

HUMAN RIGHTS MINORITIES TRAINING MANUAL



THEIR RIGHT IS YOUR RIGHT

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THEIR RIGHT IS YOUR RIGHT

KAY ACTION 2

STRATEGIC PARTNERSHIP

IN THE FIELD OF YOUTH

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CONSORTIUM



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Dear readers,

The manual you are holding has been developed by a rather experienced consortium of NGOs and few experts-facilitators, trainers and youth workers who has grassroots experience in the field of Human rights. Moreover, the manual will give you both theoretical and practical information about Minority human rights training. Going through the different chapters you will be able to deepen your knowledge and increase your competences in developing, delivering and evaluating Minority human rights trainings, learning new approaches, reviewing case studies, concrete non formal education methods ready to be used as well as another perspective to challenges but also future of Minority human rights.

In the first chapter you will have an overview of minority human rights training and you will be able to learn more about: *Youth minorities challenges; Youth workers and educators' role in resolving minority issues; Benefits of Minority human rights training.*

In the second chapter you will get more knowledge and information on thematic workshops for minority human rights trainings. Being a trainer or facilitator in minority human rights trainings involves playing many roles and having diverse tasks. There are different topics to be included in minority human trainings that may varied depending of the context of the work, needs of the target groups and the approaches used. In this chapter, youth workers and educators will have an opportunity to see some of the following ones:

- Human rights education
- Diversity and inclusion
- Stereotypes, prejudice and discrimination
- Gender Equality

In the third chapter we will look at two very useful and effective training programs on the human rights of minorities. The first program is aimed at defenders of human rights and minorities of minority origin (national or ethnic, religious and linguistic minorities), who, however, in order to carry out these training programs must be nominated by the local community

to which they belong or by an NGO and so they cannot start these programs on their own.

The second program is slightly different and is open to human rights activists or defenders, operating in Eastern and / or Central European countries. Both programs provide an excellent opportunity for minority rights activists to develop, grow and increase their knowledge, experience and expertise by providing extensive monitoring before, during and after the program

In the fourth chapter you will gain an in-depth understanding of some human rights training challenges for minorities related to three different levels: *The cognitive level; The emotional and awareness level; Active level.*

In the fifth chapter of the manual, you will learn more about designing human rights training for minorities. You will learn more about the ADDIE framework. ADDIE is an acronym for five phases – analysis, design, development, implementation, and evaluation. Moreover, different aspects and steps of training development is highlighted such as:

1. Identifying the need for training
2. Assess the need for instructor-led training
3. Define training objectives
4. Design the training
5. Develop the training
6. Evaluate the training

Other specific and practical approaches and methods are also explained in the chapter.

In the sixth chapter you will be introduced to several non-formal education approaches for delivering of Minority human rights trainings. You will learn more about diverse approaches such as Learner-centered approach; Learning through experience (or learning by doing) Holistic approach and more specifically concrete non formal education methods to be applied to your trainings.

In the last chapter you will review some aspects of modern trainings programs for minority human rights, tackling innovation in digital transformation and overview of the future of Minority human rights.

Chapter 1: Understanding Minority Human Rights Training

I. Introduction

Minority human rights trainings are crucial for the promotion of common understanding of basic principles and methodologies of human rights education as well as for the promotion of values, beliefs and attitudes that encourage all individuals to uphold their own rights and those of others. Minority human rights trainings can develop an understanding of everyone's common responsibility to make human rights a reality in each community because effective human rights education not only provides knowledge about human rights and the mechanisms that protect them, but also develops the skills needed to promote, defend and apply human rights in daily life.

Particularly important is the role of youth work in the participation and preparation of minority human rights trainings. By participating, youth workers can improve their practical skills for taking action for asserting human rights of youth minority, and learn how to carry out an advocacy campaign that can produce positive change on local, national and international level. They can encourage youth awareness and commitment to tackling minority issues through the creation of youth activities and campaigns as well as organize quality projects and programs that involve or benefit minority young people and promote social inclusion. Moreover, youth workers who know how to design minority human rights educational programs and initiatives can bring innovative solutions to minority issues, creating more tolerant societies for youth minorities.

II. An overview of minority human rights training

Excluded young people are hard to reach and the more excluded they are the harder it is. Thus, youth workers and educators working directly with minorities or on minority issues need information, advice and support to understand the obstacles youth minorities face and to know which steps to take to overcome them. Before going forward with the importance of minority human rights trainings, let's clarify some key groups and terms we will refer to.

Who are minorities and what are minorities human rights?



A minority group, by its original definition, refers to a group of people whose practices, race, religion, ethnicity, or other characteristics are lesser in numbers than the main

groups of those classifications. However, in present-day sociology, a minority group refers to a category of people who experience relative disadvantage as compared to members of a dominant social group. Minority group membership is typically based on differences in observable characteristics or practices, such as: ethnicity (ethnic minority), race (racial minority), religion (religious minority), sexual orientation (sexual minority), or disability. Utilizing the framework of intersectionality, it is important to recognize that an individual may simultaneously hold membership in multiple minority groups (e.g. both a racial and religious minority)¹.

The term "minority group" often occurs within the discourse of civil rights and collective rights, as

¹ https://en.wikipedia.org/wiki/Minority_group

members of minority groups are prone to differential treatment in the countries and societies in which they live. Minority group members often face discrimination in multiple areas of social life, including housing, employment, healthcare, education and training, among others. They can often experience multiple forms of discrimination or also called intersectional discrimination that may lead minorities to marginalization and exclusion.



The concept of multiple discrimination recognizes that discrimination can occur on the basis of more than one perceived characteristic. For example, individuals who are discriminated on the grounds of their ethnicity may also face discrimination on the grounds of gender, sexual orientation, age, and so on. Such discrimination can often create cumulative disadvantage. When talking about multiple discrimination we need to consider that people are multi-dimensional and so cannot be classified according to, or defined by, a single characteristic. Each of us has gender, sexuality, age, ethnicity, etc. and no single aspect of our identity is necessarily more important than all the others. Any one of an individual's attributes, or any combination of them, may, therefore, form the basis of discrimination.

As our societies are becoming more diverse due to both internal and external migration flows, we need to ensure that youth minorities are successfully integrated and they have an opportunity for full and equal participation in all spheres of life as this is a part of their basic human rights. Minorities require special measures to ensure that they benefit from the same

rights as the rest of the population. Thus, minority rights serve to bring all members of society to a balanced enjoyment of their human rights.

Minority rights are based on the recognition that minorities are in a vulnerable situation in comparison to other groups in society, namely the majority population, and aim to protect members of a minority group from discrimination, assimilation, prosecution, hostility or violence, as a consequence of their status. It should be highlighted that minority rights do not constitute privileges, but act to ensure equal respect for members of different communities.

Minority rights are part of the general human rights framework and must be protected through national legislation, appropriate government policies, and the support of the civil society. Everyone and anyone can make a difference, achieving effective participation of minorities in societal activities through the promotion and implementation of activities based on acceptance and inclusivity. In particular, equipped with the rights skills and competences, youth workers and educators can stimulate the promotion of active citizenship, social inclusion and solidarity between young people, as well as fight against discrimination and support the creation of mutual understanding between youth from different backgrounds.

Youth minorities challenges

It's important to highlight that social and economic exclusion remains an everyday challenge to millions of young people in Europe, and particularly to those young people belonging to minority groups. The



challenges that youth minorities experienced could be countless because as mentioned before, discrimination can occur on the basis of more than one perceived characteristic.

Youth minorities often experience hate speech and discrimination, based on their religion, ethnicity, nationality, race, color, descent, gender or other identity factor. Experience of bullying and peer victimization is highly prevalent in all Europe, where vulnerable groups such as sexual and gender minority youth, are disproportionality targeted. Studies have shown that on average, sexual minority adolescents are at a 1.7 times higher risk to be threatened or physically assaulted at school than their heterosexual peers. Moreover, if LGBTQ young people belong also to ethnic or racial minority, they can find themselves in a double minority, which consequently create cumulative disadvantage.

A recently study report released by the government's Ministry of Equality in Spain, "Perception of discrimination based on racial or ethnic origin by potential victims in 2020" (*Informe: Percepción de la discriminación por origen racial o étnico por parte de sus potenciales víctimas en 2020*²), shown that people from sub-Saharan Africa and Spain's Roma community, known locally as Gitano, experienced the highest levels of racism based on their physical aspect - 82% and 71% for the respective demographics. The survey asked people about perceptions of discrimination in a number of different areas, including in the workplace, education, healthcare, policing and housing. Discriminatory behavior was perceived as being based mainly on physical features and skin color, cultural differences, religious belief and religious clothing.

In its 2020 report, the ministry said that almost one in three Black or ethnic minority respondents said they had experienced discrimination while house-hunting, starting with real estate and housing agencies and extending to landlords. This was double the levels reported in the previous 2013 study.

Discrimination in the educational sector also increased by more than 50% from 2013. One in five respondents said they had endured insults, assault and racist jokes from fellow students, as well as being excluded from games and activities.

An important remark is done with regards to the impact of social media and misinformation, leading to increase in racially-motivated hate speech against certain groups. "The growing fake news trend creates alternative outlets which publish xenophobic images and create a negative public perception towards migration flows and minority groups," according to the report. Discrimination on the basis of religion also increased considerably, with North African and Indo-Pakistani communities hardest-hit as a result of growing stigmatization, Islamophobia and being likened to terrorists.

As the report shows, nowadays, with the increase use of social media, there are also numerous examples of how online media is used as a means of portraying minority groups in an offensive and stereotyped way and, in the most extreme cases, to directly incite violence. Fake news and disinformation have become uncontrollable and young people are one of the victims of spreading disinformation. They often do not have enough knowledge to evaluate if the news is true or false and it is hard for them to distinguish are the sources reliable. One of the important actors that should help young people become more resistant to fake news and manipulation are youth workers and educators. By increasing their media literacy and supporting their critical thinking, youth workers can empower young people to take actions against disinformation causing multiple discrimination on minority groups, and in general.

The Roma are Europe's largest ethnic minority and in particular, Roma young people human rights are often

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<https://igualdadynodiscriminacion.igualdad.gob.es/destacados/estudiopercepcion.htm>

violated. Social exclusion and hate speech affecting Roma communities are widespread, thus raising

awareness of young people about Roma issues and minority human rights is a priority for youth workers and educators.

According to Council of Europe,

Roma young people face a number of external and internal challenges that affect them through all their life, having a big impact, especially in their earlier ages. There is a generally negative portrayal of Roma in mainstream media, which reinforces prejudices, stereotypes and racialized attitudes. Moreover, a lack of access to essential goods and services, as well as the same opportunities as other young people, lead to the reality of Roma young people growing up in segregated neighborhoods and schools, which prevents Roma youth from being part of mainstream society. Roma young people experience significant barriers to accessing quality education, often even to education at all, those there is a low level of education and training among Roma youth, leading to their being uncompetitive in the labor market. The high levels of discrimination, have a deep impact on their self-esteem and self-confidence and this automatically lead to further stigmatization and exclusion of Roma youth and their families. The Roma youth often find themselves in very discriminative situations, so they should learn how they can uphold their human rights and citizenship rights.

Youth workers, leaders and educators need to advocate for youth programs that are more inclusive for Roma youth as well as motivate the Roma young people to access youth events and initiatives that can create effective positive measures towards equality of opportunities for them and form Roma youth leaders that can create a youth role models in Roma

communities. Roma youth issues need to be done more visible and cooperation between Roma groups and communities should be facilitated.

Youth workers and educators' role in resolving minority issues

There is a common understanding that empowerment, and in particular the empowerment of youth minorities, can lead to collective action for positive change. Empowerment means equality and respect of each individual, as well as ensure that individuals have the capacity and opportunity to equip themselves with the skills and knowledge necessary to make informed life choices.

Youth workers and educators have a role to play in equipping those minorities with the right skills and knowledge, having an opportunity to outreach to marginalized groups. They can promote outreach strategies to marginalized groups and provide teaching methodology for diverse target groups. Promoting diversity in their organizations and local communities is crucial for understanding how diversity could be used as a source of strength for integration and inclusion of minorities. Diversity trainings facilitate positive intergroup interaction, reduce prejudice and discrimination, and generally teach individuals who are different from each other how to communicate, learn and work together effectively. Our European societies are extremely diversified as well as multicultural, and as such, promoting diversity and tolerance in our communities has become a crucial goal for youth workers and educators. Building emphatic and open-minded characters can make a real impact for youth minorities and for the whole society.

Moreover, youth workers and educators have the chance to reach young people on local, national or international level, and increase young people knowledge and understanding of the complex concept of social inclusion. They can create a safe learning environment where young people from different backgrounds can share and learn from each other

using creative methods. A space where youth minorities can express themselves freely and interact with other young people without prejudices. However, youth work in and itself cannot solve all the causes of social exclusion, but youth workers through their youth projects and initiatives can impact social exclusion by helping young people to improve their skills, motivation, behavior, attitudes and view of the world around them.

Equipped with the rights skills and knowledge, youth workers can combat human rights violation, prevent radicalization towards minorities and award the importance of cultural diversity on local, regional and international level. Moreover, by organizing an activities involving young people from diverse backgrounds they give them a unique chance to actively participate and make their voices heard. For society to really benefit from the engagement of young people, all young people must be given the means and the opportunities to take up their right to participate. It is essential that young people with fewer opportunities, indeed with the fewest opportunities, can get involved and make their contribution felt, not least because it is their fundamental right as much as any other young person. But it is not only a matter of the intrinsic ethical value of preventing exclusion or of recognizing the richness of diversity. The participation of youth minorities is a barometer of the underlying health of our democracies and societies. It is imperative that the voice of the most vulnerable and marginalized young people is heard because their contribution, their perspective and their knowledge is invaluable and unique in the effort to forge a better society for tomorrow, and for everyone. Young people who have the most difficult lives and the most uncertain futures can really teach us about the meaning of, and the path towards, a Europe of equality, justice and peace. But these young people must first have the possibility to participate.

Youth work plays an essential role in reaching and bringing together youth minorities who face exclusion

on a daily basis. It is true that there are many other factors in society that can contribute to the social inclusion of young people, not least the abilities and strengths of young people themselves, but for some young people with minority background, youth work and youth organizations can be a principal means of such inclusion. Thus, organizing minority human rights trainings is important step for raising awareness on minority issues as well as give young people from different backgrounds an opportunity to explore their concern and questions together. Young people can understand the realities of other people's lives better when there is an emotional connection between them. This principle is well understood as an element of global youth work, but it applies just as keenly when the gap between or within communities is across a city, not a continent.

For young people facing daily discrimination and exclusion, and trying to cope with the humiliation and the injustice that it brings, sensitive and inclusive youth work based on respect and dignity can be an immense source of strength and personal encouragement.

III. Benefits of Minority human rights training

*Who needs minority human rights training? –
Everyone!*



A human rights culture is not merely a culture where everyone knows their rights, because knowledge does not necessarily equal respect. A human rights culture is when people have a sense of individual self-respect and respect for other, valuing human dignity. People

have human right culture when they have knowledge about and respect for human rights and fundamental freedoms. They demonstrate attitudes and behaviors that show respect for the rights of others as well as practice gender equality in all spheres. A human rights culture means to understand and appreciate cultural diversity, particularly towards different national, ethnic, religious, linguistic and other minorities and communities³.

People who have acquired values of respect and equality, attitudes of empathy and responsibility and who have developed skills to work co-operatively and think critically will be less ready to violate the human rights of others in the first place.

Moreover, the role of young people is crucial for the creation of human rights culture. Young people act as educators and facilitators of human rights education processes and therefore are an important support and resource for developing plans for Human rights education at local, national and international level. Provided with the rights skills and competences, young people and youth leaders can create innovative educational activities to engage, involve and motivate youth minorities to uphold their rights, as well as motivate other young people understand how to act for human rights.

As mentioned previously in this chapter, youth workers and educators have an important role in engaging young people of their communities. With regular training activities they can promote knowledge of, and respect for, human rights among the population and raise awareness on youth minorities issues. They can also directly train and support young people from minority backgrounds, as well as ensure that they can enjoy all human rights and fundamental freedoms in accordance with the principles of non-discrimination and equality before the law.



In addition, organizations working and fighting for minorities human rights may attempt to engage minorities protection at various different strategies or levels. Some NGOs, working on social and economic rights, for example, can offer a direct service to those who have been victims of human rights violations. Such services may include forms of humanitarian assistance, protection or training to develop new skills. Alternatively, where the right is protected by law, they may include legal advocacy or advice on how to present claims. However, in many cases, direct assistance of the victim of violation is either not possible or does not represent the best use of an organization's resources. On such occasions, and this probably represents the majority of cases, NGOs need to take a longer term view and to think of other ways either of rectifying the violation or of preventing similar occurrences from happening in the future.

However, youth workers and educators within their organizations and communities, can always support youth minorities engaging local, national or international actors in campaigning and advocacy in order to bring about a policy change, or provide a public awareness and educational work. Through minority human rights trainings, youth workers and educators can bring greater knowledge on minority human rights issues to the general public, as well as a greater knowledge of the methods of defending them, thus, having the chance to mobilize support in particular instances of human rights violations.

³ <https://www.coe.int/en/web/compass/introducing-human-rights-education#:~:text=Article%20of%20the%20Universal,human%20rights%20and%20fundamental%20freedoms.>

Youth workers with the support of young people and in particular, youth minorities, can make the change possible, providing a platform for promoting dialogue and cooperation on minority issues. With the support of other stakeholders, they can also identify and analyze best practices, challenges, opportunities and initiatives for the further implementation of strategies focused on youth minority inclusion and integration. Youth workers, through non formal educational activities, can offer equal access to quality education and learning to minority groups, so they can empower them and ensure that the needs of these groups are understood, and that they are able to contribute in the learning process. The last point is very important, because non-formal education is achieved from the learner's intentional effort to develop and master a wide range of learning and productive skills. A learner-centered educational approach recognizes the value of personal action and personal change and also takes account of the social context in which learners find themselves.

Minority human rights trainings focus on active participation and exchange of learning experience, and aim at developing empathy and awareness towards minority human rights and bias issues. Moreover, non-formal training activities need to be focused on cooperation, creation, non-discrimination and freedom of expression. Only when planned correctly in advance and adapted during the learning process, according to the needs of the participants, such activities can foster critical thinking, respect, solidarity and bring the expected changes. Bearing in mind youth minority's specific needs, minority human rights trainings can implement new working methods and encourage promising strategies that can ensure that youth minorities are treated equally, socially included and able to participate in social and political life without exception.

Chapter 2: Propositions for Minority Human Rights Training

The following chapter brings youth workers and educators some ideas on thematic workshops that can be included in minority human rights trainings. However, the list below is not an exhaustive, because there are plenty of different issues to be discussed within minority human rights trainings.

I. Introduction

The concept of minority issues is very complex because of the fact that minorities are social realities which are dynamic rather than static, and which change continuously under the influence of varying circumstances. Every State has its own minority groups which experience specific challenges within the realization of their basic human rights. Moreover, minorities itself are not internally homogenous communities, and several groups may be marginalized within their minority communities including women, children, person with disabilities, sexual minorities, and so on. These groups experience multiple forms of exclusion and discrimination that may make them particularly vulnerable to violations and denials of their rights in both public and private life.

Minority human rights trainings may consist of numerous activities. However, it's very important that youth workers and educators that coach these activities and projects have appropriate specific knowledge and skills, because not always youth workers are enough prepared to face challenges related to inclusion and minority issues projects. Youth workers and educators need to be constantly searching for training opportunities and materials that can improve their own understanding, knowledge and skills. They need to work hard on different inclusion strategies for young people that would attract and involve a more diverse and larger pool of potential youth leaders. The empowerment of young people from different social, ethnic, cultural backgrounds can lead to the creation of more youth-led initiatives at local, national and international level, creating different approaches and innovative ways on tackling minorities-related issues.

II. Thematic workshops for minority human rights trainings



Being a trainer or facilitator in minority human rights trainings involves playing many roles and having diverse tasks. Moreover, for teaching human rights education and promoting youth minority issues, trainer or facilitator need to have appropriate skills, competences and knowledge in order to foster attitudes of tolerance, respect, solidarity and responsibility toward the ones that need it.

There are different topics to be included in minority human trainings that may varied depending of the context of the work, needs of the target groups and the approaches used. In this chapter, youth workers and educators will have an opportunity to see some of them.

- **Human rights education**

Certain groups have a particular need for human rights education - some because they are especially vulnerable to human rights abuses, others because they hold official positions and upholding human rights is their responsibility, still others because of their ability to influence and educate.



The effective human rights education can bring many benefits for all members in the society, producing changes in values, attitude, and behavior, as well as empowering people for social justice. Youth workers and educators have the important role to explore ways to involve not only their target groups in human rights education, but also the whole community. In this way teaching for and about human rights can reach all the actors involved and be benefiting for all the society.

According to the United Nations Decade for Human Rights⁴, Human rights education can be defined such as “training, dissemination and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes which are directed to the promotion of understanding, respect, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups”. However, there are many other definitions of human rights education, because each organization and actor, that is working for promoting and protecting the rights of vulnerable groups, bring its own perspective. *And you? Do you have your own definition?*

Human rights education is an essential part of minority human rights trainings. The knowledge and respect of rights that young people can gain from it, combined with understanding, respect and tolerance for difference, can empower youth to tackle prejudice,

improve relationships and create a human rights culture. Human rights education is essential to active citizenship in a democratic and pluralistic civil society. Citizens need to be able to think critically, make moral choices, take principled positions on issues, and devise democratic courses of action. Participation in the democratic process means, among other things, an understanding and conscious commitment to the fundamental values of human rights and democracy, such as equality and fairness, and being able to recognize problems such as racism, sexism, and other injustices as violations of those values. Active citizenship also means participation in the democratic process, motivated by a sense of personal responsibility for promoting and protecting the rights of all. But to be engaged in this way, citizens must first be informed⁵.

Human rights violations happen everywhere, not only in other countries but also at home, which is why Human rights education is important. Only with full awareness, understanding and respect for human rights, youth workers and educators can hope to develop a culture where human rights are respected rather than violated. Human rights education has the capacity to produce numerous positive outcomes benefiting youth minorities, including an improved sense of self-worth, increased empathy, and a reduction in bullying and harmful behaviors in school, workplace or elsewhere. If people are not taught about their rights and the rights of others, they will be not able to realize their own rights or effectively advocate for others. Every person who is involved in human rights education process needs to have a through and comprehensive understanding of the key principles, norms and standards on human rights, such as their universality and indivisibility.

Including human rights education in minority human rights training aims also to raise participants’

⁴ [OHCHR | United Nations Decade for Human Rights Education \(1995-2004\)](#)

awareness about current challenges that youth minorities face on local, national or international level to the enjoyment of their human rights and to reflect the role of human rights education in addressing those challenges. Moreover, participants need to be encouraged to take action at local or global level as well as to reflect on human rights based approach and its applicability in education and youth work.

- **Diversity and inclusion**



Diversity is any dimension that can be used to differentiate groups and people from one another. In a nutshell, it's about empowering people by respecting and appreciating what makes them

different, in terms of age, gender, ethnicity, religion, disability, sexual orientation, education, and national origin⁶.

In particular, cultural diversity as a phenomenon should be addressed, not only to preserve people's rights and needs but also to underline the values that are attached to it. Cultural diversity, or sometimes referred to as multiculturalism, is a quality of diverse and many different cultures. Cultural diversity is a system that recognizes and respects the existence and presence of diverse groups of people within a society. Recognizing that the world is made up of many different people from different backgrounds and cultures is the first step towards a more understanding and harmonious society. Differences are not what

divides us, but rather it should be celebrated as something that unites us as humans.

However, understanding is a crucial step before accepting and appreciating, thus, including the topic of diversity in minority human rights training is very important. Diversity training can increase participants' racial, cultural, different diversity type awareness, knowledge, and communication. Diversity training can have lots of benefits on local or international level by helping to prevent civil rights violations, increasing the inclusion of different identity groups, and promoting an inclusive environment. Embracing cultural diversity and empowering diverse groups can help young people create a favorable environment for building diverse communities, where each person feels included, recognized and appreciated.

Learning to bridge and negotiate contrasting cultural identities is a fundamental concern for young people, especially for youth minorities. Therefore, youth workers and educators need to support those youth minorities that might go through a process of indirect victimization where their own development and personal cultural identity are not addressed or not considered. Recognizing the existence of multiple cultural identities within national and regional boundaries, and adopting actions and policies to address them, are vital to eliminate prejudice, stereotypes and conflicts, in order to ensure a healthy cultural diversity.

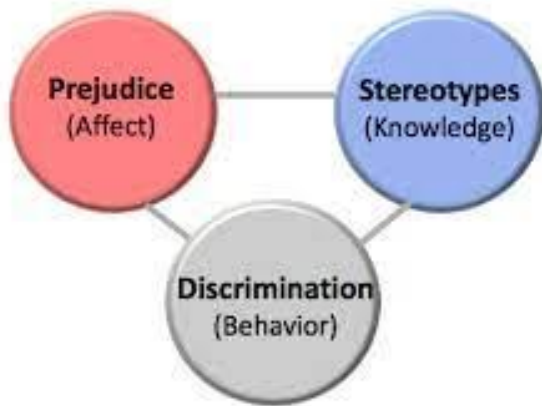
Including diversity and inclusion in minority human rights training, youth workers and educators can increase participants' awareness, knowledge and understanding of the concept of diversity in order to develop competences to deal with this issue in the training and youth work practice. Moreover, understanding cultural diversity can motivate

⁶ <https://globaldiversitypractice.com/what-is-diversity-inclusion/>

participants to take action to promote equality and value diversities in their realities.

Through non formal approaches, youth workers and educators can reach a particular target audience in a different way, compensating for the inability of formal education to meet all the learning needs of the individual. They can gather together young people from different backgrounds such as youth that in their daily life are facing stereotypes and prejudices due to their cultural, ethnic background or their physical appearance, as well as young people working with vulnerable, marginalized groups in their communities. Such activities can contribute to more open local community to a tolerant dialogue, social inclusion and acceptance, and bridge differences through inclusive practice that combat negative attitudes.

- **Stereotypes, prejudice and discrimination**



The topic of stereotypes, prejudice and discrimination is very complex and diverse, but it's very important for youth workers and educators to include some part within their minority human rights trainings, always taking into account the target groups, their needs, and expected training outcomes.

The terms stereotype, prejudice, and discrimination are often used interchangeably in everyday conversation, and are especially harmful for youth minorities. Stereotypes and discrimination can limit

the opportunities and possibilities of young minority person, in term of personal and professional development.

Stereotypes are oversimplified generalizations about groups of people. Stereotypes can be based on race, ethnicity, age, gender, sexual orientation—almost any characteristic. On the other hand, prejudice refers to the beliefs, thoughts, feelings, and attitudes someone holds about a group. Regardless of its form and intention, prejudice always has the potential to cause harm because it reduces the value, status or importance attached to people from 'the other group'. A prejudice is not based on experience; instead, it is a prejudgment, originating outside actual experience⁷. However, many people still prefer to believe in prejudices, forgetting the principle of equality and equal rights. While prejudice refers to biased thinking, discrimination consists of actions against a group of people. Discrimination can be based on age, religion, health, and other indicators.

For example, LGBTIQ young people suffer from the disadvantaged because of their sexual orientation, which often overlaps with a negative discrimination based on sex, disability, ethnic origin or religion. Involving young people in researching human rights related to the LGBTIQ community and same-sex families can break LGBTIQ stereotypes and prejudices, reducing homophobic thinking, as well as spread tolerance and acceptance of different forms of partnerships. Moreover, including youth from LGBTIQ communities, members of ethnical minorities, etc., and other young people, can help youngsters understand and accept the culture of open-mindedness and tolerance. Young people could become crucial actors in eliminating prejudices, discrimination and hateful thinking, promoting mutual respect, and equality at local and international level. Understanding from first hand, the reality that

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[https://socialsci.libretexts.org/Bookshelves/Sociology/Book%3A_Introductory_Sociology_\(OpenStax\)/11%3A_Race_and_Ethnicity/11.03%3A_Stereotypes_Prejudice_and_Discrimination](https://socialsci.libretexts.org/Bookshelves/Sociology/Book%3A_Introductory_Sociology_(OpenStax)/11%3A_Race_and_Ethnicity/11.03%3A_Stereotypes_Prejudice_and_Discrimination)

LGBTIQ individuals experience, discovering all obstacles and challenges from their everyday life, could have an overall positive impact for the entire society.

Thanks to minority human rights trainings or activities focused on LGBTIQ issues, youth workers and educators can address concerns that affect LGBTIQ young people and help increase their self-confidence and self-acceptance. Moreover, working together with other community groups or organizations, youth workers can increase awareness about homophobic bullying and discrimination. By taking steps to visibly support LGBTIQ youth and their rights, allies can play a critical role in stopping and even preventing harassment and discrimination against LGBTIQ youth, ensuring their safe environment.

Another minority groups that face many stereotyped attitudes and discrimination are migrants and refugees.

At the international level, no universally accepted definition for “migrant” exists. However, according to International Organization for Migration, migrant is a person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons.

Refugees by definition are those who are no longer secure in their own state and therefore are compelled to leave. Yet at the same time they urgently need asylum somewhere, they lack rights of residence within the international state system. They no longer enjoy rights as citizens of their home state, nor do they enjoy rights as citizens of the state they seek to enter. They are dispossessed of citizenship rights and therefore homeless in the world.

Today, one of the key obstacles hindering migrants’ integration and equal access to human rights in host societies is persistent anti-migrant sentiments and discriminatory practices. Such sentiments and practices are often reinforced by legislation,

regulations and policies to restrict migratory flows, as evidenced by the increasing tendency to criminalize irregular migration. Addressing negative perceptions of migrants and refugees within host communities is therefore a key element of promoting their integration and enhancing their contribution to development.

Youth workers and educators can build national and international capacity to eliminate migration-related discrimination through advisory services, research and analysis, raising awareness and mobilizing support for anti-discrimination measures - such as legislation, policies and programs - and engages with the wider community forging partnerships in this field. Through prejudice reduction initiative such as cross-cultural, inter-group contact, diversity trainings, and peer learning, they can address racism and discrimination as a part of a holistic response to migrant and refugee inclusion. Such activities can have a great impact on the local communities that will develop a positive attitude toward the multicultural and diverse Europe we have today, and foster positive feelings of inclusion, combating stereotypes and prejudice towards migrants and refugees.

Youth organizations and youth centers can approach other organizations that are working directly with refugees, and thus, bring added value to already existing integration measures. Cooperating together they can create safe spaces where the local community may engage in respectful dialogue to address, prevent and/or combat discrimination, xenophobia and racist and anti-Semitic views. Wherever appropriate, the activities of these safe spaces may be publicized through information and communication media.

Promoting positive ideas towards migration and fighting the rise of extreme political rights should not only priority for each Member States, but also a leading activity for youth workers and educators. The successful integration and inclusion initiatives should always take into account the individual characteristics that present specific challenges to people with a

migrant background, such as gender or religious background. Successful integration and inclusion depends both on early action and on long-term commitment, and it is based on the creation of partnerships with all those involved: migrants, host communities, social and economic partners, civil society and the private sector.

Youth workers and educators can introduce and prepare youngsters to use counter-narratives and human rights-based alternative narratives, aimed to promote respect for human dignity and solidarity among groups and individuals. Often, xenophobic or racist positions against migration are justified through economic-based argumentations, such as “we cannot afford to feed them all”, “we do not have enough jobs or money for them”, and “they burden our welfare”. Following, “Migrants can help with the ageing European demography”, or “they do the jobs that Europeans do not want to do any more” are good and widespread examples of counter position⁸. A human rights-based narrative should contribute to realizing individuals and groups’ freedoms and rights. Counter and alternative narratives can be used by youth workers and educators when they want to educate and raise awareness, mobilize others, or when expressing solidarity with victims and common target groups. Including such topics in minority human rights trainings is crucial for the promotion of minority human rights, and it is particularly useful and necessary for addressing and neutralizing the text or content of the hateful messages against minorities.

- **Gender Equality**

Despite the growing interest of national and on minority rights and gender equality and having significant progress in producing, analyzing and disseminating data on gender statistics in many European countries, statistics reflecting the realities of minority women (within minority groups, and with

reference to mainstream populations) are scarce. However, for many women factors relating to their social identity such as race, color, ethnicity and national origin become "differences that make a difference". These factors can create problems that are unique to particular groups of women or that disproportionately affect some women relative to others.



When preparing human rights training, youth workers and educators can also include thematic workshops on gender equality and minorities issues, because the gender and racial discrimination faced by women in the European society is widely spread. While race is one reason for inequality and gender is another, they are not mutually exclusive forms of discrimination. Indeed, too often they intersect, giving rise to compounded or double discrimination. When a woman's race is factored in to her experience, the double burden of gender and racial discrimination and related intolerance becomes evident. Areas of particular concern include the disadvantages faced by minority women in the labor market, trafficking in women, and race-based violence against women.

Through gender equality based workshops, youth workers and educators can improve the competences of participants related to women’s rights. Issues commonly associated with notions of women’s rights

⁸ <https://rm.coe.int/wecan-eng-final-23052017-web/168071ba08>

include, though are not limited to, the rights to: bodily integrity and autonomy; vote (suffrage); hold; work; fair wages or equal pay; own property; be educated; serve in the military or be conscripted; enter into legal contracts; and to have marital, parental, and religious rights.

Moreover, women from disadvantaged ethnic minorities, for example, experience greater risks of social exclusion and poverty than the men from their community and ethnic majority women, especially in accessing employment, education, health and social services. To some extent this is due to the gender roles persisting in some of the most disadvantaged ethnic minority (such as Roma) communities. The risks of social exclusion are particularly relevant for highly mobile communities, such as nomadic and migrant groups. In the case of Roma women in particular, coping with the usual difficulties of social inclusion borne by women belonging to the majority population, show additional difficulties aggravated by the specific Roma culture, which is based on 'traditional' and strictly separated gender roles, which may hamper the personal development of the girls and women.

Thus, gender equality and minorities is very important issue that should be promoted between youth, which can have a crucial role in raising awareness and understanding for women minorities and the challenges they may face. When having a knowledge and appropriate skills, youth can be able to carry out actions for improving equality and fighting against gender violence as well as act as minority human rights advocates. Through the exchange of experiences, good practices and methodologies, they can raise awareness on gender equality, discrimination and violence prevention. By facilitating joint activities of young people from different cultural, ethnic and religious backgrounds, they can develop the intercultural learning of young people, stimulating the reflections on the differences in values.

Moreover, working directly with girls and women from minority groups is crucial for their empowerment, both immediate and long term. Such activities can strengthen their self-confidence, overcoming social or personal barriers.

However, when organizing activities in groups of ethnic minority women these women's specific situation need to be taken into consideration. It is important to have knowledge and awareness of the participant's backgrounds, their specific cultural situation and their ethnic and social environment and of their specific and cultural barriers and problems. It is of big importance to be extra sensible to these culturally specific issues. Young women from different ethnic minority groups can have different culturally specific needs, barriers and issues they need to work with, in a certain way. Their own boundaries can be less clear and strong due to their background and ethnic environment. They can be less used to scream, shout and use their body physically. They can be less aware of their own strength. They can be less used to and less comfortable speaking their own mind and talking about their feelings in a group. In addition, an issue many young ethnic women have in common is the oppression and often strong control they suffer from their own family and even the whole ethnic community. In this case more time need to be spent on this problem than on, for example, boys and men's violations and violence in general.

It is also important for youth workers and educators to bear in mind that young women from ethnic minority groups suffer from double oppression. They suffer from the same oppression majority women do plus the culturally specific oppression. They are both women and ethnic women. This makes them extra vulnerable and in extra need of tools of empowerment, because empowered women have freedom of choice and action. This in turn enable them to better influence the course of their lives and the decisions which affect them.

Chapter 3: Minority Human Rights Training Case Studies

I. Introduction

In this chapter we will review two very powerful and effective training programs on Minority human rights. One of them is targeting human rights and minority rights defenders ONLY from minority background/national or ethnic, religious and linguistic minorities/for which you need to be nominated by the community itself or an NGO and cannot be just an individual application. The other program is a bit different and it is open to any activists or human right defenders, just having country restrictions/only to Easter and Central European countries/. Both of the programs provide an excellent opportunity for minority rights activists to develop, grow, increase their knowledge, experience and competence by providing extensive monitoring, before, during and after the program.

The UN Human Rights fellowship programs provide selected individuals an intensive learning opportunity about international human rights mechanisms and standards. They administer six programs, aimed at strengthening the capacity of particular groups or individuals in their work in the field of human rights.

II. Minorities Fellowship Program



The Minorities Fellowship Program is a comprehensive training program for human rights and minority rights defenders belonging to national or ethnic, religious and linguistic minorities.

Recipients: Human rights and minority rights defenders belonging to national or ethnic, religious and linguistic minorities.

Launched in 2005, the Minorities Fellowship Program (MFP) is OHCHR's most comprehensive training program for human rights and minority rights defenders belonging to national or ethnic, religious and linguistic minorities.

At the end of the MFP, the fellows should have a general knowledge of the United Nations system, international human rights instruments and mechanisms in general and those relevant to minorities in particular and be capable of further training their communities/organizations. The Program furthermore serves as an opportunity for human rights activists working towards the protection and promotion of minority rights to expand their partners' base by building a strategic dialogue with fellow activists from across the globe, the United Nations, relevant Geneva-based NGOs, amongst other partners.

The program is available in 3 languages-English, Arabic and Russian

Eligibility Criteria

- The candidate must belong to a national, ethnic, linguistic or religious minority group (persons who do not belong to a minority group will not be taken into consideration, even if they have close links with minority communities and/or organizations).
- Formal education should not be a limitation to participation in the Minorities Fellowship Program, if relevant experience can be demonstrated.

- Candidates should have ability, willingness and possibility to train other persons belonging to minorities upon return to their respective communities/organizations and should agree to do so.
- The candidates must have a good working knowledge of the language in which the program is imparted.
- The candidate should be proposed and his/her candidacy supported by his/her organization and/or community. It is desirable that the sponsoring organization has a firm constituency or membership, is representative, undertakes work on minority issues and is composed of persons belonging to minorities.
- The overall goal of the Minorities Fellowship Program is to offer persons belonging to minorities the opportunity to gain knowledge and skills in the field of international human rights in order to assist their organizations and communities in protecting and promoting human and minority rights. Therefore, it is important that the candidate proposed and nominated by a minority organization or community be someone who will return to his or her NGO to work in this field.

Important: If your community identifies as indigenous, please do not apply to this program but to our Indigenous Fellowship Program. Please note that the Indigenous Fellowship is a separate program and has different application forms and deadlines.

Once you go through the program and return back into your community you could submit a small scale project to implement with the help and mentorship of the program staff and your mentor. Thus the program gives you not only knowledge, tools, experience, but also the needed support to grow as a human right activist and make a change in your own community tackling minority rights issues. Moreover, what is also important in the organization is that you need to be nominated by an organization or the community itself- thus it is not just individual application and it requires relation and connection with the local minority group or organization in order to transfer the competence and skills set as well as best practices acquired during the

program. The program is also valuable, because it gives you the opportunity to get connected with professionals working in the field from the UN staff and get real hands- on experience through the program. As a downside of the program/if it could be considered as one/ is the eligibility criteria-ONLY people from minority background can take part which is limiting all the other minority rights activists.

However, the program from the other point of view is rather successful and impactful in terms of follow up phase-as the participants are from the communities they get no issues with accessing or getting into the community as an “outsider”. The participants are fully aware of the situations of minority rights in their countries as they are coming from those communities and have been facing those realities.

Community-led training in Bulgaria by former minority fellow

OHCHR supported a project submitted by a former minority fellow from a Roma community in Bulgaria to organize a training course in the municipality of Polski Trambesh in December 2006. The project enabled his organization, Roma Together, to organize a training workshop to engage and equip the local Roma community to put into practice the 2005-2015 “Decade of Roma Inclusion”, as designated by nine countries in Central and South-Eastern Europe. Participants devised a strategy to enhance Roma participation in official decision-making, especially in areas where their rights and daily lives are most affected. They proposed that the Municipal Council should set up a standing body of local minority representatives to provide policy input concerning minority issues, and this was accepted by the Mayor and Head of the Municipal Council.

III. Sustaining civic participation in minority communities



Sustaining Civic Participation in Minority Communities is open for participants from the countries of Central and Eastern Europe and the United States. The main target groups are: Civic pressure groups, community activists, and / or community organizers working with minority groups. The main goal of the program is to provide opportunities for professional development for leaders, to create a forum for cooperation and mutual learning between American and foreign actors and minority rights activists, and to build a global network of professionals.

The exchange program is a long-term commitment, including fieldwork in the participants' locations, a 42-day visit to the United States, subsequent participation in hosting American mentors, and networking with other participants who have gone through the program.

The GLC Teach Democracy exchange programs are coordinated by the informal Great Lakes Consortium with the leading organization WSOS Community Action. The programs are funded by the US State Department.

OBJECTIVES:

- develop enhanced leadership and professional skills and effect positive change in their workplaces and communities;
- build mutual understanding, and create lasting and sustainable partnerships.
- EU fellows will learn U.S. practices in sustaining civic participation and advocacy with minority communities
- explore diverse community organizing methods for citizens solving problems in their own communities
- learn skills in community leadership development and gain hands-on experience at civil society organizations in the U.S.
- European participants will observe the role of their U.S. counterparts and gain in-depth knowledge and experience as well as adaptable approaches that they can implement after their return.



Who and how to apply:

To apply for the Fellowship Exchange Program applicants need to:

- be age 25 to 40;
- have good organizational and management skills

- be interested in long-term international cooperation
- have good communication and presentation skills
- be proficient in written and oral English
- be self-directed and able to work in effectively in cross-cultural setting
- demonstrating leadership abilities
- be available for 42 days in the U.S.
- be available for hosting U.S. mentors in their own countries for at least 3 days

To apply for the Fellowship Exchange Program applicants need to fill the application form and attached the following documents:

1. Essay in English why and how you are working with minority populations and list any field experience or success story that you may have in working with them (No more than 2 typed pages, single spaced.)
2. Statement of Interest from the organization whom you would like to represent in this program stating that they are interested in using community organizing in their activities and will welcome the U.S. mentor to their organization and support your activities before and after the U.S. trip.
3. Action plan for 6-8 months' field work before the U.S. trip (on GLC template).
4. Scanned copy of your passport bio pages (with your photo and date of birth on it)
5. A passport size of headshot photo in front of a white wall in high resolution

Program overview:

Applicants need to prepare a 5-month action plan to be implemented before the U.S. trip focusing on community organizing field experience – either participating in alumni organizing activities, or by designing a program in their own minority community connected to their current work or volunteer involvement. This experience needs to be summarized in a report before arriving to the U.S., so that the U.S. host organizations can design part of the fellowship

program for the European participant based on the different field experiences.

2/ The second phase is the 6-week U.S. trip which includes a 4-week internship at an American organization, 1 joint week with all participants before the internship, and 1 joint week after the internship. The internship experience will be tailored to the delegation members' background and interest. The joint program, before and after the internship, will feature workshops, group discussions, site visits, mentoring, and other opportunities for interaction. Participants will prepare their 6-9 months Action Plan to implement new ideas gained in the U.S. and to share experience with others after their return. They will do presentations at professional and community events, and participate in volunteer service activities. The joint program will be organized in Toledo (Ohio), Chicago (Illinois) and Washington (D.C.), but internship placement may include other communities across the U.S. The Professional Fellows Congress is an enrichment program that will be also included in the itinerary. Professional Fellows Program participants from different U.S. State Department exchanges will have an opportunity to meet with government leaders and other program alumni and share experience at the end of their visit in Washington D.C.

3/ The 3rd phase of the project will start when participants return to their home country where they will work on the implementation of new methods and continue their previous projects or start another one that they designed with their U.S. mentor during their U.S. visit. Participants will be required to help others with their new experience after they return, cooperate closely with the WSOS/GLC partners in their country, join in and participate in the Alumni programs in each country.

4/ As part of the exchange, delegations from the U.S. will visit participants in their countries for about 2 weeks to participate in seminars, workshops, visit applicants' organizations, provide on-site consultation and mentoring. Applicants are encouraged to cooperate with GLC in-country Program Directors and partners in the preparation of these events, participate in the workshops with presentations about the experience acquired during the U.S. fellowship, and encourage others to join in and benefit from this experience. European participants will be actively involved in organizing the U.S. mentors' visit to their organization for a couple of days, as well as assist in joint training with their U.S. mentors and other alumni.

5/ Upon their return fellows will become part of the alumni network in their country and will participate in learning circles for peer to peer learning and sharing of experiences and working in close cooperation with the GLC Country Director in their own country.

6/ Alumni will provide regular updates to the GLC Country Directors as well as the GLC Project Manager in the U.S. through on-line communication on how the new ideas were implemented in their organizations and what impact this program made. Alumni success stories will be published before the end of the grant period and each fellow is expected to contribute with an organizing story within 6-9 months after their return.

COSTS

All expenses of the U.S. program including visa, health insurance, transportation, accommodation (4-week home stays with American families, 2 weeks in hotels with double occupancy rooms), meals, and cultural programs will be covered. Participants need to have a valid passport. Participants need to cover their own expenses incurred within their own country (travel for interviews, visa and overseas travel preparation from and to the Embassy and the airport,

meals or accommodation while visiting the Embassy, pre-departure or after arrival). Selected participants (and alternates) are required to attend the program related activities (orientation meetings, interview at the U.S. Embassy) and follow-on workshops in each country.



What is most valuable in that program is the mentorship provided in all phases that gives you the chance to put into practice all the skills, competence and knowledge acquired during the program. Moreover, the program is also oriented at follow up projects and ensuring effect and impact on local level.

What is also quite unique in the program is that your mentors also come to visit you and the local community, helping, guiding and coaching your follow up projects and ideas implementation. The program also gives the participants the possibility to make visits, attend training and minority workshops, do field work, meet various professionals, human rights activists, even politicians and representatives of other relevant stakeholders.

What is also interesting is the requirement for an action plan as part of the selection process-it gives you the chance to work on, develop and implement some of your ideas with the full mentoring and support/even financial/ for them. This way there is a real benefit and tangible results in your local community.

Chapter 4: Challenges in Minority Human Rights Training

Defining minorities is a complex endeavor. It has taken decades to come close to achieving some kind of definition for the term "minorities".

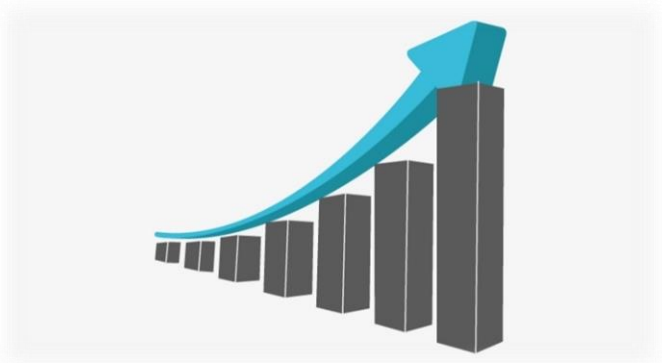
Officially, minority rights are part of the universal Human Rights Regime. This regime consists of international documents, Human Rights Treaties, Human Rights Declarations and Recommendations, monitoring bodies on the Rights of Minorities and the Right to Education. A range of governmental and non-governmental actors also exist which work to promote universal human rights values and hence minority rights. In addition, there are numerous articles and overviews of documents and treaties and their implications which have been published.

Since the beginning of the UN-Decade for Human Rights Education in 1995, many intergovernmental bodies have reaffirmed the importance of human rights and the role of Human rights education (HRE) in helping overcome discrimination and injustice arising from ethnic, racial, linguistic or religious difference. A good overview of the importance of human rights education can be found in the 1996 UN Secretary General's note.

Furthermore, in 1999, the United Nations published a compilation of all UN documents, including the Right to Education and human rights education for all (United Nations 1999). In at least four out of the 70+ International and Regional Declarations, Treaties and Recommendations on the Right to Education (e.g. by the United Nations, the Organization of African Unity, Organization for Security and Cooperation in Europe, International Labor Organization, the UNESCO and the Council of Europe) the importance of human rights education for minorities is highlighted (United

Nations 1999). However, international legal frameworks and State commitments for the protection and promotion of the rights of minorities are but one step in the right direction. Lip-service, the preparation of drafts and Declarations on protective measures are all very well but the most important step is to convince State authorities that it is to the benefit of society as a whole that education, especially the formal education sector develops rights education and ensures that minority issues are included in this. The overall goal of human rights education is to educate all members of society to respect one another and to include, not exclude, minorities. HRE with a focus on rights helps to foster peace and tolerance, helping eliminate discrimination, this paves the way for a culture of human rights as outlined in the 1948 UN Universal Declaration for Human Rights. Therefore, one of the core elements of human rights education must be to specifically refer to human rights standards. If people are unaware of their own and others' human rights they will be unable to claim these rights or to fight for them.

HRE is complex and operates at three levels:



Level 1 - The cognitive level: This is the mere knowledge of, and information about human rights standards. Teaching on a cognitive level also includes discussion on the development and history, genesis and roots of human rights based on natural law. The cognitive level focuses on transmitting information about legal frameworks and proclamations such as the Universal Declaration of Human Rights (UDHR), the seven treaty bodies and committees of the UN System,

the Council of Europe's treaty bodies and monitoring system, the International Criminal Court. On the issue of minorities, information must also be provided on the numerous Declarations and Conventions on the rights of minorities and their protection systems. The cognitive level is in most basic level because it deals with universal values, international human rights standards and legal frameworks but it does not necessarily lead to action - action which would help to protect and to promote human rights and minority rights. From this level, here are few challenges that occur in implementation of Minority human rights trainings - the knowledge and competence gap. Human rights education is a huge topic and requires a lot of deep knowledge and background, thus a lot of times HR educators do not have it. For instance, in formal education when teachers get the role of HR educators they are often not really prepared and do not have this educational background and knowledge on the topic. It's of course creates issues which result in not so high and sustainable learning outcomes.

Level 2 - The emotional and awareness level: This level focuses on the emotional response - addressing the conscious sense of responsibility towards human rights violations, for example the direct/indirect experience of injustice, anger or the experience of human rights abuses and atrocities.

This experience usually invokes sadness or anger over injustice and pain, motivating people to react and to engage. It is at this crucial moment that personal feelings/ emotions are awoken, awareness is raised and individuals realize the importance of human rights violations, recognizing injustice and acknowledging that this can lead to threats, anger and pain. It is at this moment that peoples' attitudes and behaviors change

This is the most difficult level of the three levels because it can easily be manipulated by biased information or propaganda. Nonetheless, it is true that people can react differently to the same set of circumstances; some may get upset over injustice

while others remain indifferent. Nevertheless, without this emotional response, this empathy, this sadness, there would be no action taken in favor of human rights. Surveys have shown that individuals do have a natural understanding of justice and injustice and do therefore become active participants if they

- (a) have a sense of self-esteem and
- (b) have personally experienced great injustice or have been exposed to issues through stories told to them

From that level there are also few emerging issues in Minority human rights education and training-the self-awareness of our own emotions, beliefs and stereotypes. Sometimes, even if toolkits, resources and information are available, the challenge for the HR educator is to face one's own stereotypes and prejudices because one needs not only to explain and preach but as they say "Do as you preach", thus, the personal example is very important. A lot of times, especially in formal education, being a Minority human rights educator becomes the one who is pointed, not by volunteer will. Not believing in what you teach becomes visible for the audience and sooner or later, thus, the Minority human rights education/training will not have real and sustainable results as expected.

Level 3 - The active level: Finally becoming active! Empowering people, promoting their ability to detect human rights violations and injustice. For example, helping people to improve their communication skills, to present their views and to understand differing viewpoints, providing individuals with conflict resolution skills, empowering individuals to use their knowledge of national and international legal systems to claim (for example via Ombudsman), their human rights, becoming active can also mean joining an NGO and actively engaging in activities, demanding that lawyers and advocates draw on international laws to help individuals claim their human rights. But, it is not just about putting an end to human rights abuses by lobbying decision-making bodies, requesting fair

treatment or affirmative action for minorities, or overcoming injustices and violations in peace building processes; it is also about the promotion of human rights as part of the preventive process (for instance, developing conflict resolution mechanisms and decision making competences) towards eliminating human rights violations in daily life. Self-esteem and feeling empowered to act against injustice and inequality are the major goals at level 3 - the active level. This is particularly important for minority leaders who need to take measures to break the vicious cycle of discrimination.

Again from this level a lot of challenges could be named. A lot of times, sadly the Minority rights educator in training will be a person with knowledge, but with zero practice and experience. Thus, the training itself becomes mostly theoretical, with no practical approach, examples, practice. If the lack of practice is also combined with lack of self-awareness or existence of own prejudices and stereotypes, then the learning outcomes of the training and the effect on the group/participants will not be high.

Lack of Strong connection between formal and non-formal education: One of the challenges of our time in Human rights education and especially Minority human rights training is working with representatives of ethnic minorities, who are subject to prejudices caused primarily by their different cultural identities, as well as their social status. Very often there is a lower level of education among the representatives of the ethnic minority groups, as well as their early dropping out of the educational system of the country.

The problem of integration of children from ethnic minorities in formal education and the problem of lack of intercultural education in those in general are quite an issue for non-formal education and minority rights educators.

The positive attitudes of people are not learned, but are formed in early childhood - by family, kindergarten, school, media and a friendly environment. And as a

result - the acceptance, respect, esteem of the other, the bearer of a difference from your cultural model - language, history, customs, faith, traditions. The earlier children reach the "discovery" that all people have the same values, respect the same virtues, enjoy the same positive qualities and deny the negative ones, the greater the chance of raising a tolerant generation is.

The dynamics of the time in which we live poses many challenges and a lot of them reflect on Human rights in general. There should be a clear idea of how we organize the educational space by both non-formal and formal education, how we construct the pedagogical interaction, what are the most sustainable principles in our work and how we achieve the educational goals.

A good education system needs to respect and incorporate cultural differences. Youngsters are more willing to learn when their cultures are respected and reflected in all aspects of the curriculum. Programs that accept and respect children's and family identities promote children's self-esteem and the development of a positive personal and social identity.

This is a change that favors the way of learning and the development of students' mental abilities, oriented towards full knowledge of the world. Such an approach enables students to realize and use their own uniqueness, to develop skills that allow them to react successfully to negative events.

The stated considerations imposed the need to apply models, approaches and methods for intercultural education implementation and minority and human rights education.

It is quite challenging for Human rights educators from the non-formal education and/or NGO field to step in without the support of formal education. Thus intercultural education must be organized and practiced in formal education as well, through education in the spirit of peace, solidarity and empathy. Some of its main goals should be:

- √ promoting acceptance and respect for cultural differences from early age of students;
- √ development of communication between individuals, groups, societies to make it more positive and enriching for all;
- √ education in an intercultural spirit, not the dominance of one culture over another;
- √ mutual exchange of values, denial of nationalism, ethnocentrism;
- √ understanding and respecting the unique ethnic and cultural heritage.

Within the education system, human rights education promotes a holistic, rights-based approach that includes both “human rights through education”, ensuring that all the components and processes of education – including curricula, materials, methods and training – are conducive to learning about human rights, and “human rights in education”, ensuring that the human rights of all members of the community are respected.

Human rights education, together with education for democratic citizenship and education for mutual respect and understanding, is vital for all our societies. It promotes equality, empowerment and participation as well as conflict prevention and resolution.

Moreover, the key to success in human rights education has been the formation of partnerships with various stakeholders, relevant government bodies, particularly ministries of education and establishing a cross-sectoral approach. Thus, what is needed is to develop partnerships with ministries of education and other authorities to ensure the full effect of human rights education initiatives. Alliances with education authorities ensure access to national school systems and educators, and promote and facilitate the mainstreaming of human rights into the formal education sector. An integrated curriculum increases outreach capacity, and creates multiple and lasting

effects. NGOs need to create strong and diverse teacher training program and support systems to strengthen the multiplying effect of educators’ work. Whether doing follow-up training for multipliers, or opening resource centers for young people running human rights clubs or other initiatives, it is important to build on the foundations of previous work and establish continuity of support to ensure sustainability and greater impact.

There are some countries and governments trying to integrate and incorporate Human and Minority rights education in their curricula but various issues occur, such as:

- Is there a comprehensive training policy on HRE for school personnel?
- Are modules on HRE part of pre-service and in-service teacher training? Are they mandatory or voluntary? What percentage of total training hours do they represent?
- Are teacher-training modules on HRE coherent with education policy, national curriculum, learning objectives and standards for HRE in primary and secondary schools?
- Do teacher-training institutions have the necessary knowledge and skills to develop and deliver effective modules on HRE?
- Are human rights specialists involved in the development, delivery and assessment of training in HRE for teachers?
- Are teacher trainers sufficiently prepared to transmit and model human rights principles?
- Is the effectiveness of teacher training in HRE assessed both quantitatively (standards testing) and qualitatively (through classroom observation, teacher self-assessment, pupil evaluations, mentoring, student teaching, etc.

-Does training and professional development for head teachers, counsellors, school administrators and school inspectors include modules on the promotion of human rights at school?

-Can educational personnel readily access new materials, resources, good practice, innovations and recent learning on HRE, locally, nationally and internationally?

-Are there incentives, rewards and support in place to encourage teachers to innovate in the classroom in favor of more learner-centered and human rights-friendly methods? Are incentives and support sufficient to change attitudes and practices?

- Do teachers use an increasing diversity of teaching methods, learning materials, classroom groupings and assessment techniques to respond to different learning needs and styles?

Introducing HRE and specifically Minority Training in primary and secondary education implies that the school becomes a model of human rights learning and practice. The extent to which schools effectively promote the human rights principles of equality and non-discrimination, participation and inclusion, fairness, transparency and accountability, is crucial to creating a learning environment that reflects and upholds human rights values. Schools can promote these principles through their organizational culture and values, their policies and education plans, leadership styles and management practices, governance structures and decision-making processes, teaching approaches and classroom management practices, as well as through extracurricular activities and relations with the wider community. All of these elements contribute to creating an environment where human and minority rights are understood, practiced and respected, that is, a learning environment for human rights.

Defining HRE objectives and outcomes:

-A first step in promoting HRE in education content involves defining the basic human rights knowledge, skills, attitudes and behaviors to be acquired through HRE, depending on pupils' age and evolving capacities. HRE should be integrated throughout the national curriculum and start as early as possible in primary school. HRE should place equal importance on cognitive (knowledge, skills) and social/affective (values, attitudes, behavior) learning outcomes, while relating HRE to the daily lives and concerns of pupils. If HRE is left out of national curricula the challenge for Human rights educator is even bigger but closer cooperation between formal and non-formal education institutions/organizations through cross sectoral cooperation shall be put in place thus to encourage schools to involve HRE in their agenda in different forms/extracurricular activities, consultations, teachers' trainings, etc./

- Revising teaching/learning materials

Another aspect of educational content are the teaching and learning materials, textbooks and guides which need to be developed or reviewed to conform with key human rights principles and learning objectives, while being adapted to the country's specific social, cultural and historic context. This would include audiovisual, technological and arts support materials, in keeping with the more experiential and learner-centered approaches encouraged in HRE. Often, schools and teachers, especially from remote and rural areas do not have access to any learning materials-thus digital youth work principles could be applied through sharing resources; online training, etc.

- Capacity of teacher trainers

Responsibility for the training and professional development of teachers is shared among many institutions and organizations, such as teacher training colleges, faculties of education in universities, human rights institutes, UNESCO chairs, unions and

professional organizations of teachers. Their capacity needs to be reviewed and strengthened with regard to HRE if teachers are to act as front-line agents of change in schools. International and regional intergovernmental organizations as well as NGOs should also be considered as valuable resources for teacher training. Ongoing professional development for teachers with regard to HRE knowledge and skills as well as values, attitudes and behaviors is needed and shall be supported by NGOs and NFE Human Rights educators.

Policies and practices for the recruitment, appraisal, training, compensation and promotion of teachers which respect human rights principles need to be developed, supported and applied.

Family and social cultures as a Challenge in Minority rights Training



Family is an important social structure and the place where behaviors and beliefs are born and raised. In some particular cases, family can be a challenge in Minority human rights training due to various reasons- lack of education, practicing different cultural or religious practices and norms, poverty, etc. An important first step is to make an effort to understand the reality of the family and to approach from a perspective that provokes an initial attitude of rejection. The goal is to validate them without having

to justify these initial positions by trying to show understanding for their emotions, even if they are negative to the proposed intervention or even to ourselves.

As a Minority Human Rights educator:

- Get to know the opinions, expectations and difficulties that [participants/ students have experienced in terms of their school education and their own future, as well as the degree of motivation for school.
- Look for conversation topics that are enjoyable for families alike that they enjoy talking to you and that the conversation can flow in a positive and calm tone, trying to show interest and support.
- It is important to emphasize the benefits of intervention/HRE education by emphasizing the benefits of opening up new opportunities as well as the shortcomings of insufficient education. Also emphasized that the resources offered are not mandatory and participation is voluntary.

It is important to ensure that the family we work with also has respect for the family we mention as a model, as our point of view may not coincide with the point of view of the Minority community.

The family perceives the Minority rights/human rights education programs as a risk: there may be an element of “I will lose my Minority identity and I will become like the others, and maybe also to control children, thus making them even less susceptible to change. Sometimes they create unfounded dangers, which are exaggerated and should be deconstructed.

The way it was created identity for belonging to the minority community, configures one negative stereotype and pejorative image that causes rejection. In some cases, the community itself has created this model. In addition, in some cases there is distortion between the discourse that takes the meaning given to school, that is, what is considered politically correct,

and reality. Pressure from peers, neighbors, and grandmothers, grandfathers, aunts and uncles, cousins etc., can favor and / or increase the lack of interest in such education activities. We have to be very careful how this family is treated in the community. Family cooperation is essential. To ensure that families cooperate actively, they must “get on in the same boat with the intervention process. If the family is actively participating, if it is engaged, ideally its members will have the following characteristics:

- The intervention itself and the tasks it involves make sense for the family.
- The family feels engaged and works “side by side” with the Educator.
- The family believes that the goals and activities of the intervention can be discussed and its members also play a role in its determination.
- The family considers it important to take the intervention seriously.
- The family believes that it is possible to make progress and positive results through Minority rights training.

There are various actions, tools and methods that can be used in this step of the intervention tackling Family/cultural communities challenges: meetings, interviews, support and tips, such as organizing an event to welcome families in school/youth center, the creation of parent groups or training associations seminars, organizing activities with parents, literacy programs for adults, support for other resources, etc.

It is appropriate to consider the possibility for organizing seminars, workshops, gatherings, individual support, organization of seminars with other educators, provide individual support for teachers, etc., organize training for parents whose children come from segregated schools, adult literacy programs, support the bureaucratic activities of parents, the relationship with other resources.

Minority rights training and education is not an easy task and it requires many elements and resources thus holds various challenges for the Educator oneself- from the global one such as poverty, economical state of the country, laws and politics, through educational systems, its cooperation with non-formal education, educational and institutional gaps, knowledge and competence gap of educators, families and social circles, cultural and religious practices, etc., thus more complexed approach, competences set, cross sectoral approach and reforms are needed.

Chapter 5: Designing and Delivering Minority Human Rights Training

I. Introduction

For minority human rights, training is a way to address problems and issues in a particular country or community or among a particular group. In order to have successful training, it is important to analyse the context in which such training is taking place and the issue it will seek to address. It is also important that the training designs adhere to demanding standards of training design. No training is successful unless the instructional design meets these standards of quality, and the quality of design, development and delivery is based in a scientific approach in the area of human learning.

Human rights education has a belief in the power of learning to improve the human condition. It is perturbed with equity and providing equal access to the educational process, particularly for minority and dispossessed groups. Human rights training is one part of the human rights education, as it helps individuals to learn how to educate others on this subject. Human rights education shares a rather multifaceted approach, with elements related to cognition, affective and experiential learning. Methodological approach is important, but the most important part is participatory methods. For all types of trainings, it is important to have clear knowledge what are the goals and learning objectives for the training course and therefore, it is important to know how to design and deliver human rights training. In this chapter, we are going to introduce methods on how to design minority human rights trainings and what important points should trainer always remember when delivering a training.

II. Designing Trainings



Training can increase individual competence, as well as open doors for future opportunities. Human rights training enables people to make sense of the world around them. Knowing about rights and responsibilities, understanding what they are, and learning how they have been encountered for and sustained are important elements in democratic and pluralistic society. There are many different ways of teaching and learning about human rights. The topic and method will depend on the content, people's knowledge and understanding on the subject and their comfort level. It always helps to have a range of methodologies to choose from.

In order to get to methodologies and different ways of learning, it is best to start how to overall design successful trainings. Trainings are divided in two: formal training and non-formal training. Formal training is training⁹ that follows some designed form. Formal training tends to include preferred results, learning activities intended to achieve the results and some form of evaluation. Systematic, formal training includes careful assessments and attention to determining training goals, designing, and building methods and materials that are directly aligned (and often pretested) to achieve the goals, implementing training, and careful evaluation to ensure that training is carried out effectively and that training goals were reached. In systematic, formal training, each phase of

⁹ <https://managementhelp.org/training/systematic/designing-training.htm>

the process produces results directly needed by the next phase. Non-formal training will be topic for the next chapter, therefore we will not discuss this matter in this chapter that much. Although, it must be said that training design phase is important for both – formal and non-formal training.

The purpose of the design phase is to identify the learning objectives that together will achieve the overall goals identified during the need's assessment phase of systematic training design. You will also identify the learning activities (or methods) you will need to conduct to achieve your learning objectives and overall training goals. Learning objectives specify the new knowledge, skills, and abilities that a learner should accomplish from undertaking a learning experience, such as a course, webinar, self-study, or group activity. Achievement of all the learning objectives should result in accomplishing all of the overall training goals of the training and development experiences.

Instructional design (ID), also known as instructional systems design (ISD), is the practice of systematically designing, developing, and delivering instructional products and experiences, both digital and physical, in a consistent and reliable fashion toward an efficient, effective, appealing, engaging and inspiring acquisition of knowledge. The process consists broadly of determining the state and needs of the learner, defining the end goal of instruction, and creating some "intervention" to assist in the transition. The outcome of this instruction may be directly observable and scientifically measured or completely hidden and assumed. As a field, instructional design is historically and traditionally rooted in cognitive and behavioral psychology, though recently constructivism has influenced thinking in the field. The origins of instructional design were linked to the training development model used by the U.S.

military, which were based on systems approach and was explained as "the idea of viewing a problem or situation in its entirety with all its ramifications, with all its interior interactions, with all its exterior connections and with full cognizance of its place in its context." The framework first migrated to the industrial sector to train workers before it finally found its way to the education field.

Robert F. Mager popularized the use of learning objectives with his 1962 article "*Preparing Objectives for Programmed Instruction*". The article describes how to write objectives including desired behavior, learning condition, and assessment¹⁰. In 1956, a committee led by Benjamin Bloom¹¹ published an influential taxonomy with three domains of learning: cognitive (what one knows or thinks), psychomotor (what one does, physically) and affective (what one feels, or what attitudes one has). These taxonomies still influence the design of instruction. This framework has been applied by generations of K-12 teachers, college and university instructors and professors in their teaching.

The framework elaborated by Bloom and his collaborators consisted of six major categories: Knowledge, Comprehension, Application, Analysis, Synthesis, and Evaluation. The categories after Knowledge were presented as "skills and abilities," with the understanding that knowledge was the necessary precondition for putting these skills and abilities into practice. While each category contained subcategories, all lying along a continuum from simple to complex and concrete to abstract, the taxonomy is popularly remembered according to the six main categories.

A group of cognitive psychologists, curriculum theorists and instructional researchers, and testing and assessment specialists published in 2001 a revision of Bloom's Taxonomy with the title A Taxonomy for

¹⁰ Reiser, R. A., & Dempsey, J. V. (2012). Trends and issues in instructional design and technology. Boston: Pearson.

¹¹ <https://www.bloomstaxonomy.net/>

Teaching, Learning, and Assessment. This title draws attention away from the somewhat static notion of “educational objectives” (in Bloom’s original title) and points to a more dynamic conception of classification. The authors of the revised taxonomy underscore this dynamism, using verbs and gerunds to label their categories and subcategories (rather than the nouns of the original taxonomy). These “action words” describe the cognitive processes by which thinkers encounter and work with knowledge:

Remember	<ul style="list-style-type: none"> • Recognizing • Recalling
Understand	<ul style="list-style-type: none"> • Interpreting • Exemplifying • Classifying • Summarizing • Inferring • Comparing • Explaining
Apply	<ul style="list-style-type: none"> • Executing • Implementing
Analyze	<ul style="list-style-type: none"> • Differentiating • Organizing • Attributing
Evaluate	<ul style="list-style-type: none"> • Checking • Critiquing
Create	<ul style="list-style-type: none"> • Generating • Planning • Producing

In the revised taxonomy, knowledge is at the basis of these six cognitive processes, but its authors created a separate taxonomy of the types of knowledge used in cognition:

1. **Factual Knowledge**

- ✚ Knowledge of terminology

- ✚ Knowledge of specific details and elements

2. **Conceptual Knowledge**

- ✚ Knowledge of classifications and categories
- ✚ Knowledge of principles and generalizations
- ✚ Knowledge of theories, models, and structures

3. **Procedural Knowledge**

- ✚ Knowledge of subject-specific skills and algorithms
- ✚ Knowledge of subject-specific techniques and methods
- ✚ Knowledge of criteria for determining when to use appropriate procedures

4. **Metacognitive Knowledge**

- ✚ Strategic Knowledge
- ✚ Knowledge about cognitive tasks, including appropriate contextual and conditional knowledge
- ✚ Self-knowledge

Bloom’s Taxonomy is an instructional design framework. As was mentioned before, instructional systems design involves a systematic process for the assessment and development of training solutions, designed specifically for the purpose of formal training delivery. The most traditional instructional design is the ADDIE model of which there are several variations. The second is the agile model, where there are several variations. For example, like rapid application development, rapid content development and the successive approximation model. The ADDIE model is well used among instructional designers and training developers. ADDIE is an acronym for five phases – analysis, design, development, implementation, and evaluation. Addie model and its five phases:

1. **Analyze** the organization's and individual's needs and then identify training goals which, when reached, will equip learners with the knowledge and skills to meet the organization's and individual's needs. Usually, this phase also includes identifying when

training should occur and who should attend as learners.

2. **Design** a training system that learners and trainers can implement to meet the learning goals. This phase typically includes identifying learning objectives (which culminate in reaching the learning goals), what strategies and activities are needed to achieve the objectives, what resources (money, supplies, facilities, etc.) might be needed, any lessons and the sequence of lessons, etc.
3. **Develop** a training "package" of resources and materials, including, e.g., designing webinars, developing audio-visuals, graphics, manuals, etc.
4. **Implement** the training package, including to deliver the training by implementing the strategies and conducting the activities, sharing feedback about the program and training methods, administering tests, modifying the design of the trainings and its materials based on feedback from participants, etc. This phase can include administrative activities, such as copying, scheduling facilities, taking attendance data, billing learners, etc.
5. **Evaluate** the training, including during and after implementation of training. Evaluation is of the design of the training program, usage of the resources and the results gained by participants in the program.

A training analysis is conducted ultimately to identify what areas of knowledge or behaviors that training needs to accomplish with learners. The analysis considers what results the organization needs from the learner, what knowledge and skills the learner presently has and usually concludes with identifying what knowledge and skills the learner must gain. Usually, this phase also includes identifying when training should occur and who should attend as learners. Ideally, criteria are established for the final

evaluation of training to conclude if training goals were met or not. Depending on the resources and needs of the organization, a training analysis can range from an incredibly detailed inventory of skills to a general review of performance results. The more complete the training analysis, the more likely that the training will ultimately contribute results to the participants.

When designing and developing a training plan, there are a number of things to consider. Training is something that should be planned and developed in advance. The considerations for developing a training are:

1. Identify the need for training:

- Talk with the learner or participant to assess the learner's skills, knowledge, and experience. Ask questions about what they already know or would like to improve. What are their goals for the training?
- Determine where there is a gap between what the learner needs to be doing and what he or she is actually doing. Or is there a gap between the goals or standards of the organization and what the learner is doing?

2. Assess the need for instructor-led training:

- Determine whether instructor-led training is the best strategy for addressing the learner's needs. Alternatives to instructor-led training could be reading assignments, Web-based training, self-study plans, etc.

3. Define training objectives:

- Define your objectives clearly, and list them in writing. (Training objectives help you stay focused and avoid trying to cover too much.)
- Write simple statements of what, specifically, the participants will be able to do, know, believe, or understand after the training. (Training objectives help learners know what to expect from the training.)
- Identify which questions your training is intended to answer. (Training objectives provide a basis for assessing whether training goals were achieved.)

III. Designing and Delivering Minority Human Rights Trainings

4. Design the training:

- Identify what the learner needs to know in order to achieve the learning objective.
- Identify what the learner needs to be able to do to achieve the learning objective.
- Organize the learning content in logical steps.
- Design ways for the learner to demonstrate what they are learning.

5. Develop the training:

- Create, or bring together, any supporting materials needed to do the training:
 - Handouts
 - PowerPoint slides
 - Videos
 - Books, reading material
- Arrange the logistics of the lesson or program.
 - Reserve facilities.
 - Identify, and make arrangements for, the equipment you need as an instructor and your learners will need: Projectors, Projection screens, Carts/ tables, Flip chart easels, Work stations, Tools
 - Visit unfamiliar locations ahead of time whenever possible.
 - Design the layout of chairs and tables.
- Deliver the lesson or course.

6. Evaluate the training:

- Ask participants for feedback about the training.
- Issues to address include:
- Achievement of course objectives
 - Relevance of topic to learner needs
 - Satisfaction with the trainer
 - Satisfaction with the facilities
- Use the feedback you get to improve your instructional design and delivery.



“Human rights training” is an expression often used to define a wide spectrum of activities aimed at promoting and protecting human rights. Human rights training refers to an organized effort to transfer the knowledge and develop the skills and attitudes that encourage behavior to promote and protect human rights:

- “Organized effort” - training should not be improvised. Training delivery is one of the final stages of a methodologically rigorous training cycle which starts with planning and design, as explained in this Manual.
- “To transfer knowledge” - knowledge here does not refer to just any human rights standards or mechanisms, but to those specifically relevant to the learners: in the context of a training course for police, for instance, they might be the human rights standards for the performance of law enforcement duties.
- “To develop skills” - a simple knowledge of relevant human rights standards is not enough to enable learners to transform these norms into appropriate behavior. Through training, the skills are fine-tuned by practice and application, in a process that may need to be continued after the training course, including

through appropriately tailored follow-up program.

- “To develop attitudes”, i.e., to change negative attitudes or to reinforce positive ones, so that the learners assume their responsibilities and take action to promote and protect human rights in their daily lives and/or professional duties. This process is linked to the learners’ values and beliefs; developing those may also require further, more technical, training, and other interventions.
- “That encourage behavior to promote and protect human rights” - the effectiveness of human rights training lies in the action that the training program or course fosters among the learners, and its effect in their environment. Accordingly, an assessment of the training’s impact should look at any changes leading to greater respect for human rights – changes at the level of the individual learners, their organization/group and the broader community/society – that can reasonably be linked to the training effort.

The impact of human rights training, i.e., its actual contribution to greater respect for human rights, relies heavily on some methodological principles which, when appropriately adapted, provide guidance for the planning, design, delivery, and evaluation of human rights training program. They mostly consist of elements, like audience specificity, a practical approach, the role of participants experience, peer learning, comprehensive presentation of standards, participatory methodology, training to sensitize, flexibility, institutional commitment to human rights – policies and practices.

- **Audience specificity** - Human rights training must be learner-centered. It must start from, and focus on, the reality and the daily life and/or work of the learners, and on the relevance of human rights to them. Its content and methodology must be tailored to the needs

and experiences of the audience it is addressing – mostly young people and minorities– as well to their context. For example, they should build on the human rights principles embedded within their cultural context, and should take into account historical and social developments in their country

- **A practical approach** - Human rights training should begin with the recognition that participants want to know “what is in it for them” – that is: what value can a better understanding of human rights bring to them and their lives?
- **The role of participants’ experience** – Young people and minorities bring to the training room their own expertise and practical experience, which should be acknowledged and can be drawn upon for the benefit of the course. The extent to which the trainer does this will largely determine the learner’s reaction to the training. Participants will not respond well to “spoon-fed” instruction; nor will either a “schoolteacher” or a “military” approach be well received. Instead, trainers should create a collegial atmosphere in which the exchange of expertise and experience is facilitated, the knowledge and experience of learners recognized, and pride encouraged.
- **Peer learning** - Training is far more effective when a peer learning approach is followed so that learners discuss human rights issues and learn from each other, rather than through a professor-student model of training. This approach allows training courses to embrace the audience. It is therefore important for trainers to create an environment in which participants are comfortable sharing their knowledge and experiences with each other. At the same time, the training team should also include experts in human rights who can ensure that the substance of international

human rights standards is fully and consistently reflected throughout the training course.

- **Comprehensive presentation** of standards
Human rights training courses should be thorough in their presentation of the relevant international standards. To this end, relevant legal instruments and simplified learning tools should be distributed to participants, in the appropriate language/s. As mentioned, training teams should always include at least one person specialized in human rights in order to ensure that the substantive content of the training course is appropriate, to supplement presentations as required, and to address human rights-related questions and issues that the participants may bring up.
- **Participatory methodology** - Active participation by the learners is one of the most important factors enabling learning. It is generally acknowledged by learning specialists that “learning by doing” is the most effective strategy when it comes to training, and human rights training is no exception. Ensuring participation involves starting with the learners’ own experience and facilitating critical reflection and analysis, so that they can develop strategies for action. Participatory training techniques, such as role plays, case studies and brainstorming, encourage peer learning and lead to better knowledge retention.
- **Training to sensitize** - In addition to transferring knowledge and developing practical skills, human rights training aims to sensitize trainees to their own attitudes and to their potential for behavior that violates human rights, however unintentionally. For example, activities such as role plays can help participants become aware of gender, racial or disability bias in their own behaviors and attitudes; they can show how the term

“degrading treatment”, as found in various international instruments, may imply different thresholds when applied to women and to men, or to one cultural group as opposed to another.

- **Flexibility** - Training materials and courses must be designed to be flexible. Trainers should not regard existing, relevant training materials as prescriptive, but should adapt them to the cultural, educational, and experiential needs and reality of the actual learners. They should therefore create their own tailored materials, based on the content of existing ones and the situation on the ground. In addition, they should be flexible enough to adapt their strategies during training delivery if feedback from course participants and the training team suggests that adjustments are necessary.
- **Institutional commitment to human rights: policies and practices** - If training is to produce the desired impact, it must be clearly supported by, and linked to, corresponding policies and practices in the learners’ institutions and organizations. Policy – including legislation, regulations, procedures, and other policy statements – must reflect the human rights principles discussed in the training room, and managers must be trained in and committed to ensuring its application. Training and education policies must explicitly support human rights learning. Also, the learners’ environment should be one where human rights are practiced, so that the daily experience of the learners supports their human rights learning.

For a successful training, the right learning methods and training techniques are crucial. Participatory training techniques keep participants active, they are easy to modify according to participants’ expertise and experience and hopefully engage them more in the

seriousness of learning about minority human rights. Some participatory training techniques are:

- **Brainstorming:** Learners quickly generate ideas in response to a question or challenge. These are captured by the trainer on a flipchart or board and can then be discussed.
- **Carousel:** Three or four flipcharts are set up around the room, each one with a different question for discussion. Participants are split into groups that rotate from one flipchart to the next every 10-15 minutes. During each rotation, the groups try to add new answers and comments to the question on the flipchart. At the end, the trainer facilitates a debriefing on each question.
- **Case study:** Presentation of a problem or case for a group to analyse and solve.
- **Circle response:** A question is posed to members of a group seated in a circle; each person responds in turn.
- **Debate:** Learners are assigned to uphold conflicting views on a topic and argue their points.
- **Demonstration:** The trainer explains and performs an act, procedure, or process.
- **Step forward:** Participants have to respond to statements (by stepping forward) according to their own life. It shows how some people have it a little bit easier than others.
- **Open space:** A method for convening groups around a particular question or task of importance and giving them responsibility for creating their own agenda, and experience. It is best used when at least half a day to two full days are available. The trainer's key tasks are to identify the question that brings people together, explain the simple process, and then stand back and let the participants work.
- **Participatory presentation:** The trainer/resource person presents information or his/her point of view on an issue.

- **Peer-learning discussion:** An open group discussion in which peers interact with each other, with the aim of sharing their experience and learning from each other.
- **Questions and answers/forum discussion:** A period immediately following a presentation when the floor is open for questions or comments from participants.
- **Role playing:** Impromptu dramatization of a problem or situation in which the learners perform different roles, followed by discussion. During the role play, learners are not allowed to step out of their assigned roles.
- **Storytelling:** A “storyteller” (usually a resource person) tells a relevant, powerful personal story narrating his or her experiences. This is followed by a dialogue with the learners.

These are just few activities that can help participants to have an active role in training. If the design phase is done and ready to go, it is important to discuss the delivery phase. Delivery phase includes professional facilitation and evaluation. The image projected by the trainers, and the environment the training team can develop and maintain in the training room, will effectively facilitate the learning process. Trainers should always be prepared thoroughly. Participants will sense if the trainer is competent and committed to facilitating their learning. They will be able to gauge the amount of preparation the trainer has put into the planning and design phase: the greater the trainers' efforts to become familiar with their audiences, including regarding cultural and local specificities, the better they will be able to design and deliver training that meets the needs and expectations of the participants.

Trainers should be role models and honest with their participants. As a trainer, you are guiding the learning process. Participants are entrusting you with this role but may withdraw their trust if you are not consistent in what you promote, and participants will always

prefer a straight and honest answer to an unclear attempt to respond. It is important to promote a respectful learning environment, where you treat everyone with respect and address and manage disruptive or inappropriate behavior. As a trainer you should always ensure equal participation and consider the issue by those who, in the community, may often be discriminated against. Also do not let a verbose participant dominate the discussion or prevent others from speaking. Trainers should acknowledge participants contributions and encourage innovation and creative thinking. Also observe and understand participants' behavior and the group dynamics. If participants do not seem to be working well together, the trainer should adjust the activity or implement strategies to improve the dynamics. Trainer has a difficult role, but these are just few of the things that he or she should always be aware of.

As said before, there are a lot of different activities that can help engage young people and make them think about the important things – like human rights for minorities. There is one simple and very useful tool, that should be mentioned in here too, and that is Compass: Manual for Human Rights Education with young people¹². Compass has been translated into 31 languages and it has played an essential role in shaping human rights-based approaches to youth policy and youth work. This manual helps to create awareness about human rights that will empower learners and will stay with them through life.

¹² <https://www.coe.int/en/web/compass>

Chapter 6: Non-formal activities to use in Minority Human Rights Trainings

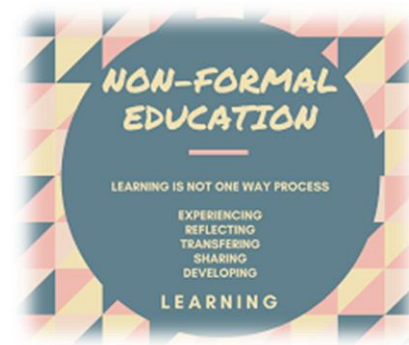
I. Introduction

For minority human rights, training is a way to address problems and issues in a particular country or community or among a particular group. In order to have successful training, it is important to analyse the context in which such training is taking place and the issue it will seek to address. Non-formal education expresses the core principles that should be at the heart of all good education. Non-formal education is relevant to the learner's life and the needs of society and will be so in the future. Mechanisms involving children, parents, and local communities as well as educators in deciding the content of what is taught will ensure that non-formal education is relevant to the needs of communities and draws on local resources and personnel. Teaching, while using non-formal methods, is learner-centered and participant-directed. It is also, flexible in what is taught and how it is taught, and to the needs of the different learners, e.g., adults and children who work, who live on the street, who are sick, who are in prison, who have a disability or who are victims of conflict or emergency, and flexible to traditional/indigenous learning styles.

II. Non-formal education

Non-formal education refers to education that occurs outside the formal school system. Non-formal education is often used interchangeably with terms

such as community education, adult education, lifelong education, and second-chance education¹³. It refers to a wide range of educational initiatives in the community, ranging from home-based learning to government schemes and community initiatives. It includes accredited courses run by well-established institutions as well as locally based operations with little funding. While non-formal education is often considered a second-best option to formal education, it should be noted that it can provide higher-quality education than that available also in formal schools. Non-formal education can be preparatory, supplementary or an excellent alternative (where necessary) to formal schooling for all children.



Non-formal education is participatory, as learners are active participants in their learning, and that they and their families and communities are

involved in running the non-formal education program. It is also protective of youth from harm, and protective of their rights to survival and development. Places of non-formal education should be healthy and safe, and provide proper nutrition, sanitation, and protection from harm. It should be inclusive of all young people regardless of background or ability, respecting and utilizing the differences between them as a resource for teaching and learning. Non-formal education often targets marginalized groups, e.g., nomadic communities, minorities, girls, people with disabilities, school dropouts and working children. For students with disabilities and other marginalized groups, non-formal education is extremely helpful, responding to and fitting their needs. Non-formal education programs have the potential to be of exceptionally high quality, because they can respond

¹³ <http://uis.unesco.org/en/glossary-term/non-formal-education>

more easily to the needs of individuals and specific groups in the community.

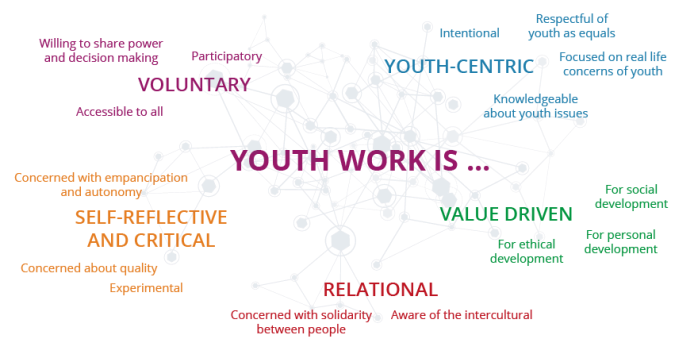
Non-formal education is a comprehensive approach to learning. Learning happens at every step, and there are no limitations to knowledge. Every individual undergoes a process in some of the other work which strikes the mind. Learning with fun makes every individual build a keen interest in achieving. It is a fundamental approach for building confidence among individuals, and people start trusting their instincts by learning different methods in any field. Participants acquire emotional, cognitive, and other various inclusions of practices for skills. It provides a platform for developing new skills and generates opportunities for people who are beyond the reach of traditional education. Brainstorming, exercises, presentation, interactive lectures, etc. help develop various skills to undergo any situation in life. Beyond the rational approaches of textbook learning, non-formal education incorporates unique learning processes via practical strategies making the student smarter and brighter. It generates values for the areas it is conducted, a sense of belongingness, and motivates others to join the workforce and enhance the skills or places they want to pursue.

Non-formal education came into action in the late 1960s and early 1970s. It establishes the power of knowledge by learning outside the confined zones of education. Non-formal education can be imparted anywhere and everywhere. Non-formal education has four principles:

- There should be adequate relevance to the needs of disadvantaged groups.
- A valid concern with specific categories of persons.
- Unambiguous focus on clearly defined purposes.
- Enormous flexibility in organization and method.

The motive is to assure the outstanding quality of training and resources to non-formal educational sectors. People involved in any form of activity should have access to all the tools required. The youth should be endowed with life-long learning strategies. Non-formal education is a boon to society and to the people who are not able to witness the benefits of schooling. It aids in an individual's learning to grow confident and responsible. Some benefits of non-formal education are: experienced teachers with appropriate knowledge who gives practical loom to every learning; programs designed after schools, interactive and practical approach to making them understand various methods; it provides each learner adequate space and time to learn skills and respect each individual associated; consider personal growth, and even the delicate issues are handled with the utmost care with proactive approaches; gracefulness and capability to adapt to an individual's needs and profession to a personal level.

III. Non-Formal education and youth work



Education and learning in the youth field encompasses various types, methods, settings, and approaches of learning. Even if it is generally understood to be non-formal education/learning, it also includes elements of informal learning and is sometimes very close to formal education. Non-formal learning and education, understood as learning outside institutional contexts (out-of-school) is the key activity, but also the key competence of youth work. Non-formal

learning/education in youth work is often structured, based on learning objectives, learning time and specific learning support and it is intentional. It typically does not lead to certification, but in an increasing number of cases, certificates are delivered, leading to a better recognition of the individual learning outcome¹⁴.

Some elements of youth work can be formal education/learning and training. In specific cases the youth sector/youth work acts as a substitute, alternative education and training provider (e.g., in second chance schools and similar projects, in special Vocational Education and Training projects) for school dropouts, early school leavers, disaffected young people or other young people at risk. The learning process is structured in terms of learning objectives, learning time and learning support and it is intentional; the participants get certificates and/or diplomas. Youth work activities also provide many informal learning opportunities, as young people learn while simply being active, being a volunteer or just being with their peers. They learn informally in daily life and leisure time just as they learn informally in school, at work and in family life, just learning by doing. It is typically not structured and not intentional and does not lead to certification. It provides specific learning opportunities, of social, cultural and personal nature, often called "soft" skills.

All learning in the youth field enables young people to acquire essential skills and competences and contributes to their personal development, to social inclusion and to active citizenship, thereby improving their employment prospects. Learning activities within the youth field - and youth work in general - provide a significant added value for society, the economy and young people themselves. Youth work is situated between the social sector, pedagogy, and

civil society. Participation in activities in the youth field contributes in various ways to the acquisition of the 8 key competences as identified in the framework of lifelong learning:

- communication in the mother tongue as well as in a foreign language,
- mathematical and scientific competence,
- digital competence,
- social and civic competences,
- learning to learn,
- sense of initiative and entrepreneurship,
- cultural awareness
- expression.

Education and learning activities within the youth field have a participative and learner centered approach, they are carried out on a voluntary basis and are therefore closely linked to young people's needs, aspirations and interests. Important key elements are peer learning, learning environments and the diversity of approaches and target groups. Formal learning emphasizes cognitive learning, non-formal settings often complement cognitive aspects by emotional, social and practical levels of learning. Learning activities within the youth field are shaped by a specific character of learning which was developed over years and considers the specific situation of young people in societies. In particular, within the European youth field non-formal and informal learning/education activities provide an intercultural learning dimension which supports the intercultural dialogue between people.

One of the foundations in non-formal learning in the youth context is the creation of a framework for learning, planned and organized in such a way that it responds to the needs of the individual, group and organization (which in this sense means the local

¹⁴ http://www.alliance-network.eu/wp-content/uploads/2014/05/Pathways_II_towards_recognition_of_non-formal_learning_Jan_2011.pdf

community, society or other relevant stakeholders). As a result, participants are emboldened and become able to understand more comprehensibly what they have learnt, how they have learnt it and how they can use and benefit from the learning outcomes in the future. The main principles of such a learning framework include the following¹⁵:

- Needs and situational analysis - Activities are based on needs of stakeholders (participants, wider target groups, partner organizations) and adapted to the reality within which non-formal learning happens, and this is clearly communicated.
- Project management logic - The process and activities are directed to defined aims and (specific) objectives, with each part of the program built on the rest.
- Reflection in learning - Reflection on personal learning is promoted thoroughly throughout the project, so that participants can understand their own experience, structure it and look at ways they can build on it.
- Learning through experience (or learning by doing) - The project includes experience that allows participants to test their knowledge, skills and attitudes in real-life situations.
- Learner-centered approach - Attention is given to participants' individual needs and abilities, and the educational project is adapted accordingly.
- Variety of methods and techniques - Diverse creative techniques and methods are adapted and used in response to the situation (needs, group dynamics, learning styles and level of competences of participants, etc.).
- Holistic approach - During an educational project, attention is paid to all three aspects of competences (knowledge, skills, attitudes),

and space is provided for experience, reflection, generalization, or contextualization, so participants can try out what they have learned and assess whether new competences have been acquired.

Needs analysis is a basis for developing non-formal learning projects in youth work. When the analysis conducted by different stakeholders is considered and the educational project is adapted adequately, a suitable environment for learning results, with space for participants to set personal learning goals in line with individual learning needs. And organizers can choose appropriate methods to help achieve the goals. EU youth program have provided a range of activities appropriate to gaining competences at different levels. Entry points can vary — it can be a youth exchange, a youth initiative or EVS, depending on the needs, interests, and abilities of each young person. Within the EU youth program even unorganized young people can develop activities of their own. They can start as participants, acquire some small responsibility within the next project, then become members of an organizational team, and finally become coordinators of the whole team. Recognition of non-formal/informal learning in youth work activities is based on recognizing individual learning outcomes. It becomes increasingly evident that learning in this environment does happen. But opinions remain divided over describing when, how and what conditions need to be fulfilled. Practice in the youth field is so varied that a single overview of all the approaches, methodologies and individual methods, tools and activities can hardly be comprehensive, and it is difficult to draw conclusions that would apply universally. However, it can be stated that certain typologies and identifying main features are possible.

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https://epale.ec.europa.eu/sites/default/files/youth_work_and_n

on-
formal_learning_in_europes_education_landscape_and_the_call
_for_a_shift_in_education.pdf

For empowering young people, especially minorities, non-formal learning can be helpful tool. Empowerment is a social process that helps people gain control over their own lives. It is a process that fosters power in people for use in their own lives, their communities and in their society, by acting on issues they define as important. For empowering young people, non-formal learning creates these opportunities:

- Creating an understanding of how society (and local communities) works based on practical involvement in projects (specifically within youth initiatives). The principles and core themes of the EU youth program, such as participation, active (European) citizenship, a multicultural approach and inclusion, have contributed to young people's understanding of what those terms mean in practice and how they can be lived.
- Supporting young people in discovering different pathways to education, employment, and jobs and, in a wider sense, how they would like to build their future.
- Motivating young people to become actors of change. Young people have an opportunity to explore issues and to become actively involved in dealing with them. They learn how to take matters into their own hands, to progress beyond complaining and to influence constructive change.

Non-formal learning activities help young people to be capable of change. Views on the results of such change depend on the perspective taken. Much of empowerment relates to learning and to the ability to apply learning outcomes in life, in terms of gained competences, both personal and professional. The process can be examined from at least three distinct bases – individual perspective, collective perspective, and societal perspective:

***Individual perspective - focus on attitude.** Young people, especially those without previous experience of learning outside the school environment, are often not aware of their strengths and frequently lack belief in their capacity to achieve anything. It is important to provide them with the opportunity to test their abilities, and to succeed and build up confidence. Positive experience of this sort, either individual or shared by a group, can change the attitude of young people towards themselves and their perception of their own capacity. Changing attitudes is internal to each individual, and even though it can be verbally communicated by participants to the outside world, only through action can it be observed.

***Collective/group perspective - focus on skills.** Attitudes are internal, but the group perspective of a change is often based on seeing and perceiving evolved skills. For instance, participants who may have been timid and lacking in confidence to speak English at the beginning of a youth exchange are at the end able to communicate with each other, using diverse ways for making themselves understood. Many more examples attest to the fact that perceiving learning outcomes is often a matter of assessing personal skills shown in practice. The group can perceive whether participants have learned and have started to feel more comfortable in using their competences.

***Societal perspective - focus on knowledge and resulting competences.** From a wider point of view, developing competences is important, and even more important is how far the young people can persuade others of what they have learned and how they make use of it later. As distinct from the previous perspective, where skills are understood through interaction within a group or through achieving a shared outcome, the societal perspective offers cognitive and descriptive assessment — a need to communicate one's learning based on analysis, and at the same time use of the competences acquired.

Non-formal learning activities within the EU youth program focus on one or another of these perspectives, and sometimes on two or even all three. The direction chosen by the organizers depends on the type of activity, the participants' level of experience and the environment where the activities take place. The choice is based on the simple premise that non-formal learning provides space and opportunity for young people to try things out, to make mistakes and to learn from them. In this way they can gain self-confidence based on better understanding, in terms of feeling and knowing, their own capacities and how they can use them. Different methodologies and approaches have been generated through the support provided via the EU youth program, such as training and cooperation activities or pools of coaches and trainers organized by the national agencies. These respond well to the learning needs of program beneficiaries, increasing their competences and so the quality of youth work.

IV. Non-Formal activities for Human Rights Training

Human rights education is best described in terms of what it sets out to achieve. The long-term aim of such program is to establish a culture where human rights are understood, defended and respected. There may be slightly different views about the best or most appropriate way to move towards such an end, but that is as it should be. No two individuals, or groups of individuals, or cultures have identical requirements, and no one educational approach will suit all individuals, all groups, or all societies. This only goes to show that effective human rights education needs to be, above all, learner-centered: it must begin from the needs, preferences, abilities and desires of each person, within each society.

A learner-centered educational approach recognizes the value of personal action and personal change and also takes account of the social context in which

learners find themselves, but this need not mean that educators have to work in isolation, or that they cannot learn from others who may be working in different contexts. What draws human rights educators together from around the globe is a common enterprise – a desire to promote and inhabit a world where human rights are valued and respected. There are general guidelines, tried and tested methods, educational materials, and many people working in the field – all of which can help us to achieve this common aim¹⁶.

When organizing activities about minority human rights for young people, it is important to know more about your group. It is necessary to know more about their worldviews, what they already know and how they feel about things, what they would like to learn, notions of equality, notions of acceptable risk and self-fulfillment. When working with refugees, immigrants, or minorities, it is crucial to demonstrate cultural awareness. It is essential to understand the cultural backgrounds and expectations of participants to deliver more effective workshops/trainings etc. Also, it is necessary to show respect for their experiences and address their concerns, hopes and wishes. And to observe behaviors and react to these by asking questions and helping them. From a methodological point of view, youth workers have to make sure that every activity includes debriefing and evaluation sessions; have to be patient; have to focus on getting to know each other; have to give attention to every participant and finally, youth workers have to keep it simple.

There are already useful and substantial compilations made, which includes human rights activities that are ready to use. Here are some non-formal activities from these compilations to do with young people in order to learn about minorities and human rights:

¹⁶ http://www.eycb.coe.int/compass/en/chapter_1/1_1.html

1. Take a step forward (Compass) – for more information and role cards, go to the website.



Group size: 10-30

Time: 60 minutes

Overview: We are all equal, but some are more equal than others. In this activity participants experience what it is like to be someone else in their society. The issues addressed include: social inequality being often a source of discrimination and exclusion; empathy and its limits

Objectives:

- 1.To promote empathy with others who are different
- 2.To raise awareness about the inequality of opportunities in society
- 3.To foster an understanding of possible personal consequences of belonging to certain social minorities or cultural groups

Instructions:

- 1.Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.
- 2.Hand out the role cards at random, one to each participant. Tell them to keep it to themselves and not to show it to anyone else.
- 3.Invite them to sit down (preferably on the floor) and to read their role card.
- 4.Now ask them to begin to get into role. To help, read out some of the following questions, pausing

after each one, to give people time to reflect and build up a picture of themselves and their lives:

- What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?
- What is your everyday life like now? Where do you socialize? What do you do in the morning, in the afternoon, in the evening?
- What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What you do in your holidays?
- What excites you and what are you afraid of

5.Now ask people to remain absolutely silent as they line up beside each other (like on a starting line)

6.Tell the participants that you are going to read out a list of situations or events. Every time that they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.

7.Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.

8.At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.

Debriefing and evaluation

Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.

1. How did people feel stepping forward - or not?
2. For those who stepped forward often, at what point did they begin to notice that others were not moving as fast as they were?
3. Did anyone feel that there were moments when their basic human rights were being ignored?
4. Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)
5. How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?
6. Does the exercise mirror society in some way? How?
7. Which human rights are at stake for each of the roles? Could anyone say that their human rights were not being respected or that they did not have access to them?
8. What first steps could be taken to address the inequalities in society?

2. Rules for a small island (*Inspiring practice*)

Aim: consider the nature of rights and how they can help a society work and introduce the Universal Declaration of Human Rights (UDHR).

Time: About 60 to 95 minutes.

Materials required: flipchart; markers, and copies of the summary of the UDHR for each group member.

What to do before the session:

Consider how this activity can get people thinking about what rights are for. It is a way of trying to get people to think about what rules they would make if a

society started from scratch. This is a famous philosophical problem too, explained here:

'Supposing you have discovered a new country where no one has lived before, and where there are no laws and no rules. You have to live in that country, but you do not know anything about what sort of identity or status you will have there. For example, you do not know if you will be powerful or weak, or somewhere in between. The kind of rules you would make up, not knowing if you were powerful or weak, would show a commitment to both human rights and equality.'

Step-by-step instructions:

1. Invite the participants to sit comfortably, and if they wish, to close their eyes to imagine a journey.
'You take your bags onboard a luxury liner and look forward to the holiday of a lifetime. Onboard you see all sorts of different people, all ages, from babies to elderly people, speaking lots of different languages or signing to each other, dressed in ways that suggest different cultures and religions - Sikh turbans and saris and Jewish yarmulkes. Once onboard you discover that the diversity goes further and there are activities to cater for every interest, type of social group, and physical abilities. The range is staggering from wheelchair basketball to Presbyterian worship services, to social evenings for gay and lesbian, bisexual and transgender people to meet, to science fiction book clubs, to political party youth events. Everyone is having a great time. Then the ship hits an iceberg, and sinks. Miraculously, with everyone's help, all 2000 passengers find their way on to the lifeboats. Miraculously again, the passengers spend only a few hours on lifeboats before they spy land. With everyone's help, they all bump ashore. (You can open your eyes). Finally, you are delighted to discover that there is fresh food and water on the island and it has everything that human beings need to support life. However, you need to think of the rules that you will live by, while you are awaiting rescue.'

2. Invite the group to work in committees of three or four people and try to name five rules for their common life together on this island.

3. After a few minutes, ask the group:

*Were there rules that were easy to decide? Which were they?

*Were there rules that were difficult?

*Write up the rules as they are mentioned. Look for areas of agreement.

4. You forgot to mention something. This group is not the only group on the island. Does that change anything? Why? How?

5. How can the idea of rights help in dealing with such a situation? Are there principles that you would wish to follow in trying to negotiate with the other group who live on the island?

6. Read the opening statement of the UDHR: “We are born equal in dignity and rights”, and remind people of how statements of rights can set down the values to which a society can aspire.

7. Ask for volunteers to read out some of the headings and get a feel for the Declaration. Ask the group:

*What rights has the UN listed that they did not include?

*What rights has the group listed that the UN did not include?

*What difference might it make if everyone knew and understood the UDHR? What could be done to make this happen?

3. No borders for human rights (Developing and adapting. Non-formal education methods to the needs of young refugees)



Group size: 8+ people (small groups: 4)

Time: 40 minutes (main activity), 70-80 minutes (complete session)

Overview: In this activity people have a chance to represent specific human rights using pantomime.

Aim: To introduce the idea of Human Rights and raise awareness of one's rights.

Objectives: To reflect on the sense of responsibility for one's actions; to enable the participants to recognize and name some fundamental Human Rights and their universality and indivisibility; to facilitate the cooperation in an international setting; to develop a curious attitude towards the subject

Materials:

- a small ball (e.g. juggling ball)
- music and speakers
- cards depicting specific body gesture (e.g. laying down, the “tree” yoga position, sitting with crossed legs, etc.)
- a flip-chart/board (for the topic introduction and the final evaluation)
- markers and post-its
- 3 sets of cards with drawings depicting the chosen human rights including their denomination in the working languages of the group

- representations of different easily recognizable emotions in the amount of the number of participants (you can take them from the social media emoticons).

Step-by-step instructions:

1. Set two teams to compete; divide the space between the groups, building some border (ex. using chairs/...) and tell them that they represent two different countries. Then hand each group one set of cards with human rights (both written and drawn).
2. Pick a volunteer of each group and show them one human right (again both written and drawn). Give them around 30 seconds to decide how to represent it together using pantomime, without speaking, in front of both groups at the same time.
3. The team needs to discuss and guess as fast as possible to which human right, among the ones they have on the cards, their co-players refer to with their acting; the team that has the first human right guess keeps the corresponding card while the facilitator takes away the other group's card. If they give the correct answer at the same moment, both groups can keep the card.
4. Let the participants take turns in showing the rights through acting until they go through all of them, then count how many rights each group has and list them out loud in order for everyone to hear; if the groups have the same number of cards, you may randomly take some of them away from one of the groups so they will have an unequal number.
5. Ask the participants to express how do they understand the situation they face precisely in the meaning of losing some of the human rights they had in the beginning and how do they feel about it (since their Countries have now a different level of access to Human Rights), handing them the copies of different emotions. Once every participant has individually chosen their emotion, ask them to put them in one line in front of their Country so that everyone sees them.
6. Summarize each group's feelings and ask them to explain the reason behind their choices. Then ask them

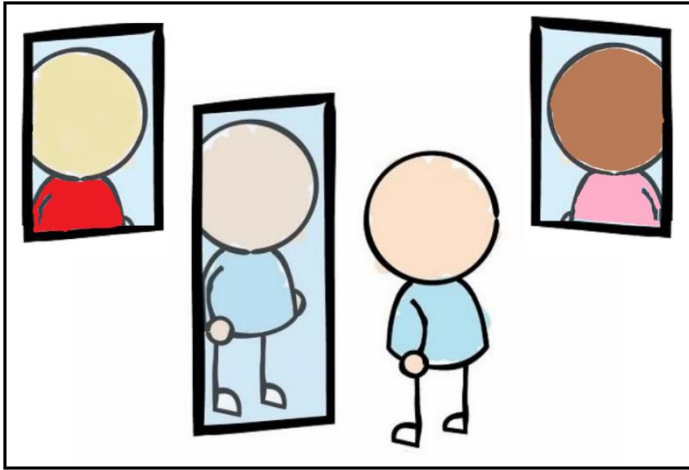
to work in their teams to find possible solutions to the challenges they pointed out. Ask one volunteer per group to report it to the others and see if they can come up with a common solution.

Each group should find a solution for their situation, they can even move to the other country that has more human rights, but the rights from the country of origin won't be valid anymore. In the end the participants have to come up with the solution of breaking the border so they can use the rights of both countries.

Debriefing and evaluation:

- *How do they feel right now? How did they feel in the different stages of the activity?
- *What was the process? What happened during the activity? Was it easy to find a way to act out the rights?
- *At which point did they realize that the groups were heading in different directions?
- *How did they get to the solution they proposed and how was to negotiate with the other group to reach a common one?
- *After all the pictures have been reviewed, ask how much – or how little – participants discovered they knew about Human Rights. Which ones did they learn? Can they think of other rights that should be common for everyone?
- *What can they do to ensure that their and others human rights are respected? What would they do if they are in a situation where someone's rights are not respected? (You can suggest a situation)
- *To evaluate the activity, use some visual material - for example, a flip-chart paper with an arrow going from 0 to 100 - and ask the participants to put a sign according to how much they liked the workshop.

4. Windows and mirrors (*Human Rights Resource Center*)



Time: 30 minutes to 1 hour

Overview: Using photographs of people from a variety of cultures, this activity raises questions about universality, diversity, and human dignity.

Materials: Copies of the UDHR; A collection of pictures showing people of many different cultures, ages, and backgrounds.

Step-by-step instructions:

Part A: Considering a picture

1. Individually, in pairs or small groups, choose a picture from the selection. Study the picture and discuss some of the following questions.

2. Questions about Universality:

*Why did you choose this picture? Why do you think the photographer chose this subject?

*What do you find in the picture that serves as a mirror of your own life, reflecting something familiar that you can easily recognize?

*What do you find in the picture that serves as a window onto another culture or way of living, something that is strange and unfamiliar to you?

*In what ways do you think the person(s) in the picture lives a very different life from you? Has different values? needs? hopes? expectations of life?

*What human rights do you think are most important to the person(s) in the picture? Do you think different rights are most important to you?

*Are human rights really universal? Do you think the person(s) in the picture wants the same human rights as you do? Do you think the person(s) enjoys the same human rights as you? Why or why not?

3. Questions about the Universal Declaration of Human Rights:

*Make a list of all the human rights you can associate with your picture(s). Include both rights being exercised and rights denied or violated.

*Match the rights you have listed with specific articles of the UDHR. Write the number of the articles on your list. Alternative: Write out the article(s) illustrated by the picture and display it with the picture.

*Show your picture(s) to the whole group and explain the rights you have identified. Ask for suggestions of other rights participants may observe in the picture(s).

*After everyone has shown their pictures, look through the UDHR and consider what articles have not been identified in any pictures. Are some articles more difficult to "see" in pictures? In real life?

4. Questions about Human Dignity:

*Does this picture express human dignity? How? Does anything in the picture seem to detract from the human dignity of the people in it? How?

*How would this photograph be different if it were made a century ago? A hundred years from now? Do you think that our ideas about human dignity are changing? If yes, what do you think has brought about this change? Can you relate that change to our understanding of human rights?

*Does the picture encourage an appreciation of human dignity? What does human dignity have to do with human rights?

*Why do you think the photographer chose this subject? Why do artists so often choose the human condition as the subject of their work?

PART B: Grouping the Pictures

1. Place all the pictures together on the floor or the wall and consider them as a group.

*What common features do all these pictures share?

*What do these pictures say about what it is to be human?

*If all of these pictures were taken in the same society, what conclusions could you draw about the society? Would you say it was a community where people had their human rights?

*How would these photographs be different if conditions changed: (e.g., a civil war? discovery of oil in the region? achievement of equality for women? strictly enforced child labor laws? or compulsory primary education? A livable minimum wage? a viral epidemic for which no vaccine is available?).

*Based on this collection of pictures, what statements can you make about human dignity? About human rights?

2. Try to group certain pictures together into categories. These might be based on the content, tone, or human rights involved.

Going Further

1. **A Dialogue** -- Write a dialogue between the persons in the picture or between a person in the picture and you.

2. **A Cartoon** – Draw a cartoon depicting a story about the people in this picture.

3. **Research** – If possible, find out where the picture was taken. Find out about that country or its culture, including its human rights situation².

4. **Create** – Write a poem or story or create an artistic expression that captures an idea or feeling raised by this photograph.

Chapter 7: The Art & Future of Minority Human Rights Training

I. Introduction

The importance of human rights education and training is empowerment, a process through which people and communities increase their control of their own lives and the decisions that affect them. The goal of human rights education is people working together to bring about human rights, justice, and dignity for all. Globalization and increased mobility of people within the European Union have led to increased immigration and greater diversity within many EU countries, which have affected the composition of workplaces and classrooms. This includes diversity in terms of nationality, as well as ethnic, racial, and religious diversity. European societies and schools face the challenge of accommodating immigrant minorities from increasingly diverse cultural backgrounds. Therefore, the future of human rights trainings needs to be more inclusive and be easily accessible to all minority groups.

II. Future of Minority Human rights training



According to César Rodríguez-Garavito¹⁷, there has never been so much debate about the future of human rights than there is now. The reason for this is that the movement is in a moment of uncertainty and transition, given rapid and simultaneous changes in context and strategies for doing human rights work. There are many new human rights groups and issues, and longer-term shifts in geopolitics and technology are creating both new challenges and opportunities for human rights. The challenges associated with human rights training are vast – including issues of identity and nationalism, unwillingness to undertake new teaching strategies such as online learning. Although these obstacles present specific difficulties for human rights trainers, they are not insurmountable. They require dedication to educational goals and learning outcomes, as well as careful attention to best practices and ethical responsibilities.

For further discussion and debate among minority young people, it is crucial to be aware of the human rights issues current now. For example, understandings of human development and dignity, conceptions of responsibility, best practices for human rights protection, and even the universality of human rights. Young people should be made aware of the human rights issues that directly touch their lives and prompted to engage in solution-seeking. Human rights training must include critical analysis of the normative assumptions that underpin human rights frameworks and action. For this reason and for better understanding of local issues around young people, minorities and human rights, human rights trainings need to include young people with fewer opportunities. They have the best perception of the issues and they are the ones that need solutions to these issues.

¹⁷ <https://www.openglobalrights.org/the-future-of-human-rights/>

Inclusion



Inclusion means demolishing discrimination. Inclusion means that all people, regardless of their abilities, disabilities, race, sexual orientation, or ethnicity, have the right to be respected and appreciated as valuable members of their communities; participate in recreational activities in neighborhood settings; work at jobs in the community that pay a competitive wage and have careers that use their capacities to the fullest; attend general education classes with peers from preschool through college and continuing education¹⁸.

Inclusion is also bound up with human rights. Inclusive societies recognize and build development policies around the diversity of their members and enable everyone's full inclusion and participation, regardless of their status. Inclusive, people-centered development means addressing the structural or legal barriers that discriminate against peoples and groups. In other words, inclusion is not only about including those who are traditionally excluded but must also be about dismantling the many forms of discrimination that contribute to the persistent marginalization of groups based on subjective distinctions, such as their age, their gender, or the color of their skin¹⁹.

Human rights law prohibits discrimination on any grounds including race, color, national, ethnic, or social origin, language, sex, religion, political or other

opinion, descent, birth, background, age, disability, health status, migration status, sexual orientation, or gender identity. Minority rights are based on the recognition that minorities are in a vulnerable situation in comparison to other groups in society, namely the majority population, and aim to protect members of a minority group from discrimination, assimilation, prosecution, hostility, or violence, because of their status. It should be highlighted that minority rights do not constitute privileges, but act to ensure equal respect for members of different communities. These rights serve to accommodate vulnerable groups and to bring all members of society to a minimum level of equality in the exercise of their human and fundamental rights.

Minority young people can be classified as young people with fewer opportunities, because they are at a disadvantage compared to their peers. They face more obstacles than other, which prevent young people from having effective access to formal and non-formal education. It leads to suffering from inequality in multiple situations, like simple trainings that include rights specialized to minorities. Human rights trainings do not just empower young people, they give them opportunities and control in their lives and future decisions. Consequently, the trainings about minority human rights need to reach out more to young people with fewer opportunities and to young people with minority's background.

There are different ways to include more young people with fewer opportunities and minority's background to human rights training. For example, by building an individual approach to target groups. It is normal to attract just few individuals in the beginning. Few young people really interested in the training brings better results than the group of young people who are not that fascinated in it. Few interested young people can attract more people like them to the trainings.

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https://www.communityinclusion.org/article.php?article_id=213%C2%A0

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<https://www.ohchr.org/Documents/Issues/MDGs/Post2015/EIE/Pamphlet.pdf>

Another important way to get young people's attention is to trust them with active roles in the trainings. It is crucial not to put too much responsibility on their shoulders, but some responsibilities give them an opportunity to be in charge and shows them that making your own decisions can benefit you in every part of your life. The essential part in the end is trust. Trust between youth worker and young people. If young people trust the youth workers and their process it is easier to help them with different obstacles and situations they may face in their everyday lives.

Digital opportunities

Nowadays with the pandemic, organizations providing formal and non-formal education must take a step back and find ways to deliver education and knowledge to everybody easily and without borders. One of the ways is distance learning and online learning. Youth centers, who wish to provide young people with fewer opportunities in a way to help them with obstacles, should consider online trainings. Online training is the art of knowledge transfer through the internet, from anywhere in the globe to targeted audiences who choose to learn a particular subject. Online learning is also a way for subject-matter experts to pass on their knowledge in a gratifying way. Although it might be more difficult to engage non-formal learning methods online, online education comes in so many shapes and sizes. Students have an endless amount of opportunity to learn new things. Some of the benefits of online learning are²⁰:

* **The freedom to learn whatever you want** - the biggest benefit of online training is the ability to drill down as deeply into your subject as you wish. The internet has created an insatiable appetite for information. However, freely available information does not always go into enough depth. Additionally, it removes any personal barriers that might stop people

from learning. Subjects that carry cultural connotations or taboos, for instance, do not lend themselves to in-person learning. Students can pursue subjects that interest them without fear of judgment or reprisal.

* **Comfort of learning from your own home** – One of the hidden advantages of online learning is the element of flexibility and self-care it allows you to enjoy. You can still exercise your mind without the daily grind of getting to school on time, fighting through traffic, even pushing through illness so as not to miss a class. If you pursue online learning, you can continue your coursework without stepping foot outside.

* **They offer ultimate convenience and flexibility** - Between work, school, social obligations, and familial responsibilities, people have become far too over-scheduled. From the moment they wake up until they return to bed, it's *go, go, go*. Over-scheduling can have negative consequences. If you do not have time to decompress, relax, and enjoy life, you start resenting every activity in which you participate. Online training allows you to schedule your learning at your own convenience. Maybe you do not have a spare minute in the morning or afternoon, but you can carve out an hour-long window each evening for your course.

* **More opportunities for educator-youngster interaction** - The borderless nature of the internet is one of the greatest benefits of online classes. Through an online course, you can meet people on the opposite side of the globe. Each interaction offers more opportunities for depth and growth as you explore your education and gain new skills. You might connect with people you meet through social media and even in physical gatherings. If your course includes live webinars and live-streamed video, you

²⁰ <https://kajabi.com/blog/top-20-advantages-of-online-learning-and-digital-courses>

can interact directly with fellow students and your educator in real time.

* **You can study at your own pace** - Just as our interests are unique to us, so are our learning styles. Everyone works and studies at their own pace. Some people pick up new information like magnets, while others need repetition to fully absorb new knowledge. There is nothing wrong with your learning style, but if you learn in the wrong environment, you will waste your time and money. Fast learners often feel held back when they are taking a course with slower learners. They want to jump forward with new information, but they are forced to wait for their peers to catch up. Meanwhile, slower learners cannot rush through a lesson before they feel they've fully absorbed the material. Their paced learning style might result in undue pressure to catch up to other students. They may feel embarrassed by their learning pace, which can affect mental health as well as academic success. Online classes benefit both styles of students. In an online learning environment, you set the pace. You are not competing with anyone else, so you don't have to feel pressured or held back. Instead, you can skip through or repeat the material as many times as you need to feel confident in your learning.

* **Greater ability to concentrate** - you can review your course material when you are in the right frame of mind. To make the most of your learning experience, save your online learning time for when you know you will be in a good state of mind.

* **Boost your brain and keep it healthy** - Continued learning also means keeping your brain doing what it does best: thinking. An active brain improves mental health, reduces the chances of developing dementia, and trains the mind to absorb information faster. When you continually challenge your brain, you keep it active and healthy, which can have long-term health and wellness benefits. A benefit of online classes is that you can work your brain out anytime, anywhere if you have internet connection.

* **Study according to your learning style** - Although there is some controversy in the academic community over the subject of learning styles, there is no argument that people absorb information in different ways. Some people like to hear information. They process the data better that way, and they can remember the information for longer periods of time. Visual learners like graphs, videos, photographs, and other things they can see. They respond to visual cues that help their brain work through problems and pick up new knowledge. Some students even learn best via e-learning gamification.

* **Build self-discipline and accountability** - As you work through online courses, you learn to hold yourself accountable. You are completing a goal because you want to gain benefits. YOU are responsible for your success.

* **Improve your communication skills** - It is generally agreed that communicating via the written word is an art, even if it's just a simple email. Without the context of seeing someone's face and hearing their voice when speaking, it can be easy to misunderstand or get confused in an interaction that happens entirely over your computer. Taking online courses force you to up your game when it comes to virtual and written communication. You learn to ask specific questions to get the answers you need and make compelling arguments through written language. Learning virtual etiquette can help you in your professional life, as well.

Another benefit for online training is that it has a longer impact to participants. Online learning includes learning materials – notes, videos, tutorials, PDFs, podcasts and many more. They stay with the participants and they can look them up at every time that they need. If it is an open course, where young people all over the world can participate.

CONCLUSION

Human rights trainings are giving young people ways to empower themselves, learn approaches to overcome obstacles now and in the future. The manual provides up to date information, knowledge and practices in developing and delivering tailored and effective Minority human rights trainings. As understood from the chapters the future of human rights is changing. The human rights movements are in transition and there are many new human rights groups and issues that have occurred. Therefore, the human rights trainings are changing their content, but to get the best impact, the different chapters provided practical, easy to use and effective approaches for youth workers and trainers to put them in practice in their daily work on minority rights.

For a successful training, there must be well thought out design phase and the purpose of it is to identify the learning objectives that together will achieve the overall goals but most of all a great preparation and flexibility of approaches and tools is needed. A unique blend of competence set if is needed for the minority rights educator-theoretical knowledge, observation of case studies, always exploring new approaches, and most of all always continuing to learn and develop. Moreover, during the delivery phase, it is important for the trainer to be a role model to participants and always prepared thoroughly. There are many ways of teaching and learning about human rights and it always helpful to have a range of methodologies to choose from which the manual is presenting in the different chapters.

Furthermore, minority human rights trainings are essential to make sure that human rights are understood, upheld and promoted by everyone.

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