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**ETHIOPIA CIVIL SOCIETY DEVELOPMENT**  
**Grant No 663-0007-A-00-7312-00**  
**USAID Final Report**  
**March 1, 1997 - June 30, 1998**

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**TABLE OF CONTENTS**

- I. SUMMARY**
- II. BACKGROUND**
  - A Political Background*
  - B NDI Background in Ethiopia*
- III. NDI PROGRAM ACTIVITIES**
  - A Materials Development workshops*
  - B Technical & Financial Assistance to Ethiopian NGOs*
    - 1 AIDWO
    - 2 HUNDEE
    - 3 SAHRE
    - 4 WAT
- IV. RESULTS AND ACCOMPLISHMENTS**
- V. EVALUATION/CONCLUSIONS**
- VI. FUTURE ACTIVITIES**

**APPENDICES**

- 1 Report. Workshop #1, March 6-7, 1997**
- 2 Report Workshop #2, April 15-16, 1997**
- 3 Report Workshop #3, July 29-31, 1997**
- 4 Report Workshop #4, December 9-11, 1997**
- 5 Trainers' Manual on the Constitution of the Federal Democratic Republic of Ethiopia --  
final version (in English)**

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**I. SUMMARY**

From March 1, 1997 through June 30, 1998, the National Democratic Institute for International Affairs's (NDI) Ethiopia program provided essential technical and financial assistance in support of democratic development, especially within Ethiopian civil society. This assistance permitted civil society groups around the country to further define their role and to act as vehicles for popular participation and expression of diverse viewpoints in a country with limited political space. NDI has proven to be a valuable resource to those groups. Their activities have helped to demonstrate to the Ethiopian people and government that civil society serves an important function in promoting more democratic forms of governance, in contrast to the semi-feudal and subsequent Marxist systems that had previously hindered the social, economic, and political development of the country.

During this grant period, NDI enhanced its continuing civil society development program by helping to create, in cooperation with local partners, a training manual on the Constitution of the Federal Democratic Republic of Ethiopia (FDRE) designed for popular dissemination throughout the country. This manual was developed through a series of four workshops in Addis Ababa and consultations around the country.

**II BACKGROUND**

**A Political Background**

Ethiopia's unique history makes the prospect of developing a democratic political culture and institutions especially challenging. It is in essence an imperial state, with a long history of dominance by the Amhara ethnic group. Ethiopia has been and remains an especially insular society. It was never colonized by a European power, a fact that perhaps presents mixed blessings, since it limited exposure to other channels of political thought and institutions of governance. Few segments of society have proven to be sustained or successful vehicles of change, apart from the former guerrilla movement-turned government, the Ethiopian Peoples' Revolutionary Democratic Front (EPRDF) and its associated movements. There is little tradition of independent actors seeking to challenge or limit governmental authority. Finally, a zero-sum approach to politics, which tends to be the current practice in Ethiopia, contrasts to the ideas of compromise and consensus inherent in the functioning of a democratic state.

Although Ethiopia has instituted a range of official democratic reforms, including enacting

a new constitution in 1995 and conducting regional, national and local elections, the consolidation of democracy is still hindered by officially imposed impediments and the nonparticipation of a significant segment of the Ethiopian population in election or other governance-related activities. Despite the establishment of formal democratic structures, public debate and input on policy remains limited. Most Ethiopian citizens still lack understanding of how to use the avenues for participation when and where they exist. They are also generally reluctant and somewhat fearful of participating given the historical realities of Ethiopian governance. Activities by political parties, other than those by the ruling coalition, are limited. Emerging civic organizations have only recently and very tentatively, begun to undertake efforts to educate citizens about their role in democracy.

Ethiopian NGOs are still in a nascent stage of development and their enabling environment is precarious. The current government is skeptical of many of the newly formed local democracy NGOs, viewing them as actual or potential opposition. For example, the Ministry of Justice (MOJ) has tightened its control over NGOs through a registration process that is unclear, cumbersome, and often arbitrary. Even when NGOs have received the necessary certification to operate, local government officials, often unaware of basic constitutional guarantees to freedom of speech and association, may obstruct their activities.

Ethiopian civil society currently comprises approximately 250 legally registered NGOs, operating primarily in urban areas throughout the country. These groups are predominantly traditional relief and development NGOs and receive the bulk of their funding, although limited, from international sources. Only a handful of these NGOs work in the area of democracy and governance, and most are unfamiliar with advocacy and basic concepts of civic education. There are also an unknown number of religious-, community- and professional-based associations that function without being registered by the government as NGOs.

## **B NDI's Background in Ethiopia**

NDI's involvement in Ethiopia began in 1991, when the Institute responded to an invitation by President Meles Zenawi to advise on preparations for the 1992 elections. NDI soon augmented its Ethiopia programming and established a field office in Addis Ababa in November 1993. Since that time, NDI has been involved in a number of programs that support popular participation in the democratization process, ranging from election monitoring and civic education activities involving local NGOs to capacity building of Ethiopian political parties. Since 1995, NDI's programs in Ethiopia have focused strictly on civil society support and development.

During this most recent grant period, from March 1, 1997 through June 30, 1998, NDI has sought to address NGO capacity-building efforts by helping NGOs and local government officials to better understand the democratic principles, rights and freedoms that are outlined in the Ethiopian Constitution.

### **III PROGRAM ACTIVITIES**

During the course of this grant, NDI worked towards its goal of facilitating the development of a strong and vibrant civil society, while facilitating NGO-to-government communication by initiating a program to teach Ethiopian citizens about their constitution. Major program activities included a series of four workshops in Addis Ababa and numerous consultations in the Gonder and Tigray regions as well as within Addis Ababa. NDI also provided four subgrants ranging from \$5,000 to approximately \$35,000 to Ethiopian NGOs involved in democracy and governance issues.

#### **A. Materials Development Workshops**

Since March 1997, NDI and a diverse group of local NGOs, have organized and held four workshops in Addis Ababa with the purpose of developing a training program on the FDRE Constitution for wide dissemination throughout the country. One element of NDI's strategy has been to include government in the planning and implementation of its civic education efforts. For example, local government women's bureau representatives have been included in each of the workshops. As a result, several of those representatives have requested to participate in training of trainers workshops to help disseminate the information. This support has promoted the women's bureaus work in the eyes of the participating NGOs and other government bureaus or agencies. Often, the community sees these local women's bureaus as not having adequate resources or the referral capability to provide a strong buttress for the women's community, as is their role. This constitutional training program has helped strengthen their capacity to provide services and training to women.

In addition to maintaining its legally-registered NGO status, NDI obtained a request from the MOJ to continue its civic education activities, both for civil society groups and the local government, particularly in rural and marginalised communities. An underlying presumption behind this approach has been that if the Institute could assist local NGOs to improve their capacities and to network with each other and with local government entities, then the NGOs would be able to develop a more cooperative arrangement with the Ethiopian Government, which would then help to strengthen trust and common initiatives, while enhancing mutual perceptions, objectives and resources.

For its Addis Ababa workshops, NDI brought together a diverse group of Ethiopians from civil society. A core group of approximately 24 participants attended each of the four sessions. These included representatives from African Initiative for a Democratic World Order (AIDWO), Oromo Grassroots Development Initiative (HUNDEE), the Society for the Advancement of Human Rights Education (SAHRE), the Women's Association of Tigray (WAT), the AdHoc Committee for Peace and Development, Amhara Women's Development Association, Congress of Ethiopian Trade Unions, Eastern Hararghe Development Association, Ethiopian Women's Lawyers Association,, Inter Africa Group, International Foundation for Education and Self-Help, the Ministry of Education, and the University of Addis Ababa Faculty of Law. Two private lawyers, a gender expert, government women's bureau representatives and a civic education consultant also attended.

***Workshop #1, March 6-7, 1997***

NDI held the first materials development workshop from March 6-7, 1997 in Addis Ababa. The main objectives of this workshop were to assess current civic education program activities, methodologies, and materials available in Ethiopia, identify priority themes for civic education activities, facilitate the process of developing program plans and strategies for civic education materials dissemination, and design the framework for a civic education/democracy training program for grassroots participation in local governance. A U S civic organizing expert, Ed Brown served as the international trainer and HUNDEE staff, co-sponsors of the event, facilitated the discussion.

***Workshop #2, April 15-16, 1997***

On April 15 and 16, 1997 NDI conducted the second workshop in the series. The main objectives of this workshop were to examine civic education programs and methodologies in Ethiopia and elsewhere and to design a civic education program on the Ethiopian Constitution that could be widely disseminated throughout the country in an effort to encourage citizen participation through education, and to prioritize the substantive laws contained in the constitution that the participants believed should be included in a training program on the constitution. The group focused on the articles contained in the Human and Democratic Rights sections of the Constitution. During this workshop, which was co-sponsored by AIDWO, members of AIDWO's Youth Action Clubs performed an abridged version of their democracy play. As a result of this performance, other civic groups have requested AIDWO assistance in designing a similar program for their civic education programs. After this session, NDI employed two Ethiopian consultants to put together a draft trainers manual incorporating all of the points discussed in the previous workshops.

***Workshop #3, July 29-31, 1997***

At the third workshop, held from July 29-31, 1997, participants had an opportunity to evaluate the draft training manual and to participate in a training-of-trainers exercise using it. They also had the opportunity to have the international trainers share their experiences in the preparation, design and methodologies of civic education materials in South Africa and the United States. International civic education experts were invited to contribute their pretesting and training experiences from their respective countries. The three international civic leaders who acted as lead trainers for the workshop were Father Michael Weeder, a South African social justice advocate, Ed Brown, an American civil rights, voting rights, and civic educator, and Nick DeMarco, from the American Federation of Teachers in the United States. Following the workshop, NDI staff met with the consultants who had drafted the trainers' manual to make the necessary edits to the document based on the participants' recommendations.

***Workshop #4, December 9-11, 1997***

NDI held its fourth and final workshop from December 9-11, 1998 in Addis Ababa. The objectives of this workshop were to design and present a pre-test training session to be critiqued by the trainers and participants, and to finalize the dissemination strategy on the training program outlined in the manual. The facilitators for this workshop were Ed Brown, NDI Senior Consultant, Zegeye Asfaw, HUNDEE Chairperson, and NDI Field Representative Sue Tatten. In addition to the core group of workshop participants, this session was especially well-attended by representatives

from all the government's regional women's bureaus

### ***Trainers' Manual on FDRE Constitution***

The final version of the manual includes four main sections: Introduction to Human Rights and the FDRE Constitution, Civil and Political Rights, Economic and Social Rights, and Family Rights including the Rights of Women and Children. The manual was divided into two sets of training sessions: the first section containing sessions for use in training trainers, and the second section containing additional training sessions that can be used and adapted to various community settings.

After concluding its fourth and final workshop in December 1997, NDI closed its Ethiopia field office. A portion of its office equipment, including desk-top and lap-top computers, and office furnishings, was distributed to NDI's in-country NGO partners, while the remainder was shipped back to Washington D.C. After terminating its field operations, NDI sent two consultants to Ethiopia to follow-up with its subgrantees' work and to hold consultations with USAID, US Embassy and NGO partners.

Although the manual was not put into its final form by NDI, due to a lack of time prior to office closure, NDI did delegate this task to one of its subgrantees SAHRE. SAHRE is expected to revise, translate, print and distribute NDI's trainer manual by June 1998.

## **B Technical & Financial Assistance to Ethiopian NGOs**

In addition to conducting workshops, NDI has consulted with numerous NGOs in the capital and around the country, on subjects such as program development, proposal design, strategic planning, and women's programming. NDI also provided four subgrants to the following Ethiopian NGOs during the course of this grant: AIDWO, HUNDEE, SAHRE and WAT. These subgrants ranged from \$5,000 to \$35,000 depending on the needs of the individual organizations.

### ***AIDWO***

During this grant period, the Institute's field staff assisted AIDWO in designing a project plan and proposal to continue its civic education and advocacy activities. As a result, NDI provided AIDWO with a grant of approximately \$34,000. NDI also worked with AIDWO staff members to develop an organizational strategic plan. In addition to its youth education programs, AIDWO has conducted numerous town meetings, which provided a forum for public expression. These meetings have brought together politicians and community leaders to address the public on various issues, such as popular governance, opposition, civil society, human rights, media and the government, etc. Often five to six hundred people attended these meetings, which sparked public interest and lively debates.

### ***HUNDEE***

NDI provided HUNDEE with technical advisory support during the grant. HUNDEE has subsequently received funding from the US Embassy Human Rights Fund, Canadian CIDA and NDI.

to conduct women's rights awareness workshops in rural communities in the Oromiya region. NDI also assisted HUNDEE in designing and implementing its constitutional rights training programs. These programs have successfully involved local government officials. As a result, the zonal government's Women's Affairs Bureau, in Fiche, approximately 100 km from Addis, asked NDI for financial assistance to conduct a similar women's rights awareness workshop in their area. HUNDEE's subgrant from NDI included funding to conduct this workshop in cooperation with the national Women's Affairs Bureau, at which an NDI field staff member served as a trainer.

HUNDEE's women's awareness programs have recommended that men be included in the awareness workshops and that change would not occur unless they are made aware of the importance of including women in the decision making process and of respecting their rights. HUNDEE combines economic and social development projects with its civic education strategy. In particular, its women's credit schemes are closely tied in with empowerment. HUNDEE has already marked some economic improvements in the community and boasts a 90 percent plus repayment rate among its women credit grantees. In addition, local government women's bureau officials have specifically asked NDI to fund, and HUNDEE to co-sponsor, a similar training for their zone.

#### ***SAHRE***

SAHRE has asked that NDI provide not only financial assistance but also technical assistance in civic organizing and issue-based campaigning. NDI also provided SAHRE, a private initiative of Ministry of Education staff, with a \$10,000 grant to conduct a pilot project in Amhara Region on advocacy education, specifically on Children's rights. This project intended to bring together educators, local government officials, NGOs, and community-based organizations with a common goal to inform the population about the issue of children's rights and to form monitoring and advocacy committees at local, zonal, and regional levels. This project is the testing ground for a much broader advocacy and rights education program that will be implemented in seven zones of Amhara Region with other international funding.

#### ***WAT***

NDI has provided a grant of \$5,000 for the Women's Association of Tigray, located in northern Ethiopia, to conduct research on women and family law legislation in the Tigray region.

### **IV. RESULTS/ACCOMPLISHMENTS**

As this report is prepared subsequent to the end of the project, analysis of the projects' results and impact of the project must be by definition preliminary. A full evaluation would need to take place after the materials that are being produced have been disseminated and a perspective on their utility has been developed. Nonetheless, it is possible to make some initial observations regarding the benefits of the project.

First, it should be noted that not all of the goals foreseen at the beginning of the project were met. The reality of working in Ethiopia is that gains will often be incremental and not as definitive.

as desired. Optimism must be tempered by reality, especially given Ethiopia's history of conquest and semi-feudal rule. Nonetheless, NDI helped to strengthen the capacity of emerging civic associations, both technically and financially, to serve as a conduit for the democratic process to reach all levels of Ethiopian society. The project also assisted those groups to undertake democracy-related educational activities, it enhanced the ability of citizens and groups to articulate their shared interests, and encouraged government transparency, accountability, and respect for the rule of law. The project sought to ensure that the participant groups' capacity to disseminate information to the widest possible audience was significantly enhanced.

As information about the project spread, the number of organizations interested in benefiting from it grew. Since the commencement of the materials development workshops, NDI has received a number of assistance requests from international and indigenous organizations that can serve as linkages or future conduits of the constitutional training materials developed in the course of the project. These organizations include Eneweyay, CIVITAS, the Street Law Project, the Women's Teacher Association-Gonder and the Muslim Relief Association.

By the conclusion of this program, NDI and its partners had developed an essential training document for use by human rights and democracy advocates within Ethiopia. The following are specific indicators, which correspond to the program objectives outlined in NDI's proposal. Analysis regarding the extent to which the objectives have been met follows at the end of each set of indicators.

***A Has the overall capacity of democracy and governance NGOs, in terms of programming, been improved?***

- \* Improvement in NGO program design as measured by individual NGOs themselves and donors,
- \* Closer correlation between implementation of planned activities and actual activities occurs more frequently,
- \* NGO ability to design and implement relevant and appropriate civic education training programs,
- \* Implementation by NGOs of monitoring and evaluation mechanisms,
- \* Public request for materials produced by NGOs and translations into local languages,
- \* Request by non-D/G NGOs for civic education materials,
- \* Timeliness and presentation of financial and activities reporting, and
- \* Acceptance of NGO proposals for donor funding

This project has required Ethiopian NGOs to take the initiative and to work together to ensure that the project reached conclusion. Given the fractious and zero-sum nature of the Ethiopian political culture, simply creating an environment in which a set of NGO groups could work together has been by itself important. While this process did not always work smoothly and seamlessly, a number of different NGOs, and government offices had the experience of coordinating and sharing ideas on the development of the materials. This type of activity, unprecedented in the short history

of Ethiopia's democratic development, represents a building block upon which further activities could take place

Participating NGOs received requests from other NGOs and, in a couple of cases, from their branch offices for the democracy materials even before they had been officially published. In fact, AIDWO has begun utilizing the NDI materials in its broader program of democracy education.

NDI was pleased to note that there were few problems in terms of financial management of funds allocated under the sub-grant component of the program. The participating civic groups had been selected on the basis of prior relationships with NDI, and with adequate financial management and oversight capacities. Communications and contact were most difficult with WAT, given its location outside of Addis Ababa and its limited communications infrastructure, but eventually the required reports were received.

***B Have the civic organizations improved their capacity to deliver quality democracy education to a wider audience?***

- \* Incidence of civic education programs both in and outside of Addis Ababa,
- \* Responses to evaluations by program participants of civic education programs run by civic groups,
- \* Requests by organizations and community members for civic education training,
- \* Response by government officials to civic education training programs,
- \* Responses to NGO participant evaluations as to international study tour's usefulness to their programs, and
- \* Types of programming activities developed by NGOs that have participated in study tours

Participating organizations clearly have developed an increased capacity to communicate their messages effectively to a wider audience. Through technical assistance provided during the course of the project they gained experience in testing messages and assessing their impact. The creative and often frank feedback participants provided to each other during the course of the workshops enabled groups to consider fresh or alternate perspectives on ways of best disseminating information. During the life of the project groups undertook an increasing number of activities that involved larger numbers of people and sectors of society than had previously been the case.

Partly as a result of information on civic organizing experiences elsewhere that was conveyed through this project, AIDWO has undertaken a number of unprecedented "town hall" style meetings for legislators and their constituents. One such meeting, in Addis Ababa, was attended by over 1,000 people. During this event constituents were able to question their elected representatives on a wide range of issues. AIDWO has sponsored similar fora outside of Addis.

***C Has the NGO civil society sector been involved in education and advocacy activities? Has a coalition of democracy/governance NGOs been formed? If so, is it operational?***

INDICATORS

- \* Implementation of workshop, seminar, site visit, individual consultation recommendations and findings by participating NGOs,
- \* Requests by NGOs for workshops in areas of concern as identified by the NGOs,
- \* Frequency and number of activities that the NGOs have collaborated on together,
- \* Development and implementation of public opinion surveys,
- \* Response to survey findings,
- \* Utilization of survey findings by NGOs and other government or non-government bodies,
- \* NGO implementation of programs for community and elected leaders,
- \* Participation of community leaders and elected representatives in NGO activities,
- \* Response of community leaders and elected representatives to NGO initiatives,
- \* Public involvement in communicating their concerns to community or government leaders,
- \* The NGO coalition's advocacy in bringing about legislative or policy change,
- \* Individual NGO and coalition's contact with parliamentary and other government bodies,
- \* Response of Ethiopian government to NGO and coalition advocacy initiatives,
- \* Number of training workshops held for local, regional, and government officials,
- \* Response of government officials to training workshops held for them,
- \* Conduciveness of environment for NGO civic education/advocacy activities,
- \* Frequency of problems encountered between NGOs and government actors,
- \* Involvement of development NGOs in programs carried out by D/G NGOs,
- \* Requests for training by development NGOs,
- \* Advocacy initiatives by development NGOs to government, and
- \* Networking activities by Ethiopian NGOs that have resulted from their international study tour experience

It would not be accurate to characterize a result of the program being the formation of a coalition of NGOs, if the term is meant to refer to a group of NGOs whose activities are coordinated by an umbrella body. Certainly, however, the participating NGOs are more aware of activities being undertaken by each other, where their respective areas of comparative advantage lie, and in what areas might their skills be complementary. Thus, the groundwork for increased cooperation in the future has been laid.

Some modest steps have been taken regarding improved communication between civil society and the government as a result of this project. For example, the presence of representatives from the government women's office helped to lower the barrier of suspicion and misunderstanding between civil society and government representatives. It also encouraged civic groups to consider how and under what circumstances it might be appropriate to utilize government resources and infrastructure to assist in the communication of education initiatives messages from civil society. Participants recognized that in this way the example of a productive relationship was possible between different elements within the political culture -- in and of itself a revolutionary concept given Ethiopia's highly polarized political culture.

***D Have the NGOs involved in democracy and governance increased the number of women employed at the program and management levels within their organizations? Have these NGOs***

***targeted their programming activities to include women's concerns? Has the number of women participating in their activities increased?***

#### INDICATORS

- \*Types of programming of civic NGOs that include a women's component in planning and implementation,
- \*Instances where NGOs focusing on women's empowerment have utilized regional government women's bureaus,
- \*Implementation by women's bureaus of cooperative arrangements with civic NGOs working in the area of women's empowerment,
- \*Frequency and content of training programs for and about women conducted by NGOs, women's bureaus, and other organizations,
- \*Beneficiaries' response to women's programming efforts by local NGOs, women's bureaus, and other organizations,
- \*Types and frequency of outreach activities by civic NGOs to rural communities,
- \*Response by the community, both male and female, of the activities of women's empowerment initiatives,
- \*Formation of local NGOs to enhance women's participation within rural communities,
- \*Developments within communities that have occurred as a result of civic education, training for women, and
- \*Instances where women have participated in the political process

NDI's program definitely targeted women and women's issues as being central to the development of democratic concepts. NDI undertook a survey of women's attitudes about democracy, and sought – successfully – to engage women in the materials development process. The percentage of women staff members at NDI's partner NGOs was increased to 50 percent at HUNDEE, 25 percent at AIDWO, 40 percent at SAHRE and 100% at WAT. NDI also reached out to the Women's Bureau of the government to encourage their participation.

***E Has the enabling environment for democracy and governance NGOs improved? Have the NGOs been able to implement their democracy-related programs in targeted communities?***

#### INDICATORS

- \* Status of legislation and regulatory process for NGO registration within the MOJ,
- \* Incidences where NGOs are able to conduct their activities without government interference,
- \* Responses by government officials, particularly those at the local woreda level, to civic NGO activities, and
- \* Number of democracy/governance NGOs that have been registered by the MOJ and authorized to work with NDI

An anecdote is frequently cited of a democracy education program that HUNDEE organized early in the life of the program. It was in a rural setting, and the local authorities reacted against the seminar by detaining five HUNDEE staff members for over a day. They were then released by the local authorities, who were sensitized to the program and the activities being undertaken. The zone subsequently became the site of a considerable number of programmatic initiatives, with the support of the local government. This episode demonstrates that often the target group for democracy education must be local authorities themselves.

None of the groups with which NDI has worked have had their functioning impeded due to registration-related problems. The executive director of AIDWO has been imprisoned recently. This is apparently due to reasons related to his previous service in government rather than to his civil-society related activities.

NDI's registration status had been in limbo for over a year until it was provisionally granted for a 12-month period in 1996. As a result of the project, government officials gained greater familiarity with NDI's goals, objectives and modus operandi. Registration approval was expeditiously granted a year later. Government officials expressed sincere regret when NDI subsequently informed them of AID's decision not to continue funding for a follow-on project. This event demonstrates a beneficial by-product of the project - greater government appreciation for the work being undertaken.

## **VI FUTURE ACTIVITIES**

NDI does not envisage returning to Ethiopia immediately due to funding constraints and needs assessments. USAID-Ethiopia, NDI's previous funder for its Ethiopia program, has restructured its democracy and governance program and has terminated NDI's grant agreement.

However, both the US ambassador to Ethiopia and the new USAID mission director have suggested that there may be future opportunities for NDI in Ethiopia. In the meantime, NDI continues to remain in contact with its partner organizations and to seek out opportunities for them to continue to benefit from exposure to democratic development around the world.

**APPENDIX 1.**  
**Report. Workshop #1, March 6-7, 1997**

12

Civic Education Workshop #1 - March 6-7, 1997

The National Democratic Institute for International Affairs (NDI) in cosponsorship with HUNDEE held the first of four workshops to be organized on training materials development for the Ethiopian Constitution. The first two workshops are designed to assist local NGOs in developing the substantive knowledge of the FDRE Constitution that the groups believe every Ethiopian citizen should know while the latter two workshops will serve as a Training of Trainers (TOT) exercise to first pretest the materials and then disseminate this civic education program to the broader public.

Goal and Objectives of the Materials Development Process

**GOAL:** An Ethiopian citizenry that is informed and empowered to participate in its governance

**OBJECTIVES:**

1. To facilitate the design of a participatory, responsive framework for a training program on the FDRE Constitution in collaboration with Ethiopian NGOs and other interested parties involved in civic education, advocacy, and democracy promotion activities
2. To disseminate civic education programs on the FDRE Constitution to a broad audience of the Ethiopian populace.
3. To encourage the Ethiopian citizenry to understand their constitution in order to actively participate in the governance of their communities
4. To broaden the reach of civic education programs to include Ethiopian women and to encourage them to participate in democracy-related activities.

**ACTIVITIES.** This process will include the following activities

- a. To review and evaluate existing civic education training programs and methodologies currently employed in Ethiopia,
- b. To identify target groups, populations, and beneficiaries of the materials development process;
- c. To develop appropriate strategies for disseminating the developed materials;
- d. To train members of NGOs and government to provide civic education to their target populations.

### Workshop Representation

Twenty-four people were in attendance representing the following organizations: AdHoc Committee for Peace and Development, Amhara Women's Development Association (AWDA-Addis), Amhara Women's Democratic Association (AWDA-Gonder), African Initiatives for a Democratic World Order (AIDWO), Congress of Ethiopian Trade Unions (CETU), Eastern Hararge Development Association (EHDA), Ethiopian Women Lawyers Association (EWLA), HUNDEE, Inter Africa Group (IAG), International Foundation for Education and Self-Help (IFESH-USA), Society for the Advancement of Human Rights Education (SAHRE) with the Ministry of Education, University of Addis Ababa Faculty of Law, and the Women's Association of Tigray (WAT). Two private lawyers, a gender expert, and a civic education consultant also attended in their personal capacities.

The facilitators for the workshop included Ed Brown, Senior Consultant for NDI; Sue Tatten, NDI-Ethiopia Country Representative; Abera Tola and Majitu Terfa, HUNDEE staff

### Workshop #1 Objectives

#### OBJECTIVES OF THE WORKSHOP:

1. To examine civic education programs and methodologies used around the world.
2. To assess current civic education program activities, methodologies, and materials available in Ethiopia
3. To identify priority themes for civic education activities
4. To participate in the process of developing program plans and strategies for civic education dissemination.
5. To ~~design a civic education training program that can be~~ understood by all citizens of Ethiopia and that will enable them to participate in the process of governance within their communities.
6. To develop a common plan and strategy for a civic education training program for use by NGOs and other interested groups.
7. To make recommendations for follow-up programs and NDI support

### Expectations

The participants were asked to define their expectations for the workshop. The following responses were given

Daniel Bekels (Private Lawyer) - I want to learn new methodologies for civic education

3

Emebet (Ethiopian Women Lawyers Association - EWLA) - Because civic education is new in Ethiopia, I am concerned about educating the public about women's rights and want to know how to develop civic education programs in terms of content and methodology.

Saba Mikael (Women's Association of Tigray - WAT) - We want to help women to solve their own problems through the civic education process.

Arekash (Ministry of Education - Society for the Advancement of Human Rights -SAHRE) - I am with the MOE Education Supervision Department representing SAHRE I want to know how civic education can be introduced in schools, both elementary or high schools

Meseret - (Amhara Women's Development Association - AWDA - Addis Ababa) - I want to learn more about what civic education means and expect to learn a lot of things and go to my region and teach the women and every part of the society what civic education means. I hope to get much knowledge to teach my partners

Taddese Mekure - SAHRE - I deal with secondary school education in the Addis Ababa Regional Office Bureau. I hope that I will be enlightened about content and methodologies to disseminate civic education to young students.

Mulu Gebre-Hiwot (Amhara Women's Democratic Association - AWDA) - I want more knowledge about civic education, what can be done, and when I return I will teach my community what I take from this workshop.

Almaz Zewde - (Zonal Representative in the Ministry of Health - Gender) - There are about 90 women under me and the knowledge I will get from this workshop will be taught to these women

Wanjiku Mwangiru - (Gender Consultant) - I wish to compare experiences with my sisters and brothers from Ethiopia

Bedria Mohammed - (NDI) - I want to learn new methods and techniques for developing materials on civic education.

Majitu Terfa (HUNDEE) - I want to be able to design materials which can be used for all people - literate and nonliterate for wide dissemination.

Shelley, Renee Rice (IFESH-law instructor at the Civil Service College in Addis Ababa) - I am trying to find out in what way I can assist Ethiopians in terms of development. I am here to work with attorneys in meeting the goals of the constitution.

Ato Tsegaye Tedla - (Congress of Ethiopian Trade Unions) - I want to go back with understanding three points First, what NDI is really doing, and where is it helping, and what are its objectives

15

Secondly, I want knowledge on how to prepare educational materials for trade unions. Thirdly, I want to know whether there are areas in which NDI can help us to develop these materials, whether financially or any other areas.

Ato Bogale - (AdHoc Committee for Peace and Development) - I expect to know how to expand and develop civic education throughout the country.

Abera Lema - (InterAfrica Group - IAG) - In a few days we will have a civic education workshop for women teachers and students. I want to gather strategies for preparation of civic education and teaching materials.

Clyde Willis - (Addis Ababa University Faculty of Law) - I want to learn about civic education in the Ethiopian context.

Yusuf Hassan - (AdHoc Committee) - My area of interest is on two points. First, there are many NGOs engaged in civic education programs. We do the same thing and want to maximize our use of resources. Secondly, do we really know the needs of the society as regards civic education? I would like to know how to go about addressing the needs of the society. Every community has its own specific needs.

Abera Tola - (HUNDEE) - I hope with the participation of all of us we can define what civic education is. With the little experience we have, I hope to share that to develop a program together. I also hope it will be one step forward.

Kebede Kejela (AIDWO) - I see a lot of highly experienced people here and I hope these experiences will unfold. We expect to take that part which is relevant to us.

Ato Begashew (AIDWO) - We have been doing a lot of civic education which has an impact all over the country. We are conducting programs for those who are not well educated.

Michael Van Notten (EHDA) - We have been mainly working in the Somali region on water development but have started an education program for women. For the next two days I am going to be a listener.

#### Overview of Civic Education Programs Worldwide

Ed Brown provided an overview of civic education programs in other regions around the world such as Asia, Eastern Europe, and the US. He highlighted the diverse and creative programs on the African continent such as Mozambique and South Africa where civic education programs have targeted non-literate populations. In discussing civic education programs, Ed also pointed out that training programs and materials do not have to be in written form.

but that various methodologies have been developed to address the needs of people who cannot read and that encourage the political participation of these groups. With the high degree of illiteracy in Ethiopia, Ed suggested that these types of programs would be most appropriate for training communities about their rights and how they could participate in the political process.

Ed solicited responses from the group as to what civic education meant to them. Those responses included: teaching civic rights to citizens, knowledge of rights and responsibilities of citizens and government; empowerment of the people, participation in the community; basic rights to food shelter, education, literacy, and to elect and be elected; equality and peace; rights as provided in international law and the Ethiopian Constitution, once people know their rights, they know what to do and not to do; understanding of the government structure and related bodies, popular participation in the governing process; knowledge of what people can do if their rights are violated and there is a breakdown of government; preparation of a program to address lack of knowledge of laws, constitution, etc. by the vast majority of people who are not literate and have no access to the media.

Out of this discussion, three main areas of focus were discussed.

1. Rights
2. Responsibilities of Government and Citizens
3. Participation by the Citizenry

Ed asked the participants what they believed to be the purpose of civic education. The participants responded that the community should have the power to make decisions and be 'empowered'; the system of governance must be implemented by and within the community; the focus should be decentralized and local government stressed since this level of governance affects people the most, subjective knowledge must be supported by action; political space must exist for people to exercise their rights and there must be a commitment of the society on the part of the people and government; need for civic education to enhance the democratic process so more political space is created for people to demand their rights, and that creating space for teachers of civic education would help the government to avoid conflict or violence.

~~A member of the HUNDEE staff facilitated the discussion of civic education programs and materials currently available in Ethiopia. The participants were also asked to share some of the successes and limitations of their programs. The following groups presented their programs:~~

AdHoc Committee for Peace and Development - Adhoc was established in 1991. It is free from any political or religious partisanship standing for democracy and human rights. Its aim is to avoid conflicts between different religious or ethnic groups or political

organizations. We encourage the resolution of problems in a peaceful way and to negotiate to try to improve the democratization process in the country. We want to encourage communities to solve their own problems. If we lose peace now, it will be much harder to regain it. If there is no peace, there will be no development. This can be acquired through democracy.

We want to conduct civic education programs, especially on issues related to women, peace, human rights, and political or social affairs. Regarding women, we want them to be full participants of their communities. In accordance with this, we will teach family planning, traditional practices, human rights, HIV/AIDs, etc. We believe that when people understand their rights, they will begin to safeguard their interests. Last year we invited trainers to Jijiga to discuss with women their traditional practices and way of life. The trainers gave a few hours from their own time to teach and we only gave them transportation costs.

We are cooperating with both government and NGOs. We will discuss with government the problems related to implementation of programs. We do not have to always be criticizing the government and will help it to implement its programs. Whether it is a government or NGO program, if there is courage and understanding between the two it will foster development for all.

We have learned lessons from our experience and hope to gain from those as we expand our programs around the country. We realize rural communities do not have access to the mass media and need to develop programs that can respond to their needs. We hope that our membership will then increase. At present, we have very few regular employees because of a shortage of money.

AIDWO - AIDWO was established in 1995 by five members with a similar outlook. Our four objectives are first, to foster civic education; secondly, to promote human rights, thirdly, to encourage the use of conflict resolution mechanisms, and fourthly, to assist the weaker and oppressed members of society.

We were assisted at the beginning by NDI and gathered 50 youth who worked for us without payment. AIDWO has translated a number of civic education materials from the US Information Service (USIS), encourages discussions between people and parliamentarians through the use of town meetings, conducted election monitoring and civic education program for local woreda elections, provides training in democracy education and conflict resolution focussing on youth, women, the poor, and retired people. Recently, we conducted a three-month training program for youth on human rights and democracy.

Our main problem is funding. When we request a certain amount of donor support, it is usually only a small percentage of what we need.

AWDA/Addis Ababa - AWDA's objective is to provide development assistance to women in the Amhara Region. We work through volunteers and have an office at the Amhara Development Association (ADA). Through this organization, women can raise questions and we will facilitate and coordinate. We were just established a year ago and cannot say we have done much. At present, AWDA lacks the financial resources and skills to implement a civic education program although it would like to do so in the future.

AWDA/Gonder AWDA was established by a group of volunteer women in the Gonder region. We wanted to assist the poorer women of our region who have no extra income and live at the subsistence level. AWDA has an income generating project for women and trained 300 women in knitting and sewing. It also has received grinding mills from American Action Aid. They have requested government assistance for women who do not have an income but have not yet received a response.

They have also conducted education programs for women on harmful traditional practices and their rights under the constitution. They also provided training about the election process. Women know they have the right to vote and be elected which they learned from the radio. AWDA has also provided support to women who have had legal problems. Then NDI came to us in 1995 and AWDA members started to learn more about their rights and obligations. The women even understood the pictures related to the constitution that NDI showed us. When we ask women who cannot read questions about their rights, they have a fairly good understanding of them. Now we want to educate them more.

In 1994, we attended a national symposium and got a prize for what we have done. We have a lot of material and economic problems and have not been able to implement our programs. If AWDA is able to obtain donor funds, we intend to start a program on literacy and civic education and to have an office and training center.

CETU - CETU has nine federations with a wide scope. Our main aims are to organize the workers, to provide trade union education on the Ethiopian labor law, constitution, labor policy, and management education. This is similar to civic education as it involves human rights, obligations, etc. We first teach our workers about the law and constitution. ~~We also discuss economic policies that the government is following,~~ leadership skills, collective bargaining, structural adjustment, and democracy and governance. We invite trainers specialized in certain areas to educate the workers.

Some of our materials come from abroad such as the ILO. We do not have documents prepared by an Ethiopian mind. There is very little research on unions. We do not even have a manual prepared by ourselves.

As a federation, we have a plan to prepare training for union

5

members although we realize that union members are not the only employees in the country. This is the main problem. We must prepare materials for use in communities. In order to catch a fish one must have something that brings the fish to us. We will have to develop something for the society to come to us. From the nature of HUNDEE, they have done the right thing by working in development programs which give to the society. For instance, we could use the idir (burial society) or political parties as a means to organize the community. The EPRDF knows its emphasis while others do not. We could make a training kit that can be used by these communities.

In the future CETU plans to provide democracy/governance education for its members. Some limitations are that the materials CETU uses come from other countries and are not adapted to the Ethiopian context. There is also a misconception between labor and management which cause problems of understanding our role

EWLA - EWLA provides legal assistance to women. In their education program, EWLA has a weekly ten-minute radio program to inform women about their rights. We are preparing the scripts mostly related to law. Listeners have provided feedback that EWLA's programs should be more creative, i.e., using plays and dramas. They also provide workshops and seminars on legal education. Through these workshops, EWLA has learned that even the more educated women do not understand their civil rights and obligations. They conduct research on discriminatory laws and recommend corrective legislation. EWLA plans to open offices in regional administrations. EWLA commented on the need to have more creative educational materials. At present EWLA only has an informational flyer and some posters that deal with women's rights

HUNDEE - HUNDEE is a membership organization established in 1995. To be a member of HUNDEE one must share our vision - we need nothing more. Anyone can be a member. HUNDEE provides development assistance and civic education to rural communities within a 100-mile radius of Addis Ababa. 'HUNDEE' means 'base' or 'roots'. Most of us come from rural areas and even though we have had a chance for education, we want to concentrate outside of cities to assist those less fortunate than us. This is why we decided to work at our 'base' where we come from.

We wanted to form this organization to help our people, not only feeding them but as a means to liberate them and to promote democracy. We want to coordinate our civic education program with our development program. We do not just want to teach and go home. For example, besides a civic education program we have a credit program and nursery projects that focus on women and marginalized populations to encourage income generation and protection of the environment.

With our civic education program we want to teach people about the

Ethiopian Constitution and Human Rights Declarations and instruments. We have had workshops for women to teach them about their rights provided by law. We want our civic education programs to be transparent and able to transfer messages that are relevant to our target communities. We need a change in the community outlook, methodologies, etc. As a strategy, we are using problems of social injustice and inequalities to inform people about their rights and to avoid further violations.

Up to now, we have had a great response from the community. People see us and believe what we say but they also ask questions. In one area, people have begun to ask police officers whether they have a warrant to make an arrest. This is the simplest achievement we have.

Regarding funding, HUNDEE's financial resources include membership fees, private donations, and international donor funds. In terms of limitations, HUNDEE has a shortage of educational materials in civic education.

SAHRE - SAHRE is a non-profitmaking NGO established in 1991 and registered in 1992. SAHRE works through the voluntary participation of its members. The Ministry of Education sponsors SAHRE to bolster its programs. Its main aim is to make people aware of the privilege of democracy and build a democratic culture, to make clear the concept of human rights, and serves as a bridge for international and local activities, to widen the outlook of the youth. We want to encourage the youth, the mass media, and professionals and teachers to improve the level of consciousness and capacity to teach human rights. We also plan to introduce human rights at the regional level as a strategy for research, education, publications, clubs, and to work with rural communities.

Our objective is to begin civic education training to people at a young age. We want to make it part of the curriculum of every school. If children learn early they will be able to understand their rights and obligations. Problems arise when people do not learn these things in school.

SAHRE has a pilot project in one high school. If it is successful, we will transfer it to the regional administrations. We also use radio and the mass media. We want to make civic education very democratized for NGOs and government. ~~We have collaborated with~~ the U.S. for one year to share ideas. For instance, we were invited to Vienna and Prague where we participated in a conference and gave civic education training.

WAT - WAT encourages the participation of women in all areas of society and helps them to organize themselves. For example, at the kebele level they have their own women's association and have elected executive committees who can work for them. WAT is involved in afforestation, providing credit to women, and giving

grinding mills to lighten women's workload WAT has also assisted women with poultry and cotton weaving projects. In terms of education, WAT has a literacy campaign for women They use media and have a radio and television program to educate women about their rights and health issues These programs do not use written materials so we use various other methods of conveying information to women in a manner they can understand.

The major focus of WAT is to encourage women to be self-reliant and have their own source of income. Through the executive committees of the association, we are seeing that we have made our region begin to improve in bringing women together in a collective group Our loan facility has made a lot of progress in the region. Now children married at 12 are starting to go to school.

We have some documents that came from the central government which discuss our rights Besides that, we have the articles published in the constitution. There are many problems, however, such as shortage of resources. We do not have a human resource problem because there are a good number of women who can teach our programs. We receive aid from the woreda and awraja and we have free labor for building roads. Even if we do not have enough capital, the women's association negotiates with funders to get more money Also the central government is cooperating with us

The outcome of this session was that although many of the groups want to develop civic education programs, very few have done so and even fewer have developed training materials other than those which have translated various documents on democracy they have received from the U S Even though those materials may be good for the time being, the group recognized the importance of developing civic education programs and materials that are appropriate for the Ethiopian context, particularly those that can be used with non-literate populations.

For the final session of Day One, Sue facilitated a group participation exercise. She asked each person to write on a 3x5 notecard two things about civic education, involving the priority themes noted above, i e, rights, responsibilities, and participation, that they believed every citizen in Ethiopia should know. The notecards were then put into the above-mentioned three categories. In terms of rights, people gave such responses as: ~~the right to life, the right to vote, the right to elect and be elected,~~ the right to participate, women's rights, children's rights, freedom of speech, freedom of association, freedom of expression, equality before the law, etc In terms of responsibilities, the responsibility of the government to respect and protect citizens' rights, the duty of people to respect each other's rights, duties to respect the law, the responsibility of citizens to participate in governance, etc On the issue of citizens' responsibility to vote, there were differing responses which led to a debate on whether citizens have a duty to vote or

whether it is their right to decide not to do so. Finally, on the topic of participation, the group responded by saying that citizens can participate by voting or by be elected, exercising their right to free speech and association, citizen participation to safeguard their rights, citizen participation in decisionmaking in terms of what should happen in their communities, how they should be governed and how their community should develop.

Ed closed the first day by asking the participants to take their constitutions home with them and to examine the articles on democratic rights and human rights in preparation for the next day's session.

#### DAY TWO

On the second day of the workshop, two working groups were formed - one for democratic rights and the other for human rights as stated in the FDRE Constitution. The groups were asked to prepare a training plan to focus on the two areas of rights to which they were assigned. Sue gave them a checklist for developing their programs and briefed each group on how the group should undertake the design phase of their plans (Please see attached checklist )

The groups spent the morning discussing the content that would be included in their programs and prioritized the topics as to how much time should be spent on a particular theme After lunch, the groups reconvened for one hour to actually put their plan into a coherent description with recommended methodologies for training.

#### GROUP PRESENTATIONS

##### Human Rights

The group identified their target group - every Ethiopian and what they need to know about human rights. Their goal was to achieve community and individual empowerment. Their objectives were:

1. To inform citizens of their human rights
2. To encourage people to protect and defend their rights
- 3 To encourage community members to become active participants in the protection of their rights.

Daniel Bekele - ~~First, we wanted to focus~~ on which rights we believed are fundamental to the average citizen and examined the benefits of teaching people about these rights. We then discussed the disadvantages if an average citizen does not know the selected fundamental rights that we believe are most important We looked at eleven specific points. Our second assignment was to discuss methods of disseminating these points to the broadest segment of society We wanted to design our training program so that literate as well as illiterate citizens could clearly understand these rights. Based on provisions of the constitution, our group

considered the fundamental points that all citizens should know and exercise in their daily lives.

The first point we examined was Article 25 - Human Equality. We think it is extremely important that we start with a basic concept for any society to comprehend.

Article 17 - Right to Liberty - We wanted to emphasize that no one should be jailed without a court order. Any police or soldier cannot detain anyone they wish to without this order. In recent history, we experienced an inhumane and authoritarian regime so it will take a long time to teach police and soldiers how to respect rights. It will be difficult but we must try.

Article 18 (1) Right to Protection Against Inhuman Treatment or Punishment. We have seen a lot of practical examples of this in our lives. Police can kick anyone under his control and will even attack a common thief. This practice must be changed. The police think it is their right to beat a thief and the thief also believes that the police have this right. We know that people are treated like this every day.

#### Article 19(1-4) Rights of Persons Arrested

We want to teach the public that an accused individual must be informed of the alleged crime in written form within a short period of time. The accused must know what s/he did wrong. In our tradition, police think that an accused is guilty the moment that person is under police control and the community believes that the person is a criminal as well. This must stop.

People must also know they have the right to remain silent. In the FDRE Constitution and in human rights conventions, an accused person should not be presumed guilty before trial and that the person has the right remain silent. People must be informed of these rights in a language they can understand. We mention this because mostly in our country police often don't treat people properly and abuse human rights. Sometimes they take you to prison without a court order. They usually must have a court order or warrant and inform the accused that whatever s/he says can be held against them.

~~Anyone who has been in custody must appear in court within 48 hours. If the person has been held longer than this, the court must give a privilege to the accused. If they do not do this, the law must guarantee the person under custody.~~

Article 20 (subsections 1 and 5) Rights of Persons Accused. In most circumstances, accused persons have the right to a public trial. In some cases, the court may order a closed session. The accused has the right to nominate its defense lawyer and if they don't have the money, the government should provide them with an

attorney

Article 21 - Rights of Persons Held in Custody and Convicted Prisoners - Everyone under custody must be able to communicate with relatives, spouse, etc. However, in our experience no one is allowed to communicate with these people

Article 26 (1) - Right to Privacy - Everyone has the right to privacy of the person, property, and should not be searched or property seized except in certain situations

Article 27(1) - Freedom of Religion, Belief, and Opinion - Everyone has the right to choose any religious group and practice their religion individually or collectively.

Regarding religion, in our experience individuals following their religious beliefs should respect each other. There should be no conflict between a religion and a person, religion and government, and a person and government.

#### Comments from Participants

HUNDEE - The selection of the priorities is generally good but I believe that some points were missed. First, the right to life is a basic priority before any other rights and should be stressed in our training program.

Secondly, Article 16 - The Right of the Security of Persons. There are a lot of possibilities that a person could be injured or killed in rural areas or just disappear. There are a lot of such incidences, so why did you leave it out?

WAT - There are important things that everyone should already know and do not need teaching. This can also be expressed in Article 25 - Right to Equality. The right to life can be included.

HUNDEE - I don't agree with this. From birth people should respect the right to life. We should start from there and then develop. It should be the basic priority. We should start teaching about democracy from the right to life.

Daniel - Accepted.

WAT - We can accept you but we left it out. It is already known by the community and we don't need to focus on education that most citizens already know.

SAHRE - Whenever making civic education we will teach all the concepts. Now it is a question of priority. In the morning we did not give this article a priority. We don't want to leave all of the articles but this was not a priority.

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75

Daniel - Whenever we make a brochure we should include this right as indispensable.

SAHRE - We must associate the right to life with children's rights Mothers are deprived of their rights because they must give birth in the forest. Some can leave their child there and return home. This has destroyed the opportunity for that child to live in the world. We must think about the children.

Daniel - We will include this in our plan.

Regarding the right to security of the person, I go to work in the morning and return home anytime I want. The government has to protect my security so that I can return home safely. We accept the point.

#### Methodologies for Dissemination

How can we disseminate these concepts? Storytelling, workshops, games, public debates, pictorial handbooks, brochures, mailings, etc. Religious groups use mailings You can simply put your posters or booklets in hotels, etc, and people can simply pick them up and read them

Our comments are very general Depending on our target audience we can adapt the methodologies. For example we can use pictures for people who cannot read We can also have a live drama or radio play for those who cannot read. If they can read we will prepare a booklet in the respective languages of a particular group.

Another suggestion would be to have a human rights national day. Before that day we can use the media to teach the community We could prepare prizes for human rights activists and the society would be conscious that someone has won this important award We could also organize a walk or print calendars and t-shirts. Another idea would be to put messages on the back of tickets for public-related services, for instance, on public buses

This civic education program can serve as an entry-point for the creation of a vibrant civic society The educated people must train the uneducated and that is how we can have a multiplier effect through working with community leaders and interest groups - like ~~idix~~, ~~youth clubs~~, ~~political parties~~, etc Civic education must be done by parties but here they only meet during elections This should have been done by parties although now it is being organized by NGOs.

We should also work with rural peasant associations and local government officials Only to train the community will not be effective enough. Sometimes the local officials don't know very much about rights and the constitution The official may not have the right interpretation of the constitution which could cause

problems.

CETU - Question about methodologies, materials, entry points. This is a wide discussion. You mention an entry point like peasant associations, women's associations, trade unions, etc. Why did you use all these methodologies? This will be very expensive.

NDI - You must plan based on the target group and identify sources of financial aid, i.e., contributions, donor funds, community fundraising activities, etc.

WAT - We suggested a lot of methods. We looked at various ways of dissemination that could be used in every part of the country. The trainer will select which method will suit what part of the society.

Daniel - Our target group is every Ethiopian citizen. If you ask about our capacity it depends on the focus of the organization carrying out the training. We're saying these methods are preferable in order to reach the largest segment of the society. We can disseminate our program in different ways.

We have tried to partition the society 70% of which are from the grassroots. We then discussed the best methods which would suit this group. Maybe we can use pictorial representations, posters, or plays.

When you look at the remaining 30%, we also examined which methods could be used. For example, if we target staff of women's association, community leaders, interest groups, etc. We are only saying the method will depend on the particular target group. One can select from options.

CETU - It is not clear for me when you are developing this program whether are you preparing for any particular organ. We don't have to put every possible option but decide on which is the best. If you try to sort out all of these methods, you can have hundreds.

Daniel - Again, our target is every Ethiopian and what they need to know about the constitution. Our goal is community and individual empowerment.

Ed - We will develop a set of techniques and materials which of those might be appropriate for your own situation will depend on your organization. We can't determine what technique works best. This discussion is to equip you with as much of information in regards to the range of materials. We can give models that can be tailored to the individual situation. We have merely provided some standards, procedures and materials to serve as guidelines. We as NGOs will decide the target group, identify available resources, and will select which option fits. Through this process we will develop one practical program with you as a first step.

### Democracy Rights

The group identified its goal as the empowerment of the Ethiopian citizenry.

Their objectives included:

1. To inform the public about democratic rights
2. To encourage public participation in governance and decisionmaking.
3. To check abuses of power and violations of democratic rights.
4. To encourage all citizens to explain democratic rights to those who don't know about them
5. To provide civic education through government, community, religious institutions, NGOs, etc.
6. To disseminate civic education through the use of pictures, brochures, newsletters, magazines, newspapers, discussions, drama, music, etc.

Articles from the FDRE Constitution regarding Democratic Rights were prioritized as follows:

1. Rights of Thought, Opinion, and Expression
2. Right to Assembly, Demonstration, and Petition
3. Freedom of Association
4. Marital, Personal, and Family Rights
5. Rights of Women
6. Rights of Children
7. Rights of Nations, Nationalities, and People
8. Rights to Vote and to be Elected
9. Rights to Property
10. Economic, Social and Cultural Rights
11. Labor Rights
12. Right to Development

Tsegaye Tedla - Our group had a chair, reporter, etc. The Chair was Bedria and I was the Secretary. Our discussions included every member of our group. ~~We divided into two - short and long-term objectives.~~ For the long term, our goal is to make the peoples empowerment guaranteed.

Our short-term objectives were

- 1) To teach people about democratic rights, to be the beneficiaries of the rights, and how they use them.
- 2) To teach people how to take part in every government action and

encourage communities to participate in the government process whether at the local, regional, or national levels.

3) To protect against democratic rights abuses.

We discussed which part of the society our group would focus on. We decided to base our focus on the average citizen. Since the society ranges from the grassroots, to average, to high-level citizens, we stressed on targeting the average citizen. This will encompass different parts of the society - women, peasants, etc.

We also discussed that in terms of implementing this program we needed to identify interested groups such as government, religious, NGOs, social, cultural, and traditional leaders, and donor aid organizations.

We looked at methods first and then program content.

Methods - We looked at practical methods that could be utilized according to our capacity in terms of human and financial resources.

We limited ourselves to the following methodologies:

1. Pictures - Since 80% of the population is illiterate, we decided to use illustrations.
2. Magazines and other written materials for literate groups.
3. Discussions, drama, music - traditional songs can be used to disseminate our program.

Content We discussed what the content of the program should be. Social, political, cultural, and other rights are all included under the heading of Democratic Rights. If we try to illustrate all of these it would be difficult so we concentrated on fundamental points. Our source was the constitution. In general, we looked at about 16 points and identified 12 of them as fundamental. These 12 points would provide clearer definition for the target group.

The fundamental rights identified are as follows:

1. Right to Express Thought and Beliefs

As a human being, if people know they can express their opinions freely without fear of punishment, this will prevent abuses of the constitution. People should be able to express themselves in their own way.

2. Rights of Assembly, Demonstration, and Petition

This could be implemented with anyone who wants to do so within their community.

### 3. Right to be Organized - Freedom of Association

As a human being, everyone has the right to be a member of any organization that acts within the law.

4. Right of Marriage and Family Matters - Maybe traditionally the community knows these concepts but they must know they have the right to them.

5. Women's Rights - In our country there is a perception that women are inferior to men. Women should know they have the right to equality the same as men and that they can fight for their freedom. Men should accept this.

6. Children's Rights - Ethiopia has ratified the Children's Convention and children's rights are provided for within the Constitution. People must know that children have rights provided in the law.

7. Right to Elect and be Elected - Mostly in Addis, for example, people don't go to election places. To ensure that Ethiopia has good leadership in government, the society should participate in the elections process.

8. Equality of Nations, Nationalities, and Peoples - Currently, in Ethiopia there are more than 70 separate nations. When one is defending this right s/he must know that other nationals have the right which should be mutually respected. There is not just majority rule but the rights of minority groups should be ensured. While this is a new concept in Ethiopia, we hope that this right will be further developed in the future.

9. Property Rights - People may know they have a right to property but they need to be told that this right is protected in the constitution. This article includes the right to acquire and transfer property.

10. Right of Labour - We need to look at which part of the society do we think are included in this provision such as factory workers, the peasantry, agricultural laborers, government personnel, etc. When we are discussing and describing labor rights we should include all parts of the society.

We did not identify all of the subarticles falling under the heading of Democratic Rights under the Constitution, but we gave priority for the points we thought most important at this point. If we achieve these short-term objectives we can achieve our goal of citizen empowerment.

Next Steps-Follow up

ED - At this point we think that in the next workshop we would like to involve ourselves in the same process we did today for the other categories, i.e., Duties and Responsibilities of Citizens and Government and Citizen Participation. It is crucial to not only teach people to substantive principles but also teach them how to participate in their governance.

Other steps to complete the process includes the formal development of a training curriculum, suggestions for materials, and the actual development of those materials.

In the next workshop, we will come back to this group and look at the draft document

Conclusion

Sue gave the group a hand-out on how this workshop should be followed up (Please see attached "Follow-up to Workshop" hand-out) NDI would form a drafting committee to come up with a first draft of this first workshop and send it to each of the participants for their comments. The group agreed on a date for the second workshop on "Duties and Responsibilities of Citizens and Government and Citizen Participation) to be on Tuesday and Wednesday, April 15 and 16 at the National Hotel. The revised draft of the first workshop's plan would be given to the group at Workshop #2 for any last comments

The third workshop would invite international trainers including Ed Brown, perhaps Ed O'Brien from the National Institute for Citizen Education in the Law (NICEL), and someone from South Africa, i.e., Robbie Mopp or Michael Weeder from Project Vote. This workshop would examine various methodologies for civic education dissemination and the conduct of a TOT for training Ethiopian civic group members on delivery of the draft pre-testing program.

A fourth workshop would be held using the finalized materials and serve as a TOT for a wider civic education audience. Strategies for further dissemination and evaluation would also be discussed.

Sue and Ed thanked the group for its diligent and enthusiastic participation and encouraged the participants to provide their expertise and experiences throughout the process.

**DEVELOPMENT OF A CIVIC EDUCATION PROGRAM PLAN**

**CHECKLIST**

       **PARTICIPATORY PROGRAM DEVELOPMENT IS BEST!!!!**  
*(Include throughout all stages of Process)*

       Identify goals and objectives of the Program

       Goal: The overall purpose or aim of the training program

       Objective: What you want to achieve to meet the overall goal

       Identify Stakeholders and Assess Need of those who have an interest in the program

       **TARGET GROUPS AND DEMOCRATIC RIGHTS**

       **CITIZENS/COMMUNITIES**

       Government

       Donors

       NGOs

       Others \_\_\_\_\_

\_\_\_\_\_



**DESIGN IMPLEMENTATION AND DISSEMINATION STRATEGY**

       **PROGRAM CONTENT** - Refine based on community needs and consultations with stakeholders

What you want target group to know based on your objectives.

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       **PROGRAM IMPLEMENTATION PLAN**

How will you carry out your program

       Design implementation plan

       Activities

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\_\_\_ METHODOLOGIES -Types

Printed Materials

\_\_\_ Written, i.e. brochures, pamphlets, posters, booklets, manuals, etc.

Four horizontal lines for notes under Printed Materials.

\_\_\_ Interactive, i.e. role plays, dramas, songs, parables, traditional methods of communication, etc

Five horizontal lines for notes under Interactive.

\_\_\_ Others

Four horizontal lines for notes under Others.

\_\_\_ Develop workplan and time-frame for implementation of program

\_\_\_ Drafting training program and pre-testing

\_\_\_ Training of Trainers Workshops for pre-testing phase

\_\_\_ Conduct pre-testing of Program

**DESIGN DISSEMINATION PLAN**

\_\_\_\_ **Strategies for Dissemination**

\_\_\_\_ **Monitoring and Evaluation - ongoing**

**Methods for Evaluation -**

\_\_\_\_\_  
\_\_\_\_\_

**Follow-up - Considerations for Future Program Efforts**

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\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## Follow-up to Workshop #1

NDI will serve as Program Coordinators - Bedria Mohammed/Sue Tatten  
Phone 18-84-57  
61-21-36  
61-41-99 (fax and recorded messages)  
Sue's home: 18-83-36

### Drafting Committee

Form Drafting Committee

Who should be on the committee?  
Will the representatives be available  
When will the committee meet?

Approximate length of time for drafting process

What will its duties be?

Design first draft of materials

Present draft to group for comments  
Send the draft  
Ask for comments  
Discuss as a group

### Workshop#2 - Duties and Obligations of Citizenry/Government and Public Participation

Two-day workshop - Day One - Review of Rights Draft/Duties of Citizens and Government  
- Day Two - Participation of Citizens

When should the workshop be held?  
Who will co-sponsor?  
Who will be invited?  
Who will facilitate?

CONTENT - Duties and Participation  
- Review draft of Rights Portion of Program

### Drafting Committee - Phase Two

Integrate Rights Draft Comments into second draft  
Draft Duties/Participation draft  
?Send drafts for further comments?

Workshop#3 - Strategies for Dissemination/Pre-testing/ TOT for Pretesting

**Three-day workshop- Day One - Review of Duties/Participation Draft  
Assessment of Trainers**

**Day Two - Dissemination Strategies for Drafts**

**Day Three - Training of Trainers for Pretest**

- International Trainers - South Africa - Robbic Mopp? Michael Weeder?**
- USA -Ed Brown**
- Mozambique - ?Karen**

**Drafting Committee**

- Finalize Duties/Participation Draft**
- Send Pre-test draft to groups/trainers**
- Groups Carry out Pretesting**
- Pre-testing team presents findings**
- Revisions for final draft**

**One-Day Meeting**

- ??Pre-testing team presents findings**
- ??Examination of final draft**

**Drafting Committee**

**Final draft to printers, artists, etc**

**Workshop #4 - Program Dissemination/TOT**

**Two-Day Workshop**

**Methods of Dissemination  
Training of Trainers (women's affairs/gov't??)**

**Follow-up Evaluations  
Next steps**

**~~Trainers present evaluation to Committee/Group~~**

**APPENDIX 2**  
**Report Workshop #2, April 15-16, 1997**

**NATIONAL DEMOCRATIC INSTITUTE (NDI)  
AND  
AFRICAN INITIATIVES FOR A DEMOCRATIC WORLD ORDER (AIDWO)**

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**Report on Civic Education Workshop #2 - April 15-16, 1997**

**Materials Development for the FDRE Constitution**

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## **Civic Education Workshop #2- April 15-16, 1997**

### **Addis Ababa, Ethiopia**

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On April 15-16, 1997, The National Democratic Institute for International Affairs (NDI) in cosponsorship with African Initiatives for a Democratic World Order (AIDWO) held the second of four workshops to be organized on training materials development for the Ethiopian Constitution. The first two workshops were designed to assist local NGOs in developing the substantive knowledge of the FDRE Constitution that the groups believe every Ethiopian citizen should know while the latter two workshops will serve as a Training of Trainers (TOT) exercise to first pretest the materials developed before disseminating this civic education program to the broader public.

#### **Goal and Objectives of the Materials Development Process**

**GOAL** An Ethiopian citizenry that is informed and empowered to participate in its governance

#### **OBJECTIVES**

- 1 To facilitate the design of a participatory, responsive framework for a training program on the FDRE (Federal Democratic Republic of Ethiopia) Constitution in collaboration with Ethiopian NGOs and other interested parties involved in civic education, advocacy, and democracy promotion activities
- 2 To disseminate civic education programs on the FDRE Constitution to a broad audience of the Ethiopian populace
- 3 To encourage the Ethiopian citizenry to understand their constitution in order to actively participate in the governance of their communities
- 4 To broaden the reach of civic education programs to include Ethiopian women and to encourage ~~them to participate in democracy-related activities.~~

**ACTIVITIES** This process will include the following activities

- a To review and evaluate existing civic education training programs and methodologies currently employed in Ethiopia,
- b To identify target groups, populations, and beneficiaries of the materials development process,
- c To develop appropriate strategies for disseminating the developed materials,
- d To train members of NGOs and government to provide civic education to their target populations

## **Workshop Representation**

Twenty-six people were in attendance representing the following organizations AdHoc Committee for Peace and Development, Amhara Women's Development Association (AWDA-Addis), Amhara Women's Democratic Association (AWDA-Gonder), African Initiatives for a Democratic World Order (AIDWO), Civil Service College, Ethiopian Women Lawyers Association (EWLA), Heinrich Boll Foundation (Germany), HUNDEE, Inter Africa Group (IAG), Society for the Advancement of Human Rights Education (SAHRE) with the Ministry of Education, University of Addis Ababa Faculty of Law, Western Shoa Zonal Women's Affairs. Women's Association of Tigray (WAT), and Zonal Ministry of Health - Gonder Two private lawyers, a gender expert, and a civic education consultant also attended in their personal capacities

The facilitators for the workshop included Ned McMahon, NDI Regional Director for East and Central Africa for NDI, Sue Tatten, NDI-Ethiopia Country Representative, Bedria Mohammed - NDI Ethiopia Program Officer, and Begashew Zeleke, Leulseged Girma, and Dereje Debebe, AIDWO staff

## **Workshop #2 Objectives**

- 1 To evaluate a draft of the priority areas and recommendations identified in Workshop #1 regarding the topic of Human and Democratic Rights as provided in the FDRE Constitution To continue the process begun in Workshop #1 to identify and prioritize articles of the FDRE Constitution that the participants believe all Ethiopians should know
- 2 To identify priority areas for training on the Constitution regarding the topics of Government and Citizen Obligations and Duties, and Citizen Participation in the democratic process in Ethiopia
- 3 To continue the process of designing a civic education training program that can be understood by all citizens of Ethiopia and that will enable them to participate in the process of governance within their communities
- 4 To discuss civic education and advocacy programs around the world as to their relevance to the Ethiopian context
- 5 To view and comment on various methodologies currently used by Ethiopian NGOs in their civic education programs

## **DAY ONE**

The participants broke into the same groups they had been in during Workshop #1 to critique the draft materials prepared by NDI staff regarding the provisions of the FDRE Constitution related to Human and Democratic Rights The participants noted that all people should know the rights and realities of the constitution regardless of their economic, educational, or social position Particular

emphasis of civic education should be placed on training police and local government officials who often interact with rural communities without themselves having knowledge about the constitution and related laws and, as a result, may abuse citizens' rights. Participants stressed that many of the rights outlined in various articles of the constitution require an obligation on the part of the government to safeguard and respect those rights.

Once people are aware of their rights and responsibilities in terms of substantive law, they must also be taught the skills and practices for participating in the governance of their communities. In order to safeguard their rights, people must also know how to bring cases of human rights violations to the courts or related tribunals. Further, the poor must be given equal access to the legal system to seek justice.

### **Human Rights (Articles 14-28)**

The group focused on priorities and discussed each article step-by-step. For instance, with the right to security of a person, we determined that this is a human right contained in the constitution. Is this right necessary for the community? Should the community have the knowledge about this right? Would this be included in the daily activity of human beings? Based on all such assumptions, we agreed that this article is essential so that it should be included in the teaching materials. Every person has a right to protection against bodily harm. How can we explain this?

### **Right to Life (Article 15)**

In terms of the Right to Life, participants questioned whether this article could be applied to the case of a suicide and whether someone who attempted suicide could be prosecuted for violating the right to life.

Another point was raised as to whether one could be found guilty of violating the provision on the right to life in the case of abortion and/or genocide.

### **The Right of the Security of Person (Article 16)**

Does this article protect people such as prisoners, patients, children, or women who may be abused? What category of 'persons' is this article meant to cover?

What about the issue of police brutality or domestic violence? In the first situation, there is a violation by a government actor while there is not government action in the case of domestic violence? What do women think about this?

Can people be sued for a human rights violation if they are a police officer using excessive force or a husband who beats his wife, a father or mother who beat their children, people who conduct traditional practices that may be considered harmful, i.e., female genital mutilation, teachers who beat their students, mistreatment of domestic workers by employers, etc.?

### **Right to Liberty (Article 17)**

The right to liberty should not be denied unless in accordance with the law. No one should be arbitrarily arrested or kept in detention without charge or conviction against them.

Due to the historical lack of respect for the right to liberty and protection against torture in Ethiopia, the participants stressed the need for the public to know about the constitutional rights protections now in effect. Participants specifically mentioned the following issues: prohibition against forced labor, inhuman treatment, right not to be tortured, no prison overcrowding, prisoners rights to be visited by family and lawyer, rights to receive letters, adequate food, sanitation, and health care.

### **Rights of Persons Arrested (Article 19)**

Subsection (1) is important since it provides for an arrested person to be informed promptly, in a manner s/he can understand of the reasons for their arrest and any charges against them.

Subsection (2) is important because most people arrested do not know that they have a right to remain silent.

While Article 19 (3) provides that an arrested person must be brought before a court within 48 hours of arrest. In practice, however, a number of participants pointed out that compliance with this procedure often depends on the type of incident for which a person is arrested.

Subsection (4) provides the right for an arrested person to file a Habeas Corpus petition to demand release when their due process rights have been violated.

Subsection (5) providing that those arrested should not be forced to make a confession. It has been common practice in Ethiopia for people arrested to be tortured or otherwise mistreated in order to extract a confession from them. People should be made aware that this type of practice is prohibited by the Constitution.

~~Subarticle (6) deals with the issue of bail. Participants noted that people should be aware of the instances when bail should be granted or denied. People should also be informed about how the bail process works in terms of the amount of money to be paid and what liability a personal guarantor assumes if the court allows for a personal guarantee to be made.~~

### **Rights of Persons Accused (Article 20)**

**Article 20(1)** This subarticle provides that accused persons have the right to a public trial by an ordinary court of law within a reasonable time after having been charged. The public court proceeding can only be limited to protect the privacy rights of the parties, public morals, and national security.

What is difficult to understand in this particular article is what an 'ordinary court of law' means. It

is not clear whether this would include the kebele, customary court, *shemagelles* (elders), etc. Particularly with respect to women's rights, it has been stated that courts at all levels tend to discriminate against women in their decisions. For instance, in terms of divorce, women are often deprived of their property rights to the advantage of the husband. The fact that women cannot sit on customary decision making tribunals might support an argument for a violation of Article 35 as well as the article on equality rights and equal protection of the law. It would be important to have some monitoring of these types of cases.

Also unclear is the term 'reasonable time after having been charged'. Have the courts given any indication as to what this means (other than the 48 hours requirement)?

### **Example of Training Methodology**

In terms of due process rights contained in the Human Rights section, Part One of the FDRE Constitution, an example of one type of training methodology was given as an example to explain the rights of accused.

### **Case Study Trainees will be given two alternative scenarios dealing with police treatment of an accused person**

#### **Alternative One**

Farmer A accused Farmer B of stealing his maize and reported the theft to the police. The police don't ask Farmer B any questions that might demonstrate his guilt or innocence and just arrest him and put him in jail.

#### **Alternative Two**

Farmer A accused Farmer B of stealing his maize and reported the theft to the police. The police go to Farmer B and give him an opportunity to explain his side of the story before they arrest him. He explains his position and the police determine that he did not steal the maize. They allow him to return home.

### **QUESTIONS**

1. What approach was better? Why?
2. What rights may have been violated in this case?

**IMPORTANT POINTS** The rights of an accused should be respected. One should not be punished or held for an indefinite period of time without a fair trial and conviction.

### **Rights of Persons Held in Custody and Convicted Prisoners (Article 21)**

When it comes to those accused or convicted equal protection of the law is often overlooked for these prisoners. There should be no forced labor, no inhuman treatment including the right not to be tortured, no prison overcrowding, etc. Prisoners should be entitled to adequate health care, food, and sanitation and can be visited by their families, friends, physicians, or lawyers.

### **Right to Privacy (Article 26)**

Everyone has the right to privacy including searches of home, person, or property or seizure of property in one's possession.

Public officials are obligated to respect and protect these rights. Restrictions can only be made if there are compelling circumstances and in accordance with specific laws to safeguard national security or public peace, prevention of crime, or protection of health, public morality, or rights and freedoms of others. The difficulty with this provision is that many of the restrictions are not defined in any clear fashion so that privacy rights may be arbitrarily deprived if the government can make an argument that the violation of this right fits into one of the above-mentioned exceptions.

One concern is that people may feel obligated to allow the search to avoid problems with the police or assumptions made that if they refuse the search, they would be assumed to be hiding something.

In Tigray region, people are more aware of this right because the constitution has been widely disseminated and implemented.

### **Freedom of Religion, Belief, and Opinion (Article 27)**

Everyone has the right to practice their religion without restriction. This right can only be limited as stated in law and necessary to protect public safety, peace, health, education, public morality or the fundamental rights and freedoms of others, and independence from state interference.

This is an important issue in Ethiopia at this time. There have been conflicts between and among various religious denominations. ~~The need for tolerance is an important consideration when discussing this right.~~ There have been instances where physical violence or denial of burial or housing rentals based on one's religious belief. ~~Religious leaders themselves should also be taught that all religions are equal and should be respected.~~ Finally, the government should not involve itself in religious affairs and should rather support and encourage religious tolerance.

### **Democratic Rights (Articles 29-44)**

The main aim was to give comments and decide whether or not the group should add articles and which were the most important. We started to point out every article step by step, to exclude those redundant and add. Based on this we tried to identify methodologies to disseminate these articles. We took our target as the grassroots and we prioritized the articles to be discussed with the community. The second was when rights are abused what are the means to guarantee them which

must be part of the teaching methodologies. Some of the methodologies are role playing, dramas, etc

### **Right of Thought, Opinion, and Expression (Article 29)**

The subarticles included in the draft warranting prioritization include 1,2,6, and 7

(1) Everyone has the right to hold opinions without interference

(2) Everyone has the right to freedom of expression

(6) The right to expression cannot be limited by content or effect of point of view expressed. Legal limits can be placed on expression only in order to protect the well-being of youth, and honor and reputation of individuals. Limits are also made for war-propaganda and public expression of opinion intended 'to insure human dignity'. These limits, however, have not been defined. Participants also questioned what 'human dignity' means in this article.

(3) Freedom of the press and mass media. Prohibition of censorship. Access to information of public interest. While this was not a priority of the group, some thought that it still may be important for people to know about in future.

### **Right of Association (Article 31)**

The group commented that the entire provision should be included in a training program. It is necessary to teach the use and meaning of the term 'association' and how it can be used to build a strong, diverse civil society. To increase the awareness of the people, they should know that it provides for the right to form economic, social, political, and other associations for certain common purposes, as long as the purpose does not violate laws or 'illegally subvert' the constitutional order. The group was unclear, however, as to the meaning of "to illegally subvert the constitutional order".

In addition, the group wanted to inform the public that to be organized means power and associations can provide a strong voice to express a community's collective needs. The rights of members of an association are more likely to be respected than if an individual acted solely on their own behalf. In this way, associations can serve to urge the government to protect citizens' constitutional rights, particularly economic and social rights.

Using the right to association is also a way to strengthen and support traditional ways of life through community-based organizations like *idir*, *equb*, etc. The right of association must be explained to the people so that they realize that they have been practicing this right all along so that these cultural groups can continue and should not be interfered with by the government.

This association should be respected at all levels from the family to political or social associations. When people are organized, what will they do when their rights are abused? People should know

what means are available for redressing their grievances in the event that their rights are infringed upon

Law is the main means to safeguard our rights so according to the Constitution when rights are abused people should know they have the right to associate according to the law. To have a strong civic education process is a basic thing that should be taught in accordance with cultural and social life. What are the limits? This should be done in a way that the community can understand, for example, that an association that expresses its opposition to various aspects of the constitution in a peaceful manner would be considered legal, while advocating for violence to express an association's position would be illegal. Any organization that has an illegal purpose cannot exist as an association by law.

Apart from what is provided in the constitution as to the limits to the right of association, it is important to include details about what those limits are

### **Example**

- a Organization formed against the constitution
- b Armed organizations, robbery, crime, murder, war

Associations must be formed in accordance with the rules and regulations as set out in the Ethiopian Civil Code

### **Freedom of Movement (Article 32)**

Subarticle (1) Ethiopians or foreigners lawfully in the country have the right to liberty of movement and freedom to choose their residence. They also have the right to leave the country at any time

Subarticle (2) Ethiopians have the right to return to their country. One question was whether Ethiopians have the right to return at any time since this is not expressly stated in this subarticle as it is in subarticle (1)

### **Marital, Personal and Family Rights (Article 34)**

In this article we took from 1-5 but the best are 1,2,5. These relate to nondiscrimination, equality in entering into and dissolving marriage, age at marriage, requirement of free and full consent of the spouses, the age of marriage

These provisions must be explained so that both spouses are aware of their marriage and divorce rights. Another point about marital, family, and personal rights is important because they relate to the cultural, social, and economic life. The statutory age at marriage might contradict with the economic and social needs of the society and should be discussed with communities. To examine traditional norms that may discriminate or favor one partner over the other, we have to teach the society how these norms may not be entirely fair or just and may need to be changed. We want to

teach them about the different types of marriage allowed in Ethiopia so that they can protect rights from being abused

In addition to what had been provided in the constitution, the following additional points were raised

- 1 What is considered the legal marriageable age must be made clear
- 2 Emphasis should be added to explain what free and full consent when entering into marriage means
- 3 Further elaboration on equal rights of the spouses at the time of divorce, etc

In the process of developing the training material, the main issue that has been pointed out is since marital, personal, and family rights are related with religion, beliefs, and culture, matters like marriageable age as is provided in the constitution may not be in line with the society's beliefs, culture, and practice. Therefore, it is appropriate to devise practical methods whereby the people will become aware of such harmful customs particularly in relation to marriage. Moreover, when they know their rights (concerning marriage or otherwise) they should be able to redress or claim them not only through arbitration but also by processing their claims before regular courts. The public at large has to protect such rights.

### **Rights of Women (Article 35)**

Under this article, all subarticles are included except for subarticle 3 regarding affirmative action. Under Article 35(4) regarding harmful customs, the major ones have to be expressly stated such as circumcision, female genital mutilation, abduction, arranged marriages (under age), etc.

What we call harmful customs are complex and are not simply remedied by the passage of a law prohibiting them. They are an intricate part of a society and culture and must be discussed within communities. Unless there is popular support for their abolition, it is unlikely that change will come quickly. Certainly, we can examine the practices in terms of retaining the cultural significance of some while abandoning those practices that cause harm to someone's health or well-being. By allowing the community to devise its own solutions to dealing with some of these practices, the likelihood that they will be eradicated will be better assured. Once the society understands and agrees that some aspects of culture and tradition need to be adapted, modified, or abandoned, change may occur gradually.

Finally, subarticle 5 concerning maternity leave must be specifically described so that working women know what the protections are.

### **Additional Comments by Participants**

1 This was a big issue that was controversial in our group. We discussed people who give birth in the forest, etc. But we could not agree on what was harmful and what was not. Once society accepts this as a way of life, how can we identify what is harmful or not? For example, female genital mutilation or early marriage may be seen as torturing women while others feel it is a cultural norm.

What we believe as harmful might not be considered such in that society. NGOs working in those areas, because they have a good relationship with the community, can help make people understand the practices that are harmful. We cannot say something is or is not harmful. NGOs functioning in those societies can play an important role in teaching the community about these practices according to the understanding of the community. We took all the articles on but decided to make priorities because we did not have enough time to argue on each point.

2 There is a conflict between Article 35 on the rights of women and Article 41 on economic, social, and cultural rights. Article 41 says that the state has a responsibility to safeguard culture, historic things, etc. Everything is written there. Article 41(9) explains it all. Why did you include these? There is an organization - Ethiopia Organization on Traditional Practices - it is their duty in addition to the society and NGOs to deal with this problem. That organization is teaching how practices are harmful and trying to change the way of life of the society. That is why we cannot say one thing is harmful or not. This constitution has been approved by all of Ethiopia, it is hard to say one thing is harmful. Let us teach people - if they accept it this is good in the long run. Once the people approved the constitution one cannot include certain things as harmful and other practices as not. The issue is not to include or exclude those harmful cultural behaviors but rather how we can reach people and study their needs and comments. If we go with ideas that are not accepted by the society, it will be dangerous.

3 We discussed the issues raised in 41(9) but did not feel this particular article was a priority. We did not exclude it totally but decided that it was not a high priority in our initial training strategy.

4 Articles 35 and 41 talk about harmful practices and 41 does not identify which culture it refers to. When you see harmful culture, to improve the situation you must introduce practices that are not harmful or to eradicate the practice itself. It is not a question of sex. One society might say it is part of their culture and you cannot explain that it is harmful once it is accepted as part of the culture.

5 When we are preparing these materials, we do not have to think that nothing can be amended. When you say the community may know what is harmful it does not work. In our experience, when we talk to the community of women, for example, and tell them that FGM is not a good practice they will not think it is bad. I can confirm that it is not good. I can give supporting documents but to explain that this is bodily harm is foreign to them. I do not agree what is good or bad. Physical torture or something similar - ~~They say it makes us proud and it is not bad~~. In different kinds of communities, e.g. Oromo. The *gada* system is said to be a modern way of life but there are problems but the people do not accept it as a problem.

6 Everyone is created with culture but in most areas in most countries who is the one promoting culture? Is it as a means of social control? One has to respect others' cultures. If we think that a culture is something that we cannot improve, I am sure we cannot penetrate the society and fulfill our objectives. Forty years ago a thief received 40 lashes. Today, we cannot agree that this is a good cultural practice. We can know that mutilation is a cultural norm in some societies. For example, in some parts of society culture can frighten the community. People know that if they do something wrong, they may be punished. This is an old cultural norm and should not be abused. If you take

women, they are afraid of their culture in every society. There are people who try to reinforce culture, even those harmful practices, so that they will be able to control the society. NGOs are only highlighting the important issues and I believe that we should not decide on everything but teach and discuss.

7 We do not have to go much into detail, we cannot address all the points in the Constitution as a whole. Our plan is to teach the societies in terms of social, environmental, and cultural ways.

8 Article 35 is directed towards women and harmful cultures but Article 41 deals with the obligation of the state. These articles are a bit different. As our colleague mentioned before, the government has set up an organization to prevent harmful culture. In my opinion, Article 41 is mainly to safeguard cultures which are not harmful but Article 35 is particularly appropriate for problems that women as a group face.

### **Children's Rights (Article 36)**

All of the articles concerning children were taken as priorities for attention since children are often the most vulnerable group in need of assistance.

### **Right of Access to Justice (Article 37)**

We took only subarticle 1 which provides for the right of access to the courts or competent body with judicial power. It is important that people know that if they have a legal problem they can bring the issue before a judicial body for decision. This would include from the peasant association level to the national level.

### **The Right to Vote and to be Elected (Article 38)**

The group decided that all the subarticles in this section be included so that people are aware of their political rights - both to run for office and elect their representatives. This is a key article with regard to citizen participation.

### **Rights of Nations, Nationalities, and Peoples (Article 39)**

Everything in this article is important. On the right to secession we must have other means to describe this right by creating dialogues.

### **The Right to Property (Article 40)**

We believe that all the points on property should be included in our training.

### **Economic, Social, and Cultural Rights (Article 41)**

Regarding subarticle (9) "The State has the responsibility to protect and preserve historical and

cultural legacies ”, when you say culture, which practices should be safeguarded? Those which are good must be identified. What is good may not be agreed upon by all. It depends on the culture and religion of the society and must be defined by that society. There is a definite conflict between this provision and Article 35 (4) on harmful traditional practices.

In addition to this, we want to prepare teaching materials because it is difficult to encompass all the harmful ways of life. We must refer to the particular culture and way of life of a society. Some people do not accept that all these practices are harmful and we should further investigate them within the contexts of particular communities to understand the rationale for their continuation. By carefully analyzing such rationales, we will be in a better position to discuss alternatives in consultation with the community, rather than rushing headlong with solutions imposed from the outside which may result in more harm than good.

### **Session on Obligations and Responsibilities of Citizens and Government**

Two new groups were formed and each asked to provide their recommendations and comments on the substantive sections of the FDRE Constitution related to Obligations and Responsibilities of Citizens and Governments.

The following comments were made by the groups:

#### **RESPONSIBILITIES OF GOVERNMENT**

Instead of listing out and looking at what is provided in the constitution as responsibilities of government, one group recommended that it might be better to understand what the role of government is in terms of functions as stated in the Preamble of the constitution.

The main points mentioned in the Preamble include:

1. Commitment to the right of self-determination, to the rule of law and peace, a democratic order, and social and economic development.
2. To fulfill the objectives there must be respect of individual and people's fundamental freedoms and rights and to respect the principles of equality and non-discrimination.
3. To promote the rich and proud Ethiopian cultural heritage while also strengthening and unifying the country through a common outlook,
4. To serve the common destiny of the Ethiopian population by rectifying historically unjust relationships and promoting shared interests,
5. To live as one economic community for the benefit of the whole nation,
6. To consolidate the peace and prospect of a democratic order.

The constitution provides the instrument by which these objectives will be realized. The responsibility for the fulfilments of these objectives rests with 'the Nations, Nationalities, and Peoples of Ethiopia'. This obligation is not only borne by the people themselves but perhaps, more importantly, by the local, regional, and central governments.

People should understand that the constitution belongs to them and its purpose is to regulate power and prevent abuse of this power by government. If the people know that they are the ones who empower the government then they will be able to understand that they are the ultimate power holders and that government is accountable to them.

Participants also commented that the responsibilities of citizens and government could not be separated out and isolated from each of the articles provided for under the sections on Human and Democratic Rights. Therefore, many of the groups' comments are integrated with their comments on rights and obligations outlined in workshop #1 and followed up in the current workshop.

### **Government Power**

The issue of regional vs. central power was raised regarding the specified authority different levels of government would have as provided in the FDRE Constitution.

People should know how various levels of government operate and impact on their lives, particularly at the local levels. One participant noted that at a training workshop held by his NGO, the people thought that the woreda administrator was the president of the country.

### **Article 52 (Powers and Functions of States)**

The group cited Article 52 - Powers and Functions of States as the relevant provision with regard to the delegation of power.

Subsection (1) provides that all powers not expressly given to the federal government alone, or to both the federal and state governments together, should be reserved to the regional states.

Subsection (2) enumerates the powers and functions of the regional states as follows:

- to establish a state administration to advance self-government, democratic order based on rule of law
- to protect and defend the federal and state constitutions and other laws
- enact and execute the regional constitution
- to formulate and execute development policies for the region
- to levy and collect taxes
- to administer land and other natural resources in accordance with federal law

One group then discussed the issue of power in general and stated that there are different forms of power operating within a society and different rationales and sources of authority that underlie the

various power structures

At the most primary level, the family unit operates as a means of promoting and controlling the social order and to provide for the basic food, shelter, and health needs of individuals contained within that unit. The point that should be stressed in dealing with power dynamics and governance is that in the family unit, one cannot change one's father, mother, and other relatives while one can change one's government.

Some community-based organizations or institutions, such as the traditional associations of *idir* (burial association), *equb* (money saving association), *shemagelles* (community elders), and in some Oromo communities, the *gada* system, operate as an informal means of governance or social organization within the community. At this level, the community itself confers power on these organizations/institutions based on the historical realities and practices that have been part of the society for generations. In fact, many rural communities view these informal systems as the legitimate source of power and decision making and do not use the formal structures either because they choose not to or because they are unaware of what these newly introduced forms of governance can do for them. It is also difficult for many communities to relate to such formal structures and to have confidence in government based on their negative experience under various regimes.

Going beyond the informal system, more formalized structures of government have been established and operate under the following hierarchy:

**FAMILY ARBITRATORS** - The constitution provides for traditional structures to make quasi-government resolutions binding on family disputes such as marriage, divorce, child custody, property division, etc.

**PEASANT ASSOCIATION/KEBELE** - Peasant Associations (PAs) operate at the grassroots level in rural areas while kebeles operate in urban areas. Their main functions are to keep peace and order within jurisdiction, to coordinate development projects, and to serve as a tribunal for minor civil cases involving up to B500. In urban areas, kebeles also collect taxes and rents while peasant associations collect monies owed for loans of fertilizer.

**WOREDA** - The woreda administration controls internal security, guides functions beyond kebele, i.e., initiates development projects in health, education, business, agro-industry, etc., prevents illegal construction, passes regional /central government information to community, and controls sanitation and natural resources.

The woreda also serves as a police station and court with jurisdiction over some civil and criminal cases as specified by law. The delegation of power goes from the regional to zonal to woreda. Implementation of the five-year development plan power is delegated to zone then woreda subject to regional supervision. The woreda coordinates all sectoral ministries at the local level and is directly accountable to the woreda council.

**ZONE** - Regional states are granted autonomy in organizing their regions. Zones are not provided

for in the constitution but states have created them to serve as a link between the regional councils and those government institutions that operate at the local level. In this manner, the zonal authority controls the functions of the Woreda/Zonal Executive Committee members of the State Council.

## **METHODOLOGIES/STRATEGIES FOR COMMUNITY EDUCATION**

Participants shared their ideas on how to achieve their objectives of informing communities about democracy and their role within it. They suggested that they could teach the community in different ways. They would emphasize that democracy starts from the smallest unit of the society, the family, to the highest structure of government within that community. For example, traditional institutions such as *idir* (a type of local community association that serves the neighborhood in providing support during times of bereavement) could be targeted for civic education programs. In addition, cultural and religious organizations could also be targeted for such programs so that the community members will become aware of their basic rights and what the government should provide to the people. Finally, the people should also be made aware of their responsibilities as citizens and how they can participate in their governance.

## **CITIZEN PARTICIPATION**

Ned facilitated a plenary session on the importance of citizen participation and its significance in terms of how communities, associations, or individuals can be empowered to advocate on their own behalf. Ned first provided examples of citizen advocacy and empowerment programs in the U.S. and NDI's experience worldwide in this regard. He then sparked a discussion of how some of these ideas might be translated or adapted to the Ethiopian context and what strategies are currently being used to introduce these concepts to the citizenry.

The participants suggested ways that citizens can participate in their own governance in Ethiopia:

1. A type of community-designed mechanism to determine whether rights are implemented/enforced in a particular community, i.e. girl children are not married unless 15 or above, women are not beaten, etc. The community could also institute an appeal mechanism at the grassroots level to intervene at woreda/ kebele level if the community is not satisfied with a decision made.

2. The community should make sure that the political, social, cultural, and economic interests of the people are addressed by their political representatives. The interests of a constituency should be considered by elected officials before decisions are made and the community should understand that such officials are accountable to them. People should be made aware that officials who do not respond to community interests and concerns can be voted out of office. The issue to be stressed is that people have a **CHOICE** and can use their right to vote and be elected as well as other rights to freedom of expression, speech, and association to advocate for their positions. In this way, citizens can ensure that their needs are being considered and that promises made by politicians are fulfilled.

People should have a say when their elected representatives enact laws and that there be continuous follow-up on implementation of such laws. This follow-up can be done by government.

representatives and related ministries which report to parliament. Community groups can also follow up and report to their elected leaders as to how a particular policy or law is functioning in practice. Not only will this be beneficial to the community but will also assist elected officials and other government bodies to assess their policies and programs. Communities can then have more confidence in their elected officials and can better understand the process of democracy. Ultimately, these measures would enhance the inculcation of democratic principles and practice throughout the nation.

### **Theatre Presentation by AIDWO**

Recent graduates of AIDWO's Democracy and Human Rights Program performed a play about the meaning and practice of democracy in Ethiopia. This was clearly the highlight of the workshop. Not only were the young performers outstanding, the theme of the play specifically addressed the issue of building a democracy from its infancy to adulthood in a manner relevant to the Ethiopian context.

The play's message stressed the need for patience, tolerance, and understanding given Ethiopia's history of oppression. It also acknowledged that democracy in the country is only learning how to raise itself up and begin the process of walking on its own two feet. This demonstration of creative use of theatre to teach civic education was extremely well received by all the participants who remarked that this type of methodology would be very appropriate for all types of audiences. In particular, this method should be used with those target populations who have minimal or no literacy skills and those societies with a strong oral tradition that can relate to this methodology much easier than it could with printed materials.

### **Follow-up Recommendations/Conclusion**

Participants were asked for their recommendations for follow-up to this workshop. It was decided that a team of Ethiopian consultants would be retained to develop a draft training manual for introducing a wide segment of the population to the substantive articles contained within the FDRE Constitution as prioritized by workshops 1 and 2. The group would then meet in a third workshop where the draft manual would be presented for comments and assessment by the participants. At the same time, the third workshop would serve as a mini TOT (Training of Trainers) exercise to test some of the sessions provided in the manual. The fourth workshop would bring together a wider audience of interested NGOs and government partners in a TOT exercise using the translated (Amharic) manual and related training materials (such as illustrations, pamphlets, posters, etc.) that would be developed further by a committee representing the participants of the previous three workshops. NDI would also provide some funds to conduct a field test using these materials. Once the working committee receives the feedback on the manual from both the participants of the fourth workshop and the field tests of the material, final versions of the documents would be developed and translated into other major languages, i.e., Oromifaa, Tigrinya, etc. Finally, continuous assessment of the dissemination strategy would also be made and refined or amended as needed.

The conference organizers thanked the participants for their active and valuable participation. Many thanks were given to AIDWO for their cosponsorship of the workshop and their enormous assistance.

provided to NDI in organizing the event. Special recognition and congratulations were given to AIDWO, and particularly to the instructors and actors involved in the theatre presentation. A comment was made that more initiatives of the type supported by AIDWO and directed towards actively involving the youth in the Ethiopian democratization effort should receive the utmost encouragement by the society.

### **Evaluation**

Participants were given an evaluation sheet on which to make their comments on the proceedings of the workshop. Their comments are as follows:

While participants were generally pleased with the workshop proceedings, many commented that the first set of draft materials presented were not what they expected. Rather than just prioritizing articles in the Democratic and Human Rights section as was done in the draft document, participants were expecting a more comprehensive document which would give them a better understanding as to how the articles should be interpreted and how best to explain the articles in a way that their target groups would understand.

The participants rated the theater presentation by the AIDWO youth action club as the highlight of the workshop as it provided a creative and excellently performed introduction to concepts of democracy completely grounded in the Ethiopian reality.

The presentation on civic participation and advocacy by Ned McMahon also received excellent reviews, although once again participants regretted the lack of time for further discussion.

Participants in the Human Rights group noted some initial confusion in terms of the task given to review the draft materials presented to them. They stated that once the task was communicated to them by the facilitators in a more clear fashion, they were able to provide the necessary input to give feedback on the draft. They also commented that the draft materials should have been given to them prior to the workshop so that they could have saved some time in discussing their comments. The workshop organizers assured them that the next draft document would be provided to them in advance to give them sufficient time to comment.

**APPENDIX 3·**  
**Report. Workshop #3, July 29-31, 1997**

# **NATIONAL DEMOCRATIC INSTITUTE(NDI)/HUNDEE**

Report on Civic Education Workshop #3 - July 29-31, 1997

Materials Development for the FDRE Constitution

## Civic Education Workshop#3 - July 29-31, 1997

On July 29-31, 1997, the National Democratic Institute for International Affairs (NDI) in cosponsorship with HUNDEE held the third of four workshops to be organized on training materials development for the Ethiopian Constitution. The first two workshops were designed to assist local NGOs in developing the substantive knowledge of the FDRE Constitution that the group believed every Ethiopian citizen should know while this third workshop and the last workshop will serve as a Training of Trainers (TOT) exercise to first pretest the materials and then disseminate this civic education program to the broader public.

### Goal and Objectives of the Materials Development Process

**Goal** An Ethiopian citizenry that is informed and empowered to participate in its governance

#### **Objectives:**

- 1 To facilitate the design of a participatory, responsive framework for a training program on the FDRE constitution in collaboration with Ethiopian NGOs and other interested parties involved in civic education, advocacy, and democracy promotion activities
- 2 To disseminate civic education programs on the FDRE constitution to a broad audience of the Ethiopian populace
- 3 To ~~encourage the Ethiopian citizenry to understand their constitution in order to actively~~  
participate in the governance of their communities
- 4 To broaden the reach of civic education programs to include Ethiopian women and to encourage them to participate in democracy-related activities

**ACTIVITIES** This process will include the following activities

- a To review and evaluate existing civic education training programs and

methodologies currently employed in Ethiopia,

b To identify target groups, populations, and beneficiaries of the materials development process,

c To develop appropriate strategies for disseminating the developed materials,

d To train members of NGOs and government to provide civic education to their target population

### Workshop Representation

Twenty-seven people were in attendance representing the following organizations African Initiatives for a Democratic World Order(AIDWO), Society for the Advancement of Human Rights Education(SAHRE) with the Ministry of Education, Amhara Women's Democratic Association(AWDA-Gonder), Women's Association of Tigray(WAT), Amhara Women's Development Association(AWDA-Addis), HUNDEE, Adhoc Committee for Peace and Development, Inter Africa Group(IAG), kotebe Teachers Training College(KTTC), Western Shoa Women's Affairs Development(W Sh W A D), Congress of Ethiopian Trade Unions(CETU) and University of Addis Ababa Faculty of Law Three private lawyers and a civic education consultant also attended in their personal capacities

The facilitators for the workshop included Ed Brown, Senior Consultant for NDI, Sue Tatten, NDI-Ethiopia Country Representative, Michael Weeder, Civic education activist from South Africa engaged in social justice and related fields, Nickola De Marco, an American Law School Teacher, Bedria Mohammed-NDI Ethiopia program officer

### Workshop #3 Objectives

#### OBJECTIVES OF THE WORKSHOP

1 To solicit comments and changes in the draft trainers manual on the FDRE constitution

- 2 To introduce the methodologies of the trainer's manual to the participants
- 3 To practice and evaluate various lessons in the trainers manual
- 4 To provide participant trainers with a comprehensive understanding of the fundamental rights and freedoms provided by the FDRE constitution by developing problem solving and analytical skills
- 5 To design and present a sample training session to be critiqued by the trainers and other participants
- 6 To examine various civic education dissemination strategies used around the world
- 7 To design a dissemination strategy on the FDRE constitution to be used by participant NGOs in developing their civic education programs

### DAY ONE

#### Cooperative Group Work

Nick provided us with a very good summary of cooperative group work. He asked the participants to break into small groups each group being composed of diversified members-lawyers and non-lawyers. He said that everyone in the group should be able to decide on one point and this emphasizes the process of democracy. Each member of the group was given with different role. One will be acting as a facilitator- he keeps people talking to each other on the issue of the project. Another will assume the role of time-keeper- he will be looking at the watch and reminding people politely but do not break-up the flow of the conversation. Questioner-he will be the trouble maker, it could be criticizing people. Recorder, is one who takes small notes of what the group has discussed. The presenter- presents the information to the people and he would be working with the recorder and the facilitator. By doing so, we always take the opposite point of view.

Nick has also addressed diversities by citing US constitution. He cited that the key element in group work is keep the group small and see what do they feel by listening to each other, there would be freedom of expression, we also need to make

a physical observation as to who they are etc

The participants then broke into small groups to critique the draft materials developed\ prepared regarding articles of the FERE constitution related to Human Rights and Democratic rights and to do group exercises

There was a case presented by Nick, in short it says No Vehicles in the Park It is a kind simulation as an example of one type of training methodology This exercise involved two things, on the one hand the purpose of this law is protection of individual safety and on the other hand there is interpretation of the law The participants were made judges to decide on this case because there was violation of law Finally, each group has come up with different solution for the case

### TRAINING TECHNIQUE

Brainstorming,

Brainstorming was used as one of the training technique in the workshop The participants were asked what they believe to be essential elements of Human Dignity and Rights without which, it will be difficult to define a human being They responded by listing out some of the distinguishing characteristics of human being that makes them different from the rest of the animal kingdom such as, consciousness, speech, social life, questioning etc which are significantly attributable to human beings

Participatory Game

A brief explanation of state obligations was provided by Daniel These obligations are classified by type and nature of the obligations as absolute, immediate, qualified and progressive and also the state's obligation during state of emergency The Right Game was performed in the form of a play in which it was tried to show some selected articles of the FDRE constitution on Democratic and Human Rights whether they belong to one of the above classifications

The selected articles were, Art 15- Right to life, Art 18- prohibition against Inhuman Treatment, Art 24- Right to honor and reputation, Art 25- The right to equality -Non- Discrimination, Art 32- Freedom of Movement, Art 35- Rights of

Women, Art, 40- The Right to property, Art, 41- Economic, Social and Cultural Rights, and Art 44- Right to Environment

The play was performed in such a way that those people who carried rights which are considered to be absolute and Immediate keep on stepping forward in order to show that these rights are absolute and cannot be violated by the state even under the state of emergency These rights include, the Right to equality, The Right to life, and prohibition against Inhuman Treatment

Some of the rights which are considered to be qualified and progressive are those rights that the obligation of the state to ensure them depends on the resources available to the state Some of these rights are Art 24, 32, 35, 40, 41 and 41 This was shown by staying one or two steps behind those rights which are considered to be absolute and immediate

### TRAINING TOOLS

Michael started with a song of Freedom, in sharing his experience to the participants he compared the Ethiopian constitution with that of South African He stated that the question of life is a very important one, but it is compromised by capital punishment in the Ethiopian case, whereas, it is the other way around in the South African constitution in which case it is not negotiable for South Africa abolished capital punishment But, he explained that because of rising crime recent figures has shown that Johannesburg is the highest crime rate in any city For this reason strong voices the people, say bring back capital punishment, which is an interesting part of democracy- the right to vote, there is this common philosophy that ~~democracy is not an event but a process~~ It says that when we vote we are casting our rights to the politicians He suggested however that what are studying today is democracy as a process then how we teach society is the question He pointed out that, in life what is always raised is the question WHY? What we are trying to do is, to organize a better life for all He emphasised that we are all trainers here, and we can quickly brainstorm by looking at the qualities of a good teacher Finally, the participants were asked what they believe to be the qualities of a good trainer in their experience

Qualities of a Good Trainer

Good listener, flexibility, good approach, know the subject matter,

participatory approach, communication skills, methodology, creative, humble and accessible, questioning, precise, expressive, resourceful, good personality, patience etc. The participants responded by mentioning the above listed qualities and others

Michael also suggested that we have to use the cooperative group work provided by Nick as a teaching method. After he mentioned that we talked about tools in our agenda and also about the resources he asked the participants about the resources they are currently using as trainers

Methods currently being used

Theatres, poems, songs, group work, role playing, case studies, drama, inner-active (forum) theatre, brainstorming, debate, negotiations, simulations, drawings, questions, expectations and feedback, etc

Resources being used,

Programs, videos, and tapes, handouts

Breaking these down into useful resources

A) Information-- straight forward lectures,

To pamphlet-- or other things you can give to people to address them

B) Empowerment-- we are training people for a better life. He said that he or she is an expert. When people give lectures they can express whether they have accepted or not by clapping their hands. He said, empowerment is a very popular word in South Africa. He asked the participants what do they understand by the word "Empowerment"? -- to give power, to enable other people in the community who are the most disabled. He said that, the second basic principle is to give power to the people in order to govern themselves and the most effective way is through participation and your basic source/tool as a trainer are the people who come to the workshops. Because we have lawyers, teachers, educators, with a broader range of skills and these are the people with life experiences. They have stories that help us in our training. He emphasised that the more we create opportunities for them to speak, the more we learn from each other. He said that, in South Africa, they used to have a slogan during the struggle-- "Each one Teach one" -- participation

C) Results-- he said that, we have gathered information, we have participants and we have panels-- what do we do with them now? He pointed out that we are training people about power and power is all about politics. But the important thing is to bring the element of excitement to create an enabling atmosphere and all those things talk about life-- Art 15

In sharing his experience, he mentioned that in South Africa they used a method called "Buffalo Solider" (a song by Bob Marley) to get people's attention. They put speakers on top of a car, flags and banners on the sides and they would play the song - the kids and the community became excited when they listened to our presentation. We would announce information about the constitution, voting and use different pamphlets. He said, we use T-Shirts-one of the most effective methods since it is a walking billboard.

He also mentioned some of the problems that people do not workshops so we have to take the workshops to them. For instance, street theatre, public transportation is very poor but everybody has to take a taxi. Whenever people are gathering or waiting for a taxi, we take the street theatre to them i.e., the workshop will be taken to the people on the street. He also stated some other methods, take taxi drivers, take the cassette with the basic slogan, with popular songs-- you will find two things happening in the taxi-- people are listening to it or somebody gives an opinion -- like someone may say that nonsense and people will debate and there will be discussions.

Michael asked the participants whether the concept of participation is a means, an end, or both? It was responded that, we are the means --discussing the constitution-- and the realization of the constitution is the end. It was also suggested that the best training combines both. Finally he said that, everybody thinks that I am at the bottom of Africa and that you Ethiopians are at the top end. This compelled us to better our people and that is the advantage that experience makes us one people.

### Training Manual Critique

The groups were asked to critique the training manual, therefore, each group

were assigned to work on different articles of the constitution and they also to give their feedback in an evaluation form. The assessment of the manual involved the groups' comments on the general explanation of Article (clarity, word usage, etc.), methodology used (presentation of material, choice of training technique, use of questions\cases\ problem, and recommendation, changes\ suggestions

Day One--Clousure--day one was closed with preparation for the next day's session

## DAY TWO

On the second day of the workshop, the group continued with their Training Manual Assessment. After they finished their assessment of the training manual, the groups reported to plenary in that it was responded regarding general explanation of Article most groups suggested that, it was generally clear, but needs better definition of terms. On the question of Methodolgy, i.e. regarding presentation of material, choice of training technique etc they responded that it was appropriate, stimulating to thought and discussion. Concerning recommendation, changes or suggestions some groups suggested that it would have been better if the stories they used were more realistic, the terms need to be better defined, some questions need clarification and also some of them are redundant. Some groups also found the training objective part unclear.

### Designing a Training Session Plan

Sue asked the participants as part of this day's session and the next day to design a session plan which is a 15 minutes training session. Sue requested the rest of the time to be devoted for this session by choosing any of the Articles. The participants were also asked to honestly give their feedback. She also suggested that we help each other in order for the participants to become better trainers.

Few questions to be looked at when we are designing our session plan

-Decide your target group

These are general questions that you need to think about in your training session

-You need to look at who is going to benefit from the training, who will conduct the training (who are the trainers)

There may also be other questions that needs to be answered

- particular group knowledge, specifically what,
- what is the objective

When are we going to hold this workshop, how long will it take , where do we conduct the training, which time and those sort of questions need to be addressed. Because depending on this questions our approach is going to be different, so all this issues have to be considered

What is the purpose of this workshop? Why do you want the people to know this rights? Why is that particular article so important that you have to focus on? How are you going to train the people?

Written words, posters, which methodology is best for a particular audience with the resources available

The other question is how do you know or measure the impact\knoledge? What if no body understand what you have said? Therefore, you need some kind of devices

### Sample Session Plan

Evaluation-- follow-up, (if it is conducted in rural area how do we know that they really understand) -from their response, conduct etc

Ed mentioned some points about good trainers and he asked how do we train the trainers of civic education ?

### Characteristics of Trainers

Ed asked the participants what they think to be the characteristics of good trainers in order to conduct an effective training, --the participants responded that

- Commitment for the training session,
- know the subject matter of what you are teaching,
- Communication skill--to basically be able to articulate the idea

Two ways of communication skills were mentioned , this are listening and talking, among the two, listening is very important for two reasons

- you will be able to know that you are reaching your trainers
- tolerance -you need to have patience to listen to different views

- Motivation
- Methodology

-Creative and Resourceful- It is very important to be creative Ed said that if I give you the manual and no body is responding, that means I'm not reaching my objective of teaching the people

- Target group--who am I talking to (peasant farmers, teachers association)
- Selective--we need to see to it what and how those experiences fit into our training
- Probing--by doing this we just get people to thinking (this does mean feeding them with a spoon) If you can interact with people, you are not only explaining the manual but raising questions and get answers like school professor

- Personality
- Leadership skills -keep them to the task
- Flexibility

Secondly we must have plan and strategies There is this proverb which says, "plan the work, then work the plan", those who donot plan, plan to fail"

- Inclusive rather than being exclusive--we have to find ways to include people and not to exclude people

Ed suggested that we have to ask ourselves why am I doing civic education? ~~What is the basic function we are trying to find out? We have to explain the to the~~ people Nick in trying to answer this question he said that it is a completely life changing experience, it means to empower people that means if I know my rights , then I am empwered In other words, it is to empower the citizens of the society so that they know their rights Knowing your right is one of the long term goal that can be achived individually and collectively To empower is a continuos process by exercising these rights

Ed explained that there are three levels of goals and each of these goals particularly, short and intermediate goals have strategy on the road to realizing these rights

Short Term Goal --This includes workshops in transforming the whole society  
 Intermediate Goal--know your rights -raising consciousness we need to have strategies

Ed asked the participants as to what are the strategies we use for trying to teach civic education?

- Look at all the NGOs in the country
- Massmedia
- Campaigns
- Women's Affairs Bureau
- Cultural associations
- Professional associations
- Trade Unions
- Peasant associations
- Universities
- Direct Implementation

Our broad strategy is to look at existing institutions to work with on civic education. In addition to these, a direct campaign by the participants is also important.

The participants were asked what are the tools for implementing civic education that the trainers use?

- Manuals
- T-Shirts, etc

Sue explained to the participants how are they going to design a sample session plan. The following questions must be answered,

WHO? Who is your target audience for the training?

Who will conduct the session?

WHAT? What do you want to tell your target audience?  
 What do you hope to achieve through this session?

WHEN? When will you deliver the training session?  
How long will the training session take?

WHERE? Where will you conduct your training?  
Will it be in a city, town, or rural area?

WHY? Why are you doing this particular session?

HOW? How will you conduct the session?  
How will you choose a particular methodology?  
How do you measure whether you have achieved your objectives?  
How will you follow up, if necessary?

### SAMPLE SESSION PLAN

WHO? Participants of workshop #3-Training on the FDRE constitution 30 professionals from NGOs, government, Trade unions, training consultants, teacher training colleges, A A University, private lawyers

WHAT? 1 To familiarize participants with the articles of the FDRE constitution (Objectives) relating to various human and democratic rights

2 To have participants analyze a fact situation and determine potential rights violations

3 To discuss ways in which communities and individuals can learn more about how to protect their rights and avoid conflicts and abuses

WHEN? Total session time 15 minutes

WHERE? At the workshop

WHY? To train a group of trainers to disseminate information about Human and Democratic Rights and Responsibilities as contained in the FERE constitution

HOW? Methodology Case Study and Discussions

The 15 minutes total session time was allocated as follows The first 3 minutes were used for introduction the groups will introduce the purpose and objectives of the training session

### Training Session Demonstration (Trainers)-"Find the Violations"

#### -CASE STUDY.

(3 minutes)

- 1 The groups were asked to read the case study, and the following questions
- 2 Write down as many violations that they can see and note who is doing the violation and who is being violated?

#### Who 'Stole' the Radio?

At A goes to the police officer telling him that his neighbor B has stolen his radio Police go immediately to B's house, break down his door, grabs a radio from the table, and beats B with his stick The other convicted criminals in the cell also beat B B's wife tries to visit B and asks the police why they continue to imprison her husband without informing him why he is in jail or why the police have not brought him to the court The police refuse to respond to her questions and to allow her to visit her husband

#### Questions

- 1 What rights have been violated in this situation?
- 2 What can B do in this situation?

#### DISCUSSION

(8 minutes)--the remaining 8 minutes were used to ask for participants' responses to the questions

- To clarify any misunderstandings
- To ask participants for feedback

**APPENDIX 4**  
**Report. Workshop #4, December 9-11, 1997**

**NATIONAL DEMOCRATIC INSTITUTE(NDI)**

**Report on Civic Education Workshop #4  
December 9-11, 1997**

**Materials Development for the Constitution  
of the (Federal Democratic Republic of Ethiopia)**

## Civic Education Workshop #4 - December 9-11, 1997

On December 9-11, 1997, the National Democratic Institute for International Affairs (NDI) held the last in a series of four workshops to be organized on training materials development for the Ethiopian Constitution. The first two workshops were designed to assist local NGOs in developing and clarifying the substantive provisions of the FDRE Constitution that the group believed every Ethiopian citizen should know and understand. The third workshop served as a forum for evaluation of the draft training manual and as a Training of Trainers (TOT) exercise using the draft materials. The fourth, and final, workshop was designed to present the final draft English version of the training manual along with a first draft of the Amharic document, to provide an opportunity for the participants to carry out a training session along with peer evaluation, and to design a dissemination strategy for further use of the materials.

### Goal and Objectives of the Materials Development Process

**GOAL.** An Ethiopian citizenry that is informed and empowered to participate in the governance of its community

#### **OBJECTIVES.**

- 1 To facilitate the design of a participatory, responsive framework for a training program on the FDRE (Federal Democratic Republic of Ethiopia) Constitution ~~in collaboration with Ethiopian NGOs and other interested parties~~ involved in civic education, advocacy, and democracy promotion activities
2. To disseminate civic education programs on the FDRE Constitution to a broad audience of the Ethiopian populace
- 3 To encourage the Ethiopian citizenry to understand their constitution in order to actively participate in the governance of their communities
- 4 To broaden the reach of civic education programs to include Ethiopian women and to encourage them to participate in democracy-related activities

**ACTIVITIES:** This process will include the following activities

- a To review and evaluate existing civic education training programs and methodologies currently employed in Ethiopia,
- b To identify target groups, populations, and beneficiaries of the materials development process,
- c To develop appropriate strategies for disseminating the developed materials,
- d To train members of NGOs and government to provide civic education to their target populations

#### **Workshop #4 Representation**

NDI broadened its outreach efforts in this final effort and invited representatives from all of the regional women s bureaus as well as those participants who had attended the three previous workshops. Between thirty and thirty-five people were in attendance representing the following organizations and government agencies: African Initiatives for a Democratic World Order (AIDWO), Society for the Advancement of Human Rights Education (SAHRE) within the Ministry of Education, Amhara Women's Democratic Association (AWDA-Gonder), Women s Association of Tigray (WAT), Amhara Women's Development Association (AWDA-Addis), HUNDEE, Adhoc Committee for Peace and Development, Inter Africa Group (IAG), Kotebe Teachers Training College (KTTC), ~~Western Shoa Zonal Women's Affairs Bureau (Oromiya)~~, Congress of Ethiopian Trade Unions (CETU), Awassa Women's Bureau, Afar Women s Bureau, Ethiopia AID, Harar Women's Organization, Tigray Women s Bureau, Ministry of Finance, World ORT Union, and the Addis Ababa University Faculties of Law, Political Science and CERTWID (Center for Research and Training in Women in Development). Three private lawyers and a civic education consultant also attended in their personal capacities.

The facilitators for the workshop included Ed Brown, Senior Consultant for NDI, Sue Tatten, and Zegeye Asfaw, Chair of HUNDEE, and the group participants themselves.

**OBJECTIVES FDRE Constitution Training Materials Development**  
**Workshop #4**

- 1 ) To present the drafting committee's review of the trainers' manual on the FDRE Constitution
- 2 ) To introduce the methodologies of the trainers manual to the participants
- 3 ) To practice and evaluate the pretest sessions
- 4 ) To design and present a pretest training session to be critiqued by the trainers and other participants
- 5 ) To finalize the dissemination strategy on the training program for the FDRE Constitution

## Conference Proceedings

Sue welcomed the participants and gave an overview of the materials development process and the purpose of the final workshop. She also welcomed participants new to the process who were representatives of regional women's bureaus and discussed the importance of disseminating these materials throughout the regions.

Ed and Zegeye provided some background on the design of the final draft of the manual, the bulk of which was done by Sue, Ed, and Zegeye in Washington, D.C. The manual included four major sections: Introduction to Human Rights and the FDRE Constitution, Civil and Political Rights, Economic and Social Rights, and Family Rights including the Rights of Women and Children. The manual was then divided into two sets of training sessions, the first section on pre-testing, and the second section containing additional training sessions that can be used and adapted to various community settings. The manual is to serve as an introductory training tool and guide and should be used for that purpose. As more materials are developed in the future, the designers encourage adaptations and recommendations.

Sue then explained how the remainder of the workshop would be organized. Each of seven groups would be given a sample training session to organize and present to the plenary. The topics included Circle of Dignity, Democratic Governance/Government Responsibilities/Citizen Participation, Equality/Non-discrimination, Political Rights, Civil Rights, Defending One's Rights, and Hunting for your Rights. Each of these topics corresponded with the suggested training session plans contained in the training manual.

Participants were encouraged to identify a target group and to either use the suggested training plan or to develop their own session plan if they chose to do so. The groups would then present their one-hour training exercise to the entire group. The larger group would then evaluate each of the sessions and provide feedback to the trainer participants in terms of organization, facilitation, and presentation. The groups spent the remainder of the morning and most of the afternoon designing their sessions.

In the late afternoon, the plenary reconvened and the first group gave their presentation. For the remaining two days of the workshop, groups continued to present their sessions and their peers provided feedback and comments. All of the training presentations were outstanding and informative. The participants had an opportunity to participate in and observe various methodologies ranging from theatre presentations, games, and role plays to question and answering. One group even gave out prizes to the winners of its contest to gauge participants' understanding of specific rights.

The evaluation sessions proved invaluable for the group and a number of useful critiques, suggestions and recommendations were made for the benefit of these future trainers. Some of the groups changed their session plans which are included in the appendix of this document.

## CLOSURE

Ed Brown and Sue Tatten thanked the participants for their hard work in making the materials development process a success and urged them to continue to work together as a group of civic educators and to actively disseminate the training materials throughout the country. Sue thanked the participants for helping to make her stay in Ethiopia a joyous working experience and expressed her sadness at leaving her colleagues and friends.

Sue welcomed the U.S. Ambassador David Shinn, who addressed the workshop participants and encouraged them to continue to work within their communities and within Ethiopia to develop democratic principles and to build a strong and vibrant civil society. He congratulated the participants for the work done in developing a training program on the Ethiopian Constitution and expressed the commitment of the U.S. government in supporting such initiatives.

Ato Zegeye Asfaw, representing the workshop participants, thanked the Ambassador for his words. Since it is an appropriate closure to the workshop, the text of his speech appears below.

**Your Excellency, Mr. Ambassador**

**Thank you for being amidst us at the conclusion of a task that Ethiopian civic organizations have assumed in collaboration with the National Democratic Institute to develop a training of trainers manual based on the Ethiopian Constitution. While we are here to mark the conclusion of the materials development process, our task is only just beginning. The challenge ahead of us is that of popularizing democratic principles and human rights in order to build a rights-based society and one that respects the dignity of all. All of us gathered here believe that civic organizations have a critical role in making the constitution a document that can be used by all citizens of Ethiopia. In the process of developing these training materials, the input from individual citizens, NGOs, trade unions, teaching institutions, and government agencies has made this initiative both participatory and broadly based. We hope that this will result in nationwide dissemination that requires the translation of the document into several languages and in conducting training sessions from the grassroots and beyond.**

**The US government, through a USAID grant to NDI, has supported this modest beginning for which we are most grateful. The unfinished task is yet ahead. We hope that the US will continue to provide funds for civil society development and civic education. The recent visit of Secretary of State Madeline Albright, and her special visit to civic education clubs in Addis Ababa, has demonstrated to the Ethiopian people the commitment of the United States in helping Ethiopia to build a strong, vibrant, and informed democratic state. The closure of the field office of NDI we hope does not in any way indicate that this support will not continue in the future. We are proud of the partnership that we have with the US and know that your country wants to see Ethiopia succeed in the consolidation of democracy.**

**On behalf of the participants of this workshop, we request your good offices to ensure that the exercise that we have begun will receive continued support**



**from the US government and its people. Thank you.**

#### **FOLLOW-UP TO WORKSHOP #4**

Many workshop participants expressed regret at the decision to close the NDI office prematurely before the public and dissemination phase had begun. To assuage some of these concerns and to ensure that NDI provided some kind of follow-up to the process, it was decided to hold a final drafting committee meeting with representatives from AIDWO, HUNDEE, SAHRE, and WAT with one additional member chosen by the committee. This committee met prior to the closure of the NDI field office and departure of Sue Tatten, NDI Field Representative in Ethiopia. The committee members Dereje Debela from AIDWO, Ato Zegeye Asfaw from HUNDEE, and Ato Gebre-Medhin from SAHRE. WAT was not present. The committee decided that Ato Gebre-Medhin would identify a publisher and editor for the final Amharic FDRE Constitution trainers manual and provide a budget of costs for publication. SAHRE has taken responsibility for follow-up with the publisher and will make sure that the manuals are widely disseminated. It is hoped that NDI will return to Ethiopia to continue its yet unfinished task in helping to build a strong civil society and enhancing the opportunity for participatory democracy to be practised by all of its citizens.

## Appendix

### FDRE Constitution Training Materials Development Workshop #4 AGENDA - 9-11 December 1997

#### Tuesday, 9 December

- 8 30        Registration
- 9 00        Introduction - Objectives of Workshop  
            Introduce Trainers  
            Background on Training Materials Development
- 9 30        Report of Drafting Committee
- 10 30       Tea Break
- 11 00       Review of Manual/Session Plan Training
- Group 1     Circle of Dignity
- Group 2     Democratic Governance/Government Responsibilities/  
                    Citizen Participation
- Group 3     Equality/Non-discrimination
- Group 4     Political Rights
- Group 5     Civil Rights
- Group 6     Defending One's Rights
- Group 7     Hunting for your Rights
- 12 30       LUNCH
- 2 00        Groups Continue
- 3 30        Tea Break
- 4 00        Group 1 Presentation - Circle of Dignity/What is a Constitution?  
            Evaluation

#### Wednesday, 10 December

- 8 30        Review Day One/Overview of Day Two
- 9 00        Group 2     Democratic Governance/State Responsibilities  
                    Citizen Participation
- Evaluation
- 10 30       Tea Break

11 00      Group 3      Equality/Non-discrimination  
 Evaluation  
 12 30      LUNCH  
 2 00      Group 4      Political Rights  
 Evaluation  
 3 30      Group 5      Civil Rights  
 Evaluation  
 5 00      Closure

**Thursday, 11 December**

8 30      Review of Day Two, Overview of Day Three  
 9 00      Group 6      Defending One's Rights  
 Evaluation  
 10 30      Tea Break  
 11 00      Group 7      Defending One's Rights  
 Evaluation  
 12 30      LUNCH  
 2 00      Evaluating the Pretest  
 3 00      Tea Break  
 3 30      ~~Dissemination Strategy/Follow-up~~  
 4 30      Evaluation  
 5 00      Closure - US Ambassador David Shinn  
 5 30      Reception

The following is a suggested format for inclusion in the introductory portion of the training manual document:

What are human rights?

We hear people grumbling that their human rights have been violated, by their neighbours, for instance, or by thieves, the police or the military. But do these grumblers know what human rights are? Do they really know the origin, nature, function and contents of human rights? One should be able to answer those four questions because 'respect for human rights' is more and more becoming the yardstick for measuring whether any given country is civilised.

Human rights are part of our human nature. We receive them together with our lives, at birth. Human rights are absolute, timeless and universal. They accrue to each and every person irrespective of his age, his bodily characteristics and his achievements.

Human rights describe which activities people should be free to undertake without needing anyone's permission. Human rights serve to prevent and resolve violent conflicts.

Human rights are the opposite of contractual rights, which come into being only when people decide to cooperate with each other. Contractual rights define what each party shall give to, or receive from, the other party.

The concept of human rights tells us that each person is a separate and independent entity, consisting of a body and a certain measure of ~~freedom of action. Through this action, people may acquire goods. These~~ goods then become part of their entity. When we say that some particular goods have become one's property, we wish to convey the idea that it is proper for that person to possess these goods, just as it is proper for that person to have a body.

According to the concept of human rights, nobody is the property of another. Nobody can make decisions for another against that person's will. Every person must be free to decide what is good for him or herself. He may want to listen to others for good advice. But a mature person has the final decision over what he will do with his own life. In the animal world there are no rights. There, one animal eats the other. There, every animal constantly risks to become the property of another.

94

We say that human rights are part of human nature, but do we know what this nature consists of? Some people say that all human beings have a different nature, but that is not true. There are two features that they have in common: a mind and the obligation to use it. This is an irrefutable truth, from which the existence of all human rights can be deduced.

Human dignity is a term which people often use when discussing human rights. But what is its meaning? It cannot be the origin of human rights because, as we have seen, that origin lies in human nature. Nor can it be a particular human right, such as freedom of speech. Therefore, human dignity is really the same as the sum of all one's human rights. A person's human dignity consists indeed in his body, his freedom of action and the goods and skills he acquired through that action.

### What is Democracy?

Democracy is a particular type of government, the type in which the populace decides periodically who will exercise the powers of government. The assumption is, that because such a government is dependent on the periodic consent of a majority of the adult citizens, democratic governments are more inclined to treat people fairly and justly than other types of government.

A weakness of democracy is, that it respects only those human rights which are recognised by its legislature. Democracy does not accept that the origin, nature, function and contents of human rights are defined by independent and impartial courts of law.

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### Chapter one, Part one

A constitution is the legal document by which a government is established. It defines aims of that government, the means to achieve them and the powers of its various organs. Usually, one can expect to find a bill of rights appended to a constitution. Such a bill describes the basic rules of human society. It is the task of government to adjudicate and enforce those rules.

## Group 7

## SESSION PLAN KNOWING YOUR RIGHTS/EVALUATION

**Timing** 1 hour

**Overview** This session will serve as a means for trainers to assess and evaluate the sessions learned in the workshop and provide an opportunity for trainees to share their knowledge with the group

**Objectives.**

**Trainees will**

- \* Share their knowledge of various rights with the entire group
- \* Measure their knowledge of the rights covered in the workshop

**Learning Steps**

- 1 Before the beginning of the exercise, trainers will write down 10 of the rights covered in this workshop on separate pieces of paper. When the session is ready to begin, the facilitator will introduce the topic and the objectives. S/he will then ask some of the workshop participants to pick a paper after they have been shuffled. (5 minutes)
- 2 Participants (trainees) will be asked to work with a partner who is sitting next to them. They will be asked to explain the right they have chosen. (5 minutes)
- 3 Three judges will also be chosen by the trainers and asked to comment on the trainee responses about their rights. These judges will have to be well aware of the FDRE Constitution and will evaluate the presentations.
- 4 The trainees will then have 3 minutes to present their right to the group. (30 minutes)
- 5 The judges will then announce the three winners and explain how they made their choices.

winners will receive a prize (10 minutes)

6 The rest of the observers will also be allowed to give their comments and whether they agree with the judges' findings (5 minutes)

7 The facilitator will summarize the session and thank the participants (5 minutes)