

# Living, Learning, Acting for Human Rights



**Report of the Forum on Human Rights  
Education with Young People**

Budapest, Strasbourg, 14-18 October 2009

**Gavan Titley**



# **LIVING, LEARNING, ACTING FOR HUMAN RIGHTS**

## **Forum on Human Rights Education with Young People**

(European Youth Centre, Budapest and Strasbourg  
14-18 October 2009)

Report of the Forum

**by Gavan Titley**

A full documentation of the forum (including the transcription of presentations and full results from the working groups) has been prepared and edited by Sabine Klocker. It can be consulted and downloaded at <http://www.coe.int/youth> and <http://act4hre.coe.int>

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# PREFACE

The youth sector of the Council of Europe has placed human rights education at the core of its work with and by young people, and has worked towards the mainstreaming and inclusion of human rights education in all areas of youth work and youth policy. This endeavour has become more visible and consistent since the publication of *Compass* – the manual on human rights education with young people, and its subsequent translation and dissemination in some thirty languages. The success of this work has been made possible only by the commitment and motivation of many youth workers and young people who, alongside youth policy and human rights experts, have secured the necessary implication and a strong multiplying effect at national and local levels without which European youth policy approaches make little sense.

Associating these actors in youth work and human rights education with the definition of the future of the Human Rights Education Youth Programme of the Council of Europe was one of the implicit purposes of the Forum Living, Learning, Acting for Human Rights, the object of this report. The Forum took place in the context of the celebrations of the sixtieth anniversary of the Council of Europe.

The Council of Europe has championed the promotion and protection of human rights and democracy; it proudly stands as a watchdog for human rights in Europe and its experience seems to strengthen its ability to renew its commitment to its core mission and to innovate in different ways of pursuing it.

The attention given to youth policy and the determination to associate young people with its values and activities came at a rather early age for the Council of Europe. The European Youth Centre and European Youth Foundation were set up in 1972, while the first activities for youth leaders (intercultural language courses) were held in 1967. The relationship between the Council of Europe and youth has continually strengthened and developed since then, with young people and youth organisations being irreplaceable actors and partners in key moments for the organisation and Europe. Whether in the democratisation processes of the former communist countries, in peace building and conflict transformation in conflict areas or in the fight against racism, anti-Semitism, xenophobia and intolerance, young people and their organisations have always counted on the Council of Europe and reciprocally the Council have been able to rely on them. This remains true today: soft and deep security on the European continent cannot be envisaged without the contribution of human rights education and democratic participation.

The success of a large activity such as the Forum Learning, Living, Acting for Human Rights, involving more than 250 participants at the European youth centres in Budapest and in Strasbourg, cannot be measured only by the quality of the activity, the learning possibilities provided, the informal networking supported or the satisfaction of the participants – and all of them have been very high. The true influence is visible through the way it impacts on the future. In the case of the Forum, it is the future of human rights education with young people in Europe – and sometimes beyond Europe too – since the approaches and methodologies developed in the programme have been adopted by projects on other continents as well.

The Forum's impact is visible in the positive reception by the Committee of Ministers of the message issued by the Forum's participants (in January 2010). This has been formal recognition of the value of the Forum and of the role young people can play in and for human rights education. Further to this, the Joint Council on Youth has endorsed the results of the Forum and integrated them into the medium-term policy and programme of the Directorate of Youth and Sport. In doing so, the Joint Council also agreed that the implementation should be carried out according to the principles and approaches that have been stressed or highlighted by the Forum participants and which include:

- adequate levels of multiplication and relaying through projects and partners at national and local levels, and developing optimal communication between the European, the national and the local levels of action;
- seeking alliances between formal and non-formal education actors, and with human rights institutions, for setting up national human rights education programmes;
- developing the capacity of non-governmental partners while seeking greater involvement of governmental youth partners;
- supporting trans-national co-operation and networks for human rights education;
- deepening specific human rights issues affecting young people (e.g. violence, and exclusion);
- emphasising holistic approaches to human rights education (learning *about*, learning *for* and learning *through* human rights), based on the principles of universal and indivisible human rights that include a gender awareness perspective and an intercultural dimension that are inherent in the concept of equality in human dignity;

- closely linking human rights education activities with the realities of young people, youth work, youth policy and non-formal learning;
- implementing the activities according to quality criteria in place at the Directorate of Youth and Sport of the Council of Europe;
- seeking co-operation across different sectors and institutions in the Council of Europe and with other governmental and non-governmental partners in Europe and beyond;
- considering the necessary overlapping and complementarity of human rights education with children and with youth;
- recognising and promoting human rights education as a human right, and raising awareness about this;
- taking into account the protection of the freedom and security of human rights activists and educators;
- mainstreaming minority issues, including gender, ethnicity, religion or belief, ability and sexual-orientation issues;
- supporting the active participation and ownership of young people and children in educational processes;
- raising awareness of the responsibility of states and public authorities in promoting and supporting human rights education in the formal and non-formal education fields.

The agenda is vast, but it remains possible as long as the partners active in youth, education and human rights policies manage to work together.

The youth sector of the Council of Europe has played an important role in the preparation of the recently adopted Charter on Education for Democratic Citizenship and Human Rights Education. An initiative of the European Steering Committee on Education, the Charter recognises the important contribution of non-formal education for human rights learning as well as the specific role of youth organisations. Although it is non-binding in nature, we are convinced – as Forum participants recommended – that the charter is of potentially great importance for the recognition of the work and role of non-formal education actors in bringing about a culture of human rights in all areas of education.

It is virtually impossible to document fully all the experiences, exchanges and presentations that occur in an activity such as the Forum Learning, Living, Acting for Human Rights. In this report, Gavan Titley very successfully managed to make sense of the various presentations and discussion by participants and experts while



recalling the bigger picture of human rights and human rights education in a globalised world, such as the quest for universality and the essential human dignity inherent in human rights.

This report is another stepping stone on the journey of bringing human rights education closer to a greater number of young people and of promoting a culture of human rights. It will be followed by other initiatives, including a new version of *Compass*.

As the Forum noted, there is much more to be done and undertaken with and by young people for human rights and through human rights education than can be met and measured by a review. But this is not enough: no democracy is ever achieved; no education process is ever complete. All of these processes have to be renovated and expanded to include and to take on board other young people and to respond to new realities.

The youth sector of the Council of Europe remains committed to human rights education and to making access to human rights education a reality for more children and young people.

Ralf-René Weingärtner  
Director of Youth and Sport  
Strasbourg, May 2010

# INTRODUCTION

Like an extra candle on the cake, the celebrations of the 60<sup>th</sup> anniversary of the Council of Europe featured another anniversary, and celebration. Ten years after the inaugural Human Rights Education Forum in 2000 – a forum that built on the action month Europe-Youth-Human Rights – participants from local, national and international associations and organisations from across Europe gathered in Budapest for a second Forum. This Forum on Human Rights Education with and by Young People was far more than an anniversary; it was shaped by the need to reflect on the recent past, and to distill from that reflection the directions that human rights education should and can take in the future. This report records and comments on those reflections, and presents the ideas generated for future work.

The task of looking back to look forward – so often a tired political cliché – is captured in the key words that shaped the Forum's work: *Living, learning, acting for human rights*. Indivisible dimensions of human rights education and work, but requiring different types and levels of reflection, and, in a Forum of this size and diversity, reflection from often divergent realities and sometimes conflicting perspectives. The size and diversity of the Forum were made necessary by the recent history of the Human Rights Education Youth Programme, which has, in different phases, developed expansively from its origins in the 2000 forum. Established to "bring human rights education into the mainstream of youth work and youth policy", the Programme has developed educational resources, training courses and modules at different levels of application, areas of specific expertise in human rights education and modes of integrating human rights education into other areas of youth work and education. A recent study detailing and evaluating these developments – Encompassing human rights education with young people; Review of the Human Rights Education Youth Programme 2000-2008 – tracks both the expansion in targets and the forms of educational practice during this period. A summary of key achievements is important for understanding the approach of the Forum in 2009:

- The training of trainers and multipliers in human rights education who have, as a consequence, acted as advocates and resource people for human rights education at national and local level
- The translation and publication of *Compass* into 25 languages (more are in progress), effectively making it accessible and usable by human rights educators in the formal and non-formal education sector

- The support for key regional and national training activities for teacher and youth worker trainers in the member states, organised in co-operation with national organisations and institutions
- Support to local initiatives and pilot projects carried out by young people by the European Youth Foundation
- The development of formal and informal networks of organisations and educators for human rights education through non-formal learning approaches at European and national levels
- The mainstreaming of human rights education approaches and methods in the overall programme of activities of the Directorate of Youth and Sport
- The development of innovative training and learning approaches and quality standards for human rights education and non-formal learning, such as the introduction of e-learning by the Advanced Compass Training in Human Rights Education
- Providing the educational approaches and resources for the All Different – All Equal European youth campaign for Diversity, Human Rights and Participation
- The dissemination of the Living Library as a methodology for intercultural learning, combating stereotypes and prejudices
- The provision of the political and educational framework for intercultural dialogue activities, such as those run in the context of Euro-Mediterranean, Euro-Arab and Asia-Europe youth projects, as well as those run within the Partnership between the European Commission and the Council of Europe in the youth field
- The launching of the process leading to the adoption of common standards and objectives for human rights education and education for democratic citizenship by the member states in the form of a Charter or similar policy instrument, in cooperation with the Steering Committee on Education.

The Forum was an enormous event and an enormous undertaking, involving 168 participants from 52 countries, 14 speakers of various areas of expertise, 17 resource people, a preparatory team of nine who received support from an extended team from the Council of Europe, interpreters, and in-house media. At various moments, the Forum in Budapest was virtually joined online to a Human Rights Education Forum held in the European Youth Centre Strasbourg, with participants from local youth organisations in Strasbourg and surrounding areas. The Strasbourg forum

provided what a large, complex, international seminar cannot: a sustained common focus on how human rights education can be developed in relation to particular needs in context. As such, it represented one of the ideas discussed and recommended at the Forum in Budapest: the need for human rights education to work in depth, and at length, in a context that shapes it and directs its focus. The recommendations of the Strasbourg Forum are also included in this report.

The 2009 Forum brought together participants who have, to varying extents, lived, learned and acted within these developments. The Human Rights Education Youth Programme has supported and facilitated their youth work, but their experience and practice has shaped developments and foci over this period. This Forum provided an opportunity to consolidate this sharing and development, and it did so in the context of a renewed institutional commitment to human rights education. Agenda 2020, adopted by the 8<sup>th</sup> Conference of Youth Ministers in Kyiv in October 2008, set out future priorities for the youth policy of the Council of Europe, including a work priority entitled 'Human Rights and Democracy', with these objectives:

- Ensuring young people's full enjoyment of human rights and human dignity, and encouraging their commitment in this regard
- Promoting young people's active participation in democratic processes and structures
- Promoting equal opportunities for the participation of all young people in all aspects of their everyday lives
- Effectively implementing gender equality and preventing all forms of gender-based violence
- Promoting awareness education and action among young people on environment and sustainable development
- Facilitating the access of all young people to information and counselling services.<sup>1</sup>

The Forum then, was shaped by a history of recent achievement, a renewed institutional mandate, and a gathering of experienced and motivated participants. The candles keep accumulating on the cake. At the risk of mixing metaphors however, human rights is always subject to chill winds. The backdrop of political-economic crisis occasioned by the global financial crisis of 2008-9 alerted many to the difficulty not only of keeping human rights education prioritised, but also of keeping respect for a variety of rights intact, if indeed, they had such a starting point. This backdrop not only potentially undermines the argument for regarding

rights as mutually interdependent and thus requiring attention to enabling socio-economic rights, but, in addition, forms of political reaction and instrumentalisation have the potential to worsen the situation for racialised and other minorities in Europe. The xenophobic and racist blame game is alive and well, in western and eastern Europe. Furthermore, there was a sense among many participants that different European realities are becoming more and more disparate, with a marked contrast, for example, between the personal security and insecurity that characterised the experience of human rights defenders in different regions of the continent. The Forum was alive from the start with an awareness that human rights work can always be made contingent, and that current and future human rights education needs to identify these political developments and address them in the forms they take in different contexts.

As well as this, human rights education continues to grow more complex, which is both a sign of development and a cause for attention (rather than concern). As many of the discussions and workshops in this report attest, an increasing awareness of what, in practice, the idea of 'indivisible rights' means, involves a concomitant need to develop knowledge and educational approaches. This complexity, for many, demands both increased reflection as a human and educator: Where do I really stand on these issues, and how does that fit with a human rights framework? – and the need for more responsive training and education: What do I really know about sustainable development, or working with people with disabilities? On the one hand, this increased appreciation of indivisibility allows new areas of work to integrate with others: an awareness of social rights complementing work on anti-discrimination and equality, for example, or human rights education with children enhancing discussions of participation and democratic citizenship. But of course, these deepening complexities also unsettle each other: what about bioethics, freedom and the right to life? What about socio-economic rights, sustainable development and global justice? How does freedom of speech sit with questions of dignity in multicultural societies? How do we mainstream an increasing number of dimensions in human rights work, and still manage coherent activities and programmes?

It is in this context of consolidation and adaptation that the Forum set out to promote, consolidate and develop human rights education with and by young people within the Council of Europe's mission and framework, and to:

- Associate young people with the celebrations of the 60<sup>th</sup> anniversary of the Council of Europe

- Share and exchange achievements and challenges regarding the implementation of the Human Rights Education Youth Programme at a local, regional, national and international level
- Voice young people's commitments to the core values of the Council of Europe and their expectations towards the organisation
- Discuss strategies and approaches to human rights education in Europe through non-formal learning and youth work (including the definitions and key concepts in human rights education)
- Explore ways and develop guidelines to promote and advance human rights education with young people as an integral part of the implementation of the Agenda 2020
- Link the Human Rights Education Youth Programme with other regional and international initiatives for human rights education
- Present and reflect on the draft charter on human rights education and democratic citizenship as well as its role in supporting the recognition of human rights education in the member states
- Consolidate and connect national and European networks for human rights education.
- Support the development of human rights education in Hungary.

This report is one of the results of the Forum on Human Rights Education with Young People.

A message to the Council of Europe – developed by the participants of the Forum – is included at the end of this general report. This report is accompanied by full documentation of the event, including transcripts and full reports from working groups and other sessions. As such, this report is part of a package, and it aims to do a number of things. Firstly, it is an impressionistic document of the seminar, as seen and reflected on by the general rapporteur. Of course, rapporteurs may be general but they cannot see everything, and so it draws on a mixture of recordings, personal notes, discussions at the Forum, and the general documentation. It proceeds by following the chronological order of the seminar, but does so by focusing on the theme given to each of three days of work – *reviewing, sharing, and future visions*. Therefore, each section follows the order of the daily programme, but does so by emphasising particular themes and issues as they emerge. This report also provides an edited version of the recommendations made by working groups at the end of the Forum (edited for cohesion and to minimise repetition).

**Notes:**

<sup>1</sup> Resolution of the Committee of Ministers on the youth policy of the Council of Europe – CM/Res(2008)23

# CHAPTER I: REVIEWING

## *1.1 It takes a long time to learn to be young*

It had been quite a while since I was at the European Youth Centre Budapest for an event of this size and excitement, and as I took my seat for the opening session, both the sense that something was about to happen, and the customary way of opening the programme with a set of speeches, felt deeply familiar. It did not take long to realise that I was wrong: a few years in a rapporteur's life is an era in terms of technology. On either side of me colleagues opened their laptops with purpose, and people in the seats in front of me each sat cradling something in their hand. Since I'd been gone, plenary sessions had become wired, 'twittered' officially by the organising team, and 'tweeted' from shifting locations in the room. Who tweets? Who reads? What do they listen for? Points of general reference, issues of interest to their friends and followers, or spectacular quotes? There have been so many times, seated here in Plenary A, that I have listened to people at the end of an event urge each other to take the spirit beyond the room and multiply. Now a version of that spirit is available, in real time, washing around in cyberspace. It is a different kind of event, but with what new kinds of impact, if any? Should an appendix of tweets from the forum be published too?

The opening session was chaired by Antonia Wulff, the Vice-Chair of the Joint Council on Youth. In setting the tone for the morning, Antonia moved briskly from opening the Forum as an event marking the 10th year of the Human Rights Education programme, to the need for the Forum to engage in human rights work on issues of discrimination, racism and violence in Europe today. Rather than sit around and bask in achievement, she argued, Agenda 2020 set out renewed work areas that both consolidate and challenge human rights education. Opening speeches are hard work. They are rituals, but they also have to set the tone. They must address the concerns of – in this context – very active participants, but they have to do so in a fairly conventional way, speech following speech. Yet there was an interesting affinity between the institutional context of the speeches and the current preoccupations of human rights education.

Maud De Boer Buquicchio, the Deputy Secretary General of the Council of Europe, noted this in saying that it was hard to imagine a more appropriate forum to mark the 60<sup>th</sup> anniversary of the institution. The anniversary provides



a space of reflection more than celebration, and her reflection briskly recalled the absence of social justice in the lives of countless young people in Europe. The lives and rights of countless young people in Europe are curtailed by poverty and socio-economic marginalisation. This was one of many speeches which drew a link between human rights work, and questions of social justice and substantive equality. The backdrop of global financial crisis was referenced

**The lives and rights of countless young people in Europe are curtailed by poverty and socio-economic marginalisation.**

by every speaker; however this emphasis also reflected the central importance of addressing socio-economic precariousness in Agenda

2020, and the importance of conceptualising human rights education as involving questions of life conditions and 'autonomy' for young people. Within the speeches there were important differences in emphasis on this question of contemporary social conditions, divergent as they are across Europe. For some, these limited and often oppressive life conditions formed a historical continuum; the anniversary suggested that while much had been done, there was much to do. Tine Radinja, president of the European Youth Forum, introduced a different dimension, and a more unsettling one: what if these life conditions are not just produced by lingering structural inequalities, but by evolving forms of political-economic uncertainty and disempowerment?

While not a central dimension of Tine's speech, the mention of the backdrop of global economic crisis situated the Forum in a particular historical moment. The global economic crisis of 2008-9 not only involved contractions in trade and predictable increases in unemployment, to varying extents across Europe; it also involved, among other dimensions, the nationalisation of risks incurred through various forms of 'creative' financial speculation, a nationalisation that has frequently involved an enormous re-direction of state resources to financial institutions, firms and particular sectors of industry. Understood as a crisis of the deep interdependencies of a globalised capitalist system, this backdrop opens up a set of questions that were not frequently discussed at the Forum. Namely, how can what Agenda 2020 terms "increasingly precarious social conditions" be tackled when power over national, socio-economic conditions has been profoundly altered? If, as the sociologist Colin Crouch discusses in his book *Post-Democracy*, a central consequence of economic globalisation is the residualisation of state provision, the scaling back of redistributive policies and a "...weakening of the political importance of

ordinary working people" (2004: 29), what is the role of intergovernmental organisations and civil society in agitating for improved social conditions for working and non-working young people?

A partial answer to this question appears in the link made in almost every speech between these socio-political challenges and the role of youth work and non-formal education in civil society activism. As Gabriella Battaini-Dragoni, Director General of Education, Culture and Heritage, Youth and Sport of the Council of Europe, discussed, "...the democratisation of Europe is an ongoing process", a process, she continued, symbolised by the European Youth Centre in Budapest. In her address, the key features of democratisation involved progress towards something echoed by many speakers, a 'culture of human rights'. A culture of human rights can be both measured – commitments to action, legal texts into reality – and seen as an ongoing construction, or indeed struggle, in which human rights education plays a central role. This cultural

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struggle and role was widely agreed upon by speakers, and it is safe to assume, by many listeners: to raise awareness among young people concerning their rights and their implications for themselves and others, and to devolve this human rights awareness into other areas of non-formal education and youth work.

Ambassador Guido Bellatti Ceccoli, speaking on behalf of the Committee of Ministers of the Council of Europe, linked this to the democratic spirit of the Council of Europe, where democracy is understood as depending on the action of its citizens. The idea of a 'culture of human rights' is as rich as it is ambiguous, and the action and agency of citizens – and non-citizens – is crucial to *something*. But is that something democracy as conventionally understood? Is democratisation a process, or something that occurs in different areas of life and scales of governance, accompanied, at the same time, by 'de-democratisation'? The answers to these questions will not be found here, and need to be translated into very different, if interconnected, realities across Europe. Many people attending the Forum live in democracies that struggle to organise basic democratic, representative institutions. Others live in democracies that function perfectly well, yet where representative politics may have decreasing power to really impact on their lived conditions. Rights are a central aspect of democracy, but democracy cannot be reduced to possessing rights.

Agenda 2020's commitments to human rights for young people include "promoting young people's active participation in democratic processes and structures", and "promoting equal opportunities for the participation of young people in all aspects of their everyday lives." As one of the keywords insists, these everyday lives are lived in democratic contexts that are changing. It may be time for a conversation in youth work and human rights education about the shape of the democracies we live in, the relationship between their formal institutions and their functions and power, and what this means for human rights work that incorporates social and economic rights.

Nevertheless, the opening session had a right to be implicitly celebratory, as it was able to point to a range of instruments and educational resources that could be taken on and developed by the work of the Human Rights Forum. Complementing the insight from Guido Ceccoli that human rights are (or could be) as dynamic and evolving as human contexts, several speakers noted the possibilities provided with the context of the European Convention of Human Rights. In particular, Gabriella Battaini-Dragoni discussed the proposed Charter for human rights education and education for democratic citizenship<sup>2</sup>:

When adopted, the Charter will provide a clear and credible political and institutional framework for human rights education. It will also support all those militants of human rights education who are sometimes exhausted, because they do not receive the acknowledgement that they deserve. We are told that their work is sometimes considered as a personal hobby: 'marginal, at best, or even dangerous in the worst case'.

In speaking about young people in this way, two interesting dimensions of human rights education become evident. The first is the insistence – not always heard in

### **Young people are political actors now**

such speeches – that young people are political actors now, not resources for the future, and that

their political action is centred on but not always confined to the lives of young people. This is an important emphasis when we consider both the increased focus on human rights education with children – as mentioned by Maud De Boer Buquicchio and discussed in workshop 7 – and the intergenerational focus that runs through such issues as intercultural and inter-religious dialogue (workshop 6) and environmental and sustainable development (workshop 8).

## ***1.2 The best defence of rights is knowing the rights we actually have***

The opening morning shifted emphasis through two keynote speeches addressing the situation of human rights today, and the role of human rights education and activism. Thomas Hammerberg, Commissioner for Human Rights of the Council of Europe, drew attention to the importance of 'everyday combat' of human rights abuses, and the key role of informal and peer education in this process. Human rights education is a social investment, not an economic cost that can be trimmed for more 'serious' priorities.

The Commissioner was keen to stress the need to integrate human rights education into the formal

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education system at all levels, and the need for increased translation but also educational adaptation of existing resources for school settings and curricular needs. Furthermore, he stated human rights education should be expanded:

Equally important is to train key professionals, serving as role models such as teachers, police, staff working in health care, in the juridical sector, as well as journalists. Everybody working with young people should be aware that he/she is a role model and thus should live up to the human rights standards communicated.

In his talk, Hammerberg raised a set of questions about the integration of human rights education in particular, and non-formal methodologies and approaches in general, into formal education settings. This issue was a recurring feature of discussions later in the day, and throughout the forum. The subsequent keynote speech shifted the focus to a global spectrum of debates about human rights. Phillippe Kalfayan, the former Secretary General of the International Federation of Human Rights, introduced his talk on 'perspectives and challenges for a culture of universal human rights' by outlining a familiar paradox. Some form of negotiated universalism is a precondition of co-ordinated action on such global issues as the financial crisis and environmental protection, yet – and perhaps because of – the scale and complexity of these challenges, both co-ordinated action and ideas of the universal are under human rights education. The 'international community' possesses international human rights instruments of real impact and symbolic power, yet respect for them, and their application, suffers from partiality and politicisation.

As Kalfayan argued, mass violations of human rights continue despite legislation and instruments that both protect human rights and provide for the prosecution of their authors. Depending on geopolitical power, state actors are treated differently,

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and in the past decade, human rights has become a pretext for military action that does little, to say the least, for the lived experience of human rights. Echoing the political-

economic backdrop of the earlier speeches, he made a case for seeing violations of economic rights as a relative form of violence: Where is the redress and justice for the multitudes of people impoverished by the actions of elite financial institutions? In this context, the keynote speech set out to provide a series of arguments for the concept of universal human rights, not only as a concept but also as a basis for what he also termed 'human rights militancy'.

Universality, Kalfayan argued, is best seen as a work in progress, and a project given modern, globalising form in the post Second World War period with the establishment of the United Nations, the Universal Declaration of Human Rights, and its gradual specification to forms of violence and exploitation suffered by women and children. The construction of these instruments in an inter-state system obliges states to implement the instruments they have designed, and provides a space for civil society to agitate with regard to them. Given the basis of human rights in a vision of human dignity, what Kalfayan outlined as the multivalent challenge to universality is a cause for concern. His critique focused less on the politicisation of human rights as an instrument of foreign policy than on their culturalisation: the contention that human rights are made relative by deeply held cultural beliefs, and more pointedly, that the historical development of liberal ideas of individual rights in the European Enlightenment is a development soaked in a far less inspiring history of European conquest and colonialism.

As against this, a number of different arguments were outlined. In cultural terms, Kalfayan referenced the distinction made by François Jullien in an article in *Le Monde Diplomatique* between the 'universalised' and the 'universalisable', that is, between the statement of universal rights as fact – a truth claim – and the political action of working for human dignity. Real and exaggerated cultural differences cannot erode a notion of human dignity that comes from recognition of human

reciprocity – the fact of being human grants me inalienable rights that I also recognise in others. That the first understanding (universalised) can be contested does not imply that the second (universalisable) cannot be pursued. In political-economic terms, Kalfayan recalled the paradox he discussed in the introduction, and in particular, the dangers of resurgent nationalism and protectionism unpicking both the interdependency of different people (and nations) and the interdependency of different rights. Crisis, he argued, following Amartya Sen, has the capacity to deepen the conflict between the privatising drive of capital accumulation and the public character of human rights. Yet given the relationship between justice, productivity and sustainability, could a human rights based approach be more *rational* than narrowly conceived ideas of economic rationality?

**Given the relationship between justice, productivity and sustainability, could a human rights based approach be more rational than narrowly conceived ideas of economic rationality?**

In conclusion, Phillippe Kalfayan argued that contesting human rights on the basis of culture can be understood as a new form of racism disguised as 'essential culture' – a new form of control shaped by longer histories of racist global exploitation and conflict. Universality does not mean uniformity, and there is a right to a diversity of families, ideas and philosophies upheld by rights-based freedoms. Everyone is in favour of human rights, but everyone has their "but..."; thus, human rights defenders need to defend existing rights, remind states of their responsibilities and pressurise them to implement them, and keep sight of the end goal of human dignity.

**Universality does not mean uniformity**

This keynote speech did what a good keynote speech should: it stimulated and provoked argument as well as interesting, involving follow-up discussions. A common contention addressed to the speaker was not so much the nature of his critique but its targets: why were the majority of his examples from beyond Europe (mainly Asia), when here, in Europe, there is no shortage of ways in which the universality of rights is diluted and disrespected? What of those people – such as so-called *sans papiers* – that are in reality regarded as without rights, and whose minimum rights are under political attack? What – and here is the force of different memories from different positions in Europe – of NATO bombing for human rights in Europe? Kalfayan's arguments represented his own universalising commitments:

the role of human rights defenders is to be present on all fronts, including protesting against the human rights' cynicism of big powerful states. And he is surely right to point to the racial underpinnings of easily accepting cultural qualifications, allowing 'representatives' of nations, cultures or 'communities' to speak for, and try to control, cultural others, particularly young people.

Kalfayan's idea of a universalising drive is interesting, particularly given the question posed by the philosopher Judith Butler – in *Frames of War* (2009) – in response to

the wars of the last decade: "when is life grievable"? In other words, if some lives are not really apprehended as human lives, recognised as lives that are *lived*, then they

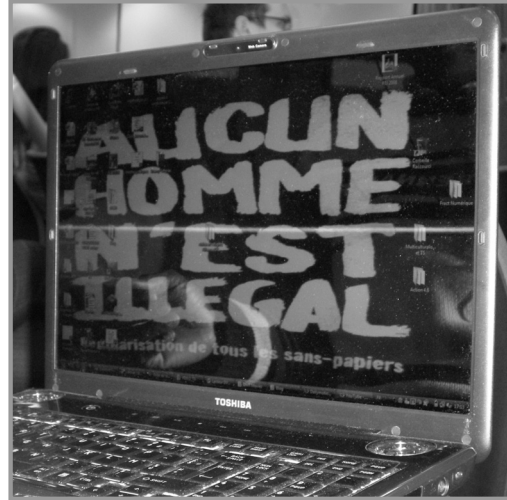
**If some lives are not really apprehended as human lives, recognised as lives that are lived, then they cannot really be comprehended as lives lost.**

cannot really be comprehended as lives *lost*: think about the various ways in which different victims of war or natural disaster are covered in the media, for example. Thus, as Kalfayan argued, a commitment to human dignity has to challenge what Butler calls the 'politically saturated' frameworks through which we view the lives of different others, near and far (2009). In another sense, however, these positions are not in agreement, and while the difference may seem a little theoretical, it is also important politically, as it says something about the limiting of universal scope that Kalfayan identified as a central political problem. For human rights education, it is also a problem for the idea of 'living human rights'. And the problem is this: universality is not only challenged because human dignity is made relative by 'culture', but because *many people are not really regarded as fully human in the first place*.

Of course this sounds absurd, until we think about it very plainly. Who gets passed on the street when we pretend not to see them? Does poverty makes you invisible? We are in favour of human rights, but there are always exceptions, exceptions shaped by a humanity that is not quite like ours., that does not live like us. When I wrote this, aid to Haiti in January 2010 was delayed because of sensationalist and inaccurate reports of anarchy and violence (as inaccurate as the same reports after Hurricane Katrina in New Orleans – because 'that is what poor, black people are expected to do'). The legal philosopher Costas Douzinas argues that the idea of a human essence, which is the basis of dignity and which is to be found under "superficial and accidental" characteristics such as sex, skin colour, cultural background and class, is an historical idea. It imagines being human by

subtracting all of the factors that make people precisely human. Moreover, these 'accidental surface differences of race, colour, gender, ethnicity' are historically the features that have justified and ordered domination and human rights abuses (Douzinas 2007). As he writes:

[...] one could write the history of human rights as the ongoing and always failing struggle to close the gap between the abstract man and the concrete citizen; to add flesh, blood and sex to the pale outline of the 'human'. The persistence throughout history of barbarians, inhuman humans, the 'vermin', 'dogs' and 'cockroaches' of our older and more recent concentration camps, such as Guantanamo Bay and Abu Ghraib, the potential of world annihilation by humanity's creations as well as recent developments in genetic technology and robotics indicate that no definition of humanity is definite or conclusive. [...] What history has taught us is that there is nothing sacred about any definition of humanity and nothing eternal about its scope. (2007:3)



Douzinas's point is not abstract, and recalls the point made by Thomas Hammerberg in his speech, that human rights education today – in conjunction with intercultural learning – has to "...combat and prevent discrimination, racism and xenophobia at the very roots". *Living human rights* means more than just critical thinking about cultural difference; it is also about the different ways in which others are made less or differently human, and the impact this has on their rights and dignity.

**Human rights education today has to "...combat and prevent discrimination, racism and xenophobia at the very roots".**

**Notes:**

<sup>2</sup> For further discussion, see the report and recommendations of workshop I



### **1.3 Who is on the map?**

From pale, abstract humans to real ones: real ones, like the seminar participants, engaged in human rights education in schools, youth clubs, local government; in youth associations and organisations; in specific localities, regions, national networks and international projects; as their work or voluntary commitment; for enjoyment and at some personal cost; and on a vast range of issues, problems and possibilities.

The afternoon session centered on exploring 'developments and achievements in human rights education', and was preceded by an overview of the review report *Encompassing human rights education with young people: Review of the Human Rights Education Youth Programme 2000-8* (Garcia Lopez, 2009). In introducing the working groups in developments and achievements, Darek Grzemny drew attention to the ambitious aim of the programme: 'to mainstream human rights education in youth work and youth policy'. How do you measure mainstreaming? Figures tell something: over the last eight years there have been 12 European training for trainers courses with 570 participants, eight Euro-Mediterranean training courses with 250 participants, 75 study sessions with 2,300 participants, and 60 national and seven regional training courses. Another approach is to examine the development and inter-relation of themes and areas of specialism over time. As Darek noted – and as is detailed in the review report, the 10 years since the first Human Rights Education Forum in the European Youth Centre Budapest in 2000 can be divided into fairly distinct phases:

2000-2002: The establishment of the original three-year programme and the human rights education resource centre, the development of *Compass* as a resource for learning about human rights, human rights education and non-formal education, and initial activities including the integration of human rights education into a long-term training course 'Participation and citizenship for minority youth leaders', and two training courses that opened up a sustained focus on gendered dimensions of violence; 'Violence against women' and 'Trafficking of young women'. This period saw the increasing focus on training and support at local and national levels through national training courses, the introduction of a 'Training course for trainers in human rights education', financial support from the European Youth Fund for pilot projects in human rights education, and a concerted response from youth organisations, whose study sessions increasingly included human rights education themes and approaches.

2003-2005: The second phase in the programme was developed following the retention of human rights education as a thematic priority for the youth sector of the Council of Europe. Entitled 'Youth promoting human rights and social cohesion', the new phase deepened work on violence, gender and discrimination, while increasingly focusing on sources and processes of social exclusion and violations of human dignity through racism, xenophobia and intersecting forms of discrimination. The scale and intensity of the projects, courses and seminars during this period cannot be summarised adequately here, but are laid out in the survey report on pages 16-23.

2006-2008: The third phase of the programme, as organised in the review, consolidated activities and areas of expertise, and involved increased work on online learning, human rights education with children, and adding a human rights education dimension to Euro-Med activities conducted in partnership with the European Commission. The wider institutional context of the Council of Europe Warsaw Summit in 2005, which re-focused the institution's mission on democracy, human rights and the rule of law, gave the programme a new centrality. Building on the existing work on racism and xenophobia, and connecting both with the development of a White Paper on Intercultural Dialogue and the "second" All-Different-All-Equal European youth campaign for Diversity, Human Rights and Participation, human rights education was increasingly related to 'diversity' and intercultural learning. The varied activities of this period are detailed in the survey on pages 26-36, and are also detailed in the introduction here.

This Forum took place not only after the review of several years of work, but in the context of Agenda 2020, adopting a work priority on human rights and democracy, and the development of a process working towards the adoption of a Charter setting out common standards and objectives for human rights education and education for democratic citizenship by the member

**How can the formal and non-formal sectors be more closely integrated, and through what means and approaches?**

states, in co-operation with the Steering Committee on Education. In inviting the participants to reflect on their experience of these activities, Darek outlined challenges for future consideration (also discussed in the report on pages 46-7). These challenges can also be posed as questions: Is the flipside to this general level of achievement a difficulty in influencing policy (i.e. because the programme is working so well, it is not given the necessary attention by statutory bodies)? How

can the formal and non-formal sectors be more closely integrated, and through what means and approaches? How can co-operation with national governments be increased, and the occasional tendency to censor or condemn *Compass* be countered? In connection with this, how can funding at national levels be increased and made more sustainable? Beyond the inevitable shifts in human involvement, how can networks for human rights education be sustained?

Working groups, organised according to different combinations of working languages, were asked to reflect on their experiences with human rights education by discussing:

- the relation of human rights education to human rights issues and challenges
- the challenges they have encountered in human rights education practice
- the achievements of human rights education
- lessons learnt.

The discussion below relates the general findings of the groups as presented in plenary to some quotes and ideas recorded by following one particular discussion in-depth.

## **I. Human rights issues and challenges**

*In Palestine the problem is the reality, I can't answer the question "what are our rights?", because we live under occupation and don't have any rights.*

*Swiss federalism makes it very difficult to co-ordinate national programmes across cantons. The usual problem is that, when children get too enthusiastic about programmes, the parents think they are brainwashed, or they are seen as traitors by their peer group.*

It is one thing to recognise the sheer size and diversity of the Council of Europe's Europe. It is another thing to hear plenary discussions of different realities, forgotten experiences, even 'divergent modernities'. And then it is another thing entirely to hear discussions of these experiences, in these realities, and to hold them together in one framework of human rights. This is not just a question of the spectrum of human rights violations discussed, and the participants' different

relations to them. It is also a question, for example, of proximity, from the things that happen in one's locality and family, to the web of abuses that we are connected to through consumerism. This difficulty was noted by different participants in context-specific ways: in western European countries, for example, participants stated that there is frequently a sense that human rights violations are elsewhere, that is, that they are international issues, not domestic ones. In post-soviet countries it was frequently mentioned that public awareness of human rights is poor, and that while this is changing, the historical denial of civil and political rights – and a concomitant suspicion of state provision – tended to privilege ideas of liberty over all other 'indivisible' rights, be they socio-economic, or the specific kinds of provisions that minority groups and identities may require.

*In Russia, students are demanding patriotic versions of human rights rather than importing some kind of suspicious liberalism; one student asked the head of his MA programme if his teaching approach had state approval.*

Human rights violations and discrimination against specific groups based on ethnicity, sexuality, bodily difference and other forms of difference were commonly discussed in groups. In particular, the treatment of migrants and asylum seekers in eastern and western Europe was highlighted, and ongoing discrimination and violence against Roma. In post-conflict contexts, discrimination based on nationality or national background remained a problem, and in frozen conflicts, the dynamics of the conflict tended to overshadow any discussion of human rights. Discrimination against lesbian, gay, bisexual and transgendered people was widely mentioned, with Georgia, Italy, Lithuania and Poland discussed in particular.

Participants were also keen to stress the role of the state as a human rights violator, with police violence singled out in several discussions. The violation of civil and political rights dominated these exchanges, but questions of socio-economic injustice were also present: access to clean water, food, access to education, and continued inequalities between men and women, from wage differentials to maternity rights.

## **2. Challenges in human rights education practice**

*When it comes down to it, human rights education is not really a priority for the government, despite the rhetoric, and especially if you can't show quantitative impact. Belgrade is different; I can feel something happening there, but outside*

*of the big city, what about there, where women don't even recognise violence against them? In Belarus we run our courses outside of the country. The teachers I worked with thought competence was doing what the manual said.*

Many participants focused on a scenario that is quite familiar in youth work: the difficulty of reaching young people who can be supported by human rights education, and not just those who frequently participate and are convinced by it. Following on from the discussion of widespread discrimination against minorities, building relationships and solidarity with young people oppressed because of

**Activists have to accept that many young people have sporadic and partial involvement in a wide variety of different things, with human rights education being one of them.**

minority identities was seen as especially pressing. More generally, reaching and involving young people who are not members of organisations was discussed,

with some participants arguing that activists have to accept that many young people have sporadic and partial involvement in a wide variety of different things, with human rights education being one of them.

In other contexts the problem is top-down, namely a lack of support and active opposition to human rights education and educators. This can involve a lack of political will to implement existing human rights instruments, the near or complete absence of financial and other forms of support, and excessive bureaucracy demanding specific permission to organise events, or in their administrative complexity preventing the organisation of all but the most basic activities. It was reported that *Compass* has been subject to political discussion in a range of countries, for example Bosnia, Georgia, Greece, Poland, Turkey and Malta, because of the importance of lesbian, gay, bisexual and transgender issues to the resource.

*We rarely hear about human rights education in the United Kingdom, in schools or youth clubs – they may be doing it but it's not called that. What motivations do teachers have? Is it an interest or just part of the job? Anyway there's the usual problem in the system: if you aren't encouraged to express opinions and opinions can be seen as insubordinate, that can't be just switched on for human rights education sessions.*

Human rights education is a term that needs to be filled with content. Sometimes, forms of non-formal or civic education may in practice be human rights education, but not be recognised as such. And the corollary of that is that human rights

education, as a broad framework, may have a wide variety of issues and approaches employed within it. The questions of recognition extend to how it is officially valued, supported, and integrated into the formal school curriculum. The lack of official recognition, in most cases, for non-formal education is a common problem, and the consequences of this are similar for human rights

**Forms of non-formal or civic education may in practice be human rights education, but not be recognised as such.**

education: it may be treated as time-wasting by parents, as at best optional by schools, and as difficult to measure for impact by educational administrators. The integration of human rights education into school curricula was regarded as almost non-existent, from outright hostility to situations of official acceptance but uneven implementation. The religious ethos of some educational systems or schools had also come into conflict with it, particularly on the question of sexuality.

Lack of different kinds of resources provided a common thread of discussion. The importance of the ongoing translation of *Compass* is highlighted by the lack of educational resources identified in national and minority languages. A general problem with funding can be divided into more specific issues: the difficulties with funding longer term, sustainable projects as opposed to shorter training activities; difficulties of accessing charitable funding as it is more often reserved for combating violations and ameliorative work than for education; and of course the sheer absence of any meaningful funding in, for example, Moldova, the Ukraine, and Russia. Human resources were also held to be lacking, especially where human rights educators are predominantly volunteers, and thus limited in how much they can offer, and where teachers, who may be willing to work with human rights education, have very little access or structured possibility to train for that role. These questions were related to the need to develop more networking between different actors, organisations and institutions, both to extend and make better use of resources in some contexts, and to prevent too much overlap and counter-productive 'competition' in other, better-resourced contexts.

### **3. Achievements in human rights education**

*Even getting recycling into the school: that helps with integrating environmental issues more generally. I work in a nationalistic society, and I can say that I have turned some nationalists into human rights activists!*

For all the systemic problems and personal frustrations with formal education expressed in the last section, there was also a sense that human rights education has an unprecedented level of recognition in the formal sector, and that the critical mass of educational resources, training courses, online support and networks were having an impact. In general, as people spoke, they also referenced certain memories or events, changes in participants' attitudes, for example, unexpected sources of support, and moments and events that represented real achievements for them, but ones that are difficult to translate into the flat requirements of quantitative evaluations: "It's fantastic to see when they [your target group] don't need your work anymore!"

*I work with disadvantaged young people in Germany, and I can see achievements over a 4-5 year period; I have followed them from their early participation to their work now as peer trainers, and you can see something too in the way they wear it personally, seeing themselves as empowered through rights, and through the struggle for them.*

Mirroring the achievements of the Human Rights Education Youth Programme detailed at the start of this section, some of the achievements pointed out by participants at the Forum include:

- higher levels of awareness concerning the rights of ethnic minorities, and of gender, sexuality and human rights
- involvement in translations of *Compass* and *Compassito*
- teacher training in human rights education, inclusion in the high school curriculum, and improved networking with schools and among teachers, particularly in the promotion of children's rights
- turning donors' attention to children and young people affected by crises situations, not only adults, resulting in child-friendly services; in connection with this, a sense of changed perceptions and relationships between students and teachers
- human rights education applied in 'European studies' at schools, through inviting non-governmental organisations such as Amnesty, Fair Trade and other international actors or local activists
- a project developing 'student ombudsman' roles has been widely adopted
- establishment of a local network working with different organisations who in turn work with young people locally, as well as the training of multipliers who can work in a wider range of local communities
- delivering an action plan for youth to the government

- human rights education programmes for media educators and media actors in general
- creation of a national network of educators
- development of a special human rights education methodology to host and prepare volunteers.

Country / region specific examples and best practices discussed in the working groups were as follows:

Finland: 'Equality planning for youth organisations' developed by Allianssi, has been promoted and taken on by youth organisations. Some schools have established special rules to ensure that differently-abled children can participate fully in regular school classes, including physical education.

Cyprus: Co-operation with the Ministry of Education to involve teachers in the use of *Compassito*.

Hungary: A pilot project resulted in creating a youth organisation that now co-operates with schools in Hungary.

Balkan region: Youth groups are now implementing their own projects in different regions in the Balkans, promoting understanding and diversity by bringing young people from different backgrounds and regions together.

Romania: A companion resource was developed for *Compassito*.

Georgia: In co-operation with the Ministry of Education, non-governmental organisations, Ombudsman, schools and the Council of Europe, a training of trainers course has been developed for multipliers, who will train teachers on human rights issues, and as a result the teachers will incorporate human rights themes and workshops into their schools.

Iceland: Human rights education is now included in the curriculum of the 7<sup>th</sup> and 10<sup>th</sup> grade and a version of *Compass* in Icelandic has been printed.

Kosovo<sup>3</sup>: Disadvantaged young people, including Roma, worked on a social theatre project on issues of violence at school; they used this to develop a play for their community.



United Kingdom: National training days for children are provided to support children in identifying issues of relevance to them and advocating in relation to those issues. Children are trained to take up local issues with their local government.

Russia: Youth Human Rights Movement organised a project called the 'International school of Human Rights'. It was implemented in Russia, the Ukraine and Belarus simultaneously, and students received information on mechanisms regarding the protection of human rights.

Armenia: 'Youth against human trafficking' projects were implemented in various regions of Armenia with the financial support of the United Nations and Red Cross.

Russia / China: A project called 'University without prejudices' encouraged communication between students of the two countries, focusing especially on environmental education for scholars.

Moldova: Human rights materials were translated into the Gagauz language and used in activities for children in the field of human rights education.

#### 4. Lessons learnt

*Well, you have to keep the right open to students for them to be anti-human rights; they have the right, in terms of freedom of thought and academic freedom, to promote anti-democratic ideas. You have to make the project relevant to different 'stakeholders' in ways they recognise, and that's not easy, from parents to local authorities, but to be successful a project has to have this range involved.*

**Target groups and trainers:** As with most forms of related youth work, the working groups stressed that working on specific issues, violations or circumstances

**It is a learning process for educators too.**

of relevance to a target group is a better approach than general human rights education. Moreover, carrying out human rights training does not always need to be framed as such, but can work from a discussion of issues and experiences. Young

people and children can and should be involved in designing curricula and projects that are of interest and relevance to them, strengthening the idea that this is not far-away theory, but an issue in everyday life. Human rights education never really ends, and it does not stop at the end of a training course or project. Educators can do a lot to encourage young people to develop possibilities to stay active in education and human rights activism.

In terms of methodology, the importance of accessible materials in relevant languages was a recurring point. Some groups proposed that human rights education approaches needed to be sexy to attract attention, and to integrate social networking tools and possibilities.

Others saw this as a possibility, but not a core need. Some maintained that human rights education can

**Human rights education never really ends, and it does not stop at the end of a training course or project.**

be provocative, but as a minimum should use a diversity of methods and approaches. Central to reflexive practice such as this, is holding on to the realisation that it is a learning process for educators too, and that learning about issues of this seriousness and intimacy, and where attitudes can be deeply held, can be very demanding. While education is about attitudes and values, it is also about specific forms of legal and political knowledge, and these must be combined. This places the extra responsibility on the educator to track and learn about human rights issues and to adapt accordingly.

The increased mainstreaming of human rights education through formal and non-formal co-operation was discussed as both a major achievement and an ongoing challenge. Education can begin in primary schools, and can be integrated as a special subject in secondary schools, particularly in contexts where disadvantaged young people are present. Many groups stressed a resurgent atmosphere in many



European contexts of Romaphobia, racism and homophobia. The strength of feeling these issues often produce, allied with the difficulties experienced when working on questions of sexuality in some cultural and religious contexts, makes tackling these

developments through education both crucial and challenging. It was stressed that majority groups are also target groups for human rights education, as are the wider networks of parents, local authorities and schools that make projects possible and sustainable.

### **Institutions, organisations, and networks**

Considerable emphasis was placed on the role of partnership between governments, international institutions and non-governmental organisations to support effective and sustainable work. The involvement of youth organisations has the benefit for governments of 'translating' policy – and potentially of informing it – into forms and styles that communicate with young people. However, it was also stressed that institutions such as the Council of Europe have a mediating role to play between governments and non-governmental organisations, particularly in the ex-soviet countries. In these contexts, state youth policy may not map onto young people's interests, and human rights education is mainly conducted in the non-formal networks and spaces.

*Achievements? I'm not sure what metaphor fits. An endless road, we may never see the end of it, but that doesn't mean that steps are not being taken. Or a sinking ship, where it keeps sailing because the sailors can just about plug the holes?*

### **Notes:**

<sup>3</sup> All reference to Kosovo, whether to the territory, institutions or population, in this text shall be understood in full compliance with United Nations Security Council Resolution 1244 and without prejudice to the status of Kosovo.

# CHAPTER 2: SHARING

## 2.1 *We are deaf, but we are not stupid*

Quoting a former participant from a training course in Egypt, Rui Gomes began his presentation on the 'Purpose and meaning of human rights education today' by observing that "...everyone is potentially concerned; everybody has something to say about it". In so doing, the focus on 'living' human rights – conditions, issues, experiences – began to draw in more explicitly the idea of 'learning' human rights. Everybody is *potentially* concerned; they live, as subjects of rights, and as subjects of rights that can be confronted with rights restrictions, violations, and more. Yet perhaps there is a word missing in the second part of the sentence; potentially everybody has something to say about it. But do they, can they, and whom do they say it to? And what if what they have to say, as several working groups noted, is that human rights are a luxury / a liberal imposition, / a western import, / a barrier to security, / a fantasy beyond my reality? Human rights education works to remove the 'potentiality', to facilitate people in understanding not only that they are always, already involved, but that this knowledge has implications and responsibilities, to oneself and others.

But of course, that sounds too neat; awareness comes, like a new dawn, and we act, treating others as we would want for ourselves. Rui's presentation was inspired by two human rights activists, Feliece Yeban from the Philippines, and Shulamith Koenig from New York, and in discussing their influence he was keen to stress their

### Why do we do human rights education?

ideas, that human rights education is personal, and human, and that what comes with that is all of the complexities, frustrations, blind spots and lapses that comes with personal involvement, and the state of being human. The opening question – why do we do human rights education? – is an intensely personal question; what moves somebody to act? Summarising participants' responses, he noted the relationship between oneself, one's own life and rights, and that of others, and that thinking through that relationship can be a powerful motivation for ethical orientation and working for political justice.

Quoting Shulamith Koenig – that "life is a movement away from humiliation towards human dignity" – Rui emphasised the idea of humiliation as a notion that

can underpin what human rights education – in all its variations – is fundamentally about. This is true, and reflecting now on the seminar, it would have been worth discussing this idea at far greater length, as the idea of humiliation asks us to think about what it means as a state of being, a form of experience. To be humiliated is not just to be physically abused, coerced, made 'illegal', scapegoated or repressed. It is a reaction to those actions, a feeling of intense lack, of being – to return to Costas Douzinas's ideas – made to feel profoundly less than

oneself, even less than human. It is to be situated in a relation to power – of a physically present abuser, of

**"Life is a movement away from humiliation towards human dignity" *Shulamith Koenig***

a state, of hopelessly complex political-economic dynamics – that erodes dignity, self-worth and a sense of possibility and agency. It is an experience that seeps from the present to the future: humiliation corrodes hope. As Ghassan Hage has written in his powerful analysis of the humiliations of racism, hope "...is the future that one can detect in the unfolding of the present" (2003:10). To be humiliated is to wonder if the future contains anything other than more of the present. As I understand Koenig's idea, life is understood as a movement in an active political sense, not as a 'journey' or simply a life course. It is not a path from one state to another; it is a movement of minimising humiliation and striving for the forms of justice and recognition that support dignity. Humiliation – the experience of being less, of lacking – connects not only to different categories of rights and their insistence on civil, political and socio-economic issues, but it asks us to work to understand the humanness of humiliation, experienced by the 'pale human' who is the subject of rights.

**It is an experience that seeps from the present to the future: humiliation corrodes**

Rui's presentation initially examined definitions of human rights education, before outlining some

tensions in visions and practices of human rights education, and then finally what he termed the 'case for the right to human rights education'.

### ***Definitions***

Definitions are usually partial and they can be limiting, but examining a range together allows a group to focus on common senses, and differences in emphasis and approach:

- human rights education is a participative process which contains deliberately designed sets of learning activities using *human rights knowledge, values and skills* as content aimed at the general public to enable them to *understand* their experiences and take control of their lives. (Asia Pacific Resource Centre for Human Rights Education)
- human rights education shall be defined as training, dissemination and information efforts aimed at the building of a universal cultural of human rights through the imparting of knowledge and skills and the moulding of attitudes. (United Nations Decade for Human Rights Education)
- human rights education seeks to reinforce the processes of **empowerment** of every human being in everyday life to experience freedom and solidarity, not fractured by grids of power and domination by the civil society and the state. (Upendra Baxi, University of Warwick)
- human rights education is a **process** whereby people learn about their rights and the rights of others, within a framework of participatory and interactive learning. (Amnesty International)
- human rights education involves **critical thinking** and systemic analysis with a gender perspective about political, civil, economic, cultural and social concerns within a human rights framework that leads to **action**. (The People's Movement for Human Rights Learning)
- human rights education are activities undertaken to broaden and deepen human rights **learning** on the basis of the principles of *universality, indivisibility, interdependency, impartiality, objectivity* and *non-selectivity, constructive dialogue* and *cooperation*, with a view to enhancing the promotion and protection of all human rights and fundamental freedoms, including the right to development. (United Nations General Assembly – International Year of Human Rights Learning)
- educational programmes and activities that **focus on promoting equality in human dignity**, together with [...] participation, intercultural learning and empowering of minorities. (*Compass*, the Council of Europe's manual on human rights education with young people)

These definitions have much in common: learner-centred approaches as part of the process of rights empowerment, a sense of knowledge as both personal growth and political instrument, a vision of the individual living within systems and scales of power, and an insistence on the interdependency of different areas of rights activism. Within some of the definitions certain issues are given more centrality, and

often for contextual issues: the emphasis on gender in The People's Movement quote, and the underlining of equality in *Compass*, written at a time when equality was a concept with many critics and enemies (as it still is). And they also contain the key terms used to summarise the drive of the Forum – living, learning and acting:

- **Knowledge** – learning *about* human rights
- **Skills** – learning *for* human rights
- **Attitudes and values** – learning *through* and learning in human rights

### **Tensions in human rights education**

The inter-relation of knowledge, attitudes and skills characterises good human rights education, and non-formal education as well. However, Rui asked, what kind of balance and relationships exist between them? Presenting a clover (INSERT diagram here) with four leaves – contents, process (how learning takes place),

**The inter-relation of knowledge, attitudes and skills characterises good human rights education, and non-formal education as well.**

results (the actions that result) and people (those who are part of the process) – participants were asked to draw their own clover, with

the relative size between the leaves representing the relative significance they give to these different but interdependent dimensions.

The tensions in human rights education are not only produced by educational tensions, but by human ones. Or, as Rui put it, human rights education is so HUMAN, HUMAN, HUMAN. We try, try very hard, sometimes it works, sometimes it fails, because none of us is perfect, we are simply human. The same goes, but maybe at different times and certainly in different ways, for the humans who participate in the activities. And behind the smiles, the logos, the programmes and the stirring definitions, there are also humans, working in institutions, but institutions that are (mainly) human.

Why this insistence on the humanly obvious?

Clarity, possibility and sustainability come as much from an awareness of limits as from ambition. Learning situations depend on the capacity, motivation, ability and current humanity of learners and educators. Learning our limits involves considering where we stand in relation to a range of tensions:

**Nature:** Human rights education is so human and our realities are so different. Human rights education and a culture of human rights are being created on an awareness of this.

**Difference:** It is not only the others who are different; we are not the 'norm' and so we are also 'different', but our language and attitudes can be saturated with normative assumptions. Who speaks of 'illegal' immigrants? What does that not-so-innocent description say about their human rights, and in the context of humanitarian law? Language is culture, and in it we can see aspects of a culture of human rights; perhaps it is there, but is also often denied.

**Universality:** If we do not believe that human rights apply to everyone, we are in trouble, and our learners are in trouble. Difference always creeps in to shape exceptions, and to justify. Europeans enjoy debates about minority cultures and their relationship to human rights, yet every month, maybe every day, people die on boats crossing the Mediterranean, and governments and the European Union pay significant amounts to stop them getting anywhere. Cultures are different and people are different, but this

**Is it part of European culture to let people sleep in the streets?**

difference is a principle of unity, simply because it is the irreducible horizon of humanity. And this puts cultural questions in a different perspective. Is it part of European culture to let people sleep in the streets? And if we have a campaign against domestic violence in the Council of Europe, is it because domestic violence is part of tradition in Europe? Is making war abroad part of European culture? If other countries have problems because of culture – then we also have them. Far and away, as well as close by, the human rights standards have to be the same, as the Universal Declaration of Human Rights (UDHR) states, "Everyone is born free and equal in rights and dignity".

**Indivisibility:** The question of indivisibility recalls both the educational clover and some of the most divisive political arguments of the current moment. Do we treat all rights in human rights education in the same way? In fact, do we believe they are indivisible? Do we deal as much with legal and civil rights as we do with social rights, or the other way around?

**Legal and moral dimensions:** There are tensions between the 'vertical' (people and state) and the 'horizontal' (between people) relation of human rights.



**Equality and Diversity:** How much attention do we pay to 'special' groups and rights?

**Credibility and sustainability:** What is the minimum necessary for an activity to actually be about human rights? How much of the 'clover' must be covered? Does one activity make human rights education? If somebody attends a human rights education one-hour workshop, what kind of education do we consider that?

**Words and Deeds:** Are we able to do what we say? Can we describe what we do?

These lines of tension may seem overwhelming, and range from the intensely personal relationship between actions and personal conscience to how educators relate their practice to ongoing geopolitical issues. The lines of tension are not only conceptual and ethical, but are also present in the structured organisation of *roles and responsibilities* in human rights education:

- **State and Civil Society** – the state needs to accept civil society as an equal partner
- **Teachers and Learners** – a relationship in an educational process
- **Promoters and Supporters** – how dependent is this work on support?
- **Formal and Non-formal Education** – in what ways can complementarity really be made to work?
- **International and National (and Local)** – how much effort is made by international organisations, such as the United Nations, or the Council of Europe? How much of it is misunderstood? How much impact do they have at local level?)

### ***The right to Human Rights Education?***

In conclusion, Rui made a compelling argument for the right to human rights education, by assembling existing rights and directives to make this case. Human rights education can only flourish in a context where human rights are respected; it is a central aspect of the project of human rights work, as the UDHR states:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. (Article 26.2 Universal Declaration of Human Rights)

The Convention on the Rights of the Child (CRC or UNCRC) is more explicit, relating to the 'education of the child':

(b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;

[...]

(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin. (Article 29. Convention of the Rights of the Child)

Every right contains a duty; these rights form the duty, but also provide a foundation, for the work of human rights educators. As the International Covenant on Civil and Political Rights (ICCPR) makes clear, "... government may not stand in the way of people learning about their rights". These dimensions make human rights education – a foundation in rights – a reality in humanity and humanness, tensions in concepts, politics, relations of power, and resilient, shifting and emerging threats to a global culture of human rights.

## **2.2 Exploring new contexts for human rights education**

Writing on the politics of human rights in the United Kingdom, the human rights scholar Conor Gearty noted that when we discuss human rights today, we are discussing an extended range of issues such as "the fight against poverty, the push for greater equality, a decent health system, greater support for developing nations" (2009). At the forum, the range of human rights issues and

**The specific drive to include questions of equality, discrimination and social inclusion saw workshops conducted, and attended, by people who had a history of involvement in the programme and in developing courses and resources for anti-discrimination and anti-racism work.**

subjects of education was even broader thematically, and the workshops conducted on the 'sharing' day were designed not only to represent something of this span, but also to explore and question it. The aim of the workshops was to explore new

contexts and perspectives for human rights education and to explore how human rights education can contribute to and strengthen this area of work. The guiding question given was: What is emerging, how can it be supported and how can it help us in making human rights education a reality for more people?

The range of workshops represented certain strands of the development of the human rights programme, as had been presented on the 'reviewing' day. The specific drive to include questions of equality, discrimination and social inclusion saw workshops conducted, and attended, by people who had a history of involvement in the programme and in developing courses and resources for anti-discrimination and anti-racism work. Thus, one contingent grouping of workshops could be seen as those with an established history of work both in the human rights education programme, and also in other areas of the Council of Europe Directorate of Youth and Sport's work on intercultural learning, anti-racism, social inclusion and citizenship, where new issues, approaches and questions are emerging:

- Gender equality and homophobia
- Intercultural and inter-religious dialogue (including Islamophobia and other discriminations based on belief)
- Romaphobia and anti-Gypsyism
- Human rights education and people with disabilities.

A second set of workshops could be seen as ones where new issues and questions are emerging, and where the areas of work and expertise are, to some extent, less embedded in the programme, or where the integration of human rights education to established areas of work is ongoing:

- Environmental and sustainable development
- Addressing social rights through education
- Environmental and sustainable development.

A final set of workshops addressed methodological, logistical and development issues:

- A European Charter for Human Rights Education and Education for Democratic Citizenship: How can human rights education be supported by policy documents?
- Revising and updating *Compass*: the role of manuals and methods for human rights education

- Networks and networking for human rights education
- E-learning and e-participation in human rights education.

The rest of this section provides brief overviews of the workshop proceedings; longer and more detailed reports are collated in the documentation for the Forum. To avoid a difference in approach from the documentation, this report will proceed with the workshops in numerical order, not by the categories above.

Each workshop developed recommendations from their work area for the *future of human rights education with young people*. These recommendations are gathered in the final section of the report.

### **Workshop 1: A European Charter for Human Rights Education and Education for Democratic Citizenship: How can human rights education be supported by policy documents?**

Introduction: A European Charter for Human Rights Education and Education for Democratic Citizenship is being drafted in the Council of Europe, initiated by the Steering Committee on Education in co-operation with the Joint Council on Youth. The document strengthens the role of human rights education and education for democratic citizenship within formal and non-formal education. At the level of the United Nations, a 'Declaration on Human Rights Education and Training' is also being prepared. The Human Rights Education Youth Programme, with *Compass* at its centre, has achieved considerable success in mainstreaming human rights education in youth work practice, with some impact on youth policy. However, policy developments only make sense when they provide effective and practical support to practitioners.

**Policy developments only make sense when they provide effective and practical support to practitioners.**

The aims of the workshop were as follows:

- to discuss the role of the Charter in furthering human rights education and education for democratic citizenship in the member states, and its implications on the practice of human rights education in both formal and non-formal learning contexts;

- to explore ways to support the implementation and impact of the Charter at local, regional and national levels, with the involvement of young people, including possible linkage with the United Nations programme and declaration on human rights education;
- to share examples of relevant local / national policies.



*Key themes and issues:* The workshop resource person, Rui Gomes, discussed the development of the Human Rights Education and Democratic Citizenship policy within the Council of Europe. The input outlined the main objective of the Charter: to give legitimacy to the work conducted within the field of human rights education. The participants had the opportunity to become acquainted with the development of the Human Rights Education and Education for Democratic Citizenship (EDC) policy, starting from the first measures, taken in the 1990s, to the actual statute of the Charter. The role of different sectors in the Council of Europe in shaping the policies was stressed. Kazunari Fujii, the second resource person from the Non-Governmental Organisation Working Group on Human Rights Education and Learning, gave an insight into the development of the United Nations Declaration on Human Rights Education Training, stressing the importance of the non-governmental bodies in the consultations and in the development of the Declaration.

*Discussion points:* The different perspectives of young people, non-governmental organisations and government to the application of the Charter and its provisions were discussed. For example, what would result if the transfer of the Charter into a legal binding document at the national level was proposed (given that now the Charter is non-binding and will have the status of a recommendation by the Committee of Ministers)? Youth organisation actors stressed the need to translate the Charter into forms and methods that will be accessible to different groups of young people. The discussion was continued in groups examining three questions:

(a) Why should the Charter be used by young people, youth non-governmental organisations and governments?

- For young people the Charter is a tool to protect and to defend their human rights including the right to education, and it creates chances and spaces for participation.
- For youth non-governmental organisations, the Charter provides a supporting document useful in lobbying for the recognition and resources or human rights education, and for its inclusion in plans and strategies where it is not yet included.
- For governments the Charter allows them to promote core values such as dignity, to work towards social cohesion, and to support them in developing wider human rights provisions.

(b) How should the Charter be used by young people, youth non-governmental organisations and governments?

- For young people, the Charter can support tangible results such as seminars, training courses and campaigns in order to promote human rights education.
- For youth non-governmental organisations, the Charter can be used to promote the status of the organisations as partners and as stakeholders and can also be used as a tool for assessing goals and performance.
- From the governmental perspective, the Charter should be used as reference in the educational system and be used to promote the good practice.

(c) What do young people, youth non-governmental organisations and governments need in order to use the Charter?

- The young people active in human rights education need it translated into a 'youth-friendly' version and forms that can be used with different target groups. A clear set of guidelines including a sense of the results the Charter can support would also be useful.
- From the organisations' perspective, networking and support will be required, and training in the use of the Charter. This includes long-term support from institutions to create multiplication projects.
- For governments, the Council of Europe's support in evaluation, and creating use and support is important. Efficient implementation can be determined as well by reinforcing the Charter through national action plans.

## 2. Revising and updating *Compass*: the role of manuals and methods for human rights education



*Compass* will soon be nine years old. It is widely recognised as having been very valuable, and is also felt to be understandably out of date. This workshop aimed to contribute to an ongoing process of adaptation and revision, based on guidelines provided by a reference group, not only of the brand new *Compass*, but also of the wider range of manuals that have been developed from it. More fundamentally, the workshop took on the question of whether manuals, updated or not, still have a central role to play in human rights education. In this workshop the work on *Compass* provided a starting point for reflection on methods and methodologies for human rights education. The workshop was facilitated by Silvia

Volpi (from the *Compass* revision reference group, and Italian Network for Human Rights Education) with Laura De Witte (from the *Compass* revision editorial group, Network for Human Rights Education, Portugal).

In recent times, users of *Compass* have been invited to join a group called 'Friends of *Compass*' to support the work of the editorial and reference groups, with suggestions and feedback of use up to spring 2010. The baseline assumption of the various working groups is that *Compass* remains *Compass*, but that it could be edited to include:

Phase I: main proposals of the reference group:

- new topics, such as religion, gender identity, and new forms of violence examining bullying and human trafficking
- proposals to amend existing educational activities, a new section on using *Compass* in formal education, a self-assessment form for users-trainers, and various forms of internal re-organisation.

In the current phase of work at the time of the Forum, the editorial team is working through the recommendations collected by the reference group, and in sub-editing groups working through a new table of contents.

### 3. Networks and networking for human rights education

Multiplication and follow-up discussions in training depend, to some extent, on networking. In the field of Human Rights Education several networks, formal and informal, have been created in recent years, many of them as a result of the Human Rights Education Youth Programme which has had networking as a central objective for several years. Human rights education networks have a very important role to play, especially in advocating for the setting up and implementation of national and European measures that sustain and effectively develop human rights education. How can we ensure that they are sustainable, that their work continues, that they can live up to the expectations placed on them and that they also communicate with each other?

This workshop was facilitated by Camelia Nistor (from the Advisory Council on Youth / UNITED for Intercultural Action), with two resource people: Wim Taelman (from the DARE network), and Simona Velea (EDC/Human Rights Education Co-ordinator for Romania). They noted that networks do not need to be membership-based, but need organisational strategies both to develop events and to maintain momentum. The general discussion noted the differences between post-soviet and other European countries when it came to establishing social networks, with the weakness of civil society mentioned. It was argued against this that civil society also has problems in western Europe with mobilising actors and actions. The discussions collected the following points:

*Network creation* requires solidarity and common concerns. This common need also requires common commitment as a basis for motivation. It depends on having clear and achievable goals that guard against over-inflated expectations concerning resources and results. It must be managed and there must be an awareness of the legal aspects involved, depending on the form and status of the network. Information exchange, events and participation need to be co-ordinated.

*Network functioning* requires reciprocity, the personal development of members, growth in the symbolic capital shared by the members, and shared ownership based on common concerns. Challenges to the functioning of networks include competition between different networks and groups, a lack of procedures that reflect common ownership or simply over-centralisation, and any lack in management and strategy that allows the network simply to drift. Participants discussed the issue of inequality between European and non-European countries in



terms of access to different sources of support, for example where in fact, only European participants can apply to the European Union, leading to real inequality with non-European partners of any network.

#### **4. E-learning and e-participation in human rights education**

Contemporary mobile, multimedia forms of communications and the rise of platforms for social networking and developing social media have possibilities and implications for human rights education. They are also an everyday reality for many young people. While inequalities in access to technologies and services remains problematic, forms of e-participation can take on the problem of mobility, distance and the ability to travel. E-participation is a reality, but how can it be used and developed? What challenges does it present to human rights educators? The Directorate of Youth and Sport began to implement e-learning human rights

education courses four years ago, starting with the Advanced Compass Training in Human Rights Education and continuing with other training activities. The

**While inequalities in access to technologies and services remains problematic, forms of e-participation can take on the problem of mobility, distance and the ability to travel.**

workshop was facilitated by Anca-Ruxandra Pandea (Advisory Council on Youth / Human Rights Education Youth Network).

E-learning means learning through information and communication technologies, and the Internet, and acquiring the competences to do so. E-learning does not necessarily have to happen online; it can also happen offline, for example using a CD-ROM. The resource person Jessica Scholes introduced her organisation Human Rights Education Associates (Human Rights Education), which focuses on training and capacity building, and curriculum and research development, where e-learning courses are an important component. The participants who work with Human Rights Education are national and international NGOs, Human Rights observers, inter-governmental agencies and prosecutors for special international courts. Participants for these courses come from all over the world. It was pointed out that they have experienced dramatic growth since they began their courses in 2002, with the numbers of participants from Africa and Middle East accounting for more than 50%. The fact that numbers rose so dramatically shows that e-learning is developing in countries where access to the Internet is still limited.

Both the mode of delivery and the motivation of participants are important to keep in mind. It was underlined that it is important for organisers of e-learning or e-participation courses to work on participants' motivation during the entire process. There is also a variation on one type of e-learning known as 'blended learning', which integrates face-to-face learning and e-learning. Blended learning was regarded by many as a crucial development for human rights education. E-participation can be defined as 'networking' regarding a specific topic through the Internet. Furthermore, it means involving young people in decision-making processes (e.g. surveys) online. New forms of e-participation are very attractive for young people. The main aim of e-participation is to enable young people to produce their own content, to be part of and to take part in discussions and matters that are close to them.

The Advanced Compass Training in Human Rights Education of the Directorate of Youth and Sport of the Council of Europe was given as an example of blended learning, and it was underlined that we cannot expect that everyone will be at an equal level of participation. In e-learning courses participants are not 'at hand'; everything depends on the individual, and how responsible and motivated a person is to take part actively in a course. In addition, this issue does not only concern participants' commitment but in many cases also the organisers' commitment.

As a result of the discussion, *advantages* and *disadvantages* of e-learning were outlined:

*Advantages:* It can involve more people; it can be applied at different levels, from local to international; it can be organised to fit in with people's other commitments over time; it allows people to develop computer and social media skills; it can allow for a wide range of expertise and resources to be integrated.

*Disadvantages:* e-networked groups can be more difficult to manage; proper access to the Internet over time is a barrier to participation; a certain level of computer literacy is required prior to participation; it can be hostage to technical problems.

In conclusion, questions for the future development of e-human rights education were raised:

- Should e-learning be for youth workers / trainers or young people, or both?

- Is there a way of using social networks effectively in e-learning?
- What is 'quality' in e-learning?
- What work needs to be done on the challenge of using group work and collaboration in e-learning?
- What is the role of the facilitator in e-learning?
- Can we really work with the attitudes and values of participants through e-learning?

## 5. Gender equality and homophobia

Gender is not set; it is historical and changing. This implies that gender equality is also a dynamic field of issues and relations. Women's rights and equality between the sexes has been a central focus, and remains so. Yet gender equality also involves the rights and perspectives of those who do not find themselves in a neat binary

**Working for gender equality involves questioning often deeply established ideas and raising awareness about differences between gender identity, gender expression, and sexual orientation.**

gender system of two sexes. Thus, working for gender equality involves questioning often deeply established ideas and raising awareness about differences between gender identity, gender

expression, and sexual orientation. It also involves working for achieving gender equality in, for instance, employment, education, health, social security, and political representation. Gender issues have been prominent in the Human Rights Education Youth Programme, as it has been recognised as one of the most common forms of human rights violation and abuse that affects young people. This included the publication of the *Gender Matters* manual, and several training activities associated with it.

The aim of this workshop was to discuss work on gender equality and gender issues in human rights education, to reflect on the resources available for this work, and to identify the urgent and emerging issues that need work. It was facilitated by Bruno Selun (from the Advisory Council on Youth / International Lesbian, Gay, Bisexual and Transgender Youth and Student Organisation). Dennis Van Der Veur (from the Office of the Commissioner for Human Rights of the Council of Europe) provided a situating input focused on gender issues, homophobia, and transphobia. One of the main topics discussed afterwards dealt with the connection between

gender and sexual orientation, and why they are nearly always combined in discussion. One of the reasons discussed was the interrelation of gender, gender expression and gender identity to sexual orientation. Gender roles, and challenging and questioning (gender) norms were discussed in relation to specific examples from different countries. What was also mentioned with concern was that when working on gender and sexual orientation issues, there is very little co-operation between various groups. A recommendation was made that groups working, for example, on reproductive rights, sexual orientation, gender equality and feminist issues, should work together in order to have a stronger impact. There was a discussion of tolerance as a problematic approach whereby the relations of power involved in tolerating minority groups and identities become invisible.

The workshop identified key issues to be addressed by human rights education:

- *Gender-based violence* has become a central focus of human rights education but needs to address questions of gender expression, forms of violence including bullying, and needs to target especially men. The importance of education exploring gender from school age was underlined. It was emphasised that education needs to challenge the norms and attitudes that lead to violence, especially where victims continue to be blamed and sometimes criminalised for incidents.
- *Ethics and morality* are challenging issues for human rights education, both in the ways in which particular institutions approach questions of gender and sexuality, and the wider milieu of images and ideas circulated by institutions, including the media.
- *Culturally sensitive approaches* to education were regarded as important in order to allow participants to participate according to how issues appear in the target group and context.
- *A gender roles revolution*, focusing on challenging traditional gender roles, can be a part of human rights education. It is important that youth leaders do not reinforce dominant roles in activities when working with young people.
- *Mainstreaming lesbian, gay, bisexual and transgender and gender issues* in education and training for trainers was seen as crucial in enabling educators to confront their own ideas and prejudices, starting from a realisation that everyone is gendered and has a sexual orientation.

## 6. Intercultural and inter-religious dialogue

The world today is characterised by contact and interdependence between people from different cultural, ethnic and linguistic backgrounds. This requires skills of constructive intercultural communication that work on stereotypes, prejudices, misunderstandings and breakdowns. The White Paper on Intercultural Dialogue of the Council of Europe defines intercultural dialogue as,

[...] an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage. It requires the freedom and ability to express oneself as

**The world today is characterised by contact and interdependence between people from different cultural, ethnic and linguistic backgrounds.**

well as the willingness and capacity to listen to the views of the others. Intercultural dialogue aims to develop a deeper understanding of diverse

worldviews and practices, to increase participation and the freedom to make choices, to foster equality and human dignity, to enhance creative processes and to promote the ability of individuals and societies to grow and transform through respectful dialogue with others.

It is clear from this definition that effective intercultural dialogue *depends upon the full implementation of human, civil, economic, social and cultural rights, on their recognition and monitoring.*

Human rights education practitioners know very well that it is very difficult to change beliefs and attitudes of learners towards different groups they have stereotypes or prejudices about. But difficult does not mean impossible. The practice of youth work shows that it is possible to teach and learn tolerance through an organised educational process, which supports the process of developing and strengthening one's own cultural identity by being faced with different cultural values and beliefs. The Directorate of Youth and Sport has a long experience in the area of intercultural and inter-religious dialogue, most recently in its All Different – All Equal Youth Campaign on Diversity, Human Rights and Participation.

The aim of this workshop was to share experience in promoting intercultural dialogue, to explore emerging issues in intercultural and inter-religious dialogue, and discuss how they can be included in educational practice. It was facilitated by Mohammed Dhalech, a regular consultant and trainer for the Directorate of Youth and Sport.

Input was given by Ulrich Bunjes of the Directorate of Youth and Sport on the White paper on intercultural dialogue – Living together as equals in dignity (2008). He emphasised that intercultural dialogue must be based on shared values: human rights, democracy and the rule of law, but also on solidarity, respect, peace and resolution of conflict. It is the responsibility of all stakeholders, and raises issues of governance, participation, education, spaces of dialogue and international co-operation.

What does this imply for human rights education? Five principles:

- The intercultural dimension (intercultural dialogue) is an indispensable element of human rights education.
- The intercultural dimension (intercultural dialogue) must not relativise human rights standards.
- Intercultural dialogue is more than its religious dimension, also in human rights education.
- However, under certain circumstances the religious dimension can be the most important aspect of diversity, for example, in situations of massive discrimination for reasons of religious affiliation.
- Human rights education sensitive of the religious dimension should involve religious communities and not be handled without them.

Further resource input was provided by Jonas Karpantschhof of the European Union of Jewish Students, where he noted that in the case of Judaism there is no difference between intercultural and inter-religious dialogue. He shared good practice from the European Youth Forum, in which Jewish, Christian and Muslim non-governmental organisations came together and started discussions on how to work together, resulting in a book, *Living Faiths Together*.

In discussion, the following key points were raised:

- The world today is characterised by contact and interdependence between people from different cultural, ethnic and linguistic backgrounds. When we are talking about intercultural and inter-religious dialogue, we have to keep in mind that the aim of this dialogue is living together as equals in dignity.
- Culture and religion are sensitive issues that touch on values and realities that people are invested with. If we want to live together we have to focus on what unites us (common values). We can achieve this only by being open, and ready to listen and learn, with mutual respect. There is too much tension on intercultural and inter-religious dialogue, with too many stereotypes, as well as a lack of trust.
- We have to facilitate meetings of people as they are. Dialogue often stops when conversion attempts start.
- If we want to have dialogue, we have to accept that sensitivity to language is part of it. For example, many Arab people do not like the term 'Middle East'.
- Do we (A) want *them* (B) to be part of *us* (A) or not? Are we (A+B) able to form a new *us* (C)?

Intercultural / inter-religious dialogue needs to have a starting point that is focused on the commonalities of the various cultural / religious groups. It will only then be possible to ensure that people benefit from the exercise. Furthermore, solutions should be sought from the grassroots level through to the policy making sphere to ensure that consistency is maintained.

## 7. Human rights education with children

**Human rights education with children is an educational process that builds on children's active participation in learning about human rights, understanding human rights issues, and understanding that they are rights-holders themselves.**

The United Nations Convention of the Rights of the Child was adopted 20 years ago and accepted by almost every state. This, however, does not mean that children's rights are respected everywhere.

Children are young citizens and 'right-holders' of the present and are competent in formulating solutions for many problems in their life. It is up to the adults around

them as to whether they have a chance to express their wishes, participate in decisions and learn from their own experiences. Educational programmes, such as human rights education, help both adults and children to work with each other in partnership in this direction. Human rights education with children is an educational process that builds on children's active participation in learning about human rights, understanding human rights issues, and understanding that they are rights-holders themselves. *Compasito – a manual on human rights education with children* – was developed in 2007, and on the philosophy and educational approaches of *Compass*. The Directorate of Youth and Sport has also been actively training trainers and other educators working with children to use *Compasito* as a starting point in implementing human rights education with children.

The aim of this workshop was to discuss the current needs and issues children are concerned with, and how human rights educators can respond to this (in schools and within civil society), to explore what sort of framework the Council of Europe, national and local authorities can provide to support human rights education with children, and to share experiences, materials, approaches about working on human rights education with children. It was facilitated by Bastian Kuntzel (Incontro – Education, Communication, Development).

The resource person Rolf Gollop (expert on manuals for teachers with the Council of Europe) noted that the idea of education for democratic citizenship is far from new. However, for many, citizenship has been reduced to a fairly passive experience, and this experience is challenged by a range of developments including globalised forms of insecurity, the interdependence of environmental issues, population movements, demands for increasing personal autonomy and mistrust of traditional political institutions and forms of governance: in short, increasing political, economic and cultural interconnectedness and interdependence. Facing these challenges requires citizens that are not only informed, but also active: able to contribute to the life of their community, their country and the wider world, and taking more responsibility for it. Traditional models of education are simply not equipped to create the kind of active, informed and responsible citizenry that modern democracies require. They fail to allow learners to explore ongoing and often controversial issues, by focusing on classic teacher-textbook-student learning; by restricting civic education to factual information about 'ideal' systems; by reconfirming dominant systems of thought and allegiance; and by reinforcing the traditional divide between formal and informal and non-formal education at a time when education needs to address the needs of lifelong learning. What is required



are new forms of education and new types of textbooks and teachers manuals that prepare learners for actual involvement in society, that is, forms of education that are more practical than theoretical, rooted in real life situations / issues affecting learners and their communities, and taught through participation in school life as well as through the formal curriculum.

Marian Ancuta (Advisory Council on Youth / European Network of Animation) followed this overview by focusing on how children learn and the affinity between this and 'playing for learning' in non-formal education. He argued that a very important element when trying to build bridges between formal and non-formal education is to avoid the starting position that 'the formal system is a rigid one with boring teachers using uninteresting methods' while 'non-formal education is nothing else but fun and games'.

The participants discussed in great depth the purposes of human rights education with children as well as possible content, contexts and processes. It was concluded that

- (a) Human rights education with children should aim at empowering children to cultivate a culture of human rights so that it can become a natural part of their reality; (b) it should work for the development of the whole personality and support attitudes of non-discrimination and non-violation of human rights; (c) it should build a sense of respect and responsibility towards oneself and others and foster inclusion.
- The content of the educational processes should be adapted to the children's ages and their personal stage of development, skills and talents.
- The children should be enabled to co-build their own human rights education and feel involved in the whole process of experiential learning and peer education. A strong focus should be given to movement, playing and creativity.
- Seeing schools not only as educational institutions but as familiar spaces and small communities for the children can help children to see the relevance of human rights education programmes in school settings. However, it has to be recognised that most schools are not completely free to decide what they want to teach and how they want to do this, and they face demands from a range of actors.

- Non-formal educators that want to enter into a co-operation with a school need to understand and respect the limitations and difficulties that come with integrating a non-formal educational praxis into a formal educational system. However, teachers and schools could concentrate on the benefits of the 'fresh wind' that external trainers can bring into the daily routine of the school.
- In the debate on formal and non-formal education co-operation, the situation of children who cannot go to school – young offenders in detention centres, immigrants and asylum seekers, homeless children – cannot be neglected. Europe is far away from ensuring the right to education for every child. In this case, activists from non-governmental and governmental organisations share a responsibility to find ways of providing education, including human rights and children's rights education to those that are in greatest need.

## 8. Environmental and sustainable development

Sustainable development is a basis for ensuring peace and respect for human rights and is thus central to Human Rights Education. Sustainable development encompasses a great variety of topics and areas and although it has a strong global dimension,

**Climate change is one of the biggest challenges to humankind and it is the clearest example of how the lifestyles of the older and current generations of the global North are compromising the needs of younger and future generations, and especially the livelihoods of populations in the global South.**

actions on other levels have a great impact on the global environment. The success of sustainable development thus lies in a joint effort, including strong intercultural and intergenerational dialogue. Climate change is one of the biggest challenges to humankind and it is the clearest example of how the lifestyles of the older and current generations of the global North are compromising the needs of younger and future generations, and especially the livelihoods of populations in the global South. Education for sustainable development and, in a broader sense, global education prepare people to take up their role fully as citizens of 'one world', by enabling them to develop a sense of global responsibility. Youth organisations are the main providers of non-formal education that can fill the gaps which formal education leaves, and the Directorate of Youth and Sport has already implemented several activities addressing the issues.

The aim of this workshop was to deepen knowledge on the topics, to share information on how it is integrated into human rights education, and to discuss the role of youth organisations and young people in developing human rights education in these areas of work. It was facilitated by Sara Ulfheim (preparatory group of the Forum / European Youth Forum). It opened a session by Aleksandar Jovanovitch (Advisory Council on Youth / Federation of Young European Greens) on the interconnection of economic, social and environmental spheres, and defined 'sustainable development' as "development that meets the needs of the present generations without compromising the future generations" (as defined in the document *Our Common Future, The Brundland Report, 1987*). In the *United Nations Millennium Goals (2000)*, a new global approach to sustainable development was introduced, and the problem of sustainable development was specifically addressed at the European Youth Forum for the first time in 2006. It was at this point that the idea of sustainable development as a human right was more centrally emphasised in European youth work discussions. The right to a safe and healthy environment, for present and future generations, is the basis for the development of a human rights education approach.

Many of the participants in the group were 'new' to the topic of sustainable development and environment, and were mostly interested in learning more regarding the issue, as well as wanting to discuss ways of working on the issue within human rights education. A major talking point was the environmental impact of major, multinational companies and the need for pressure to be put on them by global networks of activists. The focus was shifted to thinking about local action, and what youth activists can do to promote sustainable development in their work. Human rights education's relationship to global education was discussed as a way to talk about climate change and environmental protection as human rights issues. It was also argued that making this link helped protect against the 'negative promotion' common to environmental campaigning – the idea that people should feel bad for what is happening as a motivation for change. Instead, the emphasis should be put on how sustainable development is a prerequisite for a healthy life and that this is, indeed, a pertinent part of Human Rights, particularly during the current UNESCO decade on Education for Sustainable Development (2005-2014).<sup>5</sup> Making these links could be integrated into existing activities that work practically with young people, such as environmental summer camps.

Sustainable development is often simply associated with *nature*, and a discussion of consumerism was used to show how sustainable development involves all spheres

of life where resources are implicated. Furthermore, these issues must be approached with a sense of context: for example it was pointed out that the generation that lived under the soviet regime views the unlimited use of plastic bags as a freedom that was previously unavailable.

## 9. Romaphobia and Anti-Gypsyism

Romaphobia – 'Europe's acceptable racism' – as Valeriu Nicolae, the former Director of the European Roma Information Office in Brussels put it, is not a new phenomenon in Europe. Roma rights are violated every day in Europe and in some situations these violations take very drastic forms. In May 2008, the Italian government passed a decree that calls for the documenting, including fingerprinting, of all Roma people who live in and also beyond the network of temporary camps situated at the outskirts of many Italian cities. The stereotypes and prejudices against Roma people in many societies are very often either ignored or widely held. There are, however, many programmes addressing those issues and targeting both the general public and Roma communities themselves. Young Roma leaders, trained in human rights advocacy or human rights education, can reach both target groups and work against discrimination or for guaranteeing access to human rights for Roma people. *Compass* has partially been made available in the Romani language thanks to the efforts of EIP Slovenia (non-governmental organisation), and various activities on Roma issues have been implemented within the Human Rights Education Youth Programme of the Council of Europe, for example study sessions organised by the Forum of European Roma Young People in co-operation with the European Youth Centres.

This workshop was facilitated by Marius Jitea, of the Romanian Institute for Training. An initial input session by Ramiza Sakip, member of the Advisory Council on Youth on behalf of the Forum of European Roma Young People, provided some basic information on the European history of Roma. From an initial brainstorming session under the heading, 'What do you know about Roma?', it turned out that

**How can vulnerable groups, who have often been oppressed by state actors, trust in mechanisms for human rights protection that involve states?**

most participants were already familiar with the fact that Roma, originally coming from India, have been living in Europe for more than 600 years. Furthermore, they

have decided for themselves not to accept to be called other than "Roma" (meaning 'human being') during the World Roma Conference in London (1970), and that, regardless of a great variety of sub-groups existing today, *Romanes*, or the Romani language is probably the strongest marker of their common identity. Concerning their strive for full recognition as an European minority (of between 10 and 15 million people today) another historical date of importance was highlighted by the expert, namely the founding of the 'International Romani Union' in 1976 and its subsequent recognition by the United Nations. Ramiza Sakip's presentation gave an overview of different stages in Roma activism, culminating in a discussion of what she termed a "third generation" of activists who are nowadays also present in European institutions of significant political influence and political power. Michael Simmons' input session included comparative references to the history of the oppression of black people in the U.S. and of Roma in Europe and a discussion of the obviously irrational, yet very persistent 'nature' of racism in general. Michael Simmons, a human rights consultant, reported that one of the very first things he got to hear about "the Roma" when coming to Europe was that they are stealing babies, that they do not have any education, and more "bullshit" of that kind. In his educational activities, Mr. Simmons has tried to make it clear that Roma are just like any other people, and as such are entitled to the full enjoyment of all human rights. This involves not being limited to good and bad stereotypes, but includes "equality (as) the right to be as stupid as non-Roma; for sure, Roma also can and do steal in some cases, can and do get drunk sometimes; they may become dentists, sociologists, or psychologists (if access to such careers was not denied them by discriminatory practice) as well. The point is: they do not do these things as a *group* or *because* they are Roma! So instead of looking at Roma as being 'so different', our point as human beings and human rights educators should rather be to defend their right to equality in human dignity (just as our 'own' rights), and all that *they* have to do to 'deserve' this is to be born into this world; there ain't no other prerequisites for that."

The terms of the workshop were defined: 'anti-Gypsyism' relates to all those past and current forms of direct and non-direct discriminatory practice against Roma, whereas 'Romaphobia' refers more to the existing stereotypes and prejudices about Roma, the individual and collective discriminatory 'mindset' which is very likely to prepare the grounds for discriminatory, hostile and violent behaviour against Roma. A major point of discussion for the group was the relationship between non-governmental organisations and state when it came to human rights education. How can vulnerable groups, who have often been oppressed by state

actors, trust in mechanisms for human rights protection that involve states? For some participants there was simply no way to 'convince' anyone along these lines, but rather to build up group strength and trust as a basis for political work. Others noted that relations to the state are coloured by political history and contexts, with some noting that the legacy of communist-era state practice left an expectation of 'top-down' action that still limited active, participatory forms of self-organisation as a way of interacting with legal and political bodies to demand and call for human rights. A question to emerge from this discussion was how Roma activists and human rights activists can work to influence legislation together. This is particularly important given the context of the current 'Decade of Roma Inclusion (2005-2015)' that obliges countries to break barriers for Roma, to promote socio-educational change towards further inclusion of Roma in European societies, and enable full realisation of their human rights.<sup>6</sup>

## 10. Human rights education and people with disabilities

"Non-discrimination legislation ensuring fundamental and equal rights have made major advancements but without a change of mind, persons will not be equal." The transition from being a child to being an adult is often very different for a person with disabilities than for other people. People with disabilities often feel more restricted in their development and are more dependent on people in their vicinity. The insecurity about the future thus becomes even more demanding for disabled youth. A change in attitude of all people in society is needed for full equality. Young disabled people should be given the same opportunities to participate in all youth programmes and activities. The challenge for human rights education is to focus on questions of participation, accessibility and inclusiveness. The aim of this workshop was to explore whether human rights education, in its current state, is responsive to the specificities of young people with disabilities and how it can be made more suitable for their needs.

**The challenge for human rights education is to focus on questions of participation, accessibility and inclusiveness.**

The workshop was facilitated by Siarhei Salei (from the Working Group on Human Rights Education for Children and Youth, Belarus). The resource person, Aleksander Bogdanovic (Advisory Council on Youth / International Federation of Hard of Hearing Young People), argued that everyone is disabled at some point their lives.

Rethinking how we see disability individually is part of a collective shift where institutions, social norms, and political-economic realities are required to recognise and plan for the diversity of people. A 'social model' of disability means developing a sense of the value of every individual beyond limiting labels, and including them actively in social institutions and processes. A second resource person, Gabor Gombos, from the Mental Disability Advocacy Centre, discussed the United Nations' Convention on the Rights of Persons with Disabilities. The convention emphasises that all categories of rights are indivisible and, that for people with disabilities, particular thought must be put into the realisation of their rights. He emphasised that stereotypes of disability are often ethnocentric, but that, according to some estimates, 600 million people (almost 9%) are counted as having a disability, and they face immense challenges according to the perception of disability in different societies, as well as the levels of socio-economic support available. This convention provides a 'transfusion' of 'fresh blood' to human rights discourse by emphasising both the indivisibility of rights, and the ways in which some rights imply that necessary support for substantive equality of possibility and participation are rights in themselves. It was pointed out that this convention had a significant degree of civil society input and that this contained a lesson for human rights work and education: that it is worth the investment of time and resources to involve relevant voices and actors, no matter what the 'practical' difficulties may be.

The input sessions also discussed 'mental disabilities' and the crucial right to liberty in a democratic society as long as a person has not committed a crime. Yet people with mental disabilities are frequently incarcerated and sectioned on the basis of being perceived as not knowing what is good for them, and as being dangerous to society. How, if they are locked up and silenced by institutions, can those outside challenge their everyday prejudices about people with mental disabilities? It is thus important to include people with physical and mental disabilities in human rights education for people with and without disabilities. Very simple language needs to be used in order to explain human rights to people with mental disabilities.

In small group discussions, participants discussed common problems facing people with disabilities, such as access to education and employment, lack of access to adequate and tailored social resources and information, marginalisation and participation in social life, and mobility. The group also moved into discussions of emerging areas of human rights controversy, such as human rights and bioethics in foetal testing and the possibility of subsequent abortions. The groups concluded that the work of bioethics committees needed to be seen to be highly transparent,

and involve civil society input. The working groups also noted the very different types of national legislation on anti-discrimination, and contended that such legislation needs periodic review and modification, as well as mainstreaming, that is, adding disability dimensions to housing legislation, health legislation, and so forth.

In terms of human rights education, it was agreed that it is not good practice to inform people and to work on the human rights of people with disabilities without some form of involvement from a person with disabilities (a point reflected in the United Nations Convention). Experience-based non-formal education has the potential to be socially inclusive, but these dimensions of it must also be thought through for each group. Questions for further discussion focused on how to challenge the assumptions that are made in the language used to talk about disability, as well as the need for mainstreaming disability awareness to be extended to such areas as electoral participation (voting access and targeted information).

## **11. Addressing social rights through education**

Why are social rights so often singled out in human rights education? Why does the Directorate of Youth and Sport have in its work priorities "access to social rights of young people from disadvantaged neighbourhoods"? Is it true that social rights are the human rights most often violated in Europe and the ones least talked about? Why isn't there a European Social Rights Court in Strasbourg? Do human rights educators feel really powerless when it comes to social rights? Are social rights real human rights? These are just some of the questions often reported by practitioners engaged in human rights education who feel insecure about dealing with issues that are very close to everyone (health, education, non-discrimination, and so on), and at the same time very elusive when it comes to action, including educational action. It is clear that many of these doubts and dilemmas can easily be dispelled, but they reflect nonetheless a perception shared by many that social rights are the "poor cousin" of universal human rights, and in some cases, are used to discredit human rights as a project. This tendency may well be amplified by the political-economic crisis of the current moment; however, it also presents an opportunity to take social rights and their role in human rights education seriously.

The aim of this workshop was to do the following: share and discuss challenges and successes in addressing or working with social rights in human rights education; further develop the understanding of the rights 'social rights' and the existing



mechanisms to uphold them at national and international level; explore ways and provide suggestions for more effective approaches and ways to work with social rights in the framework of education about and for universal and indivisible human rights. It was facilitated by Verónika Juhasz (from Amnesty International, Hungary) and Irina Belous (from the East-Ukrainian Union of Youth Organisations).

The workshop was introduced by the input of two resource people: David Cupina (Council of Europe – Directorate General of Human Rights and Legal Affairs) presented the mechanisms within the framework of the Council of Europe to address

social rights violation issues, such as the European Convention for the Protection of Human Rights and Fundamental Freedoms and the European Social Charter.

**Is it true that social rights are the human rights most often violated in Europe and the ones least talked about?**

Furthermore, he gave an overview of the historical perspective, peculiarities of application (European Court on Human Rights, European Social Committee) and a brief illustration by outlining a few recent cases. David Cupina also gave an introduction to other contents in the field of upholding social rights on a national and international level: the International Covenant on Social and Economic and Cultural Rights (not yet ratified), and the Charter of the Fundamental Rights of the European Union which will be enforced after the ratification of the Lisbon Treaty (European Union).

Norin Clancy of Dignity International presented an applied approach towards social rights' education in a global context by discussing grass-roots action and community social work for future change when dealing with sensitive and multi-dimensional issues, such as lack of housing, poverty, and the violation of women's rights. Norin also stressed the role of raising awareness on social rights in society and empowering the community to take action against violations. This can be achieved by strengthening networking and cross-sectoral co-operation – between non-governmental organisations, social support services, and so forth – in addition to drawing media attention to support the impact desired.

In the workshop discussion, the importance of approaching social rights through an emphasis on the indivisibility of universal human rights was stressed, as this acts to put social, economic and cultural rights on an equal footing with civil and political rights, as well as stressing the inter-relations between them. Based on the experience of the participants, multiple challenges in addressing or working with social rights in human rights education were identified. These included the fact that

many people lack a means of expressing their lack of social rights, which may lead to related violence (e.g. riots); lack of political will to contribute to the process in a sufficient way (e.g. ratifying the Convention); the ineffectiveness of many social security programmes in meeting the actual needs of oppressed people; weak cross-sectoral co-operation and orientation towards competitiveness (versus solidarity) in the society as a whole. One of the issues raised by many participants was limited access to information (for those whose rights are being violated and also for trainers / human rights activists). There was a remark regarding insufficient coverage of social issues in *Compass*, with further encouragement to revise and extend it.

In terms of successes, discussion focused on the existence of some form of welfare state model in most of the countries represented in the workshop, and that it can function to maintain basic social standards for everyone (such as access to primary education, medical treatment, and so forth). Many participants discussed how the current economic crisis involved cuts in provisions that had serious implications for the most vulnerable members of society. However, the European context provided instruments such as mechanisms for addressing social rights or supporting social action, and developments in social research and pedagogy. Questions for further discussion focused on the relationship of citizens' rights to human rights: How can social rights be developed and enforced for those without citizenship status? How can social rights be struggled for in a political-economic crisis? How can they be framed in societies where solidarity and competitiveness are themselves competing?

### **Notes:**

<sup>5</sup> See <http://www.unesco.org/en/esd/>

<sup>6</sup> See <http://www.romadecade.org/about>



# CHAPTER 3: FUTURE VISIONS

## *3.1 The future of human rights work with and for young people in Europe*

The final day of the Forum, dedicated to identifying emerging issues and recommendations for future practice, began with a round table discussion. The composition of the panel ensured that not only would a range of issues be brought forward, but that they would be explored from very different positions and points of engagement. The first speaker, Antonia Wulff, Chair of the Advisory Council on Youth of the Council of Europe – which brings together youth organisations and governmental bodies – began by questioning the received wisdom that human rights education needs to be integrated into formal educational structures. However, what if it can't be?

What if, and here she quoted Ivan Ilich, the structured, institutional, disciplinary nature of formal

**The approach to human rights education needs to be revived in human rights education ways.**

schooling is simply not a space in which non-formal educational approaches can thrive? In other words, perhaps the problem is that formal education needs fundamental change, and that in the context of current crises, activists would be better off concentrating available energies in spaces and in ways where they know they can work according to the principles of peer and non-formal education.

Andrey Yurov, a long time human rights activist in Russia, compared his feeling of optimism at the 2000 Forum to his sense, not only of pessimism, but that he would not have been able to foresee a situation as bleak as the one that has emerged for human rights activists in Russia. He compared the ways in which human rights education seemed to be taking root in western Europe with what he saw as a fall-off in involvement in Russia, allied with problems with the rule of law and the manifest challenge of skinhead and fascist groups in urban areas. In this context, he argued, the approach to human rights education needed to be revived in human rights education ways: it deals with horrible things and often horrible realities, and it cannot sell itself as 'sexy'; secondly, it needs to work on building solidarity, that is, as solidarity of citizens built in opposition to forms of patriotism. Challenging the emphasis on patriotism means taking seriously the idea of representing humankind

over and above ethnic and national rivalries. The third speaker, Kazunari Fujii, from the Non-Governmental Organisation Working Group on Human Rights Education and Learning, and part of the Conference of Non-Governmental Organisations with consultative status of United Nations, emphasised that working with young

**Challenging the emphasis on patriotism means taking seriously the idea of representing humankind over and above ethnic and national rivalries.**

people on human rights often benefited from their orientation to the wider world. He noted that a serious challenge to human rights education and to

human rights in Europe was the political reaction against multiculturalism, and proposed that the battle for human rights education was to insist on rights not only for "European people, but for all the people living in Europe".

Lajos Aáry-Tamás, the Hungarian Commissioner for Educational Rights, discussed the need for human rights to *live* in schools, not just to be taught. He discussed the ways in which systems developed to control problems in school mainly proceeded by controlling pupils, leading to a lack of trust between parents, students and teachers. He argued that trust can only be built through discussion and co-operation, and that schools need to work in partnership with the wider community, local authorities, youth services and youth and children's organisations. Sneha Aurora, part of the team in Amnesty International that works on international human rights education projects, continued on the theme of introducing human rights education into schools and formal educational contexts. She outlined how Amnesty has been developing a 'holistic' approach in pilot school projects, involving the whole school community, and centrally the pupils, in designing projects and curricula. The idea of using a human rights framework to guide every aspect of the project meant that the project focused on the curriculum and teaching about and through human rights. The pilot projects then focused on school governance, and facilitated the organisation of committees of students, parents and teachers working on principles of 'respect and dignity'. The final element involved making sure that extra-curricular activities were also organised in accordance with these principles.

The final speaker, Pavel Chacuk, from the Office for Democratic Institutions and Human Rights in the Organisation for Security and Co-operation in Europe (OSCE), related how he had been at the first Forum in 2000 as a participant, and used his change in role since then to encourage participants to look for partnership and co-operation with international organisations. He noted that he was not very

pessimistic about the general level of achievement in human rights education in the OSCE member states, and drew attention to the development of educational materials, trained trainers, and supportive international networks. However, in reviewing his experiences of visiting areas of conflict or frozen conflict – and in particular drawing on his experiences in Georgia and Ossetia – he argued that getting more human rights education into schools and into communities in accessible ways is a necessary counterweight to patriotic 'brainwashing' in schools. On the international level he underlined the need for monitoring systems that not only intensify the monitoring of human rights problems, but that could also engage youth organisations in monitoring human rights education.

**Getting more human rights education into schools and into communities in accessible ways is a necessary counterweight to patriotic 'brainwashing' in schools.**

The moderator, Antje Rothmund, Executive Director of the European Youth Centre Budapest, summarised the key issues to emerge as the need to focus on existing human rights standards and meaningful implementation; the important differences even in the possibility to practice human rights education in different parts of Europe; and the nature of governmental, inter-governmental and non-governmental co-operation. Many of the questions and comments from the participants focused on the question of non-formal education in formal settings. The idea that non-formal methodologies could not be implemented in schools was challenged, although it was agreed that the constructed nature of the opposition needed to be focused on. It was also felt that the gap was in danger of being exaggerated, and of missing the many interesting things that happen in schools if human rights education practitioners allowed themselves to believe in a form of non-formal 'elitism'. The pilot projects on 'human rights friendly schools' became a central focus of the discussions, with some participants noting the difficulty of moving beyond pilot projects in educational systems increasingly pressurised by instrumental priorities (to produce employment-friendly graduates). Two final questions noted the need to focus on the ways in which migrants and minorities can be excluded from rights discussions in contexts where minorities are not recognised, and a final, thought-provoking question raised the issue of whether human rights education could inform political action and change.

In response, some of the speakers argued that human rights education for teachers is key to supporting the meaningful integration of human rights education into schools. Others returned to the need to capture reasons why policy makers should prioritise

human rights education: what policy makers really want humiliated subjects? Finally, Andrey Yurov argued that the quality of human rights education is deeply intertwined with the quality of the educators, and their involvement in human rights work and

activism. In his opinion, simply implementing the methods, exercises and modules of human rights education without involvement in human rights protection work is "junk teaching":

**Simply implementing methods, exercises and modules of human rights education without involvement in human rights protection work is "junk teaching": educational work without credibility.**

educational work without credibility. His comments drew cheering and applause, perhaps because other participants were able to recognise versions of what he was criticising: human rights education work that has little or no contact with activism, or actual struggle, and which is wedded to methodologies instead, or due to a lack, of experience. In contemporary 'information societies', almost any form of activity can quickly be professionalised, internationalised and streamlined, and Yurov clearly had these developments in human rights education in mind.

### ***3.2 Recommendations and guidelines***

#### ***Reading the recommendations and guidelines***

Each thematic working group, on the basis of attempting to identify how human rights education with young people should progress in the future, developed the recommendations included below. In general, the groups focused on recommendations emerging from their thematic discussions, but many also used this as a platform for wider recommendations. The recommendations range from the aspirational – statements of value, mission and emphasis for human rights education – to highly detailed proposals for specific actions.

The version of the recommendations included here has been edited to focus core points and proposals and to delineate areas of focus and action. They remain organised according to thematic group, and according to the addressee of the recommendations. For the sake of accessibility, recommendations made by one group are not repeated in subsequent sets of recommendations or guidelines, other than where there is overlap with another point. Thus the recommendations are at once a whole, cumulative set, and a range of targeted, area-specific points.

In reading the recommendations, it may be helpful to note the following general ideas, recommendations and guidelines:

*Consolidation* – there is a need to build on the achievements of the Human Rights Education programme, with reference to the aims of Agenda 2020, and in the face of shifting priorities in a period of political-economic crisis. A general recommendation in this regard, featured by many groups, is:

The establishment of an expert group within the framework of the Human Rights Education Youth Programme – and potentially featuring a range of types of expertise from within and outside of the Council of Europe,

- to develop standards for human rights education activities
- to identify areas where resources and projects need to be developed
- to develop indicators for quality human rights education
- to synergise the expertise available in various Council of Europe Directorates active in the field of human rights work.

*Mainstreaming* – the need to integrate human rights perspectives into all areas of non-formal education, and into other areas of education as well. Within human rights education, there are several proposals to mainstream areas of emphasis – such as disability, children, gender and sexuality – that may not always be considered in activity planning and delivery. As an over-arching framework for recommendation, mainstreaming proposals insist on the integral nature of human rights approaches, and the indivisibility of rights. Many groups encourage the Council of Europe to promote and/or mainstream the right to human rights education across different policies, understood as the right to achieve and provide human rights education and to recognise it as a fundamental human right for all.

*Quality* – Very many recommendations are generated from an evaluation of approaches and experiences thus far, with a view to ensuring and/or improving the quality of human rights education in the next phase. Dimensions of quality which featured in the discussions include the monitoring, evaluation, translation, relevance and accessibility of resources and educational approaches, the extent to which human rights education activities can be targeted, the need to focus on specific issues in local realities, and the range of relevant expertise and participant involvement.



*Minimum standards* – Many groups look to the Council of Europe to set minimum standards for human rights education, standards that reflect both ethical considerations and the nature of quality educational activities.

*Cooperation* – The Council of Europe is seen as having a key role as a nodal point for networks of co-operation between international organisations, in a mediating relationship with states and youth non-governmental organisations, and in organising networks of educational resources and possibilities. To this end, recommendations target the nature, scope and possibilities of these relationships, and also call for increased synergy within the Council of Europe’s various areas of human rights-related expertise.

## **I. Charter for Human Rights Education and Education for Democratic Citizenship**

### ***Recommendations and guidelines***

*For the Human Rights Education Youth Programme of the Council of Europe:*

1. The Council of Europe, through the Committee of Ministers, should ensure the adoption of the Charter on Education for Democratic Citizenship and Human Rights Education without any further delay.
2. The Council of Europe should reinforce the provision of educational activities – national, regional and European training courses, workshops, seminars and forums – on human rights education, and these activities should respond to local human rights challenges.
3. Consequently, the Council should be developing appropriate methodology (manuals, working methods and tools) focusing on specific contexts, relevant for the region, country and target groups, in co-operation with the youth organisations and other stakeholders with competencies in the field of human rights education and youth. This also requires the translation of the Charter into ‘youth friendly’ versions, with a particular emphasis on tailored new media approaches.
4. The Council should facilitate and provide guidance in the member states to implement the provisions of the Charter by supporting the development of the National Action Plans for Human Rights Education. Accordingly, it should ensure the incorporation of the Charter into the

national policies and legislation in the field of human rights education. A facilitated feedback mechanism for the Member States on the implementation of the Charter should be developed.

5. The Council should support exchange of good practice, for example, by encouraging networking among the organisers of pilot projects supported by the European Youth Foundation, and in conjunction with non-governmental organisations and member states, and develop evaluation indicators for both formal and non-formal activities.

*For other institutions in the field:*

6. We urge national youth forums and councils, the European Youth Forum and other institutions to use the Charter to advocate and promote human rights education.

*For national and local government:*

7. The member states should ensure the incorporation of the Charter into their national policies and legislation. The documents required for the practical application of the Charter should be adapted as 'youth friendly' and approachable for all target groups.
8. National governments should promote and/or mainstream the right to human rights education across different policies, understood as the right to achieve and provide human rights education and its recognition as a fundamental human right for all.

*For non-governmental organisations and youth organisations:*

9. Non-governmental associations should use the Charter as a tool to advocate and to promote human rights education.
10. Youth non-governmental organisations should increase their efforts to promote and publish their actions and initiatives.

## **2. Revising and updating Compass**

***For all actors, guidelines for human rights education practice:***

Human rights education cannot be 'sold' or 'marketed'; it is an ongoing educational process that cannot become propaganda or be reduced to something 'sexy'.

1. Invest in consolidating existing networks and partnerships and focus on long-term programmes and good practice (including evaluation and follow-up);
2. Develop quality criteria for minimum standards in human rights education, and indicators and guidelines to support both quality of learning a sense of ethics;
3. Foster, through education, critical thinking on political realities as well as personal values;
4. Build bridges between all fields of education and avoid 'divides';
5. Target education at grass-roots level through issues and activities shaped for these contexts;
6. Ensure human rights education focuses on specific topics and issues, as well as on why we do it and what we do it for.

*Guidelines for the Council of Europe Human Rights Education Programme:*

With reference to the priorities set for human rights work in Agenda 2020 –

1. On the issue of **minimum standards and quality**, focus on increased grass-roots recruitment for activities, including a focus on opening programme activities to young teachers.
2. In relation to this, the development of guidelines for minimum standards could involve the establishment of a task force for monitoring pilot projects, and a reference group for developing guidelines and potential mentoring of trainers and projects regarding human rights education practices and methods.
3. The future focus should be on sustainable and continuous programmes, perhaps thematically organised (as opposed to a multitude of smaller projects).
4. *Compass* requires a stable reference group for the revision process and for future recommendations and development.
5. *Compass* and *Compasito* will always require a focus on consolidating educational praxis among users, as well as a focus on continued linguistic and educational accessibility.
6. Given the limitations of the Pool of Trainers of the Directorate of Youth and Sport, and the need to expand the pool of experienced activists and educators, a parallel database or network could be established for human rights education training activities.

7. The many dimensions involved in human rights education requires more work on integrating legal knowledge into ethical explorations of human rights, and more research-based approaches.
8. The programme could develop a ‘white book on human rights education’ to assist national governments in understanding and supporting human rights education development.
9. The online portal could be actively maintained and used as a networking platform and as a space for disseminating new tools and information about other resources, projects, actors and networks.

*Guidelines for non-governmental organisations and youth organisations:*

10. Human rights education must be regarded as a demanding, long-term process which requires forms of investment to be sustainable.
11. This in turn involves organisational reflection on human rights education in local realities, the ethical and political implications, the need to foster critical thinking, and the importance of evaluation and follow-up.
12. Human rights education can use *Compass* and other resources as an aid to focus on specific subjects and adapting approaches for the context.

### **3. Networks and networking for human rights education**

*For the Council of Europe human rights education programme:*

1. Establish an expert group within the framework of the Human Rights Education Youth Programme as outlined in the introduction to this section and which, in particular, would have some role in organising regular monitoring in the member states according to the minimum standard criteria;
2. Support existing networks of human rights education while noting that emerging networks need support in post-conflict countries;
3. Monitor and analyse the use of *Compass* as a way of keeping it ‘alive’ and ensure results are fed into its ongoing development;
4. Concentrate future training of trainers on developing competencies in specific areas and issues; include more active human rights defenders as experts, and use them to provide more support for regional and national training courses;
5. Give the necessary renewed attention and support to the work of non-governmental organisations in difficult conditions in various member states;

6. Given the global, interconnected nature of human rights, increase the provision and possibilities for non-member states participation.

#### **4. E-participation and e-learning**

*For the Council of Europe Human Rights Education Programme:*

1. Develop e-versions of existing educational resources and examine the possibility of a manual supporting best e-learning practices;
2. Develop e-learning competencies of trainers and facilitators and support this through e-learning training courses – or e-learning components of training courses – for educators;
3. Include an analysis of recognition for e-learning in ongoing discussions about the recognition of human rights education;
4. Monitor the quality of e-learning courses specifically within the proposed monitoring of quality in human rights education;

*For national and local government:*

5. Note that access to education and social resources includes adequate access to the Internet;
6. In co-operating with the Council of Europe in formal and non-formal education, to support the integration of e-learning approaches and to support the development of guiding standards for e-learning in human rights education.

#### **5. Gender Equality and Homophobia**

*For the Council of Europe Human Rights Education Programme:*

1. Gender and sexual orientation concerns everybody, and thus gender mainstreaming should be a dimension of all educational programmes and activities. The programme can build on its previous experiences and existing expertise by integrating gender as a dimension in all activity planning; giving future training for trainers and competency development for the Pool of Trainers; developing educational resources, including the revision of *Compass* and other existing publications; running specific training courses for non-governmental organisations on mainstreaming in practice.

2. An expert group on educational resource adaptation could be established to support the general recommendations on prioritising specific issues in context in human rights education. As a part of this, dealing with lesbian, gay, bisexual and transgender issues in education with young people in different European contexts could be included as a priority.

*For national and local government:*

3. Human rights education should be an aspect of training for all people in state employment working with young lesbian, gay, bisexual and transgender people and other vulnerable young people.

*For youth organisations and non-governmental organisations:*

4. Youth leaders and trainers should take more seriously the necessity of integrating lesbian, gay, bisexual and transgender young people into their groups, a dimension of which is not reproducing hetero-normative and stereotypical gender roles in their work.
5. The work done to date in the programme on gender and gender-based violence provides organisations with a basis to do more on gender mainstreaming in their structures and programmes, and to include them as thematic aspects of human rights education. This should include education, with a focus on gender and sexuality, for anyone working with young people in their structures and networks.

## **6. Intercultural and inter-religious dialogue**

*For the Council of Europe Human Rights Education Programme:*

1. Examine the increased use of sports and arts-based programmes in human rights education
2. Create a network or meeting for the exchange of ongoing practices in these fields
3. Provide the opportunity for trainers familiar with intercultural education to integrate it with human rights education
4. Examine the possibility of supporting human rights education in ongoing reconciliation projects.

*For national and local governments:*

5. Recognise that protecting the rights of minorities is a central aspect of human rights promotion.

## **7. Human rights education with children**

*For the Council of Europe Human Rights Education Programme:*

1. Consider organising a large-scale public event or campaign to promote human rights education to a wider public
2. Include more research on education with children in the developmental work in human rights education for and with children
3. Strengthen the co-operation with UNICEF and relevant departments within the Organisation for Security and Co-operation in Europe in building education with/for children
4. Bypass the debate about 'formal' and 'non-formal' education by emphasising their complementary value and necessity.

*For national and local government:*

5. Mainstream in all curricula, including developing a strategy for implementing human rights education for and with children
6. Support evidence-based advocacy for human rights education with children addressed to school professionals
7. Support an accreditation system for relevant non-governmental organisations to train teachers in the integration of human rights education into the classroom.

*For youth organisations and non-governmental organisations:*

8. Participate in national-level processes aimed at organising and disseminating resources and information; advise each other and government on implementation and development.

## **8. Environmental and sustainable development**

*General guidelines for Human Rights Education:*

- In common with most areas of human rights education, the topic of environmental and sustainable development requires careful adaptation to different social realities, histories and codes.
- Practitioners and institutions must practise what they preach and examine the sustainability of their consumption and practices.

*For the Council of Europe Human Rights Education Programme:*

1. The enormity of current environmental challenges and the interconnections that shape sustainability imply that these topics must become central to human rights education; poor and deteriorating living conditions make the enjoyment of full rights impossible.
2. Given this need to develop and integrate these issues further, a T-Kit on 'Environmental and Sustainable Development' should be developed. This could be preceded by the establishment of an expert group examining the further development of these thematic priorities.
3. There is a need for more expertise in this area to be included in developing contributions.
4. The existing online portal could be developed to host specific databases, including a database of organisations and trainers working with human rights education and sustainable development.

## **9. Romaphobia and Anti-Gypsyism**

*For the Council of Europe Human Rights Education Youth Programme:*

1. The Directorate of Youth and Sport should increase co-operation with the Division of Roma in order to integrate Roma issues in all human rights education youth initiatives.
2. The educational activities of the Directorate of Youth and Sport, in particular training courses and seminars, should actively look to include more Roma young people. This could include a specific search for trainers of Roma background, and targeted internship programmes.



3. Compass and *Compasito* should be translated into Romani language, and the revision of existing educational publications should take Roma issues into account.
4. Human rights education and human rights work in the Council of Europe could contribute to mainstreaming campaigns opposing discrimination and racism against Roma.
5. Use the DOSTA Campaign throughout human rights education programmes.

*For national and local governments:*

6. When implementing Agenda 2020, in particular the priority of human rights for young people, ensure Roma involvement and consultation on relevant actions.
7. Commit specific budgets to Roma youth projects within the framework of ensuring their substantive rights to equality and participation.
8. Ensure the inclusion of Roma issues in National Strategy Action Plans / Youth Policy Proposals.
9. Set up monitoring mechanisms for the protection of Roma rights.

*For youth organisations and non-governmental organisations:*

10. Initiate human rights education at the heart of Roma communities through local initiatives and projects.

## **10. Human rights education and people with disabilities**

**General guidelines:**

- Actors and organisations involved in human rights education must focus on the rights of young people with disabilities by developing standards for education with these young people, ensuring access for young people with disabilities to educational activities and projects is properly considered and resourced, and prioritising the involvement of these young people and mainstreaming their concerns.
- Fundamentally, human rights education with young people with disabilities means respecting, in all facets of work and organisation, the slogan “nothing about us without us”.

*For the Council of Europe Human Rights Education Programme:*

1. Increase co-operation with the Directorate of Social Affairs in planning with and for young people with disabilities
2. Increase the accessibility of educational materials for young people through alternative formats and forms, language / Braille translations, and the use of assistants in educational activities
3. Mainstream disability issues in human rights education through a special chapter in revised versions of *Compass*, *Compasito* and other relevant publications
4. Include disability issues more prominently in Agenda 2020
5. Review the level of involvement of young people with disabilities in policy-making and consultation activities.

*For national and local government:*

6. Educate duty bearers about the rights of young people with disabilities and the legal frameworks of these rights through dedicated training.

*For youth organisations and non-governmental organisations:*

7. Promote the active participation of young disabled people in activities and structures through outreach and specific initiatives;
8. Conduct awareness-raising activities on rights of young people with disabilities by developing an equality plan within the organisation.

## **11. Social rights through education**

*For the Council of Europe Human Rights Education Programme:*

1. Use the backdrop of Agenda 2020 to work with national governments on youth social rights and to foster youth employability and training opportunities
2. Shift the focus in human rights education projects to long-term, programme-based work that can mainstream an emphasis on social rights
3. Develop a code of good practice in addressing human rights violations, with emphasis on conceptualising and establishing breeches of social and economic rights.

*For local and national government:*

4. Value the need for young people to gain work experience under decent conditions and work with other stakeholders to foster youth employability.

*For youth organisations and non-governmental organisations:*

5. Challenge other non-governmental organisations and institutions to work together in networks that have political weight on human rights issues, particularly on social and economic rights in the current climate.

## **12. Recommendations from the local human rights education Forum at the European Youth Centre in Strasbourg**

### ***Preamble:***

We, local organisations, participating at the Forum of Human Rights, entitled Living, Learning, Acting for Human Rights on 16 and 17 October 2009, at the European Youth Centre Strasbourg, celebrating the 60th anniversary of the Council of Europe, confirm the importance of human rights for young people at a local level:

*For the Council of Europe:*

1. To put in place a funding programme (a direct budget line) for local associations
2. To provide training for educators in human rights education
3. To update and apply the Convention from 1982, regarding human rights education in formal structures (school programmes).

*For national and local government and authorities:*

- To take into consideration the work of the local associations in the area of human rights and to give support to their human rights education projects
- To make the Council of Europe a place of encounter, exchange and training for local actors, with the European Youth Centre as a basis, involving partnerships with local authorities (but at the same time with local youth councils, district councils, councils of foreign residents, and so on)
- To facilitate contact with parliamentarians / elected politicians, aiming at co-operation and continuous support.

*For local and youth organisations and non-governmental organisations:*

- To develop micro-projects which have a direct impact for the local population
- To develop long-term actions which focus on follow-up activities and sustainability

- To develop local research among non-governmental organisations / local structures to benefit from each others' best practices
- To create a common database among non-governmental organisations for sharing best practices.

### ***Follow-up to the recommendations of the working groups***

An evaluation meeting for the Forum was held in February 2010. One of the tasks of the evaluation group was to work through the recommendations proposed by the thematic working groups, and to then reorganise those recommendations into a format that could be used for future implementation work in the Directorate of Youth and Sport. This re-grouping is included below:

#### *a) General principles*

The implementation should be carried out according to the principles and approaches that have been applied so far and which have been stressed or highlighted by the forum participants (see also the forum's Message), and which include:

- i) Securing adequate levels of multiplication and relaying through projects and partners at national and local levels, and developing optimal communication between the European, the national and the local levels of action
- ii) Seeking alliances between formal and non-formal education actors, and with human rights institutions, for setting up national human rights education programmes
- iii) Developing the capacity of non-governmental partners while seeking greater involvement of the governmental youth partners
- iv) Supporting trans-national co-operation and networks for human rights education
- v) Deepening specific human rights issues affecting young people (e.g. violence, exclusion)
- vi) Emphasising holistic approaches to human rights education (learning *about*, learning *for* and learning *through* human rights), based on the principles of universal and indivisible human rights that include a gender awareness perspective and an intercultural dimension that are inherent to the concept of equality in human dignity
- vii) Linking human rights education activities closely to the realities of young people, youth work, youth policy and non-formal learning

- viii) Implementing the activities according to the criteria in place
- ix) Seeking co-operation across different sectors and institutions in the Council of Europe and with other governmental and non-governmental partners in Europe and beyond
- x) Considering the necessary overlapping and complementarity of human rights education with children and with youth
- xi) Considering human rights education as a human right and raise awareness about this
- xii) Taking into account the protection of the freedom and security of human rights activists and educators
- xiii) Mainstreaming minority issues, including gender, ethnicity, religion or belief, ability and sexual-orientation issues
- xiv) Supporting the active participation and ownership of young people and children in the educational processes
- xv) Raising awareness of the responsibility of states and public authorities in promoting and supporting human rights education in the formal and non-formal education fields.

*b) Implementation: Consultative Group on Human Rights Education*

A group of experts should be set up to advise the secretariat on the implementation of the recommendations. This group should:

- Propose standards (approaches, core principles, general approaches, indicators and so on) for human rights education through non-formal learning and youth work; taking into account already existing documents from the United Nations (World Programme, upcoming declaration), and the upcoming Charter of the Council of Europe
- Liaise with other sectors of the Council of Europe active in human rights education in view of developing synergies, common approaches and avoiding duplication
- Provide expert advice on the implementation of specific activities projects and tools
- Support the process of streamlining human rights education with children and with young people in the work of the Directorate of Youth and Sport
- Make proposals for gender mainstreaming in all the human rights education activities and for the inclusion of an intercultural learning perspective
- Support the process of implementation and evaluation of Agenda 2020 in relation to human rights education.

The group could be an informal working group bringing together members of the statutory bodies and experts from other Council of Europe sectors (and other partners, if interested). Suggested composition of the group:

- Two members of the Advisory Council on Youth
- Two members of the European Steering Committee on Youth
- A representative of the European Youth Forum
- Representatives of the European networks for human rights education with children or young people (maximum two per meeting)
- A member of the Advisory Group of the project Learning Democracy and Human Rights of the Directorate of Education and Languages (to be set up in 2010)
- Representatives of other international organisations or partners interested in the work of the group.

As far as budget is concerned, an annual meeting of the group should be foreseen in the programme of activities of the Directorate of Youth and Sport in the form of a consultative meeting. The results and proposals of the group will be communicated to the Programming Committee and to the Joint Council on Youth. This proposal is without prejudice to possible alternative ways of formalising the group by the Joint Council on Youth.

*c) Using and promoting the (future) Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education*

- i) Make available regular information about the process of the Charter's adoption
- ii) Plan joint meetings of the statutory bodies of the Directorate of youth and Sport and the Directorate of Education and Languages, for example at the level of their respective bureaux, to discuss common approaches for the Charter's implementation and possible evaluation mechanisms
- iii) Place the Charter in the agenda of the Joint Council on Youth
- iv) Produce a youth-friendly version of the Charter
- v) Include the Charter as learning content in future European and national training courses on human rights education
- vi) Develop tools on how the Charter can be used by youth organisations (This could be linked to the pack that the Directorate of Education and Languages is preparing for its project Learning Democracy and Human Rights.)

- vii) Devote the European Steering Committee for Youth summer university to the charter or to specific human rights education issues, such as gender equality.

A critical look at the Charter is also important (e.g. to see what the Charter does not provide, or seeing the Charter as a minimum common denominator).

d) *Mainstreaming human rights education in youth policy*

- i) Call for and promote national action plans on gender issues (e.g. through the youth policy reviews)
- ii) Devote the next European Steering Committee for Youth summer university on Agenda 2020 with regard to minorities in a human rights (education) framework
- iii) Integrate equality and human rights education into the work on youth rights
- iv) Set up a fund for traineeships in the Council of Europe for young people from disadvantaged groups, at least in the Directorate of Youth and Sport (perhaps co-sponsored by European Steering Committee for Youth partners?)
- v) Organise a similar large scale event about children's rights and human rights education with children in 2011, in co-operation with the Directorate of Education and Languages and with the project Building Europe For and With Children
- vi) Develop co-operation with agencies specialising in human rights education with children
- vii) Activate co-operation with UNICEF, Organisation for Security and Co-operation in Europe (among others) as a general approach
- viii) Initiate a national accreditation system for non-governmental organisations to deliver human rights education with children.

e) *Revising and updating Compass*

- i) Include Disabilism, Migration, Religion and Remembrance as specific global issues
- ii) Secure accessibility of the future revised *Compass* site (and the other internet sites of the Directorate of Youth and Sport) for people with visual impairments or disabilities
- iii) Translate *Compass* (and/or *Compasito*) into the Romani language

- iv) Interlink the specific working groups of the Forum with the *Compass* revision group to give feedback on the sections of *Compass* about disability and gender.

f) *Education and Training activities*

- i) Introduce new long-term courses with mentoring as a feature
- ii) Develop training modules on advocacy for use in educational and training activities of the Directorate of Youth and Sport
- iii) Organise a training course for trainers on gender equality
- iv) Organise a training course for Roma youth, in co-operation with the Roma Division of the Council of Europe
- v) Encourage the participation of Roma in training activities, particularly training courses for trainers
- vi) Organise a “50-50” training course on the rights of disabled young people, in co-operation with the Directorate General for Social Cohesion
- vii) Empower young trainers with disabilities and support them in joining the Pool of Trainers
- viii) Make application for activities accessible to people with special needs or disabilities
- ix) Initiate a T-kit or a resource book on environment and sustainable development
- x) Organise a seminar on use of arts in human rights education
- xi) Emphasise intercultural learning as a powerful tool in reconciliation processes.

g) *Networks and networking for human rights education*

- i) Organise regular meetings between the sectors of youth, education (and other stakeholders) to discuss possible joint work
- ii) Set up a data base of experts in human rights education both for formal and non-formal fields; this could be done in co-operation with the European Wergeland Centre
- iii) Pay particular attention to address the difficult conditions with regard to human rights education (due to national, political or institutional contexts, post-conflict situations, etc.) and how to translate them into the priorities for financial support by the European Youth Foundation
- iv) Improve regular and clear communication with all partners; the internet site should be updated regularly, and an electronic newsletter should be sent two or three times a year.



#### *h) E-participation and e-learning*

- i) Organise a seminar for trainers on e-learning in human rights education in 2011 or 2012
- ii) Organise a seminar on best practices in e-learning in youth work so as to make the experiences of the human rights education work available to other work priorities
- iii) Make available e-learning versions of popular human rights education materials
- iv) Take into account e-learning when developing standards for human rights education
- v) Keep the current e-learning platform () open and usable.

### **3.3 Some thoughts for the road**

The final session of the Forum brought together a dizzying array of thoughts, conclusions and open questions. It crackled, not with tweets this time, but with a sense of compressed expectation, as groups who had worked together intensively for a day and half were asked to squeeze their ideas into short presentations. The session focused on presenting the guidelines and recommendations for the future

of human rights education with young people. Knowing that their longer reports would be widely available, some groups focused on what they held to be their most important points, while others

**The working group on human rights education with young people with disabilities, for example, argued that it was the institutions that were 'deaf, dumb and blind' to the needs of their target group.**

opted to give an overview of key ideas through more interactive and visual presentations. The working group on human rights education with young people with disabilities, for example, argued that it was the institutions that were 'deaf, dumb and blind' to the needs of their target group.

Following the working group presentations, Rui Gomes introduced and read the message of the Forum participants to the Council of Europe. The message had been prepared in an initial form, and presented to the participants in the preparation for the Forum and on the opening day. People then had time to make suggestions for new points, amendments, changes in approach or emphasis, and so forth. The final

message is included at the end of this section. Following the reading of the message, the rapporteur was asked to provide some concluding thoughts, the text of which is included below.

### ***Reflections of the rapporteur during the final session***

Like human rights education activists, rapporteurs are also human, and also learning.

I mention this because the last few days have forced me to sit inside but to stay outside of discussions, discussions that touch deeply my political convictions, prejudices, and opinions, discussions that I am usually only too happy to jump into. So I have been forced into freedom here, as this experience has illustrated something for me from a book called *The Art of Listening*<sup>7</sup> – that ours is a *culture of communication*.

That is certainly the case here: slogans, logos, table-to-table information, wall-to-wall speeches, documented and recorded in several media, twittered, facebooked and flickr'd to the outside world (and Strasbourg). If I understand 'sexy' – as discussed here – as trying to find ways to attract young people who often have no end of things demanding their attention, then we are already sexy enough.

In this context, where everything, not just everybody, wants to be heard, what does it mean to listen?

I think it means to listen carefully, and listen with care. Carefully: with attention to accuracy, understanding and clarity. With care: the knowledge that everyone has something to contribute, and those contributions come from somewhere, and those somewheres can be dark, abusive, frustrating, or disorienting. We must care about understanding.

My remarks here, then, are not a summary or overview, but a set of reflections and reactions. I want to begin with a focus on the slogan of the Forum. As we know, slogans normally dominate, but this one has hung there quietly. So I want to pull out what the last few days have said about *Living / Learning / Acting Human Rights*.

## Living

Living? Living as our self, as ourselves, with others, with others near and far, experienced and imagined.

When asked by Rui during his plenary what draws people to human rights education, many answered in terms of solidarity, change, or justice. What these mean as practices and possibilities was tempered by a realisation of human rights education as a *human process*, not as an excuse, but as a horizon of action. human rights education aims to enable people to live human rights – protected by them, protection that stems from an awareness of rights, vigilance of how they are questioned, threatened or ignored, and human rights as a design for life; that is, how one treats oneself and others. So, as Rui reminded us, we must live Human Rights Education as humans. And we must live Human Rights Education where others are human. My main reflection on the last few days, under this heading, has been the shift from the friendly *slaps on the back* of the first morning and the aspirational, motivational language of rights-bearers, universality, indivisibility, inalienability, to a living of these terms in discussions where perspective, beliefs, and politics inevitably interfere.

One of the journeys of this Forum has been from considering the ‘pale human’ of abstract discussions of rights<sup>8</sup> to the flesh of ethnicity, gender, sexuality, bodily differences, religious identities, socio-political status, and so forth. Considering this, from my perspective the discussion of universality and culture on the first day was a little over-played (i.e. how culture cannot be allowed to relativise claims to human rights). The journey here has been about *the extent to which, and in what ways we imagine those other humans as human*, to what extent subjects of our discussions can become human to the same extent that we understand ourselves to be.

What do I mean?

It was interesting how several working group reports from Thursday afternoon pointed out that the opening plenary session tended to locate human rights problems and abuses outside of Europe. It took several input sessions and questions from non-European participants to draw attention to this initially, and Rui developed this in his session yesterday.

We are in a European context, and a European institution, an institution that has made real achievements in this field and can be regarded as an authentic witness and defender. However, we must also be aware, as the historian Perry Anderson has pointed out, that Europe can be *narcissistic*<sup>9</sup> – problems are all out ‘there’ – and I would add that it is *amnesiac*; as participants in the Intercultural dialogue group argued, Europe is a part of, not apart from, conflicts in the Arab world. Let me give a recent example.

Last month, French police cleared by force ‘La jungle’, a temporary camp of Afghan and other asylum seekers seeking entry to the United Kingdom.<sup>10</sup> Many of the Afghans, it would appear – including unaccompanied minors – have been ‘dispersed’ and now live in and around a park in northern Paris. Why they are there is not a mystery. European countries have bombed them into seeking refuge, and done so in the name of human rights. I think we still have to face the consequences of this for Human Rights Education: human rights as a justification for military violence, not as a violation of them.<sup>11</sup> Europe bombed for their pale humanity, but when the real flesh of need, trauma and some hope enters European space, where are their rights? Their rights are very alienable, and very divisible, and universal only in place (and even then barely even in theory). They are people described – last night on BBC World – as the immigration burden, always lacking – *sans papiers*, illegal immigrants. This lack that they are casually marked with is precisely why they must *become human*. Our job here, for what it’s worth, has been to allow them and others to become human in our discussions.

That is why it has surprised me – and this is something reflected on at length in the working group on gender equality and homophobia – that there has not been more discussion of *power* in our work. Rui provided an interesting key when he gave a Human Rights Education definition yesterday that discussed people living in *grids of power and domination*. These grids connect people in time, space and through power and dependency. They have been very alive during group discussions of working with people who may not even recognise that their rights are being violated.

Power has crackled in the air without – as Freirian pedagogy would advise – being named. When a question was asked in the first plenary about visas, human rights and mobility, we witnessed another clash between the pale human that bears rights and has freedom of movement, and people organised in an international system of mobility and legitimacy where race, class and geopolitical location shape how and

if you can move. And as modes of moving in and out of Europe show, this movement is organised into systems of selection and containment for the useful human resources, and the dangerous human multitudes of globalisation. If my description is too raw, it is because the language used asks a question: how transformative should human rights be, and how critical do you / I want Human Rights Education to be?

*However, people do move, and, as importantly, ideas and practices do too, and cross borders, and impact on how we see rights lived and how they can be lived. Becoming human in this forum can be illustrated forcefully, as I have just tried to do, but also creatively, as many groups have done. Take the quick example of indivisibility.*

I was struck by the discussion in the social rights group of a housing project in Belfast that took aspects of the built environment in a deprived area and asked people to see these aspects as manifest violations of rights: broken glass, and damp on the walls. They are manifestations of violations of social rights that also illustrate how other rights cannot be enjoyed without the social indivisible. These 'generations' of rights are now of equal status in international instruments, as David Cupina pointed out, but it is this kind of work that may let us understand that in lived experience.

Of course indivisibility is also difficult to understand. Allowing others to become human is not just sometimes uncomfortable but also, as the group on environmental rights discussed, asks the rich world to redefine radically how we live. Rita quoted from Kurt Vonnegut's *Slaughterhouse 5*: "I ask myself about the present, how wide it is, how deep it is, how much of it is mine to keep?" How much of it is mine to keep? How many planets do I / we need? We stand for a minute in solidarity against world poverty, yet every consumer good I and we have here is indivisible from human rights violations elsewhere. The environmental group reminded me of the phrase 'we have a morality of short arms', that is, there is always a gap between our ethical imagination and the breadth and density of our grid of interconnections and interdependencies. The people whose labour is present in these goods have to *become human* in our living of interconnections.

Perhaps this is why – as somebody said to me yesterday – *discussing and thinking about solidarity is exhausting*. I could throw this one in – discussed in environmental rights group and Human Rights Education with people with disabilities group – what about rights of future generations? Of the humans not yet human?

But we are human. The French philosopher Alain Badiou asked, what do we mean when we say, “we are one world”? Do we know? We aren’t. If we believe it, in one world, we have to act it as if it exists right now in everything we do.<sup>12</sup>

This is a lot to ask of humans. “We are clever, we are stupid”, as the short film made for this Forum said. But I have been struck by some discussions in groups here that have mentioned how human rights educators need to focus on humility, that perhaps we cannot be role models, but have a role to play.

## **Learning**

Learning? About ourself, ourselves, as educators, defenders, humans, about the needs, realities and agency of others.

The input session of Lajos Aáry-Tamás captured a very important point reflecting something expressed by many others here. As he noted, to guarantee the right to education, school authorities were infringing the civil liberties of students (compulsory drug tests). Thus, it isn’t just that rights clash, but that when we talk about progress it isn’t a line of progress through time.

This ambivalence featured in many discussions: how respect for rights takes two steps forward, one back, three back one forward, and some sideways; how some forms of racism have been strongly confronted and others have become once again acceptable; how the situation of sexual minorities have both improved and ‘dis-improved’, often in the same regions, and so forth. In some contexts, as Andrey Yurov pointed out, power is so brutal as to make it hard to connect this thing called Human Rights Education to lives lived. In others, there is the same difficulty for different reasons, as power is invisible: take ‘gender equality’ in the west: we all agree it’s good, and it has been achieved, so stop complaining and being so politically correct... (as discussed in the gender group).

Across most contexts, these steps backwards, forwards and sideways in Human Rights Education are structured by the tensions that Rui outlined in plenary: state and civil society, teachers and learners, practitioners and supporters, formal and non-formal.

These polarities have different dimensions according to where we consider them from. Let’s briefly examine discussions of the relationship between teachers

(broadly defined) and learners. The question: how can Human Rights Education be made real for people whose rights are being violated (which means also how can we avoid 'junk-education' – as translated from Andrey?) For many, the frustration is how to bring Human Rights Education to people who live outside big cities and the scope of networks. Where there is access, how can we translate issues and resources in ways that make sense and meet their needs and realities, and how can we deal with the consequences of doing this?

I hope it is not too romantic to mention two small vignettes that are very different, but that struck me strongly:

- Discussing Human Rights Education with children in Palestine: “How can we discuss this when we simply do not have these rights? How can I answer their question when we do not have rights?”
- Discussion of *Compass* in the Romaphobia and Anti-Gypsyism group: “When I held *Compass* in my hands, it wasn't just a resource; it was proof that rights existed: they were literally in my hands.”

It would be useful if this kind of complexity were carried into debates on formal / non-formal education. Abstract formal / non-formal debates are useless; the most that can be said is that both are important, both have good and bad practices, and both can work together with some realism and planning. All sectors have a role to play. But it is important to note some lack of solidarity with teachers. We heard much about schools as *communities* – a warm and fuzzy word – and they are. But they are also institutions, and institutions discipline everybody within them. School curricula, we heard from many sources, are marked by ideas of what is valuable to study, what is useful, what is unpatriotic, and what is nice but not that important in a knowledge economy. We heard how, in post-soviet contexts, Human Rights Education must deal with a suspicion of social and economic rights, and with the powerful feeling that they are not compatible with educating good patriotic citizens. But we also heard how, in western European systems pressurised by assessment and standardisation, they are equally marginalised. Schools are institutions, but somewhat porous ones, impacted through policy and socio-political climate in ways that teachers cannot be held responsible for.

Of course, we also heard about strategies and successes that change the nature of this opposition between formal / non-formal. So, are institutions and community groups suspicious of Human Rights Education? Change the name and do it anyway.

The school doesn't see it as part of curriculum? Bring in non-governmental organisations to talk to students and show them how they can participate, and the school will be happy to see extra-curricular activities being organised.

It is also probably necessary to include a last word on learning here, at the Forum. It was mentioned to me how absurd it was to hear criticisms of formal education in a non-formal round table discussion which was organised well, just as with any hierarchical and controlled event in stereotypical formal education. Do we say as we do and do as we say, as Rui asked?

Human Rights Education is challenging, not only because of demands on knowledge, attitudes and values, but also because so many other areas of non-formal education are indivisible from it. I include here some questions from the Intercultural dialogue group: How do we discuss here without putting people in boxes they are not comfortable with, or reject? How do/can you reflect on how you identify yourself and I identify you? As 'from the Middle East', or 'from the Arab world'? As 'disabled', or as 'disabled by society'? This is a challenge for learning, and also, as one working group pointed out, for ethics.

And then there is *acting*, which I cannot hope to sum up here after these detailed presentations. We have a mass of guidelines that need to be translated, resources to use and adapt, instruments and policies that exist and need application and monitoring, a motivating idea in *the right to Human Rights Education*, the potential support of a future charter, the insights on e-learning and networking from the groups I have not had a chance to mention.

## **Closing session**

If opening sessions are hard work for speakers, closing sessions can be even harder. In an atmosphere of tired satisfaction, they are asked to be heartfelt without being sentimental, and to offer a summary and future possibilities without artificial conclusions or fantastic visions. Anca-Ruxandra Pandeia, from the Advisory Council on Youth, captured something of this in her emphasis on human rights education as a lifelong, enriching but frustrating process, and one that must take place in the contexts in which people are committed to work. Cecilia Keaveney, of the Parliamentary Assembly of the Council of Europe, spoke of the importance of insisting on the participation of politicians and decision makers in human rights work. She gave the example of work the Parliamentary Assembly is doing on the



use of ‘mosquito devices’ – high frequency emission devices that are used to dissuade young people from gathering in specific areas, often near urban shopping centres. This intrusive rights violation, she argued, had come to the attention of the political working group through contact with young people’s networks. In conclusion, she challenged participants to challenge politicians such as her.

Darja Bavdaz Kuret, Ambassador of the Republic of Slovenia in Hungary, on behalf of the Slovenian Chairmanship of the Committee of Ministers of the Council of Europe, welcomed the success of the Forum so soon after an international conference on Children’s Rights and Protection Against Violence held in the Slovenian Parliament. Held with active participation from children, the conference, she argued, echoed the insistence, in many aspects of the Forum, on basic respect through participation: nothing done for us, without us. In her opinion, the Forum was another event that demanded cohesive action from ‘the international community’ on human rights education. She noted that the United Nations Human Rights Council was developing a draft United Nations declaration on human rights education and training in 2010, and that the declaration would emphasise the right to education in formal and non-formal sectors.

In the final contribution, Ralf-René Weingärtner, Director of Youth and Sport of the Council of Europe, focused on the discussion of *human rights education as a human right* as a key issue for future work, and one that was suited to the Forum’s role as a milestone in the development of the Human Rights Education Programme. He pointed out that the idea that ‘there is much left to do’ has a very practical application in the Directorate of Youth and Sport. He spoke passionately about the need to improve significantly the accessibility of training materials for young people with disabilities, and committed to the translation of *Compass* and *Compasito* into Braille. The energy generated by the Forum, as well as the work priorities of Agenda 2020, gives the sector the impetus to work towards a more comprehensive human rights-based approach to youth policy.

### **3.4 Message to the Council of Europe from the participants of the Forum**

We, the participants at the Forum on Human Rights Education with and by Young People – *Living, Learning and Acting for Human Rights* – met at the European Youth Centres in Budapest and Strasbourg from 15 to 17 October 2009. We are driven by the motivation to consolidate and develop human rights education with, by and for young people. We wish to associate our voice and that of the young people we work with or represent to the celebrations of the 60th Anniversary of the Council of Europe.

#### **The Council of Europe at 60**

After 60 years, the Council of Europe embraces virtually the whole of Europe; most young people in Europe today grow up and live under the protection of the Council of Europe's human rights system, chiefly the European Convention of Human Rights. More young people grow up in democratic societies today than ever before in European history. The Council of Europe has really become the "Common European House" that was called for after the fall of the Berlin Wall 20 years ago. The Council of Europe was created to "*achieve a greater unity among its members*"; throughout the years the organisation has undoubtedly contributed to it.

The values that guide the action of the Council of Europe are universal values for all of us and are centred on the inalienable dignity of every human being. They remain essential and fully relevant in today's world. They are more than just inspiration: they are also moral and political commands that apply to the relations between states and people as much as within states and among persons.

The pan-European scope of the Council of Europe gives it ultimately the conditions to fully pursue its mission. This scope also places an obvious and greater responsibility to respond to the needs and expectations placed upon it. The ability to respond to these expectations is essential for its credibility and, above all, for the credibility of the principles and values that it stands for and which unite committed and concerned young people.

In a world that is being transformed by global challenges and crises, we find it important for the Council of Europe to:

- Develop the capacity of its institutions and mechanisms to respond with effectiveness
- Further involve citizens and civil society in its actions
- Be watchful and uncompromising towards violations of human rights and fundamental freedoms by its member states
- Work towards a culture of universal human rights through education, together with other international and regional organisations.
- Support access to justice for marginalised groups and effective sanctioning of all forms of discrimination

### **The Council of Europe and Young People**

The Council of Europe has an outstanding record of associating young people to the process of European construction and in considering youth policy as an integral part of its work. The Council has promoted an approach to youth policy that aims at supporting young people's participation as citizens and their transition to autonomy. This approach is being progressively recognised and adopted by other national and international actors. The European Youth Centres in Strasbourg and Budapest and the European Youth Foundation have championed programmes for the meaningful participation of young people and the consolidation of democracy. The experience of co-management between youth organisations and governmental representatives is a key feature in the Council of Europe youth sector and is at the heart of the success of its programmes.

The experience of the Human Rights Education Youth Programme in the last ten years has also served to consolidate a human rights-based approach to youth interventions and to effectively mainstream human rights education in youth work and youth policy. In this programme, young people play a central role, also as educators and advocates for human rights.

In the Council of Europe member states today, to be young is also to be exposed to situations of precariousness and instability that seriously hamper equality of opportunities for many young people to play a meaningful part in society. Too many young people look at the future with greater apprehension and fear than confidence. For them, human rights, especially social rights and freedom from discrimination, sound like empty words, if not false promises. Persisting situations of discrimination and social exclusion are not acceptable and cannot be tolerated. The exercise of human rights includes access to vocational training leading to a decent work

We expect the Council of Europe to:

- Dedicate more efforts toward the social inclusion and freedom from discrimination of *all* young people
- To develop more effective ways to ensure access to human rights, especially social rights, by *all* young people
- To further promote human rights-based approaches to youth policy and to monitor their observance
- Supports the involvement of disadvantaged and vulnerable young people and those with special needs, such as migrants, refugees, asylum-seekers, displaced persons, Roma, rural youth, young people with disabilities and lesbian, gay, bi-sexual and trans-gender youth
- Support the participation of young people and children in all matters that concern them. Nothing about young people without young people.
- Further the recognition, development and sustainability of youth work in Europe
- Secure appropriate resources for its youth policy and youth work instruments and foster the engagement of national institutions.

## **The Council of Europe and Human Rights Education**

Human rights cannot be defended and promoted by legal instruments alone. Human rights education – learning *about*, learning *through* and learning *for* human rights – is essential to make sure that they are understood, upheld and promoted by all.

The work undertaken by and for young people through *Compass* – the manual on human rights education with young people – clearly shows that the Council of Europe can rely on the generosity, passion and competence of young people to make human rights education a reality for many other young people. The success of *Compasito* – the manual on human rights education for children – has proven the importance of introducing human rights education at earlier ages. In both cases, the experiences from youth work and non-formal learning have been successfully placed at the service of human rights education projects for all, including the complementarity of formal and non-formal learning.

The Human Rights Education Youth Programme has also revealed serious limitations to this work. Human rights education cannot be the responsibility of Non-Governmental Organisations and youth organisations alone. It can also not be carried out by volunteers alone. The states have a major responsibility to

implement human rights education. It needs to be embraced, supported and sustained by them in ways that foresee a role for the formal and non-formal education sectors. Human rights education must systematically mainstream gender awareness and gender equality perspectives. Additionally, it must include an intercultural learning dimension.

The Council of Europe can and needs to do more in order to make the right to human rights education a reality for all children and young people. Commitments to human rights are also commitments to human rights education. Investments in human rights education secure everyone's future; short-term cuts in education result in long-term losses.

We expect the Council of Europe to:

- Further support the development of human rights education as part of its youth policy and in other policy areas
- Develop standards for human rights education in the member states and to encourage member states to consistently support the development of human rights education with children and young people, while respecting the United Nations standards that they have committed themselves to
- Promote human rights education as a fundamental human right, to raise awareness about it and to monitor its implementation by member states
- Protect the freedom and security of human rights activists and educators
- Mainstream minority issues throughout its human rights education programmes, including gender, ethnicity, religion or belief, ability and sexual orientation issues
- Encourage greater cooperation, networking and interaction between formal and non-formal education sectors
- Support cooperation and exchanges on human rights education with other regions of the world, based on mutual learning processes, particularly in conflict-affected areas
- Recognise, sustain and stimulate cooperation between local, national and international actors and networks promoting and implementing human rights education
- Enhance human rights education and training activities for all professionals dealing with young people and children
- Recognise the irreplaceable role of Non-Governmental Organisations, including youth organisations, in promoting and implementing human rights education.

- Give greater visibility and credit to the human rights activities carried out at local level.

We believe the Council of Europe represents the future of Europe, a future where living, learning and acting for human rights is the rule, not the exception – a reality, not a vision.

## Notes:

<sup>7</sup> *The Art of Listening*, Les Back, (2007)

<sup>8</sup> See Douzinas, C. (2007). *Human Rights and Empire. The Political Philosophy of Cosmopolitanism*. London: Routledge-Cavendish.

<sup>9</sup> Anderson, P. (2007, September 20). 'Depicting Europe', *London Review Of Books* 29/18

<sup>10</sup> [www.guardian.co.uk/world/2009/sep/24/calais-camp-immigration-france](http://www.guardian.co.uk/world/2009/sep/24/calais-camp-immigration-france)

<sup>11</sup> To pursue this argument see for example Derek Gregory, *The Colonial Present* (2004)

<sup>12</sup> The full quote: "What exists is a false and closed world, artificially kept separate from general humanity by incessant violence. ...we cannot start from an analytical agreement on the existence of the world and proceed to a normative action about its characteristics. ...faced with the two artificial and deadly worlds of which 'the West' – that damned word! – names the disjunction, we must assert right at the start the existence of a single world, as an axiom and a principle. We must say this very simple sentence: 'there is only one world'. This is not an objective conclusion. We know that, under the law of money, there is not a single world of women and men. There is the wall that divides rich and poor. The sentence 'there is only one world' is performative. It is we who decide that this is how it is for us. And we shall be faithful to this motto. The next step then is to draw the conclusions from this very simple sentence, conclusions that can be very painful and difficult." Alain Badiou, *The Meaning of Sarkozy* (2008: 60) (*De quoi Sarkozy est-il le nom?*)

# PROGRAMME AT THE EUROPEAN YOUTH CENTRE BUDAPEST

## Wednesday 14 October

- Arrival of participants
- 16:00 Registration of participants (at the European Youth Centre)
- 19:00 Dinner
- 20:30 Welcome activities
- Informal evening

## Thursday 15 October – Reviewing

- 08:00 Registration of participants (at the European Youth Centre)
- 09:30 Welcome and opening of the forum, by *Antonia WULFF*, Vice-Chair of the Joint Council on Youth
- 09:35 Video message of the Deputy Secretary General of the Council of Europe, *Maud DE BOER-BUQUICCHIO*
- 09:45 Opening speeches:
  - Ambassador *Guido BELLATTI CECCOLI*, on behalf of the Committee of Ministers of the Council of Europe
  - *Dr. László HERCZOG*, Minister of Social Affairs and Labour of Hungary
  - *Gabriella BATTAINI-DRAGONI*, Director General for Education, Culture, Heritage, Youth and Sport, Council of Europe
  - *Tine RADINJA*, President of the European Youth Forum
- 10:30 Presentation of the forum and the participants
- 10:50 Break
- 11:30 Introduction to the day's programme
- 11:35 "Human rights in Europe today and the role of human rights education" – video address by *Thomas HAMMARBERG*, Commissioner for Human Rights, Council of Europe
- 11:45 "Perspectives and challenges for a culture of universal human rights", keynote speech by *Philippe KALFAYAN*, international jurist, former Secretary General of the International Federation for Human Rights
- 12:40 Presentation of the draft message of the forum and of the process leading to its adoption

- 13:00 Lunch  
(Registration of participants continued)
- 14:30 Videos for the sixty years of the Council of Europe
- 14:40 Mainstreaming human rights education in youth policy and youth work: survey on the impact of the Human Rights Education Youth Programme, by *Dariusz GRZEMNY*, Directorate of Youth and Sport of the Council of Europe
- 15:15 Working groups: developments and achievements in human rights education, covering:
- Relation to the human rights issues and challenges;
  - Challenges met in human rights education practice;
  - Achievements through education;
  - Lessons learnt
- 16:00 Break
- 16:15 Groups continued
- 17:45 Sharing lessons learnt through practice (plenary)
- 18:30 End of the day's formal programme
- 19:00 Dinner
- 20:30 Opening of the 'Bellevue' bar
- 21:00 Theatre for human rights: with „*One More Tale Task Force*“ theatre group (optional)
- 22:30 Film and documentary festival (optional)

### **Friday 16 October – Sharing**

- 08:30 Registration of participants (at the European Youth Centre)
- 09:30 Videos for the sixty years of the Council of Europe
- 09:35 Presentation of the Compendium on Good Practices in Human Rights Education, by *Pavel CHACUK*, Office for Democratic Institutions and Human Rights, OSCE
- 09:45 The role of the youth programmes of the European Union in promoting a culture of human rights, introduction by *Artur PAYER*, European Commission, Directorate General for Education and Culture
- 09:55 “Purpose and meaning of human rights education today”, by *Rui GOMES*, Directorate of Youth and Sport of the Council of Europe
- 11:00 Introduction to the workshops about the new contexts for human rights education
- 11:05 Group photo



11:15 Break

11:40 Workshops:

1. **A European Charter for Human Rights Education and Education for Democratic Citizenship: how can human rights education be supported by policy documents?**, facilitated by *Dariusz GRZEMNY* (Directorate of Youth and Sport of the Council of Europe) with *Rui GOMES* (Directorate of Youth and Sport of the Council of Europe)
2. **Revising and updating Compass: the role of manuals and methods for human rights education**, facilitated by *Silvia VOLPI* (Compass revision reference group and Italian Network for Human Rights Education) with *Laura DE WITTE* (Compass revision editorial group, Network for Human Rights Education, Portugal)
3. **Networks and networking for human rights education**, facilitated by *Camelia NISTOR* (Advisory Council on Youth / UNITED for Intercultural Action), with *Wim TAELMAN* (DARE network), and *Simona VELEA* (EDC/HRE Coordinator for Romania)
4. **E-learning and E-participation in human rights education**, facilitated by *Anca-Ruxandra PANDEA* (Advisory Council on Youth/Human Rights Education Youth Network), with *Jessica SCHOLLES* (Human Rights Education Associates).
5. **Gender Equality and Homophobia**, facilitated by *Bruno SELUN* (Advisory Council on Youth / International Lesbian, Gay, Bisexual and Transgender Youth and Student Organisation), with *Dennis VAN DER VEUR* (Office of the Commissioner for Human Rights of the Council of Europe).
6. **Intercultural and interreligious dialogue (including Islamophobia and other discriminations based on belief)**, facilitated by *Mohammed DHALECH* (consultant – trainer), with *Ulrich BUNJES* (Directorate of Youth and Sport) and *Jonas KARPANTSCHOF* (European Union of Jewish Students)
7. **Human Rights Education with Children**, facilitated by *Bastian KÜNTZEL* (Incontro – Education, Communication, Development), with *Ion-Marian ANCUTA* (Advisory Council on Youth / European Network of Animation) and *Rolf GOLLOB* (Expert on manuals for teachers with Council of Europe)
8. **Environment and Sustainable Development**, facilitated by *Sara ULFHIELM* (Preparatory Group of the forum / European Youth Forum), with *Aleksandar JOVANOVIČH* (Advisory Council on Youth / Federation of Young European Greens)

- 9. Romaphobia and Antigypsyism, facilitated by Marius JITEA,** (Romanian Institute for Training), with *Ramiza SAKIP* (Advisory Council on Youth / Forum of European Roma Young People) and *Michael SIMMONS* (human rights consultant).
- 10. Human rights education and people with disabilities,** facilitated by *Siarhei SALEI* (Working Group on Human Rights Education for Children and Youth, Belarus), with *Aleksandar BOGDANOVITCH* (Advisory Council on Youth / International Federation of Hard of Hearing Young People) and *Gabor GOMBOS* (Mental Disability Advocacy Centre)
- 11. Addressing social rights through education,** facilitated by *Verónika JUHÁSZ* (Amnesty International, Hungary) and *Irina BELOUS*, (East-Ukrainian Union of Youth Organisations), with *Noirin CLANCY* (Dignity International) and *David CUPINA* (Council of Europe – Directorate General of Human Rights and Legal Affairs).

- 13:00 Lunch
- 14:30 Workshops continued
- 16:00 Break
- 16:30 Conclusion of the workshops
- 17:40 Connecting EYC Budapest and EYC Strasbourg  
Introduction to and preparation of the fair of projects and organisations
- 19:00 Dinner
- 20:30 Opening of the 'Bellevue' bar
- 21:00 Opening of the fair of projects and organisations  
Film and documentary festival

## **Saturday 17 October – The Future Visions**

- 09:30 Videos for the sixty years of the Council of Europe
- 09:45 The future of human rights education with and for young people in Europe, with:
- *Antonia WULFF*, Chair of the Advisory Council on Youth
  - *Andrey YUROV*, Youth Human Rights Movement, Russia
  - *Kazunari FUJII*, NGO Working Group on Human Rights Education and Learning, Geneva
  - *Dr Lajos AÁRY-TAMÁS*, Commissioner for Educational Rights, Hungary
  - *Sneh AURORA*, Amnesty International

- *Pavel CHACUK*, Office for Democratic Institutions and Human Rights, OSCE

Round-table moderated by *Antje ROTHEMUND*, Directorate of Youth and Sport of the Council of Europe

- 11:15 Introduction to working groups on guidelines for the future of human rights education with young people
- 11:30 *Break*
- 12:00 Working Groups on future guidelines
- 13:00 *Lunch*
- 14:30 Working groups continued
- 16:00 *Break*
- 16:30 Presentation of recommendations and guidelines
- 17:15 Message of the forum's participants to the Council of Europe
- 17:30 Presentation of the video documentary about the forum
- 17:45 Conclusions of the forum by *Gavan TITLEY*, general rapporteur
- 18:00 Closing session of the forum, with:
- *Anca-Ruxandra PANDEA*, Advisory Council on Youth
  - *Cecilia KEAVENEY*, *Parliamentary Assembly of the Council of Europe*
  - *Darja BAVDAZ KURET*, Ambassador of the Republic of Slovenia in Hungary, on behalf of the Slovenian Chairmanship of the Committee of Ministers of the Council of Europe
  - *Ralf-René WEINGÄRTNER*, Director of Youth and Sport of the Council of Europe
- 18:35 End of the day's formal programme
- 20:00 Musical farewell dinner on a boat on the Danube

## **Sunday 18 October**

Departure of participants

# LIST OF PARTICIPANTS

## Participants at the Forum at the European Youth Centre Budapest

Country	Name	Organisation
Albania	Alfrida Alekaj	ASTA <a href="http://www.shs-albanien.at">www.shs-albanien.at</a>
Armenia	Arpine Kostanyan	FYCA (Federation of Youth Clubs of Armenia) <a href="http://www.youthclubs.am">www.youthclubs.am</a>
	Gevork Manoukian	Armenian Constitutional Right-Protective Centre (ACRPC) NGO <a href="http://www.acrpc.am">www.acrpc.am</a>
	Lilit Ohanyan	Association for Sustainable Human Development (NGO) <a href="http://users.freenet.am/~ashd">http://users.freenet.am/~ashd</a>
	Natalya Harutyunyan	UNDP (United Nations Development Programme) Armenia <a href="http://www.undp.am">www.undp.am</a>
	Zaruhi Maksudyan	Human Rights Defender's (Ombudsman) Office of Armenia <a href="http://www.ombuds.am">www.ombuds.am</a>
Austria	Merete Tchokert	Oesterreichische Kinder- und Jugendvertretung - Austrian National Youth Council <a href="http://www.jugendvertretung.at">www.jugendvertretung.at</a>
	Thomas Pantoï	Egyptian Center for Human Rights Education (ECHRE) <a href="http://www.echre.org">www.echre.org</a>
Azerbaijan	Alina Mehdiyeva	Baku State University <a href="http://www.bsu.azi">www.bsu.azi</a>
	Aysel Gojayeva	European Students' Forum Baku Public Union <a href="http://www.aegee-baki.org">www.aegee-baki.org</a>
	Leila Amirova Raul Gulmammadov	Lezginskizy Molodjzhnyj Tsentr Azerbaijan Volunteers' Public Union <a href="http://www.avpu.az">www.avpu.az</a> (under const.)
Belarus	Aleksandra Dikan	Studentscheskaya Rada <a href="http://www.studentrada.org">www.studentrada.org</a>
	Dzmitry Bartalevich	Non-governmental youth organization 'Go Minsk' <a href="http://www.gominsk.org">www.gominsk.org</a>

Country	Name	Organisation
Belarus	Natalia Klimchuk	Grondenskoye oblastnoye obschestvennoye obyedineniye molodih utsjonih 'VIT' <a href="http://www.vitngo.org">www.vitngo.org</a>
	Siarhei Salei	Working Group on Human Rights Education for Children and Youth <a href="http://wgcre.net/">http://wgcre.net/</a>
Belgium	DidierVan der Meeren	Le Monde des Possibles <a href="http://www.possibles.org">http://www.possibles.org</a>
	Thierry Dufour	
	Valentina Crespi	Youth in Action for Peace Brussels <a href="http://www.yap.org">www.yap.org</a>
Bosnia and Herzegovina	Adela Galesic	Helsinki Committee for Human Rights in Bosnia and Herzegovina <a href="http://www.humarrightschools.org">www.humarrightschools.org</a>
	Mirsad Pandzic	Helsinki Committee for Human Rights in Bosnia and Herzegovina <a href="http://www.bh-hchr.org">http://www.bh-hchr.org</a>
	Valerija Tisma	Organization for Security and Cooperation in Europe-OSCE Mission to BiH <a href="http://www.oscebih.org">www.oscebih.org</a>
Bulgaria	Borislava Daskalova	Bulgarian Network for Human Rights Education <a href="http://www.bnhre.net">www.bnhre.net</a>
	Mariya Goncheva	Borrowed Nature Association <a href="http://www.bornat.org">www.bornat.org</a>
Chile	Catalina Covacevich	Ministry of Education of Chile, Curriculum and Assessment Unit <a href="http://www.simce.cl">www.simce.cl</a>
Croatia	Julija Kranjec	Centre for Peace Studies <a href="http://www.cms.hr">www.cms.hr</a>
	Marija Draguljic	International Federation of Medical Students Associations (IFMSA) <a href="http://www.ifmsa.org">www.ifmsa.org</a>
	Sabrina Quarantotto	Local Democracy Agency Brtonigla-Verteneglio <a href="http://www.lida-verteneglio.hr">www.lida-verteneglio.hr</a>
Cyprus	Sophia Loukaides	NGO Support Centre <a href="http://www.ngo-sc.org">www.ngo-sc.org</a>
Czech Republic	Jana Tikalova	OPIM – Organisation Supporting the Integration of Minorities <a href="http://www.opim.cz">www.opim.cz</a>

Country	Name	Organisation
Denmark	Michel Banz	Amnesty International – Danish Section <a href="http://www.amnesty.dk">www.amnesty.dk</a>
Egypt	Gihan Youssef	Cairo Institute for Human Rights Studies & Nahdet El-Mahroosa & Coptic Organization for Social Services & Centre for Development Services <a href="http://www.efyngo.org">www.efyngo.org</a> &
	Rasha Shaaban	Anna Lindh Euro-Med Foundation for the Dialogue between Cultures <a href="http://www.euromedalex.org">www.euromedalex.org</a>
	Tamer Soliman	The Egyptian Center for Human Rights Education <a href="http://www.echre.org">www.echre.org</a>
Finland	Antti Vuori	Finnish Youth Co-operation Allianssi <a href="http://www.alli.fi">www.alli.fi</a>
	Hasan Habib	The department of youth Affairs – Turku <a href="http://www.turku.fi/nuoriso">www.turku.fi/nuoriso</a>
	Sari Asikainen	European Non-Governmental Sports Organisation (ENGSO) Youth <a href="http://www.engso.com">www.engso.com</a>
France	Dorothee Sabourdin	Scouts et guides de France <a href="http://www.sgdf.fr/">http://www.sgdf.fr/</a>
	Idrissa Badji	Organisation Action pour le Développement Intégré et la Formation Centre Social et Culturel de Crouin, <a href="http://www.adif-interculturalite.eu">www.adif-interculturalite.eu</a>
	Marcel Baron	Agence Accoord <a href="http://www.accoordnantes.info">www.accoordnantes.info</a>
	Marie Huchet	Agence Accoord <a href="http://www.accoordnantes.info">www.accoordnantes.info</a>
	Sebastien Botreau-Bonnetterre	Institut international des droits de l'homme et de la paix <a href="http://www.2idhp.eu">www.2idhp.eu</a>
	Tarib Fatiha	Agence Accoord <a href="http://www.accoordnantes.info">www.accoordnantes.info</a>
	Tenile Mascolo Gil	Action contre la Faim – Délégation du Bas-Rhin <a href="http://www.actioncontrelafaim.org/">http://www.actioncontrelafaim.org/</a>
Georgia	Bidzina Samniashvili	Civic Education Office of Shida Kartli <a href="http://www.coalition.ge">www.coalition.ge</a>
	Giorgi Kikalishvili	Association DRONI <a href="http://www.droni.org.ge">www.droni.org.ge</a>
	Givi Mikanadze	Human Rights Education Centre <a href="http://www.humaneducation.info">www.humaneducation.info</a>

Country	Name	Organisation
Georgia	Mirza Gubeladze	Tkibuli District Development Fund (TDDF) www.tkibuli.org
	Tea Bulia	Partners-Georgiawww.partners.ge
	Valerian Gvalia	Charity Humanitarian Centre 'Abkhazeti' www.chca.org.ge
Germany	Anne Thiemann	German Institute for Human Rights
	Caroline Gebara	Development Education and Information Centre www.epiz-berlin.de
	Cooper Thomson	Diversity Works
	Inge Spiegel	Amt für Kultur und Freizeit/ Abteilung Kulturelle und Politische Bildung
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	Gyula Simonyi	BOCS Foundation <a href="http://bocs.eu">http://bocs.eu</a>
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- <sup>13</sup> All reference to Kosovo, whether to the territory, institutions or population, in this text shall be understood in full compliance with the United Nations Security Council Resolutions 1244 and without prejudice to the status of Kosovo.

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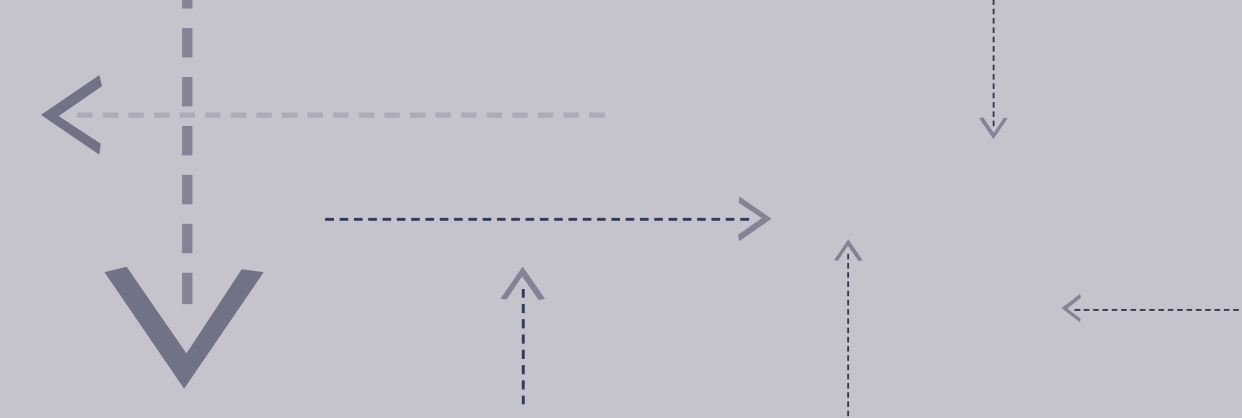
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The Directorate of Youth and Sport of the Council of Europe has placed human rights education at the core of its work with and by young people, and has worked towards the mainstreaming and inclusion of human rights education in all areas of youth work and youth policy. This endeavour has become more visible and consistent since the publication of *Compass* - the manual on human rights education with young people, and its subsequent translation and dissemination in some thirty languages. The success of this work has been made possible only by the commitment and motivation of many youth workers and young people who, alongside youth policy and human rights experts, have secured the necessary implication and a strong multiplying effect at national and local levels, without which European youth policy approaches make little sense.

Associating these actors in youth work and human rights education with the definition of the future of the Human Rights Education Youth Programme of the Council of Europe was one of the purposes of the Forum Learning, Living, Acting for Human Rights, the object of this report. The Forum took place in the context of the celebrations of the sixtieth anniversary of the Council of Europe.

In this report, Gavan Titley does more than just document what the participants discussed and concluded in Budapest and Strasbourg during the Forum. He also provides an excellent synthesis of major issues and questions related to human rights education in a globalised world.

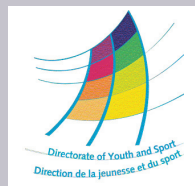


The Council of Europe has 47 member states, covering virtually the entire continent of Europe. It seeks to develop common democratic and legal principles based on the European Convention of Human Rights and other reference texts on the protection of individuals.

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