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# HUMAN RIGHTS EDUCATION & YOUTH WORK

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# 1. Introduction, impetus, scope & methodology

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## 1.1 Introduction

This paper is written within the scope of the “Youth for Human Rights” (YfHR) project funded under Erasmus+ programme Key Action 3. The General Objective of the Call is ***Preventing violent radicalisation and promoting democratic values, fundamental rights, intercultural understanding and active citizenship.***

YfHR aims to enhance youth work and non-formal education across Europe with the ultimate objective of increasing young people’s resilience and active support for human rights and particularly values of freedom, tolerance and non-discrimination. The project aims to support professional development and capacity building of youth workers in the area of human rights education (HRE) in order to mainstream HRE in the field of youth.

YfHR aims to test whether human rights education that is provided in informal settings can provide the tools to build young people’s attitudes, skills and knowledge that will help their civic participation and avert them from harmful behaviours, activities and risks. YfHR adopts the Charter on Education for Democratic Citizenship and Human Rights Education definition of human rights education:

*“Education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms” (Council of Europe, 2010).*

This paper was commissioned from the steering group consisting of 7 partners, all Erasmus+: Youth In Action National Agencies running the YfHR project. The Estonian Erasmus+: Youth In Action National Agency is coordinating the overall project<sup>1</sup>.

During the course of the project, a transnational expert group consisting of 17 members contributed to this paper. The experts gathered on three occasions between October 2017

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<sup>1</sup> The other partners include: Interkulturelles Zentrum (Austria), JINT – International Youth Work Coordination Agency (Belgium Flanders), Agency for International Programmes for Youth (Latvia), Agency for Mobility and EU Programmes (Croatia) and IUVENTA - Slovak Youth Institute (Slovakia), JUGEND für Europa Nationale Agentur für das EU-Programm Erasmus+ JUGEND IN AKTION (Germany).



and April 2018. The aim of this transnational expert group was to support this project in producing educational concepts, modules and a training plan, which would suit both European and national contexts. The expert group worked on 3 themes, each coordinated by a project partner NA. The three strands were:

1. **training strand:** resources and tools for Training of Trainers (ToT), and training of youth workers/leaders;
2. **training strand:** resources and tools for training Erasmus+ National Agencies staff;
3. **mainstreaming human rights education strand** in the formal education of youth workers.

There is a strong link between the aforementioned strands, and this is also a strong added value of the project. Namely, the project stems from a holistic approach, aiming to mainstream HRE in Youth Work by targeting both actors active in the field of non-formal education as well as in the formal education sector (including future youth workers). Additionally, by strongly involving NAs and E+ YiA as a tool, the project offers a European perspective to actors to work internationally in the field of HRE.

## 1.2 Impetus

This paper falls within the third strand of the expert group, and has a dual impetus:

- ✓ **Provide a descriptive and analytical account of human rights education in youth work**, which can be used by stakeholders, providers, educationalists, policy makers and users across Europe.
- ✓ **Generate recommendations and a practical guide for staff of the consortium of Erasmus+: Youth in Action National Agencies (hereinafter NAs)**, which will enable them to use this guide and other project tools to help mainstream human rights education in youth work.

## 1.3 Methodology

This paper adopted a secondary analysis approach by reviewing the extant literature in the area of human rights education and youth work. The secondary analysis included resources from academia, policy and legislation (local, national international), third sector organisations, the press and the Internet.

The focus and direction of the secondary analysis were guided by the YfHR's Expert group meeting in Riga, Latvia (17-19 January 2018). There, a sub-group of five experts spent a day defining the key themes that are explored in this paper, and which guided its background





research. The themes were also shared with the wider expert group consisting of 20 experts and representatives from the participating NAs.

The findings of this paper were the focus of further group discussions at a third meeting held in Tallinn, Estonia (16-17 April 2018). Following feedback from the focus group discussions, the results of the research were reviewed. The recommendations to the NAs were also produced post the Tallinn expert group meeting.

This paper does not aspire to be the definite source of human rights education in youth work. It is written within the context of the YfHR project, which acknowledges a number of existing resources in the sphere of human rights education and youth work. In particular, this paper uses the following resources as its foundation:

### **The 2015 'Paris Declaration'<sup>2</sup>**

YfHR aims to address the priority concerns from the 2015 European Council Declaration of:

- Ensuring that children and young people acquire social, civic and intercultural competences, by promoting democratic values and fundamental rights, social inclusion and non-discrimination, as well as active citizenship;
- Promoting intercultural dialogue through all forms of learning in cooperation with other relevant policies and stakeholders.

### **Overview of education policy developments in Europe following the Paris Declaration<sup>3</sup>**

Following the Paris Declaration, the EC produced a summary of education policy developments relating to its four objectives including the foci areas of the YfHR project. The publication also presents some concrete examples of implementing the four objectives.

### **Charter on Education for Democratic Citizenship and Human Rights Education<sup>4</sup>**

The Charter (Recommendation CM/ Rec(2010)7) provides a common European framework of reference for the 47 member states that signed it. It also acts as a catalyst and a baseline for action in the Council of Europe. In particular, the signatory member states committed

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<sup>2</sup> "Declaration on promoting citizenship and the common values of freedom, tolerance and non-discrimination through education" [http://cache.media.education.gouv.fr/file/01\\_-\\_janvier/79/4/declaration\\_on\\_promoting\\_citizenship\\_527794.pdf](http://cache.media.education.gouv.fr/file/01_-_janvier/79/4/declaration_on_promoting_citizenship_527794.pdf) (accessed March 2018).

<sup>3</sup> European Commission/EACEA/Eurydice, 2016. Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education: Overview of education policy developments in Europe following the Paris Declaration of 17 March 2015. Luxembourg: Publications Office of the European Union ([https://webgate.ec.europa.eu/fpfis/mwikis/eurydice/images/1/14/Leaflet\\_Paris\\_Declaration.pdf](https://webgate.ec.europa.eu/fpfis/mwikis/eurydice/images/1/14/Leaflet_Paris_Declaration.pdf) Accessed March 2018).

<sup>4</sup> <https://www.coe.int/en/web/edc/charter-on-education-for-democratic-citizenship-and-human-rights-education> (accessed March 2018).



themselves to “the aim of providing every person within their territory with the opportunity of education for democratic citizenship and human rights education” (Council of Europe, 2010: 8). However, the Charter does not have a binding legal nature.

### **Report on the State of Citizenship and Human Rights Education in Europe<sup>5</sup>**

Published by the Council of Europe and aiming to assist the implementation of the its aforementioned Charter, this 2017 publication aims to:

- collect and analyse data on education for democratic citizenship and human rights (while making use of the existing sources of information and building synergies with other relevant actors);
- promote public debate on education for democratic citizenship and human rights;
- facilitate the development of sustainable mechanisms / channels for dialogue among the key partners.

### **The EU strategy for combating radicalisation and recruitment<sup>6</sup>**

The YfHR project aims to support the aforementioned strategy as well as:

- the 2015 European Commission’s response “Preventing radicalisation to terrorism and violent extremism: Strengthening the EU’s response”
- the 2106 Council of Ministers’ Draft conclusions on the Role of young people, youth policy and youth work in an integrated and cross-sectoral approach to preventing and combating violent radicalisation of young people.

### **Compass and Compasito<sup>7</sup>**

Compass is an online Manual for Human Rights Education with Young People. Compasito is its equivalent adapted for children. They have been produced by the Youth Department of the Council of Europe and are available in more than 30 languages. The manuals aim to support the implementation of the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education.

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<sup>5</sup> <https://www.coe.int/fr/web/edc/report-on-the-state-of-citizenship-and-human-rights-in-europe> (accessed March 2017).

<sup>6</sup> [http://www.europarl.europa.eu/meetdocs/2014\\_2019/documents/com/com\\_com\(2013\)0941\\_/com\\_com\(2013\)0941\\_en.pdf](http://www.europarl.europa.eu/meetdocs/2014_2019/documents/com/com_com(2013)0941_/com_com(2013)0941_en.pdf) (accessed March 2018).

<sup>7</sup> <https://www.coe.int/en/web/compass/table-of-contents> (accessed March 2018).



## 2. Human rights education: Challenges & Realities

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### 2.1 The curse of human rights and human rights education

It is easy to assume that human rights education is a “no brainer” for organisations, service providers and workers! However, the extant literature suggests that it is harder to convince service providers to introduce human rights education for their staff, than any other type of training (Gavrielides et al, 2016; Gavrielides, 2008). This includes both public sector service providers with a clear statutory duty (in national and international law) to protect and respect human rights as well as businesses of private or voluntary nature.

For example, Ezer and Overall (2013) speak about the difficulty of introducing human rights education in higher institutions, Gavrielides (2008) provides evidence of resistance from health and social care organisations, while Osler and Starkey (2010) advance an evidence base for barriers and levers for human rights education in schools. There is no scientific study in the barriers faced in youth work for human rights education, but it should be assumed that similar to other service providers, institutions associate with youth work would not jump at the opportunity to add it onto their staff training curriculum.

One of the challenges of seeing the value of human rights education steps from the very nature of human rights. As they form part of our humanity<sup>8</sup>, this often leads to wrong assumptions. One of these assumptions is that “we all have them anyway”. Therefore, there is little need to prioritise them for learning. There has been a plethora of evidence (e.g. see Gavrielides, 2008) indicating that:

- Human rights are often conceived by the public to be used only for either extreme cases of torture and inhumane treatment - or as a hindrance in the war against terrorism.

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<sup>8</sup> According to the Universal Declaration on Human Rights (UDHR) “Human rights refer to the basic rights and freedoms to which all humans are entitled”, or as Article 1 states: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”. Human rights are minimum standards that are available to everyone simply because of their humanity. Concepts such as citizenship and democracy are not prerequisites for someone’s right to be human or the enjoyment of those standards that protect this qualification.





- Human rights tend to be seen as luxury entitlements used by celebrities, travellers or even convicted criminals who want to avoid punishment or claim compensation for trivial reasons.
- Human rights are associated with political correctness or conceived in narrow legalistic terms and largely of interest to lawyers.
- Few people immediately associate human rights with their everyday encounters with public services, the state or businesses.
- Only on rare occasions civil rights are perceived to be about the individual rather than the community<sup>9</sup>.
- Human rights are believed to encourage a 'compensation culture', "a name, blame, shame and claim culture, the American Model that we all wish to avoid" (HRH The Prince of Wales to the Lord Chancellor, quoted by the Daily Telegraph 2002)<sup>10</sup>.

Using the UK as an example, Francesca Klug argued that: "Given the absence, to date, of human rights education in schools, most people glean their understandings of bills of rights from American movies and news reports that gun control cannot be introduced into the US as a result of this albatross. There is confusion between human rights, bills of rights and international or regional human rights treaties. This general lack of clarity tends to result in one of two repeated misconceptions. First, that all bills of rights are presumed to be in the image of the liberal, American model with its Supreme Court that can overturn all legislation. Second, that every time the European Court of Human Rights makes an adverse judgement against the UK, it is assumed that this is part of a plot hatched in Brussels to undermine British sovereignty. In fact, of course, the ECHR has nothing whatsoever to do with the European Union..." (Klug 2000). The extant literature also suggests that not only is there a problem of public human rights awareness, but also of misinformation/misunderstanding and even hostility.

The 2017 Council of Europe report on "The state of citizenship and human rights education in Europe" is indicative of how distorted the human rights picture is in the continent. For example,

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<sup>9</sup> In 2002, in a series of letters to the Lord Chancellor, the Prince of Wales wrote: "human rights legislation is only about the rights of individuals" (Telegraph, 26/09/2002). The Council of Europe's response is worth noting "... It is perhaps worth emphasising that human rights are not a pick and mix assortment of luxury entitlements, but the very foundation of democratic societies. As such, their violation affects not just the individual concerned, but society as a whole; we exclude one person from their enjoyment at the risk of excluding all of us" (Council of Europe, 2005)

<sup>10</sup> More evidence can be found in the British Parliamentary Joint Committee on Human Rights report: "Human rights are widely misunderstood. They tend to be seen only in terms of offering protection from the worst excesses of anti-democratic and despotic regimes, or as the concern only of those who are fundamentally at odds with majority views in society" (Joint Committee on Human rights, 2002).



- Over 80% of government respondents felt that greater awareness of relevance of citizenship and human rights education for addressing the current challenges in our societies is needed in order for such education to receive a greater priority in their countries.
- Inconsistencies between policies and their implementation were reported by 66% of government respondents in 2016 compared with 20% in 2012.
- Over a third of government respondents stated there are scarce or non-existent references to education for democratic citizenship and human rights in laws, policies and strategic objectives, in vocational education and training, and higher education

## **2.2 A pragmatic approach to human rights education**

In order to address the vicious circle of misunderstanding and lack of awareness of human rights and the value of human rights education, a pragmatic approach must be adopted. If significant progress has not been made in mainstreaming human rights education in formal and informal educational settings, it must be for a reason. The paper argues that this is mainly because human rights and the levers available within the discourse have not yet made a convincing “business case” to workers and their institutions.

Human rights and subsequently human rights education do not exist in a vacuum. They must relate to our everyday reality, needs and wants. If youth workers and their respective employers or institutions cannot see the added value that they can bring, the evidence suggests that reports such as this one as well as other similar initiatives will continue to be mere additions to the existing narratives for the converted.

Youth workers and institutional structures within which they operate must be convinced that there is value in taking the extra mile of human rights education. As resources become scarcer and performance measurement targets are attached to funding, taking on human rights must make sense both in the short and long term. This relates not only to the individual youth workers whose busy schedule must prioritise what is absolutely necessary, but also the institution that either funds or employs them.

As discussed, there are various models through which youth work is funded and promoted across Europe. It can be completely unfunded and independent, but also institutionalised through public, private or civic society organisations. Therefore a convincing case to mainstream human rights education in youth work should not only address to the state but should speak to all the diverse stakeholders involved.

## **2.3 Mainstreaming human rights education: The carrot and stick**



In the quest for having a pragmatic approach to human rights education and thinking of the carrot and stick analogy for inducing a desired outcome, this section has been further divided into two parts.

### The stick

The value of human rights, but also the responsibility of promoting and protecting them by all service providers have been the topic of recent policy and academic debates given that the human rights norm was first constructed to protect the individual from state abuse. As services started to be contracted out to private and voluntary organisations, the need for a horizontal effect of human rights became clear and gradually was put on the statute through the case law of the European Court of Human Rights and subsequently national jurisprudence and legislation.

Therefore, it should come as no surprise that in 2011, the United Nations Human Rights Council unanimously endorsed the “UN Guiding Principles on Business and Human Rights,” outlining a corporate responsibility for businesses of any type to protect human rights. Subsequently, in 2014, the UN Human Rights Council passed a Resolution to begin the process of developing a binding treaty on business and human rights. Similar initiatives are followed by the Council of Europe and the European Commission. These statutory obligations act as the stick for business and institutions providing youth work.

Furthermore, businesses selling youth work (independently of their sector) can be induced through the laws and policies of:

- Domestic Corporate Civil Liability<sup>11</sup>
- Corporate criminal liability
- Norms on the Responsibilities of Transnational Corporations and other Business Enterprises<sup>12</sup>
- The OECD Guidelines<sup>13</sup>.

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<sup>11</sup> See for instance *Cape plc v. Lubbe* (2000) 1 WLR 1545.

<sup>12</sup> The “Norms” sets out human rights standards for companies and requires companies to respect and promote civil/political and economic/social rights U.N. Doc. E/CN.4/Sub.2/2003/L.11 at 52 (Aug. 13, 2003).

<sup>13</sup> They provide principles and standards of good practice consistent with applicable laws. Observance of the Guidelines is voluntary and not legally enforceable”.



### **The carrot**

There is evidence to believe that the carrot maybe a more constructive approach in engaging businesses and youth work providers especially if their primary goal is to generate profit or a surplus (even if that is of charitable nature).

## **3. The relevance of human rights education in youth work**

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In 2002, Hjørland and Sejer Christensen came up with probably the simplest definition of the term ‘relevance’: “something (A) is relevant to a task (T) if it increases the likelihood of accomplishing the goal (G), which is implied by T” (Hjørland and Christensen, 2002). As the authors are writing in the field of information science and technology, the definition may seem dry. So, let’s put these letters into a context, which is also the case of this paper.

Human rights education is relevant to youth workers’ education and training *as* it increases the likelihood of accomplishing the goal of sustaining a living democracy. Therefore, this chapter will have three core parts. In the first part, we will discuss the connections between youth work and democracy. In the second, we will focus on the relationship between democracy and human rights education and finally we will look at why we need to educate and train youth workers in, with and through human rights education.

### **3.1 Youth work and democracy**

#### **Youth work: A diverse, inhomogeneous field**

From the outset, we accept that youth work is diverse and inhomogeneous. Independently of the geographical point from which we look at it e.g. from across Europe (Council of Europe, the Committee of Ministers, 2017) or nationally/ locally (Lopez, 2017), youth work appears in different shapes and forms through regulated or unregulated, as voluntary or paid and through bottom up or top down structures of governance. The diversity in the histories, definitions and understandings of youth work practices and its function are also reflected in the educational paths provided to youth workers. For example, in some parts of Europe, we can see official educational structures and recognition mechanisms through universities and schools which often reflect the youth policies they are linked with whereas in other regions, the learning opportunities for youth workers are provided by civic institutions and at times by youth organisations. (Kiilakoski, 2018).





Subsequently, one should expect that the development of the youth work curriculum is also diverse and inhomogeneous across Europe. Moreover, as Tomi Kiilakoski details in his paper called 'Diversity of Practice Architectures in Europe: An Analytical Report Based on Mapping Educational Paths of Youth Workers' (2018);

“European countries vary considerably in how youth work is talked about and recognised, how it is supported through providing formal education and how resources are allocated to non-formal learning and career paths, and how youth workers relate to each other through associations. These different features form a picture of social and institutional conditions affecting the learning paths of youth workers. Some of the countries have plenty of supporting structures that most likely produce strong practice architectures which help youth work to blossom. Some countries lack even the basic infrastructure for promoting professional youth work. Educational pathways available in different parts of Europe vary accordingly”.

### **Youth work: Tensions and challenges**

Therefore, looking into the needs of such a diverse practice and developing suggestions and recommendations for the way forward in terms of increasing quality is clearly a challenge. This challenge has been the focus of both the European Youth Work Conventions in Belgium (Ghent 2010, Brussels 2015), and various publications<sup>14</sup> by the European institutions that were involved in the organisation of these conferences (Schild, Connolly, Labadie, Vanhee & Williamson, 2017).

Williamson (2017) points out a practical (yet challenging) way forward in the search for a starting point for new ideas and practices “looking at the tensions at play and at work”. Indeed, youth work is a practice based on ever changing tensions. And the youth worker ‘as a reflective practitioner’ (Schön, 1983), has to be trained in the abilities to weight the options, consider the consequences, test and learn from the outcomes. They also need to be able to modify their learning based on current needs and realities.

Some of these tensions, as Williamson names them, are ‘practical’; such as following order and structure in the flow of the work or embracing chaos and spontaneity present in the moment. Within the ‘political’ tensions we see the intensity between pursuing continuity and stability through youth work and aiming for change, transformation and reform. Finally, at the ‘ideological / theoretical’ tensions we see tensions between personal development versus societal renewal (Williamson, 2017).

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<sup>14</sup> A collection of related publications can be accessed at: <https://www.coe.int/en/web/youth/youth-partnership-publications>





At the intersection of all these different areas of tensions, the challenging concept of 'autonomy' resides in various layers; the autonomy of young people, the autonomy of the youth worker and therefore the autonomy of structures that provide education and training for the youth workers to practice youth work. We see that the tensions between dependence and self-governance are at play at all levels of youth work. Therefore, the grounds on which these levels rise upon on become substantial.

### **Youth work: A social forum for democracy**

Recognising the diversity in the histories, definitions and understandings of youth work practices across Europe, the Committee of Ministers define the primary function of youth work within their recommendation on youth work to the member states of the Council of Europe as follows:

"Despite different traditions and definitions, there is a common understanding that the primary function of youth work is to motivate and support young people to find and pursue constructive pathways in life, thus contributing to their personal and social development and to society at large."(Council of Europe, Committee of Ministers, 2017).

Similarly, the Council of the European Union defines youth work within its Conclusions on the contribution of quality youth work to the development, well-being and social inclusion of young people, as follows:

"Youth work' is a broad term covering a broad scope of activities of a social, cultural, educational or political nature by, with and for young people. Increasingly, such activities also include sport and services for young people. Youth work belongs to the area of 'out-of-school' education, as well as specific leisure time activities managed by professional or voluntary youth workers and youth leaders."

Looking at the policy documents on the primary function of youth work in building a bridge between the social systems and young people's everyday lives, we see further challenges that are relevant to the education and training of youth workers. For example, the risk of instrumentalisation of youth work (and thus the youth worker) is not a recent discussion, as youth work has always played a role in broader social and pedagogical strategies (Coussée et al., 2010). We also know that the role of youth work in citizenship education (Lopez, 2017) and as a third milieu for socialisation (Walle, Coussée, 2011) makes it a crucial social practice.



One way of looking at youth work is as a social practice between the system and the lifeworld (Coussée et al., 2010). Coussée mentions that “In many youth work practices youth work was (and is) deliberately constructed as a transit(ional) zone between the private lifeworld and the public system, focusing on individual development and smooth integration into existing society” (Coussée, 2010). Therefore, the role of the youth worker becomes being the ‘master’ of an ‘instrument’ to integrating young people into society; while the ‘instrument’ being the youth work practice serving as a ‘transit zone’.

Whereas when we take the perspective that takes the young person as an active agent within a society and define youth work as a practice that starts from the needs, questions and aspirations of young people, then young people are not anymore, the ones that ‘have to be shaped to fit in better’. Through youth work, they engage with each other and with the social world around them and become the ones that reflect and define the problems, prepare collective action and ‘act it out’ (Coussée et al., 2010). Recognizing young people not as ‘half-ready’ members of the society, but as members of a society that has its own needs and ways would also mean respecting their dignity. This constitutes a basic human need from a human rights perspective: one that needs to be respected and protected for all.

## **3.2 Human rights education and democracy**

### **Human rights education and democratic social practice**

Within the scope of this paper, we will not discuss in detail the need for a social debate within democracy. We take this as a granted. Looking at the etymology of “democracy” it consists of two words: ‘demos’ (δῆμος) meaning people, and ‘kratos’ (κράτος) meaning power. Therefore, democracy can simply be thought as the ‘power of people’ and the way of governing that rises upon the social debate within people.

Yet, not all individuals or minority groups have same access to practice this power. To ensure the fairness of this social debate for the members of our modern societies, two principles should be ensured: autonomy and equity. Autonomy secures the freedom of thought and expression without being imposed by any other power than the own will (within reason that the individual is living in a society and the principle should be secured for all). Equity on the other hand is to secure that all voices (no matter the differences that individuals have) are heard and considered valid in the social debate on the decisions that affect people in the society.

Human rights education is not only a moral, but also a legal right under international law. Article 26 of the Universal Declaration of Human Rights states that everyone has a right to education and that “Education shall be directed to the full development of the human



personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace" (The United Nations, 1948). Furthermore, Article 28 of the Convention on the Rights of the Child states that, "School discipline shall be administered in a manner consistent with the child's dignity. Education should be directed to the development of the child's personality, talents and abilities, the respect for human rights and fundamental freedoms, responsible life in a free society, understanding, tolerance and equality, the development of respect for the natural environment" (The United Nations, 1989).

Although one can argue that to a certain degree the values promoted by the Universal Declaration of Human Rights and the UN Convention on the Rights of the Child are embraced within European societies and these rights are also being respected to a certain degree, it must be evident that the rights that are named in the above documents are not a collection of absolute rights that once the documents are signed, they immediately become real for all the members in the society.

The 'power of people' should also ask governments to secure and ensure measures that all individuals can enjoy these rights. So once more, education (human rights education in this particular case) becomes to have a broader meaning than only transferring knowledge (learning about human rights) – it has to involve curriculum on gaining skills (learning for human rights) and also embracing the attitudes and values (learning through human rights) related. Through this way, human rights can become a practice in living democracies rather than another topic in the educational curriculum. In conclusion, the ones who do not know their rights are more vulnerable in having these rights abused and would rather occur the chances then they could advocate for these rights, not going through a "human rights literary process", within formal or non-formal education contexts.

### **Human rights education in formal settings**

Human rights education includes teaching and learning about, for and through human rights. An important outcome of the teaching and learning process is empowerment and having people working together for building democratic and peaceful societies.

Within the scope of the project in which this paper is written, partners in the eight countries which were involved, drafted national reports summarising the state of play in relation to human rights education in their respective contexts. Based on these national reports, a transnational synthesis report have been written with the objective to synthesize the data



about human rights education state of play, key actors, concepts and resources which were elaborated by the national partners (Lopez, 2017).

The transnational synthesis report clearly points out that although human rights related themes are part of the curriculum on different levels of education (in the eight countries present in the study), they are not always explicitly linked with the concept of 'human rights'. Therefore, we cannot conclude that human rights education is taking place through topics like migration, globalization and diversity. The latter topics are tacked in the curriculum, even though they are not explicitly related with human rights, all of these topics are related and can be thought with a human rights education perspective.

Another finding in the transnational synthesis report is that despite the presence of human rights in the formal curricula, the concepts and practices focus more on learning 'about human rights' which is based on the development of knowledge and understanding<sup>15</sup>. In the search for a holistic learning approach, 'learning for human rights' which is based on development of skills as well as 'learning through human rights' which is based on attitudes and values seems to take place rather punctual yet enriching (Lopez, 2017).

The definition of human rights education and its contribution to the training of educators have been debated by many international organizations. Moreover, human rights education is essential to building and advancing democratic societies. The educational and learning processes defined by human rights education also include the development of skills required to promote and defend human rights, as well as attitudes and practices that would help young people to exercise their rights and become responsible actors in their community. (OSCE, 2009)

Provisions on human rights education have been incorporated within many international human rights instruments, including the:

- Charter on Education for Democratic Citizenship and Human Rights Education
- International Covenant on Economic, Social and Cultural Rights (art. 13)
- Universal Declaration of Human Rights (art. 26)<sup>16</sup>

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<sup>15</sup> There are various reasons for this practice in formal education; some are structural (e.g: how learning outcomes are structured and measured) and some reasons are context specific. For example in Germany, since 1976, three main principles are followed when dealing with citizenship education in order to give impetus to exchange of different didactic schools. The principles of Beutelsbach consensus are: prohibition against overwhelming the pupil, treating controversial subjects as controversial and giving weight to the personal interests of the pupils. These principles frame the content as well as the methodologies in working on citizenship education within schools.

<sup>16</sup> Preamble to the Universal Declaration of Human Rights (UDHR) states that "every individual and every organ of society" to "strive by teaching and education to promote respect for these rights and freedoms." The





- Convention on the Rights of the Child (art. 29)
- Convention on the Elimination of All Forms of Discrimination Against Women (art. 10)
- International Convention on the Elimination of All Forms of Racial Discrimination (art. 7)
- Convention on the Rights of Persons with Disabilities (art. 8)
- Vienna Declaration and Programme of Action (Part I, paras. 33-34 and Part II, paras. 78 - 82)
- Declaration and Programme of Action of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in Durban, South Africa, in 2001 (Declaration, paras. 95-97 and Programme of Action, paras. 129-139) (Equitas, 2011).

The Council of Europe defines human rights education as education, training, dissemination, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and moulding their attitudes and behaviour, to empower them to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms (Council of Europe, 2010).

The UN defined human rights education as an integral part of the right to education and is increasingly gaining recognition as a human right in itself. Knowledge of rights and freedoms is considered a fundamental tool to guarantee respect for the rights of all. Consequently, education should encompass values such as peace, non-discrimination, equality, justice, non-violence, tolerance and respect for human dignity. (UNESCO, 2005).

The World Programme for Human Rights Education (2005-2019) aimed to introduce human rights education in the primary and secondary schooling system and to have it as well as part of the training of teachers and educators, civil servants, media professionals and journalists. Human rights education is approached through its learning process, being the learning that builds human rights knowledge, skills, attitudes and behaviours, a process of empowerment that begins with the individual and branches out to encompass the community at large (Equitas, 2011).

Finally, when looking at literature on human rights education, many organisations and academicians list the learning goals as well. Here we would like to refer to "The Human

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International Covenant on Civil and Political Rights (ICCPR) declares that a government "may not stand in the way of people learning about [their rights]."





Rights Education Handbook: Effective Practices for Learning, Action, and Change” as the Handbook lists the contents of the learning process as ‘learning about’:

- the inherent dignity of all people and their right to be treated with respect,
- human rights principles (such as the universality, indivisibility, and interdependence of human rights),
- how human rights promote participation in decision making and the peaceful resolution of conflicts,
- the history and continuing development of human rights,
- international law (e.g. the Universal Declaration of Human Rights, the Convention on the Rights of the Child),
- regional, national, state, and local laws that reinforce international human rights law,
- using human rights law to protect human rights and to call violators to account,
- grave human rights violations (e.g. torture, genocide, or violence against women and the social, economic, political, ethnic, and gender forces which cause them),
- the persons and agencies that are responsible for promoting, protecting, and respecting human rights (Flowers, 2000).

Clearly, the efforts in listing learning for formal education are again limited on learning *about* human rights<sup>17</sup>. Therefore, the key question in human rights education in formal education (at any curriculum level) stays as how to design and implement a learning process that is

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<sup>17</sup> The reason for a careful dealing with these issues of citizenship education in formal settings are rooted in a potential misuse for indoctrination or for nationalistic, populist and totalitarian purposes. In 1976 German experts in citizenship education elaborated three principles for citizenship education inside schools, called the “Beutelsbacher Konsens”. Till today these principles need to be respected by educational institutions, otherwise there is no funding. These principles are (see also Wikipedia):

1. Prohibition against overwhelming the pupil: It is not permissible to catch pupils unprepared or unaware - by whatever means - for the sake of imparting desirable opinions and to hinder them from ‘forming an independent judgment’. Indoctrination is incompatible with the role of a teacher in a democratic society and the universally accepted objective of making pupils capable of independent judgment (Mündigkeit).

2. Treating controversial subjects as controversial: Matters which are controversial in intellectual and political affairs must also be taught as controversial in educational instruction. This demand is very closely linked with the point of indoctrination. We have to ask whether teachers have in fact a corrective role to play and how much the personal standpoint of teachers, their intellectual and theoretical views and their political opinions are involved.

3. Giving weight to the personal interests of pupils: Pupils must be put in a position to analyse a political situation and to assess how their own personal interests are affected as well as to seek means and ways to influence the political situation they have identified according to their personal interests. Such an objective brings a strong emphasis on the acquisition of the necessary operational skills, which is in turn a logical consequence of the first two principles.

See also Recommendation of the Standing Conference of the Ministers of Education and Cultural Affairs on the Promotion of Human Rights in Schools of 4 December 1980 in the version of 14 December 2000)

[https://www.kmk.org/fileadmin/Dateien/veroeffentlichungen\\_beschluesse/1980/1980\\_12\\_04-Menschenrechtserziehung-englisch.pdf](https://www.kmk.org/fileadmin/Dateien/veroeffentlichungen_beschluesse/1980/1980_12_04-Menschenrechtserziehung-englisch.pdf)



more holistic and includes not only the development of knowledge but also the development in skills and a change in attitude. The transnational synthesis report we had referred to earlier point out that these dimensions of learning within human rights education develop especially when the formal education structure is in cooperation with NGO's through various learning settings such as: lectures, study visits, internships, practices, field researches etc. (Lopez 2017). For a complete human rights education in formal education setting, the learning environment has to be stretched and reached out to non-formal education and learning settings.

### **Human rights education in non formal settings**

In the late 1960s and early 1970s, non-formal education became part of the international discourse in education policy (Smith, 2001). Non-formal education is about acknowledging the importance of education, learning and training, which takes place outside recognized educational institutions (Tight, 1996). Non-formal education programmes are planned and structured processes (as formal curricula) yet they differ in their principles, purpose, timing, content, delivery system and control mechanisms (Smith, 2001). Together with often unplanned and unstructured informal education, non-formal education and formal education complement each other in a lifelong learning process.

The transnational synthesis report that we referred to earlier also synthesize human rights education within the non-formal education field (based on eight national reports) and points out that human rights education is run clearly more holistic in non-formal field through training courses, workshops, seminars etc., which aim to not only develop knowledge but skills, attitudes and values (Lopez, 2017).

Based on the transnational synthesis report, we see that in non-formal education field, human rights education is provided through NGOs which works specifically on a human rights matter and also by what is called "generic" NGO's; meaning NGO's that do not specifically work on a topic but provide organisation, support and/or empowerment to a certain target group; for example, a generic youth organisation. The report also recognizes that at times, the priorities of these NGOs are influenced by the priorities of the granting schemes (Lopez, 2017).

One reflection on what non-formal settings and educators within these settings could do better in providing a more holistic approach in human rights education is the safe environment it can provide to learners. This is not to say that formal education setting cannot provide safe environments – this would be a huge generalization and a desperate misunderstanding of argument above. One of the key principles of non-formal education is voluntary participation, and the contents of the education is individualized and based on the



needs of the learners. If done well, even during the process, the contents could be changed and adopted more to the needs of the learners. All the characteristics summarized here result in a more 'learner centred' approach in non-formal setting than the formal setting and this partly contributes to providing the learner with a safer environment to try out, share, fail and change. This nature of non-formal education already covers some of the basic structural needs for human rights education to be practiced holistically: the development of skills and attitudes.

The literature on human rights education in non-formal education is vast. For example, the UN Human Rights Office of the High Commissioner has various publications related with human rights education in different education structures. The European Commission, the Council of Europe and the EU-CoE Youth Partnership have their respective publications on non-formal education and human rights education in particular. Various human rights organisations all around the World also have their publications that are mostly open access (see the Resources chapter of this Paper for further exploration).

Here, we choose to briefly present the pedagogical basis of human rights education as presented in the Compass Manual, which is specifically drawn for non-formal education setting with young people.

### *Holistic learning*

Holistic learning promotes the development of the whole person covering not only the intellectual development, but also the emotional, social, physical, artistic, creative and spiritual potentials are in play. So, not only the content is beyond learning about human rights mechanisms (be it universal, European or local), but also the method through which the content is explored should serve for further development than the intellect. Holistic learning also implies that learning takes place in a social context that encompasses all everyday experiences. So once more, the content of human rights education should go beyond institutional information and should use every day real-life cases as a source for exploration, analysis, reflection and learning.

### *Open-ended learning*

Open-ended learning refers to the educational approach in which self-expression and critical thinking is encouraged through welcoming multiple and complex answers to problems. This is inevitable not only in youth work but in any education that is preparing learners to be active in a social debate. Different approaches and perspectives on issues should be presented to the learners and then learners have the responsibility to make up their own mind and take their own positions while still being able to stay in the same debate with those who hold a different position or perspective.



### *Values clarification*

Within human rights education, learners should have the opportunity to identify, clarify and express their own beliefs and values so they can confront each other with a safe environment where dialogue can result in the opportunity and freedom of changing opinions as well. The safe environment should be secured by the educator responsible for the setting (trainer, teacher, facilitator, youth worker etc.) through ensuring respect for others' opinions and freedom of thought and expression based on the dignity of every human being.

### *Participation*

Participation comes with a safe and supportive environment in which learners can take the responsibility for the activities and processes that they are involved in. So, we are not purely talking about participating to an already set content or method but as well talking about learners being the ones who identify the content and the method. If there is non-participation from the learners; there is potentially probably a reason behind and stopping the process and talking about these reasons that hinder participation can provide a good content for human right education as well – by exploring what is going on here and now.

### *Co-operative learning*

Learning about cooperation is one of the key aims of human rights education. Co-operative learning can also help promote a culture of human rights. Therefore, it is meaningful to use co-operative learning methodologies to support learning through the method and not only expect learning to happen as a result of a transfer of knowledge.

### *Experiential learning*

Learning through experience is a key methodology in human rights education as not all issues in human rights are explicitly directly influencing everyone; or it may seem so. For instance, you might not be experiencing gender-based discrimination directly and believing in that this is only a concern for those who suffer from it. Indeed, this approach is not acceptable in human rights as we are all responsible for protection of the rights of each other. Through an experiential learning activity, you might experience gender-based discrimination in a safe environment – yet it would be powerful enough for any learner to connect the links with 'real life' once a proper reflection process is facilitated through after the activity (Veur et al., 2013). The experiential learning methodology is based on the work of David Kolb (Kolb & Fry, 1974) and has four main phases: experiencing, reflecting, generalizing and applying. Core human rights skills and values such as communication, critical thinking, advocacy, tolerance and respect can hardly be taught; they have to be learned through experience and practiced (Brander et al., 2015).





### *Learner-centeredness*

Human rights education starts from where people are. Therefore, it is crucial to have a learner-centred approach. As we have stated earlier, human rights education takes place in a social context and that context should be the one, which the learner is in. So, although learning about human rights is part of human rights education, it is just one part of it and it is not enough by itself. The learner should have the opportunity to relate to what has been the topic and be able to receive support in building bridges between the content explored (or provided) with the 'real world' out there through their own experiences. It is more likely that such learning would have a bigger transformative effect in relation to attitudes.

As already mentioned several times, human rights education includes teaching and learning about, for and through human rights. So either in family, in school, in work place or in youth work; plus either through formal or non-formal education, learning about human rights is a cultural practice that enlarges social debate in a living democracy where both the learner and the educator are active agents of change.

## **3.3 Why we need to educate and train youth workers in, with and through human rights education?**

### **Impact on democratic practices**

Youth work practice is a diverse and inhomogeneous practice, yet it bridges the society and the system at large to the everyday life of a young person. If we take the perspective that sees youth work as a social forum for a living democracy; this social debate should also include human rights.

Historically, human rights are considered as a topic of interest for professions that work in the relations between the individual and the state. For example: politicians, lawyers, and unions. Surely, the rights and the responsibilities between the individual and the state is a matter of human rights – which is often called the vertical dimension of human rights.

Yet, human rights have another dimension to it – the horizontal one. That is to say the area where interaction between the individuals takes place. The place where 'daily life' happens to be lived; school, park, public transportation, work place, café, street, neighbourhood, youth centre...

Young people are having daily experiences in both of these dimensions. Therefore, a youth worker has to be ready to tackle not only with the vertical dimension, which is mostly based on the knowledge about the policies that are affecting young people and the skills in building





bridges between these policies and the young person, but also be ready to tackle with the vertical dimension of human rights that are affecting the young person daily.

The foundational relationship between a youth worker and a young person is a relationship between two individuals (in different roles) and one that is already part of the vertical dimension.

### **Impact on the relationship between the young person and the youth worker**

When the youth worker is trained for a practice, which serves a free and safe forum for young people to engage, reflect, discuss, identify and act upon the needs that young people themselves have identified; the 'world' becomes a place, which provides opportunities for young people to shape their own futures (Coussée et al., 2010).

Even if the youth worker is assigned by a state institution to support and empower the young person, or the relationship can be voluntary based from both parties involved, youth work practice is playing a crucial role in both dimensions mentioned: the vertical and the horizontal dimensions of human rights.

Within the vertical dimension; the youth worker is the link between the system and the young person, and this might be the only solid link that a young person has with accommodation, healthcare, education, justice and more. Therefore, it is absolutely crucial that the youth worker has updated information on the current policies governing these fields. Yet, a youth worker who is trained in human rights education would also know that these services are basic rights for the young individual concerned. This is a whole different perspective on being a 'link': it is not one-way, it is not only about providing certain public services but it is also a link that should ensure that the voice of the young person would be heard at the other side of the 'bridge' that they link.

While youth work is here defined as a social forum, this becomes the environment where young people can discuss what affects them and what they need. Moreover, with youth worker being able to facilitate this debate and holding the learning environment, young people can plan and act-upon what they have identified as needs.

When a youth worker perceives a young people initially as a human being who has the same human rights as they themselves have and who should rightfully receive means in identifying and expressing their needs and ideas in full autonomy and equity, the practice of youth work changes drastically. Through youth work, young people become active agents in a society



and being empowered to enjoy their rights to decide for themselves and to contribute to the society they live in.

This shift in approach through human rights education, would not only influence the relationship between the youth workers and young people but it would also influence the youth workers themselves – for being more aware and confident in their role and profession in relation to their contribution in their societies.

### **Impact on the youth workers' profession**

It is a fact that during the youth work studies (be it at the University, an institution or an organisation) most of the learners are young themselves. It is also a solid fact that all of them have human rights.

The transnational synthesis report also summarises the training and resource needs in human rights education field based on the reports from eight partner countries of the Youth for Human Rights Project. One of the finding is that although resources in human rights education are holistic, they need to be more emancipatory. Referring to one of the national reports, the transnational report states: “the holistic approach consciously starts from “I” have rights (emancipation), and only then goes to “YOU” have rights (empathy) and then “WE” can act together if someone’s right are at risk (solidarity)” (Lopez, 2017).

Therefore, it is crucial that as youth workers are getting educated or trained about, for and through human rights education, they should be the ones at the centre, in the first place.

When you learn ‘your’ human rights, you are taught about the human rights of ‘all’. Youth workers who are trained about, for and through human rights education would gain necessary competences to form spheres of democratic debates, which is exactly the spaces that they themselves need both as (mostly) young people, definitely all as human beings and certainly as youth work professionals.

By its nature, youth work as a social practice is influenced thoroughly by the vertical and horizontal dimensions of human rights. The work involves cooperation and interaction with various state institutions as well with society at large.

The debate on the recognition of youth work is as well not a recent one in Europe. Not only political recognition of the practice on policy level but as well the social recognition and how



to increase both is a lively discussion<sup>18</sup>. And at the core of it lies the self-recognition of the work, its purpose and its impact. Being trained in human rights education influences the perception of the profession in the eyes of the practitioner. Human rights education with its values, principles, objectives and methodologies connects youth work practice with the overall goal of sustaining a living democracy more explicitly and by respecting the dignity and autonomy of the individuals involved. Human rights education improves the quality of the work done with young people, as it prepares both the youth worker and the young person to act on the basis of certain values.

### **Impact on the society at large**

Nevertheless, neither human rights nor youth work is static: they are both based on values and norms, which are constantly evolving. Human rights education is about teaching and learning a culture of human rights while shaping its borders as well.

Youth work has the means and culture of providing safe spaces for young people. Youth work is not only a possibility for a young person 'to change' themselves but a possibility for youth to act for social change.

In 2018, the Youth Department of the Council of Europe ran an evaluative study on their human rights education youth programmes (Council of Europe, 2018). The study involves a desk research as well as a survey with the participants of human rights education youth programmes where as the nature of the programme calls; the participants are either youth workers or young people, or at times both.

In the evaluation report, it is striking to see the multiplying effect that the activities within the programme had: 52% of participants stated that they had developed and implemented a human rights education project and 46% of the participants said that they have become a human rights activist. 42% of the participants stated that more than 200 people were reached within the activities that they had organised.

What would be the impact on society if we were to train youth workers about, for and through human rights education? The word *impact* implies that there is a separate outcome at the end of a process. In human rights education, the process and the outcome are not

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<sup>18</sup> You can refer to the "Recognition of youth work and of non-formal and informal learning within youth work" document on <https://www.salto-youth.net/downloads/4-17-3335/5%20Overview%20of%20recognition%20policy%20developments%20April%202016.pdf> for an overview of recent European developments



separated. The process and the outcome are unified - methods and outcomes are not only related but also interdependent. So, the moment we start to involve human rights education in youth workers' education and training in a holistic approach, is exactly the moment in which we are having an impact on the society.

A living democracy needs individuals that are open to discuss not only with their clear allies but also with the people that they differ in values and opinions. The functioning of democratic institutions should be secured and improved while the participation of people is strengthened. A culture of peace and solidarity is needed to be promoted and enjoyed not only by people but as well by the institutions. Youth work is a key area for young people to be themselves in this picture, and youth workers' education and training is crucial in securing the quality of this space. Human rights education is relevant in youth worker's education and training because it is about teaching and learning how to live together in dignity and with respect for one another.





## 4. Human rights competences in youth work

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The competences of a youth worker are a topic of interest for all educational systems (e.g. universities, international and European institutions, academies, civil society organisations, youth associations). Since the beginning of 2000s, we have observed an on-going and heated debate on the recognition of youth work, and hence ‘the profession’ of the youth worker. This debate is complicated and extensive. Here, we will address the current competence frameworks developed by various international institutions, and highlight only those competences, which relate to human rights education.

### 4.1 Quality standards and youth worker’s training in Europe

The overall agreement in the extant literature is that youth workers need to be highly trained and qualified. In most of European countries, there is a split system of education and training of youth workers, including both unpaid and employed youth workers (Petkovic & Zenter, 2017).

The EU-CoE Youth Partnership published an analytical report on the education and career paths for youth workers in Europe in 2018 (Kiilakoski, 2018). The report is based on the theory of practice architectures as developed by Stephen Kemmis and analyses data<sup>19</sup> from forty-one European countries through three categories:

Savings/cultural-discursive dimension: how youth work is recognised, formulated, talked about and debated.

Doings/structural-occupational dimension: how youth work education is supported and how youth work can be a sustainable career.

Relatings/social-political dimension: how youth work is recognised, supported and organised so that it can relate to young people, general public and other professional cultures.

These three categories can be seen as prerequisites of successful, quality youth work (Kiilakoski, 2018). According to the results of the analysis, the forty-one countries were

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<sup>19</sup> Data used is based on the findings of the study *Mapping Educational Paths of Youth Workers* by Cairns, O’Donovan, Sousa and Valcheva, and also uses the questionnaire distributed to the national correspondents of the European Knowledge Centre for Youth Policy (EKCY) and relevant ministries, institutions and bodies as stated in the Report. <https://pip-eu.coe.int/en/web/youth-partnership/knowledge/-ekcyp>





grouped under four categories, according to how far youth work was developed and practiced in quality.

Strong practice architectures:

- They have legislative definitions and have either competency description or quality assurance if not both,
- They have public support for non-formal learning and identifiable career paths,
- There have formal learning on youth work available, half of them both on vocational and tertiary education,
- They have associations for youth work,
- Countries in this category according to the study are: Belarus, Belgium (French), Estonia, Finland, France, Germany, Ireland, Luxembourg, Slovak Republic, United Kingdom (England) and United Kingdom (Wales).

Strong practice architectures with room for development:

- Except one, they have legislative definitions,
- They have a quality assurance system or competency description if not both,
- They usually have either vocational or higher education for youth work,
- They usually have public support for non-formal learning and usually have sustainable career paths,
- They have associations of youth workers,
- Countries in this category according to the study are: Austria, Belgium (Flemish), Belgium (German-speaking), the Czech Republic, Iceland, Liechtenstein, Malta, the Netherlands, Portugal, the Russian Federation, Serbia and Sweden<sup>20</sup>.

Practice architectures where some parts have been developed:

- They usually have legislative definitions,
- In some cases they have a competency description or quality assurance,
- They usually offer formal education for youth work,
- In some cases they have public support for non-formal learning,
- Usually there are no sustainable career paths,
- In some cases there are associations of youth workers,
- Countries in this category according to the study are: Armenia, Bulgaria, Latvia, Lithuania, Norway<sup>21</sup>, Slovenia, “the former Yugoslav Republic of Macedonia” and Turkey.

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<sup>20</sup> Sweden is the exception in this group of countries, as it does not have legislative definitions.



#### Practice architectures in the need of development:

- These countries and regions usually have legislative definitions,
- There are no competency descriptions or quality assurance,
- There is higher level education in some cases, and public support for non-formal learning in some cases,
- There are no identifiable career paths. In some cases there are associations of youth work,
- Countries in this category according to the study are: Albania, Azerbaijan, Bosnia and Herzegovina, Croatia, Cyprus, Georgia, Greece, Italy, Moldova (Republic of), Montenegro, Poland, Romania and Ukraine.

As seen in the criteria used for the study, youth workers' training models vary considerably across Europe. For example, in some countries, youth work study programmes exist in various academic curricula. Furthermore, in some countries, youth work has a long-standing tradition being officially recognized as a profession, while in others it is only carried out by volunteers. In some, youth work is recognised as a profession and in others not. There are countries where youth organisations are well structured and organized and their role is essential to youth policy development, while in other countries the non-governmental sector is currently under-development (especially in countries that had been going through transition processes) (Lopez, 2017). Within all this diversity, the essential question in designing youth workers' training to ensure quality youth work boils down to the role and function of youth work.

## **4.2 Role and function of youth work**

In 2015, the Youth Department of the Council of Europe launched the updated version of their Youth Work Portfolio (Council of Europe, 2015), based on the initial development of the tool back in 2007. The Portfolio works as a self-assessment tool for individuals, teams and organisations doing youth work around Europe with the aim for them to understand their competences and to develop it further. While recognising the diversity of practices in Europe, the Portfolio defines the role of youth work as:

*“Youth work is commonly understood as a tool for personal development, social integration and active citizenship of young people. Youth work is a ‘keyword’ for all kinds of activities with, for and by young people of a social, cultural, educational or*

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<sup>21</sup> Of all the countries and regions belonging to this group Norway is different from the others, having formal education, public support for non-formal learning and identifiable career paths but scoring zero points in other dimensions.



*political nature. It belongs to the domain of 'out-of-school' education, most commonly referred to as either non-formal or informal learning. The main objective of youth work is to create opportunities for young people to shape their own futures.” (Council of Europe, 2015)*

SALTO Training & Cooperation Resource Centre (SALTO T&C RC, 2016) published within the framework of the European Training Strategy (ETS), a competence model for youth workers to work internationally. As one of the objectives of the ETS is to improve the quality of support systems for youth activities and enhance the capacity within youth organisations, the framework is built not only on international mobility experiences, but also on the needs and practices of youth work at various local levels, that have to a certain extent a link with international youth work (implicit or explicit). The role and function of youth work as stated in the ETS competence model for youth workers goes as follows:

*“Youth workers work with young people in a wide variety of non-formal and informal learning contexts, typically focusing on their young charges’ personal and social development through one-on-one relationships and group-based activities. While acting as trainers/facilitators may be their main task, it is just as likely for youth workers to take a socio-educational or social work-based approach. In many cases, these roles and functions overlap.” (SALTO T&C RC, 2016).*

Agdur (2017) discusses the challenges of finding common ground in the definitions related with youth work and proposes to define youth work in terms of what function it is supposed to fulfil for young people. “The function of youth work is to stimulate and support activities that contribute to young people’s personal and social development through non-formal and informal learning.” (Agdur, 2017) Agdur also underlines that the core principles which should govern and guide the ‘activities’ (mentioned in the definition) should be stated for a successful ‘function’ of the work and proposes ‘participation’ as the key principle. From this point on, Agdur proposes a five-step process to be evaluated together with five indicators.

When participation is taken as a core principle in youth work, the five-step process goes as follows - young people should be actively engaged in:

- 1<sup>st</sup> formulating the idea/aim of the activity;*
- 2<sup>nd</sup> organising and planning the activity;*
- 3<sup>rd</sup> preparing the activity;*
- 4<sup>th</sup> carrying out the activity;*
- 5<sup>th</sup> evaluating the activity.*

As the indicators for evaluation goes, young people should be able to perceive that:



- the activity meets their interests;
- they own the process;
- they are responsible for the process and its outcomes;
- they contribute to the process;
- they learn. (Agdur, 2017)

From this perspective, the core competence of youth workers should be the ability to stimulate through participatory processes and non-formal learning. The competences they might need besides this will vary over time and in relation to the different needs of young people, and must be gained through continuous competence development. But first of all, youth workers should be coaches and process managers supporting young people to gain the knowledge, skills and attitudes they need in order to realise their activities, ideas and visions.

#### **4.3 Competence Frameworks for Youth Workers**

How do we define competency? In Europe, a study by Fennes and Otten is frequently referred to within the recognition of youth work debate. Its focus is the link between the role and function of youth work with its quality standards and thus the competences required from the youth worker. Competency is defined as ‘an overall system of dispositions, capabilities, skills, and knowledge which are used to manage and master complex situations and tasks successfully.’ (Fennes & Otten, 2008) Building on this definition, ETS model defines competence as “an overall system of values, attitudes and beliefs as well as skills and knowledge, which can be put into practice to manage diverse complex situations and tasks successfully. Self-confidence, motivation and well-being are important pre-requisites for a person to be able to act out his/her developed competences” (SALTO T&C RC, 2016).

Similarly, the CoE’s Youth Work Portfolio defines competence as ‘the ability to do something successfully or efficiently’ and further explains it as ‘when competent, a person can apply what they know to do a specific task or solve a problem and they are able to transfer this ability between different situations.’ In the CoE’s Youth Work Portfolio as well, the competence has three interlinked dimensions: knowledge, skills and attitudes and values. (Council of Europe, 2015) Knowledge is the cognitive dimension, skill refers to the practical dimensions and attitudes refer to the value based dimensions which often contextualised the behaviour.

The ETS competence model for youth workers to work internationally lists down eight essential competence areas:

1. Facilitating individual and group learning in an enriching environment





2. Designing programmes
3. Organising and managing resources
4. Collaborating successfully in teams
5. Communicating meaningfully with others
6. Displaying intercultural competence
7. Networking and advocating
8. Developing evaluative practices to assess and implement appropriate change

The competence framework of CoE's Youth Work Portfolio is formed with a slightly different format. It lists thirty-one competences and organises them underneath the eight functions of youth work:

1. Address the needs and aspirations of young people
2. Provide learning opportunities for young people
3. Support and empower young people in making sense of the society they live in and in engaging with it
4. Support young people in actively and constructively addressing intercultural relations
5. Actively practise evaluation to improve the quality of the youth work conducted
6. Support collective learning in teams
7. Contribute to the development of their organisation and to making policies / programmes work better for young people
8. Develop, conduct and evaluate projects

Within both models, the knowledge, skills, attitudes and behavioural components related with each field of competence can further be explored.

#### **4.4 Human rights education within present competence models for youth workers**

This section takes a closer look at the aforementioned models by exploring the links between human rights education and youth workers' competences. Both models have an introduction which contextualises the competences mentioned later on. This contextualisation part also involves stating the characteristics of youth work and the importance of the principles of non-formal learning within.

We see human rights presented as one of the key ethical values that underline youth work and non-formal learning. One of the key competences specified in the ETS competence model for youth workers is the 'Displaying of the intercultural competence'. As quoted from the model, this competence is defined as:



*“... the ability to support successful communication and collaboration among people from different cultural contexts and backgrounds. The youth worker has to address and deal with attitudes and behaviours behind this intercultural competence in (international) training and youth work. He/she approaches ‘culture’ from an identity perspective and understands ambiguity, human rights, self-confidence, acceptance versus own limits, and how geopolitical conflicts influence one’s understanding of these aspects. The youth worker takes these intercultural dimensions into account in their work.”*

The intercultural competence is the purposeful link with human rights education. When we look into the details of the knowledge, skills, attitudes and values listed under this competence, we not only see human rights education being mentioned several times, but can also relate all the abilities listed with the abilities that a youth worker would need to practice human rights education:

### Knowledge

- ✓ Knowledge of the notions & concepts of acceptance of ambiguity & change
- ✓ Knowledge of identity-related mechanisms & theories (with a focus on cultural contexts)
- ✓ Knowledge of the theories & concepts of power relations
- ✓ Knowledge of the mechanisms linked to stereotypical constructions of reality
- ✓ Knowledge of discrimination mechanisms & how to address them
- ✓ Knowledge of human rights, human rights education methods
- ✓ Knowing how to speak at least one foreign language

### Skills

- ✓ Being able to deal with ambiguity & change
- ✓ Being able to deal with tension & conflict
- ✓ Ability to raise awareness about each other within the group
- ✓ Ability to work with interrelated dimensions of culture and identity
- ✓ Being able to initiate critical reflection
- ✓ Being able to address human rights topics through different methods (human rights education)
- ✓ Being able to recognise discrimination & to understand the related mechanisms in order to react properly
- ✓ Being able to conceptualise, apply, analyse, synthesise & evaluate information about or in the group
- ✓ Being able to speak at least one foreign language



### Attitudes

- ✓ Being open towards the unexpected and towards ambiguity in the group & in the learning process
- ✓ Openness and willingness to look at identity, culture & related aspects from different perspectives
- ✓ Readiness to confront others and be confronted in a respectful & constructive way
- ✓ Willingness to support & empower individuals and groups
- ✓ Being careful not use methods which implicitly reinforce stereotypes and discrimination mechanisms
- ✓ Being aware that culture is a dynamic & multifaceted process

### Behaviours

- ✓ Reflects on theories, concepts & experiences & applies these with regard to ambiguity & change
- ✓ Explicitly wrestles with his/her own biases, assumptions & behaviours regarding stereotypes
- ✓ Uses appropriate tools & methods to support the group in deconstructing & reconstructing reality (wrestling with stereotypes, prejudices, assumptions, etc.)
- ✓ Encourages young people to reflect on their own identity & related elements
- ✓ Explores the complex connections, among others, between identity, politics, society & history
- ✓ Identifies and deals with issues of power in & with the group
- ✓ Facilitates awareness-raising with regard to conflicts that exist in the society & how they relate to intercultural dialogue
- ✓ Recognizes and interprets words, body language & non-verbal communication in a culturally-appropriate manner
- ✓ Encourages self-confidence & demonstrates [a framed] flexibility in cultural & communicative behaviour
- ✓ Is willing to speak a foreign language & overcomes resistances and inhibitions
- ✓ Encourages young people to reflect and exchange ideas regarding issues such as solidarity, social justice, promoting/protecting human rights, discrimination, dignity & equality

Turning our attention to the CoE's Youth Work Portfolio, we find abilities related with the protection and promotion of human rights and human rights education, more transversal throughout all the functions and respective competences listed for youth workers. This is



certainly not a surprise as the primary mission of the Council of Europe is to protect human rights, democracy and rule of law. Here, we would like to mention specifically four competences that are linked with human rights education:

**Competence: Relate to young people as equals** (under function 1):

- ✓ Knowledge: ethics of youth work
- ✓ Skills: representing one's own identity as a youth worker
- ✓ Attitudes and values: being ready to be challenged, solidarity, interest in young people's views

**Competence: Assist young people to identify and take responsibility for the role they want to have in their community and society** (under function 3):

- ✓ Knowledge: politics, society, power relations, policies relevant to young people
- ✓ Skills: critical thinking, active listening, political literacy

**Competence: Support young people in acquiring intercultural competences** (under function 4):

- ✓ Knowledge: intercultural theory, human rights, international awareness, cultural awareness
- ✓ Skills: facilitation, communication, intercultural learning, human rights education, debriefing
- ✓ Attitudes and values: empathy, tolerance of ambiguity, solidarity, self-awareness, emotional stability, sensitivity, distance from social roles, clarity on one's own values

**Competence: Actively include young people from a diverse range of backgrounds and identifications in youth work activities** (under function 4):

- ✓ Knowledge: intercultural theory
- ✓ Skills: facilitation, inclusive education, intercultural learning
- ✓ Attitudes and values: self-awareness, clarity on one's own values, emotional stability

To conclude, we can see that both competence models mention the necessity of certain competences by youth workers in order to practice a more participative and inclusive youth work – which are based on the principles of equality and anti-discrimination, together with right for freedom of speech and expression.

## 4.5 Critical reflections on competences

Human rights education is essential for everyone, as a result of the characteristics of human rights. Competence based development is one approach which is increasingly in use.





Although different countries and institutions might have their own competence frameworks, here we would like to briefly present what can be equipped with a set of knowledge, skills and attitudes in HRE might lead to.

According to the Council of Europe (2017) human rights education leads to:

- ✓ recognition that all people share a common humanity and have equal dignity irrespective of their particular cultural affiliations, status, abilities or circumstances;
- ✓ recognition of the universal, inalienable and indivisible nature of human rights;
- ✓ recognition that human rights should always be promoted, respected and protected;
- ✓ recognition that fundamental freedoms should always be defended unless they undermine or violate the human rights of others;
- ✓ recognition that human rights provide the foundation for living together as equals in society and for freedom, justice and peace in the world.

When promoting on human rights education, it is suggested to check possible local competence frameworks or quality standards that might be present on the local or national level. Yet, we hope that the frameworks presented and discussed in this Chapter, can also provide a source for inspiration if such frameworks do not exist at a local level or even if they are to have a comparative and critical perspective for further development.



## 5. Human rights education in practice: Case studies

The purpose of this chapter is to put the concept of human rights education in a practical context focusing on youth work. To this end, the chapter has been divided into three parts. The first part uses the extant literature to create three categories of human rights practices in the hope that a better conceptual understanding is achieved through the follow up case studies. The second part presents examples of case studies from across Europe by placing them within each different category. The final part presents one case study from each participating project country.

### 5.1 Human rights education practices: three categories

As the mapping exercises that was carried out by the project illustrates, there is a plethora of projects on human rights education across Europe. These may appear in all shapes and forms, from small to large scale, local, national or international. They may be run by public, private or voluntary organisations or indeed by volunteers including youth workers themselves or even young people.

Focusing on human rights education projects that are relevant to youth work, they can be classified into three groups (figure 2): skill-based, cognitive and whole school/ institutional approaches (Gavrielides, 2010).

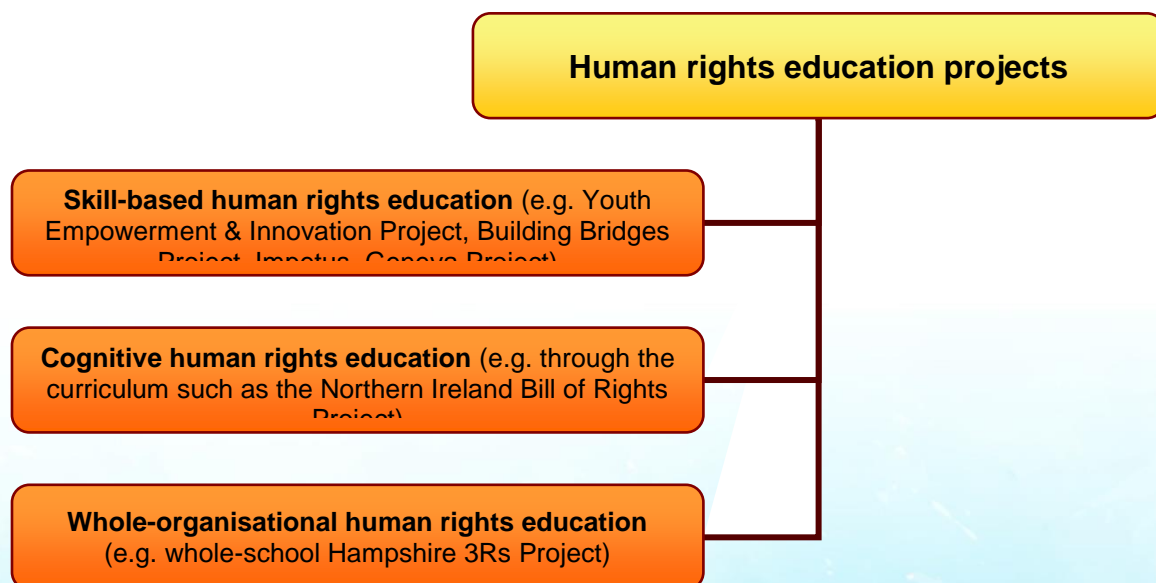


Figure 2: Human rights education projects: 3 Groups (Gavrielides, 2010: 439).



## 5.2 Examples

### Human rights education as a state policy (cognitive)

Following the reform of compulsory education in Iceland, and the public demand for a change in the education system with an emphasis on democracy, critical thinking and morality, a new curriculum was introduced for pre-schools, compulsory and upper secondary schools in Iceland.

Six fundamental pillars of the curriculum include democracy and human rights, equality, sustainability and well-being. The long-term objective is to promote change in school practices and educational outcomes, strengthening democratic values, critical thinking and moral education. This includes development of teacher competences in working with democracy both as a subject and as a teaching method. Broad information and dissemination activities included education providers, parents, partners in the labour market, school staff; local educational authorities, teacher education providers, teachers' associations etc. Six booklets were published with the aim of explaining the six pillars, while teacher education institutions developed courses. (European Commission, 2018: 97)

### Human rights education as an NGO practice (skills-based and cognitive)

**Source & country:** Judge Cristi Danileț - VedJust (Romania)

**Name of Project:** The EDUIURIS project

**Name of Organisation:** Voice for Democracy and Justice (VedJust)

**Website:** [www.vedemjust.ro](http://www.vedemjust.ro), [www.educatiejuridica.ro](http://www.educatiejuridica.ro)

**Purpose:** To provide basic legal tools to principally high school students and young people of similar ages using human rights and public legal education.

**Description:** The project is delivered voluntarily by the Romanian NGO VedmJust which was set up by a Romania judge and supported by a number of lawyers, judges, young people and youth workers. The project has produced a book on human rights education, rights and responsibilities targeting youth. It is provided free online and through face-to-face courses and videos.

**Availability:** Free, principally in Romania – recently the e-book was translated in English and can be accessed from [www.educatiejuridica.ro](http://www.educatiejuridica.ro)

**Source:** The IARS International Institute, 2018 – UK/ Europe wide

**Name:** Abused no More: Safeguarding Youth and Empowering Professionals

**Website:** <http://www.abusednomore.org>

**Organisation:** Stowarzyszenie Interwencji Prawnej (Poland), KISA - Action for Equality, Support, Antiracism (Cyprus), Anziani e Non Solo (Italy) and Romanian U.S. Alumni



Association (Romania). The IARS International Institute (UK) is the coordinator for the programme.

**Description:** The Abused no More (AnM) project is an EU funded 3 year programme that aims to create, support, develop and serve strategic partnerships in the area of youth-led training, educational and awareness raising activities that will allow better integration of marginalised youth particularly those from migrant groups putting an emphasis on gender based abuse and persecution. The project aims to improve youth work and youth service provision putting an emphasis on human rights education with a focus on reducing gender violence and inequalities. The project is supported by Erasmus+ (Key Action 2), and has produced free face-to-face and online accredited courses for (a) young people (b) youth workers and professionals. These aim to increase the knowledge, skills and confidence of both groups in using human rights and the public legal education with the context of gender violence.

**Availability:** Free and Europe wide via the online courses and website. The online courses for young people and professionals are available in English, Polish, Italian, Romania and Greek [http://abusednomore.org/public\\_html/training/](http://abusednomore.org/public_html/training/) The face to face training courses are provided for free in the UK, Romania, Cyprus, Poland and Italy and they targeted (a) young people (b) youth workers and other professionals working with young people. They can be obtained by emailing [contact@iars.org.uk](mailto:contact@iars.org.uk)

**Source:** OSCE, 2009 – Germany/ Europe wide

**Name of Practice:** Standards of Human Rights Education in Schools

**Name of Organization:** Forum Menschenrechte (Working Group on Human Rights Education, Forum on Human Rights)

**Website:** <http://www.forum-menschenrechte.de>

Intended Audience: Curricula writers, teacher trainers and politicians

**Purpose:** The Standards are intended to encourage human rights education in schools by providing a comprehensive, outcome-based framework for teaching human rights at all levels of schooling.

**Description:** The Standards define “what and why” students should learn about human rights in elementary, secondary and vocational schools. They are an output-oriented educational framework and, therefore, do not define “how” students should learn about human rights or stipulate which books or methods to use. The Standards contain a matrix that identifies for each school type a list of precisely defined outcome standards on the power to judge, the power to act and the capacity to use certain key methods. Benchmarks for specific human rights competencies are provided for children and youth of grades 4, 9 and 10, and 12 and 13. The development of the Standards of Human Rights Education in Schools came in response to a debate in German educational policy over the poor results of German students in the Programme for International Student Assessment (PISA), an OECD





comparative study. PISA results prompted reform efforts on many levels of German educational policy. One of the most fundamental reforms was the change of focus from steering the educational system through inputs such as curricula to defining output or competency standards. In most states of Germany (Länder) and for most school subjects, educational policymakers define the body of knowledge required at the end of certain grades, and schools are provided with a considerable degree of autonomy in establishing teaching methods to attain these standards. In 2004, national standards for political education were defined. The Standards take up the debate on quality standard setting and rationalize the knowledge and skills associated with human rights education in a way comparable to other major subjects, such as mathematics and languages. On 3 March 2006, the Standing Conference of the Ministers of Education and Cultural Affairs of the Länder in the Federal Republic (KMK) called for further measures to implement the UN Convention on the Rights of the Child in Germany's schools. In its declaration, the KMK referred to the Standards, which had been published a few months earlier. There are also university departments that use the Standards as a framework for teaching human rights education methods to prospective teachers. The Standards have been made available to the Ministers of Education of each of the 16 Länder in Germany, where responsibility for education and cultural affairs lies.

**Availability:** A summary of the Table of Contents and an excerpt from the Standards are available in English in the Compendium Annex. The complete document is available in German in the Annex and can be found on line at [http://forum-menschenrechte.de/cms/upload/PDF/fmr\\_standards\\_der\\_menschenrechtsbildung.pdf](http://forum-menschenrechte.de/cms/upload/PDF/fmr_standards_der_menschenrechtsbildung.pdf)

### Human rights education as a university practice (cognitive)

**Source:** Malmo University

**Name of the practice:** BA studies in Human Rights

**Name of the organization:** Malmo University

**Website:** <https://edu.mah.se/en/Program/SGMRE>

**Intended Audience:** College Graduates

**Purpose:** This programme provides you with an understanding and knowledge of what constitutes human rights, how they are utilised and how the development of human rights is a result of world transformation. After graduation students will be able to work with legal, political or ethical issues within the sphere of human rights. Students can also continue on to master's studies.

**Description:** The issue of human rights is constantly relevant. By studying them, their importance, history and implementation, we are provided with the opportunity to fully understand current events in public debates, ranging from migration and children's rights to global crime and criminal law. In this programme, we take a look at the local and



international role of human rights, and their role in public authorities, organisations and businesses. The role of human rights in democracies and oppressive regimes will also be studied. This three-year bachelor's programme provides you with in-depth knowledge of human rights and how they are applied and affected by the world we live in. This is a multi-disciplinary programme, which focuses on viewing human rights through three perspectives:

- A. Law (What role do human rights play in international law? How have these rights changed from commonly held moral norms to law, and what has happened as a result of this?)
- B. Politics (How are international communities and governments addressing human rights? We will look at this from a sociological and political perspective.)
- C. Philosophy (What questions are raised by these rights? Who decides which rights predominate, and what is the significance of having human rights?)

The diversity of the programme combined with its multidisciplinary focus provides you with competencies attractive in numerous sectors and in a constantly growing labour market. You will be able to work with legal, political and ethical issues, as well as to continue studies at a master's level. Future employers may include private sector businesses, local and international organisations and agencies, as well as national authorities and government organisations. Studying human rights gives you a platform for a career in organisations such as the UN, Amnesty International and the European Union.

**Availability:** Not available for free but further information can be obtained from <https://edu.mah.se/en/Program/SGMRE>

### Human rights education as a cross-sector practice (cognitive)

**Source:** Youth Empowerment & Innovation Project (YEIP), UK/ EU-wide

**Name of the organizations:** UK: The Home Office, Greece: Ministry of Environment, Energy and Climate Change | Koinofelis Epicheirisi Ipiresion Neapolis Sykeon (Common Benefit Enterprise for Services of Neapolis Sykies), Cyprus: Municipality of Engomi, Italy: Regione Liguria, Portugal: Câmara Municipal de Oliveira de Azeméis, Sweden: Lansstyrelsen i Kalmar län, Romania: National Council for Combating Discrimination, Ministry of Education, Research, Youth and Sports – Institutul de științe ale educației, Greece: Kentro Merimnas Oikogeneias Paidiou, Cyprus: Centre for Advancement of Research and Development in Education, Italy: Anziani e non solo, Portugal: Inovamais, Sweden: Linne Universitetet, Romania: Fundatia Schottener Servicii Sociale. The project is coordinated on behalf of the UK Home Office by The IARS International Institute (UK).

**Intended audience:** young people, youth workers, professionals, marginalised groups, policy makers

**Website:** <http://yeip.org>



**Purpose:** YEIP is a 3-year Erasmus+ funded programme that aims to design a youth-led, positive policy prevention framework for tackling and preventing the marginalisation and violent radicalisation among young people in Europe. The project started in March 2017. Led by young people, YEIP is delivered in partnership with 18 partners from seven EU countries to construct and test innovative, policy intervention models founded on the principles of restorative justice, positive psychology and the Good Lives Model (GLM). YEIP is implemented through the construction and field validation of tools (YEIP PREVENT model/ interventions, toolkit, training) in 4 environments (schools, universities, prisons, online) in the 7 participating EU member states. YEIP will lay the foundations for systemic change at the national level and EU levels. The ultimate objective is for the project to help implement the EU Youth Strategy's objective of preventing the factors that can lead to young people's social exclusion and radicalisation. The project is also in line with the EU's Counter-Terrorism Strategy of 2005 (revised in 2008 and 2014). The impact and scalability of the YEIP GLM-based policy measure will be assessed through a semi-experimental methodology that will seek to identify and evaluate the causality link between our measure and the change it aims to make for young people at risk of radicalisation and marginalisation. Following a thorough literature review (WP1) and the collection of stakeholders' views through youth-led research (WP2), we will construct the tools that will implement our policy measure (i.e. the YEIP Prevent model/ intervention and a toolkit). These tools will be used to capacity build professionals working in our selected environments. Subsequently, field trials (WP3) will be conducted in the eight participating countries. These will pilot and evaluate the tools implementing our policy measure and be observed through a mixture of qualitative methodologies. Impact measurement will be achieved through a before-after comparison. To triangulate the findings, a pan-European quantitative survey will be carried out (WP4). The research design and approach will be youth-led, following the principles of participatory, youth-led action research. The success of this youth-led project will demonstrate to European citizens the leadership and determination of EC institutions in rooting out the reasons that lead to young peoples' marginalisation and radicalisation, firming up in this way trust and confidence.

**Availability:** Free – EU-wide. Through the project website it is possible download the free ebooks of the project in all participating languages (English, Romanian, Italian, Greek, Swedish, Portuguese) as well as the training material for young people and professionals)

**Source:** Amnesty International Norway

**Organisation:** Amnesty International

**Project:** The Rights Education Action Programme (REAP)

**Audience:** schools, universities

**Purpose:** REAP is a 10 year-long international human rights education initiative led by Amnesty International Norway. After assessing local needs, REAP project partners' select



specific human rights topics relevant to their target groups and to the human rights context of the country. At the core of REAP is the training of human rights education “multipliers” – individuals who, through their roles or positions in society, are able to influence a larger audience or groups of people. Through REAP, project partners create positive human rights impacts and contribute to Amnesty International’s aim to build a human rights culture worldwide. REAP has worked with practitioners in schools, colleges, and universities to integrate human rights education into the curriculum and into extra-curricular activities. By training teachers as multipliers, REAP has made the classroom a forum for human rights education. REAP has also worked with counsellors, librarians, administrative staff, and people working in education training centres to raise awareness of how human rights issues affect their work. In Moldova, in December 2004, Amnesty International Moldova signed a partnership agreement with the Moldovan Ministry of Education for the development of human rights education materials and teacher training. Amnesty International Moldova regards this as the most important achievement for REAP work in classrooms. In the Chisinau municipality, the partnership agreement between Amnesty International Moldova and the local department of education led to greater numbers of human rights education training sessions for teachers in schools at the regional level. REAP also fosters human rights school clubs in Moldova, and has opened five local resource centres for youth to support their activities.

### 5.3 Case studies from the project countries

Looking at specific case studies from the participating countries, we intended to:

- Provide context for the paper through practical examples where human rights education has been used in the formal and informal education and training of youth workers, teachers or social workers
- Create a reference guide for the project’s local transfer seminars
- Inspire the project’s ultimate target groups through successful and impactful examples.

The following criteria for selection:

- ✓ Clearly stating that Human Rights Education is the main educational approach delivered within the programme (educational/learning programme) or policy and the definition of human rights education is in line with the international definitions and approaches.
- ✓ The profile of the learners and beneficiaries is well defined
- ✓ Other stakeholders, in other countries/communities, could replicate the practice or policy.





## Austria

### Project name

Competence Framework for Children and Youth Work

### Place and geographical scope, timeline

The development of the Competence Framework started in 2015. In spring 2016, the first draft of the Competence Framework with examples of competence descriptions was presented and discussed at an Austria-wide symposium with representatives from children and youth work as well as related fields.

In spring 2017, the Competence Framework for Children and Youth Work was defined as a binding standard for trainings of youth workers in Austria by the Conference of the Youth Departments of the Federal States of Austria.

### Main organisation responsible and any partnerships

The Austrian Federal Ministry of Families and Youth, the Youth Departments of the Federal States of Austria and the Youth Work Department of the Autonomous Province of Bozen/Bolzano South Tyrol have commissioned aufZAQ to develop a standard for youth worker training in Austria.

### Website (if applicable) or any references/ source

[www.aufzaq.at/english](http://www.aufzaq.at/english)

### Description:

The present Competence Framework for Children and Youth Work shows how people act competently in their work in children and youth work. It covers both the open youth work and children and youth work in youth organizations. The Competence Framework is a translation tool from qualifications of children and youth work to the Austrian National Qualifications Framework (NQF). In turn, the NQF makes qualifications visible and comparable through the European Qualifications Framework across Europe. In particular, the competence framework is part of the aufZAQ certification. It certifies the quality of education and training for people active in youth work

The development and implementation of the Competence Framework and the activities of the aufZAQ office are initiated and funded by the Austrian Federal Chancellery, the Youth Departments of the Federal States of Austria and the Youth Work Department of the Autonomous Province of Bozen/Bolzano – South Tyrol.

In the Competence Framework it is stated explicitly that it is in line with the Declaration of Human Rights, and with ecological, social and economically sustainable development. Children and young people should be treated with respect and appreciation. Some described



competences of youth workers have a link to Human Rights Education like “to enable participation and advocate in favour of interests of children & youngsters”. Diversity as underlying concept and principle of youth work is mentioned, also equality, intersectional approach and participation.

At the moment several education and training courses are (re)developing their curricula to match to the Competence Framework.

### **Availability (free/ online/ face to face/ languages)**

The Competence Framework is available online in German: [www.kompetenzrahmen.at](http://www.kompetenzrahmen.at)

Basic information are available online in English: [www.aufzaq.at/english](http://www.aufzaq.at/english)

## **Belgium**

### **Project name**

HRE, also part of our trainers' life - Building a Community of Practice among the Pool of Trainers

### **Time line**

to be implemented

### **Main organisation responsible and any partnerships**

Project within the pool of trainers of Tumult, developed as follow-up of the ToTHRE of Council of Europe.

### **Website (if applicable) or any references/ source**

[www.tumult.be](http://www.tumult.be)

### **Description:**

The aim is to build a community of practice among the pool of trainers concerning HRE. In order to create awareness about the omnipresence of HRE everywhere and anytime and to encourage the trainers to actively reflect on their work as a trainer related to human rights education.

- Checking session outlines
- Link between rights & content
- Do the session outlines follow the principles of HRE?
- Update session outlines with activities from Compass
- Include additional section in the outlines: reflect on HR before, during and after training
- Talk about HRE and RBA with pool of trainers and set up a community of practice

This project is still in the development phase. So there is no impact assessment yet.



Availability (free/ online/ face to face/ languages/) HRE will be included in the session outlines the trainers use to give face to face workshops and trainings. Those outlines are written in Dutch and are not online available.

## **Croatia**

### **Project name**

Active Students – Useful Citizens – Just Society: Partnership in Developing Programme of Community-based Learning for Developing Student Competences and their contribution to the Community

### **Place and geographical scope, timeline**

The geographical focus of the project is Croatia where all activities are being conducted. More concretely, there are four counties, namely The City of Zagreb, Istria County, Bjelovarsko Bilogorska County and Medjimurska County where certain aspects of the project are being implemented. Timeframe of the project covers the period of: March 2018–March 2020.

### **Main organisation responsible and any partnerships**

GONG Association (main organization), Faculty of Political Science, University of Zagreb; Croatian Journalists' Association

### **Website (if applicable) or any references/ source**

<http://gong.hr/hr/aktivni-gradani/pocela-provedba-projekta-drustveno-korisnog-ucenja/> (in Croatian)

### **Description:**

There are five main target groups this project aims to empower, namely university students, civil society organization workers, volunteers, university professors and local civil society organization. A set of activities have been designed to strengthen competences of each of the aforementioned groups in the field of human rights education and to adequately use the combination of theory and practice in facing societal issues of contemporary Croatia.

Human right education has been used by implementing the pedagogical approach of community-based learning (service learning where the idea of this approach is combination of learning objectives with community service in order to provide a pragmatic, progressive learning experience while meeting societal needs. Hence, with this project, the primary target group (university students) will develop practical knowledge and acquire experience in community engagement by using theoretical and methodological insights from their higher education. The idea of the project is to incorporate propositions of the community-based learning in three curricula at the Faculty of Political Science where topics such as



human rights in community, media literacy, political competence, right to access the information, political participating in community development etc. will be used to support solving existing problems in various communities. In other words, the university students will learn how to respond to contemporary societal issues during their studies and implement that solutions directly in their local communities. By combining experience of the civil society workers, local civil society organizations and theoretical and methodological knowledge of university professors, the project will offer a plethora of competences to the university students in order to strengthen their civic engagement and support development of so-called “really useful knowledge”. Furthermore, intensive communication among stakeholders will assure competence development of all involved actors and strengthen quality of higher education in the field of political science and journalism.

The previous successful collaboration between the Faculty of Political Science and the GONG association in various projects and results of different research were lack of practical knowledge of students was detected triggered this project.

The project is funded from the European Social Fund, and co-funded by the Office for Cooperation of NGOs of the Republic of Croatia.

## Estonia

### Project name

Human rights and Children rights

### Place and geographical scope, timeline

University of Tartu Narva College

### Main organisation responsible and any partnerships

University of Tartu Narva College Lectorate of Social Sciences

Head of Youth Work programme

### Website (if applicable) or any references/ source

Course description in Estonian and in English (parallel):

[https://www.is.ut.ee/rwservlet?oa\\_ainekava\\_info.rdf+1341309+HTML+0+text/html](https://www.is.ut.ee/rwservlet?oa_ainekava_info.rdf+1341309+HTML+0+text/html)

E-learning environment: <https://moodle.ut.ee/enrol/index.php?id=1651>

### Description:

Altogether 17 BA students of the Youth Work BA curricula studies programme (Compulsory General course of the Basic Module of the Youth Work BA curricula studies programme (3 EAP). The course reoccurs after every 2-3 years.

The course aims to introduce human rights and children rights to future youth workers; expects the student to work through main legal acts concerning human rights (UN





Declaration of Human Rights, UN Convention of Children Rights); prepares the student to relate the role of human rights and children rights in the field of child and youth work. In practice, much of the emphasis goes to the question of identifying and putting to practice (legal) rights in the context of youth work. The course uses some methods from the manual 'Compass', arts methods (such as photo hunt), and analysing case studies where children's rights have been violated.

The curricula is redesigned to be more value based and more based on contemporary understanding of learning theories where student is a self-guided learner. Human rights as a topic occurs as a repeated topic in various courses. Topics such as tolerance, non-discrimination, youth inclusion, and youth development are important in the field of youth.

In the portfolio and final examination of Youth Work students brings out the question of what youth work stems from, what is its basis. It is important for the future youth worker to acknowledge and be able to reflect on their professional values and their personal values.

Availability (free/ online/ face to face/ languages/) Online/face to face/Estonian

## Germany

### Project name

Master of Arts "Social Work as a Human Rights Profession"

### Place and geographical scope, timeline

Berlin, Germany - full-time study program, 4 semesters – 120 ECTS – Start each winter semester

### Main organisation responsible and any partnerships

University for Applied Sciences Alice Salomon Berlin; partner universities are in Sweden, Scotland and Slovenia. Thanks to the cooperation with other universities, the lecturers of the MA-SWHR hail from a great range of nationalities and cultural backgrounds bringing a variety of professional fields and traditions of expertise.

### Website or any references / source

<https://www.ash-berlin.eu/studium/studiengaenge/master-social-work-as-a-human-rights-profession/profile/>

### Description:

The course of study is of most interest to individuals who are professionally active or have an academic interest in social work or in an area related to human rights.

Students' Diversity: in the first four student groups (annual application) 75 students were coming from Africa (Cameroon, Egypt, Ethiopia, Gambia, Namibia, Nigeria, Somalia, South



Sudan, Uganda, Zimbabwe), America (Canada, Ecuador, Honduras, USA, Venezuela), Asia (Bangladesh, Hong Kong, India, Nepal, Pakistan, Philippines, Singapore, South Korea), Europe (Austria, France, Germany, Great Britain, Italy, Latvia, Netherlands, Norway, Romania, Serbia, Sweden, Switzerland, Turkey), Middle East (Israel, Jordan, Palestinian Territories, Syria). With an average of 25 international students, the MA-SWHR creates a multicultural setting of learning, where students are directly confronted with the experience of diversity.

In the course of the transnationalization of social problems in the globalized world, the importance of human rights as a strong instrument in the field of social work becomes more significant. Through MA-SWHR participants will gain, develop and improve a general professional self-conception and receive a science-based theory of action, intervention as well as a solid inside of principle of profession's code of ethic: all in relation to social work as a discipline and profession. Social work and human rights are frequently encountered when working with vulnerable groups such as children or migrants respectively when working on issues related to the right to health or to social problems like poverty, social exclusion or discrimination with regard to a person's gender and/or race.

MA-SWHR is a research-oriented, partially internet-based program, combining the field of social work with human rights issues. The main aim of MA-SWHR is the translation of the often very abstract and appellative human rights discourse into the theory and practice of social work. This objective is strongly linked to the development of a general professional self-conception based on the "triple mandate of social work" (on behalf of the addressees and the society/providers and on behalf of the profession).

The need for an international Master program on Social Work as a Human Rights Profession has often been articulated in meetings of the International Association of School of Social Workers (IASSW) and the conference of the European Network on Social Action (ENSACT). This idea became more concrete during a pre-conference to the ENSACT conference in Brussels in April 2011 on the issue of human rights and social work. The participants were very much interested in developing an international program on the issue of social work and human rights. During a meeting held at the Alice Salomon University of Applied Sciences and four more meetings in Berlin between 2011 and 2012, the final group of cooperating universities now consists of: Alice Salomon University of Applied Sciences, Berlin; Coburg University of Applied Sciences and Arts; Malmö University, Department of Health and Welfare; University of Gothenburg, Department of Social Work; University of Ljubljana, Faculty of Social Work; University of Strathclyde, School of Applied Social Sciences. MA-SWHR is publicly funded, however students are required to pay tuition and registration fees (details see below)



The orientation of MA-SWHR is suited to the requirements of the job market. Graduates work in social services, free-lance, in international governmental, non-governmental and private sector organizations, particularly in key roles to achieve social change. For applicants attempting to work as a social worker in Germany, one must consider the requirements for the State Recognition by the Senate of Berlin. No further information on evidence of impact available.

### **Availability (free/ online/ face to face/ languages)**

**Costs:** as a non-consecutive, professional Master's program students are required to pay tuition and registration fees. These non-profitmaking fees are charged to cover both classroom teaching as well as self-paced and online studies. Upon registration a fee of € 300 is due. The tuition fee for the first to third semester is € 2640 each. Costs for the fourth semester (human rights project and Master's thesis) amount to € 500. Should, however, the Master's thesis be postponed to the fifth semester an extra € 300 will be charged for this final semester. Additional options like purchasing a public transport tickets for students may lead to extra costs of currently € 190 per semester.

**Scholarships:** the university of applied sciences is not able to grant scholarships. However, an extensive list of institutions where students can apply for a scholarship is available.

The program provides a hybrid learning program combining classroom teaching (in blocks) and modules with internet-based blended learning and a profound focus on research. The program requires a full-time commitment from students. The modules are organized in blocks as the teaching staff is only partly based in Berlin and Germany. The average of student effort required includes the time spent attending lectures and seminars as well as the time dedicated to independent study and preparation of oral and written assignments.

The courses are held in ENGLISH language; there is an additional program with the same name offered in GERMAN language. The two programs do have some overlapping content. However, the structure is quite different.

## **Latvia**

### **Project name**

Access of young people to social right through human rights education

### **Place and geographical scope, timeline**

May 2017 – February 2018: Latvia, Lithuania, Estonia, Armenia, Moldova, Georgia, Ukraine, Belarus, the Russian Federation.

4-14 August 2017 – International Training course, Latvia N/A

### **Main organisation responsible and any partnerships**

Lead partner:



International network “Participation for All” (biedrība “Līdzdalības platforma”)

Partnership:

NGO "Youth Education Centre "Fialta" (Belarus)

International Charity Partnership for Every Child (Ukraine)

Mordovia Republican Youth Centre (Russian Federation)

Sihtasutus Harju Ettevõtlus- ja Arenduskeskus (Estonia)

Association of young people with disabilities "VIVERE" (Moldova)

Institute for democratic changes (Georgia)

Skarp Health Center NGO (Armenia)

Klaipėdos paslaugu ir verslo mokykla (Lithuania)

Eesti Puuetega Naiste Ühenduste Liit (Estonia)

**Website (if applicable) or any references/ source**

<https://accesshre.blogspot.com> (in RUS)

### **Description:**

The project “ACCESS to Social Rights of Young People through Human Rights Education” aimed at professional development of youth workers, youth leaders and NGO representatives on human rights education for improvement of access of young people with and without disabilities to social rights.

The project responded to the lack of knowledge and expertise among youth workers on human rights education in everyday youth work practices with young people and lack of expertise in using it as a tool for improvement of access to social rights for all young people. The project intended to develop capacity of organisations in the field of inclusive youth work, human rights-based youth work and contribute to increase of participation of young people with and without disability. The main activity was a training course. It gathered in Latvia 24 youth workers, youth leaders and NGOs representatives:

- working or willing to work with mixed ability youth groups in the field of improving access of young people to social rights,
- interested in development of capacity of their organisation on human rights education for improvement of access to social rights for all young people and inclusion of young people with disabilities.

During the training course a human rights education was the main educational approach used along with non-formal and intercultural learning.

The project contributed to the development of the competences of youth workers, and provided participants and represented organisations with skills and tools to imply human rights education approach in local and international youth work practices in participants respective places. It increased the youth work quality in general, integration of democratic





and human right component in youth work practices in partners' countries, contributed to better inclusion and increase of participation of young people with and without disability. In a long-term it helps to reach youngsters who are usually difficult to reach and activate, and improves the quality of life of young people. The project was supported by the Erasmus +: Youth in Action programme.

**Availability (free/ online/ face to face/ languages)**

More information about the project, its flow, links to photo album, useful links for youth workers and follow up activities implemented by participants is available in Russian on the Blog: <http://accesshre.blogspot.com>

**Slovak Republic**

**Project name (if applicable):**

The Online Living Library: Listen - Reflect - Change

**Place and geographical scope, timeline:**

Slovak Republic, Czech Republic, online, from 2016 - 2017

**Main organisation responsible and any partnerships**

Leading partner:

EDUMA – from emotions to learning

Partnership:

GLAFKA, s.r.o

**Website (if applicable) or any references/ source**

[www.onlinezivakniznica.sk](http://www.onlinezivakniznica.sk)

[www.eduma.sk](http://www.eduma.sk)

**Description:**

The Online Living Library is an educational portal that helps educate pupils and students in schools and universities through short, authentic video stories of young people with different obstacles in society. The portal consists of 80 video stories on different topics such as People with Disabilities, Adoption, People and Religions, Living with Disease and much more.

Video stories can be used to raise empowerment of those who face similar obstacles in life as well as to raise the understanding of those who don't have direct experience with discrimination. EDUMA specializes on the implementation of the living memory methodology into practice of formal and non-formal education. The project evolved



naturally as another step to raise awareness about the storytelling as a useful tool for teachers, trainers and other educators.

Evidence of impact include:

- Onlinezivakniznica.sk has been awarded the Generation 3.0 Award from the Pontis Foundation in the field of innovative change of the education system.
- 160 teachers in Slovakia have already tried how to teach through stories (free and paid access).
- 15 schools and 4 universities use the Online Live Library (paid access).
- the portal is acknowledged by public and NGO stakeholders in educational sector in Slovakia.

#### **Availability (free/ online/ face to face/ languages)**

To ensure the sustainability of the online portal, video resources are now available for a subscription fee (after 30 days free trial). The users can sign in as individuals (teachers, trainers) or as an organisation. Selected video stories are translated into Sign, Czech, English and Arabic Language.



## 1. **Annex I: Human Rights Education – Existing definitions**

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### **United Nations**

Human rights education is an integral part of the right to education and is increasingly gaining recognition as a human right in itself. Knowledge of rights and freedoms is considered a fundamental tool to guarantee respect for the rights of all. Education should encompass values such as peace, non-discrimination, equality, justice, non-violence, tolerance and respect for human dignity. Quality education based on a human rights approach means that rights are implemented throughout the whole education system and in all learning environments.

UNESCO's work in human rights education is guided by the World Programme for Human Rights Education. - UN - World Programme for Human Rights Education. The UN, starting with 2005, has been implementing the World Programme for Human Rights Education. The programme was established by the General Assembly resolution 59/113 of December 10 2005 and is based on the achievements of the United Nations Decade for Human Rights Education (1995-2004). The Programme aims to promote a common understanding of the basic principles and methodologies of human rights education, to come up with a framework for action as well as to invest in the partnership building and cooperation from the international level down to the grassroots initiatives. The Programme has been structured in phase: the first phase (2005-2009) focused on human rights education in the primary and secondary school systems; the second phase (2010-2014) focused on human rights education for higher education and on human rights training programmes for teachers and educators, civil servants, law enforcement officials and military personnel, the third phase (2015-2019) focuses on strengthening the implementation of the first two phases and promoting human rights training for media professionals and journalists.

Human rights education (human rights education) is all learning that builds human rights knowledge, skills, attitudes and behaviours. It is a process of empowerment that begins with the individual and branches out to encompass the community at large. Human rights education aims towards developing an understanding of everyone's common responsibility to make human rights a reality in each community and in the society at large. In this sense, it contributes to the long-term prevention of human rights abuses and violent conflicts, the promotion of equality and sustainable development, and the enhancement of participation in decision-making processes within a democratic system. (Source: <http://www.ohchr.org/Documents/Publications/EvaluationHandbookPT18.pdf> ).



## **OSCE Office for Democratic Institutions and Human Rights (ODIHR)**

Human rights education has been defined as education, training and information aimed at building a universal culture of human rights. A comprehensive education in human rights not only provides knowledge about human rights and the mechanisms that protect them, but also imparts the skills needed to promote, defend and apply human rights in daily life. Education for democratic citizenship focuses on educational practices and activities designed to help young people and adults to play an active part in democratic life and exercise their rights and responsibilities in society. Education for mutual respect and understanding highlights self-respect, respect for others, and the improvement of relationships between people of differing cultural traditions.

## **Council of Europe**

The Council of Europe through the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education defines human rights education as education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms.

For this purpose, part of the objectives set by the Charter are stating that: Teaching and learning practices and activities should follow and promote democratic and human rights values and principles; in particular, the governance of educational institutions, including schools, should reflect and promote human rights values and foster the empowerment and active participation of learners, educational staff and stakeholders, including parents.





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## 2. Executive Summary

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This is the Executive Summary of the “Human Rights Education and Youth Work” report that was produced within the framework of the “Youth for Human Rights” (YfHR) project funded under Erasmus+ programme Key Action 3.

### 1. About the project and the report

The project aims to enhance youth work and non-formal education across Europe with the ultimate objective of increasing young people’s resilience and active support for human rights and particularly values of freedom, tolerance and non-discrimination. The project also aims to support youth workers’ professional development Human Rights Education (HRE).

The report was written to:

- Provide a descriptive and analytical account of HRE in youth work, which can be used by stakeholders, providers, educationalists, policy makers and users across Europe.
- Generate recommendations and a practical guide for staff of the consortium of Erasmus+ Youth in Action National Agencies, which will enable them to use this guide and other project tools to help mainstream HRE in youth work.

### 2. Key findings

#### 2.1. The challenges with HRE: A pragmatic approach

The report argues that it is harder to convince service providers from all sectors to introduce HRE for their staff, than any other type of training. In order to address the vicious circle of misunderstanding and lack of awareness of human rights and the value of HRE, a pragmatic approach must be adopted.

Human rights and subsequently HRE do not exist in a vacuum. They must relate to our everyday reality, needs and wants. If youth workers and their respective employers or institutions cannot see the added value that they can bring, the evidence suggests that reports such as this one as well as other similar initiatives will continue to be mere additions to the existing narratives for the converted. Youth workers and institutional structures within which they operate must be convinced that there is value in taking the extra mile of HRE. As resources become scarcer and performance measurement



targets are attached to funding, taking on human rights must make sense both in the short and long term. This relates not only to the individual youth workers whose busy schedule must prioritise what is absolutely necessary, but also the institution that either funds or employs them.

The report outlines a number of models through which youth work is funded and promoted across Europe. It can be unfunded and independent, but also institutionalised through public, private or civic society organisations. Therefore, a convincing case to mainstream HRE in youth work should not only be addressed to the state, but also to all stakeholders involved.

## 2.2. HRE is paramount for youth work

HRE is not only relevant to youth workers' education and training, but also critical in achieving their ultimate objectives. HRE can increase the likelihood of accomplishing the goal of sustaining a living democracy. The paper detailed three areas to this effect. The first focuses on the connections between youth work and democracy. The second discussed the relationship between democracy and HRE and finally the last section looked at why we need to educate and train youth workers in, with and through HRE.

In short, HRE can lead to:

- recognition that all people share a common humanity and have equal dignity irrespective of their particular cultural affiliations, status, abilities or circumstances;
- recognition of the universal, inalienable and indivisible nature of human rights;
- recognition that human rights should always be promoted, respected and protected;
- recognition that fundamental freedoms should always be defended unless they undermine or violate the human rights of others;
- recognition that human rights provide the foundation for living together as equals in society and for freedom, justice and peace in the world.

## 2.3. Better and deeper understanding of youth work

While recognising the diversity of youth practices in Europe, the report makes the argument that consensus must be reached in understanding the basic principles of youth work especially in relation to human rights and democracy. From this perspective, the report argued that the core competence of youth workers should be the ability to stimulate through participatory processes and non-formal learning. The competences they might need besides this will vary over time and in relation to the different needs of young people, and must be gained through continuous competence development. Youth



workers should be coaches, supporting young people to gain the knowledge, skills and attitudes they need in order to realise their activities, ideas and visions.

#### 2.4. The key human rights competences in youth work

The report outlined a number of competences that are observed when HRE is mainstreamed in youth work. This was attempted bearing in mind the current normative framework and EU-wide heated debate on the recognition of youth work ('the profession' of youth worker).

#### 2.5. Developing and implementing a competence framework for human rights

The report posted a competence framework that the participating NAs and other relevant stakeholders could adopt when mainstreaming HRE in youth work. However, it was also pointed out to also check possible local competence frameworks or quality standards that might be present on the local or national level.

#### 2.6. Respecting minimum quality standards

The overall agreement in the extant literature is that youth workers need to be highly trained and qualified independently of whether HRE is included in their formal or informal curriculum. This creates an opportunity for introducing human rights in national quality standards. However, the report argued that in most of European countries, there is a split system of education and training of youth workers, including both unpaid and employed youth workers. In going forward and in the absence of EU wide human rights quality standards for youth work, each participating NA could look at national youth work standards and align them with human rights principles. In the absence of such standards models that exist elsewhere could be replicated.

#### 2.7. Case studies

The report presented case studies from the participating countries and beyond in order to:

- Provide context for the report through practical examples where HRE has been used in the formal and informal education and training of youth workers, teachers or social workers
- Create a reference guide for the project's local transfer seminars
- Inspire the project's ultimate target groups through successful and impactful examples.





A general observation is that there is a plethora of projects on HRE across Europe. These may appear in all shapes and forms, from small to large scale, local, national or international. They may be run by public, private or voluntary organisations or indeed by volunteers including youth workers themselves or even young people. Focusing on HRE projects that are relevant to youth work, they can be classified into three groups: skill-based, cognitive and whole school/ institutional approaches.