual report, we noted that "Overall, common concepts must be framed in a way that specific learners (by culture for example) can understand".

Regarding the film dramatizations, our approach of calling on our membership for stories involving religious freedom themes and issues proved very fruitful, bringing us an array of choices for the film scripts while also generating interest in the project on the ground well before it arrived there. However it bears mentioning that cultural applicability is important: Our budget allowed us to produce films of high quality in India, but while they transferred reasonably well to the Philippines context, arguably they would not have done so in South African or other situations. Needless to say, translations and dubbing in the vernaculars are essential. The films were dubbed in Hindi, Bengali and Tamil as well as English.

On the question of sensitivity to potential audience, there was some displeasure in one regional co-ordination office as well as on the part of one of our Council members with one of the films, on the grounds that it stigmatized a particular religion. On their advice the film was withdrawn from use in the region in question. Since one of the original criteria for choice of story for film script was 'No religion to be / feel attacked', we acknowledge with hindsight that wider consultation was necessary during the

script selection process, in particular with representatives of the religions being portrayed.

On reflection, some time might have been allocated for a fact-based session devoted exclusively to the understanding of religions, since many participants indicated that they knew little about religions other than their own. Also, we might have provided some basic information about IARF, particularly the Young Adult Program, since a number of participants indicated interest in the organisation.

- 4.2.4 **Additional funding:** The original grant proposal indicated that further funding would be obtained to produce more materials, to take them to a wider international audience of human rights educators, and to more fully evaluate the project. Due to our lack of fundraising staff we were less successful here than we had hoped, but we did receive some modest funding (GBP25,000 from the Peace Fund of one of IARF's key supporters, Rissho Kosei-kai in Japan) which is to be spent in wider dissemination of our project materials, in preparation for a further stage of trainings in the areas where a sound base of facilitators has been created.
- 4.2.5 **Sales of material:** The original proposal included a plan for the sale of the materials. There is a question about whether this is possible, given uncertainty about copyright. This is still under exploration.
- 4.2.6 **Longer term evaluation:** A number of issues of human rights violations were raised at the workshops, some faced by the participants themselves. The project does not have any inbuilt mechanism to address those issues, or any follow-up action plan. There is also no mechanism to measure the impact of the project on the communities after the workshops. Moreover the outcomes, being intangible, are not easily measurable without the input of professional social scientists.

4.3 Achievements

- 4.3.1 **Commitment to continuity:** In the flagship region, India, as well as in the Philippines, despite the frequent changes in project management and various types of hiatus in the program delivery, facilitators remained focused and met their targets under often adverse conditions. A debt of gratitude is owed them for their loyalty and stamina.
- 4.3.2 **Materials development:** The development of educational materials on human rights as they relate to religious freedom was a central element of the original proposal. We feel confident of having produced, in collaboration with PDHRE, a package of top-quality tools for teaching interfaith tolerance at many levels (in Indian vernaculars such Hindi, Bengali and Tamil as well as English). PDHRE

has begun use of the package through some of their 'human rights cities' (Nagpur, India; Dinajpur, Bangladesh; and the Abra Municipality in the Philippines.). The multiplier effect will clearly be operative here as well as through the person-to-person transmission (see below - v). Sustainability).

- 4.3.3 **Gender balance:** Although this was initially difficult to attain for all the South Asia programs, participation of women increased gradually with each series (notably at Kolkata, where the project proved to be need-based, as the communities expressed a desire for it).
- 4.3.4 **Sustainability:** Consistent appeals were heard from facilitators (speaking on participants' behalf) for follow-up programs on identified issues and possible solutions. We have tapped into a felt need within literate and educated South Asian and Filipino young adults, plus a smaller proportion of other social sectors, for debate and activism around religious freedom as an important issue, and a key topic for liberation discourse. And, as reported in our 2005 annual report, those non-governmental organisations with which we collaborated in organising some workshops have come forward to expedite the learning process in their constituencies.

In the original proposal, it was suggested that 30,000 people might be affected by this program through a “multiplier effect”. We do not have the means to document this, but from some field reports, it would seem that the workshop participants are keen on engaging their communities. We know, therefore, that the program has had a positive impact on the groups we have worked with, and that while it has not been quantifiable in its more far-reaching effects through local society, as an organic experiment it will yield results over months and years to come through ‘seepage’. Furthermore PDHRE is using its materials in their work, and we know as well that it has been used to a limited extent and in a more informal way, in Netherlands, Canada, the USA and Geneva. We believe that the program will have a ripple effect on the communities from which our participants have come.

- 4.3.5 **Revitalisation of IARF:** The HRE project has been the catalyst for generating renewed interest in our constituencies, especially among young adults. In particular this has been the case in the Philippines, where numbers of youth are taking up membership with IARF. This was, perhaps, an unintended consequence, but one which was welcomed. We hope to be able to continue to use the material with young adults as part of an on-going program.

4.4 Lessons

The following observations are possible context for the planning of future similar projects, coming out of our experience in this one.

4.4.1 Choice of target community

In retrospect our co-ordinators' choice of participants currently in higher education was well-advised, since they form the future social elite whose attitudes and opinions will shape inter-religious relations in key areas (media, state policy at local/ regional level, education, etc.). Their idealism and dynamism could well feed into a proposed next phase, the design of which should be strongly informed, moreover, by further input from participants in this series who have indicated an interest in involvement in IARF's work.

The key suggestion is that this next phase be aimed at the urban, peri-urban and rural grassroots. It could tour rural districts, where workshops in villages could be arranged through the NSS (National Social Service Scheme) and via women's and youth unions. This use of the 'multiplier effect' offers best hope of an effective outreach to areas difficult to access, both physically and socially. Respondents felt that lively and activity-oriented means were essential here, such as role plays, dramatisation, puppet shows, theatre, song, street plays, etc. Many indicated their willingness to be involved in such training (possibly meaning that they would employ skills they have obtained from their higher education). In what may be interpreted as participants' scepticism toward the possibility of effecting changes of attitude among rank-and-file middle-income adults, a feeling was apparent in the feedback that change can only be effected *from/ by the very top* - the political and religious leadership (see below) - and *at 'the bottom'*, i.e. those of school-going age.

4.4.2 Political and community leadership mobilisation

In the South Asian context, credibility and prestige is lent to programs such as this by either the participation of leaders of religions and important social institutions, or messages of approval and goodwill from them. This kind of high-level approbation and endorsement helped ensure successful attendances at our workshops, and should therefore be included in future (in particular if the outreach is to grassroots communities). Important public figures and religious dignitaries should be approached before program design, with requests to deliver speeches at inaugural meetings that address all the religious communities in common. Going a step beyond this, those in high position who may be unaware of religious freedom as a UN-mandated human right should be respectfully invited to participate in well-publicised seminars, that could take place at national level as well as regional and local (when engagement of local and national media becomes critical). Recordings of such events could become useful materials for training in tandem with manuals and other materials.

4.4.3 Education

The point was emphatically made that basic literacy is a precondition of meaningful extension of human rights culture in village and peri-urban conditions. This reinforces our assumption that participants do consider non-literate communities a very difficult target for training; it vindicates the opinion of our member group implementers that to have attempted such trainings would have been harrowing, self-defeating, and at worst, futile. Inclusion of Human Rights learning in the educational curriculum of schools and colleges is vital, therefore, beginning from primary school as literacy is first taught, supported by training for teachers, and employing engaging artforms such as dance and drama.

Outside the formal sector, regarding the domestic sphere, it was stated that families have a crucial role to play in inculcating in their children not just the teachings of the family faith affiliation, but also respect for all humanity and its rights, and the basics of the humanitarian creed.

The role of individual conscience was stressed by some (volunteering, influencing one's family and social circles, approaching the other, speaking out against injustice, etc.), but that of the media was seen as critical. Vernacular newspapers could be pressured to run articles, television and radio stations to produce documentaries on major incidents and run frequent 'advertisements', which hoardings could also carry. Private individuals might project further, in abbreviated form as slogans, onto walls and other surfaces in public space ('graffiti activism'). Mainstream media should be challenged if their reporting of conflict is irresponsible and sensationalist. Participating in the celebration of Human Rights Day would be meaningful, as part of a much-needed awareness of the right of resort to the Human Rights Commission regarding issues such as admissions to places of worship, religion as a criterion in employment applications, the reservation system, etc.

4.4.4 Interfaith activism

Inter-religious gatherings, door-to-door visits to those of different faith, religious leaderships delivering factual information about their faith through meetings for dialogue and the discussion of the centrality of human rights and the legitimacy of interfaith marriage, conversion, the sanctity of sacred space, time for worship, etc.

4.5 Recommendations

In the evaluation reports from the three program administrators, there was a strong feeling that the IARF HRE project is well-designed and well-structured, making it attractive, engaging and impactful, with an implementing team now in place who have the necessary experience and expertise to build on it. They all recommended that ways be found to carry the program on, perhaps by collaboration with other organisations or funding bodies. Within India, suggestions were made for collaboration with Ramakrishna Mission, Human Rights Commissions, and similar bodies.

IARF will be focusing on its Religious Freedom Young Adult Network over the immediate future, and the HRE program is one vehicle for reaching out to new groups of young people.

5 Financial Report

Overview

The project was commenced in April 2004 with a total budget of 312,825 euros. The Buitenlandse Zaken agreed to provide up to 220,000 euros. The actual amount drawn down from this source was 204,479 euros. The Rissho Kosei-kai, an IARF member group from Japan, provided 16,118 euros. The final income has been 221,830 euros and the expenditure to date 220,764 euros. The balance of 1,066 euros may be required for repayment to the IARF's South Asia Coordinating Council (SACC).

The project scope was intended to include human rights education within Bangladesh, India, the Philippines and South Africa. In the event, it was not possible to launch the education programmes in South Africa and political difficulties caused a restriction to the Bangladesh activities and this is reflected in the below-budget expenditure.

The project's costs may be broadly summarized as follows:

		euros
Administrative overheads		83,398 (37.8%)
Production of video/training materials		72,654 (32.9%)
Delivery of Human Rights Education		
Training the trainers	20,565	
Philippines training	13,270	
India and Bangladesh training	30,877	<u>64,712</u> (29.3%)
Total		220,764 (100.0%)

A significant challenge for accountancy has been the absence of a sufficiently detailed common format from the IARF member groups operating the education programmes and the changes in management and accountancy personnel at the IARF office. This has caused time delays for the reporting process and difficulties in the analysis of detail. The IARF has received satisfactory audited reports from the Philippines and South Asia (India and Bangladesh) and is of the opinion that the funds have been used effectively.

An important point, made elsewhere in this report, is that the education programmes have worked well where they have been applied and that the possibility exists for continuing the project. Should this be the case, then the original set-up overheads would not be repeat costs. For instance, the training materials are capable of future use without incurring repeat costs.

PROJECT NO. 6646 DMV 0018280

'The Shared Space of Human Rights and Religious Education

Statement of Income and Expenditure

	<i>Euros</i>	<i>Euros</i>	<i>Euros</i>	<i>Euros</i>	<i>Euros</i>
	2004	2005	2006	2007	Cumulative
Balance Brought Forward	0	37,788	35,499	48,720	0
INCOME					
Dutch Government	105,150	53,762	45,567	0	204,479
RKK	16,118	0	0	0	16,118
SACC balance	0	0	0	1,233	1,233
<u>Total income for year</u>	121,268	53,762	45,567	1,233	221,830
EXPENSES					
<u>United Kingdom</u>					
IARF management costs	21,500	21,500	10,515	12,250	65,765
IARF management costs 2006 balance	0	0	0	9,985	9,985
Audit fees	0	650	691	2,317	3,658
Sundry expenses	3,513	0	0	0	3,513
General Secretary travel to training	0	477	0	0	477
<u>Production costs</u>					
Production costs May 2004	25,000	0	0	0	25,000
PDHRE project costs Dec 2004	30,000	0	0	0	30,000
Film costs (reproduction, dubbing, subtitling)	0	17,654	0	0	17,654
<u>Trainers costs</u>					
Master trainer's expenses and travel	3,467	9,757	4,726	0	17,950
HRE training - Philippines (audited locally)	0	0	2,615	0	2,615
<u>Philippines costs</u>					
Costs December 2005 (audited locally)	0	0	0	3,932	3,932
Costs 2007 (audited locally)	0	0	0	9,338	9,338
<u>South Asia costs</u>					
South Asia Programme (audited locally)	0	6,013	13,799	11,065	30,877
<u>Total expenditure for year</u>	83,480	56,051	32,346	48,887	220,764
Net movement in year	37,788	-2,289	13,221	-47,654	1,066
Balance Carried Forward	37,788	35,499	48,720	1,066	1,066

6 Appendices

6.1 Appendix 1 SELECT PARTICIPANT FEEDBACK

*From the training assessment sheets used at the end of each training
Translated from the vernaculars*

Rationale for choice of feedback:

By presenting this feedback from individual participants, the report seeks to compensate the shortfall on statistical objectives by foregrounding the participants' experience of the program.

The overwhelming majority of comments in response to the written questionnaire sheets were stock responses, many of them duplicated from one individual to the next. These have been ignored, along with the more platitudinous (but at least individualized) remarks. Those comments chosen for inclusion here have been included for the following reasons:

1. They are critical of the program/ trainings, usually in a constructive manner;
2. They are full and interesting responses showing an individual either perspicacious or simply engaged regarding the question in hand;
3. They are positive about the program/ trainings in a helpful manner, that points ways forward for religious freedom awareness-raising in their social setting.

A Some Filipino responses

1 - Cebu, Visayas, 3-4 May 2006

Give examples of some of the group exercises which you appreciated the most and give reasons.

- I have experienced the Muslim group in the sharing and how they have given us a new way of looking at their religion.
- For me the continued exchange of ideas can help a lot in making the interfaith spirit grow.

How did the three films help you understand the underlying issues of religious freedom?

- My deep concern is that the issue behind each film is still alive even in Dumaguete City or in the island of Negros with other religious faiths.
- That film [Sacred Grove] showed how the government can itself become a factor why our indigenous people can be oppressed and lose their identity.
- It [Sacred Grove] showed to us that survival is very important and there are times identity is sacrifice because of it.
- [Sacred Grove] If this practice continues, time will come when our indigenous beliefs will be gone.

Were you able to identify these issues as occurring in your own environment?

- Catholics stoning the Pentecostal church during a worship service because according to the Catholics they are a disturbance.
- The Roman Catholic Church in Valencia, the priest refused to give a wedding ceremony just because the other spouse is not Catholic.

Having attended the HRE Learning sessions/series, what activities and programs do you suggest for promoting communal harmony, tolerance, mutual respect and religious freedom?

- Human Rights Education in religious freedom must be known by everyone especially the heads of different churches.
- People of different faiths should have a venue for discussions like we had in this training.
- IARF must continue to educate the people especially those who are serving the public.

2 - Kidapawan City, Cotabato, November 10–11; 14–15; 16–17, 2006

How, if at all, has this training helped you to understand the human right of religion and belief?

- Yes, truly it helped me a lot. It strengthened my values on my beliefs as a person coming from a tribe.
- Yes, because it made me realize that understanding and respect for each other is very important. There are some people who are very sensitive when it comes to their beliefs and everyone is given freedom to perform their religious rights as long as it will not harm other people's practices.
- Yes, it helped a lot because my knowledge about human rights used to be limited to other rights only.
- Very much. As a Filipino, it is our responsibility to accept and respect the culture and religion of our tri-people. I thank IARF for making sacrifices in coming to our place with this HRE.
- Yes, it helped me a lot because I never thought there is such a thing as human rights on religion.
- For me, it helped a lot, because it gave us an opportunity to discuss freely with our group about other beliefs.
- Yes, now I appreciate and value my own beliefs and that of my family.
- Yes, because from now on, it will guide us in dealing with other religion in our daily lives.
- It really helped me a lot. The activities made me aware that I also have rights.
- Yes, because thru this HRE, I think we can achieve peace.
- Yes, because the facilitators were creative during the workshops.
- Yes. Thru this we have heard the sentiments of every religious group.
- It helped. I thank IARF for reversing my views about religious rights. This will greatly help us improve our view about our rights, freedom and beliefs within our community.
- Yes, I did not regret in coming here because I learned something I did not expect which will unite us in the future even if we come from different tribes.

What issues of religious freedom were identified in your group and what ideas and what solutions were discussed to address them?

- Discrimination. We recommend that authorities and mass media must also be educated to avoid discrimination.
- Minority group like Muslims are not treated well.
- Inter-marriage among different tribes. Sometimes women are forced to follow the religion of their husbands.
- Religious discrimination. Even within the family, violations of UNDHR Article 18 are common.

- Parents who impose their own religious belief to their children. They should respect members of the family when it comes to religion.
- Religious diversity among the people in our community. Sometimes other tribes feel superior over the other.

What activities and programs do you suggest for promoting communal harmony, tolerance and mutual respect and religious freedom?

- Community visitation.
- Educate our people about the importance of life and the rights of everyone.
- Organize an IARF group in the area where we can foster and promote religious freedom.
- Sharing of ideas, culture and customs from different tribes.
- I think, for the coming seminar we invite participants from other religions for us to know their sentiments.
- Avoid underestimating people from other tribes.
- I should share to my community what I learned here.
- Dialogue among tri-people even once a year, for us to maintain good relationship.
- Yes, but we should involve the authorities and the mass media for this project.
- I propose that a certain barangay dominated by tri-people should undergo this kind of training. After that, there must be a Small Group composed of tri-people, five from each, who will sustain the activity by continuing education on HRE. Then monitor and evaluate the activities, and submit a report to IARF secretariat for validation and future action.
- Other participants showed sincerity in sharing their experiences in group discussions and we hope they will also share it with their community.

Is there anything that could have been done better ion the sessions/series? What are your suggestions for improving the future sessions/series?

- The IARF may invite participants from government offices, especially from the barangay levels.
- We need to have a time-keeper during the sessions in order for us to follow the schedule. We need rules on how to conduct the seminar to discipline the participants.
- More seminars and trainings for the remote areas.
- Participants must be encouraged to share during discussions so that we will also know their religion. We need more time for each session.
- Time is very important. We should be very strict with time. It was actually enough for me, but I refrained from discussing it with other participants to avoid misunderstanding the topic.
- The sessions were good, we just need more time during group discussions.
- I think the seminar is okay, but the participants should come on time.
- I wish that more of my tribe members will be invited in the future seminars.
- I observed the facilitators to be understanding and clear in discussing issues.

- The video clips could have been interpreted in our dialect by the facilitators after they were shown.
- More time must be spent on Small Group discussion.
- We will appreciate it very if other members of our tribe will be invited to attend in your future training.
- We would like to see other tribe members to attend this kind of seminar so that we will be able to hear from them.

How do you plan to keep yourself associated with IARF and its activities and the HRE facilitator and to take the human rights learning forward?

- I wish that the facilitators of this program will not get tired of promoting religious freedom, so that more people will understand and tolerate others.
- I will always be ready to help IARF invite participants from rural areas.+
- We are glad that there is such an organization like IARF, willing to sacrifice doing HRE for the unity of the Filipino people. we would like to do this in our community.
- Networking and constant training.
- For me, this program should be shared to others who did not have the opportunity to attend today.
- We will keep in touch with you, so that you will know what difficulties encountered in the community
- We would like to share our gained knowledge to people with different religious practice.
- IARF started this good endeavor, I would be willing enough to be tapped for future activities.

B Some Indian responses

1. How, if at all, has this training helped you to understand the human right of freedom of religion and belief?

1. Yes it was a well conducted workshop and full of knowledge which is really important for everyone in our country. I have learnt that every religion has its own belief and I am sure I will never go against any of the religions.
1. The learning series has definitely helped me understand the human rights on the issues of religious freedom and beliefs that some people are faced with in their day-to-day life, or at their place of employment.
2. Yes, it has really helped me understand. Had a few doubts about religion and belief which have been solved. I did not know half of them also. I got to know them today.
3. Yes, it was clearly evident from the films shown that right of freedom is not given / allowed to all. But I would definitely keep in mind and also the handouts provided are very helpful to know the rights.
4. Yes, it has given an insight into many of my beliefs.
5. To certain extent yes but I really don't know what all changes it could create.
6. Yes, never tried to think from a women's point of view in depth and how they feel about certain issues.
7. Yes, it made me more aware of the discriminations that prevail in our country.
8. Yes, but I think this is a complex issue hat left more complexities behind. Questions are not the answers for a question.
9. I came into the workshop with the belief that all human should have the right to practice their own religion as long as it does not violate another's space. The workshop has helped me to reinforce this belief.

10. I feel that there are thousands of talks and seminars undertaken but after that there is no implementation. So the people who talk about it should also involve people to take part in the human rights.
11. More than I already know but its nice to talk about this. It was an eye-opener when it came to certain things that I got to know about my colleagues and about the way they think.
12. Yes, it has helped me understand the human right of religion and belief. As a result of this program I have started thinking about a lot of things which I had ignored earlier.
13. Yes, it has definitely helped me understand the human right of freedom of religion and belief. Though I had knowledge but after attending the workshop it has deep rooted in mind about all articles deriving every particular of an article.
14. Yes, but not completely. Anyway it created a spark in the minds of each individual that religion is not an end but it is just the means.
15. Yes, the workshop has helped me understand the human rights of freedom of religion and belief as I got a clear picture about human rights to speak about it in public.
16. I came to know about the right of freedom of religion and belief through this workshop. People have a right to change their religion. This could be out of their personal choice. People should not indulge in religious riots. Then the enemy country cannot attack us. If people respect each others religions and love each other then they develop and thus the society develops more. Overall our country develops.
17. The workshop has helped me to clear understanding about human rights and freedom of religion and belief. The program helped me to get sensitized to feel the issues, which we noticed earlier in a very passive manner. We have feeling for raising voice against discriminations.
18. Religious thought has made great impact on my mind. The workshop has expanded my thought process
19. If we see violation of human rights in the society, we should know how to stop it
20. Through religious freedom caste discrimination can be removed. As a result of this development of the country would be possible. We have to remove superstitions and make people think openly.
21. Yes, the workshop has helped me in understanding the human right of freedom of religion and belief. The discussions helped us to understand the various instances of discrimination and superstitions in the name of religion.
22. Yes, the workshop is very good. Without any differences the Hindus and Muslims gathered here. After discussing issues among ourselves we have expanded our knowledge. From the films we came to know about different types of religious problems. We have to prevent these problems from recurring
23. Yes, the workshop helped me to respect the other religions and to select my own choice not by the control of others.
24. Yes, from my side through this workshop I got so many things which helped and make me understand with what I have not getting an idea before when we discuss and identified our own religious beliefs at the same time by hearing the words "To stand and fight together for peace" which meant the aim of IARF. It helped me to understand the right of freedom of religion and belief.
25. Yes, the workshop helped me to understand the human right of freedom of religion and belief. I have never gone deeper about the UN Declaration before and its Article 18 but now I learn.
26. Yes, because we did not know the human rights. Now we know. We can spread these in our villages.
27. All the human rights are related to religion and moral. In this context the program is very useful.
28. Yes, we have learned a lot from this workshop. We can tell children about this.
29. Yes I understood it but some parts are very fast so unable to get it.
30. Yes, before I was narrow minded but now understood importance of human rights and religious freedom.
31. Yes, before coming here I just know my rights but after attending this programme I also came to know about my duties.
32. Yes, participation in this workshop has increased our self-confidence. We have realized our responsibilities here.

33. I did not know about the human rights before I attended the workshop. Initially I did not have much interest. When I joined the group discussion I got interested. Now I have realized the importance of human rights.
34. Yes, we have understood through this workshop that all religions are same. Many misconceptions about religions have been removed.
35. Yes, I understood what are the social evils and threats involved in the religion.
36. Yes, I came to know about different human rights. I came to know about different problems of the country. After the sessions I came to know about different religions. I gained more knowledge about other religions. My respect for other religions has increased.
37. Yes, some of my doubts like what attracts children and how they can convert could be understood
38. Yes, I already know only about woman rights but now I am aware of human Rights. So it will be definitely useful for me in future.
39. Yes, before the session I have doubts about human rights. Now I am clear specifically, I know human being are have their own birth right.
40. In the workshop we have learned about religious freedom and issues and how to identify solutions and what efforts needed from us.
41. Yes, in this workshop I could learn more about human rights and how to identify religious freedom issues. The speech by the chief guest was helpful in understanding the human rights.
42. Yes, I understand this HRE so I change my attitude. I really choice every man as a human being.
43. Yes, every individual has the right to follow any religion with his own knowledge. No one should be suppressed and violated his wish.
44. Yes, the three films led to very effective group discussions to identify the issues of religious freedom and find solutions.
45. For 19 years i worked as a broadcaster... Sad to say, that even during my discourse on Christian teachings, I had committed errors in condemning other indigenous brothers practising their specific beliefs in this sophisticated modern world. It has opened my eyes.
46. All activities were meaningful. It created good relation with unknown people involved in group discussion involvement etc.
47. Of course we attended this HRE learning workshop and found it very interesting and would await for more opportunities. This workshop made our hearts aware. We are greatly thankful to you very much. This helped and changed our needs and ideas. We are completely changed by seeing this. We developed many things in us like mutual respect, religious freedom and tolerance and many things. Hence we improved many things from this. So we people are proud to achieve this opportunity. We are thankful to you.
48. The HRE programme is very good. From this we got awareness about our own human rights. We could also understand the rights of others.
49. I had fear first. Now I am very happy. This program is very good.

5. What issues of religious freedom were identified in your group and what ideas and what solutions were discussed to address them?

1. The people of Christian religion invite us to join their religion for religious equality and solving our problems. We hear this from some people. Therefore, we should organize a meeting in our village and explain the matter that we are not forcing anybody to join or convert. You can convert if you like. It is your choice. We will discuss about this.
2. The issues of religious freedom that identified in our group were we should not be forced to do anything and if one is asked to do so, he/she should be given proper reason and if the reason given convinces him then only he will be doing it, otherwise not.
3. Regardless of sex, age, economic status, place and country everybody should be given religious freedom. One of the students (Meher) related her personal experience that she and her husband are followers of Islam but her son is married to a Hindu girl. At the time of the son's wedding her husband imposed a condition that the bride has to change her religion and practise Islam going forward. The bride and her family accepted the condition and the mother (participant) also did not protest against her husbands imposed condition. Today Meher feels that there is resis-

tance between her and her daughter-in-law. Solution is that we have to fight for our religious freedom if any one is trying to force or stop us from our religious practise we can raise our voice and can take help of legal system.

4. a. All should be allowed to practise the religion they want. b. Children should be given the freedom to choose the religion. c. Even if in Muslims they don't want to wear veil, they should be allowed to do so because they are not harming anyone else. Ideas and solutions: a. Awareness of right of religious freedom should be made. b. Respect for all religions should be given. No gender discrimination.
5. The most controversial of all the religious issues was the Hindu-Muslim relations and the Christians (Catholics). We had most discussion on film Rita's Choices where she was not allowed to work just because she followed her husband's religion for her daughter and though she continued her own religion and was a capable and effective teacher she was thrown out of school because of the meaningless contract. Here all of us felt that the principal was at fault and she has to be in the school and not out of it.
6. Being hypocrites, superstitious, following beliefs without knowing the reason. It can be bettered by organizing seminars, workshops, debates. Spreading knowledge and thoughts by expressing and questions, reasoning them with the elders or the authorities in the faith. Teaching should be encouraged right from childhood. Do not believe in the hearsay.
7. Many were of the view point that having superstitions and many religious customs like wearing veil in Islamic religion and girls wearing Mangala Sutra were identified as to be discarded.
8. Some of the issues were – Reservation, gender bias, cultural bias, different religion and their rituals and traditions. Solution – For each and every issue first we should look into ourselves, our own family, how we are rather than blaming on others and telling society, nation, neighbours to improve. First we should improve ourselves and become a role model for them and agree to their views, thoughts, etc.
9. In our building they don't allow non-vegetarian residents. I came to know when we bought the house. Workshops, seminars, organizing debates, showing films.
10. Burkha thing is the issue. When if you ask non-Muslim is burkha bad thing in religion they aggressively say yes but they don't understand the idea behind this. We just need open and peaceful discussions to understand what exactly is the idea in that religion.
11. The issue of Purdah was identified in our group. We came up with many different points of views but due to shortage of time could not come to a solution. We are planning to carry this discussion further next time.
12. Issues pertaining to dislocating minorities and giving them equal rights, reservation and gender issues were discussed. Ideas – starting with our own families and associates, trying to educate the rural masses and finally attempting to kill the stereotyping in higher authorities.
13. Right to live. Right to practice ones own religion. Right to follow a choice. We discussed rehabilitation and Purdah and I decided to apply it at my own home.
14. There were plenty of ideas and solutions but what I feel is that one would not be changed overnight. It's a practice and it's a responsibility.
15. The minorities tend to be defensive and majority tend to be secular without really understanding issues in depth.
16. I have been fighting for it from the time I realized why we have to follow a religion which is set by our ancestors. They have done it according to their needs. We can see a change in the way of living today and 50 years back. When we will see a change in our thoughts related to our religious issue. Do we really need temple and mosque to pray if we say God is everywhere.
17. Communal harmony and the rights of women (Purdah system). Solution to the Purdah system is to educate men about their beliefs and disbeliefs and to speak to people I know and to spread equality amongst each other.
18. We discussed about religious and political issue and we found the solution that when human rights are denied, politics prevails.
19. Our group discussed about the legal issues related to religious freedom. The solution is that the legal rules should not be partial. It should be equal to every body.
20. The religious issues of the religious freedom was identified in our group. The idea: Religion should be eliminated in the case of application forms in schools, colleges, & even job oriented application.

21. We see that there are reservations for different castes of people. Discrimination starts there. So we feel that reservation system should be removed and admissions should be done on the basis of merit.
22. There is both communal harmony and communal disharmony and communal riots. We felt that communal riots were not really communal but have different motives / objective but given the name of communal riots to achieve selfish objectives. The riots are created by religious fanatics and politicians.
23. Our group consisted of some Hindus and two educated Muslims who participated with us with an open and free mind. But not a single moment they as well as we felt any discrimination between their and our communities and religious freedom and faith. As our faith on their religion we gave them a short break and a room for their prayers and they used the Hindus room for their prayers and hence during this short session it became a friendship with us and vice versa.
24. We found that the majority religious community tortured the minority religion and they want to empower themselves in the society. We get the solution that we have to wake up and also we have to make other people also and we have to say that rather than religious people we are human beings first.
25. In our group the issues of religious freedom identified are member of minority religious communities are always being suppressed by the majority; women members in all the religious communities even in their families are deprived of the basic human rights; Taking measures to protect the rights as well as identify of the minority groups; Regarding ideas and solutions in our group responses are: Formation of joint forum involving different community members; Participation of different community members in their respective religious functions and festivals. Initiation of common action Programs.
26. In our group we discussed religious discrimination, religious conversions, issues of tribal religions, inter-religious conflicts (minority and majority religions). The solution is to educate the people and to remove all superstitions. People should love one another.
27. Discrimination between Catholics and Protestants, religious thoughts, problems of tribal religions, problems between Hindus and Muslims were all discussed. To solve these problems we have to educate the people and make them aware of religious rights.
28. God is unique and one. All the religions are equal. All the people have the right and freedom to worship.
29. In our group we discussed discrimination in the name of religion. There is discrimination by the religious leaders. There is discrimination between religions at the national level. The discussions were logical.
30. We discussed issues of religious freedom in detail. Differences among religions, culture, behaviour, way of dressing, etc. were discussed. The discussions were very helpful to us.
31. In our group we discussed that to establish religious freedom we have to respect people, their faiths and practices. It was good.
32. Gender discrimination, caste system, reservations in job and education, etc. were discussed in our group. Merit should be considered for jobs.
33. Irrespective of caste, creed and colour, all people are equal and all the religions are equal but their practices are different. If anybody creates problems, he should be punished.
34. We discussed issues like caste discrimination, gender discrimination and reservation on the basis of religion and caste. Talent should be given importance.
35. Irrespective of caste, religion, colour and creed, everybody needs religious freedom. Any obstacle in religion causing problem in mental and physical development. Any obstacle in religion has a bad effect on society. The discussion was good.
36. From the group discussion we got to know that in our education system we should get proper teaching of human rights and we discussed that the identity of the religious minorities is not respected. We should have good understanding. The human rights commission should look at the situation closely
37. We have to respect other religions. People should take part in the celebrations of religious festivals of different religious communities. They should have friendship and help each other.
38. In my group I discussed with other members issues related to caste and religion. We have to be united. We have to go to the human rights commission.
39. Intolerance, speaking ill of others religions. Awareness.

40. The conversion of poor children into Christianity by a convent and other religious conflicts in Mysore district
41. About clashes that took place between Hindus and Muslims, among Christians themselves and the solution is to spread literacy among the reactionaries.
42. We came to know how an old man was beaten up because he was walking on the wrong side. We discussed respect for old people.
43. We will follow our religion in our homes. Outside our homes we are human beings.
44. One of our friends told us that in some Christian schools Hindus are not allowed to wear Bindi and bangles in the classroom and our group discussed a lot in this matter.
45. We came across the inter-caste marriage conflict and if a baby is orphan to which religion the baby should belong. Here we came to a conclusion that the baby should be adopted by the government and they should take the responsibility for her growth. After he/she came to majority or adult age she /he should be given the freedom to choose the religion. This was also told by Hemalatha Madam and she gave more details of this adoption and religion issue.
46. Child marriage, foeticide, discrimination against women, untouchability, religious clashes between Hindus and Muslims, caste issues, communal riots, Purdah system in Muslims, conversions, caste system. Solution is to create awareness of human rights and democracy among the people, mutual respect and understanding, etc were discussed.
47. I learned about many problems of the religions and social causes for them.
48. Discrimination against Tibetans, discrimination shown towards Christian low caste communities by the higher communities (intra religious), inter religious discrimination, discrimination in Manipur.
49. Destruction of places in Tibet, discrimination among the Christians. We should be tolerant towards them. We should educate the literate regarding the human rights.
50. We discussed religious intolerance, caste and religious discrimination and inequality, entry into temples, orthodoxy in Muslims, conversions by Christians, etc.
51. We found many things in our group about religious freedom. We found unity among each other and many solutions were found.
52. The insecurity between the people of different religions is the issue identified in our group. It should be solved by spreading unity between them and making them unite.
53. In our group we got awareness of religions of our friends. It is important to work together. Teamwork is good. There is strength and power in unity. To succeed we should be united.
54. In our group we discussed 1. The system of Purdah and no admission to women in mosque in Muslims. The reason for this is traditional beliefs. The solution is women should be educated. 2. Politics of religion and the reason for this is the differences between the religions. The solution is to separate politics from religion. 3. The problem of admissions in educational institutions on the basis of religion. This is done to promote and spread ones own religion. The government should take the necessary steps to prevent this.
55. Inter-religious discrimination at the time of marriages. Feeling of superiority of ones own religion over others religions. Admissions based on religion in the educational institutions. Talent is ignored during admissions. The cause for this is the policy of reservations based on religion. Talent as well as minority status should be considered.
56. We discussed how a Christian girl forced a Hindu boy to convert. I have overcome the feeling that my own god is better than others gods. Many parents don't agree to inter-caste and inter-religious marriages. Inter-religious marriages are not allowed. People should be made aware that this is not right.
57. Blind beliefs in astrology and zodiac signs.
58. Giving houses on rent on the basis of religion and caste, admissions in educational institution on the basis of religion, purdah and Sati systems.
59. Issues identified – Admissions in jobs on the basis of religion and caste, religious disputes. Solution – First we should change ourselves before trying to change others.
60. Issue – During Sunami Christian congregation offered to help the victims only if they convert to Christianity. Causes – In order to spread Christianity. Solution – Importance should be given to humanity and not to religion. Issue- Our dressing sense about famous sports persons (Sania Mirza). Cause – Because her tradition does not allow her to wear such dress. Solution – Individual freedom must be given importance.

61. Issue – Issue over dressing sense of a famous sports star while participating in tournaments. Cause – Because her tradition does not allow to wear such type of dress. Solution – Individual freedom should be given importance and we must not overreact to the things. Issue – Intra-religious discrimination among the religions itself brings heart-breaking situations. Causes – God creates man but man creates the wall in the form of religion. Solution – All people have to think that they belong to same community that is “Humanity”.
62. In our group the issue we discussed about is that in our country if wife dies husband can re-marry but at the same time if husband dies and the wife wants to get married the society does not accept. If all of us are equal why this discrimination.
63. Issues – During Sunami someone promised to help if the affected people converted to Christianity. Religious conversions are the reason for this. Solution – Religious conversions like this should not be encouraged. Issue – Sania Mirza did not wear the dress deliberately. But it was blown out of proportion by religious leaders. People should not interfere in the personal affairs of others. Religion should not be used as a weapon in elections. There is an ulterior motive. There should be a legislation against these type of activities.
64. Issue – Inter-religious discrimination at the time of marriage. Cause – Feeling of superiority ones own religion. Solution – Should respect each others religion and mutual understanding should be there. Issue – Education system, talent is getting neglected over the idea of giving chances to the minority. Cause – Constitutional rules about the reservation. Solution – Chances should be given to the minorities at the same time talent should not be neglected. Issue – Gender discrimination. Cause- Male dominated society. Solution – Both men and women should be given equal importance.
65. Mostly the issues of intra and inter religious freedom, old customs were identified and the awareness and knowledge of Constitution, respecting ones interests and opinions should be increased to solve the issues identified.
66. Basically from the issues that are being done in the society now-a-days. To my view I learned more from the film “Where is Home”. It moved me more.
67. 1) Melapalayam event 2) Kallur event 3) Sikhs assassination Solution: we planned to create awareness in the remote areas through Education. If anyone want to change her /his religions we cannot stop that we have allow them.
68. I don't know about freedom of religion and belief rights I will contact IARF for solutions
69. Majority and high caste people treat people of minority and low caste with humiliation and discrimination.
70. People of other religions are not allowed in some houses by parents. They ask why people of other religions come. There are differences and opinions.
71. We are facing many religious problems and we should find solution. We should organize IARF programmes.
72. Some social problems, attitudes and opinions of the people about religion are harmful.
73. I can solve the problems and if I can't I will contact IARF for help.
74. If any religious problem arises in our community and area I will tell the people about human rights and religious freedom and solve the problem.
75. Everybody has the right and freedom to change his or her religions. Stopping this is wrong.
76. The group members in group 6 had super friendship.
77. About intolerance in religion was discussed. Only by youth there will be a solution.
78. Issues of religious freedom were not discussed deeply in our group.
79. We discussed backward religious problem and give up our own proud.
80. We will not give dowry and we will celebrate other religions festivals. Child labour, dowry, untouchability, non-entry in temples.
81. The conflict between the groups when they are celebrating the village festivals celebrations. To avoid this conflict a solution was rendered that we could discuss clearly as to how to go about it for further smoothness.

10. What activities and programs do you suggest for promoting communal harmony, tolerance, mutual respect and religious freedom?

1. After taking part in this workshop I think I can organize workshop for people of different religions in my own village and discuss issues. It was good to have women from different religions. People of different religions should celebrate festivals together.
2. Training workshops, films, campaign for equality, posters, drama, moral stories, songs, mimicry, information about law and administration, discussion and dialogue, all these could be used.
3. We should organize workshops and trainings by contacting more people. People should be respected. By celebrating religious festivals of all. Spreading knowledge of religions. By bringing together religious leaders and people for meetings and discussions about religion and human rights. Street plays can be used to spread human rights education.
4. We should be allowed to participate in the religious festivals of all .
5. Problems in the festivals to give an awareness about the practices to the other religions before the festivals.
6. Attending the HRE learning series, I suggest they should carryout activities like celebration of festivals in and among people in the form of drama for promoting communal harmony, tolerance, mutual respect and religious freedom. They can even have street plays, seminars and workshops with different sections of society, etc.
7. After taking part in this program, we would like to organize programs for the people of different religions in our village to look at the various religious issues there. I will take the help of my colleagues. We could also organize joint celebration of religious festivals.
8. By bringing together people of different religions through our unions in the Taluk. Celebrating festivals together. We should not insult or disrespect the religions of others. We should have oneness.
9. Street plays, distribution of pamphlets, screening of films, community lunch / food, and participating in cultural activities should be done. Leaders of different religions should be invited.
10. We can convene a meeting of the leaders of the different religions. People can join together and celebrate different religious festivals.
11. To create awareness among people, important public figures should deliver speeches on religious freedom. Blind beliefs should be removed. There should be street plays, Motivating and encouraging people to participate in workshops. The resources of organizations and unions should be made use of.
12. We can bring together religious leaders, community leaders and engage them in dialogue. The human rights learning should be included in educational curricula.
13. To create awareness of this among all the people, the teachers should be trained. Plays and handbills can be used.
14. They can have role plays, dramatization, puppet shows, festival celebration for promoting communal harmony, tolerance, mutual respect and religious freedom.
15. Having attended the HRE learning series people should be made aware that each and every religion has its unique ways and they have their own values. We should respect the people. People should be encouraged to participate in each others festivals and share the feelings.
16. Organise role plays, which would make it more practical.
17. Giving the Articles in vernacular newspapers and showing more documentary films by organizing workshops in schools, industries, etc.
18. For a start I think it is good to start with students because we are the future of our country and if we are made aware then we can make people around us aware. There should be more such programs where people of all communities should be brought together and made more aware of issues around.
19. To have more and more such learning series and specially in schools for children as children are the future of society and they need to know their rights and duties so that they need act in such atrocities and consider each individual as human.
20. As an individual I can teach the younger generation to believe in one God and humanitarianism. Children could be moulded in an early stage itself. There may be protests from the families but one can always stand with what we are teaching. We also should take such initiatives which will not hurt any sentiments. We won't set up hard and fast rules to follow but one can show them paths which will lead them to a peaceful living and let them make their choices.
21. All festivals should be celebrated together like Id, Ganesh, Diwali, Ramzan, etc. Some talk shows should be arranged on religion where all religious experts address all the communities

- commonly. From childhood we should be given the training of national integration. Everyone should respect each others religion. We can show a documentary on religion.
22. Public talks, shows, workshops, hoardings.
 23. A lot of debate and discussion in schools. Learning through tools such as films, theatre and literature. Also showing and bringing to light the injustices that have been taking place in our country, for example ethnic cleansing in Kashmir, rehabilitation of people in Narmada, Godhra riots and the consequences it bore. These instances and bound to more people, make them think about how we can deal with intolerance.
 24. By bringing people from different beliefs and by asking them their point of view towards a certain instance or may be a cause for the upliftment of the society.
 25. We can try to spread awareness by celebrating human rights awareness day which includes some role play or street plays. A song can also be composed wherein all issues are spoken out.
 26. Can conduct a seminar at national level, by giving publicity through media, giving primary education.
 27. More films showing real incidents that have occurred, debates can be arranged.
 28. Conducting dance & dramas in schools & colleges about HR. T. V. advertisement which creates awareness about H.R.
 29. In any application form whether for education / employment there should be no provision or column for religion.
 30. Lectures, video conferences and more interactions are necessary for promoting world peace.
 31. This program should not only be for social work students but it should reach all the schools and from the beginning let this be a learning for the children and youths.
 32. We can promote only through cultural and religious freedom of respecting others apart from through dramas, films, street plays, etc. can improve.
 33. Basic awareness through media and brochures, street plays and dramas, community centered programs.
 34. Conduct cultural and debate activities.
 35. Conducting street play in which all the religious people participate.
 36. Spread the message of love and brotherhood with classmates, friends and whomever I meet.
 37. The workshop should be conducted for backward people.
 38. Proper education can remove all the problems. We have to make all the people educated. Through discussion we should make people understand about religious freedom, brotherhood, communal harmony. We have to bring them in the mainstream of humanity.
 39. Communal harmony, tolerance, religious freedom, etc. help us in development. The HRE workshop should be organized in different parts of the country. First human beings and then religion. We have to make people aware of this.
 40. Frequent discussion and meeting should be conducted. Door to door visit by different faith people should be undertaken. It is important. To attend different rituals and worships of different faith groups during festivals. Interfaith marriage should be promoted.
 41. Holding discussion with regard to interfaith understanding. Organizing cultural program involving the members of different religions. Participation in religious function being organized by different religions communities.
 42. More educated people should be involved. Awareness of human rights should be created. The human rights learning should start from primary school.
 43. To establish religious freedom and communal harmony we have to create awareness of human rights. Educated people should be involved to spread the education. We have to remove illiteracy. Human rights learning should be started from primary school.
 44. We should not stop the children from learning about other religions. More than theory, problems of human beings should be solved practically. The majority is violating the rights of the minority and weak. We should raise our voice against this.
 45. We should have a class on human rights once a week so that we learn to respect all religions.
 46. The HRE program should be organized once a week and monthly. There should be drama, songs and theatre
 47. To establish religious and social harmony in our area we have to spread brotherhood, love and mix with each other.

48. We should be open minded. The human rights learning should be introduced from high school. Society should be educated about human rights.
49. We should mingle with people of different religions to establish communal harmony. We can have peace through education and co-operation.
50. To establish communal harmony we have to educate all the people and we have to remove narrow mindedness and we have to nurture open mindedness.
51. In our country there are many problems with regard to the Constitution and the legal system.
52. There are loopholes in our constitution. It does not help in solving the problems. Here even IARF cannot do anything.
53. We have to start from today onwards. Where we are, what we are thought, what we speak, what we are doing to the others- whether it is good or bad, charity or not, love or hate, peace or violence. From my opinion do the best thing if you are not started to do the good things, start to do them from today onwards.
54. Issuing scriptures and distributed to the public so that they can understand the freedom of every individual and the value of every individual life and to respect others feeling.
55. Open a branch of RFYN here at Shillong too. An office and a staff. Select dynamic young adult workers from different fields to work with RFYN. Frequent group discussions on religion.
56. After having attended the learning workshop I felt that there is a need of volunteering in all sorts of work.
57. Plans should be made to conduct these programmes in all the taluks and districts and everybody should know about these. Tours should be organized.
58. To spread literacy among all the sections. To disseminate ongoing impacts on religions through media. Not only educating the students and also the youngsters and adults who are engaged in these jobs and particularly to the ladies. To conduct a seminar and envisage the subject by convening the senior citizens who are retired from their jobs and requesting them to teach in their families. To proclaim the subject in public forums.
59. This programme should be conducted in more and more colleges and the knowledge of human rights should be spread by involving more students.
60. My suggestion is that you should not only take only the colleges but also for peace in religion where there is inter religious fights and also where there is a conflict in inter caste marriages.
61. After taking part in this workshop I think I can organize workshop for people of different religions in my own village and discuss issues. It was good to have women from different religions. People of different religions should celebrate festivals together.
62. To protect religious equality, to protect religious harmony, we should organize a workshop with the leaders of all religions. To remove superstitions a workshop should be organized. Representatives of all religions should take part. Awareness of oneness of God and religions should be created among the people and they should know about other religions.
63. Training workshops, films, campaign for equality, posters, drama, moral stories, songs, mimicry, information about law and administration, discussion and dialogue, all these could be used.
64. We should organize a program in our village by bringing together the community leaders. Wherever we have more women's unions and youth unions, training should be given to them.
65. The program you have conducted is really the best. You don't have to add up or remove any of the programs as you people do really well with the set of programs you conduct. My only suggestion is to improve the quality of the sound in the films shown as the sound is not that clear.
66. To make more friends so that seeing other things would change slowly to some extent. Making awareness to the educated youth about the issues.
67. Making certain groups of other religions to tell about their religion and making the others to know about it. By this can know about the other religions.
68. It has to be practical in nature. Inter religious gathering. Work for spreading information and to bring awareness in the community.
69. Special emphasis should be given on the general awareness and awakening of the people particularly students. Students should be motivated to be a subject of state not caste. Media should be careful while reporting instances and should not unnecessarily pour oil in the fire regarding religious riots. Media should be utilized to awaken the masses.

70. I would like to say that many things can be studied during this workshop. I suggest that each participant should be given some time to speak about different issues. There should be some cultural programme arranged.
71. Attending the HRE learning session activities that I suggest that organizing the programme in school, public area and offices by the help of drama, act play and writing slogans in the park.
72. There should not be any religious motive in schools, colleges, politics, etc. All religions should be treated equally. People belonging to different religions should take part in the religious festivals of each other. They should share their feelings with each other through inter-religious dialogue. Society is for all. Religion and belief of others religion should be respected.
73. We should open admissions to places of worship and religious places.
74. We have to create awareness regarding every religion. Religion may be inherited from the ancestors but we have to give freedom to our offspring regarding selection of their own religion.
75. Educate the child. Educating each literate person in high position who is not aware of religious freedom and human rights. This awareness should not be restricted to only the towns and cities but also should be spread to the villages.
76. Seminars should be conducted in broad aspect to teach people about human rights and teach the values present in each religion. More group discussions should be conducted which will help to know about each others feelings. Different programs should be arranged to bring people together so friendship will be developed between them and this help to establish harmony.
77. By preaching the students from their childhood about humanity rather than teaching them about particular religion.
78. Creating self awareness and the beauty of diversity and the idea of sharing and co-existence.
79. Create awareness among people through self-help group in our village.
80. We must make a group of students. Then we will give them knowledge about the rights they have.
81. I teach my class students about the human right.
82. This programme should be given to school children and college students. We can use drama and songs to conduct the session.
83. I have understood human rights. I want to spread knowledge of human rights to illiterate and uneducated people and be useful to solve the problems.
84. We should organize such meetings and workshops in villages through NSS (National Social Service Scheme) and I would like to spread knowledge of human rights to people in villages also.
85. The films and the literature were very useful. For children and villagers we should employ drama, songs and cultural programmes to explain the human rights.
86. a. Formation of group mailing list in my college to know to know about the facts of IARF and HRE. b. Wherever I faced any such harmful activities, I will write it to the media without specifying my name.
87. Awareness is must before getting into the task. We have to conduct meetings to promote these things. These meetings should be activity oriented and lively so that they can understand easily and retain it.
88. I must try to make friendship with all the people.
89. Gathering the youths and giving activities.
90. There should be respect, tolerance, freedom of thought, religion and belief and unity. I liked the programme. I explained to others about my religion. I will tell my relations about human rights.
91. Having attended the HRE learning series, the programmes we suggest to make seminar in some villages having 'untouchability problem'.
92. We would like to have street play often in the villages as to make all the villagers aware of their rights, religious responsibilities, respect for others, belief above all to live in co-ordination with others peacefully in the village.
93. Awareness of religions and human rights should be created. Street plays, workshops should be organized in villages and cities. More youths should be involved.

11. Is there anything that could have been done better in the session/series? What are your suggestions for improving the future sessions/series?

1. The program should be conducted in villages and Taluks. The program should be in Kannada. The films should have Kannada subtitles.
2. The series was nicely conducted and I suggest it should be done for lower strata of society also like workers to create awareness in them about their rights and freedom.
3. While watching this series I had a different picture of various religions but when I saw these series it made me more understanding to others views and the different outlook in life.
4. Briefing of different religious beliefs and practices could have been discussed in their series which could have given us for more knowledge of religious beliefs. Involvement of a few religious heads would have been more helpful and enlightening.
5. It should have been actually divided into 2-3 days sessions so that we could discuss things in much deeper context and not hurry up with things.
6. Yes, instead of showing only negative documentary they can show positive documentary where inter-caste things are accepted and should be accepted.
7. The series was very well organized but if there would be also provision for clarification of the myths in the minds of people, it would have been more good. For beliefs and practices like black cat passing by, not buying shoes on Saturdays, etc. needed to be cleared out and how far is it true to be clarified.
8. I found that there was no one opinion on any issue from volunteers side. They were just counter questioning each of the questions. I think they should be firm enough for more interactive and personalized workshop
9. We could have come to some mutual consensus on most issues. So at the end there is better understanding.
10. More structured discussions would have helped. Emotions are beamed to get out of context at times. Its important to moderate a group.
11. This was more like an initiation process and should be carried on further so that we can take these discussions further.
12. Should select more number of persons from all religions.
13. More interactions and discussions can be made. This type of programme can be done at least once in 3 months.
14. For improving the future series/sessions both male & female youths should be present.
15. The way they conducted the program was very nice, they can improve it by way of debate, and by giving live projects to be performed by each group in each area.
16. It can be more interactive by having debates and providing enough number of mikes and informed in advance about role play so that can be done better.
17. More inputs and orientation towards human rights, UN, UIDHR and their significance could be given in the beginning.
18. Lots to improve. When Ramachandran gave the gifts to the principal and to the head of the department believed he organized properly. He also did not explain the Articles. There should be more creativity.
19. Sending information through various media.
20. Conduct some games which will make the participants more active.
21. None
22. Need more interactive sessions, guest speakers in the field of human rights
23. There needs to be more inputs from the organizers. They should be able to enlighten the participants.
24. I did not have enough time to discuss everything. There should be 3 days or better if there are 5 days.
25. Future and growing youngsters should be aware of religion, original history of human rights and religions.
26. It should be made national program with inter religious activities and we should go to grass-roots level.
27. The duration was short in time. The facilitators should be more and not single.
28. The program was useful but there should be more facilitators than just one.

29. In the workshop we discussed a lot of things regarding human rights. But everything was not completely clear to us as some of us were not highly educated. Through the English medium people we could understand better. Bengali medium is good for us.
30. Yes, IARF should include some people who have faced all these cruelties and they could show that people in our program and tell about them
31. Fixing up of specific action program in presence of key persons of the religions communities during the training sessions.
32. Some cultural and recreational activities should be included to make the participants more interested
33. We have to form more groups and organizations and organize workshops. Publicity should be given through newspaper and television
34. Two days are not sufficient for this program. We should have this program once a month.
35. Only discussion will not be enough. We have to get down to the ground and work.
36. Through role plays the sessions can be improved
37. The films should be shown twice. More such films should be made
38. To get more success we have to be aware of the needs of the people and make friends
39. To improve the workshop in future we have to be punctual, we should come on time and pay attention to the facilitators
40. With the students, parents and adults should also be included in the future programs
41. To spread information about the organization and its programs more publicity is required
42. According to me the Articles should be discussed in detail and the facilitation and communication should be improved
43. We have come to know many things. I hope we will come to know more. If we do this through our organization we can improve it.
44. Yes, it is possible to improve. The three films are good. There is no need to change them.
45. To make it more effective, more publicity is required and we should organize such programs in different areas.
46. The program should have been there for 3 days. All the aspects would have been clear and we could have got more knowledge. There are a lot of questions in mind but due to lack of time it was not discussed.
47. We have to form more and more IARF groups. Female participants should be included in greater number.
48. There should more time and there should be more open discussions.
49. To publish programs like this in newspapers so that everyone will about the program.
50. Akram has done a wonderful job. But should increase the number of animators or co-ordinators. That will ease up ones mind and the flow.
51. All women improve their courage and all the people respect their religion and others religion also
52. This programme has evolved very well. From this we can get a lot of good things for our future. By participating in such programmes I think we can also get good jobs
53. Yes, there should also be practical session through which the participants would visit the disturbed areas and try to help them out in the mutual understanding of what is possible
54. If the program was conducted in Kannada it would have been very useful to me. The films should also be in Kannada
55. Audio-video is more effective than lecturing
56. By having time management with some games in between so that the participants can refresh their mind
57. Religious problems are seen more in rural areas than cities. So you should educate not only the school and college students but also go to the villages and educate them about the human rights.
58. The use of films is an excellent experiment in learning
59. We have to wake up those people who were still in blind belief in their religions only. We have to create awareness to all the people and make an equal feeling to all religions and we have to respect all the religions equally.
60. The eminent and popular personalities of all communities should be invited to interact with students and young generation

61. Yes I can draw a very good chart of issues, remedies and goals. If can get a chance in second time then I would like to give speech on the human rights
62. From this workshop we learned about what is mentioned in our religions and how to live. There should be more such programmes. These help us learn about religions, communalism, social life, freedom of thought and belief
63. We made friends from different religions. We should have participants from different colleges for greater interactions. We can learn good things and humanity from others
64. This workshop has been organized very well. It is better if it is organized after June when our exams are over. We can have separate programmes for all.
65. Two days are not enough for the workshop. It requires a refresher course. Religion is a sensitive issue and therefore it requires more orientation.
66. Yes, religious leaders should be involved in these programs
67. This workshop has really helped us. It has kindled consciousness in us. We learned a lot of good things.
68. It should not only restrict to educating the youths but also to the educated elders about the human rights and the issue of religious freedom The group discussions should not be stopped and much more time should be given because if once we start the discussion on this topic it is difficult to end it.
69. The uneducated and illiterate people cannot understand the human rights easily. I can arrange cultural programmes to explain the human rights
70. I want to collect opinions and information from different places and villages
71. Educated people can understand the human rights. Uneducated people cannot. We can use drama, songs and cultural activities to explain to them the human rights
72. I will contact IARF for solving the religious problems in my area and also help IARF by training many students in human rights education
73. We can use drama, songs and cultural programmes to make it more interesting in colleges and schools more
74. This programme should be conducted in more colleges and there should be cultural activities in the session
75. Please give time to do anything. Within a short period you are expecting us to do a lot.
76. Participants can be taken to places where they can see religious intolerance
77. The tight schedule of programme. It creates tiredness and nervourness among our group members
78. IARF's inaugural function may be minimized. But we request extend the training.

12. How do you plan to keep yourself associated with IARF and its activities and the HRE facilitator and to take the human rights learning forward?

1. If the learning materials is given in Kannada, we could distribute it in our villages and create awareness of religious freedom. This will be important for tribal people living in large numbers in H D Kote.
2. To conduct training and workshops, required handouts, information and resources should be there. We could solve the religious freedom issues. We will invite you for our program. You could be our resource person at eh program.
3. We will have good contact on a regular basis with you and ask for help to organize these programs.
4. Yes, we will organize this program in our villages by joining with you. That is the human rights that we have learned here we will spread to other women of the union. If you help us, we will conduct plays. Please give your phone number. To conduct these programs you should give us the learning material. We will join hands with you and stop the religious problems from recurring. We will establish "Rama Rajya" of peace and harmony.
5. There should be membership forms which could have been handed out to us during the series to fill. After giving membership they can send us invitations for their series (preferably on holidays) and at times they are free to ask us for discussions or addressing the series or voluntary help in workshops or seminars, etc.

6. To be aware of the violation and not to believe rumours which are the cause of misunderstanding in today's world.
7. For a start I will join the women and men forum on Orkut.
8. I will do my best as much as I can in my locality. It would be better if I get mails where I can keep updated.
9. In future I want to become a member of IARF so that I can participate in all its programs.
10. I would keep in touch with the Loyola College Human Rights Department.
11. Keeping in touch with email and getting updates.
12. I have given my address.
13. I gave my email address
14. I would like to be a part of IARF. I would appreciate if you would enroll me in all your future activities that would be carried out globally.
15. Please keep in touch as I have given my address. I want to take part more.
16. I took the address of RKM IARF office and phone number for further contact.
17. I intend to be the member of IARF branch & take active part in the Program to be launched by the branch. Major thrust would originally be given on the issues discussed in the IARF training sessions.
18. We have to create awareness of human rights among many more people. IARF and HRE can be brought to my area to organize such programs
19. We get ideas quickly but we cannot understand all the things. If we want to improve the society, the IARF should help
20. With the help of IARF and HRE project I want to organize the program in my area
21. We will contact IARF through the chief of the women's development committee of our area. We will use email and phone to contact.
22. We should organize these workshops in government places, schools, panchayats, municipal councils, etc. The government should take interest in this work
23. I want to be associated with IARF. They are meant for peace, love, charity and do good things for the good and progress of innocent people and love societies of the nation.
24. I want to be one of the volunteers of IARF. I try to contact the local officers of this IARF.
25. We have planned to stay very close to these activities and we want still more opportunities like this to know more about this and this activity should not remain backward but it must remain forward and forward.
26. I will try to inspire the friends and surrounding people to be aware of concept of religious freedom and human rights in order to live like a one family in the society.
27. I will try to inspire the friends and surrounding people to be aware of concept of religious freedom and human rights in order to live like a one family in the society.
28. Myself and the facilitator will meet as many times as possible, chalk out a program at least for once a month and exchange our views. I will associate with the local IARF branch and member group and I will start a youth group to help the facilitator.
29. I would like to work with IARF. I would like to spread the message that here is divinity in all and all religions are one. If one in ten can change that is good enough. That is matter of great happiness. Little drops make an ocean.
30. HRE facilitator is absolutely good and she is in an encouraging way and we have been motivated so much through her.
31. I will keep on attending such type of seminars in my life. And if I see any kind of discrimination anywhere I will try to correct them where they are wrong and encourage and make people aware of their rights as far as possible.
32. I'll try to spread this IARF and HRE programmes and its motivations to the village people with my friends.
33. This IARF programme is very good. We will be ready to attend such programmes when informed to attend
34. I want to join IARF and human rights education should spread everywhere through notices and media and association
35. In future I want to get involved in IARF activities by joining it and I will contact the HRE facilitator.

36. We plan to form a group in our college and visit some school in our environment and teach about HRE
37. We are planning to form groups in our college. We will go to schools and impart knowledge of human rights
38. We plan to form a group to help HRE program in villages for awareness.
39. We plan to form a group in our college and visit some school in our environment and teach about HRE.
40. Work for religious freedom and live what I learned from this workshop as I am a young adult.
41. I would like to become a member of IARF. I will organize programs in my village and college with the help of the IARF and its programs. I want to be associated with you.

Some India facilitator evaluations: What worked best? What did not work?

Training Held at (location): Mysore Date: 2nd & 3rd February 2006

The HRE learning was received with curiosity and enthusiasm. Since the HRE literature and the films were in English, the participants had difficulty with language. Kannada is the mother tongue of the participants. Some of the participants had come from villages and were illiterate. Still they received the HRE learning well. Much of the workshop was conducted in Kannada to help them understand. However, the films and handouts were in English and needed translations at every step slowing down the process. Since there were representatives of different religions, the HRE series provided them an opportunity to come together and openly discuss the issues. It also helped them to understand different religions and to hear different points of view. A change in attitude of the participants would help create an environment conducive to mutual respect and harmony.

Training Held at (location): Mumbai Date: 24 & 25 August 2006

These were the learning outcomes identified by us as important during the session design.

1. Awareness of one's own biases, stereotypes and prejudices.
2. Knowledge about one's own and other's religions and the complex issues inherent in them today.
3. Willingness to take responsibility for one's own feelings and responses rather than put the onus of one's feelings and behaviours on another individual or group.
4. Ability to recognize the validity of the construct of gender equality and its basis in UDHR, DIDRB and the Indian Constitution.
5. Better understanding of one's own rights, duties and responsibilities.
6. Awareness of different levels at which discrimination can take place and the fact that ANY community – majority or minority, can experience intolerance or discrimination.
7. Honing of listening skills in participants and the ability to express their thoughts and feelings honestly without any inhibitions or fear.
8. Ability to see that one can be open and liberal about some issues and yet not in others.

We felt that we managed to achieve most of these through the discussions in terms of their being acknowledged and taken very seriously by the participants. As part of our opening guidelines, we ensured that participants agreed on certain process rules like speaking one at a time, listening to others, allowing others to express their feelings no matter how difficult or controversial they were for the group. Through the sessions, we tried to adhere to these consensually adopted guidelines recommended by us. Largely, the participants co-operated very well and there were very few occasions when we were required to step in and bring the group back on track.

Some of the above, such as learning to listen without judging and expressing their feelings without fear, the willingness to take responsibility for one's responses, and a deeper knowledge of other religions and practices will require further practice by participants before they begin to show an impact. As facilitators, we did try and ensure that participants applied all of the above... as a beginning, these outcomes were clearly visible during and after the workshop but by nature these are processes that require a lot of practice. We hope that participants continue to apply these in their personal and professional lives.

Except for two participants who were not able to comprehend the content of the UDHR and the DIDRB very well and for whom the documents were explained in Hindi by the facilitators, there were no difficulties. (It would help if a copy of both documents are made available in Hindi. Our attempts to find the Hindi version of these documents online did not help. While the UDHR was available in Hindi, printing it was difficult).

Some participants had trouble understanding certain articles because of the way the UDHR is framed. We explained, both personally to individual participants and to the group as a whole, when clarifications were sought.

Also, what turned out to be slightly difficult was to get all participants to fill the evaluation form at the end of the day even though we had prepared our series design such that ample time could be spent on filling of the form. The participants urged us to allow them to fill it later and collect it from them later since the form was long and they said they were not too keen on filling it then.

1. We feel having more time would have been better. Our workshop series was supposed to be from 9am to 6pm but we were asked to close down early because the staff at the venue needed to close the building for the day. This was communicated to us just one day prior to the workshop. Some participants felt they needed more time to discuss each other's religions so that they could understand each other better.
2. More time would have helped us explore the UDHR and the DIDRB in greater detail which some of the participants felt they needed.
3. We couldn't use some methodologies as planned earlier because of the shortage of time.
4. Now that we know which areas are likely to require more time, we will plan accordingly for the next series.
5. We could have been more firm with the group and requested them to fill the evaluation form in front of us rather than allow them to fill it at home, as requested by them.

It was heartening to hear what one of the participants shared with us a few weeks after the session when we went to give certificates of participation. She shared that every time she would want to take an auto rickshaw, she would first look at the face of the rickshaw driver and not get into a rickshaw if the driver "belonged to a particular community... I don't have to say which one" but ever since she participated in the workshop, she has completely stopped checking out and caring about the religion of the driver.

The HRE project, we believe, has certainly impacted several participants in different ways and this honest sharing by a participant is only one of the many achievements of the HRE project.

Training Held at (location):Chennai Date: 1st & 2nd February 2006

As the college is only for women, male participants could not be considered for the program. However, by mixing different religions groups were formed. Hence the group activities and participation was good. All the participants were enthusiastic and understanding.

With the help and Co-operation of the College Principal and active participants the programme was successfully conducted. Both the facilitator and participants enjoyed the programme and team spirit and a Human Rights Family. The design of the series was very much appreciated by one and all. The participants conveyed their gratitude & thanks to the IARF – HRE Personnel. The Principal, Mrs. Padma Shankar was very much pleased about the programme and she has sent a thanks letter stating about the usefulness of the programme as well as her satisfaction with the programme. The participants were also urged to educate others in the community about HRE programme and also they are willing to participate in any kind of HRE programme organised by the IARF in future.

Training Held at (location):Chennai Date: 15th to 17th February 2006

The participants were all youths. By mixing representatives of different religions, groups were formed, hence the group activities and their active participation was good. All the participants were enthusiastic and good. Everything went well. The Principal was very pleased about the programme at his Valedictory address on 17th February, 2006.

Training Held at (location):Chennai Date: 9th & 10th March 2006

The Police officials and other V.I.P.s have also attended the Inaugural Secession and Vaedictory Session and explained their views as well as appreciated the programme.

Training Held at (location): Kolkata Date: 2 to 30 October 2005

Participants discussed issues in their respective groups, prepared unanimous group report and presented them in the session before everybody. After presentation, they also invited questions, suggestions or remarks from the members of the other groups for further clarifications. All the participants responded very well during each of the sessions. They gave their attention, remarked carefully and enjoyed every session very much. I had doubt in my mind that the participants might react negatively when they observed the films. But I was really surprised to see that each participant has reacted very positively to the themes, facts and the teaching presented in them.

The most significant impact of this workshop was upon the Muslim, Tribal and Hindu participants, who confessed together about their shortcomings and the causes of their conflicts. To overcome these they have also sorted out their duties & responsibilities. Now they don't think they are isolated from each other. On the contrary, they think they are friends of each other and jointly they can do a lot to make this world a place of peace and harmony. It is also relevant here to say that on 30th Oct. at the end of the program the Muslim participants requested me to organize such workshop in their community for educating their close friends and relatives. As such I did not face any problem in conducting this HRE series.

Training Held at (location): Kolkata Date: 27 November to 24 December

HRE 2nd series of sessions was completed on 24th Dec. '05 with the cooperation of the local NGO -Sishu Chitra kala Bhavan and the active participation of the youth from adjoining areas. The number of Muslim participants has considerably increased here from 1st HRE series. Interaction, debate, discussion and argument among the participants made each of the sessions a little more vibrant and lively. The participants of both faith groups (Muslim & Hindu) raised some questions or issues during the learning sessions which are very sensitive and the cause of past quarrelling, conflict & rivalry between two faith communities. It was observed that the discussions did not cross the limits for a single moment. They were very healthy discussions. No one got provoked or instigated because I was always keen on pursuing good interaction.

Training Held at (location): Kolkata Date: 16 & 17 February 2006

Rationale for selecting the area as venue for HRE program because both the Hindu and Muslim communities have been residing together there but a hidden tension persists between those communities centring on the issue of religious celebrations of both the communities. Their relationship became worsened just before this workshop in relation to collection of subscription for Muharram. So, we thought that HRE programme would obviously help the community members to have clear understanding of each other and ultimately lead a peaceful co-existence.

Different sensitive issues were voiced by the participants and amazingly those were resolved by the participants themselves. Due to strike, the number of participants from Muslim communities was only four. To sustain the interest and make their active involvement the program was organised for two days successively. We, the organizer, the collaborating local NGO and the participants were very satisfied with the entire programme.

Training Held at (location): Kolkata Date: 19 & 20 February 2006

We emphasised inclusion of young participants and especially more participation by the women. Participation was quite satisfactory in so far as the gender and ages of the participants are concerned.

Participants themselves identified the areas of discrimination on the bases of sex, caste & religions and suggested the ways to uproot those disparities and discriminations

Training Held at (location): Kolkata Date: 11th & 13th March 2006

The number of female participants from Muslim as well as Hindu community in this workshop increased considerably, which has not been achieved ever before. Five female participants from Muslim community and nine female participants from Hindu community have joined this program. Another important reason for increasing number of female participants in this workshop is the effective motivation that has been done by the Facilitators and the local women's group before the program start. Different faith related and human rights issues were raised and discussed by the participants, who also resolved those problems and issues amicably by discussing among themselves in the workshop. With the active

participation of the male and the female of both Muslim and Hindu community, this HRE workshop became a very vibrant and successful program.

Training Held at (location): Kolkata Date: 20 & 21 April 2006

We have tried our best to motivate community people so that they may turn up in balance of gender and age to attend the HRE Workshop.

It has seen significantly that the number of Muslim Participants has increased gradually from one series of workshop to another series of workshop and it has finally appeared highest in number 9 in the last series of workshop (out of 27). The female participants specially the Muslim girls have shown strong inclination to attend HRE workshops of last two series. The participants told that this HRE program had enhanced a positive understanding between the two faith groups, developed a sense of Human rights and religious harmony, evolved a sense of commitment among the participants for maintaining a peaceful co-existence.

Training Held at (location): Shillong Date: 1 & 2 September 2006

I would like to inform that some of the participants could not attend all the sessions. One reason that I could see is that some participants thought they are too busy for their own job, they cannot sit for the whole day. Another reason is the language problem where some of our participants from the Tibetan Buddhist, expressed that they could not stay longer as they could not understand English. The next reason is that some of the Young Adults have got their own business where they did not take the program seriously as it was meant, and did not stay till the end to complete the evaluations. Thus due to these reasons, the turn out of the Evaluation Forms submitted did not tally with the number of the participants. From this we can understand and learn more about the local situations before we plan to conduct any program. Shut down of electricity also hampered the program for a while but not that much. Participants were enthusiastic and enjoyed every session in a different way about what they are getting. Screening of the three films made them to think more deeply about not knowing exactly the meaning of the films. They were disturbed with such situation and became happy when they understood about Article 18 later with the help of the facilitator.

Challenges were there for me as I lived about 35 miles away from the workshop that has been held. Moreover, that I cannot come every day or night as there was no transportation after my school hour. Thus I cannot organise the workshop in a better way. I feel uncomfortable with this. The community / target group that I have chosen was appropriate but they could not spare their time to come to the workshop. They can not even send like one or two participants who are committed for the program as expected. They do not take the program as their first priority though some did.

Training Held at (location): Mysore Date: 12th & 13th January 2006

The HRE learning was received with curiosity and enthusiasm. Since the HRE literature and the films were in English, the participants had difficulty with language. Kannada is the mother tongue of the participants. The student community has an open mind for receiving an important learning like HRE. Since there were representatives of different religions, the HRE series provided them an opportunity to come together and openly discuss the issues. It also helped them to understand different religions and to hear different points of view. A change in attitude of the younger generation would help create an environment conducive to mutual respect and harmony.

Training Held at (location): Nagpur Date: 4th & 5th February 2006

Enthusiasm among the participants. Trying to know the problems of the group and giving very good suggestions / solution to the problem. Total co-operation in learning the concept of human rights and religious freedom and tolerance. Evaluation forms could not be completed due to shortage of time and the participants carried the forms home and submitted through the area representatives / Executive Members. This will be rectified in the next series.

Training Held at (location): Vishakapatnam Date: 3 & 4 January 2006

Through the exercises in the workshop the participants listed out some of the issues in religious beliefs and practices and considered what should be done and what should not be. A strong link between religious beliefs and practices and social, economic and political life of the followers emerged along with

its positive and negative manifestations. This was done well. Some of the participants had problem with English language. The facilitator helped them with translations in Telugu.

Training Held at (location):Tirunelveli Date: 18th & 19th January 2006

Since all the participants were from the university, their participation was highly satisfactory. The workshop sessions were arranged on two consecutive days. But because it was not a residential program, some participants came late and left early on the second day. More time could have been allotted for group exercises on UDHR and DEIDRB, group planning and cultural programs. If the training program could be arranged as a residential program for two days the involvement of participants could be better.

Training Held at (location): Tirunelveli Date:7th & 8th January 06

We have arranged everything smoothly. Participants gained understanding of other religions and faiths and appreciation of their values. They learned about UDHR and DEIDRB. The community received the learning program very well because this kind of program is totally new for them. There was full attendance for all the sessions. Different groups were formed mixing various religions. So the group activities and their presentation were good.

We had language problem for some participants. So for them we explained in local language (Tamil).

Training Held at (location): Tuticorin (Tirunelveli) Date: 22 & 23 July 2006

Conducted the sessions smoothly and completed the exercises in time. All the participants felt that the program helped them to know about UDHR and DEIDRB. Improved their tolerance and appreciation towards other religions. They want more such programs to be arranged. The entire program was very good. The participants came from distant rural places so if training program could be arranged with cultural programs the involvement could be better.

C Some Bangladesh responses

1. How, if at all, has this training helped you to understand the human right of freedom of religion and belief?

1. Actually I was not aware about the United Nations' Universal Human Rights Declaration. After taking participation in his training I am now conscious about my right of freedom of religion and my duties to keep others' right of freedom of religion. By the very attractive presentation of the lecturers, group reading and discussion on the UNUDHR especially the 18th and 19th sections, we3 are fully conscious about human right of freedom of religion. The films 'Rita's Choices', 'Sacred Grove' were very attractive and effective to understand the religious rights violations.
2. Yes, it has. Learning methods were practical and very much attractive. So we were not feeling boring. Two films were very effective by which we can easily understand the violations of Human Rights.

2. What issues of religious freedom were identified in your group and what ideas and what solutions were discussed to address them?

1. We have some limitations of respecting other peoples' religious feelings. Most of the people of different religions do not know about their religions perfectly. So we have to know our religion at first. We have to be patient and respectful to other religious faith to keep our society peaceful.
2. In my group we discussed about intra religious conflict between two sects of slam – Sunni and Ohabi. In the year 1990 the Ohabi believers burnt out about 50 houses of Sunni Muslim in Brahmanbaria. The reasons as the Ohabi supporters say, that the Sunnis are violating the main themes of Islamic Sharia. The law enforcement agencies did not take adequate actions against Ohabies, because they were very powerful with their large number of votes. Solutions: We all should aware about everybody's religious freedom. We have to treat our community members

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as brothers and sisters. The law enforcement agencies have to take adequate actions against any violator of human rights. A Muslim should be a perfect Muslim by abiding the following Quran verse: "There is no compulsion in religion."

3. What activities and programs do you suggest for promoting communal harmony, tolerance, mutual respect and religious freedom?

1. IARF can arrange more programs for mass people of our country. Long movies and night program can be arranged for villagers.
2. More seminars and workshops on human rights can promote human rights understanding. We can introduce appropriate curriculum in our national education.

4. Is there anything that could have been done better in the session/series? What are your suggestions for improving the future sessions/series?

1. IARF can provide us VCD of long movies so that we can watch with our family members.
2. IARF can arrange special programs for religious leaders from different faiths.
3. We can use over head projector so that we can understand very promptly and effectively.
4. Advertisement should be given properly. More programs should also be done in remote area in our country.

Some Bangladesh facilitator evaluations: What worked best? What did not work?

Training Held at (location): Sakhina Azhar Lecture Room, Dept. of World Religions, University of Dhaka, Date: 29th and 30th July 2006

Participants of this series were enthusiastic and participatory. They expressed their interest in continuing their involvement in HRE initiative. Professor Aminul Islam of the Department of Philosophy of Dhaka University attended as chief guest and distributed certificate among the participants. Professor Marjorie Quinn of RMIT University, Australia addressed the young participants as a guest speaker. This was particularly encouraging for the participants.

Training Held at (location): Kamalapur Buddhist Monastery, Dhaka.

Date: 07 -08 October, 2006

Strong Point: HRE series at the Buddhist Temple was inaugurated by the chief of the Buddhist community in Bangladesh Rev. Suddhananda Mahathero. It was very significant. The participants realized the importance of the HRE program. The chief also appreciated the initiative of IARF.

Limitation: The series was organized in a confined venue. Most of the participants were Buddhist males. Balance could not be maintained in terms of gender and faith.

Training Held at (location): Seminar Room, Dept. of World Religions, University of Dhaka

Date: 6th and 7th November 2006

Participants of this series were students of University and college with very good level of perception. They spontaneously participated in the plenary and group sessions. They could identify the rights violated in the videos shown to them. They also related the issues with the human rights situation in Bangladesh. They made some creative presentations on HR with the elements of entertainment. Many of the participants expressed their keen interest in working as human rights activist. Facilitators and organizers of the workshop were very active. This was a well organized workshop.

6.2 Appendix 2 IMAGES

BELOW, 3 pictures: Training of Trainers, 16-17 Dec 2006, Kochi, Kerala, India





BELOW, 2 pictures: Second Training of Trainers, 25-26 Aug 2007, Chennai, India





BELOW, 2 pictures: Bangladesh HRE workshop





BELOW, 2 pictures: HRE Program held in Kerala, India



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BELOW, 2 pictures: HRE Program held at Mysore





BELOW, all pictures: Various venues



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BELOW, all pictures: Various venues, Philippines



