

# **CREATING EMPOWERED STUDENTS IN HUMAN RIGHTS THROUGH INTEGRAL EDUCATION**

Report of the study session held by the  
European Coordination JECI-MIEC  
in co-operation with the  
European Youth Centre of the Council of Europe

European Youth Centre Strasbourg  
19<sup>th</sup>-26<sup>th</sup> February 2012



This report gives an account of various aspects of the study session. It has been produced by and is the responsibility of the educational team of the study session. It does not represent the official point of view of the Council of Europe.



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**JECI-MIEC European Coordination**

120, rue Joseph II Straat  
1000 Bruxelles - BELGIUM  
e-mail: [office@jeci-miec.eu](mailto:office@jeci-miec.eu)  
website: [www.jeci-miec.eu](http://www.jeci-miec.eu)

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## **EXECUTIVE SUMMARY**

This report strives to give both an informative overview and a deeper insight into the study session “Creating empowered students in human rights through integral education” facilitated by the European Coordination JECI-MIEC in cooperation with the Council of Europe.

Starting with a short introduction which presents the objectives and background of this activity the following synopsis illustrates the most relevant outcomes of the study session.

The main part of the report consists of the detailed presentation of the day-by-day programme, including contents, methodologies and the main outcomes. Furthermore some photos are added in order to make the atmosphere of the study session more graspable to the reader.

The appendix contains some facts and figures from the participants’ evaluation.

## INTRODUCTION

The study session aimed to empower students to take an active role as human rights educators in their own environment by using the integral education.

The specific objectives of the study session were:

- to deepen the different approaches to human rights and the mechanisms for their protection;
- to analyse the different realities in the societies where participants are coming from and identify different forms of violation of human rights;
- to raise awareness about intercultural dialogue and to promote intercultural learning among the participants;
- to understand the concept of integral education and its use and practice it;
- to facilitate participants to find their individual approach to the human rights;
- to reflect and identify the responsibilities and the key roles students have as important agents in promoting and protecting human rights.

The aims and objectives of this study session reflected the needs of society for

- active citizenship;
- awareness of the importance of human rights;
- awareness of the fact that education cannot be restricted to the formal sector but aims at the development of the personality as well;
- practically skilled human rights' educators as multipliers in a globalised society.

The goal of integral education is the holistic formation of a person, so that he/she can contribute with their knowledge and skills to the common good of society. Education should not only address the skills and knowledge but also the attitudes, values and ethics of each human being. Reaffirming this, JECI-MIEC demands that integral education should be provided to all people. There is no integral education if there is no education for all. Integral education includes formal, non-formal education as well as informal learning and experiences in our whole life. We should bear in mind all possible aspects that affect the development of individual as a human being, namely his/her psychological, personal, intellectual and emotional spheres, as the main ones. The need for direct experience with what is around us is *conditio sine qua non* for the student to construct his/her knowledge through a personal LEARNING process, and not only "to study" the academic content he/she is given. This is where the intercultural dialogue aspect enters and acts as the most valuable source of learning.

Young people have accepted to be the defenders of human rights. They have decided to be the vanguards of the emerging civil society. In the light of this JECI-MIEC has been organising study sessions for young

people specifically on human rights issues and how to approach them. In 2009 the study session “Looking at Immigration in Europe through a Human rights Perspective” raised awareness of the responsibilities that citizens have in relation to human rights. As a continuation, this session in 2012 focused on seeing particularly the integral education issue by tackling human rights, intercultural dialogue and learning. This study session was also a starting point for many students and young people to develop similar formative activities in their own countries and develop strong partnerships with other like-minded organisations across Europe – as it was the case for all the activities done until now.

The methodology of the study session had its starting point from the organisation’s traditional concepts, which are integral education and the See-Judge-Act methodology. With these concepts in the background, the concrete methodologies were chosen by the different facilitators in accordance with the contents/topics and the participants needs. There was a diversity of methods which reflected the learners’ diversity: input sessions, interactive methods (especially COMPASS activities), large group discussions / debates, small group discussions, workshops, role playing, individual reflections. There were also different means of visualisation used, as PowerPoint presentations, pictures, films, flipcharts, post-its, visits at European institutions. Moreover, there was a lot of space dedicated to participant-centred approaches, such as the new concept of the self-development time.

The self-development time, the peer-sharing of human rights realities and experiences with integral education, the concrete action planning, individual reflections and group follow-up activities complemented the programme. Through this the entire study session was also process-oriented. This means that the programme was not fixed one and for all times, but that the participants’ learning process decisively influenced the programme development. The proceeding of the programme logically led from moments of analysis via moments of reflection to action planning in the end. That is why the See-Judge-Act methodology (pedagogy of action, double transformation) was applied in two respects: as an overall approach for the entire study session and as concept for the last two days of preparing and planning the actions.

The reflection on different human rights realities was achieved in a moment of analysis at the very beginning of the study session. Apart from the theoretical aspect of the concept of human rights, different approaches towards them and the mechanisms of their protection, the practical know-how (skills, advocacy, case-studies, etc.) was provided and practiced through several workshops and group activities. The study session also focused for one day on the theoretical and practical side of good education in general and integral education in particular. Furthermore, one hour of daily self-development time was granted to the participants to deepen their learning achievements and learning integral education by actually practicing it.

Intercultural experiences and competences were addressed by the time mentioned above and through informal activities such as the multicultural evening or the presentation (“museum”) of organisations.

The identification of individual approaches, responsibilities and the development of networking competences were addressed during the preparation and implementation of the actions at the end of the study session.



## OUTCOMES

The most important outcome of this study session was the formation of young student leaders in the fields of human rights and human rights education. Participants were equipped with the necessary knowledge and skills to take action within their realities. That is why any future outcomes will be dependent on the implementation of the concrete actions planned by the participants individually or in groups during the study session.

One informal evaluation made clear that a lot of participants consider themselves as human rights educators after having attended this study session. Apart from the obvious contribution to the Council of Europe's Youth Department priority on human rights, the participants gained advanced knowledge in the field of non-formal education as provided by youth organisations such as JECI-MIEC and the concept of integral education in particular. Both topics strongly contributed to an added-value of active citizenship within a European society. The action plans elaborated will help to implement the awareness and recognition of these values at the grass-root-level within the participants' and organisations' realities.

In advance of the study session a Facebook group for the participants has been created. This group is still active and used by the participants for the follow-up of their actions. Together with the participants who signed up (among others) in a documentation or media committee during the study session, a daily update of the study session's program has been published on our organisation's website and a more extensive presentation of photos is to come soon. Furthermore, a video has been produced on the basis of the pictures taken during the study session and another more documentary video is to be finalised soon.

As mentioned before, this study session used the new method for our organisation called the self-development time. As it became clear from the participants' evaluation, this method is regarded as useful for participant-centred activities and individual learning approaches. Nevertheless, this method obviously needs some more development in the future to make it reach its full potential. This concerns especially questions of time management, possible contents and offers from the preparatory team.

During the evaluation meeting of the study session, the preparatory team elaborated a mechanism of communication to ensure an effective follow-up of the study session: a general "kick-off"-email has already been disseminated to all participants of the study session offering them assistance with their actions from the preparatory team's side. Long-term procedures will be decided in one month's time.

This study session contributed deeply to the formation of students being active in Catholic student organisations and dealt with a topic which is always worth to be viewed from the particular Christian perspective. As it regards integral education, this study session is likely to be the last activity where this concept of has been covered in terms of content and at the same time the first activity in which it has been practiced in terms of methodology. This is how JECI-MIEC plans to deal with this concept in the future, because JECI-MIEC will soon decide on its new orientation guidelines. In this context, the participants' contributions already contained valuable elements for the process of framing our organisation's orientation guidelines for the years 2012-2016.

The activity definitely contributed to the reinforcement of our coordination's member organisations. A lot of organisations which were not very actively represented in previous activities sent participants to attend the study session. Most participants expressed their willingness to future collaboration with the organisations of their neighbouring countries or beyond. Furthermore this study session gave the chance to some partner organisations to send participants as well in order to get to know the working dynamics of JECI-MIEC. This enabled also our coordination to explore future networking possibilities – especially in countries where JECI-MIEC is not yet represented through a member organisation. As a conclusion it would therefore be appreciated for the future to give more participants the chance to participate in such kind of study sessions in collaboration with the Council of Europe (at least 40 participants and the preparatory team).

All projects/actions planned, elaborated and presented by the participants of the study session are intended to be followed-up with.

Our organisation would be happy if our Educational Advisor would be volunteering to follow the follow-up process of the study session brought about by the participants. Furthermore it is likely to be the case, that JECI-MIEC will consider the suggestions made by the participants in their evaluation forms for future activities within the framework of the Council of Europe's Youth Department or when applying for activities funded by the European Youth Foundation.

## DAY-BY-DAY REPORT OF THE STUDY SESSION

### DAY I

#### Morning Prayer (8:15-8:30)



The first working day was opened by a morning prayer facilitated by Fr. Dr. Markus WASSERFUHR. Apart from singing typical Taizé songs which are quite in line with the spirituality of JECI-MIEC, Fr. Markus facilitated a “game” which made us reflect on what is God’s position towards us.

#### Official opening (9:30-11:00)

The official opening of the study session was undertaken from two perspectives: JECI-MIEC and the Council of Europe.

After a welcome note and general introduction of the preparatory team (Maximilian NIEBEN, Nuno WEMANS, Laura SOPON, Romana MYSULA and Mara GEORGESCU,



along with Devett O’BRIEN from IYCS), Maximilian NIEBEN presented the structure, history and activities of JECI-MIEC in general. Mara GEORGESCU presented the structure of the Council of Europe and the European Youth Centre, which was founded in 1972, including their purposes, history, activities and support in the youth sector.

Afterwards the participants were asked to express their expectations, contributions as well as fears by writing them on post-its notes and then share them out loud or just stick them on a wall. After that they were given the task to choose the committee they want to belong to for the rest of the week: prayer committee, documentation committee, social committee, media committee.



### **Introduction of objectives, program and methodology (11:30-13:00)**

Maximilian NIEBEN gave a short outline of the objectives as already described in the participants call and preparatory documents. The introduction to the programme timetable and the methodology including the See-Judge-Act methodology and the self-development time was undertaken by Nuno WEMANS and Romana MYSULA.

After that there was a short human rights bingo in order to assess the knowledge the participants already had until that point.

### **Group-building activities (14:30-16:00)**

A main element of the group-building games in the afternoon was the “Crashed plane game”, which aimed at enabling the participants to

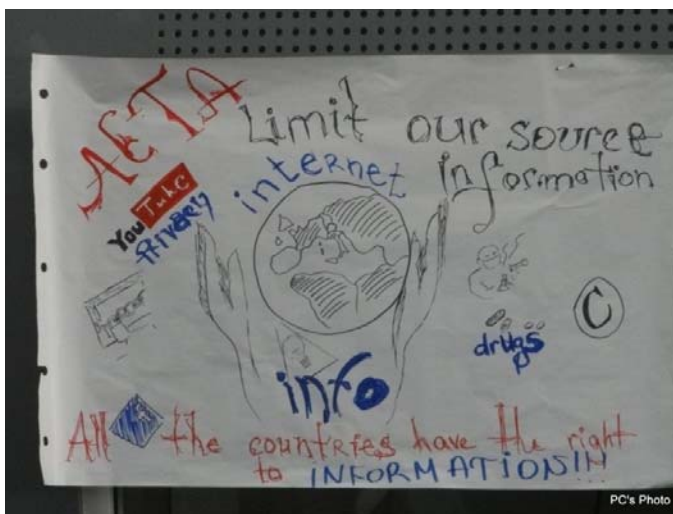
- get to know each other better
- learn to cooperate to achieve the end of the game
- try become aware of disabilities people might have in real life through the simulated ones in the game
- make a link between the disabilities addressed and the topic of human rights (such as freedom from discrimination, right to equality etc.)

After the game, the participants gathered in order to do a debriefing of the activity. How did they feel, how were they treated, how did the communication work and what did they miss? From the contributions of the participants it is worth to mention the following:

- all participants experienced more or less solidarity in the game
- they recognized a discrepancy between being declared fighters for human rights and the reality of treating each other in everyday life
- it was liked about the game that people with different “disabilities” worked together for a common goal to raise awareness on the fact that they are all different and all equal, as well as to put in practice the first article of UDHR: “They...should act towards one another in the spirit of brotherhood”.

### Human rights realities in the participants' home countries (16:30-18:00)

The second activity of the first day's afternoon was an adaptation from the activity "Front page" from Compass<sup>1</sup>: in regional groups, participants prepare a front page of a magazine or newspaper where the main and the most critical situations of human rights appear. This activity was followed by a presentation of the results, debriefing and evaluation.



The tasks were as follows:

- make an example by creating a newspaper;
- indicate the country and write short description about the problem;
- recommend to indicate the source;
- mention also about the date!

The participants were also asked to make a presentation of the most striking problems or positive changes that has happened recently:

Results from the 1<sup>st</sup> group:

- Greece: problem of exclusion of children in schools
- Poland: a "Words War" including threat and murder towards authors of critical articles about politicians
- Spain: problems with housing due to the fact that families cannot afford the mortgage, so that in fact the banks own the families' houses/apartments etc.
- Bosnia Herzegovina: discrimination of national minorities in schools leads to the concept of "two schools under one roof": some pupils attend school in the morning and other children learn in the afternoon.

Results from the 2<sup>nd</sup> group:

- prisons are overpopulated and unsanitary
- Cyprus: rape, mental abuse, salary inequality and gender discrimination against women are still a problem
- Portugal: positive change: domestic violence is treated as a public crime

<sup>1</sup> [http://evcb.coe.int/compass/en/chapter\\_2/2\\_18.asp](http://evcb.coe.int/compass/en/chapter_2/2_18.asp)

Results from the 3<sup>rd</sup> group:

- Romania: Protests against ACTA – the Internet is in danger and many protests by young people take place all over Europe. Is ACTA a violation for our use of internet and therefore a violation of the freedom of information?

Results from the 4<sup>th</sup> group:

- Problem 1: family violence is increasing
- Problem 2: sex harassment (at work and in families)
- Problem 3: arrested persons who do not have the right to contact their families

Results from the 5<sup>th</sup> group:

- Problem 1: discrimination of immigrants
- Problem 2: law processes takes too long! People should have the right for the trial to be dealt with in a certain time frame
- Problem 3: domestic violence

Results from the 6<sup>th</sup> group, which took a positive approach and focused only on progress regarding human rights:

- free legal advice by students that offer free advice for people in need, legal clinic help to fill in complex administration etc.
- Lithuania: women are in power.
- Poland: the free market is strengthened: corruption and a lack of access to free market are being decreased at the moment
- Germany: freedom of opinion
- Romania: Roma people have a place to study. There are some free places foreseen to give them the chance to get off the street and do something positive with their lives
- 

#### **Self-development time (18:30-19:00)**

For the Self-development time there were two offers:

A working group on ACTA<sup>2</sup> conducted by Paul-Cristian SOPON and a group who watched and discussed two videos on Human rights:

*1<sup>st</sup> video (discussion):*

- 20 people are asked the same question: What are human rights? Everybody answered differently.

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<sup>2</sup> [https://secure.avaaz.org/en/eu\\_save\\_the\\_internet/?amqTlcb](https://secure.avaaz.org/en/eu_save_the_internet/?amqTlcb)

- Challenge: The force of law is missing; human rights are just words on a page... Who will make these words a reality?

*2<sup>nd</sup> video (discussion and challenges raised by participants)*

- Are human rights universal? If we do not respect them they may have consequences which are universal, but does it follow that we should call them universal then?
- We need to be aware of the fact that people think differently.
- We need to maintain and defend what we have at the moment. We can call them universal and make them universal, but they are not universal in the meaning of the whole history and that does not mean that they will last forever.
- Natural law: It comes from within us because we have conscious about what we need and want in life! It is the physical law...
- In the line of Western and Asian tradition: issue of who drafted the declaration. Six countries have signed on each word that is in the treaty. Is the information accurate? (example Syria)
- The force of law is missing and if we do not implement human rights it is just a paper. How to bring the declaration in to practice? What are the mechanisms?
- The governments should be the main actors in protecting human rights
- The most important thing is not the declaration itself but to raise awareness of and to implement it.

#### **“Museum” of organisations (20:30-22:30)**

In the evening of this day each organisation had the chance to briefly present their identity and the activities they undertook during the previous year. This way the participants found out more information about the local organisations that were represented by each of them in the study session and this way some of them were able to see whom they can relate with and create possible connections for future joint activities. Material brought by the participants was arranged on the tables prepared in the back of the plenary remaining exposed throughout the entire week spent there.

## DAY II

### What is good Education? (9:30-11:00)

The main focus of the second day's morning was (integral) education. In order to have a common basis for the discussion, we started with the film "Changing Education Paradigms"<sup>3</sup> which presents an animated lecture by Sir Ken ROBINSON.

The film was followed by a plenary brainstorming on "What is good education?" As criteria the following were mentioned:

- free education;
- education that allows one to think on one's own and not to follow what others tell you;
- education that results in knowledge;
- education that reaches every student to make the best out of his/her capacities;
- education as help for self-development: education that helps children to develop by themselves and not by pushing;
- education that answers the "why"-question(s);
- education should not be a final aim but a base for further development to guide the person;
- the question is open, because there are many different types of education;
- good books, good professors and good universities (institutions);
- education is not only about cognitive and intellectual skills, but also emotional skills and shaping personalities;
- good education should lead to curiosity by your own;
- the social aspect of education is also important: it should make one able to participate in society as a good citizen;
- good education is based on the life of the learner and helps to cope with one's life: persons need to learn how to interact with each other. Therefore social skills are very important;
- education where people share;
- good education takes not only place at schools but also at home, sometimes it is confusing what is necessary to learn at home and what at school;
- education that develops a critical mind.

The brainstorming was followed by a short discussion:

- school is too limited to broaden one's knowledge;
- we do not only get (formal) education at school, but also in our everyday life (e.g. by watching the news, groups sessions etc.);

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<sup>3</sup> The film is available on Youtube: <http://www.youtube.com/watch?v=zDZFcDGpL4U> .



- one needs to be creative with what he/she has learned in non-formal education and informal learning;
- whereas educational institutions (school etc.) is compulsory and judged in terms of usefulness, one can also educate oneself privately and voluntarily through non-formal education (NGO work), where also subconscious learning takes place;
- institutions need to be empowered to be open towards non-formal education;
- the regular educational system is not up to date and sufficient anymore;
- basic knowledge is important to build on;
- school should be more than just teaching;
- (experimental) schools for people with fewer opportunities should use the non-formal approaches;
- formal and non-formal education as well as informal learning should coexist;
- human rights education should take place at schools and in NGOs;
- formal education was efficient in the past because of a different society structure in the past. If the society changes, we have to adapt its educational system as well;
- it is often the case, that institutions of formal education do not support external non-formal activities ;
- education should not be based on knowledge, but on competences;
- we need to search for opportunities for youth organisations in the existing educational system to be recognized as partners in the process of education.

#### **Presentation on integral education<sup>4</sup> (Maximilian NIEBEN) (30 min)**

When having a look at education one identifies sooner or later the human beings' general need of a search for truth. This search for truth can obviously express itself in various convictions and worldviews among which Christianity is to be mentioned. Furthermore, every human being bears numerous needs and approaches to achieve this goal of searching the truth: listening, reading, drawing, singing, dialogue etc.

Why is it the case that the approaches to one's life-goal are so diverse? The answer is simple: Because human beings are diverse: "all different – all equal". But if it is as simple as that, why a different approach such as integral education is then explicitly needed?

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<sup>4</sup> The statement on which this input was based can be found on <http://www.jeci-miec.eu/category/activities/colloquium-2011/>.



As it comes to the relation between individuals on the one and society on the other hand, a tension is recognisable: Individuals are often reduced to objects valued simply in terms of their usefulness. At the same time, society is in itself often viewed in crude materialistic terms. This results in a concept of evaluating education according to its external usefulness. In fact, such a concept reproduces the materialistic view on society and persons.

To elaborate the composition of a society a little further, it is worth to be mentioned that a society is not only characterised by the relations between individuals, but also by the relations of individuals towards the relations of other individuals or the society as such. Furthermore, both individuals and the society are oriented towards a common good as it is expressed in the general human search for truth.

Shifting the question of why integral education is needed to the question of its purpose, we can therefore identify three key-purposes:

- 1) to form individuals to well-rounded persons;
- 2) to educate these persons to become citizens as it regards their necessary involvement in societies;
- 3) to educate persons to become multipliers in order to assure a continuation of 1) and 2) over the time.

Let us now come to the concrete question of how to achieve these purposes: as it has been said before already the (educational) approaches for achieving one's life-goal can be various. Accordingly also the approaches for achieving a "fertile soil" as condition of such life-choices can be diverse as well. That is why integral education tries to integrate formal and non-formal education as well as informal learning. At this point only a selection can be mentioned: games, experimental learning, experts' inputs, collaboration between organisations, exchanges, intercultural learning, spirituality, reflection, peer learning, extracurricular activities etc.

After the input on integral education the participants were requested to work in small groups on the following questions

- 1) Have you ever heard of integral education or something comparable before?
- 2) Have you ever taken part in an activity dealing with or using integral education as a method?
- 3) Have you ever used integral education in your organisation's activities?

- 4) How do you see the possibility of using the concept on integral education in your organisation?
- 5) Where do you see possibilities of making integral education applicable for human rights education?

The results were as follows:

*ad 1)*

- The term “integral education” sounds like a way to integrate the three types of learning (formal, non-formal and informal)
- although the name has been invented JECI-MIEC, more organisations see the need of it
- JECI-MIEC is doing study sessions on it for more than seven years
- integral education also means formation of one’s personality. It could be a key to improve this development

*ad 2)*

- a statement has been written and afterwards there was a follow-up needed in the organisation, but the members realised they are already applying integral education. It became a reflex in the organisation to implement and use integral education.
- Maybe it is not needed to discuss the concept but to see how it is already applied. Discussing in small groups is already a part of integral education.

*ad 3)*

- depending on the organisation the concept has been used (un)consciously or (in)complete mainly through the methodology

*ad 4)*

- it would be interesting to develop a curriculum for young students
- most of the time in integral education is on voluntary basis and there is no pay check, so it is about the reorganisation by providers of formal education

*ad 5)*

- since people do not always have access to integral education, there is a link to human rights’ violations
- we need to think about the promotion of integral education towards people who are not involved in movements and youth organisations
- integral education means what people in France refer to as “popular education”
- there is a lack of integral education in schools and universities
- integral education should be complementary to lifelong education
- integral education can be promoted everywhere and we can elaborate a curriculum
- advocacy of integral education crucial to go further



**Input on Youth Rights (Mourad MAHIDI,  
European Youth Forum) (30 min)**

We as young people are demanding our fundamental rights. But is there any parliament for children and young people? In Finland for example there is a law that gave the duty to also consult young people on what young people need.

Young people want to participate but they are not always unified. They do it

separately and there is no clear aim or message so maybe the problem is we have too many little structures and not one big umbrella who takes the lead.

Youth work is human rights' work. It is outrageous how much society is failing on us and how silent we are too often. This is not acceptable. It is about saying that everybody deserves respect and dignity. We cannot only ask the government but also have to change ourselves and our own awareness. We as youth workers are multipliers. In the European Youth Forum they are conducting a research to understand more about human rights. They bring together the existing instruments to see what can be done with them.

There are existing human rights instruments like the European Court of Human rights – have you ever read about a case about young person asking for his human rights? It is very hard to find these cases. How can we use them, if they have not been used so far? Human rights issues are youth rights issues and vice versa.

**Education as a Human Right  
(Mara GEORGESCU) (20 min)**

We should also take a look at the history of education and how it was established. There are different charters and conventions on education, so it is not only a Western idea. UNESCO is nowadays dealing with the pillars resp. dimensions of education:



1) Learning to be: education should encourage the development of the personality and enable people to act with greater autonomy, judgment, critical thinking and personal responsibility. It should aim to develop all aspects of potential, for example, memory, reasoning, an aesthetic sense, spiritual values, physical capacities and communication skills;

a healthy lifestyle, and enjoyment of sports and recreation; an appreciation of one's own culture; possession of an ethical and moral code; an ability to speak for and defend oneself; resilience.

2) Learning to know: this means that education should help students to acquire the instruments of knowledge: the essential learning tools of communication and oral expression, literacy, numeracy, and problem-solving; to gain both a broad general knowledge and an in-depth knowledge of a few areas; to understand rights and responsibilities; and most importantly, to learn how to learn.

3) Learning to do: education should help students to acquire occupational skills and social and psychological competencies that will enable them to make informed decisions about diverse life situations, to function in social and work relationships, to participate in local and global markets, to use technological tools, to meet basic needs and to improve the quality of their own and others' lives;

4) Learning to live together: specifically, this means that education should strengthen in students the skills and abilities necessary for them to accept their interdependence with other people; to manage conflict; to work and plan common objectives and a common future with others; to respect pluralism and diversity (for example in gender, ethnicity, religion and culture); and to participate actively in the life of the community.

A very recent development is the UN Declaration of Human rights Education as a means to understand what human rights are.

#### **Input on human rights (Rui GOMES, Council of Europe) (14:30-16:00)**



“Life is a movement away from humiliation and towards human dignity” – Dignity is not always easy to define. It is different for all of us. One of the opposite of dignity is humiliation. The work of Human rights should help to overcome this problem in the different countries. The more we work together for it the less humiliation there will be. Due to the accepted level of humiliation we are still too tolerant towards humiliation, where it should not be tolerated.

What are human rights in general? And what are human rights in the framework of Council of Europe? First of all a right is an entitlement, something one deserves to have, one ought to have, something it would be wrong to deny to someone. One has the right to go and demonstrate, to have a break, to drink some water. What are the rights one has in general?

- the right to speak;

- the right to read;
- the right to travel;
- the right to think;
- the right to study;
- the right to freedom from discrimination;
- the right (not) to choose a religion;
- the right not to be hungry or sleepy
- the right to health care;
- the right to play a game

Not all these rights are human rights! They are sometimes citizenship rights (e.g. right to vote etc.). What defines human rights is the fact that they share the very minimum set of standards and values simply because we are humans because what all human beings share. This set of standards regulated the relationship between the individual and the state. For example, everyone is entitled to education, the minimum and the conditions depend on the state. If someone is rich, he/she has the right to have properties. The human rights are provided by the states, in the normal functioning state, there is the duty to protect the human rights. Human rights have to be internationally agreed and are by definition universal – no matter the religion or social status. Human beings are given these rights just for the fact that they are human. The right to humanity means that everyone who is a human being, has the right to be considered as one regardless of the situation, that he/she is born in equal dignity and rights and endowed with reason and conscience. The freedom of movement is limited in prison, but it exists regardless of status and attitude.

The characteristics of human rights are as follows:

- They are universal, applicable to everyone regardless of the status.
- They are indivisible: one cannot say someone has the right to vote, but not to visit an assembly, the right to religion, but not to practice it.
- They are interdependent: the right to vote is dependent on the right to move.
- They are inalienable: they can never be taken away from us. Even if they are violated, we still have them. As long as we are human being, we have human rights.

Furthermore Human rights are human in three respects:

- Human rights are not divine – they are not a creation of God. They were fought for and written down by men and women. They are very important, but far from being perfect and can be always improved.
- Human rights can be violated by human beings: by the government, torturers, colleagues, teachers etc. People sometimes violate human rights, because they are not aware of them. Maybe someone is hurt out of ignorance or without intending it.

- Human rights are defended and judged by human beings. Therefore we should always keep the capacity to criticise the human rights framework – it may not respond to everything we want to be seen in life.

Human rights can be classified in many categories: civil rights, legal rights, political rights, social rights, economical rights, cultural rights, collective/solidarity rights. The International Bill of Human rights contains with the Universal Declaration of Human rights<sup>5</sup> (UDHR) from 1948 the essence of the human rights. All their roots are in the Universal Declaration. One can never use one human right as ground to oppress or destroy another human right. Although it is a declaration and not a law, it is practically accepted in all states' laws and can be used in legal cases.

We can distinguish three generations of human rights:

- The first generation of rights is the covenant on civil and political rights and concerns liberty. It contains the civil, legal and political rights.
- The second generation is the Covenant on Social and Economic Rights (1976) and concerns equality.
- The third generation of rights concerns solidarity and covers specific conventions and instruments.

A question in relation to human rights is, whether also human duties exist. In Article 29 of the UDHR duties are mentioned. What are human duties? There have been many attempts to create them on the ground that human rights carry with them human responsibilities – in the sense of the “spirit of brotherhood”. The human responsibility is for example reflected in the fact that the laws can interfere in case of human rights' violations.

There are several instruments which can be used in relation to human rights (e.g. the European Court of Human rights). Among them there are also many conventions and agreements on European level, as the European Convention on Human rights (1950) and the European Convention on the Prevention of Torture (1987). The European Social Charter (1961) contains Economic and Social Rights.

#### *What is a Human-Rights-Based Approach?*

A human-rights-based approach means that human rights should be mainstreamed and not only left for the institutions. They are our rights and we should apply them in everything we do – how we act towards one another. Therefore human rights considerations should take primacy over other factors and should function as a network of interlocking attitudes, beliefs, behaviours, norms and regulations.

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<sup>5</sup> Cf. <http://www.un.org/en/documents/udhr/>. For the plain English version cf. <http://www.un.org/cyberschoolbus/humanrights/resources/plain.asp>.

*What does the human rights framework have to do with intercultural dialogue?*

Dialogue is understood as the possibility to express our points of view. The human rights framework ensures that we do not offend each other when we speak. Any fight against racism, extremism and terrorism is a fight where human rights can and should be discussed. Human rights are not relative, which means that the human rights framework does not apply to certain cultures more than to others. They might be violated more in some countries than in others, but this does not diminish the fact, that they belong to all cultures.

*What is the role of NGOs in relation to Human rights?*

“Everyone has the right, individually and in association with others, to promote and to strive for the protection and realisation of human rights and fundamental freedoms at the national and international levels.”

This right is recognized in many ways: all of us have in a large extent an individual role to play. Maybe all of us are human rights’ defenders. NGOs can achieve this by using the existing instruments or directly offering assistance to those whose rights have been violated (e.g. by helping children to get the chance of their education). NGOs can lobby for changes to the national, regional or international law and we can help to develop the substance of these laws. NGOs can promote new protection mechanisms and knowledge of and respect for human rights among the population (e.g. by trainings, public actions to raise awareness, generally spoken: education!). Participants can do research on human rights and human rights’ violations (e.g. by working with case studies). NGOs can change their way of working by basing their methodology on a human-rights-based approach. They can also learn from other organizations and build partnerships.

*Q:* Is the promotion of human rights is not very often a case of hypocrisy: How does for example death penalty go together with human rights? What about the universality in such a case? What can one do, if people do not believe in human rights?

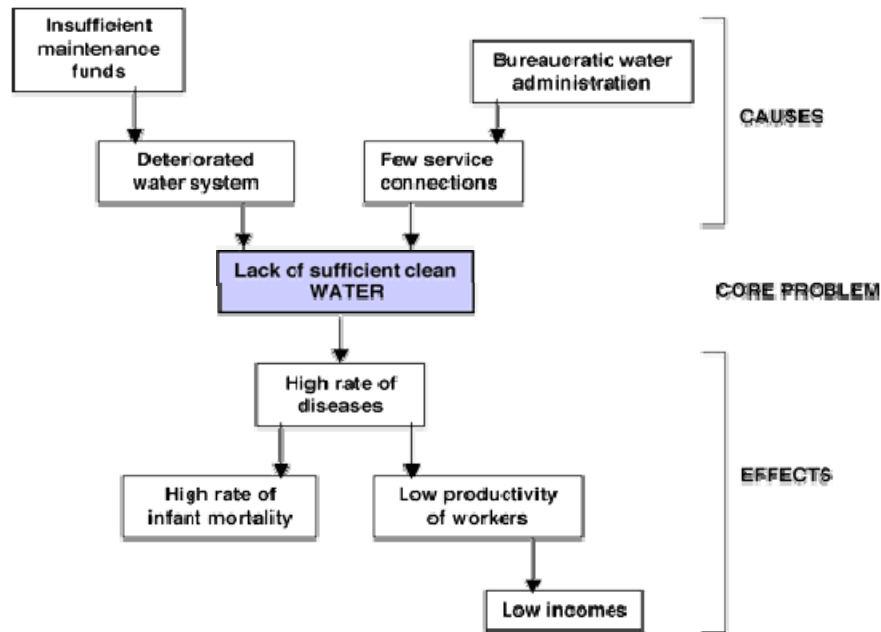
Rui answered that the holders of human rights are the human beings, not the states. The fact that people vote for death penalty does not mean that it is morally right. Death penalty makes us feel that our dignity is being hurt. Human rights are open for criticism, but not interpretable.

### **“Problem-Tree” (preparation) (Mara GEORGESCU) (16:30-18:00)**

For this activity the participants were divided into six groups using the “Problem Tree” exercise, which achieved a central role within the rest of the study session’s programme. One can compare the causes of a problem with the roots of a tree, so that it is possible to go deeper and deeper into the roots and to identify the causes of the causes and so forth. The consequences of a problem can be compared



with the branches of a tree. One can go higher and higher up into the finer branches of the tree by identifying the consequences of the consequences. A consequence of a problem can also become another root problem (circle). One problem can lead to problems which have an impact on all human rights. The following scheme can be used as an example:



The first step of the exercise was that each group had to identify the causes and consequences of a problem according to the problem tree exercise. The next step was to find strategies to overcome the problem by the means of education.

**Self-development time – The position of the Church towards abortion and gay “marriages”  
(18:30-19:00)**

For the Self-Development-Time Fr. Dr. Markus WASSERFUHR offered an input on the Catholic Church’s position towards the topics of abortion and gay-“marriages”:

Rights and laws need to be discovered from one’s own background. The classical Catholic answer is that one finds these rights in combination with the Bible and through the official teachings of the Church and the Pope. Others say the rights can also be derived from the living faith of the Church. The Church teaches that we cannot make or create the human right for a woman to abort a child, because it would deny the child’s right to life. Therefore, it is necessary to identify the moment of the beginning of life. The



moment of the beginning of life has been in doubt. According to Catholic doctrine the beginning of human existence takes place when the seeds melt, i.e. a human being begins to exist in the moment, when the fertilisation takes place.

But what about the woman's right in this case? The rights of the woman and the child can obviously be in conflict. According to the Catholic Church the fundamental right is the one of the child, because it is the weaker part in this conflict.

Comments: it is difficult to make precise statements about abortion, because there are no biological or medical statements in the Bible. Since there is no scientific valued way, the Church chose the safest way, which is the earliest moment – the moment of fertilisation.

According to the Church's tradition it is decisive for a marriage that there is a possibility for children. That is why the Church is also against pre-marriage sex, masturbation etc. What has to be taken into account is the fact, that there is a difference between a Catholic marriage and a civil marriage: so, in the civil sense a gay "marriage" can be all right, whereas a Catholic marriage is not possible for gay people. Comments: We need to revise our attitudes towards gay people. What happens when a Catholic person is gay? Since there is a difference between sexual activity and sexual orientation according to the catechism, nobody should be discriminated because of his/her sexual orientation.

#### **Intercultural evening (20:30-22:00)**

For this event tables were placed in the dining room, so that each country could bring in their cultural items (food, drinks, clothes, flags, leaflets etc.) each of them having two to five minutes to present the specificity of their country, after which everyone was invited to have a taste from the main dishes and join the traditional local dances.



### DAY III

#### “Problem-Tree” (presentations from groups) (09:30-10:30)

##### *Group 1 (migration):*

Problem: In Malta there are huge numbers of Nord African migrants seeking asylum.

Causes: wars, political/economic situation in the immigrants' home countries

Consequences: The immigrants spend one up to two years in detention centres waiting for their cases to be closed. When they get married they receive a lower citizen status than Maltese people. In their work they struggle with their employers, who exploit them due to their lower legal status. Especially older generations of immigrants are disadvantaged.

Solutions: First of all education and awareness in all European countries would be appropriate. Furthermore other countries need to share the burden and take some of the load that Malta has. The allocation of migrants is very out of proportion. Geographically speaking, Malta already struggled as an island that had many refugees and asylum seekers.

##### *Group 2 (conscientious objection against military service):*

Causes: a country forces people to join the military for security reasons, because in case of an invasion the country wants to have enough recruits to be in the army. There are many different rules in Europe as it regards conscientious objection. When one joins the army voluntary it is different. Religion can also be a problem because some things are not allowed for Christians.

Consequences: some people are forced to go to war which is immoral, because people need not to go to war when they are against it. Military service can also be a waste of time because the training takes nine months and people rather want to study etc. But there are also some positive aspects: through the mix of all the social classes in the army one learns to live together with others. Furthermore one learns self-control and self-defence to protect oneself or your family and you learn to live together.

Solution: People need to be educated on how the military system works before they can judge.

##### *Group 3 (young people and jobs):*

Causes: due to demographic development, older people are overcoming their working age. This leads to problems with the taxes the states get and to differences between pensions and salaries. At the moment the pension is less than what should be paid. Furthermore it takes a long time (up to a year) to create a company. In this context the economic crisis can be linked to the fact that many people are fired etc. Moreover, employers ask for experiences. That is why it gets harder to get a job, because one needs to get experience first. The problem: No one is willing to provide this.

Consequences: Migration is a consequence, because if people cannot get a job they will go to another country. Another consequence can be that people do not emancipate and they stay home for a long time, because the living-costs are too high to live independent. Furthermore one's diploma does not always guarantee the job one studied for. If one is not employed one is poor.

Solution: A solution might be integral education. Education is not only the right but also a means.

*Group 4 (lack of quality education):*

Causes: the lack of quality education is caused by a vicious circle: first of all, the priorities seem to be upside-down as it regards education, since not everyone seems to estimate education as something important. That is why there are shortages in education resources and a lack of funds for education. This leads to a limited access to education and maintaining old-fashioned methods. This is accompanied by a lack of dealing with the distances between the students' homes and educational institutions. There is also a lack of parents' responsibilities.

Consequences: due to the lack of quality education, opportunities, professions and employment are limited. Furthermore the participation in society is limited and might even be accompanied by corruption, domestic violence, child and women abuse etc. A further consequence is the so called "brain exodus", when smart people leave the country due to their lack of financial resources.

*Group 5 (age discrimination when applying for a credit):*

Causes: banks do not grant credits to students, because of a lack of trust and stereotype images.

Consequences: Young people are not able to settle up small businesses. The young people who are not aware of how to use money correctly may increase stereotypes.

Solutions: Intergenerational coaching for young people could be a solution.

*Group 6 (lack of youth participation):*

Causes: There is a lack of government support and also a lack of motivation due to personal characteristics. Moreover, the amount of offers (advertisement and cultural offers) might overburden young people to take their choices. Due to tight schedules at school, university or work young people are facing a lack of time. Finally the experiences elderly people have with young peoples' participation are characterized by a lot of stereotypes.

Consequences: There is no cooperation of existing organisations, which rather prefer to work individually than in a group. The lack of interest in youth participation is increased. Since the decisions concerning the youth are taken by someone else, the youth feels a lack of power.

Solutions: good time management for young people, a lot of positive motivation, and trainings promoting active citizenship.

### **Workshops (10:30-12:15)**

#### **Workshop: Human rights and Human dignity (Laura-Ioana SOPON)**

The participants were asked to bring their own ideas on what human dignity and its role in the society is, after which they were provided definitions from the UDHR (Art 1.), European constitutions, philosophical and theological resources that helped them have a better understanding of the concept.

For getting a critical eye on everyday-life situations related to human dignity issues, the six participants in the workshop were asked to watch attentively the sequences from Episode 12 in the 5<sup>th</sup> season of Grey's Anatomy TV series, in which time they identified them. After bringing in personal impressions and having discussed the issues, being split in two groups, they had to answer three questions and they also tried to find solutions in possible real life situations similar to what was presented in the movie. Being split into two groups, besides answering the questions, participants also tried to find solutions in possible real life situations and afterwards shared their ideas with the other group.

In the end, for the evaluation of the overflow of the activity, the "end game" from the COMPASS was used.

### **Workshop: Human rights, Interreligious Dialogue and Religious Freedom**

**(Maximilian NIEBEN)**

This workshop aimed at the understanding of the interrelatedness of human rights, intercultural dialogue and religious freedom and at recognising the difficulties and likeliness of misunderstandings related to the topic of religious freedom and their reasons. Therefore it was intended to get to know both Scripture-based and secular perspectives on the topics addressed by equipping the participants with some relevant text-passages from this context. Afterwards the participants were enabled to develop dialogue competences by discussing the perspectives in order to prepare oneself for interreligious dialogue in reality.

For the opening phase an adapted version of the "Draw-the-world"-game from COMPASS was used.

The participants received UDHR articles and keywords related to the topic to draw:

- Article 1: Right to Equality
- Article 2: Freedom from Discrimination
- Article 3: Right to Life, Liberty, Personal Security
- Article 18: Freedom of Belief and Religion
- Article 19: Freedom of Opinion and Information
- Article 20: Right of Peaceful Assembly and Association
- freedom of religion
- freedom from religion
- peaceful coexistence
- interfaith dialogue competences
- pluralism
- Ecumenism

The similarity made it of course tricky to distinguish the different rights, but it was interesting for discussion to see, how the drawings differ.

Afterwards the participants were individually equipped with scripture texts (Bible, *Quran*, *Vaticanum II*) and academic publications of the sociologist Thomas SCHIRRMACHER to read.

In a second round the participants met in one group and were requested to confront each other with one statement as result of their reading. Then the floor was open for a joint discussion. Especially the treatment of the *Quran*-texts was considered as a new experience for the participants and estimated very positively. Finally there was the short “elevator”-evaluation of the workshop.

### **Workshop: Human rights’ evolution (Nuno WEMANS)**

The aim of this workshop was to understand how each historic civilization approached the modern human rights. It aimed at the perception of the common thread of the evolution of a few selected human rights. The participants were presented two lists: one regarding the human civilisations and another one regarding human rights. The participants were requested to match both and to think about the percentage of population that was granted with each human right on each civilisation. After a short input by the facilitator regarding the choices made and the overall evolution of rights and freedom, the group engaged in a joint reflection about the importance that each event/person/group had on the human rights evolution. At the end of the workshop a conclusion of each reflection was drawn and the key contents on human right evolution were summarised.

The participants

- perceived the importance of the Human rights Charter in a historical dimension;
- learned the main priorities of each human civilisation regarding people's freedom;
- understood, how individual rights are influenced by different cultures, religions and technologies;
- acknowledged the concept of universal rights as unique to our days;
- developed the ability of discussion with other participants, as well as their own reflection on history and humanity.

### **Mid-term evaluation (12:40-13:00)**

Participants had an open way of evaluating the program. The main outcomes were as follows:

- the time should be respected more and late-coming should be avoided;
- there is more time needed to get to know each other better and to play and talk;
- the self-development time should also be used for individual self-reflection;
- the programme is sometimes too packed;
- there is the need to learn more about other religions;
- there should be more concrete proposals of what can be done in terms of solutions on the spot – not only in the organisations;
- working in small groups is estimated more positively, because participants are able to get deeper into the subject then;

- more depth in some topics is generally needed;
- there is the need for doing case studies on human rights;
- the variation of methodologies is appreciated;
- sometimes there is a lack of background information which could be compensated for by a short research.

### **Visit at the Council of Europe institutions and free afternoon**

In the afternoon participants gathered for a visit of the Council of Europe main building. Afterwards they were granted a free afternoon, until we gathered for the Ash Wednesday Mass in the Strasbourg Cathedral on a voluntary basis. The day finished with a joint dinner in the restaurant “Gutlerhof” in the city centre.



## DAY IV

### Human rights education in practice (09:30-11:30)

The fourth day's morning programme aimed to develop the participants' knowledge on human rights education by analysing the methodological features of human rights education and one's own competences on Human rights, sharing experiences, informing participants about the tools they can use for human rights education and introducing a list of human rights competences and a tool for the learning plan for further competences' development.

First of all, participants gathered the expectations regarding this workshop and shared experiences of human rights education. Afterwards they received an input on the methodology of human rights education, focusing on the features of human rights education from COMPASS. Human rights education involves *three dimensions*:

- 1) Learning *about* human rights, knowledge about human rights, what they are, and how they are safeguarded or protected;
- 2) Learning *through* human rights, recognizing that the *context* and the *way* human rights learning in organized and imparted has to be consistent with the human rights values (e.g. participation, freedom of thought and expression, etc.) and that in human rights education the *process* of learning is as important as the learning in itself and is actually part of learning;
- 3) Learning *for* human rights, by developing skills, attitudes and values for the learners to apply human rights values in their lives and to take action, alone or with others, for promoting and defending human rights.

Furthermore there are *different areas* related to human rights education:



Then, participants were introduced to the list of human rights competences as produced by Human Rights Education Association (HREA) and they had to self-analyse their own competences and share



with their peers, what the competences are, which they would most like to develop. The list of competences is as follows:

*Knowledge and understanding*

- Key concepts such as: freedom, justice, equality, human dignity, non-discrimination, democracy, universality, rights, responsibilities, interdependence and solidarity;
- the idea that human rights provide a framework for negotiating and agreeing modes of behaviour in the family, at school, in the community, and in the wider world;
- the role of human rights and their past and future dimension in one's own life, in the life of communities, and in the lives of other people around the world;
- the distinction and co-relations between civil / political and social / economic rights;
- local, national, international bodies, non-governmental organizations, individuals working to support and protect human rights;
- different ways of viewing and experiencing human rights in different societies, different groups within the same society, and the various sources of legitimacy – including religious, moral and legal sources;
- main social changes, historical events and reasons leading to the recognition of human rights;
- the rights recognized in major international instruments that exist to implement the protection of human rights, such as the United Nations Declaration of Human Rights (UDHR), the United Nations Convention of the Rights of the Child (UNCRC), and the European Convention on the Protection of Human Rights and Fundamental Freedoms (ECHR);
- the human rights safeguarded in their national or state constitutions and laws and the bodies responsible for their monitoring at the national level.

*Skills:*

- active listening and communication: being able to listen to different points of view, to advocate one's own rights and those of other people;
- critical thinking: finding relevant information, appraising evidence critically, being aware of preconceptions and biases, recognizing forms of manipulation, and making decisions on the basis of reasoned judgment;
- the ability to work co-operatively and to address conflict positively;
- the ability to participate in and organize social groups;
- the ability to recognize human rights violations;
- acting to promote and safeguard human rights both locally and globally.

*Attitudes and values:*

- a sense of responsibility for one's own actions, a commitment to personal development and social change;

- curiosity, an open mind and an appreciation of diversity;
- empathy and solidarity with others and a commitment to support those whose human rights are under threat;
- a sense of human dignity, of self-worth and of others' worth, irrespective of social, cultural, linguistic or religious differences;
- a sense of justice, the desire to work towards the ideals of universal human rights, equality and respect for diversity.

The participants identified the main question to ask themselves when planning a human rights education activity.

Finally the participants were introduced to some tools, publications and resources they can use for human rights education.

### **Human rights protection Session**

This activity aimed to deepen participants' competences in understanding human rights and the role of NGOs in human rights protection and promotion. Furthermore it was intended for the participants

- to experience a COMPASS activity;
- to analyze cases of human rights violations and find solutions;
- to understand the role of NGOs in the protection of human rights;
- to gain knowledge about human rights;
- to develop critical thinking;
- to develop skills in analyzing a human rights' violation situation and finding solutions;
- to develop capacity to understand the role of NGOs in protecting human rights.

The first part of the programme focused on a methodology called "*expert groups*". Participants were split into six groups where they were given a convention on human rights which they had to discuss about for 30 minutes and try to understand it. Further on each person from a group received a number in order to form other five to six groups where each of the participants became an educator of human rights regarding the convention/covenant he/she studied. After this first part, the participants formed mixed groups, each group being made up by one participant from each of the six previous groups. Within the mixed groups, the participants had to introduce to each other the convention they had previously analysed and share thoughts and reflections about them.

The articles used were meant to help participants understand what they refer to, and to understand their content. The following documents were used:

- European Social Charter<sup>6</sup>;

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<sup>6</sup> Cf. [http://eycb.coe.int/compass/en/chapter\\_6/print\\_6\\_9.html](http://eycb.coe.int/compass/en/chapter_6/print_6_9.html).

- International Covenant on Civil and Political Rights<sup>7</sup>;
- European Convention on Human Rights<sup>8</sup>;
- International Covenant on Economic, Social and Cultural Rights<sup>9</sup>;
- Convention on the Rights of the Child (simplified)<sup>10</sup>;
- summary of the Universal Declaration of Human Rights<sup>11</sup>.

After a break, each mixed group received a case they had to analyse in order to identify which rights were violated, what can be done to change the situation, what human rights protection mechanism applies and what NGOs can do to improve the situation. The working-questions were the following:

- What are the human rights issues at stake?
- What protection mechanism can apply to this case?
- What can be done to find solutions to this situation?
- What should NGOs do to protect the right involved in the situation?

### **Mechanisms of Human Rights Protection – Input on Accountability**

**(Mara GEORGESCU) (14:30-16:00)**

The afternoon continued with a brief input on the concept of accountability in relation to human rights.



The accountability towards human rights covers several aspects:

- the question of resources available
- the question of progressive realisation of human rights, closely related to social, economic and culture rights
- the question of governments

ensuring the core of human rights

- the principles of equality, non-discrimination and participation

Ideally the human rights protection functions with a bottom-up approach from the local to the international level. First of all personal change is needed in order to achieve broader social change. It is good to start at a local level.

<sup>7</sup> Cf. [http://eycb.coe.int/compass/en/pdf/6\\_5.pdf](http://eycb.coe.int/compass/en/pdf/6_5.pdf).

<sup>8</sup> Source: Council of Europe Directorate General of Human Rights [www.humanrights.coe.int](http://www.humanrights.coe.int).

<sup>9</sup> Source: The Minnesota Human Rights Resource Center, based on based on UN Centre on Human Rights, The International Bill of Rights, Fact Sheet #2. Cf. [http://eycb.coe.int/compass/en/pdf/6\\_5.pdf](http://eycb.coe.int/compass/en/pdf/6_5.pdf).

<sup>10</sup> Cf. <http://www.hrea.org/feature-events/simplified-crc.html>.

<sup>11</sup>

Cf. [http://www.hrea.org/index.php?base\\_id=104&language\\_id=1&erc\\_doc\\_id=5211&category\\_id=24&category\\_tvpe=3&group=](http://www.hrea.org/index.php?base_id=104&language_id=1&erc_doc_id=5211&category_id=24&category_tvpe=3&group=).

### **Human Rights “Reloaded” (Devett O’BRIEN / Nuno WEMANS) (16:00-17:30)**

In the late afternoon Devett O’BRIEN and Nuno WEMANS gave a kick-off survey named “Human rights reloaded” in order to prepare the participants for planning their actions at the end of the study session. For this purpose the achievements of the previous program were taken into account in order to remind the participants of everything (“reloading the programme”). Then it was linked to the JECI-MIEC methodology of “See-Judge-Act”. Participants were requested to have a closer look at one specific situation, where they want to bring about change and to find ways to handle the problems involved. The participants were inspired in three steps:

- 1) their personal experience from which they started;
- 2) their preparation for this study session: human rights violations in the participants’ home countries, reading etc.;
- 3) the actual activities developed in the study session, starting with the magazine frontpages, the “problem trees”, the case-studies etc. – their own situations which they thought of, connections they made while others were talking without expression their opinions, thoughts that have been there the whole time.

Afterwards, participants were requested to walk across the room and to see (based on the material produced / exhibition in the room) what makes one outrage. They should think about the following question: *When did I feel most inspired or passionate these days during the activities?* After that the participants were asked to find the unexplored human rights issues.

### **Self-development time (17:30-18:30)**

For the self-development time there were three offers from the participants’ side:

- a video and afterwards discussion on abandoned children in Bulgaria;
- a group discussion on the “Vision of Catechism and Catholic Church upon human rights and social justice”;
- an introduction to underwater hockey.

## DAY V

### Introduction to Advocacy (Devett O'BRIEN) (9:45-11:00)

The morning of the fifth day started with a workshop on advocacy facilitated by Devett O'BRIEN. The workshop started with a definition of what advocacy is:

*Advocacy is a broad term covering a range of activities that seek to bring about systemic social change. Advocacy often seeks to address the root causes as well as the symptoms of social and economic problems. Therefore it is necessary to know the group one is trying to lobby for and to do good research. It has to be taken into account that the things that seem to be simple – like presenting oneself – are sometimes the hardest thing to achieve. Moreover, one can also use advocacy in one's daily life, e.g. when applying for some position in school or university.*

In order to give an impression of the practice how to advocate and what an advocacy plan is. Devett presented to the participants an advocacy plan he once elaborated for his organisation in Australia. This presentation covered the questions



- Where to find easy arguments?
- Who are the key decision-makers?
- Who can advocate?
- What are the social structures of society?

### Skills Workshops

#### Workshop 1: Project Management (Laura-Ioana SOPON / Maximilian NIEBEN)

First of all the participants had to know *what a project is* – we were able to name it as being the rationalisation, reasoning effort of some actions of ours for them to become more efficient und compatible with the expectations the organisation has. If we talk about an individual's project, the best example is a carrier of guitarist, born in an intellectual family, who invested time, energy and money and other resources for their son to become a successful guitar player. If we talk about the project of a public institution - the most illustrative example could be that of a City Hall starting their mandate by identifying the needs and problems of that community, which is a starting point of the foundation for of a sustainable development strategy of the community. If we imagine a project for a company, we think about its success on the market and the turnover. If we look at a *NGO's project*, we think of the

values, principles and services it promotes - the most resounding example of a successful non-governmental project is the one of UN, every country's government listening to UN's voice in what regards its peace and security policy. Starting with this brainstorming related to what a project is, there were given examples of what personal projects, public institutions projects or NGOs projects are. The introduction continued with the presentation of projects' characteristics<sup>12</sup>, after which the participants were given a concrete example of planning a project – making a “tarte flambée” – which was used for illustrating the steps in planning any project.<sup>13</sup> After the participants reached to understand the phases of setting up a project, they developed examples of some projects they did in their local organisations. A practical exercise was the “knots” game from the COMPASS, being debriefed afterwards, when the participants explained the steps undertook for reaching the final goal – forming one line. The final part of the workshop consisted of a personal contribution from the participants in identifying the stages in the life cycle of the project<sup>14</sup> and also filling in with steps corresponding to three categories: genesis of the project, implementation and evaluation.

### **Workshop 2: Media and Human Rights (Romana MYSULA / Nuno WEMANS)**

This workshop had its starting point from an introduction of the concept of media and each related platform - magazines, television, online magazines, blogs, websites, Facebook and Twitter -, as well as its potential. Then, with help of a the laptop, the participants were presented several examples of the existing media platforms for human rights information, discussion or defence, and how to use them. Afterwards, the facilitator and participants traded insights on how to create and manage a media platform related to human rights.

### **Introduction of the European Youth Foundation (14:15-15:00)**

This introduction was a joint event with the participants from the Alliance of European Voluntary Service Organizations (ALLIANCE), which was also having an activity at the same time as JECI-MIEC. While Ms. Karen PALISSER introduced the EYF and talked about what it can finance, what its working priorities and the categories of grants are and as well how one can apply for funding, Mr. Jean-Claude LAZARO took the role of an applicant asking all the relevant questions. This approach was very interactive and made the functioning of the EYF very graspable.

### **Action Planning according to the “See-Judge-Act” Methodology (15:00-18:00)**

According to everyone's choice of the previous day, all participants gathered as individuals or in groups of people who were aiming in the same directions. All in all the participants split up into seven groups and started planning their actions using the “See-Judge-Act” methodology. The participants

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<sup>12</sup> Cf. p. 31 [http://youth-partnership-eu.coe.int/youth-partnership/documents/Publications/T\\_kits/3/tkit3.pdf](http://youth-partnership-eu.coe.int/youth-partnership/documents/Publications/T_kits/3/tkit3.pdf)

<sup>13</sup> Cf. p. 45 [http://youth-partnership-eu.coe.int/youth-partnership/documents/Publications/T\\_kits/3/tkit3.pdf](http://youth-partnership-eu.coe.int/youth-partnership/documents/Publications/T_kits/3/tkit3.pdf)

<sup>14</sup> Cf. p. 39 [http://youth-partnership-eu.coe.int/youth-partnership/documents/Publications/T\\_kits/3/tkit3.pdf](http://youth-partnership-eu.coe.int/youth-partnership/documents/Publications/T_kits/3/tkit3.pdf)

received time recommendations to spend for each step of the process together with the following guiding questions:

*See:*

- What exactly is happening? (be specific)
- Why is it happening? (causes)
- How are people affected by this situation? (consequences)
- What are different human rights issues at stake for each person or each group of people?

*Judge:*

- What do you think about the situation?
- What does your faith say about it?
- What does the human rights conventions tell you about it?
- What should be happening? (the ideal that brings these things together)

*Act:*

- What exactly do you want to change? (long-term action)
- What can you commit to do as the first step towards making that change? (your action)
- Who else can you involve in this situation?

## DAY VI

### Holy Mass (9:00-10:00)

The morning mass was celebrated as the spiritual closing of the study session. It was facilitated by a priest who works as representative of the Holy See towards the Council of Europe.

### Presentation of the Action Plans (10:00-11:00)



In the morning of the last day the groups and individuals presented the outcomes of their action planning from the previous day. The following overview is

based on the planning sheets and notes taken. Furthermore some actions involve additional feedback from the preparatory team. The enumeration or length does not imply any hierarchy among the actions.

#### *1. Children in orphan houses in Greece (Mari MANOLA)*

*Background and Action:* Children, who do not have families, are abandoned and live in orphan houses. The facilities are not good and only very basic. The people who work there do not care about the children as much as they would care about their own children. It is happening because the women and the men are not careful when they have sexual contact. The families do not feel responsible. It is a generational problem: There is a lack of education of and provided by the parents, a lack of moral rules and a lack of basic needs for the parents. The government does not fund the orphan houses (due to the other financial problems in Greece), therefore there is a lack of money and qualified people. Moreover, not many people are willing to work as volunteers. The government ignores the situation, due to a corrupt system and a bad structure of the government. A quality control and review of the orphan institutions is not guaranteed. The children do not go to school and do not have the opportunity to be integrated in the society. They do not have a social life.

There should be a closer collaboration between the minister of education, the government and NGOs. We should look for partner organisations to help the children and to empower the members to take



responsibility. There should be advertisement and a campaign on television and in newspapers about the problems mentioned above. Concretely it is planned to work as a partner of organisations and as a volunteer to take care of the children by providing them food and social care – especially to children on the streets, to defend the children and speak up for them in political debates because they are not enabled to speak for themselves and to take responsibility as advocates of the children.

### *2. Education of immigrants' children in Greece (Evelina MANOLA)*

*Background and Action:* Immigrants' children in Greece do not have the opportunity for equal education. Immigration is a recent problem and the government did not act upon this yet. People perceive Greece as a station for immigrants, where the immigrants being rejected by other countries finally stay in although they do not want to. Citizens do not want to take their responsibilities. The fact that citizens think, that immigrants are responsible for the problems Greece faces, creates racism. Immigrants' children will be Greek citizens one day and if they are not educated it is likely to have a negative impact on the Greek society.

Therefore, teachers should be better trained, because they exclude or isolate the immigrants' children. We can work as social workers through our organization and ask for dealing with this topic at university. Ask at immigrants to speak about their story and life and how they experience their situation. Make a video about their story and send it to the major and other decision makers. Bring immigrants and teachers together to create dialogue and understanding between each other and connect local organisations.

### *3. Discrimination against people from Gozo (Michael TABONE)*

*Background and Action:* There is a cultural and social discrimination against a minority from Gozo in Malta. Young people from Gozo hide the fact that they live in Gozo, when they study in Malta. This is happening for historical reasons, out of political pressure and mental discrimination.

It is planned to take part in the Youth Parliament and do advocacy with local and regional authorities. There should be an exhibition, a process to change the way of thinking is started and it has changed with small steps. Pressure should be put on decision makers. The Gozo-week on the campus aims to raise awareness among students about the problems that are being caused by the discrimination. Look for other organizations to support.

*Feedback:* This plan demands quite a lot of more preparation. Malta is one of the countries that have had a migrants' and asylum-seekers' influx in the last years and the public opinion is not necessarily one of the most favourable to many human rights of migrants. The tool of the art exhibition could be really good, but the European Team may consider supporting the project more and try to avoid any cultural bias (orientalism bias).

### *4. Child abuse in schools (Andonis KOUDELLARIS)*

*Background and Action:* After a rape of two students it was tried to cover up the story, but the students told the whole story to their parents who went to the police and finally the case came to the human rights' court in Cyprus. Teachers are not trained well and they do not know about the human rights. They try to cover things up in order to assure their reputation, since they are afraid, that parents will not send their children anymore. Some children of the school are traumatized and parents are afraid to take them to school. The relation between the educators and the children collapsed.

The organisation can convince the minister of education to organise seminars about children's rights. In these seminars you can invite specialists of human rights and talk to them about children having the same rights as the teachers. Show video clips of violations of human rights. Make teachers more sensitive about the situation, so that the violations will stop. It is a local problem. Look for similar solutions for such cases that have been experienced by other organisations.

##### *5. Children rights – collecting signatures (Stefanie VERAGHTERT)*

*Background and Action:* Better implementation of international agreements and the UDHR in national laws is needed in order to protect in order to protect the minorities and children. Governments should prioritize the rights of the child and set out action plans. Harsh punishment is needed when people violate the rights of the child to discourage the violations. Children do not have a vote so they are not prioritized.

Quality control, better monitoring and evaluating should take place (by expanding the tasks of the commissioner on the rights of children). Raise awareness in public and make people sensitive about it. The government should increase the budget and focus on prevention rather than curing. What is planned is a local campaign on children rights to collect signatures. Give leaflets in schools with the children to reach the parents and to make them committed to the causes. Empower politicians by inviting them to actions. Empower the members of the NGOs to be more active and to multiply their experience and knowledge gained have gained through the study session. On local level one can also collaborate with other organizations. A Facebook-group should be established to assure European collaboration for the signatures and keep each other informed what local actions one is doing to spread the message and be inspired and multiply. Create an online website for the signatures. Make a short cool video and share it via "YouTube" and other social media channels. Change the way they implement the law and provide more structures to monitoring, evaluation and assess the way, how the law is being implemented to guarantee quality control.

*Feedback:* The petition with 1.000.000 signatures is an interesting thing, but it is not so easy to do this, plus you have to be very clear on what the petition focuses. In one of the actions in the plan Stefanie put to "find immigrants". Thorough reflection is needed about who petitions for whom. It would be preferable if Stephanie and the other people in JECI MIEC support an initiative that comes also from the ones whose rights are violated, thus the immigrants, and not a petition produced by non-immigrant people that may not know at all about the difficulties migrants face. It could be good, if Stefanie could

also consider educational activities within the project, for instance activities that support intercultural dialogue between migrants and non-migrants – activities in schools etc.

*6. Act locally, think globally! (Ivanna HRYTSENKO)*

*Background and Action:* This action aims at changing the viewpoint on Human rights within the population of Ukraine. Therefore it is planned to collaborate with other NGOs (including European ones) to organize meetings and seminars and to create media tools such as videos and the like. Finally it is planned to create a petition to be signed and sent to the European Commissioner.

*Feedback:* This project has a very good potential to become quite an interesting educational one. If it is planned to raise awareness among young people and not only about corruption and how governments are supposed to defend Human rights, there are good chances to do this. It could be relevant to also try to see, who works on this topic already. Why not consider creating a forum of NGOs that become kind of a watchdog on the government? The petition is usually in advocacy a very short-ended action. Amnesty launches petitions for urgent Human rights' violations, for example. It would be interesting in this project to reflect on what petitioning can do in the short run and how to use also other means in the long run (meetings, education etc.). The movie idea is really interesting. Why not create an educational toolbox on democracy, the real one? What happens after the petition? Monitoring work is important after a short-term campaign to check whether the government really took on board what they promised to.

*7. Implementing human rights education in high schools (Monika GAILUTE)*

*Background and Action:* This action aims at implementing Human rights education in a high school class (in form of a lecture or the like). First of all it is needed to contact a teacher (through phone-calls and meetings) and to attract the students' interest in this topic.

*Feedback:* It would be good to get in touch with Lithuanian organisations that worked on Human rights education in the past.

*8. Working with refugees (Timothée HERMAND, Emilio LINCOLN-VILAPLANA, Stephanie BENDIG)*

*Background and Action:* This action aims at raising awareness about an inter-European Union problem: The situation of economic and political refugees, i.e. immigrants to the EU. It strives not only for creating contact between Europeans, but also between immigrants and citizens of the EU in order to eliminate prejudices. The action should take place in form of a "Human Rights Camp". In such a camp people will be treated equally and there will be the distribution of meals for immigrants who are in a disadvantageous situation.

*Feedback:* It could be useful to link with VYRE<sup>15</sup>, which is a youth international NGO of young refugees and migrants. COMPASS can be one of the educational tools used in the meeting. It could be interesting to reflect, whether to apply for EYF grants, category A or D. During the meeting the training dimension and the leisure time dimension should be more interlinked. An example of an activity that mixes both is the so called “le repas insolent”.

*9. Decrease the number of abortions (Thomas MERTENS, Jan MURAWSKI, Ana LOZO, Mihaela-Maria SOPON)*

*Background and Action:* There are countries in which abortion is totally legal and it can be done without reason for demand. There are huge institutions which are pro-abortion. There is a social aspect involved: The population of Europe is getting lower and lower and there are huge numbers of children that could be born and are not: 46 million aborted children around the world, 20% of all pregnancies, 1,3 million abortions. Catholic standards in this sphere are omitted, because international conventions and law systems do not define the right to life specifically enough. Moreover, there is a lack of information: The Pro-aborting lobby is stronger than the anti-abortion one. Furthermore this is due to a wrong sexual approach (consequences of sexual intercourse and the consequences of abortion consequences of pregnancy). There is a lack of help for women in pregnancy.

The overall aim of this action is to decrease the number of abortion and to raise consciousness of young girls and pregnant women. The long-term aim is to protect the human rights of the foetus by raising the consciousness of pregnant women. The actors commit themselves to print the brochures/leaflets: „Forum of pregnancy” – forum with attendance of psychologists, doctors, priests, journalists, women with experience in the mentioned matter, at which young (and not only young) future mothers could find the answers for their questions. Furthermore articles for women magazines mentioning the matter need to be created. It is planned to make use of close cooperation with monasteries and centres already providing sufficient aid. Finally it is planned to form the educators, who could visit high school and universities to inform about consequences of abortion.

*Feedback:* Beside the information leaflet, also educational programs of health promotion could be considered.

*10. Cyclists in Lisbon (Diogo SIMOES)*

*Background and Action:* This action aims to increase the number of cyclists in Lisbon by building a more suitable infrastructure and raising awareness among the general population. This way, the city of Lisbon will hopefully become a more environmental-friendly and sustainable place. In this context also the pro-cycling activists from Lisbon will be contacted and involved.

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<sup>15</sup> <http://www.vyre-net.com/>

*Feedback:* A very interesting project. More information about the links of cycling with environmental protection could be good to explore, as well as to learn from past similar projects from other cities, if any.

*11. Youth unemployment – the “Lemon Tree Club” (Andres ESCOBAR, Alvaro MOTA MEDINA)*

*Background and Action:* This action has the ambitious aim to equip 600 students with the tools to get a proper job according to the Human rights and the teaching of the Church and to empower them to participate actively in the society. For this purpose the “Lemon Tree Club” is planned to be founded. This club is to be based at a university and will study statistics and the existing job laws in order to stay updated. Furthermore its aim is to conduct activities related to employment and promote itself through a short movie.

*Feedback:* This is a good project and may fit in the EYF priority this year on access to social rights. It may be useful to also link businesses in this project.

*12. “Love me as I am” (Paul-Cristian SOPON, Maria BIRTOCEAN)*

*Background and Action:* The aim of this action is to promote the equality between human beings. There are children, who are discriminated against, because they have disabilities, they are orphans or they come from families with specific problems. That is why people need to understand that – despite the differences – all human beings have the same right to develop themselves in a peaceful society, where everyone is accepted and loved for who he/she is. The start-off of this action will be a project in one of ASTRU-Cluj’s local children groups, called “The Big Bear Hug”<sup>16</sup>. This means, that a person with disabilities will hug people in the streets and the ones having been hugged will receive a balloon, on which is written “Let’s love each other” and a flyer with information about the costume and with the advice “Teach your children to love each other! Do you want to help us? Come with us!” and contact information. This campaign will be followed by a school project: This project aims at signing up an association for school-children coming from under-privileged families, which will work to help them with homework, play with them and give them a proper non-formal education as well. As a highlight of this project there will finally be a camp to “gratify” both the children and the volunteers for their engagement. This camp aims at bringing together children with and without disabilities at one place. Through a peer system the children will learn from each other and develop their communication skills to overcome prejudices and discrimination.

*Feedback:* It would be important to really identify other young people to form a project team before starting the project. For all the activities mentioned a lot of human resources would be needed. Dissemination of the results and online work could also be good. This is potentially an interesting project also for fundraising at local level.

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<sup>16</sup> Cf. <http://www.youtube.com/watch?v=9tK3B9gXR-w>.

13. *Equal rights for both genders (Eirini FRERI, Ena FEJZAGIC, Karolina SZUSTAKOWSKA, Aida JANUŠEVIČIŪTĖ, Zofia REY, Zuzanna Irena MURAWSKA, Halyna KOPYSTENSKA, Nataliia DEMIANCHUK)*

*Background and Action:* This action is planned as an inter-organizational research on gender issues. For this purpose a survey based on integral education concepts will be conducted among young people. Based on this a social media campaign and an advocacy-plan to influence the governments will follow.

*Feedback:* In general, this would be great! However, a research before the research could be interesting, also to see if this is something that has been done or it is done at the current moment. The advocacy plan could include more details regarding what is foreseen in each step and who does it. This kind of research can have quite demanding procedures and needs to have good researchers involved. “Genders Matters”<sup>17</sup> could be a useful resource to use in some of the meetings with the plan of the participants. There was a seminar some years ago about gender equality in youth work, one may want to take a look and also see if one could network with some people from that seminar.<sup>18</sup> FYEG, the European Federation of Young Greens, is quite active on this. One may consider networking with them.

14. *Influence the governments (Ryan MERCIECA)*

*Background and Action:* Advocate for Human rights through meetings and seminars on local level in order to raise awareness among the local and national authorities and the government about Human rights issues. Finally there will be a resolution to be sent to a European Commissioner.

15. *Foster students’ participation in university organisations (Maria Pineda BADIA)*

*Background and Action:* It is planned to organize an info-desk at the university together with other student organizations in Cataluña. This info-desk aims at raising awareness on Human rights issues and to empower students to get involved in university organizations to work on these issues.

16. *The way how Lithuanians see the problems in Africa (Vytautas MARKUNAS, Jean-Rémy DUSHIMIYIMANA)*

*Background and Action:* This action on how the Lithuanians see problems in Africa will be realized in form of an exhibition. This exhibition will involve photos, video-material and background information to equip young people with the basic information on the diverse situation in Africa – pending between both desperation and hope. This action is planned to be a cooperation between the Lithuanian Catholic Federation ATEITIS and JEC France, which holds up a contact to Togo.

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<sup>17</sup> <http://eycb.coe.int/gendermatters/default.htm>

<sup>18</sup> <http://enter.coe.int/eng/Project-elements/Seminar-Gender-equality-in-youth-projects-2010>

*Feedback:* It is an interesting project. The question for is what will happen after this project? The work after this exhibition could be continued. It is also possible to reflect on how this exhibition about Africa can be a starting point to speak about Human rights' violations in Lithuania.

### **“Letter to myself” (11:30-13:00)**

To reflect, sum up and evaluate the experiences and learning achievements of the study session on an individual level and to organise the thoughts in a structured way and to anticipate future planning in the reflections, the participants were requested to write letters to themselves. The participants were granted 1,5 hours to evaluate their learning achievements and experiences and to plan their individual follow-up actions in written form. This was organised in a letter addressed to themselves in which they could write down their thoughts. The participants were allowed write this letter in their mother language and were guided by questions like “Which role will human rights education play for me in one year’s time?”, “What do I want to see changed in my future work?”, “Which are my concrete plans of action to follow-up with the topic of human rights or the method of integral education?” etc. This letter will be send back to the participants after one year, so that they are enabled to assess which expectations were fulfilled or not.

### **Regional reflection on the study session, feedback on action planning and information about the Council of Europe’s programmes (14:30-16:00)**

After the individual reflection of each participant, the participants gathered in regional groups in order to reflect on the outcomes of the study session and possible regional follow-up activities as bi- or multilateral partners. This activity was facilitated in such a way, that the participants started to discuss in groups of their own country and then split up in broader regions. In a third step “delegates” of each region gathered in an even broader group.

After the regional reflections the participants received a short feedback form the preparatory team on their action plans presented in the morning. This feedback was more an overview due to the limited time to review all the action plans. Therefore this report includes the detailed feedback to each action plan.

Finally the actions plans were taken as a starting point to introduce helpful information on the Council of Europe’s activities and programs, as well as funding possibilities in order to realize the actions as effective as possible. This information as delivered by Mara GEORGESCU.

### **Final evaluation (16:30-18:00)**

For the final evaluation the “hot chair methodology” was used. Depending on the degree of agreement or disagreement to certain statements, which were given, the participants had the chance to step next to or back from a chair, which was placed in the centre of the room. At the beginning the preparatory team gave some statements they regarded useful and necessary to evaluate and afterwards gave the

participants the chance to formulate their own statements. After having taken their position the participants were of course allowed to give explanations for why they chose their positions.

**Closing ceremony and farewell party (18:00-20:00 and thereafter)**

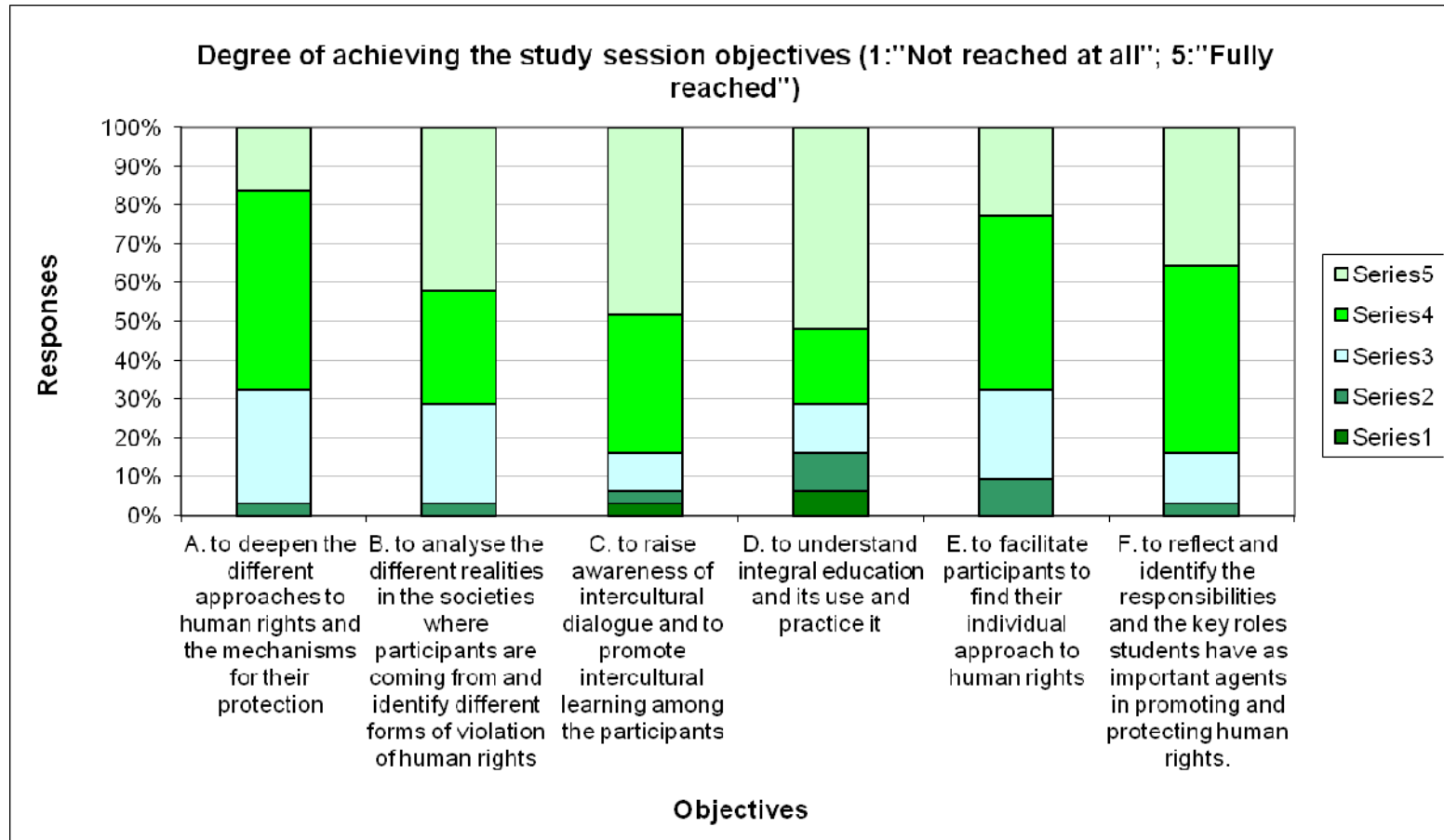
The official closing of the study session was done through a ceremony in which all participants, preparatory team members and experts received a certificate for their participation. This ceremony was opened by a speech delivered by Maximilian NIEBEN, who pointed out the close interrelatedness between integral and Human rights education and encouraged the participants to closely collaborate on this sphere in future. After the closing ceremony all actors involved in the study session gathered for a magnificent Farewell party, also together with the group of ALLIANCE.

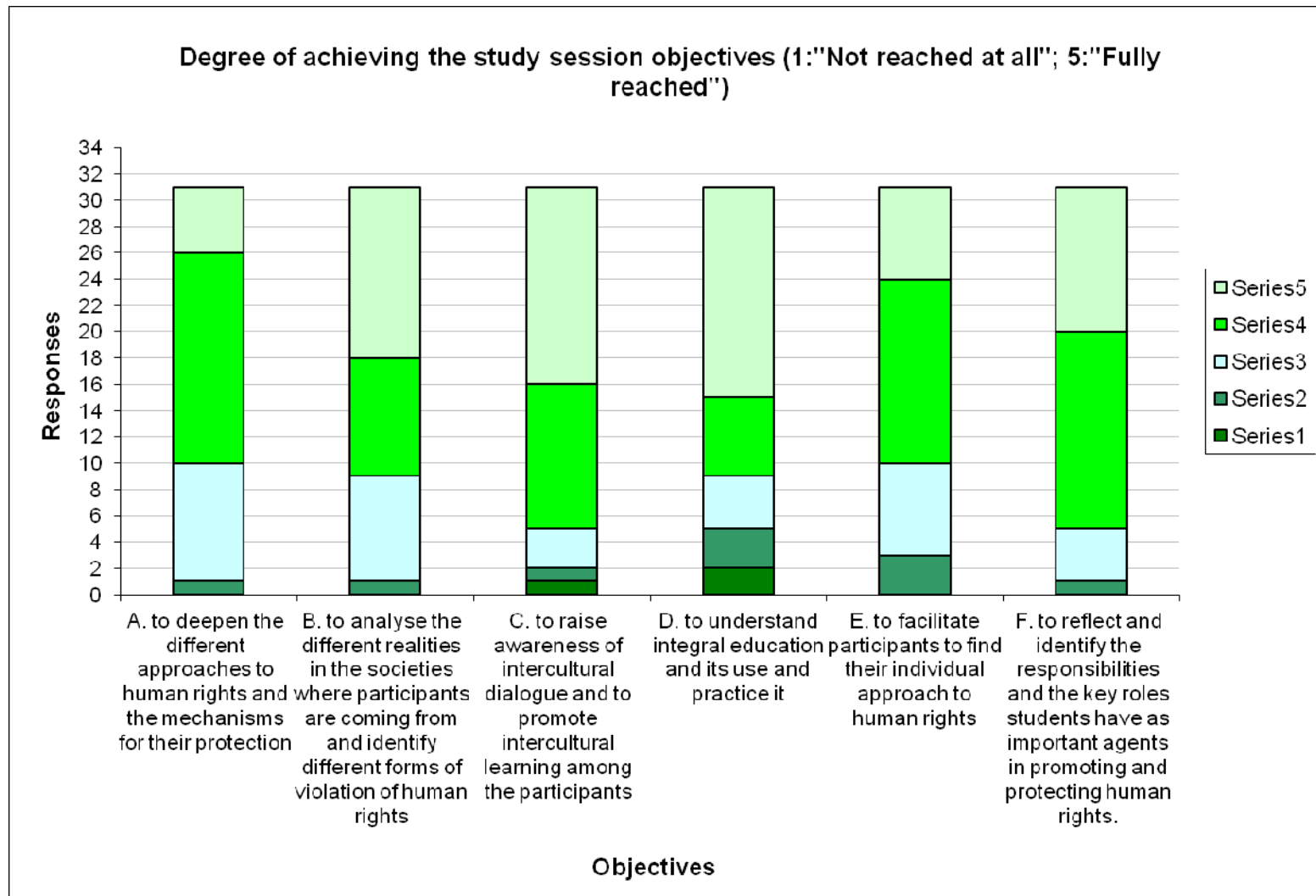


## APPENDIX

### Outcomes of the Evaluation

#### Objectives addressed





### **Main learning points for the participants**

According to the participants' evaluation the main learning points were the following:

- Human rights education (6)
- Human rights: inputs, concept, conventions, articles, law, variety, European experiences, violation (7), rights of children, the interrelatedness of human rights and human dignity, mechanisms of human rights protection: institutions, conventions (4) and human rights put into practice, taking real action
- Council of Europe and the European Youth Foundation: functions and aims (4)
- Learning achievements from the situations of other countries and peoples' personal experience
- Methodology: the concept of integral education (8), diversity of approaches, problem-tree, committees (3), See-Judge-Act methodology (2) and the self-development time (2)
- Workshops: especially the workshop on project management (4) and on human rights advocacy (4)
- Working in groups, partnerships with other people and taking part in a NGO or other human rights organisations
- Intercultural dialogue
- Improvement of communication skills

According to the participants' evaluation the study session responded to 80% to their initial expectations. All in all, participants' learning achievements went hand in hand with an enjoyment from their side. About the flow of the programme, the participants critically remarked a too packed programme and a lack of free time to relax. The group atmosphere was estimated overall positive, although some participants missed stronger participation from their fellows. At the same time most of the participants admitted that they could have contributed more. A main outcome of the evaluation is a willingness from the participants' side to share the experiences and learning achievements on individual, organisational level and beyond and to follow-up with the actions planned and prepared during the study session. This includes also the willingness to cooperate with JECI-MIEC member organisations in their future work. It is worth to be mentioned that participants hinted at the fact that a lot of more positive things had been achieved though this study session which went far beyond the objectives. The venue, preparation and work of the facilitators were evaluated positively throughout. Suggestions for future activities were solutions to the time management problem (especially free time), further development of the self-development time and more outdoor activities in the future. As potential future topics especially gender topics, the rights of migrants, minorities and children have been mentioned.

## List of participants

Family Name	First Name	Category	Organization
Nießen	Johannes Maximilian	Course Director	European Coordination JECI-MIEC
Mysula	Romana	Preparatory team member	AUCS "Obnova" Ukraine
Sopon	Laura-Ioana	Preparatory team member	ASTRU – Cluj Romania
Wemans	Nuno Sasseti Paes	Preparatory team member	MCE Portugal
Wasserfuhr	Dr. Markus	expert	KHG Cologne
Georgescu	Mara	Educational advisor	Council of Europe
Mahidi	Mourad	expert	European Youth Forum
O'Brien	Devett	expert	IYCS International Secretariat
Bendig	Stephanie	participant	AKH Germany
Mertens	Thomas	participant	AKH Germany
Lincoln Vilaplana	Emilio	participant	MUEC (Catalunya)
Badia	Maria Pineda	participant	MUEC (Catalunya)
Freri	Eirini	participant	EKNE Greece
Szustakowska	Karolina	participant	EKNE Greece
Merieczia	Ryan	participant	MKSU Malta
Tabone	Michael	participant	MKSU Malta
Markūnas	Vytautas	participant	Lithuanian Catholic Federation Ateitis
Gailūtė	Monika	participant	Lithuanian Catholic Federation Ateitis
Manola	Evelina	participant	EKFE Greece
Manola	Mairi	participant	EKFE Greece
Januševičiūtė	Aida	participant	
Herland	Timothée	participant	JEC France
Morawska	Zuzanna Irena	participant	KIK – Drum Bun Poland
Zujewicz	Jan	participant	KIK – Drum Bun Poland
Simões	Diogo	participant	MCE Portugal
Castro Nunes	João	participant	MCE Portugal
Sopon	Paul-Cristian	participant	ASTRU – Cluj Romania
Sopon	Mihaela-Maria	participant	ASTRU – Cluj Romania
Kopystenska	Halyna	participant	AUCS "Obnova" Ukraine
Demianchuk	Nataliia	participant	AUCS "Obnova" Ukraine
Escobar	Andres	participant	JEC España
Mota Medina	Alvaro	participant	JEC España
Ochero Cornelio	Charles	participant	IMCS International Secretariat
Veraghtert	Stefanie	participant	Flemish Youth Council / Commission on International Youth Affairs / KULMUN Leuven
Dushimiyimana	Jean-Rémy	participant	JEC France
Ermicio	Natalia	participant	Economics Student Organization
Birtocian	Maria-Patricia	participant	ASTRU – Cluj Romania
Koudellaris	Antonis	participant	YEU Cyprus
Lozo	Ana	participant	SKAC Palma (Student Catholic Centre),
Rey	Zofia	participant	KIK – Drum Bun Poland
Hrytsenko	Ivanna	participant	AUCS "Obnova" Ukraine
Fejzagic	Ena	participant	Y-PEER Bosnia and Herzegovina

### Daily programme

Date/ Time	Sunday 19 Feb	Monday 20 Feb	Tuesday 21 Feb	Wednesday 22 Feb	Thursday 23Feb	Friday 24 Feb	Saturday 25 Feb	Sunday 26 Feb
08:15-08:30		Morning prayer	Morning prayer	Morning prayer	Morning prayer	Morning prayer	Morning prayer	<b>DEPARTURES</b>
08:30-09:00		breakfast	breakfast	breakfast	breakfast	breakfast	breakfast	
09:30-11:00		Official opening General Introduction Introduction of CoE and JECI-MIEC Expectations of participants	Main Concepts about Integral Education (Maximilian NIEBEN)	Presentation of the group work results using the “Problem tree” Methodology	Human rights Education in practice	Introduction to advocacy (Devett O’BRIEN)	09:00 Mass 10:00 Presentation of the Groups’ Action Planning	
11:00-11:30		Coffee Break	Coffee Break	Coffee Break	Coffee Break	Coffee Break	Coffee Break	
11:30-13:00		Introduction of the objectives, programme and the methodology	Inputs on youth rights and the history of education (Mourad MAHIDI, Mara GEORGESCU)	Thematic workshops on human rights issues:  Mid-term Evaluation	Human rights’ Protection – Case Studies	Skills Workshops - project management - Compass activities - media and HR	“Letter to myself” - Individual reflection on the follow up of the study sessions	
13:00-14:00	<b>ARRIVALS</b>	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch	
14:30-16:00		Group-Building Activity	Input on Human rights and mechanisms of Human rights’ protection (Rui GOMEZ)	Visit: Council of Europe main building	Mechanisms of Human Rights’ Protection  Input on Accountability (Mara GEORGESCU)	14:15 Introduction of the European Youth Foundation 15:00 Action Planning according to the “See- Judge-Act”-Methodology	Regional reflection on the study session  Feedback on Action planning  Useful info about CoE programs	
16:00-16:30		Coffee Break	Coffee Break		Coffee Break	Coffee Break	Coffee Break	
16:30-18:00		Human rights realities in the participants’ home countries	Presentation of Problem tree methodology		Human Rights Reloaded	Action Planning (continuation)	Final Evaluation	
18:00-19:00		Self-Development-Time	Self-Development-Time	Self-Development-Time	Self-Development-Time	Self-Development-Time	18:00 Closing Ceremony	
19:00-20:00	Opening Mass (Fr. Dr. Markus WASSERFUHR)	Dinner	Dinner	Dinner out	Dinner	Dinner	Dinner	
20:00-20:15		Evening prayer	Evening prayer		Evening prayer	Evening prayer	20:00 Farewell party	
20:30		<b>Museum of Organizations</b>	<b>Intercultural evening</b>			<b>Evening Activity</b>		



