



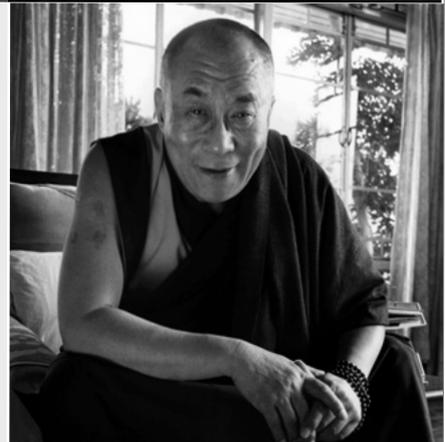
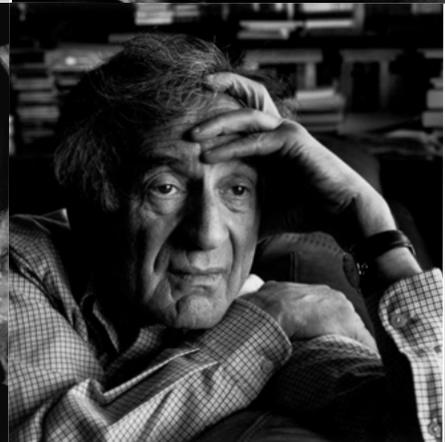
ROBERT F.
KENNEDY
HUMAN
RIGHTS

SPEAK TRUTH TO POWER

HUMAN RIGHTS
DEFENDERS WHO ARE
CHANGING OUR WORLD

Based on the book by **KERRY KENNEDY** | Photography by **EDDIE ADAMS** and **ARCHITECTS OF PEACE**
Containing excerpts from the play *Speak Truth To Power: Voices from Beyond the Dark* by **ARIEL DORFMAN**
ROBERT F. KENNEDY HUMAN RIGHTS

 **STRONGHEART**



KERRY KENNEDY

In a world when a common lament is that there are no more heroes, too often cynicism and despair are perceived as evidence of the death of moral courage. That perception is wrong. People of great valor and heart, committed to a noble purpose, with long records of personal sacrifice, walk among us in every country of the world. Nearly twenty years ago, I traveled the globe to forty countries and five continents, interviewing individuals who appear in the pages of the first edition of *Speak Truth To Power*, and in the Ariel Dorfman play. These are people whose lives are filled with extraordinary feats of bravery. I've listened to them speak about the quality and nature of courage, and in their stories I found hope and inspiration, a vision of a better world.

For many of these heroes, their understanding of the abrogation of human rights has been profoundly shaped by their personal experiences: of death threats, imprisonment, and in some cases, bodily harm. However, this is not, by any measure, a compilation of victims. Rather, courage, with its affirmation of possibility and change, is what defines them, singly and together. Each spoke with compelling eloquence of the causes to which they have devoted their lives, and for which they are willing to sacrifice—from freedom of expression to the rule of law, from environmental defense to the eradication of bonded labor, from access to capital to the right to due process, from women's rights to religious liberty. These leaders hold in common an inspiring record of accomplishment and a profound capacity to ignite change.

The defenders' own voices provoke fundamental questions: why do people who face imprisonment, torture, and death, continue to pursue their work when the chance of success is so remote and the personal consequences are so grave? Why did they become involved? What keeps them going? Where do they derive their strength and inspiration? How do they overcome their fear? How do they measure success? Out of their answers emerges a sympathetic and strength-giving portrait of the power of personal resolve and determination in the face of injustice. These fundamental questions have a special interest for me personally. As a mother of three girls, I deeply wished to understand if there were steps I could take to encourage my own daughters to develop similar attributes, or if moral courage was something certain people are born with, inherently, while the rest of us (with our own lesser sensibilities) are left to muddle through. And if we are capable of less, then are we off the hook? Condemned to be sinners, is there any point in striving to be saints?

Several defenders recalled an early moment or incident that galvanized their social conscience forever. Some told stories of searing childhood encounters with injustice. Many defenders are members of groups that have endured sustained

repression, and so have come to a natural understanding of the issues and desire to overcome the wrongs. Others saw injustice in a community they were not a part of and took up the cause. And still others had enjoyed the comforts of being among the elite in their countries, yet risked banishment—and worse—to right wrongs committed by their peers.

Despite the overwhelming powers arrayed against them, these men and women are, as a whole, an optimistic lot. In my interview with Archbishop Tutu, he emphasized this attitude, saying, "We have a God who doesn't say, 'Ah... Got you!' No. God says, 'Get up,' and God dusts us off and God says, 'Try again.'" Perhaps the stance should be qualified as less optimistic than hopeful. Overwhelmingly pragmatic and realistic about the prospects for change, all too aware of the challenges they face, nonetheless they continue to roll their boulders back up the hill.

These voices are, most of all, a call to action, much needed because human rights violations often occur by cover of dark, in remote places. For many of those who suffer, isolation is their worst enemy, and exposure of the atrocities is their only hope. We must bring the international spotlight to violations and broaden the community of those who know and care about the individuals portrayed. This alone may well stop a disappearance, cancel a torture session, or even, save a life.

I grew up in the Judeo-Christian tradition where our prophets were painted on ceilings and our saints were sealed in stained glass. They were superhuman, untouchable, and so we were freed from the burden of their challenge. But here on Earth, people like these and countless other defenders are living, breathing human beings in our midst. Their determination, valor, and commitment in the face of overwhelming danger challenge each of us to take up the torch for a more decent society. Today we are blessed by the presence of these people. They are teachers who show us not how to be saints, but how to be fully human.

In the *Speak Truth to Power* lessons, you will find both the stories of the most courageous people on Earth, and ways in which educators from kindergarten through university can bring those stories to life in the classroom and beyond.

Robert F. Kennedy once called education, "the key to human dignity"—the key to a more just and peaceful world than men; or when one person steals from another. Human rights are an everyday issue.

Onward,
Kerry Kennedy
President, Robert F. Kennedy Human Rights

THE PROJECT

Robert F. Kennedy Human Rights' Speak Truth To Power (STTP) program evolved from Kerry Kennedy's book, *Speak Truth To Power: Human Rights Defenders Who Are Changing Our World*, first printed in English in 2000, and has since been printed in seven languages. Featuring interviews with more than 50 human rights defenders, including Nobel Peace Prize winners Wangari Maathai, Archbishop Desmond Tutu, Elie Wiesel and Muhammad Yunus, the book is a remarkable tribute to the indomitable human spirit.

Alongside the interviews, in the original book, are portraits by Pulitzer Prize-winning photographer Eddie Adams, which have since been developed into a museum-quality exhibition. The exhibition began its international tour at The Corcoran Gallery, Washington, D.C. and has since traveled to four continents, reaching countries such as Cambodia, Greece, Italy, Qatar, Slovakia, Spain, Sweden, South Korea and South Africa. Most recently it was displayed at Baltimore-Washington Thurgood Marshall International Airport for six months, major train stations throughout Sweden, and in public spaces throughout Norway.

Award-winning playwright Ariel Dorfman adapted the words from the book into a play, *Speak Truth To Power: Voices From Beyond the Dark*. Hosted by President Bill Clinton, the play premiered at the Kennedy Center in 2000. A one-hour video was broadcast on PBS as part of its Great Performances Series. Many of our greatest actors have performed in the play, including Alec Baldwin, Glenn Close, John Malkovich, Sean Penn, Vanessa Redgrave, Martin Sheen, and Meryl Streep. The play has been produced across the United States and performed by major actors in capitals around the world. Notably, a performance in Doha, Qatar, was transmitted live on the Arab news network Al Jazeera and read by ten of the most

celebrated actors and singers of the Arab world. It has also been performed by school children, college students, local heroes, and even prisoners. In 2014, at the European Union in Brussels, several Members of the European Parliament, including Martin Schulz, President of the European Parliament, performed the play.

The Speak Truth To Power human rights education curriculum, comprised of over fifty lesson plans, has been taught to millions of students from kindergarten through law school in Africa, Asia, Europe, North America, and South America. As an educational tool for students at every grade level, the curriculum shows students that they, too, can make a difference in the global struggle for justice. STTP uses the stories of courageous heroes from around the world to teach students about human rights and empower them to become defenders themselves. As students begin to self-identify as human rights defenders, they learn to take active roles in the work of creating a more just and peaceful world. What sets Speak Truth To Power apart is its power to inspire action. By allowing students to see themselves as human rights defenders, they begin to act as human rights defenders.

In addition to the curriculum and the play, the Speak Truth To Power project includes a video contest, a partnership with the American Federation of Teachers (AFT) and the Tribeca Film Institute (TFI) and a music contest, a partnership with the GRAMMY Museum. Both contests are aimed at encouraging students to create change through film and music.

Speak Truth To Power encourages governments, NGOs, major foundations, and individuals to support human rights, and brings much-needed attention to continuing abuses. But perhaps its most lasting effect will be to demonstrate the capacity of each individual to create change.

“IN A WORLD WHEN A COMMON LAMENT IS THAT THERE ARE NO MORE HEROES, TOO OFTEN CYNICISM AND DESPAIR ARE PERCEIVED AS EVIDENCE OF THE DEATH OF MORAL COURAGE. THAT PERCEPTION IS WRONG. PEOPLE OF GREAT VALOR AND HEART, COMMITTED TO A NOBLE PURPOSE, WITH LONG RECORDS OF PERSONAL SACRIFICE, WALK AMONG US IN EVERY COUNTRY OF THE WORLD.”—Kerry Kennedy

To learn more about the music and video contests, visit www.speaktruthvideo.com and speakupsingout.org

“WHAT ARE HUMAN RIGHTS?”

HUMAN RIGHTS ARE THE RIGHTS A PERSON HAS SIMPLY BECAUSE SHE OR HE IS A HUMAN BEING. HUMAN RIGHTS ARE HELD BY ALL PERSONS EQUALLY, UNIVERSALLY, AND FOREVER. Human rights are inalienable: you cannot lose these rights any more than you can cease being a human being. Human rights are indivisible: you cannot be denied a right because it is “less important” or “non-essential.” Human rights are interdependent: all human rights are part of a complementary framework. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.

Another definition of human rights is those basic standards without which people cannot live with dignity. To violate someone’s human rights is to treat that person as though she or he were not a human being. To advocate for human rights is to demand that the human dignity of all people be respected. In claiming these human rights, everyone also accepts the responsibility not to infringe on the rights of others and to support those whose rights are abused or denied.

Human rights are both inspirational and practical. Human rights principles hold up the vision of a free, just, and peaceful world, and set minimum standards for how individuals and institutions everywhere should treat people. Human rights also empower people with a framework for action when those minimum standards are not met, for people still have human rights, even if the laws or those in power do not recognize or protect them.

We experience our human rights every day when we worship according to our beliefs, or choose not to worship at all; when we debate and criticize government policies; when we join a trade union; or when we travel to other parts of the country or overseas. Although we usually take these actions for granted, people both here in America and in other countries do not enjoy all these liberties equally. Human rights violations occur when a parent abuses a child; when a family is homeless; when a school provides inadequate education; when women are paid less than men; or when one person steals from another. Human rights are an everyday issue.

BECOME A DEFENDER

Everyone can become a defender, whether you have one day or an entire academic year. Following are a few examples of how you can support students in their efforts to be defenders.

TIPS:

Have a strategy:

- Identify the problem to be addressed.
- Research the problem: Why is this a problem, what solutions have been tried (some of this will have been covered in the lesson)?
- What change is required?
- Define actions steps and specific target audiences—who can make the change happen?
- How can the group involve other supporters?
- How will the impact of the group’s efforts be measured?

1 DAY: If you have one day to take action, select an action that is simple and focused, such as writing letters or organizing an information day in your school.

1 WEEK: If you have a week to take action, focus on an event or program that builds over the week from awareness to action.

FOR EXAMPLE:

Organize a week for effecting change. Over the course of the week, begin by educating your target community on the issue and then provide a series of actions people can take.

1 SEMESTER: If you have a term to take action, build a program that integrates your classroom learning with a comprehensive, multi-layered project. Consider designing a human rights-based service learning project.

SONITA ALIZADEH



Sonita Alizadeh is a young Afghan rapper working to end child marriage. With a poet's soul and activist's passion, she uses rap, conviction and courage to stand up for women's and girls' rights.

Sonita was born in Afghanistan under the Taliban regime. Daily life was dangerous, and Sonita's childhood was challenging. To escape the Taliban, her family walked hundreds of miles to Iran in the rain and snow. Sonita grew up an undocumented refugee in Tehran. To support herself and her family, she cleaned offices and bathrooms and sold handicrafts. Without official papers, Sonita could not go to school. Undeterred, she eventually found a local NGO that provided basic education to young Afghans in the region.

While there, Sonita discovered a talent for writing and art. She witnessed the injustice of the world around her and found poetry, photography and music to be an outlet for self-expression. At age 14, she began experimenting with pop music, but found the slow pace to be too confining for all she had to say. After hearing an Iranian rapper on the radio, she decided to give rap a try. The faster beat and narrative nature of rap created enough space for Sonita to share all that was on her mind. Although it was

illegal for a girl to rap alone, and dangerous to speak out, Sonita could not remain silent, so she wrote her first rap, about child labor.

At the NGO, Sonita saw her friends disappear from the classroom one-by-one, as they were forced to marry. Although deeply troubling, this was not a surprise. Sonita's own family had tried to sell her into marriage when she was ten years old, and then again when she was sixteen. At age 10, Sonita had no idea what it meant to get married. In her mind, marriage meant dressing up and playing bride and groom with her friends and family. The arrangement fell through and Sonita was not married at that time. At age 16, Sonita was told again she had to get married because the family needed money to pay for her brother's wife. However, Sonita had other ideas for her life. In response to her impending marriage and the feelings of so many of her friends, Sonita wrote the song "Daughters for Sale" and, with the help of a filmmaker who was recording her story, made a music video. They posted it on Youtube, and it quickly went viral.

The video was seen by the nonprofit organization Strongheart Group who reached out to Sonita and then facilitated her move to the United States for school at Wasatch Academy in Utah. She was also assisted significantly by the director and crew filming her story, the documentary "Sonita", which would later receive great acclaim.

Although Sonita was now safe from the imminent threat of marriage and able to go to school for the first time in her life, she was not at peace. Thoughts of her friends in Iran and Afghanistan, and all the children still facing forced marriage, haunted her. Compelled to do something more, and with the continued support of Strongheart, Sonita began sharing her story and actively speaking out about child marriage.

Sonita's message is reaching the highest levels of global leadership and civil society, and her story and vision has been shared worldwide. Through her work as a human rights defender and a Girls Not Brides champion, Sonita's message is reaching young people around the world who are drawn to her music and vision, and joining her in the movement to end child marriage.

INTERVIEW WITH SONITA ALIZADEH

By Hunter College High School Students, Charlotte Soehner (12th Grade) and Tammuz Frankel (11th Grade)

Conducted on August 27, 2016 over Skype from California and Hunter College High School in NYC.

A huge thank you to Benafsha Tasmim for her help with translating.

C&T: Why do you think rap is a powerful tool for social change?

S: People listen to lyrics, they pay attention. When I was in Iran, I think I was 14 years old, I was looking for ways to share my feelings with other people. As a refugee, as a child laborer and as a girl. Actually first I tried pop music but my message was too much to fit into a pop song. Then I tried rap music and I found it one of the best ways to share messages. So rap made me feel good. For me, it was a way to tell my story to other people and explain the real impact of child marriage. I think that sharing messages through rap can change attitudes and behaviors.

C&T: Child marriage is such a widespread global problem. How can we begin to address something of this magnitude?

S: I realize that many people don't know about child marriage and its harmful impacts. This practice has been going on for a long time. So, in order for change to happen at a larger level, community work, education, and policy change need to happen at the same time. Governments need to address ending child marriage through law — and commit to enforcing those laws — but the real shift happens at the local level, from the bottom up, person-by-person, family-by-family, community-by-community.

C&T: Why do you think rap is a powerful tool for social change?

S: People listen to lyrics, they pay attention. When I was in Iran, I think I was 14 years old, I was looking for ways to share my feelings with other people. As a refugee, as a child laborer and as a girl. Actually first I tried pop music but my message was too much to fit into a pop song. Then I tried rap music and I found it one of the best ways to share messages. So rap made me feel good. For me, it was a way to tell my story to other people and explain the real impact of child marriage. I think that sharing messages through rap can change attitudes and behaviors.

C&T: Child marriage is such a widespread global problem. How can we begin to address something of this magnitude?

S: I realize that many people don't know about child marriage and its harmful impacts. This practice has been going on for a long time. So, in order for change to happen at a

larger level, community work, education, and policy change need to happen at the same time. Governments need to address ending child marriage through law — and commit to enforcing those laws — but the real shift happens at the local level, from the bottom up, person-by-person, family-by-family, community-by-community.

C&T: What do you believe the role of human rights education, like the RFK Human Rights Speak Truth To Power, has in combating child marriage?

S: It is important for people to learn about their rights. Child marriage violates fundamental human rights like education, equality, health and freedom from violence. Many people don't think about it this way and don't understand how awful it is for girls. Human rights education can help people and communities understand problems more clearly and understand why it must stop. And it can even help girls themselves realize that they deserve more and that being forced to marry is against their human rights.

C&T: In your song, Daughters for Sale, you rap the lines “Let me scream out, scream out/I'm tired of the silence”...what to you is the importance of reclaiming silenced voices?

S: It is important for every member of a society to have voice and be heard. This is the way societies grow and improve. When 50% of society is silent, this is not possible. I have so many friends who have so many things to say but they are afraid to talk. They just want to know what they can do and how they can share their stories. The lyrics are about this idea, at a very personal level. They are about what it's like to not be heard or valued. It makes you want to scream. Everybody has something to say. Every woman counts. But with every voice silent we lose a world of possibility.

C&T: In a lot of interviews we have seen of you, you've talked about how your mother was married at age 13 and that early marriage is all she knows. We know that you love her very much. We are wondering...what do you think is the role of compassion in creating change?

S: Yes, my mother was a child bride and didn't meet her husband until the wedding day. By marrying me at a young age, she was simply repeating the cycle. I can't hate my family for trying to sell me because I understand why they were doing it.

When I look at the root of the problem and see that it comes from lack of understanding instead of lack of love, I can approach its solution with care and compassion instead of bitterness and anger. I can see it is about teaching families and communities other ways and creating new opportunities for girls. This is a better way for lasting change. It is hard to solve problems with bitterness and anger. These problems are human, so we need to approach the solutions with humanity and compassion.

C&T: One of your lines is "my voice that is the voice of my generation." Have you found support from Afghani and other Middle Eastern women of your own generation? Is there a significant generational gap between perceptions of child marriage?

S: I think that many teenage girls are like me. They want to bring positive change. Many young people have contacted me asking me what to do, because they want to support a positive change. That's why I wanted to focus on youth, because they are determined to bring change. I believe that if the older generation is made aware of the harmful impact by young people, they will change.

C&T: Do you have a favorite memory or experience from your work as an activist? Where do you get your inspiration and energy?

S: Most of my memories of my life are not very good. They are of friends getting married young, not very pleasant. A memory that makes me happy and hopeful was when I found out how many people wanted to help me bring change. When I was living in Iran, I didn't know that there were people who cared and were working to end child marriage. That made me feel not alone on this journey, that there were so many who want to join. That was the most pleasant.

I am inspired by all the people already working for change. I think that we have to believe that anything is possible. I have a notebook that I call my Dreams Book. In it, I put pictures of the things I want to do and create in my life, even when they seem impossible. First I imagine it, then I make a picture of it on paper, then I talk about it like it is real, then I work very, very hard for it. That is the most important part. So many people around the world are working very, very hard to create change --not just me -- and this is very inspiring. Knowing that I am not alone keeps me going. My vision for the world gives me the energy I need to keep working: a world where every girl is allowed to reach her full potential, make her own choices, and live the life she chooses for herself. The image of that world in my mind inspires me and makes me determined to play my part in bringing positive social change. I am inspired every day to change this world for women and girls.

C&T: Thanks so much for your time!

S: Thanks so much for caring about child marriage!

SONITA ALIZADEH

FREEDOM OF EXPRESSION AND CHOICE
LESSON GRADE LEVELS 9–12

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 3:** Right to Life, Liberty and Security of Person
- **Article 16:** Right to Consent to Marriage
- **Article 19:** Right to Freedom and Expression
- **Article 26:** Right to Education

TIME REQUIREMENT:

1-5 40 minute lessons with additional time for work beyond the classroom

NOTE TO TEACHERS

Child marriage is an issue and concern all over the world. While we often hear about child marriage in connection with other countries and religions and cultures not associated with the Western societies, students need to understand that child marriages occur everywhere and need to be taught and acted on accordingly.

GUIDING QUESTIONS:

- How does child marriage reflect both circumstances and priorities within a society?
- What does Sonita teach us about the power of an individual to change her own story and influence new cultural ways/practices?
- How can art and music function as a catalyst for defending and promoting human rights?

OBJECTIVES:

By the end of the lesson, students will be able to:

- Empathize and understand child marriage and its impact
- Analyze information
- Compare and contrast
- Expand their understanding of the cultural, economic and social constructs and circumstances that underlie child marriage

COMMON CORE LEARNING STANDARDS:

- CCSS.ELA-Literacy.RH.9-10.2
- CCSS.ELA-Literacy.RH.9-10.4
- CCSS.ELA-Literacy.RH.11-12.2
- CCSS.ELA-Literacy.WHST.9-10.5
- CCSS.ELA-Literacy.WHST.9-10.7
- CCSS.ELA-Literacy.WHST.9-10.9
- CCSS.ELA-Literacy.WHST.11-12.5
- CCSS.ELA-Literacy.WHST.11-12.7
- CCSS.ELA-Literacy.WHST.11-12.9

VOCABULARY

- Arranged marriage
- Child marriage
- Coercion
- Consent
- Culture
- Cultural norms
- Forced marriage
- Human Trafficking
- Sustainable Development Goals

CONCEPTS

Children's rights, girls' rights, human rights, coercion, freedom of choice

ANTICIPATORY SET

“IF WE RESCUE ONE GIRL FROM THIS TRADITION, WE HAVE RESCUED THOUSAND OF OTHER GIRLS THROUGH HER EXAMPLE TO THE FAMILY AND COMMUNITY.”

CHILD MARRIAGE FROM A CHILD’S PERSPECTIVE

- Ask students to write what their goals are for this year both academically and personally. Then, ask them to consider the kinds of support they need to try to achieve their goals (financial, emotional, time, etc). Tell students they are going to learn about child marriage through the eyes of a young girl their age whose only goal as a teenager was escaping child marriage and getting educated. Most children do not escape.
- Role-play activity: Pretend you are about to be forced into child marriage at your current age. Describe the possible thoughts and feelings you have when your parents tell you. What are you worried about? Afraid of?

*Guiding questions, if students have trouble getting started:
How are you being educated now? How might that change if you are forced to marry? Where are you living now, and with*

whom? How might that change if you are forced to marry? What are your roles and responsibilities now? How might that change if you are forced to marry? Discuss your feelings for your parents as they are planning to have you married. In what ways might they be complicated?

- On September 25th 2015, UN Member Nations adopted a set of goals to end poverty, protect the planet, and ensure prosperity for all as part of a new sustainable development agenda. Each goal has specific targets to be achieved over the next 15 years
- Have students read through the UN Sustainable Development Goals with particular attention to Goal 5 - Gender Equality and consider the following question: Why do you think child marriage is included as part of the Sustainable Development Goals? – <http://www.un.org/sustainabledevelopment/sustainable-development-goals/>

STUDENT ACTIVITIES

ACTIVITY 1

Read Sonita’s biography and interview excerpts.

- Ask students to watch *Brides for Sale* (3:49) <https://www.youtube.com/watch?v=n65w1DU8cGU>
What does the video say about the value of children? Girls? Why do you think she is bruised? Why do you think she has a bar code? Ask students to consider why a society might uphold such a practice. Have students brainstorm about this.
- Initiating activity: Distribute a blank world map. Have students list the places where *they* think child marriage happens.
- Read *Council on Foreign Relations* child marriage information guide. As students read, they should answer the following questions:
 - Where does child marriage happen most?
 - What are the major factors that contribute to its prevalence?
 - How do economics impact the problem of child marriage?
 - How do cultural norms impact child marriage?
 - What is the toll of child marriage on a society?
 - What are the ways in which the global community has tried to stop child marriage?
 - How does the CFR information guide align with the SDG 5 targets?

ACTIVITY 2

- Break students into groups to study the following maps (listed below). For each map, students should answer how the map relates to the background they read in the prior activity.
 - What new information does it present?
 - To what extent do the maps reveal commonalities between countries in which child marriage presents a huge problem?
 - Can you identify any patterns that emerge across the maps?
 - What additional questions about child marriage come to mind as you look at these maps?
- In their groups, ask students to compare and contrast 2 countries from the maps from different regions of the world. Each group should use the resources listed below, or find their own, to do some additional research about these countries. Some examples of information students could find include: economic data (per capita income, poverty rates, etc.), educational data (literacy rates, schooling rates for girls vs boys, etc.) and health data (male vs female life expectancy, infant mortality rate, etc.). Ask students to consider how this information helps in understanding about the causes and consequences of child marriage.

- Ask students to brainstorm approaches that could be used to reduce the incidence of child marriage. After this, each group should review the policy options listed in the CFR guide and determine which policy or combination of policies would be most effective in the areas they studied and why. Students will present their results to the class. Conclude the activity by having students consider ways they, as young people, could further this goal.

MAPS

- <http://www.theatlantic.com/international/archive/2015/03/child-marriage-map/387214/>
- <http://www.girlsnotbrides.org/where-does-it-happen/>
- <http://www.cfr.org/peace-conflict-and-human-rights/child-marriage/p32096>
- <http://www.womanstats.org/newmapspage.html>

- <http://www.uis.unesco.org/Education/Documents/unesco-world-atlas-gender-education-2012.pdf> (page 21)

ACTIVITY 3

- This activity could be done as a jigsaw. In groups, students will be assigned one of the personal survivor accounts from the *Girls Not Brides* website. <http://www.girlsnotbrides.org/girls-voices/>
- Prompt for the group activity: Who is the story about? How old was the bride? What were the circumstances of her child marriage? How did her life change as the result?
- What is the impact of child marriage on girls, their families and communities?
- Prompts for the whole class to consider: What do these stories have in common? Where do they diverge? How do they reveal the scope of this problem?

ASSESSMENTS

ASSESSMENT 1

Students use an art form with which they are comfortable to express their ideas about Sonita’s story and add their voice. Since we don’t all rap, students should create a song or video, others might write a poem or paint or sketch. Students should include a connection between the problem and a potential solution/ideas for how to promote goal 5.3

ASSESSMENT 2

Students can return to the role play from the anticipatory set. Now that students have done research on a specific country and recognize more about the causes, consequences and possible solutions to child marriage, students should re-envision the initial imagined conversation with their parents: Is your response to your parents’ initial demand for marriage different? How so? How do you imagine your parents’ response? Write the exchange between a child and a parent about a proposed child marriage.

HUMAN RIGHTS FRAMEWORK

Since the creation of the Universal Declaration of Human Rights (UDHR) by the United Nations (UN) in 1948, many other international documents have been drafted to develop these rights further. These documents include other declarations and resolutions, as well as treaties – which are also called covenants or conventions. Countries commit to protect the rights recognized in these documents. Sometimes a specific institution is created within the UN to monitor countries’ compliance.

Here are examples of relevant international documents:
Convention on the Rights of the Child (CRC)

Article 13: Freedom of expression

Article 14: Freedom of thought, conscience and religion

Article 28: Right to education

Convention on the Elimination of all forms of Discrimination
Against Women (CEDAW)

Article 16(1): Right to Freely Choose a Spouse

Article 16(2): Child marriages shall have no legal effect
International Covenant on Civil and Political Rights (ICCPR)
International Covenant on Economic, Social, and Cultural
Rights (ICESCR)

BECOME A DEFENDER

- Write a letter to any of the individuals/agencies listed below. Share your thoughts and feelings about child marriage and explain why it must end. Make it relevant to the person/organization receiving the letter using information and facts learned from the lesson. Send your letter. E-mail a copy to Sonita at: connect@sonita.org so that we may add it to our advocacy efforts.
 - Sonita
 - Parent, family member
 - Community leader
 - Elected official
 - United Nations

- Share your thoughts and feelings about child marriage in a creative art form (drawing, painting, poem, photo, song, story, etc). Share with your class or community to teach them something about early child marriage. Then, send it to Sonita at connect@sonita.org so that we may add it to our ongoing advocacy efforts.
- To end child marriage we need to ensure that governments enact and enforce laws against this abusive practice. Stand with Sonita and declare the right for girls to choose if, when and to whom they marry by signing our **solidarity petition** at Global Citizen. Through this petition we can all stand in solidarity with Sonita and the millions of girls affected by child marriage around the world.
<https://www.globalcitizen.org/en/action/stand-with-sonita/>
- Girls Not Brides is a member-based organization of over 600 organizations working to end child marriage. Look at the map and list of members. Reach out to an organization that interests you, either close by or far away and see how you can get involved.
<http://www.girlsnotbrides.org/about-girls-not-brides/our-members/search-for-members/>

ADDITIONAL RESOURCES

GIRLS NOT BRIDES:

<http://www.girlsnotbrides.org/>

Girls Not Brides is a global partnership of more than 600 civil society organisations from over 80 countries committed to ending child marriage and enabling girls to fulfil their potential.

<http://www.girlsnotbrides.org/reports-and-publications/child-early-and-forced-marriage-and-the-control-of-sexuality-and-reproduction/>

Child, Early and Forced Marriage and the Control of Sexuality and Reproduction.

<http://www.girlsnotbrides.org/resource-centre/child-marriage-brief-role-of-sectors/>

Briefing sheets that detail how child marriage impacts specific sectors: health, education food security, etc.

UNCHAINED AT LAST:

<http://www.unchainedatlast.org/>

Unchained At Last is the only nonprofit in the US dedicated to helping women and girls leave or avoid arranged/child marriages and rebuild their lives. Unchained also is the only nonprofit in the US dedicated to creating social change to end forced marriage in America.

THE ATLANTIC:

<http://www.theatlantic.com/international/archive/2015/03/child-marriage-map/387214/>

Article with map about where legal/illegal child marriage exists and the role laws can play in the perpetuating or stopping the practice.

USAID RESOURCES:

https://www.usaid.gov/sites/default/files/documents/1865/USAID_CEFM_Resource-Guide.PDF

In-depth resource guide by USAID. Probably best for teachers. Excellent infographics, glossary, use of ecological model, and program examples.

CLINTON FOUNDATION (VIDEO):

<https://www.youtube.com/watch?v=a6hKneYjubs>

Clinton Foundation: Child marriage stands in the way of girls' education.

TAHIRIH JUSTICE CENTER:

<http://www.tahirih.org/who-we-serve/forms-of-violence/forced-marriage>

The Tahirih Justice Center is a nonprofit organization in the US that serves woman fleeing violence. They have a special program for ending child marriage in the US.

COUNCIL ON FOREIGN RELATIONS:

<https://www.cfr.org/interactives/child-marriage#!/child-marriage>

Council on Foreign Relations extensive information guide including causes and consequences of child marriage, maps and charts, case studies.

**“IF WE RESCUE ONE GIRL
FROM THIS TRADITION, WE
HAVE RESCUED THOUSANDS
OF OTHER GIRLS THROUGH
HER EXAMPLE TO THE
FAMILY AND COMMUNITY.”**

–Sonita Alizadeh

Excerpts based on Ariel Dorfman's play
Adapted from *Speak Truth to Power*, a book by Kerry Kennedy

“SPEAK TRUTH TO POWER: VOICES FROM BEYOND THE DARK”

*LIGHTS RISE ON THE EIGHT ACTORS, FOUR MEN,
FOUR WOMEN, GROUPED SYMMETRICALLY.*

FIRST VOICE (MALE)

Courage begins with one voice.
It's that simple.
I did what I had to do.
That is what we know.
You walk into the corridor of death and you know.

*LIGHTS RISE ON THE MAN AND WOMAN, TO ONE
SIDE, SEPARATE FROM THE DEFENDERS.*

MAN

They know. They can't say they don't know.

WOMAN

They can't say they don't walk into this with their eyes open.

FIRST VOICE (MALE)

You walk into the corridor of death and you know. You know this moment might be your last.

SECOND VOICE (FEMALE)

You walk into the corridor of death. . .

FIRST VOICE (MALE)

. . . and you know, you know this moment might be your last.

SECOND VOICE (FEMALE)

That is what you know.

THIRD VOICE (FEMALE)

I know what it is to wait in the dark for torture and what it is to wait in the dark for truth.
I did what I had to do.
Anything else would have tasted like ashes.

WOMAN

They can't say they don't know.

SECOND VOICE (FEMALE)

My name is Malala Yousafzai.

*WOMAN MAKES A GESTURE AND THE NAME
(OR IMAGE OF) MALALA YOUSAFZAI APPEARS
ON THE SCREEN.*

In January, 2009, when I was in 7th grade, I started blogging for the BBC about a Taliban edict in Pakistan's Swat Valley that banned girls like me from going to school. I wanted to scream, shout, and tell the whole world what we were going through. But it was not possible. The Taliban would have killed me, my father, my whole family. So I chose to write with a different name. And it worked. My valley has been freed. Still, I paid a price. On October 9th, 2012, the Taliban shot me on the left side of my forehead as I rode the bus home from school. They shot my friends, too. They thought that the bullets would silence us. But they failed. Suddenly, the few of us calling for justice in Pakistan were joined by thousands of voices around the world.

The terrorists thought that they would change our aims and crush our ambitions, but nothing changed in my life except this: weakness, fear, and hopelessness died. My courage is as strong as ever. I am the same Malala. My ambitions are the same. My hopes are the same. My dreams are the same. *Speak Truth To Power.*

Visit www.rfkhumanrights.org to download the full-length play and additional Defender monologues.



SPEAK TRUTH TO POWER HUMAN RIGHTS CURRICULUM

LESSON PLANS CAN BE FOUND AT RFKHUMANRIGHTS.ORG

ABUBACAR SULTAN

Mozambique, Children's Rights

ADOLFO PEREZ ESQUIVEL,

Argentina, Free Expression & Religion

ANONYMOUS

Sudan, Genocide

BETTY WILLIAMS

Northern Ireland, Children's Rights

CARLOS FILIPE XIMENES BELO

*East Timor,
Free Expression & Religion*

HIS HOLINESS THE DALAI LAMA

Tibet, Free Expression & Religion

ARCHBISHOP DESMOND TUTU

South Africa, Reconciliation

ELIE WIESEL

Romania/USA, Genocide

ERIN MERRYIN

USA, Sexual Violence

ETHEL KENNEDY

USA, Political Participation

FRANK MUGISHA

Uganda, LGBTI Rights

FREDERIK WILLEM DE KLERK

South Africa, Political Freedom

GABOR GOMBOS

Hungary, Disability Rights

HARRY WU

China, Forced Labor

JAMIE NABOZNY

USA, Bullying

JODY WILILAMS

USA, Non-Violent Activism

JOHN LEWIS

USA, Political Freedom

JOSE RAMOS-HORTA

East Timor, Reconciliation

JULIANA DOGBADZI

Ghana, Slavery & Trafficking

KA HSAW WA

Burma, Environmental Rights

KAILASH SATYARTHI

India, Child Labor

KEK GALABRU

Cambodia, Political Freedom

LECH WALESIA

Poland, Labor Rights

LIBRADA PAZ

USA, Labor Rights

LOUNE VIAUD

Haiti, Right to Water

LUCAS BENITEZ

USA, Labor Rights

MAIREAD CORRIGAN MAGUIRE

Ireland, Non-Violent Activism

MALALA YOUSAFZAI

Pakistan, Freedom from Persecution

MARINA PISKLAKOVA

Russia, Domestic Violence

MIKHAIL GORBACHEV

Russia, Free Expression

MOHAMED ELBARADEI

Egypt, Nuclear Disarmament

MUHAMMAD YUNUS

Bangladesh, Combating Poverty

NORTH KOREA

*Right to Information, Freedom
from Violence*

OSCAR ARIAS SANCHEZ

Costa Rica, Non-Violent Activism

REFUGEE UNIT

Global, Refugee Rights

RIGOBERTA MENCHU TUM

Guatemala, Political Participation

SHIMON PERES

Israel, Political Participation

SHIRIN EBADI

Iran, Free Expression & Religion

SONITA ALIZADEH

Afghanistan, Child Marriage

VACLAV HAVEL

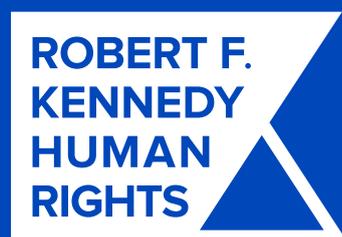
*Czech Republic, Free Expression
& Religion*

VAN JONES

USA, Police Brutality

WANGARI MAATHAI

Kenya, Environmental Rights



SPEAK TRUTH TO POWER



@STTP_RFKennedy
@KerryKennedyRFK
@RFKHumanRights



Kerry Kennedy,
Robert F. Kennedy,
Robert F. Kennedy Human Rights



RFKHumanRights.org
RFKennedyEurope.org



STRONGHEART

Essays and play copyright © 2008 by Ariel Dorfman. All rights reserved. Photographs of the defenders copyright © 2000 by Eddie Adams. All rights reserved. All photographs courtesy of and copyright to the individual photographers unless otherwise noted.