

BRIDGING OUR DIVERSITIES

**A Compendium of Good Practices
in Human Rights Education**



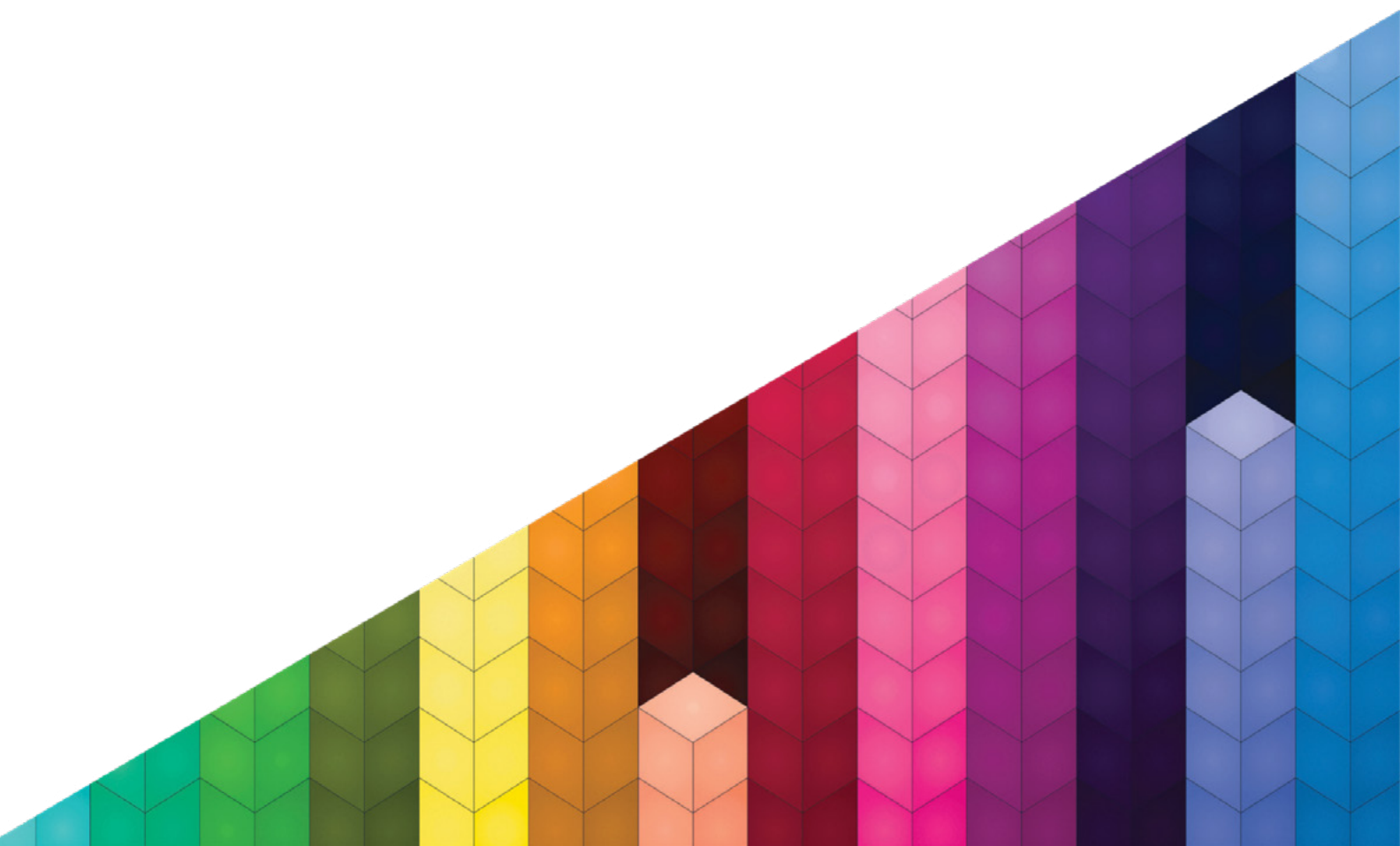
UNITED NATIONS
HUMAN RIGHTS
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A Compendium of Good Practices in Human Rights Education

Geneva and Montréal, 2021



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Who we are

equitas

Equitas – International Centre for Human Rights Education is a non-profit, non-governmental organization that works to advance equality, social justice and respect for human dignity in Canada and around the world through transformative education programmes.

With over 50 years' experience, Equitas has become a global leader in human rights education. Equitas' capacity-building programmes in Canada and abroad have assisted civil society organizations, national human rights institutions and government institutions to participate effectively in human rights debates, to challenge discriminatory attitudes and practices and to advance important policy and legislative reforms to enhance human rights protection and fulfilment.

Equitas' human rights education programmes focus in particular on building knowledge and strengthening skills of human rights educators to undertake actions that: use a human rights-based approach; integrate a gender equality perspective; encourage participation of children and youth; and are inclusive of marginalized groups. For more information, please consult: www.equitas.org.



The **Office of the United Nations High Commissioner for Human Rights (OHCHR)** is mandated to promote and protect the enjoyment and full realization, by all people, of all rights established in international human rights law. OHCHR is guided in its work by the mandate provided by the United Nations General Assembly in resolution 48/141, the United Nations Charter, the Universal Declaration of Human Rights and subsequent human rights instruments, the Vienna Declaration and Programme of Action of the 1993 World Conference on Human Rights, and the 2005 World Summit Outcome Document. OHCHR's mandate includes preventing human rights violations, securing respect for all human rights, promoting international cooperation to protect human rights, coordinating related activities throughout the United Nations, and strengthening and streamlining United Nations human rights work.

In this context, through its headquarters in Geneva and its field presences, OHCHR designs and implements human rights education and training programmes and [assists](#) Governments, other institutions and civil society in this area. It coordinates the [World Programme for Human Rights Education](#) (2005-ongoing), including collecting and sharing good practice and undertaking activities mandated by the United Nations Human Rights Council. It develops and disseminates effective human rights education and training methodology through [human rights education and training materials](#). It promotes sharing of information and networking through resources such as the OHCHR Library's [Resource Collection of Human Rights Education and Training Materials](#). More information is available in the [human rights education and training section](#) of OHCHR's website.

Acknowledgements

Bridging Our Diversities: A Compendium of Good Practices in Human Rights Education builds on the wealth of human rights education work of many practitioners around the world. Equitas and OHCHR wish to acknowledge the contributions of the organizations that provided detailed information on their human rights education practices for this Compendium.

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* In accordance with OHCHR policy, contributions to its publications are not attributed to individuals employed by the Office.

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Journaiste, Radio-Canada /
Journalist, Canadian Broadcasting
Corporation

30 NOV. - 3 DEC. 2017 - MONTRÉAL, CANADA

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Introduction

“The Universal Declaration powerfully asserts that the inherent dignity and equal and inalienable rights of all members of the human family are the foundation of freedom, justice and peace in the world. But it seems we are turning away from that message of hope and principle. A rising number of conflicts are crushing the hopes, rights – and indeed the lives – of millions of people. Inequalities are growing and, despite our best efforts, discrimination, oppression and violence remain pervasive. We need new solutions to the many pressing challenges of our age. Solutions grounded in the understanding that all of us are equally deserving of dignity, respect and justice. This is the task of human rights education: to foster a sense of our common humanity while embracing and valuing our diversities.”

Message by the former United Nations High Commissioner for Human Rights, Zeid Ra’ad Al Hussein, to participants of the Montréal conference.

Background: the Montréal conference

The international community has increasingly expressed consensus on the fundamental contribution of **human rights education** to the realization of human rights and sustainable development. Provisions on human rights education have been incorporated into many international instruments and documents; this standard-setting process culminated in the adoption by the United Nations General Assembly, in December 2011, of the United Nations Declaration on Human Rights Education and Training.

With a view to encouraging human rights education initiatives, States have adopted various international frameworks for action, such as the United Nations Decade for Human Rights Education (1995-2004) and the United Nations Decade of Education for Sustainable Development (2005-2014). On 10 December 2004, the General Assembly proclaimed the World Programme for Human Rights Education (2005-ongoing) in order to advance the implementation of human rights education programmes in all sectors. Human rights education is also integrated in Target 4.7 of the 2030 Agenda for Sustainable Development.

With this in mind, in 2017 Equitas and OHCHR organized the **International Conference on Human Rights Education: “Bridging our Diversities”** (30 November – 3 December, Montréal, Canada, herein-after referred to as “conference”) to create a space for practitioners, policy-makers and academics to explore ways in which human rights education could build more peaceful and equitable communities and provide effective solutions to current national and global challenges.

The objectives of the conference were to:

- **Discuss and document the contribution** of human rights education in tackling current global challenges
- **Identify strategies** for ensuring human rights education becomes a higher priority for governments and civil society organizations
- **Share and document good human rights education practices** and success stories from around the world, that aim to promote respect for diversity and inclusion, strengthen social cohesion and reconciliation, provide alternatives to extremism and violence
- **Reinforce existing efforts to build networks and communities of practice** for human rights educators.

The conference benefitted from collaborations with four academic institutions, namely Concordia University, McGill Centre for Human Rights and Legal Pluralism, *Université de Québec à Montréal* and Western Sydney University, bringing together over 300 participants from 58 countries.

Other contributors included Global Affairs Canada, the Québec Ministère des relations internationales et de la francophonie, the City of Montréal, the Canadian Human Rights Commission, la Commission des droits de la personne et droits de la jeunesse and Amnesty International.

Annex 1 provides more details about the conference, while Annex 2 contains the final document *International Conference on Human Rights Education: “Bridging our Diversities” (30 November – 3 December 2017, Montréal, Canada): Declaration and Recommendations*.

About this Compendium

Scope and objectives

Bridging Our Diversities: A Compendium of Good Practices in Human Rights Education compiles **lessons learned and good practices in human rights education** shared by participants during the Montréal conference. In doing so, the Compendium does not review or cover exhaustively all human rights education work worldwide, but rather focuses on the Canadian experience. Nevertheless, the lessons learned, good practices and examples it contains – the details of which are reliant on information submitted by relevant practitioners – can provide guidance and inspiration to others for further human rights education programming.

Target audience

This Compendium is intended to be of use to a wide range of individuals and organizations. These audiences include **practitioners** and **organizations** within the human rights education field, and those within global education and academic fields, such as **human rights law**, **political science** and **sociology**. This Compendium also serves as a tool for **government authorities** and **civil society organizations**.

Structure

The themes covered in the Compendium are those which had been addressed during the conference, including:

1. **Addressing global challenges**
2. **Gender equality**
3. **Building equitable and inclusive communities**
4. **Reconciliation with Indigenous Peoples**
5. **Evaluation**
6. **Engaging decision makers**

These themes cover interconnected issues and strategies, which serve to **complement each other**, rather than functioning in isolation. For example, ensuring gender equality is also essential to building an inclusive community. In fact, many of the practices shared relate to two or more themes. This Compendium categorizes the practices according to the themes to which they most correspond, in order to help users find the information most relevant to their needs.

Each theme is organized around these three sections:

- **Brief introduction** to frame the thematic issue.
- **Lessons learned and good practices**, presenting an analysis and synthesis of all the lessons learned and good practices shared at the conference under the particular theme.
- **Examples in action**, illustrating concrete examples discussed at the conference on how the good practices are implemented, as well as ideas on how they can be adapted.

While it is recommended to read all the information provided for each theme to gain a comprehensive understanding of the issues and context for the good practices, each section has also been designed to function as an **individual component** providing key information, either about a theme, overall HRE good practices related to the theme, or specific practices in action.

Photographs taken during the conference have been added to enrich the Compendium.

Methodological aspects

Definitions

The following are key terms used throughout the Compendium:

Good practices are practices that are well-documented and evaluated, providing evidence of success or impact. They are practices that have been tested and have produced positive results. Good practices include strategies, methods and techniques that are worth replicating and sharing.

Human rights education includes all the learning processes that build human rights knowledge, skills, attitudes and behaviours.

Human rights educator/facilitator/trainer or **human rights education practitioner** refer to individuals delivering human rights education and training activities. Ideally, these individuals have expertise in relevant human rights subject matter, ability to apply participatory methodologies as well as ability to design, develop, implement and evaluate human rights training. In this Compendium, the terms are used interchangeably.

Informal learning is a form of learning that is intentional or deliberate but not institutionalized. It is less organized and structured than either formal or non-formal education and includes learning activities occurring in the family, the workplace, the local community and daily life, on a self-directed, family-directed or socially directed basis.¹

A **lesson learned** is knowledge or understanding gained through the experience of an activity or process. This experience may be positive, such as a workshop that successfully brought together both practitioners and civil society actors, or negative, such as the introduction of a learning tool that was not suited to the learners' environment.

Non-formal education is "education that is institutionalized, intentional and planned" as "an addition, alternative and/or a complement to formal education within the process of the lifelong learning of individuals", which includes educational activities conducted by civil society organizations.²

Participant/learner refers to any person undergoing training or learning in formal, non-formal or informal setting. In this Compendium, the terms are used interchangeably.

Training course refers to an organized training activity that is self-contained and relatively short in duration. It is designed to provide knowledge and skills, and influence attitudes and ultimately behaviours of participating learners, enabling them to better carry out their roles and responsibilities within their organizations and communities. A training course is usually composed of several **training sessions**, each with a specific thematic focus.

¹ UNESCO glossary, available at <http://uis.unesco.org/en/glossary>

² *Ibid.*

Selection criteria

The criteria used to identify the “good practices” in this Compendium have built on previous work in this field,³ and include the following:

The practice is **appropriate**, meaning that it:

- Addresses core HRE issues
- Addresses the target audience
- Addresses the target context

The practice is **participatory**, meaning that it:

- Includes the input, in terms of design and implementation, of all relevant stakeholders
- Promotes and values the sharing of individuals’ knowledge and experiences of human rights
- Encourages critical reflection on one’s beliefs and values
- Encourages social analysis with a view to empowering participants to develop concrete actions for social change that are in line with human rights values and norms

The practice is **effective**, meaning that it:

- Enables the intended goals to be achieved
- Provides direct evidence that practice will meet learning goals when implemented as planned
- Contributes to the realization of human rights

The practice is **adaptable**, meaning that it:

- Can be used in different local and national contexts
- Can be tailored to participants with diverse backgrounds and identities
- Is clear and does not require a large amount of resources

The practice is **innovative**, meaning that it:

- Demonstrates a unique approach to HRE, incorporating new ideas, methods, or techniques

³ Council of Europe, OSCE/ODIHR, UNESCO, and OHCHR, *Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice* (2009), p. 10.

Information sources and method of analysis

The first step in identifying the lessons learned and good practices for inclusion in the Compendium, involved the compilation of all relevant documents gathered prior to and during the conference. The following data sources were used in this regard:

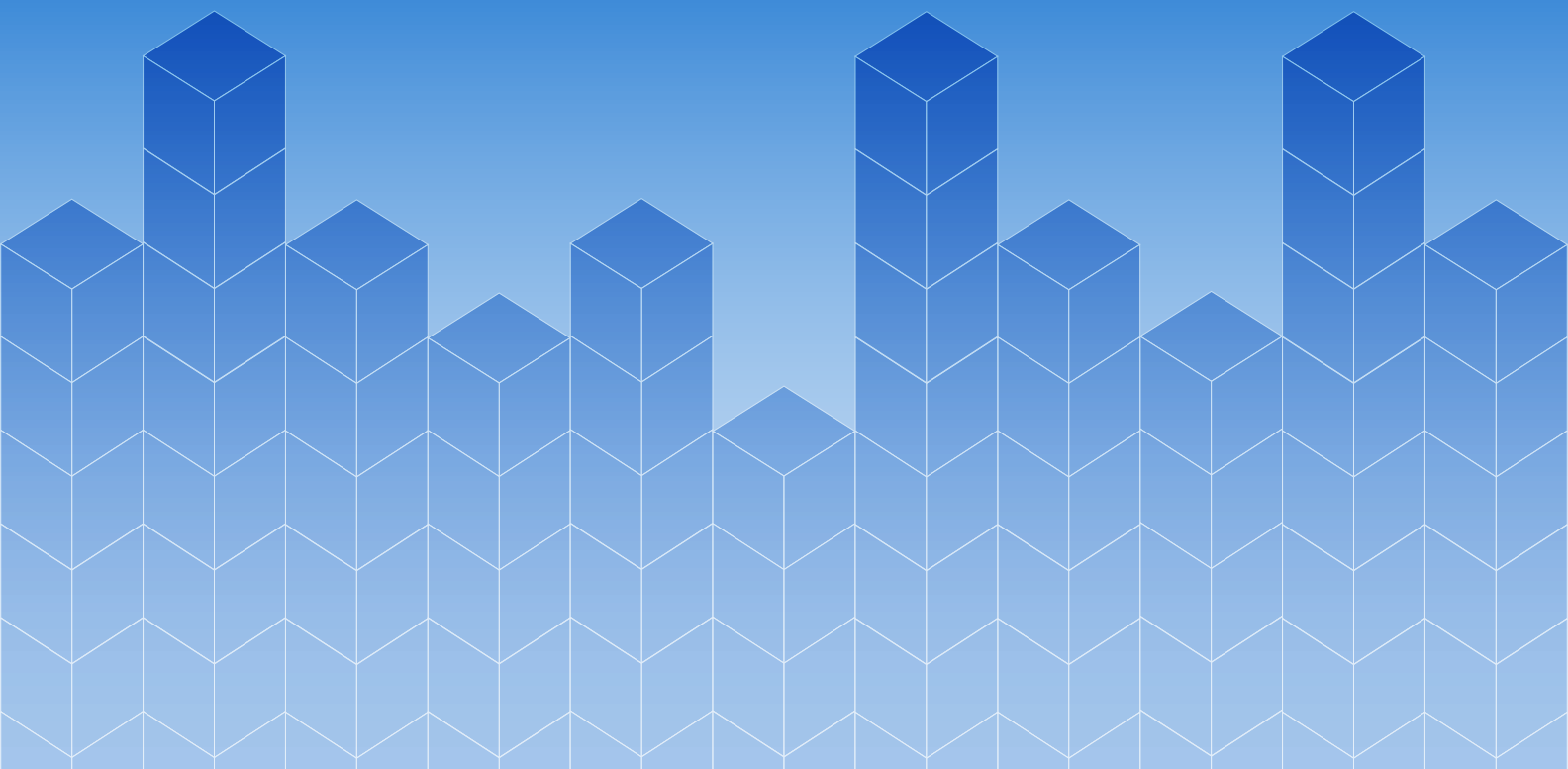
- **Submissions selected for the conference**
These were received between March and April 2017 and presented research or practice on human rights education approaches or practices that promote understanding, respect, inclusion, equality and reconciliation.
- **Resources shared during the sessions**
Many presenters shared presentations on their work, as well as handouts and other learning materials. These were reviewed when selecting the good practices in this Compendium.
- **Recordings of plenary panels**
All plenary sessions and panel presentations were filmed, the recordings of which were then analyzed to extract key lessons learned and good practices shared by experts within the field. The plenaries involved interactions with audience members, including question and answer sessions, which provided further insight into the issues under discussion.
- **Additional official documents**
Activity reports and annual reports, as well as existing handbooks and learning materials on the themes addressed were also consulted during the Compendium development process.
- **Notes taken during the sessions**
Note-takers were assigned to the workshops to record lessons learned and good practices.
- **Session evaluations**
The organizers conducted end-of-session evaluations, which helped determine practices that were felt to be particularly useful to the participants.
- **Conference mobile application**
This tool allowed participants to enjoy a greater level of engagement at the event, through discussion forums, information gathering and sharing, as well as increased networking opportunities through private messaging. It also allowed those with the application to provide feedback and appreciation of sessions by indicating what they found particularly relevant to their work context.

The above information was categorized according to the thematic issues, and good practices were identified in accordance with the selection criteria described above.



UN Photo/Elma Okic

Addressing global challenges



Introduction

The United Nations Secretary-General, António Guterres, stated that *“In a world in which all problems are global (...), there is no way countries can do it by themselves. We need global responses (...).”*⁴ Indeed, many challenges are facing today’s world. Conflict based on ethnic, religious and socio-economic identities and differences is growing. Communities are struggling to respond to the impact of global migration and need to manage greater diversity among their populations. Poverty, inequality, discrimination and violence are pervasive in all societies. More than ever, there is a need for approaches that promote understanding, respect, inclusion, equality, non-discrimination and solidarity.

Human rights education is a key strategy in this regard. It generates and nurtures a common understanding that all persons are equally deserving of dignity, respect and justice, beyond differences. It helps individuals and groups to identify their rights and claim them effectively; to make informed choices; to resolve conflict in a non-violent manner; and to participate responsibly in their communities and society at large. Human rights education supports critical thinking and offers solutions to problems that are consistent with human rights principles. It helps those who are responsible for protecting and fulfilling rights to meet those obligations.

Lessons learned and good practices

How HRE can help address global challenges is captured in the lessons learned and good practices outlined below.

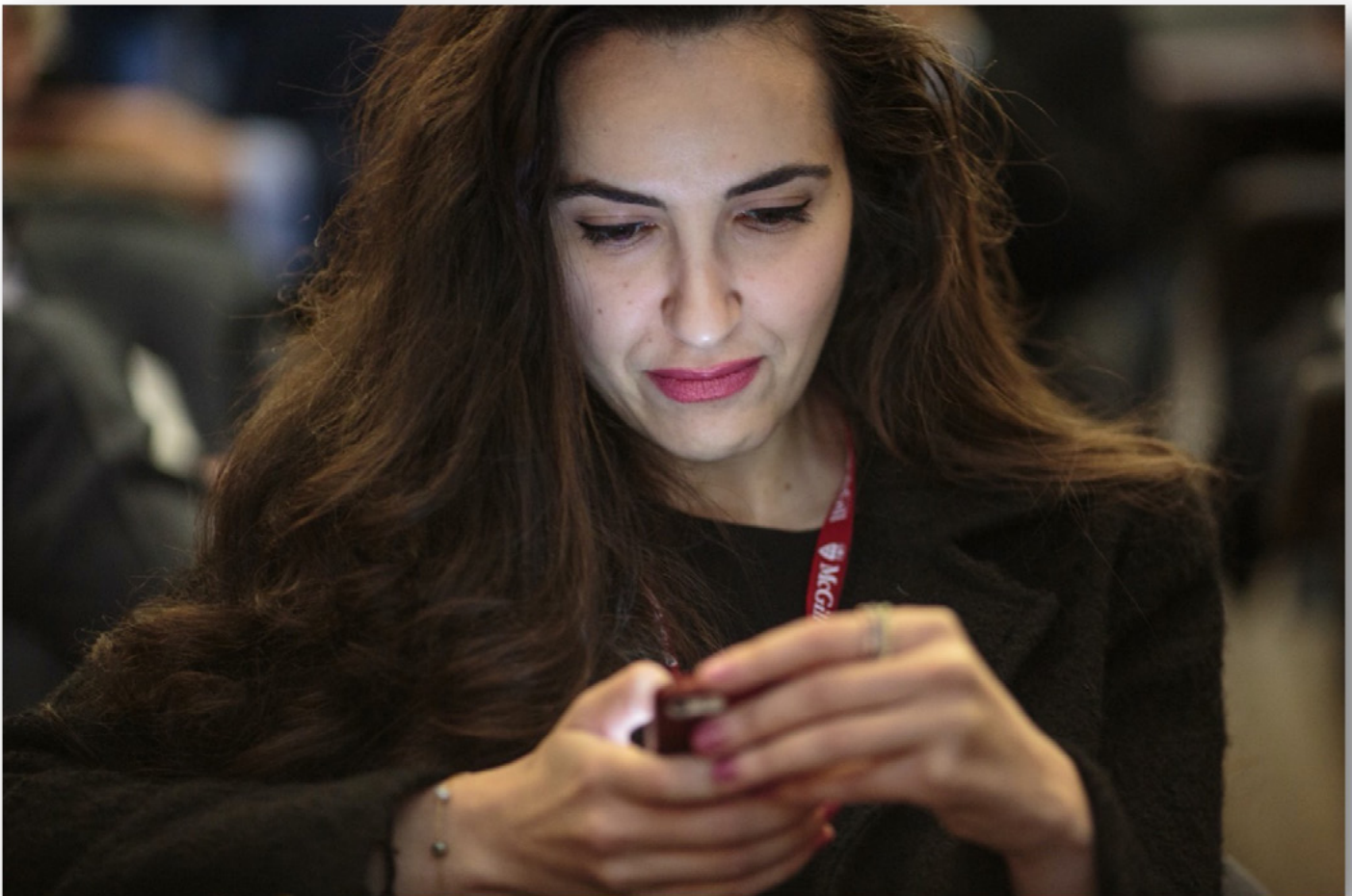
1. In order to prevent conflict and bridge seemingly irreconcilable positions of different groups in the society, it is important to **identify common values and shared beliefs**. These collective principles should be emphasized to support learning about the universality of human rights. Ways that this may be done include:
 - **Applying HRE to principles shared by different faiths** to highlight the commonalities and how advocating for human rights is compatible with different religious beliefs.
 - **Engaging diverse communities as stakeholders**, including theistic, non-theistic, atheistic or other believers, in order to create a culture of human rights.⁵
 - **Using different forms of popular media**, such film and songs, to appeal to a variety of different people.
2. Empowerment through human rights education can only be achieved if the **educational process is relevant to the daily lives and experience of the learners**. This can address misconceptions of human rights as something that protects “others” – for example only those in situations of exclusion or vulnerability, like refugees, migrants or minorities – and not themselves. A human rights education programme can only be effective if it engages people in a dialogue about how human rights norms can be translated into the social, economic, cultural and political reality that surrounds them.

⁴ Opening remarks at the World Government Summit (13 February 2017), available at www.un.org/sg/en/content/sg/speeches/2017-02-13/secretary-general%E2%80%99s-remarks-world-government-summit

⁵ This approach is in line with the Beirut Declaration and its 18 commitments on “Faith for Rights” (2017). The Beirut Declaration considers that all believers – whether theistic, non-theistic, atheistic or other – should work together in articulating ways in which “Faith” can stand up for “Rights” more effectively so that both enhance each other. See www.ohchr.org/Documents/Press/Faith4Rights.pdf

3. The **human rights education community** must overcome fragmentized implementation, so that everyone beyond those identified as 'human rights defenders' – the social activist, the school teacher, the journalist, the parliamentarian, the community leader, the influencer, etc. – can cooperate, building a global movement. There is a constant **need to find more ways of working closely together** and being more ambitious in human rights education outreach in order to bring about sustainable results.
4. It is important to both **involve more people in human rights and reach a wider population** with human rights education. **Technology can be a tool to enhance the impact and outreach of human rights education.** Online communities – social networks in particular – have created platforms that have global reach and considerable influence. The use of technology to support human rights education should help learners to acquire knowledge and skills and develop attitudes and behavior that uphold human rights. Technology is a tool that is neither good nor bad. How the tool is used will determine whether it supports or undermines human rights.
 - **Online environments need strong facilitators to moderate interactions taking place.** Technology can support human rights education work but does not necessarily replace skilled human rights educators or face-to-face interaction.
 - Confronting fears and developing empathy are very difficult without direct contact or interaction with learners. **To ensure that technology is as complementary as possible**, it is important that:
 - **First contact** with a community of learners **is made in person**, not through computer technology
 - **Blended learning is used**, if possible, combining offline and online modalities.
 - Young people tend to master technology. This brings a great opportunity to connect with and work with young people as active participants and organizers of projects and programmes involving technology and human rights. A way of benefitting from these competencies is by **making young people key actors or leaders in activities involving technology.**
 - **Investing wisely in any new technology** means considering the following questions:
 - What educational need will this tool meet?
 - Is this tool the best method for meeting this need and audience?
 - How universally accessible is this tool, including for persons with disabilities?
 - What are the human and non-human resources to implement and maintain this tool?
 - What are the potential cost risks involved in using this tool?

- Children and youth use social media platforms. It is therefore important to **introduce young people to concepts such as digital citizenship, cyberbullying, and online hate speech at an early age**. To familiarize children and youth with these topics, **creating a safe space for discussion** of the subject is a prerequisite.
 - Encourage children and youth to express their thoughts and emotions through art. Have young people use media, such as photography and video, to tell their stories and share their experiences regarding online hate speech.
 - Encourage children and youth to express their thoughts and emotions by creating literature, poetry or music that responds to online hate speech.



Examples in action

This section provides concrete examples of how the good practices identified in the previous section are currently being implemented by practitioners in the field.

HUMAN RIGHTS EDUCATION FOR CREATING A SOCIAL MOVEMENT

1

This example illustrates how HRE can be used to create a non-violent social movement that promotes religious freedom and respect for diversity in a multi-religious society.

Organization

Centre for Human Rights Education (Pakistan)

The [Centre for Human Rights Education \(CHRE\)](#) is a Lahore-based organization founded in 2010. It works for the protection of human rights, the promotion of peace and tolerance, and the strengthening of democracy through training sessions, awareness campaigns, advocacy, and social mobilization.

Practice title

Creating a social movement using HRE

Practice description

According to the CHRE, Pakistan's public culture includes hardline views and elements that do not allow for divergent opinions. In recent years, the trends of extremism, hatred, discrimination and violence have grown in Pakistani society. As a result, civil liberties are increasingly being repressed.

[Rwadari Tehreek](#) (Movement for Pluralism) is a non-violent social movement started by CHRE in 2015 across Pakistan that aims to generate a debate on the importance of religious tolerance and respect of diversity in a multi-religious society. Its mission is to remind the government, political forces, State institutions and other stakeholders of their responsibilities to seriously address trends of hatred, violent extremism and intolerance in society. These trends have created an atmosphere of fear among citizens and have been a detriment to public life, particularly the lives of those belonging to religious minority groups.

The greatest strength of the Rwadari Tehreek is its huge number of highly motivated volunteers taking action for peace.

In order to use HRE to support their social movement, key strategies employed at Rwadari Tehreek include:

1. **Using individual stories** to create a personal connection with the general public and creating as many opportunities as possible for face-to-face interactions with members of the public:
 - Having alumni of CHRE training sessions be facilitators for future training sessions to have them share their individual experiences and maintain the CHRE network
 - Using word-of-mouth as a means of reaching out to new people, and providing members with training to increase their capacity for talking with their family and friends about sensitive or divisive human rights topics
2. **Creating a sense of belonging** to a common cause among different communities and stakeholders. This involves:
 - Highlighting the commonalities between religions and how all religions support the principle of human rights
 - Giving all members, regardless of their position, the opportunity to make suggestions and contributions to activities, creating shared ownership of the movement
3. **Using different media** to reach as many people as possible through the campaign:
 - Rwadari Tehreek is present on social media which has helped a lot in popularizing its agenda and has attracted youth to the movement
 - Use of print media to disseminate Rwadari Tehreek's message and promote involvement in their cause
4. **Promoting the positive message** of making the world a better place, which involves stating for what they stand **for**, rather than stating what they are **against**.

What makes this example a good practice?

The practice is:

- **participatory** in that Rwadari Tehreek engages with a huge volunteer base. These participants can get directly involved with the movement and get first-hand experience in engaging with their peers. The movement relies on people to share their stories with one another and come to a mutual understanding
- **appropriate** as it engages with diverse communities and works towards religious tolerance and respect for diversity within a multi-religious society. It seeks to create a sense of belonging and focuses on finding commonalities among participants
- **innovative** in its ability to include various media, including a presence on social media, to help promote its message and expand its reach.

Adapting the practice

Although the Rwadari Tehreek movement operates within a very specific framework and works towards greater religious tolerance within the state of Pakistan, its practices can be adapted for other pluralistic movements in other countries. Rwadari Tehreek's key strategies to foster environments where people can feel free to share their experiences and opinions can be effective in difficult contexts and address other forms of discrimination in societies.

STRATEGIES FOR USING TECHNOLOGY EFFECTIVELY IN HUMAN RIGHTS EDUCATION

2

This example outlines strategies for using technology to engage youth and reach wide audiences. It addresses the benefits and challenges of using information technology and social networks for HRE.

Organization

Council of Europe

The [Council of Europe](#), founded in 1949, includes 47 Member States. The Council works to uphold human rights, democracy, and the rule of law in Europe. Their Education Department develops policies and practices to help Member States build a culture of democracy through education.

Practice title

Strategies for using technology effectively in HRE

Practice description

Social media, and information technology more generally, have revolutionized the way to access and share information. In recent years, it has been clearly shown that information shared through social networks can shape public opinion. These technologies are here to stay and human rights educators should know when and how to use them most effectively.

In 2013, the Council of Europe launched the [No Hate Speech Youth Campaign](#), an online campaign seeking to **involve young people** to combat, prevent, and denounce online hate speech, and to call for a culture of human rights online. The campaign involved bloggers, created YouTube channels, reached out to gaming communities, and online activists. The original goal was to produce counter-narratives to combat hateful narratives.

Combatting hate speech, however, is a complex matter. The organizers of the movement learned many lessons and developed a few key strategies along the way. These key strategies include:

1. **Promoting informal learning.** While formal learning (planned curriculum within schools), and non-formal learning (programming taking place outside of school systems) are important in promoting human rights, educators should not disregard informal (unplanned) learning, which is how the majority of learning happens.
2. **Empowering youth.** The Council of Europe seeks to bring HRE into youth work by developing resources to support youth organizations in developing their own programmes using their technological skills.

3. Using a human rights-based approach.

Human rights are central no matter the subject (gender equality, discrimination towards minorities, hostility towards refugees). Framing these challenges as human rights issues allows for wider outreach as everyone is concerned.

4. Ensuring that educators are closely involved.

Information technology does not replace educators; it supports their initiatives. HRE requires human interaction; learning empathy requires interacting with others.

5. Knowing when technology is helpful and when it is not.

Assess the situation before investing time and money into a trendy device or software that will not ultimately help to achieve the goals.

6. Offline resources continue to be valuable.

Not every learning activity needs to have an online version. Often, this is not the case.

7. Avoiding thinking of online and offline environments as separate worlds.

Online environments tend to amplify the opinions that exist offline.

8. Engaging critically with information and communication technologies and social media.

When using social networks to promote human rights education, remain critical of their limitations.

What makes this example a good practice?

This practice is:

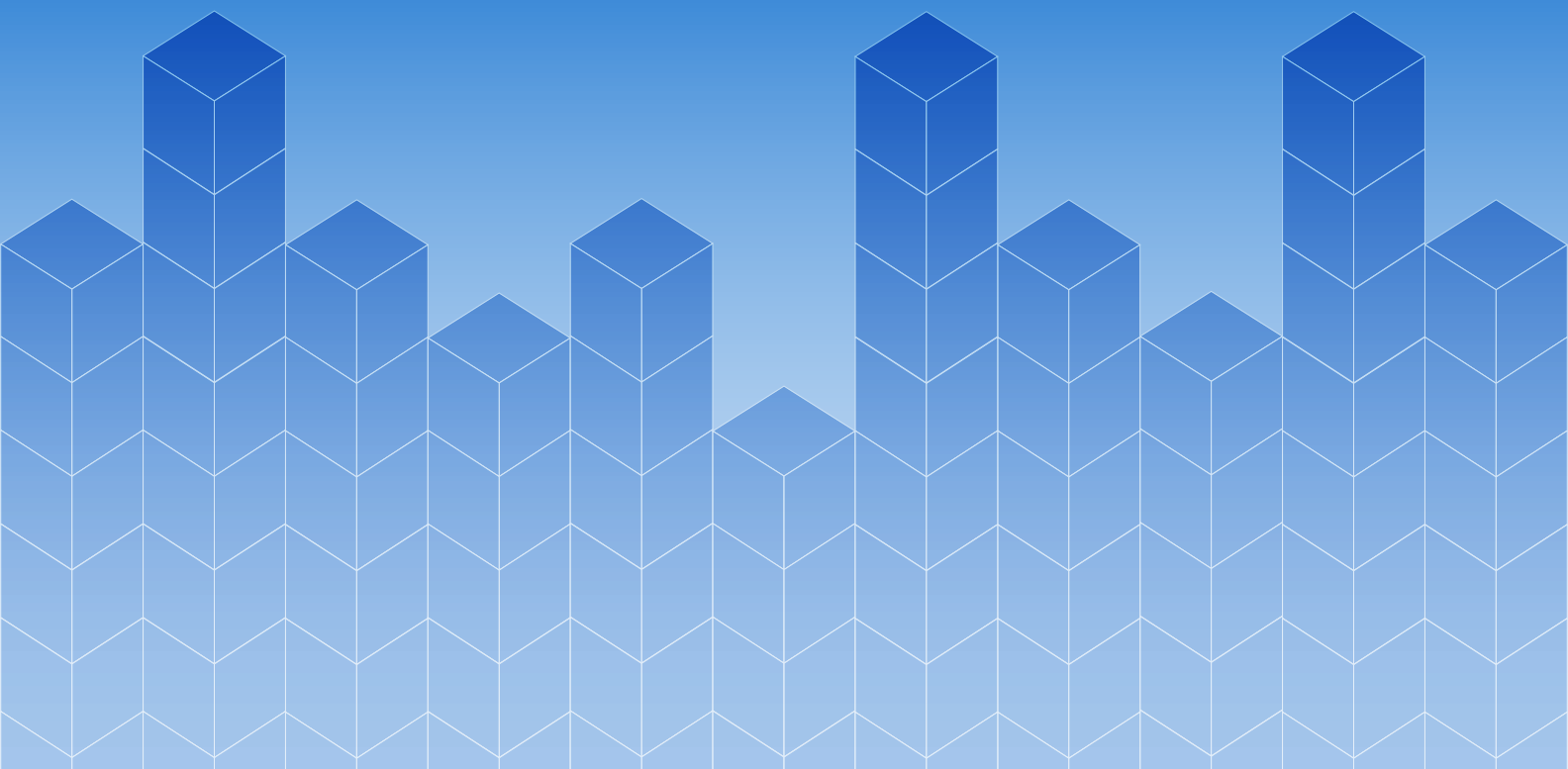
- **innovative** in its use of social media as both a recruitment tool for youth human rights educators as well as a means to engage youth in the movement against hate speech across Europe. It capitalizes on popular media platforms to connect with young people
- **participatory** in that it asks its audience to get directly involved in combatting online hate and violence. Moreover, it relies on the skills and ideas of young people, as they are more likely to successfully connect with and engage other young people
- **appropriate** in that it targets the population that is most comfortable online.

Adapting the practice

Social media initiatives can be launched in any context. It is important to remain aware of the policies that exist within the country to avoid reprisal and of the dangers that come with online exposure. It may be beneficial to encourage users to take measures to conceal personal data such as addresses. It is also essential to be familiar with moderating online spaces and have policies for dealing with abusive speech or online violence so that online spaces do not turn into a platform for those abuses.



Gender equality



Introduction

Gender equality refers to the equal rights, responsibilities and opportunities for people of all sexes and gender identities. It does not mean that women and men will become the same but that their rights, responsibilities and opportunities will not depend on whether they are born male, female or outside the binary categories.⁶ All individuals are entitled to equal opportunities to realize their full human rights and their potential to contribute to national, political, economic, social, and cultural development, and to benefit from the results. They should be free to develop their personal abilities, pursue their professional careers and make choices without the limitations set by stereotypes, rigid gender roles and prejudices.⁷

The principle of gender equality is central to human rights. Realizing gender equality means that all legal, social and economic barriers to women and girls' empowerment are removed, a crucial contribution to achieving sustainable people-centered development.⁸

Human rights education is a powerful tool for advancing gender equality. It fosters respect for every person irrespective of their sexual orientation and gender identity as well as opposition to discrimination on this basis. In particular, human rights education helps to disrupt harmful gender norms, promotes equal gender relations and transforms discriminatory gender stereotypes, all of which lie at the heart of systemic discrimination⁹ and violence against women and girls.¹⁰ Human rights education can also empower victims of sexual violence and gender-based violence by providing them with the opportunity to develop skills in seeking justice through legal mechanisms.

Lessons learned and good practices

How HRE can be used to achieve gender equality is captured in the lessons learned and good practices outlined below.

1. Human rights educators must **lead by example**. They must critically examine their own prejudices, biases and stereotypes relating to gender, including unconscious ones, and be committed to overcome them in order to improve their personal behaviour in line with the principle of gender equality.
2. In the educational process, human rights educators must adopt facilitation strategies that enable participants to experience, in the learning setting, the types of opportunities, access, social roles and interactions necessary for the achievement of gender equality in society. In addition, human rights training content must **integrate a gender perspective**, which involves examining the impacts of gender inequality on people's opportunities, social roles and interactions and devising effective strategies to counter these.

⁶ Office of the United Nations High Commissioner for Human Rights, *Integrating A Gender Perspective into Human Rights Investigations: Guidance and Practice* (2018), p. 7, available at www.ohchr.org/Documents/Publications/IntegratingGenderPerspective_EN.pdf

⁷ Committee on the Elimination of Discrimination against Women, General Recommendation No. 28 (2010) on the core obligations of States parties under article 2 of the Convention, para. 22.

⁸ United Nations General Assembly Resolution 70/1 (2015), paras. 8 and 20.

⁹ This may include segregation in employment/occupation, denial of sexual and reproductive health and rights, unequal political participation and leadership, discrimination in family relations (such as marriage, divorce, inheritance and child custody), as well as disproportionate and stereotyped burden of domestic and care work.

¹⁰ Office of the United Nations High Commissioner for Human Rights, *Review of promising practices and lessons learned, existing strategies and United Nations and other initiatives to engage men and boys in promoting and achieving gender equality, in the context of eliminating violence against women*, A/HRC/38/24 (2018), paras. 5 and 19.

3. When engaging participants in learning about gender equality, educators must **apply an intersectional lens** to surface other issues that factor into human rights violations. This involves an awareness that women and men, girls and boys, or any person whose appearance or behaviour does not adhere to traditional female or male gender norms, may experience discrimination on the grounds of sex, as well as on the grounds of race, ethnic and religious identity, disability, age, class, sexual orientation, and gender identity.¹¹
4. In order to foster a change in the attitudes and behaviors that contribute to gender inequality and to encourage support from the local community for human rights education programmes that address gender inequality, it is important to **use a participatory approach**. This can be achieved by:
 - **Working with existing community structures** and linking the work to existing national guidelines on gender equality while, where necessary, critically addressing the lack of or insufficient gender-responsiveness in such structures or guidelines. This would help support the sustainability of any interventions that are developed.
 - Ensuring **participation of not only men, but also women, girls, boys and lesbian, gay, bisexual, transgender and intersex (LGBTI) persons with diverse background in the planning, designing, implementing and evaluating human rights education programmes**, including in the cultural context where certain groups generally do not participate.
 - Developing **gender equality HRE tools and curriculum that are simple, easy to use and adaptable** to local environments. Such educational resources or programmes are much more likely to be implemented by the target community, especially if they are optional.
5. Human rights educators need to **create safe spaces** for discussions related to gender equality. This could involve:
 - **Creating gender-specific discussion groups**, at some stages of training to ensure full participation. For example, women may not feel comfortable speaking up during mixed group discussions in a community that is very male-dominated. Provide a safe space for women to share their thoughts, feelings, and experiences with one another. Once enough time has been allocated for this, make sure to bring all participants back together for a broader discussion.
 - **Building learners' capacities for holding a dialogue on sensitive issues** between members of marginalized groups, local leaders, civil society organizations, State authorities and institutions. The opportunity for a diverse group of people to speak openly and honestly in a safe environment contributes towards breaking the isolation of groups who are marginalized based on their gender.
 - **Providing safe spaces in schools** for young people to speak and ask questions about sexuality and gender without the fear of negative consequences.
 - **Providing anonymous ways of asking questions**, such as a question box where people can submit their questions. This can also encourage engagement.

¹¹ Committee on the Elimination of Discrimination against Women, General Recommendation No. 28 (2010) on the core obligations of States parties under article 2 of the Convention, para. 22; Equitas – International Centre for Human Rights Education, *International Human Rights Training Program, Facilitator Manual* (2017), p. 3-16; For more information on the impact of intersecting forms of discrimination and violence on women and girls, see Report of the United Nations High Commissioner for Human Rights, *Impact of multiple and intersecting forms of discrimination and violence in the context of racism, racial discrimination, xenophobia and related intolerance on the full enjoyment of all human rights by women and girls*, A/HRC/35/10 (2017).

6. **Developing the capacities of marginalized groups to seek action** to counter gender-based discrimination and sexual and gender-based violence, including through the legal system. This not only empowers those directly affected but can also help bring attention to their situation within wider society and can inspire others to act.
7. In conflict-affected areas, gender inequality and sexual and gender-based violence are under-addressed issues that mobilize significant interest within the community, with schools providing an appropriate environment for collective community change. To engage participants in learning about **gender equality in conflict-affected contexts**, it is important to:
 - **Focus on positive masculinities**¹², to enable men and boys to express their masculinity through love, care and respect rather than stereotypes (*machismo*) and violence.
 - **Address how sexual violence can and is used as a military strategy** in warzones and the effects this has on a community.
 - **Ensure to measure results** (both outcomes and process) of programmes addressing sexual and reproductive health and rights and gender-based violence in conflict zones.
8. Curricula¹³ and education materials must be free from gender stereotype, such as the use of images enforcing the view that some attributes or characteristics ought to be possessed by only girls/women or only boys/men, division of curricula for girls (e.g. dance and cooking) and boys (e.g. carpentry and martial arts) as well as under-representation of women's contribution in history books.
9. Often, despite having official ministry-based educational school curriculum with regard to sexuality and gender equality, the implementation of this curriculum is not made compulsory. Moreover, the complexity of the curriculum generally requires a lot of effort on the part of teachers to implement in their schools. Therefore, if local schools are not supported, they are far less likely to implement such curriculum. Actions could include:
 - **Supporting local schools by providing training** in implementing the curriculum and by providing access to the **necessary resources**.
 - **Involving all community members** (e.g. boys, girls, elders, teachers, local community persons) in the process of sensitization on sexuality and gender equality. If the curriculum is to be widely accepted, it requires recognition outside of schools and in the community at large.

¹² Addressing positive masculinity will require critically reviewing privileges men and boys enjoy under patriarchy. See Report of the Office of the United Nations High Commissioner for Human Rights, Review of promising practices and lessons learned, existing strategies and United Nations and other initiatives to engage men and boys in promoting and achieving gender equality, in the context of eliminating violence against women, A/HRC/38/24 (2018): *"In order [for interventions] to be transformative, interventions that focus on men and boys must challenge unequal power relations and structures, based on the recognition of how patriarchy is privileging men and boys and oppressing women and girls. In the absence of these premises, there is a risk that initiatives to engage men and boys may preserve and reinforce gender inequality and patriarchal and discriminatory gender stereotypes. In the same vein, interventions focused on men and boys should be designed in consultation with women's rights advocates to make sure their concerns and perspectives are considered."*

¹³ The Committee on the Elimination of Discrimination against Women recommends that States develop and introduce age-appropriate, evidence-based, scientifically accurate mandatory curricula at all levels of education, covering comprehensive information on sexual and reproductive health and rights among others, to curtail violence against girls and women. See Committee on the Elimination of Discrimination against Women, General recommendation No. 36 on the right of girls and women to education (2017), para. 69.

- Using a **participatory approach** and ensuring **consideration of cultural diversity** in all aspects of project development and implementation in countries with very diverse ethnic communities, it is common to find strong resistance to national initiatives and programmes, including gender equality initiatives, in particular if these programmes are considered not relevant to the cultural context of the different communities.

Examples in action

This section provides concrete examples of how the good practices identified in the previous section are currently being implemented by practitioners in the field.

GENDER EQUALITY THROUGHOUT THE PROJECT CYCLE

1

This example illustrates how to ensure that gender equality is considered at every stage of a HRE project.

Organizations

Rencontre africaine pour la défense des droits de l'homme (Senegal)

[Rencontre africaine pour la défense des droits de l'homme](#) (RADDHO) is a non-governmental organization based in Dakar, whose aim is to promote, defend and protect human rights in Senegal and Africa.

Réseau Équitas Sénégal pour l'éducation aux droits humains (Senegal)

[Réseau Équitas Sénégal pour l'éducation aux droits humains](#) (RESEDHU) is a network of Senegalese organizations that share experiences and best practices in human rights education.

Comité de lutte contre les violences faites aux femmes (Senegal)

[Comité de lutte contre les violences faites aux femmes](#) (CLVF) is a network of Senegalese organizations whose aim is to contribute to the eradication of all forms of violence against women and children.

Equitas – International Centre for Human Rights Education (Canada)

[Equitas](#) works for the advancement of equality, social justice and respect for human dignity through transformative human rights education programmes in Canada and around the world.

Practice title

Integrating gender equality into a project cycle

Practice description

This practice presents a tool for guiding the integration of a gender equality perspective into all phases of a human rights education project cycle (i.e., phase 1 – project planning, phase 2 – project design, phase 3 – project implementation, phase 4 – project monitoring and evaluation, phase 5 – knowledge building and sharing). The practice is illustrated in the context of the Equitas project “Andandoo!”, implemented in Senegal in partnership with RADDHO, RESEDHU, and CLVF.

Integrating Gender Equality into the Project Cycle

Phase 1 – Project planning

Gender equality needs to be considered from this initial phase of a project which involves developing project ideas in collaboration with potential partners.

When working with partners, it is essential to **have a common understanding** of gender equality as well as of the actions necessary for achieving it in the project. Consider the following:

- What are the organization's strengths and those of the partner(s) regarding gender equality?
- Do the partners work on gender equality issues? How?
- What are the gaps and how can the organization and the partner(s) overcome them?

If the project is to be submitted to a potential funder, **determine the funder's requirements regarding gender equality results**. It's useful to consider how the organization's vision and the funder's vision of gender equality align. Reflect on the following questions:

- What are the potential funder's requirements related to gender equality results?
- Does the potential funder have specific tools that can provide guidance on how to address gender equality results in the project?

It is during this initial phase that a gender-based analysis is conducted as part of the **context analysis**. This involves **identifying potential barriers** to gender equality in the target community, as well as any specific needs of women, men, LGBTI persons. Consider other intersecting factors that further contribute to gender inequality, such as age, socio-economic group and ethnicity. It is important to consider the potential risks involved in integrating a gender equality strategy and develop strategies for mitigating these risks.

Project in Senegal

- *At the outset of the project, as part of the context analysis conducted in Pikine and Thiès (2 communities in Senegal) the state of gender equality in these communities was assessed.*
- *Through the context-specific gender analysis, barriers to the meaningful participation of women and youth in decision making in these communities were identified.*
- *The results of this analysis informed the focus of human rights education activities for the project that were developed in collaboration with local partners.*
- *In the establishment of advisory committees at local and national levels to support project activities, gender parity was ensured in the membership of these committees, as well as through the membership of individuals who had previous experience in the area of gender equality.*

Phase 2 – Project design

During the planning and design of the project, it is important to develop a strategy on how the project will address gender equality, including the types of results to achieve and the activities to undertake.

To ensure that gender equality is included coherently and transversally in all results, activities and outputs, **a gender equality strategy should be developed**, outlining how the project sets to achieve gender equality results across project results and including a plan for implementation, monitoring and reporting on gender equality.

Planned activities should integrate a gender perspective, promote better understanding of and eventually lead to better implementation of gender equality in the community. Activities should also be planned in a way that facilitates the highest level of participation possible, by taking into account potential barriers and how they can be removed.

In the **evaluation plan, data should be disaggregated according to gender** for a more accurate understanding of the differences between the experiences of the women and men involved in the activities.¹⁴ **Appropriate gender sensitive indicators must be developed** to measure progress on gender equality within the project. Potential risks to achieving gender equality results within a project as well as mitigation strategies must be regularly reviewed. Here are a few questions to reflect on in the development of the evaluation plan:

- Have quantitative and qualitative indicators been developed to measure progress on gender equality?
- Has baseline data been provided for each performance indicator and broken down according to the relevant categories and collected for the most marginalized women/girls and men/boys and other relevant groups (e.g. LGBTI persons)?
- Have realistic gender equality targets to be achieved by a specific date been identified?

When developing the **project budget**, it is important to **allocate enough resources to achieve the gender equality objectives** of the project. Reflect on:

- Does the budget plan for activities related to gender equality, for resources to address barriers for women and LGBTI groups (e.g. childcare, safe spaces, transportation, scheduling of activities)?
- Does the budget plan for staff time to focus on gender equality in the project?
- Is there sufficient budget allocated to be able to provide a fair wage to local women who provide services such as childcare, catering, etc.?
- Are sufficient resources allocated to assess gender equality results (e.g. to gather and analyze gender-disaggregated data)?

¹⁴ Office of the United Nations High Commissioner for Human Rights, *A Human Rights-Based Approach to Data: Leaving No One Behind in the 2030 Agenda for Sustainable Development* (2018), p. 7, available at www.ohchr.org/Documents/Issues/HRIndicators/GuidanceNoteonApproachtoData.pdf

Project in Senegal

- *As part of the context analysis (which included gender equality analysis), a baseline study was conducted in collaboration with local partners focused on identifying barriers to the meaningful participation of women and girls in decision making in their community.*
- *Drawing upon the Universal Periodic Review recommendations to Senegal regarding the right to education,¹⁵ two main barriers or issues were identified: (1) violence against women and girls, and (2) limited access to education of youth due to lack of birth registration. These barriers were validated with the respective communities.*
- *Baseline study findings informed the development of gender-disaggregated results and indicators to assess the contribution of the project to gender equality in the respective communities.*

Phase 3 – Project implementation

The gender equality strategy will be implemented in this phase.

This involves **ensuring, that all project activities, events, materials and tools allow for the equal participation** of women, men and marginalized groups (such as LGBTI), and take into account any barriers that may prevent their participation, or factors that unintentionally discriminate against them.

Monitoring promotion of gender equality, including by partners, throughout project is essential to ensure effective implementation of the gender equality strategy. Should additional capacity strengthening in the area of gender equality be required, it is essential to secure the necessary resources to this end.

Project in Senegal

- *To address the two key issues identified through the baseline study, the “Andandoo! Action Guide for increased participation of women and youth in Senegal” was developed in collaboration with local partners. The Guide is a participatory human rights education tool that aims to equip participants, particularly women and youth, with the skills to engage in social mobilization efforts to primarily address the two key issues identified through the baseline study. The Action Guide training was tailored to participants’ needs, and included activities and educational tools exploring the concept of gender at the community level.*
- *Before designing the Action Guide training, a first version of the Action Guide was piloted in targeted communities to validate its relevance and effectiveness.*

¹⁵ Report of the Working Group on the Universal Periodic Review of Senegal, A/HRC/25/4 (2013), available at https://ap.ohchr.org/documents/dpage_e.aspx?si=A/HRC/25/4

- *When planning for implementation of the Action Guide training, organizers ensured gender parity for facilitators and participants, and chose dates, times, and locations that would not be barriers to women's participation.*
- *During implementation of the Action Guide training, facilitators ensured that the voice of participants from groups that are most often excluded (often rural women) was included by encouraging participants to express themselves in their native language, rather than in French.*
- *During group work, facilitators encouraged gender parity within groups, and also encouraged group members to report back on behalf of their groups.*

Phase 4 – Project monitoring and evaluation

The monitoring and documenting of gender equality results should take place throughout the project and during this phase the cumulative project results including those related to gender equality should be evaluated.

The **team** responsible for the **monitoring and evaluation** of the project **needs the necessary skills** for monitoring gender equality results, including development of evaluation tools, and collection and analysis of gender-disaggregated data.

As in all aspects of the project, **evaluation methodology must also be participatory and inclusive**, taking into account any relevant intersectional factors such as age, gender, gender identity and sexual orientation, ethnicity, socioeconomic groups, etc.

Monitoring and evaluation tools must be appropriate and accessible, and allow the people carrying out the evaluation and monitoring to observe and measure how changes in gender equality can be considered as the result of activities, e.g. changes in roles and responsibilities, decision making, participation, respect for rights, changes in attitudes, inclusion of women from marginalized groups.

When **reporting, data** related to gender equality needs to be both **qualitative and quantitative and disaggregated by gender**.

Any **unexpected results** regarding **gender equality** should also be reported as these may help guide future projects.

Project in Senegal

- *Participatory and inclusive evaluation, taking into account the gender equality strategy, was integrated at all levels: before, during, and after trainings/workshops.*
- *A variety of tools were used to gather the quantitative and qualitative gender-disaggregated data needed to evaluate the project, including questionnaires, focus groups, one-on-one interviews, and work meetings. Disaggregation of data allowed us to see hidden relations, gather details about those who are most often excluded or marginalized (e.g. women in rural communities, women living with a disability), and in essence capture the real situation in order to be able to effectively measure progress towards the results.*
- *The data gathering process also surfaced power dynamics issues. These were evidenced through the greater participation during focus groups by men participants (who tended to have more formal education) as opposed to women participants (who tended to have less formal education).*
- *In addition, the data showed that there was a real need to make a concerted effort to reach out to youth specifically in future calls for application to ensure their inclusion. Applications often came from more established and experienced applicants who tended to be older.*

Phase 5 – Knowledge building and sharing

During this phase, the gender equality results would require further reflection to capture lessons learned and good practices.

When the project is in its final stages and close to completion, it is very beneficial to the organization, the partners and other stakeholders to **reflect on and share the good practices** that proved effective for promoting gender equality.

Stories and images illustrating project results related to gender equality can be used as effective communication tools **to promote gender equality**, by giving visibility to the contributions of women and LGBTI groups. However, when publishing information broadly it is important to **ensure the privacy and safety** of project participants. Efforts should be made to **use empowering language** in these communications.

Project in Senegal

- *Throughout the project cycle, monitoring and evaluation activities gathered data about lessons learned and good practices, particularly those that contributed to the achievement of gender equality.*
- *These were documented in periodic narrative reports. Success stories were also gathered from project partner organizations and documented.*
- *Good practices gathered informed the development of a series of fact sheets that provided procedures to address violence against women and girls, the issue of late birth registration, and how to advocate against violence against women and girls, and for their greater access to education.*
- *Fact sheets were distributed to communities, community members, key actors, schools and school administrators, parents, clinics, birth centers, and municipal institutions.*

What makes this example a good practice?

This practice is:

- **effective** as it encourages a systematic approach by requiring that project designers consider how gender equality will be addressed at every step of the project cycle, starting right from the design phase
- **appropriate** and **adaptable** as it can be easily integrated into any human rights education project
- **participatory** in that it requires the creation of safe spaces for the equal participation of women, men, and LGBTI persons throughout the project cycle and the involvement of different stakeholders in the community.

Adapting the practice

This tool can help ensure better integration of a gender perspective during the development of a new human rights education project or the implementation of an existing one.

ADVANCING THE RIGHTS OF LGBTI PERSONS THROUGH HUMAN RIGHTS EDUCATION

- 2** This example illustrates how human rights education can be carried out effectively in a difficult context to address sensitive issues. It includes **taking measures to ensure meaningful participation, reaching out to majority populations and creating safe spaces for addressing these types of issues.**

Organizations

KOURAJ (Haiti)

[KOURAJ](#) is the first human rights-based LGBTI movement in Haiti, fighting gender and sexual orientation-based discrimination and stigmatization.

Equitas – International Centre for Human Rights Education (Canada)

[Equitas](#) works for the advancement of equality, social justice and respect for human dignity through transformative human rights education programmes in Canada and around the world.

Practice title

Human Rights Education for promoting inclusion and respect for the rights of LGBTI persons in Haiti

Practice description

In Haiti, Equitas and Kouraj, along with other Haitian organizations and international partners, undertook the project “*Together for Equality – Strengthening the LGBTI Movement in Haiti*” in 2016. This project focused on issues faced by LGBTI persons in the country. A vital component of this project was human rights education initiatives aimed at creating safe spaces for dialogue between key actors, including LGBTI persons, local leaders, civil society organizations and State institutions. **To ensure meaningful participation of all those involved, it was essential to create an environment where everyone felt safe and supported to speak openly and honestly.**

The human rights education toolkit ‘*Ensemble pour l'égalité*’, developed in both Creole and French, is designed to equip individuals, organizations and institutions interested in promoting and protecting the human rights of everyone in Haiti, without discrimination on the basis of sexual orientation or gender identity. The HRE toolkit promotes six values that underpin the promotion and protection of human rights: respect, responsibility, equality, inclusion, collaboration, and solidarity.

The toolkit is designed to accompany a group of individuals in the development and implementation of HRE initiatives aimed at building respect for the human rights of LGBTI persons. Using a participatory step-by-step educational approach, participants develop their understanding of human rights and the rights of LGBTI persons, leading to group initiatives for the promotion and protection of human rights and, in particular, of those of LGBTI persons. A brief overview of the toolkit follows.

The Toolkit



Section 1 – The approach – presents the underlying educational approach and a how-to guide to using the toolkit.

Section 2 – Dinamicas and activities – contains 16 “dinamicas”¹⁶ and 25 activities for implementing the approach.

Section 3 – References – provides fact sheets of essential information to support the process and implementation of initiatives.

The activities in the toolkit go beyond the mere transmission of knowledge and skills, and address attitudes and behaviours by encouraging participants to question existing assumptions as well as their own commitment to respect and promote the human rights of LGBTI persons. The approach focuses on building the recognition in communities that LGBTI persons not only have the same rights as everyone else, but also that everyone is responsible for ensuring that their rights are respected.

Creating safe and enabling spaces for dialogue, throughout every aspect of the project from development and implementation to follow up and evaluation, was a critical success factor. This involved:

- Developing a deep understanding among project stakeholders of the socio-cultural, economic and political context within Haiti and the issues faced by LGBTI persons
- Taking the necessary time to establish strong and trusting relationships with LGBTI groups involved in the project
- Ensuring that LGBTI persons have a visible and active role in project activities such as facilitating workshops, meetings and evaluation processes
- Securing the presence of actors with social leverage from civil society organizations and State institutions
- Building the capacity of community members engaged in facilitating dialogue initiatives in communities through training on how to use a participatory approach, as well as on how to use particular activities or tools to support or facilitate the dialogues
- Making sure the time and location details of project activities are communicated only among people directly involved and are not publicized in the media

¹⁶ A technique or activity type referred to by some Latin American popular educators; in other contexts referred to as “energizers” or “icebreakers”. The purpose of using “dinamicas” is to increase the energy level of the group and put participants in a more creative frame of mind, as well as to break down barriers among group members and prepare them to work together. Dinamicas are usually used as an introduction or starter for other activities.

This constructive multi-stakeholder engagement helped to break the isolation of LGBTI persons by **raising awareness and understanding within the broader society** about the human rights issues faced by these individuals. People became aware of their misconceptions; communication among LGBTI persons as well as their ability to assert group identity and their human rights were strengthened.

Since 2016, there has been a notable increase in engagement in activities for strengthening the rights of the LGBTI persons in Haiti, both by LGBTI organizations, as well by other civil society organizations and State actors.



In memory of Charlot Jeudy (featured left), a Haitian human rights educator and activist, and former President of the non-governmental organization KOURAJ.

What makes this example a good practice?

The practice:

- involved the **meaningful participation** of many different partners, organizations and actors as well as **reaching out to the majority population**. Equitas and Kouraj depended on the support and collaboration of partner organizations, as well as individual human rights educators and human rights defenders, particularly those fighting for the rights of LGBTI persons. Social activists involved in reinforcing the rights of other marginalized groups, as well as members of these

marginalized groups were also sought out and included. The involvement of Haitian citizens, as well as local, departmental and national authorities all played key roles in this practice

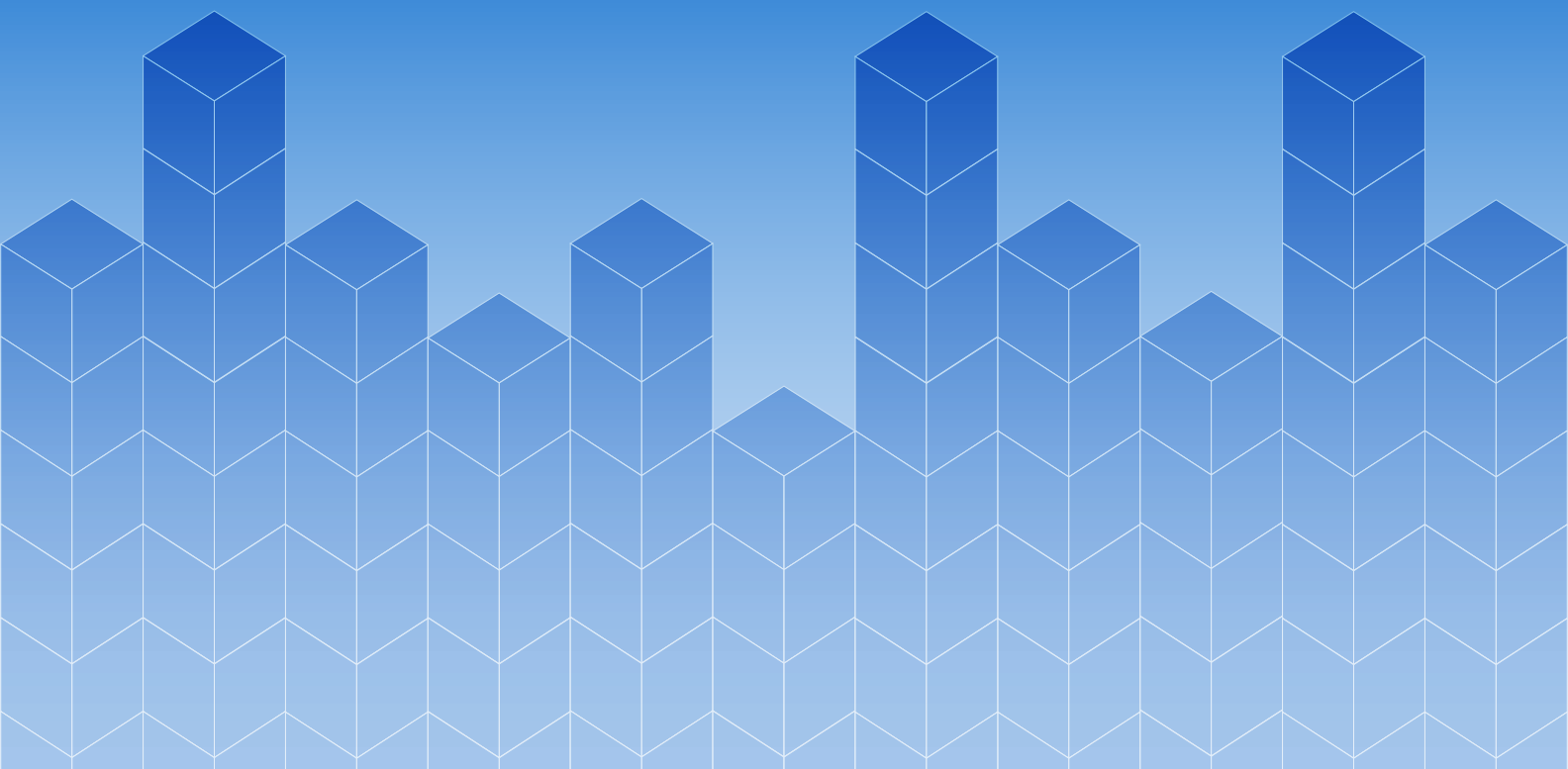
- is **effective** in that:
 - State institutions are sensitized on the rights of LGBTI persons and participate in combatting discrimination and intimidation
 - LGBTI groups and civil society organizations, either individually or collaboratively, carry out community mobilization initiatives and advocacy campaigns to promote and protect the rights of LGBTI people
 - LGBTI groups are better equipped to deal with discrimination and intimidation, and to promote and defend the rights of LGBTI persons
- is **innovative** as it has a deliberate programmatic focus of including human rights organizations in Haiti that are not necessarily working on LGBTI issues, with the aim of building a broader network and base of support for advancing the human rights of LGBTI persons in the country.

Adapting the practice

The rights of LGBTI persons is still a sensitive issue in many countries, as well as among human rights defenders. **Knowing the social and legal framework** of the country regarding the rights of LGBTI persons is essential to ensuring the safety of all involved. Terminology related to LGBTI persons may be quite different depending on the cultural context. It is therefore important to **acknowledge local terminology** and at the same time **share internationally accepted (United Nations) terminology**. This will contribute to the advancement of the human rights discourse with respect to LGBTI persons. Even where the context may be hostile to LGBTI persons, it is always possible to **find people and organizations that are open and supportive** of the issue. **Having longstanding, existing partners** in these different contexts, even though they may not necessarily be working on the issue, is essential to moving forward.



Building equitable and inclusive communities



Introduction

An equitable and inclusive community is one where all members – regardless of their status or position, including their ethnicity, age, income, sexual orientation, gender identity, language or ability – can participate fully and freely in every aspect of community life. This entails that everyone, including women, children, the elderly, persons living with disabilities, Indigenous Peoples, migrants, refugees and other marginalized groups:

- has the capacity, motivation and opportunity to participate in a meaningful way in the community
- is valued and not discriminated against

In an equitable and inclusive community, ideally, the human rights of everyone are respected and promoted, including the rights of the most marginalized. Local authorities and community members work collaboratively for greater respect and protection of the human rights of all.

Human rights education is a process that helps create more equitable and inclusive communities. Enabling people to learn about their own human rights is an essential first step in promoting greater respect for the human rights of others. When people are aware of their rights, they begin to understand that all people are equal in dignity and rights. They also begin to realize that what they live, think and feel has value and that they can make a positive contribution to the life of the group, of their family, their school and their community. This realization leads to greater openness towards others and enables people to value the participation and engagement of all members of the community, particularly the most marginalized, leading to more equitable and inclusive communities.¹⁷

Lessons learned and good practices

How HRE can be used to build equitable and inclusive communities is captured in the lessons learned and good practices outlined below.

- 1. Marginalization** is a process whereby specific groups of people are relegated to the outer edges of society and consequently are unable to develop to their full potential. Regardless of the basis for marginalization, it leads to social exclusion.¹⁸ There are different and distinct categories of marginalization which sometimes intersect one another. Holding **multiple and intersecting identities from various marginalized groups** (e.g., LGBTI persons, women, persons living with disabilities, Indigenous Peoples, ethnic minorities) increases exponentially the likelihood of discrimination. These types of experiences are distinct and often more intense than those related to a single marginalized identity and can amplify social and economic disadvantage and exclusion.

¹⁷ Adapted from Equitas – International Centre for Human Rights Education, “Human rights education for building welcoming and inclusive spaces” in *Welcoming Refugee Children and Youth* (2017).

¹⁸ Definition adapted from: C. Kagan et al. *Working with People who are marginalized by the social system: challenges for community psychological work*, available at www.compsy.org.uk/margibarc.pdf; Centre for Development Research, University of Bonn, *Marginality: Addressing the Root Causes of Extreme Poverty*, available at www.zef.de/fileadmin/webfiles/downloads/projects/margip/downloads/Poster-marginality-tropentag.pdf

When working with **marginalized groups**, human rights education practices should involve:

- **Situating the human rights issues** a marginalized group is facing, for example LGBTI persons, **in the broader context of the issues worldwide**. This will help human rights educators in communicating the wider concern for their rights, particularly in a context where these rights cannot be exercised due to constraints imposed by the government, traditional cultural practices or the current environment.
 - **Creating safe spaces** for human rights education and training where real dialogue on sensitive issues can take place among relevant actors including members of marginalized groups, local leaders, civil society organizations, State authorities and institutions. The opportunity for a diverse group of people to speak openly and honestly in a safe environment contributes towards breaking the isolation of marginalized groups.
 - **Enabling members of marginalized groups to learn and use the language of human rights** allows them to share and validate their experiences of violation and marginalization with others using a common language that is supported by internationally accepted legal standards and protection mechanisms. It gives members of these groups the tools for claiming space as human beings with rights, belonging to the community, as well as for advocating for those rights with relevant authorities.
 - **Informal methods** in human rights education are important as marginalized individuals may face social or physical barriers accessing educational spaces or alternative forms of education. For example, children and youth living with a disability who face bullying from peers or who are concealed by their families would benefit from informal methods such as personal research on an issue of interest or relevance to them; using learning resources such as books, libraries, informal trainers, the internet adapted to their particular needs.
 - **Taking measures to ensure meaningful participation** of members of marginalized communities or groups, such as ensuring they play key roles (e.g., as organizers, facilitators) in all aspects of human rights education initiatives including in the planning, design, implementation, evaluation and follow up.
- 2. In human rights education for inclusive communities, there also needs to be emphasis on reaching majority populations**, as an inclusive community cannot be achieved by only focusing on marginalized members, as well as governmental officials and institutions so that they can meet their obligations to respect, protect and fulfil human rights. Human rights education aims towards developing an understanding of everyone's common responsibility to make human rights a reality in each community and society at large.
- 3. Building empathy** involves enabling people to experience the emotions and intentions of others in order to better understand them. Empathy played an important role in the development of human rights standards and is also a key component in human rights education as illustrated in the lessons learned shared by conference presenters outlined below:
- **Using personal stories** about people's experiences is a strong tool for breaking down prejudices and stereotypes as it helps individuals develop an emotional understanding of another person's perspective and background. This is essential to building empathy.
 - When educating children about the experience of refugees, **using media that most children are familiar with** (e.g. cartoons and cartoon characters) helps children build personal connection and empathy with people and experience they may not be familiar with.

4. To help people better understand the experience of marginalized groups and develop empathy, **use experiential learning activities** like role plays; simulation of real-life scenarios such as refugee camps and conflict zones; shared spaces for discussion and debate; storytelling. These kinds of activities encourage participants and in particular children and youth, to reflect on how they interact with others and on how they can change their behavior to better reflect human rights values. Once they become more aware of the importance of respect for diversity, cooperation and inclusion, they are better equipped to put these values into practice in their work and in their daily lives.¹⁹
5. **Respect for human rights**, diversity and inclusion **needs to be part of the DNA of organizations or institutions** carrying out human rights education. In other words, the organizations or institutions need to model respect for human rights and itself be reflective of diversity. Some examples provided include:
 - Within an organization – **creating a shared vision of the importance of human rights** by incorporating a human rights perspective into the training of employees; instituting an organizational diversity strategy and providing appropriate training to promote a workplace free from discrimination and harassment.
 - Within a school – ensuring teachers go through a **process of recognizing personal biases, privilege, and power**, which could affect how they address certain topics, or work with students; providing comprehensive training on the core values of human rights and inclusive classroom practices; taking measures to show that teachers are supported in their teaching of human rights, for example, the school principal being present at important meetings related to the human rights education curriculum; carrying out a needs assessment of both the school and wider community to ensure that the programme or content meets the needs of multiple stakeholders.
6. For human rights education to be a **process of empowerment** leading to action for social change, it requires that educators create an enabling learning environment for participants. Key elements include participants being able to:
 - be heard
 - challenge power relations regarding gender roles in society
 - understand relationships between different sectors of society, as well as with and among marginalized groups
 - engage around strategies for transformation
 - mobilize for action
 - claim rights
 - provide ongoing coaching
7. Children and youth are essential to changing the attitudes of their parents and the wider community. By **teaching children about their rights and the principles of non-discrimination and equality**, and how to apply these in their daily lives, they can make a change in their community by practicing human rights values. Starting within their families, moving out into the neighbourhood, children have the space to talk about and apply these values, ultimately contributing towards creating a culture of human rights.

¹⁹ Equitas – International Centre for Human Rights Education, “Human rights education for building welcoming and inclusive spaces” in *Welcoming Refugee Children and Youth* (2017).

Examples in action

This section provides concrete examples of how the good practices identified in the previous section are currently being implemented by practitioners in the field.

1 HUMAN RIGHTS EDUCATION FOR ADDRESSING MARGINALIZATION USING MULTIMEDIA

This example illustrates how to **build empathy** and **reach majority populations** through the use of different media.

Organization

Generation Human Rights (USA)

[Generation Human Rights](#), founded in 1998, creates HRE programmes for youth. The programmes integrate multimedia and are art-based so that the materials can be tangible for the youth.

Practice title

Integrating multimedia materials into human rights education pedagogy / methodology / curriculum

Practice description

The practice includes two activities:

- a) Refugee camp simulation: a hands-on **simulation** of being in a refugee camp, and
- b) Creating body maps: an identity-building **art-based activity** done with young refugees.

These activities focus on **building connection and identity**.

The aim of the first activity, the *refugee camp simulation*, is to develop **empathy**. Emphasis is placed not on role-playing but rather on carrying someone else's story to avoid unintended harm. The stories are real, used with the permission of [Médecins Sans Frontières](#), which provided them. There are different ways of ending the activity – for example, by writing letters to the person whose story the individuals are carrying.

The second activity, *creating body maps*, is a psychosocial activity aiming at **building trust** with others and developing **self-reflection skills**. Each child or youth has their own body traced, and then identifies with it as THEIRS. In this activity they are led through a visualization by using their 'body maps' to support their personal reflections of where they have been; goals they have met; where they intend to be in the future; and goals they hope to reach. They write and draw their reflections into their body maps. This is a resiliency practice meant to support children and youth as they build their personal identities.

The **materials** used in these two activities are:

- **Video** with short interviews of young refugees arriving on the island of Lesbos, Greece
- **Photographs** portraying refugees
- **Other** – refugee camp simulation cards (submitted), large sheets of paper and markers for body tracing

What makes this example a good practice?

The activities are hands-on and **participatory**. In selecting actions and media carefully, to protect youth in situations of vulnerability, the activities are **appropriate**. The practices are very simple and therefore **adaptable**. The practice helps children and youth build awareness of their human rights and the rights of others, thus being **effective**.

Adapting the practice

The simulation practice is presently downloadable for teachers from the organization's website. The body-mapping activity can be requested via the website.

Teachers and/or individuals working with youth in situations of vulnerability will find the practice most useful. The intended audience encompasses children and youth in a variety of contexts but may also benefit different audiences.

EXPERIENTIAL LEARNING IN HUMAN RIGHTS EDUCATION TO FOSTER SELF-REFLECTION

2

This example illustrates how to enable youth to **recognize personal biases, as well as privilege and power in communities** and how experiential learning activities contribute to building equitable and inclusive communities.

Organization

ENSEMBLE for the respect of diversity (Canada)

[ENSEMBLE for the respect of diversity](#) (formerly The Tolerance Foundation) works with young people in schools (grades 9, 10, 11 and junior college students) to promote respect for differences and to engage in dialogue to build an environment free from discrimination and bullying.

Practice title

Caravan of tolerance workshop (La caravane de la tolérance sur la diversité, l'égalité et la discrimination)

Practice description

The [Tolerance Caravan workshop](#), which Ensemble presented at the conference, is an interactive workshop that encourages students to develop critical thinking on various forms of prejudice, stereotypes and discrimination, as well as their related consequences. Youth reflect on the true meaning and importance of living together in a diverse society and practice strategies to support this.

The workshop addresses four main themes using experiential learning activities.

Theme 1

Identity and the other

Iceberg activity to surface visible and non-visible forms of discrimination.

Theme 2

Power inequalities between majority and minority

Privilege race activity to highlight inequalities based on power and privilege.

Theme 3

Stereotypes and prejudices

Role play activity to explore how stereotypes and prejudices develop, examine how preconceived notions sometimes translate into acts of discrimination and how, in turn, the legislation, in this case the Québec Charter of Human Rights and Freedoms, can help ensure that rights are respected.

Theme 4

Discrimination and advocacy

Sharing personal experiences to discuss issues such as racial profiling and other forms of discrimination experienced by youth and *role playing scenarios* to recognize direct forms of discrimination.

The workshop *wraps up with a discussion* on each person's role in maintaining harmonious social relations and ways to promote respect and inclusion within their schools.

What makes this example a good practice?

The topics (e.g. racism, islamophobia, transphobia, misogyny) are current and are presented through **participatory** activities. The practice includes a number of **innovative** activities, in particular ones that involve role-playing scenarios. The examples are pertinent to the lives of youth. They deal with current topics such as Black Lives Matter that youth hear about on various media platforms.

Adapting the practice

Although the practice was developed for a North American context and a young audience, this practice can easily be adapted for use with both youth and adult participants in different contexts. It is necessary to be familiar with one's local context in order to most effectively tackle its challenges. Knowledge of local legislation that addresses discrimination and human rights more broadly is essential in order to ensure that the link to protection and promotion of human rights is made.



3

HUMAN RIGHTS EDUCATION FOR EMPOWERING TEACHERS

This example illustrates the importance of enabling the **empowerment** of human rights educators through the training process.

Organization

The Institute of Human Rights Education (IHRE)/People's Watch (India)

The [Institute of Human Rights Education](#) was set up with the vision of building a human rights culture in Indian society through education. An experiment, started in 1997 in a few schools of Tamil Nadu during the UN Decade for Human Rights Education (1995-2004), has expanded to a National Programme of substantial significance. It operates in nearly 4,000 schools across India and is actively using the ongoing [World Programme for Human Rights Education](#) as a platform for engaging the Indian government and civil society to develop effective HRE programmes.

Practice title

Engaging teachers in human rights education in India

Practice description

According to the IHRE, India is characterized by strong patriarchy and an institutionalized caste system where people are categorized and discriminated against because of their social status. This discrimination continues to worsen as the gap between the rich and the poor widens with the spread of globalization. In many cases (in India and elsewhere), teachers commit abuses on children and/or are indifferent when they encounter them. HRE can, to a certain extent, counter these practices through personal changes that transform teachers' own abusive practices in schools.

Engaging teachers in human rights education is essential to the success of IHRE programmes, through which students learn about the rights of the child and the principle of non-discrimination and equality alongside the Indian Constitution. IHRE secures government and headmasters' permission by presenting its programmes in the context of the United Nations World Programme for Human Rights Education.

Each participating school is requested to send one or two teachers for a three-to-five-day **residential human rights training course**. Those teachers then identify two periods per week in which to teach lessons on human rights from textbooks prepared by IHRE's team and affiliated curriculum experts. The textbooks reflect local realities and human rights challenges and are available in local languages.

Overcoming **teachers' resistance** to the democratic, non-hierarchical approach of HRE was one of the biggest challenges faced by the IHRE. They found that starting with teachers' own experiences in training is critical for motivating them to change their own behaviour and take action within their communities.

Below are elements found to be key to the success of IHRE teacher training:

- **Using a participatory approach**

Human rights education cannot be “lectured” to teachers. It is important to use a methodology that allows teachers to participate in the training in a way that makes them **partners** with the trainers and enables them to see HRE as **relevant** to their own contexts. Ways that this can be done are:

- Providing examples and advice about human rights abuses rooted in their own experience e.g. their own experiences of discrimination or abuse.
- Organizing teacher retreats in natural settings, which were **immersive** and allowed participants to break away from their conventional routine.

- **Building self-esteem**

Using methods that may help develop teachers’ self-esteem can also support the values and behaviors promoted through human rights education. Ways that this can be done are:

- Having notable speakers, such as senior government officials, leading sessions at the training and interacting with the teachers as **equals**.
- Communicating clearly the role of teachers as **authority figures** for human rights in the larger community and their connections to human rights organizations. This can help teachers see how they can leverage pre-existing social dynamics, such as their own respected positions in semi-literate communities, to intervene in human rights abuses that they observe beyond the classroom.
- Holding the training in nice settings also help reinforce human rights education as a refreshing and empowering experience for the teachers involved.

- **Legitimizing human rights education**

In the training course, it is indicated that HRE has the support of authorities or entities that are respected within communities. This is reinforced by the human rights educational resources providing access to the phone numbers or even names of institutions, such as highly visible NGOs located in state capitals or national human rights institutions, such as human rights commissions.

What makes this example a good practice?

The activities in IHRE’s training are **participatory** as they depend on using the experience and values of the teachers to communicate the importance and relevance on HRE to their own situations and communities. The **effectiveness** and sustainability of IHRE’s training is demonstrated by the fact that they have been able to reach out to a large school audience, including more than 4,000 teachers in more than 3,500 schools, involving more than 300,000 children around India. This practice is **appropriate** as it ensures that mutual respect and understanding is core to the training of human rights educators, and therefore in their practice of human rights education.

Adapting the practice

Every context will bring along its own challenges and obstacles. However, this practice makes human rights education accessible by including all stakeholders and using a framework on which everyone can agree.

For example, to introduce a human rights curriculum in schools, it is important to involve the teachers and administrators, who are the experts of the local context, throughout the process – making them feel valued and included. Present controversial cultural issues as human rights issues, using local, national, or international frameworks to find common ground among stakeholders.



HUMAN RIGHTS EDUCATION FOR BUILDING ATTITUDES AND BEHAVIOURS REFLECTIVE OF HUMAN RIGHTS

4

This example illustrates the use of **experiential human rights education** as an effective method for encouraging human rights appropriate attitudes and behaviours. The example also illustrates the importance of **incorporating a human rights perspective into an organization's infrastructure**.

Organization

Office of the United Nations High Commissioner for Human Rights

[The Office of the United Nations High Commissioner for Human Rights \(OHCHR\)](#) is the leading United Nations entity on human rights, mandated by the United Nations General Assembly to promote and protect all human rights for all people.

Practice title

Learning by experiencing and feeling discrimination, equality and human rights – starting from within, starting from yourself!

Practice description

In Moldova, OHCHR has been working for over 10 years on human rights training of judges, prosecutors, public officials, staff of national human rights institutions (NHRIs), practicing lawyers, civil society activists and other national actors. In recent years, to improve the impact of this work, the Office has implemented an innovative approach that had three main elements:

- **Experiential learning activities** which engaged participants *to feel and experience* discrimination, equality, inclusion and human rights.
- **Internal structural changes** within the OHCHR. To reflect the values of diversity, inclusion and equality in Moldova, this involved revising their recruitment, procurement rules and communication practices to ensure that people from under-represented groups are included. These actions have allowed the OHCHR in Moldova to act as an experience-sharing center for the institutions and organizations targeted by their educational programmes.
- **Organizational transformation** towards greater diversity and inclusion within the institutions taking part in OHCHR human rights training, such as introducing internship programmes for individuals from discriminated groups.

OHCHR Moldova developed a series of interactive and experiential workshops. An example of an experiential **full-day, role-based activity** follows. It consists of **four episodes**, by the end of which participants develop their own set of societal principles that match the key human rights principles and standards.

Desert Island Activity

Participants imagine they are air crash survivors on a desert island with limited resources. Each person is assigned a role, covering various backgrounds (ethno-linguistic and religious groups, ages and genders, etc.).

Episode 1: Basic Relations Setup

- Participants must decide on ways to assign roles for providing food, considering diverse diet requirements (health- and belief-related)
- Participants need to decide on government structures and processes
- Participants need to decide on the working languages of the community

Episode 2: Dealing with Internal Dissent

- One group of survivors wants to build a boat; another group wants to build shelter in caves; and the last group wants to keep the status quo
- Participants must find a way around dissenters and minorities

Episode 3: Dealing with New Arrivals with Alternative Leadership and Rules

- Participants need to decide how to treat the new arrivals with alternative leadership and rules
- Participants need to decide on what family structures are accepted (in Moldova, this addressed certain attitudes to same-sex marriages)

Episode 4: Working with Indigenous Peoples and their Claims over Occupied Island

- Participants must find a way of working with Indigenous Peoples who arrive to re-claim their island, which has been occupied by uninvited guests
- Participants need to decide on how to negotiate and the conditions for negotiation.

At the end, participants create their own code of human rights, or at least identify basic principles of human rights, which helps them understand that human rights:

- a) are not externally-induced values, but rather are universal co-existence principles
- b) are part of everyday life and dealings and shall be the basis of all human relations ("human rights-based approach")
- c) are useful in a practical context

Examples of other activities used in these workshops include:

- A trip in a wheel-chair or with low-vision simulation glasses around the building or across the street
- Representatives of groups who are discriminated against are invited to share their stories and people can ask questions and interact with these stories

What makes this example a good practice?

This practice:

- is **innovative and appropriate** because it directly addresses the main issue of low internalization of human rights principles, values and concepts which is essential for transfer of human rights knowledge and skills into practice
- is highly **participatory and experiential** and it was developed in collaboration with the people from Moldova's most under-represented, vulnerable and discriminated against groups, who were also co-facilitators of the HRE sessions and activities
- is **effective**. Following the workshops, OHCHR in Moldova has seen significantly improved reporting in the media on topics related to human rights, as well as ground-breaking courts decisions being delivered
- can be **easily adapted** for use in other local and national settings, as the main ideas and key proposed educational approaches are universal and general.

Adapting the practice

Adapting this practice to other contexts will require adjustment to local contexts and themes.

The Desert Island activity can be tailored to focus more closely on a concept or idea an educator is trying to convey. For example, if this activity were to be conducted in a medical setting, there could be health challenges created. If it were done in a traditionally patriarchal community, the challenges could require women in roles of leadership. Each educator should tailor the activity to challenge their own communities.

Agente d'éducation et de coopération, Commission des droits de la personne et des droits de la jeunesse
Education and Cooperation Officer, Quebec Human Rights Commission
Youth Rights Commission, Canada

Marie-Claude Landry
Présidente de la Commission des droits de la personne /
Chief Commissioner of the Canadian Human Rights Commission

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Coordonnatrice pédagogique, Enquête sur les filles autochtones disparues et assassinées
Education lead, National Inquiry into Missing and Murdered Indigenous Women and Girls, Canada

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Reconciliation with Indigenous Peoples

Introduction

The rights of Indigenous Peoples have, over the past three decades, become an important component of international law and policy, as a result of a movement driven by Indigenous Peoples, civil society, international mechanisms and States at the domestic, regional and international levels.

One of its main achievements was the adoption by the United Nations General Assembly of the United Nations Declaration on the Rights of Indigenous Peoples. After decades of negotiations, in 2007 States and Indigenous Peoples came together to proclaim the Declaration “as a standard of achievement to be pursued in a spirit of partnership and mutual respect”.²⁰ The Declaration reaffirms the human rights of Indigenous Peoples and elaborates on existing human rights standards and fundamental freedoms as they apply to their specific situation. On its adoption, the then Secretary-General of the United Nations hailed the Declaration as a vehicle for reconciliation.²¹ He stated that the adoption marked “*a historic moment when United Nations Member States and Indigenous Peoples reconciled with their painful histories and resolved to move forward together on the path of human rights, justice and development for all*”.²²

However, the realization of Indigenous Peoples’ rights is far from achieved. Some of the most difficult human rights challenges they face stem from pressures on their lands, territories and resources as a result of activities associated with development and the extraction of resources. Their cultures continue to be threatened, and the protection and promotion of their rights resisted.

In this context, **human rights education** emphasizes that human rights are universal, and that violations of the rights of Indigenous Peoples are human rights violations. Realizing the rights of Indigenous Peoples in the face of institutionalized racism and discrimination is part of a larger struggle for basic human rights and not a question of gaining privileges.

Lessons learned and good practices

How HRE can be used to **support the process of reconciliation with Indigenous Peoples** is captured in the lessons learned and good practices outlined below, which are mainly drawn from the Canadian experience.²³

²⁰ United Nations Declaration on the Rights of Indigenous Peoples (2007), Preamble, available at www.ohchr.org/en/issues/ipeoples/pages/declaration.aspx

²¹ On reconciliation with Indigenous Peoples, see the Report of the Expert Mechanism on the Rights of Indigenous Peoples, *Efforts to implement the United Nations Declaration on the Rights of Indigenous Peoples: recognition, reparation and reconciliation*, A/HRC/EMRIP/2019/3/Rev.1 (2019).

²² See *Statement attributable to the Spokesperson for the Secretary-General on the adoption of the Declaration on the Rights of Indigenous Peoples* (2007), available at www.un.org/esa/socdev/unpfii/documents/2016/Docs-updates/Statement-SG-IDWIP-2007.pdf

²³ From the Introduction of “[Honouring the Truth, Reconciling for the Future - Summary of the Final Report of the Truth and Reconciliation Commission of Canada](#)” (2015): “For over a century, the central goals of Canada’s Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada. The establishment and operation of residential schools were a central element of this policy, which can best be described as “cultural genocide”.”

Educational Context

1. **The formal education system** should include the teaching of the history and current situation of Indigenous Peoples; **the Indigenous perspective**, including culture, beliefs and laws should be incorporated in the curriculum.²⁴
2. **The teaching of history** must be carried out **in ways that remedy the gaps in historical knowledge** and foster mutual respect, empathy and engagement. This can be achieved by:
 - **Adapting educational practices and curriculum** to include history of violations of the rights of Indigenous Peoples
 - **Building an appreciation** for the rich history and knowledge of Indigenous Peoples and of their continuing strong contribution to the country.
 - **Educating teachers** about the history of the territory on which they are teaching. Making sure that teachers do not frame human rights violations in ways that present them as merely 'bad conduct' resulting from ignorance.
 - **Teaching young learners**, from both Indigenous and non-Indigenous communities, **about Indigenous culture and human rights**. This will help raise generations who are learning to respect the rights of others as soon as they enter the education system, therefore enabling a shift in attitude on a societal scale.
 - **Incorporating 'territorial acknowledgement'**²⁵ of where the educational institution is located within the teaching practices.
3. **The Indigenous perspective** should be respected and integrated on a multidisciplinary level, including in the teaching of the sciences and literature, in close consultation and cooperation with Indigenous Peoples. This not only emphasizes that their experience is valid, but it also serves to deconstruct the misconceptions and prejudices surrounding them. Recruiting and training teachers from Indigenous communities, as well as having members of Indigenous communities facilitate workshops and sessions, in schools or elsewhere, helps ensure that an accurate Indigenous narrative is promoted.
4. **Learning the protocol** involved in working with Indigenous Peoples is an important part of reconciliatory efforts. This includes territorial acknowledgement and other traditional ceremonies as relevant in the particular context.

²⁴ See the Report of the Expert Mechanism on the Rights of Indigenous Peoples, *Study on the Lessons Learned and Challenges to Achieve the Implementation of the Right of Indigenous Peoples to Education*, A/HRC/12/33 (2009). The report points out that the right of Indigenous Peoples to education includes the right to provide and receive education through their traditional methods of teaching and learning, and the right to integrate their own perspectives, cultures beliefs, values and languages in mainstream education systems and institutions.

²⁵ A territorial acknowledgement is a means of recognizing that Indigenous Peoples have a long history with the land and waters that people gather upon today and that it is their home and territory. It aims to assist people that do not identify as Indigenous to situate themselves within an Indigenous place/territory and to remind people of a deeper history that is often forgotten or neglected. Typically, the acknowledgment would be stated at the beginning of any event, meeting or gathering happening within the territory. Adapted from Shiann Wahéhshon Whitebean, *Territorial Acknowledgment at Concordia University, Tiohtiá:ke/ Montréal* (2017).

5. **Providing safe spaces for dialogue** for both Indigenous and non-Indigenous youth is essential. Reconciliation is not a one-sided process, and the way that Indigenous and non-Indigenous people work together needs to be re-conceptualized so that the two groups are working in collaboration and not just alongside each other. Reconciliation must inspire Indigenous and non-Indigenous people to transform the society so that future generations can live together in peace, dignity and prosperity, intercultural dialogue for understanding and cooperation moving forward.
6. **Educating children about reconciliation** through HRE as soon as they start school. This helps raise future generations who appreciate the universality of human rights for both Indigenous and non-Indigenous people, and helps educate parents about the inequality with which Indigenous Peoples have been treated. It serves to counteract **the intergenerational ignorance** that has been passed down through the formal education system.

Wider context

1. **Maintaining a gender focus is essential** when doing human rights education for reconciliation, recognizing that women have a particular experience within the colonial narrative and continue to be disproportionately affected by the legacy of colonial rule.
2. **Using experiential learning activities** to teach about colonial rule, allowing participants to play the roles of both settlers and Indigenous Peoples and experience the distance that has been created through ongoing colonization and acts of colonial violence. One example would be activities where groups move away from each other every time a human rights violation is read out. This not only informs participants about events they may not be aware of, but also demonstrates why the process of reconciliation is so difficult.
3. Human rights education can encourage both **Indigenous and non-Indigenous youth** to get involved in **social activism**. A new perspective on the struggle for Indigenous rights is provided to youth when they realize that their rights are violated and that campaigning for the rights of Indigenous Peoples, such as access to clean water, housing, mental health resources and quality and culturally-appropriate education, is part of a larger struggle for human rights.
4. **Using official documents**, issued by local, regional and international bodies. These are powerful resources for human rights educators when teaching about reconciliation and the current treatment of Indigenous Peoples. For instance, the **United Nations Declaration on the Rights of Indigenous Peoples** is an important learning tool for human rights educators to highlight international standards in protecting and respecting the rights of Indigenous Peoples that governments should adhere to. It also highlights how Indigenous rights are not separate from human rights, but an extension of them.

Examples in action

This section provides concrete examples of how the practices identified in the previous section are currently being implemented by practitioners in the field.

USING YOUTH-LED EXPERIENTIAL LEARNING ACTIVITIES IN HUMAN RIGHTS EDUCATION TO TEACH ABOUT RECONCILIATION

1

This example illustrates how **using experiential learning activities** led by Indigenous youth can play a key role in positive community change and support the ongoing process of reconciliation with Indigenous Peoples. It also illustrates the importance of having programmes that **provide safe spaces for dialogue** between Indigenous and non-Indigenous people aimed at developing more equitable partnerships.

Organization

Canadian Roots Exchange (Canada)

[Canadian Roots Exchange](#) (CRE) is a leading national youth-led organization, composed of Indigenous and non-Indigenous youth, which delivers reconciliation-based programming. CRE is the only national organization with an exclusive mandate to engage young people of both Indigenous and non-Indigenous backgrounds in playing leading roles in advancing reconciliation and solidarity in Canada.

Practice title

Youth Reconciliation Initiative: Engaging Indigenous and non-Indigenous youth from across Canada

Practice description

Over the past 10 years, Canadian Roots Exchange has worked on engaging young people from urban, rural and remote communities in youth-led, transformative, experiential learning programmes. CRE believes youth play a lead role in strengthening intergenerational relations and redefining existing relationships between the diverse peoples of Canada. From coast to coast, CRE brings together teams of Indigenous and non-Indigenous youth to break down stereotypes that divide communities. In their workshop, CRE staff demonstrated two activities that they use with youth in schools and community groups.

Activity 1 – Awareness Test

This first activity demonstrates how the perspectives are narrowed if people only look for what they want to see, which leads to the missing of important information, ideas or events. The steps in this activity are as follows:

1. Participants are shown a video of two teams passing a ball between themselves, with one team dressed in white shirts and the other dressed in black shirts.
2. Participants are instructed to count how many times the team in white shirts pass the ball to each other during the video clip.
3. At the end of the clip, the number of passes is given. Participants are then asked how many of them saw the ‘distraction’ put in place by the organizers i.e., a person in a gorilla suit walking through the middle of the game. Most people are usually too focused on the ball and do not even see the gorilla.
4. Facilitators then talk about the “decolonial, unthinking process”, which requires people to be aware of things outside their usual way of thinking and to become mindful of things that they may never have considered before.

Activity 2 – Histories and Healing

This activity was developed by a young person participating in the Youth Reconciliation Initiative. It allows participants to feel the distance created by ongoing colonization and colonial violence and to understand why the reconciliation process is so difficult. The steps in this activity are as follows:

1. Two rows of people line up facing each other and close enough to shake hands and have a conversation. One line represents Indigenous Peoples and the other represents settlers while recognizing the vast diversity within these categories (First Nations, Métis, Inuit, Newcomer, Refugee, 5th Generation settler)
2. Participants introduce themselves to the person opposite them and start a conversation.
3. Facilitators pass out a number of papers with information about the injustices committed against Indigenous persons in Canada. Injustices include:
 - Residential schools²⁶
 - The “Sixties Scoop” and “Millennial Scoop” child-welfare policy that removed Indigenous children from their homes and placed them with non-Indigenous families
 - Mass killing of sled dogs²⁷
 - Forced relocation of Indigenous Peoples
 - The high number of missing and murdered Indigenous women

²⁶ Starting in 1831, Indigenous children, living on the territory that is now Canada, were separated from their parents, and sent to residential schools. This was done not to educate them, but primarily to break their link with their culture and identity. Many children were never reunited with their families. From *Honouring the Truth, Reconciling for the Future – Summary of the Final Report of the Truth and Reconciliation Commission of Canada* (2015), p. 2, available at https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Executive_Summary_English_Web.pdf

²⁷ From 1950 to 1970, the Royal Canadian Mounted Police in the Arctic deliberately killed thousands of sled dogs to force Inuit populations from mobile camps to permanent communities. From *QTC Final Report: Achieving Saimaqatigiingniq*, Qikiqtani Truth Commission (2013), p. 44, available at www.qtcommission.ca/en/reports/qtc-final-report-achieving-saimaqatigiingniq

4. With each piece of information shared, the two rows take a step backwards from each other and restart their conversation.
5. When the two rows are too far away to have a conversation, the participants are given papers with actions including steps towards reconciliation and activism. Actions include:
 - Workshops on peace treaties between different Indigenous nations, such as the [Dish with One Spoon](#) treaty between the Anishinaabe, Mississaugas and Haudenosaunee
 - Grassroots movements for asserting Indigenous rights to sovereignty, such as [Idle No More](#)
 - Commemorative art installations to honor and raise awareness about missing and murdered Indigenous women, such as [Walking With Our Sisters](#)
 - [The Truth and Reconciliation Commission](#)
 - Demonstration [Water Walk](#) in 2003 around Lake Superior by Elder Josephine Mendowin
6. With each three actions shared, both rows take a step forward and try to start a conversation.
7. Participants come together in a circle to introduce themselves, talk about where they are from and their thoughts on reconciliation.

What makes this example a good practice?

This practice:

- is **participatory**, as activities are led by teams of Indigenous and non-Indigenous youth and use participatory methodologies
- is **effective** as participants are able to physically experience the distance that has been created through ongoing colonization and acts of colonial violence. Having people sit in a circle to discuss creates an egalitarian space, encouraging people to introduce themselves and where they are from, allowing them to develop relationships and connections. Implicitly, it also teaches Indigenous ways of relating, i.e. sitting in a circle, ways of entering and exiting the circle, and the importance of introducing themselves and where they are from to situate themselves in relation to the other persons. This enables them to better understand the challenges underlying reconciliation
- uses techniques that are **innovative** and break with the conventions of formal learning
- is **appropriate** and necessary, highlighting Indigenous voices that have traditionally been absent from history textbooks and school curricula.

Adapting the practice

The knowledge from this workshop is applicable for any organization trying to become more accessible to young people and Indigenous community leaders. The discussions will highlight some of the barriers that exist in society and will help people move forward in an action-oriented way.

CREATING A “JUSTICE LENS” FOR YOUNG LEARNERS THROUGH HUMAN RIGHTS EDUCATION

2

This example illustrates how **introducing HRE to learners at a very young age** can be used as a tool for changing the racist, sexist narrative about Indigenous women and girls in Canada. It presents a guide that educators can use when developing their own courses, workshops and toolkits for both **Indigenous and non-Indigenous learners**. It also helps **educate teachers** in the ways of the peoples’ on whose land they are teaching.

Organization

National Inquiry into Missing and Murdered Indigenous Women and Girls (NI – MMIWG) (Canada)

Composed of four Commissioners from across Canada, the [National Inquiry into Missing and Murdered Indigenous Women and Girls](#) is independent from federal, provincial and territorial governments, crown corporations and Indigenous forms of government. The Commissioners’ mandate is to examine and report on the systemic causes of all forms of violence against Indigenous women and girls and 2SLGBTQ²⁸ individuals in Canada by looking at patterns of violence and underlying contributing factors.

Practice title

“Their Voices Will Guide Us”

Practice description

In this practice, the NI-MMIWG’s education Coordinator presented *“Their Voices Will Guide Us”*, a guide created to support education leaders in developing curriculum and lessons on Indigenous history and rights. This guide is to be used by educators to develop their own courses, workshops and toolkits adapted to their local environments. The guide is designed for use at three levels of education:

- Early years
- Middle school
- High school, post-secondary and beyond

The presenter stressed the importance of teaching children about human rights **as soon as they enter the school system**, in order to create a **‘justice lens’** through which they see the world and therefore start shaping their value system. Through human rights education, students learn that every human being is a holder of rights who should have the equal opportunity to realize their full development potential, regardless of their age, race, religion, ethnicity, social status or any other difference. It is within this context that students then learn how the human rights of Indigenous women and girls have been

²⁸ ‘2S’ or ‘two-spirited’ is a First Nations term for individuals who are considered to be neither women nor men. It often implies a masculine spirit and a feminine spirit living in the same body. Traditionally, two-spirited individuals were seen as having a gift and they performed traditional duties of both genders. ‘2S’ or ‘two-spirited’ is a First Nations term for individuals who embody both female and male spirits or whose gender identity, sexual orientation or spiritual identity is not limited by the male/female dichotomy. Adapted from Government of Canada, *Gender and Sexuality Diversity Glossary*, (2022), available at <https://www.btb.termiuplus.gc.ca/publications/diversite-diversity-eng.html#t>

and continue to be impacted by violence, societal and systemic attitudes, stereotypes and historical factors. By teaching about the value for, roles and rights of, Indigenous women through the original lens of their Nations and communities as well as 'Indigenous issues' through a 'justice lenses' to learners of all ages, including children, educators can start achieving broader societal shifts in attitudes towards the treatment of Indigenous Peoples.

One powerful and effective strategy for teaching early learners about human rights and reconciliation is storytelling and relating to personal experience and values. Children 4 to 10 years of age are natural stewards of fairness and equity making this age group prime for HRE.

The guide is structured as follows:

Background and resources

This section prepares teachers by providing them with links to all major documents, commissions and role models (with profiles), as well as resources for teachers to learn essential information. Projects and resources are provided, including lists and mentions of key organizations and exercises, as well as a section for important terminology. It discusses the importance of creating an 'ethical space', or a safe learning place where all participants are considered of equal worth and each person's contribution is valued and respected.

Early years

Themes in this section include:

- The importance of women in family and community
- The impacts of the devaluation of women
- Interconnectedness
- Identity
- The role of two-spirit people

Middle years

Themes in this section include:

- Empowerment of women and girls
- Role of language in instilling values²⁹
- Traditional role of men in the societies
- Root causes of violence
- Connection to water and land
- Police involvement
- Treaties
- Online exploitation
- Resistance, resilience and resurgence

High school, post-secondary and beyond

Themes in this section include:

- Current practices of child and family services
- Systemic violence against children
- Resistance and Resilience
- The roles of women in culture and ceremonies
- Safety
- The role of media
- Resources and learning for continuous education
- Community activism and social justice
- Racism, discrimination and stereotypes

²⁹ On this issue, see the Study of the Expert Mechanism on the Rights of Indigenous Peoples, *Role of languages and culture in the promotion and protection of the rights and identity of Indigenous Peoples*, A/HRC/21/53 (2012).

What makes this example a good practice?

This practice is:

- **appropriate** as it helps fill in gaps in content and teaching around Indigenous issues in Canada, providing a point of reference for education leaders to update their content and adapt their teaching to best practice on a national scale
- **participatory** as the development of the guide involved a coalition of Indigenous educators (First Nations, Métis and Inuit). The NI-MMIWG is also collaborating with Boards of Education, Teachers' Federations, Faculties of Education and Ministries of Education across Canada to ensure its distribution and implementation.
- **innovative** in its targeting of both Indigenous and non-Indigenous students, as well as focusing on children as young as 5 years old.

Adapting the practice

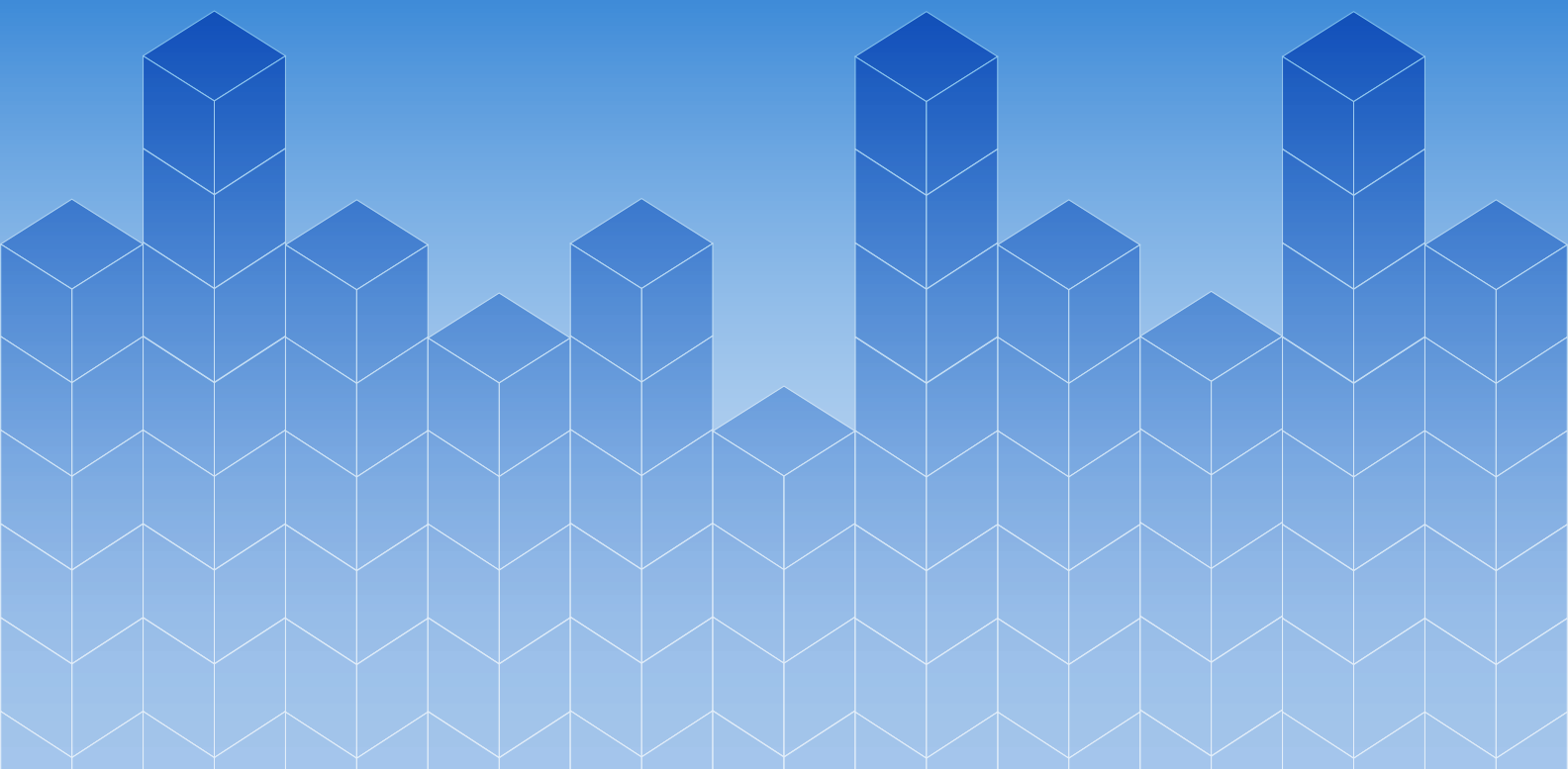
Although the content of the guide is specific to the Canadian Indigenous context, the concept of the guide is adaptable to different contexts. Creating a document that provides resources for educators and education leaders to use, separated into age-appropriate themes but without proposing specific course outlines, empowers educators to make the content their own.

Access to the resource

[Their Voices Will Guide Us](#) is available publicly on the [National Inquiry into Missing and Murdered Indigenous Women and Girls website](#).



Evaluation in human rights education



Introduction

Evaluating the impact of **human rights education** is a complex undertaking. HRE has the ultimate goal of fostering greater respect for human rights leading to social change, which is difficult to measure in isolation from political, economic and social factors. As HRE encompasses a very broad range of activities with different goals and objectives, it requires different types of evaluation processes. A lack of resources for evaluation and a lack of experience in evaluation are common challenges faced by human rights educators in trying to demonstrate the impact of their HRE work.³⁰

Lessons learned and good practices

The theme of evaluation in HRE is captured in the lessons learned and good practices outlined below.

1. **A good evaluation** begins with a **clear purpose** in mind. It aims to answer specific questions and provide information to support goals related to a HRE activity. It will also provide data upon which subsequent planning, design, implementation and follow-up evaluation decisions can be made and carried out.
2. Evaluation is often perceived as a singular event that takes place at the end of an educational activity, however, it needs to **be a systematic and ongoing process** that enables the organizers to **gather information systematically** during **all phases of a human rights education and training activity**. A **statement of measurable outcomes** is important to establish the expectations of a given programme and maintain the programme focus.
3. Human rights education must also contribute to gender equality results as women and girls have common experiences that are often very different from those of boys and men. These include the types of human rights abuses which are suffered by each and the ways in which each can enjoy their rights. In human rights education, the **application of a gender perspective to educational evaluation** is therefore **essential** and involves assessing the different implications for women, girls, men and boys at each step of the evaluation process. Ensure that women and girls are themselves involved in the evaluation process.
4. A **participatory approach** in the evaluation of HRE is important as it emphasizes inclusion, diversity, full and equal participation, and a non-hierarchical structure. It provides the opportunity for developing good working relationships with relevant stakeholders. Therefore, it implies not only the involvement of the learners participating in the HRE activity, but also the involvement of the trainers, the learners' organizations and community, and funding agencies alike. This is particularly important when conducting evaluations related to larger scale projects. Ways of implementing a participatory approach in HRE evaluation include:
 - **Conducting a baseline study** at the very start of a project that involves **all relevant stakeholders**. This will: a) enable the identification of the real needs of the target community; b) provide baseline data against which to measure progress towards achieving the results; and c) promote buy-in from all members of the community
 - **Ensuring key terms in result statements and indicators are clearly defined**, in collaboration with stakeholders, and are understood and supported by them

³⁰ Guidance on human rights training evaluation is available in Equitas – International Centre for Human Rights Education and Office of United Nations High Commissioner for Human Rights, *Evaluating Human Rights Training Activities: A Handbook for Human Rights Educators* (2011), available at www.ohchr.org/Documents/Publications/EvaluationHandbookPT18.pdf

- **Building stakeholder capacity** for evaluation that will enable them to observe and measure their own success
 - **Evaluating human rights knowledge** in relation to learners' own experiences, contexts and how they use this knowledge
5. HRE programmes must have results and indicators as well as baselines and targets that enable us to **measure changes in gender equality**. Indicators of gender equality should be considered for each stage of the HRE programme cycle: the planning, design, implementation and evaluation.
6. **Strengthening evaluation practice** will increase the accountability of **human rights educators** and enable them to measure and demonstrate the transformative effect of HRE and its power in effecting social change.
7. **Developing “good” indicators** that can effectively capture evidence of progress towards results is essential.³¹ For indicators to provide appropriate data, they must be able to measure the changes that correspond to the outcomes. When developing indicators for measuring results of human rights education, ensure they are:
- Directly **connected to the results** to be measured
 - **Contextually relevant** and meaningful
 - Providing **accurate evidence**
 - **Neutral**, that is, that they do not explain or specify the direction of change
- Limit the number of indicators** to a maximum of two per outcome. Also ensure that the information needed for the indicator is easy to gather.
8. Given the types of results aimed for in HRE, qualitative indicators are very important. Qualitative data, however, is more complex and resource demanding to analyze. **Quantifying qualitative data** can help simplify the analysis. Some ways to do this include:
- **Coding the data** (i.e., analysing and categorizing qualitative data, then counting the occurrences of responses per category).
 - **Providing a scale** that offers some measure of the magnitude of change.
For example: *level of confidence (on a four-point scale) of youth (f/m/x) in their ability to influence political decisions in their community*
 - **Using percentages and numbers** to quantify qualitative data. For example, to know about the quality of a training material, a qualitative indicator might be: *% or # of participants trained who feel the training material is useful*
9. Non-formal educational activities, such as exhibitions, social media and extracurricular school activities, are more difficult to evaluate as they take place outside traditional educational structures that normally provide the framework for evaluation. Some ideas for **evaluating non-formal education** include:

³¹ Guidance on developing indicators is available in Equitas – International Centre for Human Rights Education and Office of United Nations High Commissioner for Human Rights, *Evaluating the Impact of Human Rights Training: Guidance on Developing Indicators* (2020), available at <https://www.ohchr.org/Documents/Publications/EvaluatingHRTraining.pdf>

- Developing a **follow-up process** for HRE events, such as exhibitions, that monitors the audiences that are being reached by these events. This also enables the identification of the groups of people that are *not* being reached and identify actions to be taken to increase the groups or people being impacted.
 - Developing **evaluation tools to measure participants' attitudes before and after** they have experienced the activity, such as both before and after visiting an exhibition.
- 10. The use of technology** to support evaluation can be an effective way of gathering data from a large number of people when working with limited resources. An example of this is the use of **online surveys or questionnaires** to evaluate learners' reaction to or knowledge gained from an educational activity. To ensure that the number of responses collected will give the information that is representative of the audience and that allows meaningful conclusions, it is important for educators to:
- Make sure that the **purpose** of the survey or questionnaire **is clear** and accessible to the people responding as well as how the results will be used.
 - **Indicate the time** it will take **to complete** the questionnaire or survey.
 - Write **questions** that are as **concise** as possible and only gather information on the elements to be measured. Focus on gathering "need to know" information. Longer questionnaires or surveys receive fewer responses and often provide unrelated information, making the results harder to analyse.
 - Choose technology applications or platforms that are **accessible on different devices** (e.g., Smartphones, laptops, tablets).
 - Ensure that the applications themselves have been designed with **user accessibility** in mind (e.g. user-friendly, options for users living with disabilities).
 - Ensure that there are **both online and paper copies** of the questionnaires or surveys to ensure that no participants are excluded by not having access to the necessary technology.
 - Take measures to **ensure the privacy of the people responding**, such as not including their email address, phone number or date of birth.
 - **Send out the evaluation tool as soon as possible** following the educational activity, or even before it has ended.
 - Gather **gender-disaggregated data** and wherever relevant and possible, disaggregated data related to other principle grounds of discrimination (e.g., age, economic and social situation, ethnicity)

Examples in action

This section provides concrete examples of how the practices identified in the previous section are currently being implemented by practitioners in the field.

INTEGRATING EVALUATION THROUGHOUT THE HUMAN RIGHTS TRAINING CYCLE

1

This example illustrates how evaluation is integrated throughout the human rights training cycle, including the tools and techniques that can be used to conduct different types of evaluation.

Organizations

Office of the High Commissioner for Human Rights

[The Office of the High Commissioner for Human Rights \(OHCHR\)](#) is the leading UN entity on human rights, mandated by the UN General Assembly to promote and protect all human rights for all people.

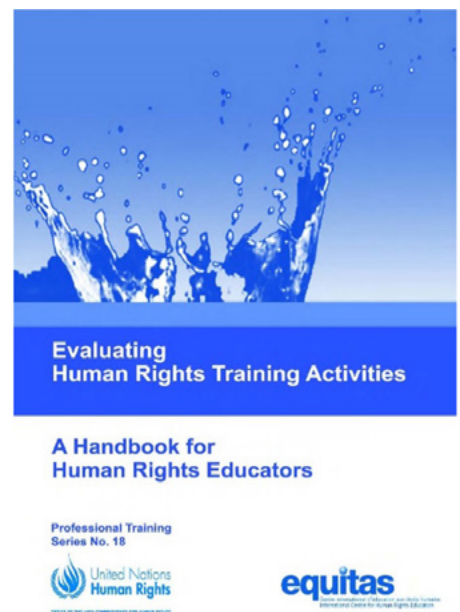
Practice title

Integrating evaluation throughout the human rights training cycle

Practice description

This practice consists in a **methodological model for evaluating human rights training** as detailed in the publication “Evaluating Human Rights Training Activities – A Handbook for Human Rights Educators”, jointly developed by Equitas and OHCHR. The Handbook aims to develop the competencies of human rights educators working with adult learners in the theory and practice of educational evaluation. It is available in [Arabic](#), [English](#), [French](#), [Russian](#) and [Spanish](#).

In human rights education, evaluation is a systematic undertaking aimed at gathering information about the extent of changes at the level of the learners, their organizations and their communities leading to greater respect for human rights, which can be reasonably connected with the educational activity.



Evaluation should be viewed as an ongoing process **integrated throughout the entire human rights training cycle (i.e., planning, design, delivery and follow-up phases)**. Below is an example of how OHCHR implemented this practice in its training course on “Designing, Managing and Delivering Human Rights Training” that took place in 2017 in Bamako, Mali. This course was a locally-adapted edition of the regular OHCHR training-of-trainers programme, which aims at developing the knowledge and skills of United Nations human rights staff and other actors in the area of human rights training methodology. The Bamako edition targeted United Nations staff based in Mali (both at headquarters in Bamako and in regional offices) as well as personnel of some key national agencies and civil society organizations with training functions.

Evaluation during the training planning phase

When planning a human rights training course, evaluation is conducted through a **training needs assessment** to gather information on the gaps, between the current human rights situation and a desired situation, which can be addressed by a training intervention. The training needs assessment involves an analysis of the context and of the institution/community to which the learners belong, as well as of the learners themselves – their overall profile and in particular their human rights knowledge, skills and attitudes. Tools for this assessment include, among others, questionnaires, consultations with experts, review of related documentation and interviews with representative learners.³² Based on the training needs identified, trainers can define the desired results of the training intervention, as well as the overall goal and the specific learning objectives of the programme/course.

OHCHR Training Course on Designing, Managing and Delivering Human Rights Training in Bamako, Mali (2017)

During the planning phase, the training team:

- **discussed at length with representative learners and their supervisors:**
 - *the local/national human rights situation, the role of human rights training in addressing it and key target audiences*
 - *the learners' profiles and what the representative learners and their supervisors thought they needed to learn, to enhance their capacity as human rights trainers*
- **reviewed relevant documents** provided by the representative learners and their supervisors
- **mapped previous training programmes** that had been offered to the learners, to identify gaps and avoid duplication
- *Well in advance of the course, requested each learner to fill in the registration form that included a comprehensive training needs assessment questionnaire with questions related to their knowledge and experience in the area of human rights training methodology as well as expectations with regard to the course.*

³² As the identity of the actual participants in the course may not be confirmed at the beginning of the training planning phase, “representative” learners from the target audience of the course (for instance police officers from a police unit in a specific country, some of whose members will be trained) could be identified and involved in the training needs assessment process.

Evaluation during the training design phase

As the training programme or course is taking shape, **formative evaluation** helps human rights educators identify areas for improvement of the draft plan and make the appropriate adjustments, and validate the final plan. Tools to conduct formative evaluation include, among others, review by subject-matter experts and by training methodology experts, informal discussions with representative learners and pilot testing.

OHCHR Training Course on Designing, Managing and Delivering Human Rights Training in Bamako, Mali (2017)

- The training team involved **one representative learner as a member of the training team and co-facilitator**, which enabled the team to receive continuous feedback during course design
- The training team continued to **discuss with representative learners and their supervisors** to ensure that the training content and methodology, as well as organizational aspects, were appropriate and suitable for the audience. For instance, adjustments were made to take into consideration issues related to religious practice as well as local time scheduling
- **Feedback from other editions** of the OHCHR training-of-trainers programme was also taken into consideration to ensure that relevant concerns and feedback were addressed.

Evaluation during the training delivery phase

During the training course, training can continue to be fine-tuned through, for instance, observation, debriefings and learners' feedback at the end of each day ("**real-time formative evaluation**"). At the end of the course, a final evaluation ("**end-of-training summative evaluation**") is carried out to assess whether the learning objectives have been achieved and if the training has been effective. Tools to do so include, among others, questionnaires, review of products generated during the training (action plans, lesson plans, etc.), final exercises/tests, role plays, self-assessment and informal discussions with all those involved in the training (learners, trainers, other resource persons).

OHCHR Training Course on Designing, Managing and Delivering Human Rights Training in Bamako, Mali (2017)

- **At the beginning of each day**, learners were asked to **recap** the main issues covered on the previous day. This was an opportunity for the trainers to understand if learning had taken place and/or if issues needed to be clarified.
- **At the end of each day**, learners were asked to complete a session-specific **daily evaluation form** covering the session contents and methodology. In addition, learners were asked to provide **feedback through participatory techniques**, which included:
 - What's hot, What's not?
Learners were asked to form a circle, think about the activities of the day and choose particular moments they wished to share with the group. When communicating positive moments of the day, they began their comments with "it was hot when ..." and for less positive moment, "it was not hot when ...".
 - Are we on target?
The training team prepared a target containing four statements regarding the training activities of the day. Learners then indicated their responses by placing coloured dots on the target. The closer to the centre the dots were placed, the more positive the learners' thoughts of the particular statement.
 - Checking out
The training team provided each learner with two sticky notes. They asked the learners to write one lesson they had learned that day on one sticky note and on the other, one aspect they appreciated about the day's events. Learners were then asked to place each note on the appropriate flipchart as they left the room. After all learners left, the trainers reviewed and clustered the results.
- **During each day**, beyond ongoing observations of the learning process, various opportunities were sought by the training team to gather **informal feedback** from learners – during the coffee and lunch breaks, for instance.
- The **final exercise of the course** entailed developing a detailed session plan on a given topic, with learners working in working groups, and with a plenary debrief on each group's plan. This exercise allowed trainers to verify if all the main points discussed during the course had been understood and if learners could put in to practice what they had learned.



- *On the last day of the course, the training team administered a **written final evaluation form** for each learner to complete, containing both closed and open-ended questions related to various aspects of the course content and methodology, including the achievement of the learning objectives, and logistics. A final plenary **oral evaluation session** was also conducted to allow participants to share comments and suggestions.*
- *The training team conducted **extensive debriefings** among its members, both at the end of each day and at the end of the course, to gather and discuss feedback and possible improvements for the next day/course.*

Evaluation during the training follow-up phase

After the course, in the medium (“**transfer evaluation**”) and longer (“**impact evaluation**”) term, training evaluation should continue to take place to assess if learners have put into practice what they have learned, and whether the training course has had an impact on their work and on their institution/community. Tools to do so include, among others, follow-up questionnaires, on-the-job observation, review of products developed by the learners, follow-up interviews with all those involved in the training as well as review of organizational performance records, media news, and reports by governmental and civil society organizations.

OHCHR Training Course on Designing, Managing and Delivering Human Rights Training in Bamako, Mali (2017)

- *Local members of the training team continued to be in contact with the learners and were able to **observe** their training work after the course.*
- *As a regular practice within the OHCHR training-of-trainers programme, after six months the training team sends a **post-training questionnaire** to collect information about learners’ application of knowledge and skills acquired through the course in their work. The questionnaire also includes some open-ended questions that aim to **collect impact stories** (i.e. short narratives that illustrate how learning from the course has been applied and the results achieved).*

What makes this example a good practice?

This practice is:

- **effective** as it encourages a systematic approach integrating evaluation and continuous improvement throughout the entire human rights training cycle, starting from the planning phase. This approach helps ascertain whether the team is accomplishing what it set out to do through the course and address any related concern, thereby improving course effectiveness
- **adaptable** as this evaluation method can be easily integrated into any human rights education and training activity
- **participatory** in that it engages various stakeholders in the training course, including the training team, learners, learners' supervisors, resource persons, etc.

Adapting the practice

As mentioned above, the integration of evaluation throughout the entire training cycle is regularly implemented in all editions of the OHCHR training-of-trainers programme. For the past 10 years, courses have been organized in different locations around the world and in multiple languages, allowing the curriculum of the course to be continuously improved – while flexibly adapted.

Any human rights education and training activity can benefit from this practice. To do so, it is important to consider evaluation as an integral part of the training process and devote enough time and resources to conduct it at throughout the activity.

COMMUNITY SCORECARD: PARTICIPATORY EVALUATION PROCESS FOR HUMAN RIGHTS EDUCATION

- 2 This example illustrates how a community scorecard evaluation process can be used in HRE to address the relationship between duty bearers (in this case food services providers) and rights holders (service users) from a perspective of shared responsibility for ensuring that the community receives quality basic services.

Organization

Coady International Institute (Canada)

[Coady International Institute](#) at St. Francis Xavier University in Nova Scotia is a leader in the study and practice of citizen-led, community-driven, asset-based community development.

Practice title

Doing Human Rights Education through the use of citizen-led accountability tools: community scorecards at the Coady Institute

Practice description

Coady Institute uses a community scorecard evaluation process in its three-week Certificate course in *Citizen-Led Accountability: Strategies and Tools*. Participants in this programme are practitioners from civil society organizations and social movements, as well as the staff of government ministries and development agencies engaged in advocacy and governance.

The community scorecard is used internationally, by many organizations, as an evaluation tool.

The objectives of the Community Scorecard (CSC) process are to:

- **Inform citizens/service users** about their entitlements, **rights, and responsibilities**
- Give citizens a safe and effective **platform to voice** their concerns and recommendations
- Promote **direct dialogue** between service users and providers
- Clarify roles and **plan collective action**
- **Monitor and improve** quality of public services and projects

Coady Institute staff presented the practice through an experiential activity that led conference participants through a simulation of the Community Scorecard process, by having them evaluate the quality of the human rights education conference they were attending. For the purposes of the activity, participants acted as 'service users' and Coady staff acted as service providers. In the context of their certificate programme, the Institute uses their canteen services as the 'service providers'.

The Community Scorecard process involves five steps, which take place at the delivery stage of a project.

Step 1: Preparatory groundwork

Identifying the scope of the service being evaluated, included sector, and geographic region.

Step 2: Standards/entitlement monitoring

Informing participants of their human rights related to the service in question, for example: *access to quality food services*.

Step 3: Service-user meeting and service-provider meeting

Holding two separate meetings, one with the service users and the other with service providers, where each conduct the scorecard assessment. This involves:

- Participants generating indicators/criteria, responding to question, “What are the necessary characteristics for this service to be good/ideal?”
- Participants ranking the criteria, with the top 5-6 being transferred to a large scorecard
- Participants evaluating the service according to the criteria, using a 5-point scale
- Facilitators calculating the mean score for each criteria and inviting comments on the strengths/weaknesses highlighted and recommendations for improvement
- Facilitators closing the meetings and explaining that the recommendations will be brought to the interface meetings

Step 4: Interface meeting

Having facilitators bring the two groups together and presenting both the ‘user’ (rights-holder) and ‘provider’ (duty-bearer) scorecards to the whole group, with a representative from each group explaining the scores and recommendations. Users and providers can ask questions for clarification and discuss.

Step 5: Action plan

Ranking the priority recommendations/actions and co-developing a joint action for improving the service based on these recommendations.

Step 6: Follow-up

Publishing findings and forming a joint committee to monitor the action plan.

What makes this example a good practice?

The practice of Community scorecards:

- promotes **meaningful community participation** and open dialogue among duty bearers (service providers) and rights holders (service users) by having them jointly analyze issues underlying service delivery problems, find common shared ways of addressing those issues and monitoring results
- is **easy to use** and can be adapted to any sector where delivery of services is involved
- is **effective**, which is demonstrated by the fact that about a third of their participants develop action plans to implement the CSC practice when they return to their work. Participants highlight that the practice stating will address accountability gaps between rights-holders and duty-bearers in their own contexts.

Adapting the practice

The Community scorecards process was first developed by CARE Malawi in 2012 as part of a project aimed at designing innovative and sustainable models to improve health services. It has now been adapted to different social, cultural, political and legal realities and has been implemented in many different countries. The Coady Institute's use of this practice is a good example of how the practice can be adapted to be taught in a training programme through an experiential learning methodology. Effective adaptation of the practice will require an **understanding of the local administrative setting** at different levels, sound participatory facilitation skills to support the process, a strong awareness-raising process to ensure maximum participation from the community and other local stakeholders, and good planning in advance of the process.

PARTICIPATORY ACTION RESEARCH (PAR) FOR CONDUCTING A BASELINE STUDY IN HUMAN RIGHTS EDUCATION PROJECTS

3

This example illustrates how a **participatory baseline study** can be used to ensure stakeholder buy-in and establish pre-intervention conditions regarding participation of women, marginalized groups, children and youth in the spheres of decision making in their communities. It also demonstrates how this baseline study provides a point of reference for **ongoing monitoring and reporting** of project results.

Organizations

TUSONGE Community Development Organization (Tanzania)

[TUSONGE](#) is a non-profit organization working in the Kilimanjaro region of Tanzania since 2010, stemming from the recognition that many communities are faces with challenge such as poverty and social injustice.

Equitas – International Centre for Human Rights Education (Canada)

[Equitas](#) works for the advancement of equality, social justice and respect for human dignity through transformative human rights education programmes in Canada and around the world.

Practice title

How participatory action research can inform human rights education projects

Practice description

Equitas and TUSONGE, working in partnership, used a participatory action research (PAR) approach to conduct a baseline study in different communities. The aim of the study was to gauge local stakeholders' perception of the participation of women, of marginalized groups and of children and youth in the spheres of decision making in their communities.

TUSONGE staff and community members, working together in targeted communities, used participatory action research data collection techniques to study the level of participation of women, children and youth, and marginalized groups in decisions that affect their lives.

These same community members and TUSONGE helped validate the data and disseminate the findings of the baseline in the different communities using gallery walks. In addition to ensuring the findings were presented in a way that was accessible to all, the gallery walks enabled the collection of additional information on the issues. For example, in Tanzania, violence against women and children was repeatedly mentioned during the gallery walk discussions as a barrier to their ability to participate in decision making, however, it had not come up strongly in the baseline study. Some reasons determined for this were that the baseline study focused primarily on participation and the fact that violence is not a topic easily discussed in normalized society.

The gallery walks, being a less formal process enabled community members to more easily discuss the issue of violence. Community members also determined the barriers to the participation of women, children and marginalized groups that were most important to address. This informed the project focus, capacity building activities and the content of a human rights education toolkit.

A brief overview of the steps involved is provided below:

- **Conducting a baseline study**
All aspects of the baseline study were jointly carried out by Equitas and TUSONGE, with one or the other organization taking the lead on activities.
- **Engaging the community partners** in all aspect of the PARs process is essential to create a shared understanding and appreciation of the baseline study's purpose and process as well as buy in to the project.
- Before the baseline study, **training and coaching** was provided for TUSONGE staff, and selected community members who had demonstrated capability for collecting and validating information regarding the level of participation of marginalized groups and particularly of women, children and youth.
- Appropriate **data collection tools** that allowed for the collection of relevant data, including gender disaggregated data, were developed and validated by Equitas and TUSONGE.
- **Multiple sources** of information were used to ensure diverse perspectives. These included:
 - Literature review of the current human rights context and issues
 - Focus groups with community leaders and members, including children and youth
 - Interviews with community leaders
 - Observations and experiences of local partner organizations and of contacts in the region.
- **Data analysis** was conducted by Equitas and TUSONGE, ensuring that it was gender-disaggregated.³³
- **Gallery walks**³⁴ were organized in each of the communities **to share and validate** the findings with all community members as well as collecting additional information to round out the baseline study.

What makes this example a good practice?

This practice:

- is **appropriate** as it is in line with a human rights-based approach and participatory methodology, enabling practitioners and stakeholders to frame the issues they face in human rights terms
- aims for **broad participation** and **empowerment** of community members and in particular of **the most marginalized**

³³ Gender-disaggregated data is data that is collected and presented separately for different genders.

³⁴ "Gallery walks" refers to a practice of posting large size posters with the baseline study conclusions along with infographics in a public space where community members can freely walk from one poster to another and discuss with each other.

- **ensures buy-in** from the local community, and provides stakeholders with the opportunity to build their skills around data collection, analysis and sharing, as well as how to use research to inform, plan and implement their human rights education actions for social change
- was an **effective** way of engaging the local community in the target countries to identify opportunities and obstacles for meaningful participation of marginalized groups in decisions that affect their lives
- was also an effective way to **build ownership and sustainability of results**. This practice can be **easily adapted** as the PARs process is designed to be inclusive of all potential stakeholders (e.g. community, school or youth group, women's economic empowerment groups). In addition, it requires modest resources to implement.

Adapting the practice

The practice has been adapted to the contexts of Tanzania, Colombia, Senegal, and Haiti. It is adaptable because it uses a human rights-based approach and a participatory approach. Local participants are the experts.

To adapt this practice, it is important to have the **time to commit** to a longer-term project and the **capacity to adapt** to local contexts and needs. **Language** is an important consideration in this process. It would be important to ensure that the people collecting the data can do so in the language of the target audience, or can procure the services of a local translator. It is very important to have **local support** within the communities for gaining access to data and study participants.

The PAR approach may be new to the community members helping collect the data and organizers need to be aware of **potential barriers to the participatory approach**, such as women's ability or comfort in participating in mixed group discussions. Measures must be taken to ensure that biases and assumptions of the persons collecting the data do not pose a barrier to the non-hierarchical participatory approach. If the people conducting the data analysis are not in the same **geographic location** as the target community, more time must be factored in into the process for communication of data (e.g. getting clarifications, gathering more information).

4

ONLINE RESOURCES AND A MOBILE APPLICATION FOR EVALUATING HUMAN RIGHTS EDUCATION EVENTS

This example illustrates how online tools can make the evaluation process of large events – like a conference – participatory, accessible and efficient.

Organizations

Equitas – International Centre for Human Rights Education (Canada)

[Equitas](#) works for the advancement of equality, social justice and respect for human dignity through transformative human rights education programmes in Canada and around the world.

Practice title

Using online questionnaires and a mobile application to evaluate a human rights education event – International Conference on Human Rights Education: “Bridging Our Diversities” (30 November – 3 December 2017, Montréal, Canada).

Practice description

As mentioned above, the conference – co-organized with OHCHR and academic partners – aimed to create spaces where practitioners, policy-makers and academics could explore how human rights education can build more peaceful and equitable communities and provide effective solutions to current national and global challenges. The **indicator for the achievement** of this overall result was:

“75% of participants have a positive opinion of the quality of the knowledge built and shared during the event.”

On behalf of all the conference organizers, Equitas developed a series of **questionnaires** using a **free online platform** to gather information about participants’ expectations of and experience at the conference. These were disseminated via email prior to the conference and via the conference mobile application during the event. Given the resources required to **produce, disseminate, collect and analyse questionnaires for over 300 participants**, Equitas believed that an online platform that was accessible through mobile phones would be the most efficient way to gather conference participants’ feedback on the conference.

The use of an inbuilt feedback system in the application also allowed them to gather valuable information about the participants’ individual experiences during the conference sessions.

Online questionnaires

For the conference, online questionnaires were used in two stages: **prior to** and **during** the event.

1. **Pre-conference evaluation questionnaires** – these were disseminated via email three weeks prior to the conference to all registered participants. These were used to introduce the **concept** of knowledge building and sharing to the participants, aimed at creating a common understanding of its meaning. **Baseline data** regarding participants' expectations for the conference was also gathered, against which the final results of the conference could be measured. Finally, while there were pre-determined multiple choice answers for respondents to select from regarding what they expected from the conference, there was also the possibility for respondents to provide information on recurring ideas were then incorporated into subsequent conference questionnaires, thus supporting the participatory approach of the evaluation.
2. **Conference evaluation questionnaires** – the final conference questionnaires evaluating the participants' overall experience of the conference were disseminated on the final day of the conference during the closing session. During this session, the link to the questionnaire was **disseminated via the conference application**, as well as being presented on screens in the room where the session was taking place. Participants were given approximately 10 minutes to respond to the final evaluation questionnaire and the live results were projected onto the room's main screen. By conducting the final questionnaire during the closing session, Equitas was able to secure the responses of a large number of participants, and respond immediately to any technical issues that occurred.

Mobile application

The conference application supported two key evaluation functions: the **questionnaire dissemination** and participant **feedback for individual sessions**.

1. **Questionnaire dissemination** – the application was used to share the website link to the conference questionnaires during the conference, which facilitated participants' access to the evaluation tool. Participants received a notification on their mobile devices that took them directly to the online questionnaires during the live Evaluation session.
2. **Individual session feedback** – the conference organizers decided to choose an additional application function that allowed participants to provide feedback on the individual conference sessions that they attended. The information provided here gave the organizers insight into the good practices shared at the conference and brought their attention to any sessions that were considered particularly useful by the participants.

What makes this example a good practice?

This practice was **innovative in its use of technology to conduct the evaluation** for a HRE event, and then report these results live to the participants of that event in an interactive session. Over 100 people responded to the questionnaire and the analysis of the results was available immediately, proving the technique to be **effective** for reporting participants' satisfaction with the conference. The use of basic and free technology made the evaluation tool **easy to use** for conference participants, as well as the evaluation-results easy to analyse for the conference evaluation team. Creating a conference evaluation questionnaire that incorporated the input of the conference participants made the process **participatory**.

Adapting the practice

When using online questionnaires to evaluate a human rights education event, there are some important aspects to consider. It is first important to assess whether the organization has the **human resources and necessary skills to use the technology**. If the employees are not familiar with online platforms and do not have the time and competencies to become familiar, then such a tool may create unnecessarily complications in the event preparations.

The same applies to implementing an application. Consider **financial barrier** of purchasing the tool, and whether conference participants will have **devices** that support the installation of the application. Many applications only work on relatively newer mobile devices (usually no older than three years).

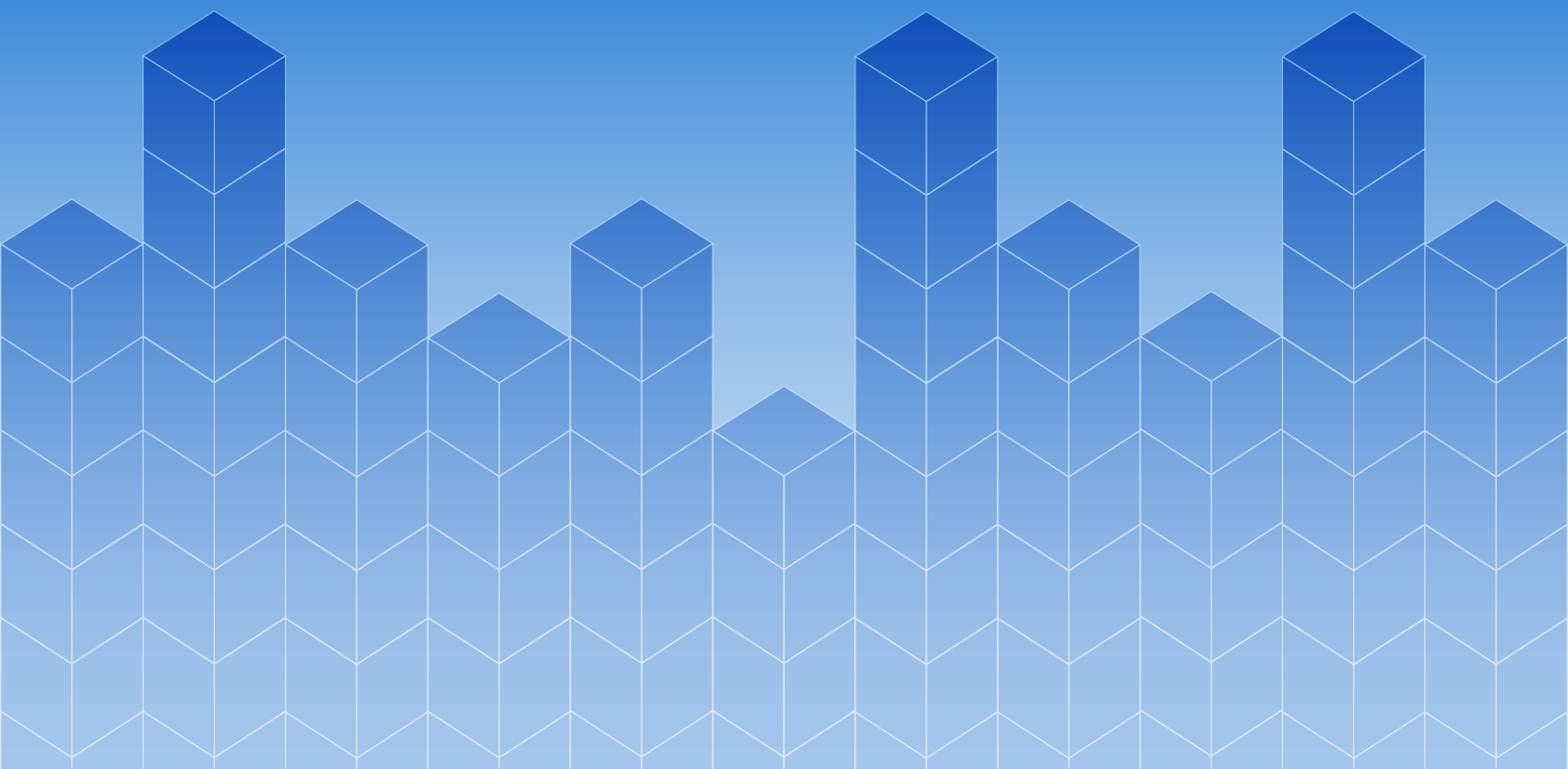
It is also important to make sure that all participants will be able to use the online tools and to this end **identify any reasonable adjustments** needed.

Considering the **number of attendees** is also important. If the event has a small number of attendees, it might be more effective and less costly to simply evaluate manually, handing out paper questionnaires and surveys.



UN Photo/Eskinder Debebe

Engaging decision makers



Introduction

Decision makers can be defined as people who are in positions of power at various levels and who are involved in decision making that affects others. Decision makers can include elected officials at different levels, heads of organizations or institutions, union leaders, school principals, university directors and religious leaders.

Engaging decision makers in undertakings at the local or national level is essential given their role in the policy process. At times, getting decision makers involved can be a challenge. This is due to the perceived or real barriers encountered when first engaging with decision makers or when trying to pursue a relationship with them over the longer term. In certain communities, for example, people do not trust particular decision makers. In other cases, decision makers themselves might be reluctant to become involved in projects that are connected to human rights and human rights education. Engaging decision makers in and/or through **human rights education** can significantly contribute to the advancement of human rights.

Lessons learned and good practices

The theme of engaging decision makers in HRE is captured in the lessons learned and good practices shared by different practitioners, as outlined below.

1. Providing **public legal education** is an effective means **for developing the capacity of organizations and individuals to engage with decision makers**. This involves taking legal processes, policies or documents that are complex and based in specialist language and putting them into simple, clear language and accessible formats, such as infographics or informative videos. It provides people with awareness, knowledge and understanding of rights and legal issues, together with the confidence and skills they need to deal with disputes and gain access to justice. An example of public legal education could be a one-page leaflet on the right to social benefits and the standard process for accessing these benefits.
2. **United Nations human rights mechanisms** can and should be used by civil society organizations to support HRE efforts and monitor the national implementation of HRE commitments made by national authorities at the UN or in other intergovernmental settings. This can be done by:
 - Participating in the **Universal Periodic Review**³⁵ by:
 - helping prepare State reports
 - submitting information on HRE in the country for the 'Summary of Stakeholders' input prepared by OHCHR
 - Providing the **United Nations treaty bodies**³⁶ with additional information, or 'shadow reports', and participating in treaty body pre-sessional hearings. Following these sessions, disseminating and following up on concluding observations from these sessions is also important.

³⁵ The review builds on three reports, namely: (1) **State reports**, which include information provided by States under review; (2) **compilation of United Nations information**, which is information contained in the reports of independent human rights experts and groups, such as the special procedures, human rights treaty bodies and other United Nations entities; and (3) **summary of stakeholders' inputs**, which contain information obtained from other stakeholders, including national human rights institutions and non-governmental organizations.

³⁶ **Treaty bodies** – a committee of experts which monitors the **implementation of human rights treaties**, reviews State reports and adopts concluding observations for follow-up.

3. The **use of media coverage** that affects a decision maker's public image or public relations standing can be an effective strategy for engagement. Using United Nations mechanisms and navigating through treaty bodies as a CSO can be very useful if the government is concerned about its image at the international level. The strategic use of mass media to support community organizers' efforts to advance social or public policies, or 'media advocacy', is an effective means for spreading information to the public about policies relating to human rights education.
4. It is important to **conduct a context analysis** to ensure that efforts to engage decision makers are as efficient as possible. This includes:
 - **Identifying the relevant decision makers**
 - **Mapping decision makers** already within the organization or its staff's network
 - **Determining the personal values of the decision makers** with whom the organization works or the values of those they represent and aligning the work or curriculum with values that are in common. For example, for decision makers who may see human rights as an imported Western concept, present the human rights education programme as one that promotes values such as 'social cohesion' or 'citizenship'. In South Africa, for instance, the South African Human Rights Commission aligned their work with government pro-poor economic priorities and policies
5. It is important to **foster relationships** with decision makers and recognize that this is a process that will take time to develop. This involves:
 - **Allowing sufficient time** for contacts to respond
 - **Being flexible** to accommodate busy schedules
 - **Providing clear objectives** prior to meetings as well as clear ideas of how they can help
 - **Ensuring follow up** with decision makers, either about commitments they have made or the progress of the activities
6. It is often necessary to **create safe and neutral spaces** where dialogue between state actors and community members can take place, working to build relationships and understanding between groups that may normally have a confrontational relationship. This may be achieved through actions such as **inviting state actors to initiatives by the organization** (e.g. regional forums or community trainings).
7. One of the biggest barriers that an organization can face is **securing the permission from governing authorities** to implement HRE programmes in schools. Strategies for gaining the support of decisions makers in this context include:
 - **Adapting the programmes to fit in with existing educational structures** or curriculum
 - **Using local or national curriculum reform** as an entry point to work with the government to integrate human rights content into the public education system. Such occasions can provide the opportunity for HRE organizations to act as consultants for institutions responsible for the reforms
8. If decision makers cannot contribute financially, **partnership** with the **business community and regional and international organizations** can be sought to finance human rights education programmes.

Examples in action

This section provides concrete examples of how the good practices identified in the previous section are currently being implemented by practitioners in the field.

CREATING SPACES FOR DIALOGUE WITH DECISION MAKERS THROUGH HUMAN RIGHTS EDUCATION

1

This example illustrates how **HRE can be used to create safe spaces for dialogue** between state actors and community members to **address controversial issues**. The practice can ultimately lead to a shift from confrontation to constructive dialogue between the parties involved. The practice is very relevant in contexts where there is traditionally a high level of mistrust between government and citizens.

Organization

Partners for Engaged Citizenship (Haiti)

[Partners for Engaged Citizenship](#) is a collective composed of civil society organizations, institutions and individuals that work together, in Haiti, to promote inclusive and engaged citizenship founded on shared human rights values.

Practice title

Engaged citizenship as a strategy for social change: experiences and successes in Haiti

Practice description

Since 2012, Partners for Engaged Citizenship has been working, in partnership with Equitas, on using human rights education to develop inclusive citizenship and participatory democracy in Haiti. They are dedicated to reducing violence, advancing gender equality, promoting democratic participation, and ensuring better respect for human rights in Haitian communities.

Key issues related to **engagement with State and government actors** addressed by this project were:

- The power imbalance and confrontational relations between civil society organizations and state actors in Haiti
- The wait-and-see attitude (“attentisme”) of citizens and civil society organizations vis-a-vis government action and accountability
- Public mistrust in the ability or desire of state actors and institutions to provide support or aid

The HRE activities implemented during this project have enabled state actors and community members to move away from a mostly confrontational relationship and come together to discuss strategies, as well as their implementation, for protecting marginalized groups in Haiti. This type of dialogue has been described by many as a “paradigm shift” in how communities engage with the State and how state actors engage with communities.

Below are the human rights education activities that helped state actors and members of civil society come together to improve dialogue.

1. Community forums

To prepare community members to effectively engage with local and national authorities, community members first required **a space to discuss and organize**. The Partners for Engaged Citizenship facilitated community forums that took place in three Haitian communities, allowing members to discuss and focus on the challenges most pertinent to their communities. Ten delegates from each of these community forums would come together in one intercommunity forum to push forward the concerns and recommendations of their respective communities.

2. Intercommunity forum

The intercommunity forum brought together select delegates from the three communities to consolidate their discussions. During the intercommunity forum, four themes were identified as most pertinent to all communities. These themes were:

- **Low participation of women** in elected positions and in State institutions
- **Violence and abuse** of children and young people
- **Lack of accessibility for and discrimination** against persons with disabilities
- **Discrimination of LGBTI people**

When organizing a community or intercommunity forum, **create a safe space**, where all community members feel free to express their thoughts and ideas.

Ensure that the process is **inclusive of marginalized constituents** (e.g. LGBTI persons, persons living with disabilities) and that their voices are represented within these forums.

3a. Community-level training

Before engaging with state actors, it was essential that the representatives of the three target communities **develop their knowledge of existing laws and policies** related to each of the four themes identified during the intercommunity forum. Therefore, training was provided to community members in each of the three target communities to prepare them for the national dialogue as well as to help them gain a better understanding of the barriers that were impeding the enforcement of existing laws and policies in their communities.

Partners for Engaged Citizenship also provided training on processes and approach for engaging decision makers. They trained community members on how to carry out participatory action research with a focus on conducting surveys and interviews with people occupying positions of authority (e.g. mayors, elected officials, judges, police officers, health authorities, school principals, teachers) to assess their knowledge and capacity to implement existing laws and policies. The findings of these assessments were presented at the national dialogue.

3b. Community surveys

Community members that had participated in the training interviewed local authorities on their knowledge of laws and on the implementation of these laws, in particular those that existed to protect marginalized groups. The participatory action research and surveys **built the capacity of communities**

and state actors to explore public law related to equality and non-discrimination and to identify gaps between national laws and their application in their communities.

3c. Additional preparation

Parallel to the community training and the community surveys, Partners for Engaged Citizenship worked on **building relationships with national authorities**. This networking the opportunity for Partners for Engaged Citizenship to invite authorities to the national dialogue.

4. National dialogue orientation session

To prepare community members for the national dialogue, where the findings of the surveys from the three communities would be presented, a one-day orientation session was organized. The orientation session served to **prepare community members to engage in discussions with state actors** during the national dialogue as well as to be able to formulate specific and realistic recommendations regarding application of the relevant national laws.

5. National dialogue

The national dialogue brought together community members, and local and national authorities. Partners for Engaged Citizenship acted as moderators for the dialogue to ensure discussions remained on topic. A synthesis of results from the community surveys, including recommendations from each of the target communities, were presented at the national dialogue entitled *Communities in Dialogue with the State for the Application of National Non-Discrimination Laws and Policies*. **Strategies to collaboratively implement the recommendations were jointly developed** by Dialogue participants.

6. Social mobilization initiatives

Concrete initiatives or actions, based on the strategies developed during the national dialogue, were implemented in each of the communities. **Including state actors in the initiatives**, which involved development of structures, implementation of measures and concrete practices for the protection of targeted marginalized groups ensured their ongoing engagement. For example, one community created an “oversight committee” to lobby for the participation of women in public institutions and government. This committee worked to have their community respect the Haitian constitution, which mandates that women should hold at least 30% of elected and appointed positions national and local governments.

7. Ensuring success

The following elements contributed to the success of the practice:

- **Building capacity** through the training and coaching of community members to engage in a process that leads to change.
- **A focus on human rights values** that contribute to changing practices and relationships (e.g., dialogue vs confrontation; engagement vs. wait-and-see).
- **Effective tools and methodologies.** Well-developed toolkits, training materials, and proper planning were crucial to the success of the project.
- **The use of the participatory approach** by:
 - incorporating the experience of all stakeholders in the process
 - strengthening the capacity of community members to analyze enforcement of local and national laws, and their effective implementation
 - increasing dialogue with state actors at local and national levels

The human rights education activities allowed community members to better define their responsibilities towards the inclusive and sustainable development of their community and to better understand the responsibilities and powers of state actors with regard to the issues identified. At the same time, the activities allowed state actors to better understand their roles and their responsibilities towards their constituents.

What makes this example a good practice?

This practice is:

- **appropriate** in its use of human rights education for facilitating mutual respect and understanding between local communities, state actors and marginalized groups
- **innovative** as it systematically engaged state actors at different stages and activities of the project, and not only within the framework of the National Dialogue. The involvement of state actors in these activities has increased their interaction with local communities, in particular with marginalized groups. This is a revolutionary achievement in Haitian society
- **participatory** in its inclusion of community members in all stages and activities, from community-level training sessions to the National Dialogue, which brought about profound changes in the traditional relationship between community members and local and national authorities
- **effective** as state actors were willing to collaborate over an extended time period in finding solutions to the issues of marginalization and discrimination in Haitian communities.

Adapting the practice

If looking to apply this practice to a specific context, it is important to **use the pre-existing network of partners and allies** already involved in a project to facilitate the dialogue with state actors. It is also important to **strengthen community members' capacity to engage and follow-up with state actors** before and after meetings to ensure their presence and commitment, as well as create momentum around the changes. It is also essential that community members **stay informed about political and administrative changes** that may impact state actors' ability to engage in the project. **Involve both elected representatives and officials responsible** for enforcing laws, standards and policies; learn the specific responsibilities of the state actors prior to meeting them. This will ensure they will be able to act and engage in the targeted area. Set **a flexible schedule** to adapt to the availability of the state actors.

ADVANCING THE HUMAN RIGHTS EDUCATION AGENDA USING UNITED NATIONS BODIES AND MECHANISMS

2

This example illustrates how civil society organizations can be key actors in changing the national HRE agenda by **using existing United Nations bodies and mechanisms** to lobby State representatives and hold them accountable.

Organization

Institute for Development and Human Rights (Brazil)

[The Institute for Development and Human Rights \(IDDH\)](#) is a non-governmental, non-profit organization in Brazil. With a seat on the National Human Rights Education Committee, the IDDH is also a member of the NGO Working Group on Human Rights Education and Learning (Geneva, Switzerland) active at the United Nations Human Rights Council, and has consultative status with the United Nations.

Practice title

Advocacy for human rights education through United Nations bodies and mechanisms

Practice description

Since the democratic Constitution of 1988, there has been a great deal of new public policy and legislation in Brazil regarding the right to education and, since 2003, the right to human rights education. However, according to IDDH, there has been a lack political will to implement these policies and, because of this, there are few concrete systematic practices in formal and informal education.

In order to promote the inclusion of human rights education policies in the priority agenda of Brazil, IDDH used a number of international human rights mechanisms to foster their government's engagement in fulfilling their human rights education commitments. Some of the advocacy strategies used by IDDH to strengthen the relationship between civil society and the Brazilian government were:

- **Writing shadow reports** to raise awareness on the state of gender equality in Brazil.
- **Participating in national and international human rights networks** to ensure that the HRE agenda was included in advocacy strategies, such as the National HRE Committee and the United Nations Human Rights Council's Governmental Platform for Human Rights Education and Training³⁷ (Geneva).

³⁷ The Governmental Platform for Human Rights Education and Training is an informal cross-regional grouping of States within the framework of the United Nations Human Rights Council, which supports human rights education and training, and promotes the implementation of the United Nations Declaration on Human Rights Education and Training (2011) and the World Programme for Human Rights Education (2005-ongoing), available at www.ohchr.org/en/issues/education/training/pages/undhreducationtraining.aspx and www.ohchr.org/EN/Issues/Education/Training/Pages/Programme.aspx, respectively.

- **Promoting the creation and strengthening of formal mechanisms for social participation** in the preparation, implementation and monitoring of Brazil's human rights and human rights education policies, such as the Brazilian Committee on Human Rights and Foreign Affairs.³⁸
- Creating opportunities for **dialogue between governmental and non-governmental actors** involved in foreign policy, such as organizing the annual Advanced Course on Human Rights (CADH), where CSOs and government are able to debate the implementation of the country's international human rights agenda through interactive workshops.
- **Establishing dialogue with Embassies and International Institutions** to foster HRE topics at the UN peer review mechanisms, such as the Universal Periodic Review (UPR).
- **Promoting human rights and foreign policy education activities as well as the broad dissemination of information on Brazil's human rights foreign policy** in order to make it more widely known and transparent, through initiatives such as the production and dissemination, throughout the country, of a guide on the UPR and civil society.
- **Addressing human rights education issues through human rights conventional (treaty bodies) and extra-conventional bodies and mechanisms** (UPR, United Nations special rapporteurs, representatives, experts and working groups).
- **Ensuring civil society was included in developing a plan to monitor implementation of United Nations human rights education recommendations** and ensuring that these recommendations are actually being monitored and that implementation deadlines are being respected.

By engaging in these actions, the IDDH was able to influence Brazil's HRE agenda. This can be observed in the following outcomes:

- The inclusion of Brazil into the Governmental Platform for Human Rights Education and Training, as advocated by the IDDH
- HRE becoming a priority theme in the internal agenda
- HRE topics being included in the strategic planning and at public hearings of the Inter-American Commission on Human Rights
- Acceptance by the government of Brazil of specific recommendations regarding HRE made by United Nations bodies and mechanisms (e.g. United Nations Special Rapporteurs, UPR) and addressing these in their reporting to the United Nations.

What makes this example a good practice?

The strategies in this practice are **appropriate**, as they can strengthen the dialogue between government and CSOs to better engage government in implementing HRE. The fact that they are being implemented in the country by Brazilian and foreign diplomats, civil servants of Human Rights and Justice Ministries, National Human Rights Institutions and civil society organizations demonstrate the **effectiveness** of the strategies. Since the strategies relate to international human rights mechanisms, these practices are **adaptable** to different national contexts that are part of the United Nations human rights system.

³⁸ The Committee on Human Rights and Policy Affairs was created in 2005 by civil society organizations and state institutions to monitor Brazilian foreign policy when related to human rights, available at www.dhpoliticaexterna.org.br

Given that foreign policy is often conducted by countries with no societal participation or scrutiny, this practice provides **innovative** strategies for promoting a more participatory and transparent dialogue between governments and CSOs on human rights issues.

Adapting the practice

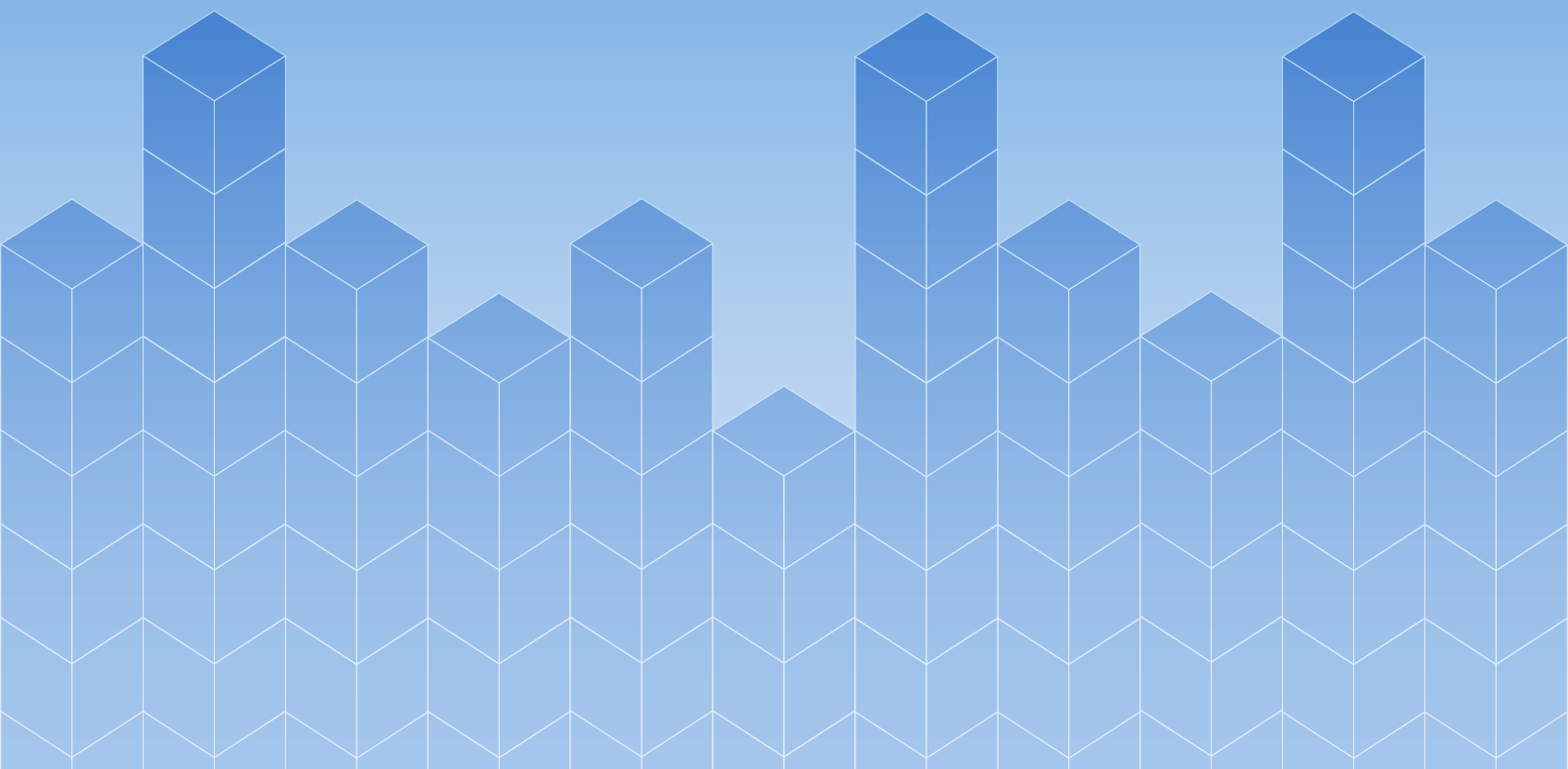
When considering advocating for human rights education through the United Nations human rights bodies and mechanisms, it is important to get the full picture of the country's situation vis-à-vis those bodies and mechanisms (the Treaty Bodies established under the international human rights treaties as well as the Special Procedures and the Universal Periodic Review (UPR) of the United Nations Human Rights Council). The [Universal Human Rights Index](#) facilitates access to human rights recommendations made by those bodies and mechanisms.

For a review of upcoming opportunities concerning each country, visit the [OHCHR website](#).



8th International Conference on Human Rights Education

Annexes



ANNEX I: About the conference

HRE practitioners, policymakers and academics from around the world came together at the *International Conference on Human Rights Education: “Bridging our Diversities”* (30 November – 3 December 2017, Montréal, Canada) to explore how human rights education can build more peaceful and equitable communities and provide effective solutions to current national and global challenges.

Partnerships

The conference was jointly organized by [Equitas – International Centre for Human Rights Education](#) and the [Office of the United Nations High Commissioner for Human Rights](#).

The conference benefitted from collaboration with four academic institutions, namely Concordia University, McGill Centre for Human Rights and Legal Pluralism, *Université de Québec* à Montréal and Western Sydney University, bringing together over 300 participants from 58 countries.

Other contributors included Global Affairs Canada, the Québec Ministère des relations internationales et de la francophonie, the City of Montréal, the Canadian Human Rights Commission, la Commission des droits de la personne et droits de la jeunesse and Amnesty International.

Conference structure

The conference included 70 sessions, which consisted of the following three formats:

1. **Plenary Sessions** wherein distinguished panelists presented the key themes of the conference, stimulated reflection from participants and enabled them to get a better grasp of the topics of the workshops. Panelist interventions were followed by interaction with the audience through a live **question and answer** using a conference application. The application was used to allow participants to connect with one another and with conference presenters. It also allowed for the gathering of feedback from participants on their experience throughout the conference.
2. **Practical Workshops** wherein presenters shared good HRE practices, and collaborated with participants to share and build upon any existing practices or knowledge of effective and innovative HRE strategies and practices.
3. **Paper Presentations** wherein 2 – 4 speakers presented their research findings related to the Conference themes.

The conference was conducted in **French and English**.

* Certain workshops included presenters from a number of geographic regions, as classified by Equitas.

Geographic representation

HRE practitioners came together from all geographic regions.

Below is a table showing the geographic representation of presenters for the Workshops, Plenaries and Paper Presentation:

Region	Workshop*	Plenaries	Paper Presenters	Total
Africa	8	1	2	11
Asia-Pacific	4	1	2	7
Canada/USA	36	10	10	56
Europe	7	2	4	13
Latin America	6	2	2	10
Middle East	5	0	0	5

Conference keynote panel

Andrew Gilmour

Former Assistant Secretary-General for Human Rights

Office of the United Nations High Commissioner for Human Rights



Andrew Gilmour spoke about the growing political backlash to human rights around the world. He highlighted global political trends that are seeing more authoritarian candidates reaching power and what this means for human rights defenders the world over. Among some of the most pressing issues are: the increasingly limited funds given to NGOs; the targeting of and reprisals against human rights defenders; backlash against women's rights, and against LGBTI rights; the scapegoating of minorities; and the disregard of human rights in the name of counter-terrorism efforts.

Gilmour reiterated the importance of HRE as a tool to address these global challenges. He stressed that HRE is relevant to all. HRE advocates need to resist repressive political trends and push back against them. To do this, however, human rights defenders would have to

think of new ways to reach wider audiences. As an example, Gilmour spoke about the World Programme for Human Rights Education, which is currently focused on providing human rights training for media professionals and journalists. He stressed the importance of this work in the contemporary media landscape, within which informal media play a large role in shaping public opinion.

Matt DeCoursey

Former Parliamentary Secretary to the Minister of Foreign Affairs (Canada)

Matt DeCoursey underlined the importance of HRE and the impact that it has had on the world stage. He spoke about his firsthand experience working with youth around the world to sensitize them to the importance of diversity and inclusivity.

DeCoursey called for the acknowledgement that diversity is a fact. That while we are all equal in the human rights we share, we have unique talents and strengths, and that we should make a conscious choice to be inclusive, caring and empathetic. This understanding acts as a necessary foundation from which we begin to talk about human rights.

He joined Andrew Gilmour in stressing the importance of supporting human rights defenders all around the world and reiterated that human rights educators and, in particular, women have an important role to play in building a more peaceful world.

He highlighted the role of government in this regard involves both policy and programmatic initiatives. He stressed that foreign policy should be based in feminism and supportive of vulnerable populations, and that development assistance should focus on ensuring that women and girls have the same opportunities as do men and boys around the world.

Julie Miville-Dechêne

Ancienne Émissaire aux droits et libertés de la personne pour le gouvernement du Québec



Julie Miville-Dechêne focused on the long-term impacts of HRE, stating that it is not something that may show results immediately but that it has a real and measurable impact in the long run. She stressed that HRE must happen at home and within our own communities. She talked about efforts to mobilize and educate Québécois citizens on international human rights matters.

She joined Andrew Gilmour and Matt DeCoursey in calling for the support of human rights defenders around the globe. She stressed the importance of creating opportunities for youth to participate in hands-on activities and engaging in face-to-face discussion.

ANNEX II: Declaration and Recommendations



**International Conference
on Human Rights Education**

BRIDGING OUR DIVERSITIES

Declaration and recommendations

Montréal, Québec — Canada

November 30th to December 3rd 2017

Declaration

- 1.1 As participants in the **INTERNATIONAL CONFERENCE ON HUMAN RIGHTS EDUCATION: “Bridging our Diversities”**, held in Montréal, Québec, Canada, from 30 November to 3 December 2017, we, the 300 plus representatives of national public authorities, civil society organizations, national human rights institutions, educational institutions and international organizations — have come together to share good practices and explore strategies to better position human rights education as an effective response to global challenges.
- 1.2 **We acknowledge and appreciate** that we have gathered on the traditional territory of the Kanien’kehá:ka people on the island called “Montréal” which is known as Tiotia:ke in the language of the Kanien’kehá:ka, and has historically been a meeting place for Indigenous nations.
- 1.3 **We express our appreciation** to Equitas-International Centre for Human Rights Education, the Office of the United Nations High Commissioner for Human Rights, Concordia University, the McGill Centre for Human Rights and Legal Pluralism and the Université de Québec à Montréal — for convening this important gathering. We also express our appreciation to the City of Montréal, the Government of Québec and the Federal Government of Canada for hosting us in such hospitable conditions.
- 1.4 **We draw inspiration from the Universal Declaration of Human Rights** which almost 70 years ago powerfully proclaimed the inherent dignity and the equal and inalienable rights of all members of the human family as the foundation of freedom, justice and peace in the world, and we believe in the essential contribution that human rights education makes in realizing the principles of the Universal Declaration worldwide.
- 1.5 **We are concerned** that serious challenges to human rights in all regions of the world are undermining the basic fabric and social cohesion of our societies. We are alarmed by growing inequality, exclusion, discrimination and polarization; the persistence of poverty and escalation of conflict; the increasing use of populist and nationalist discourses; the disillusionment with traditional democratic processes and the erosion of the rule of law, both international and domestic; the rise of terrorism and violent extremism; and the slow progress made in overcoming barriers to the inclusion and participation of the many communities which make up our societies — including youth, migrants and refugees; Indigenous Peoples; minorities; people living with disabilities; lesbian, gay, bisexual, transgender, transsexual, queer and intersex people;
- 1.6 **We deplore** the lack of progress and the alarming backlash in realizing gender equality and protecting the human rights of women and girls, as well as challenges to the very concept of gender equality in several parts of the world. We acknowledge that discriminatory practices and other human rights violations against women and girls happen in every sphere of their life, and are deeply engrained in unequal social structures and patriarchal concepts of women’s roles within the family and society.

- 1.7** In this context, ***we strongly believe*** that human rights education promotes a shared sense of humanity and respect for diversity. We know from experience, that human rights education fosters equality, inclusion, solidarity and engaged participation and reinforces these practices in the day-to-day actions of all people; empowers each and every person to claim their human rights, and equips people from groups that historically faced discrimination and exclusion to become leaders for positive change; prevents violence and conflict by proposing solutions consistent with human rights standards; and represents a critical investment for living together and building a more peaceful and equitable future for all.
- 1.8** ***We recognize*** that human rights education and training concerns all parts of society, at all levels, including preschool, primary, secondary and higher education, taking into account academic freedom where applicable, and all forms of education, training and learning, whether in a public or private, formal, informal or non-formal setting. It includes, inter alia, vocational training, particularly the training of trainers, teachers and State officials, continuing education, popular education, and public information and awareness activities.
- 1.9** ***We acknowledge*** young people, who comprise a growing percentage of the world's population, as a major human resource for development and key agents of social change and encourage that their contributions should be actively supported, solicited and regarded as essential to tackling global challenges and building equitable and inclusive communities.
- 1.10** ***We commit***, as human rights education practitioners and human rights defenders, to pursue our human rights education efforts by working collaboratively within and among our respective communities, institutions and organizations, and in accordance with related global instruments and frameworks for action including the United Nations Declaration on Human Rights Education and Training, the World Programme for Human Rights Education and target 4.7 of the United Nations Agenda for Sustainable Development.

Recommendations

1.1 Therefore, as participants in this **INTERNATIONAL CONFERENCE ON HUMAN RIGHTS EDUCATION: “Bridging our Diversities”**, we call on all relevant stakeholders to renew their commitment to human rights education and to draw on the following recommendations both **global and specific**, that are inspired from existing documents¹ and which support the conference themes below:

- **Reinforcing the contribution of human rights education** in tackling current global challenges
- **Ensuring human rights education becomes a higher priority** for governments and civil society organizations
- **Strengthening the impact of human rights education** on building equitable and inclusive societies

2.2 Global recommendations for all stakeholders

2.2.1 Human Rights Education (HRE)² should encourage analysis of chronic and emerging human rights problems, including gender inequality, poverty, violent conflicts and discrimination, in the light of rapidly changing developments in the political, social, economic, technological and environmental fields, which would lead to responses and solutions consistent with human rights standards (WPHRE, PoA 3rd phase, para. 9).

2.2.2 HRE should build on the human rights principles embedded within the culture and practice of differing contexts, including Indigenous traditions, and take into account historical and social developments in each country (WPHRE, PoA 3rd phase, para. 9). The conception, implementation and evaluation of and follow-up to HRE strategies, action plans, policies and programmes should involve all relevant stakeholders, including governmental agencies, the private sector, civil society and national human rights institutions, by promoting, where appropriate, multi-stakeholder initiatives (UNDHRET, para. 8).

2.2.3 HRE should be accessible and available to all persons and should take into account the particular challenges and barriers faced by, and the needs and expectations of, persons in vulnerable and disadvantaged situations and groups, including persons living with disabilities, in order to promote empowerment and human development and to contribute to the elimination of the causes of exclusion or marginalization, as well as enabling everyone to exercise all their rights (UNDHRET, para. 5.2).

¹ Recommendations are inspired from the following documents: United Nations Declaration on Human Rights Education and Training (UNDHRET), 2011; World Programme for Human Rights Education (WPHRE), Plans of Action (PoA), 1st, 2nd and 3rd phases; United Nations World Programme for Action for Youth, 2010; United Nations Resolution on Youth, Peace and Security 2015; Graz Declaration 2003; Geneva Seminar on HRE, 2017, Report; International Conference on Human Rights Education and Training for the Civil and Public Sector, 2013, post-conference report; Committee on the Rights of the Child, General Comment No. 5, General measures of implementation of the Convention on the Rights of the Child (arts. 4, 42 and 44, para. 6), 2003; United Nations Declaration on Human Rights Defenders, 1998.

² Recommendations are numbered for ease of reference and are not meant to suggest an order of priority.

- 2.2.4** Opportunities for young people to learn their rights and responsibilities should be developed and strengthened, promoting their social, political, developmental and environmental participation, removing obstacles that affect their full contribution to society and respecting, inter alia, freedom of association. (UN World Programme for Action for Youth 2010, pg. 43). Moreover, human rights education should promote youth leadership and include measures to ensure youth are engaged as equal partners in society. It should aim to support youth-led and youth serving organizations as partners in the design, implementation, evaluation and ongoing improvement of programmes as those organizations are uniquely placed to engage marginalized young people and build upon young people's diversity of experiences.
- 2.2.5** Training methodologies should include participatory, learner-centered, experiential, and action-oriented approaches and should address motivation, self-esteem, empathy and emotional development leading to human rights sensitization and action (WPHRE, PoA 3rd phase, para. 22).
- 2.2.6** HRE should encourage peer-to-peer learning, recognizing the experiences of others who have experienced similar challenges and the expertise of those being trained. Peer-to-peer learning increases legitimacy and buy-in from the perspective of participants (Dublin, Post-Conference Report, 3.2.2, p. 30).
- 2.2.7** Evaluation should be infused throughout the training process, and the evaluation capacity of human rights education practitioners should be developed for them to be able to demonstrate the contribution of their HRE work to social change in their societies (WPHRE PoA 3rd phase, para.22). Evaluation should promote critical reflection and learning for all stakeholders about the aims of and good practice in HRE programming.
- 2.2.8** Research on existing resources and materials, programmes and methodologies and evaluation of related results should be undertaken, and lessons learned and examples of good practice should be shared with a view to improving and inspiring further programming, (WPHRE, PoA 3rd phase, paras. 23-24).
- 2.2.9** HRE practitioners and human rights defenders should pursue HRE efforts by working collaboratively within and among their respective communities, institutions, and organizations and in accordance with related global instruments and frameworks for action including the United Nations Declaration on Human Rights Education and Training, the World Programme for Human Rights Education and target 4.7 of the United Nations Agenda for Sustainable Development.
- 2.2.10** Human rights, especially the Convention on the Rights of the Child should be part of the professional training and licensing requirements for all persons who work with and provide services for children, especially teachers, social workers, and personnel of the juvenile justice system, (Committee on the Rights of the Child, General Comment N° 5, General measures of implementation of the Convention on the Rights of the Child (arts. 4, 42 and 44, para. 6) paragraph 53).

3 – Specific recommendations³

3.1 National/provincial/ local government authorities

3.1.1 States, and other relevant governmental authorities, should **ensure that HRE and training, is developed and implemented in a spirit of participation, inclusion and responsibility** (UN DHRET, Art. 7.1).

3.1.2 States and other relevant government authorities should **promote the inclusion and practice of human rights education in the primary and secondary school systems** ensuring a holistic approach addressing education policies and related implementation measures, teaching and learning processes and tools, the learning environment and training and professional development of teachers and other education personnel (WPHRE, PoA 1st phase, Appendix).

3.1.3 States and other relevant government authorities should **create a safe and enabling environment** for the engagement of civil society, youth, the private sector and other relevant stakeholders in HRE and training, in which the human rights and fundamental freedoms of all, including of those engaged in the process, are fully protected (UNDHRET, Art. 7.2; Resolution 2250 (2015): The UN Resolution on Youth, Peace and Security, Art. 10).

3.1.4 States should **report on progress** made in efforts to implement HRE to the United Nations human rights mechanisms, including the treaty bodies, special procedures and the universal periodic review, and to other international or regional intergovernmental bodies (WPHRE, PoA 3rd phase, para. 61).

3.2 Higher education institutions⁴

3.2.1 Higher education institutions, through their core functions (research, teaching and service to the community), **should ensure the education of ethical citizens committed to the construction of peace, the defence of human rights and the values of democracy**, as well as **generate global knowledge to meet current human rights challenges**, such as eradication of poverty and discrimination, post-conflict rebuilding, sustainable development and multicultural understanding (WPHRE, PoA 2nd phase, para. 21).

3.2.2 In order to **effectively integrate HRE**, higher education institutions should undertake action in the following five areas:

a) Policies and related implementation measures
Higher educational policies—legislation, plans of action, curricula, training policies and so on—should explicitly promote HRE and infuse human rights throughout the higher education system.

b) Teaching and learning processes and tools
Human rights should be infused as a cross-cutting issue into all disciplines, and specific human rights courses and programmes—in particular, multi-disciplinary and interdisciplinary human rights programmes should be introduced. Practices and methodologies should be democratic and participatory. Materials and textbooks should promote human rights values. Relevant support and resources should be in place.

c) Research
Higher education institutions should develop new knowledge and advance critical reflection in the area of human rights, which in turn inform policies and practices in human rights and in human rights education.

³. The four groups of HRE stakeholders listed herein are specifically targeted as they are main actors and facilitators in moving the HRE agenda forward worldwide.

⁴. “Higher education” is defined as “all types of studies, training or training for research at the post-secondary level, provided by universities or other educational establishments that are approved as institutions of higher education by the competent State authorities” (WPHRE, PoA 2nd phase, para. 16). Included in the higher education sector can be institutions for the training and certification of teachers at all levels, social workers as well as medical and legal professionals.

3 – Specific recommendations

3.1 National/provincial/ local government authorities

3.1.5 States and other relevant government authorities should ensure the inclusion of HRE in national/provincial/ local human rights plans of action, national action plans against racism, racial discrimination, xenophobia and related intolerance, as well as homophobia; in national poverty reduction strategies; in strategies to promote gender equality, youth empowerment and reconciliation efforts with Indigenous Peoples and also ensure coherence, links and synergies between the different plans and their respective sections on HRE. It should also link human rights education policies and other sectoral policies (e.g., judicial, social, youth, health) (WPHRE, PoA 1st phase, Appendix, para. 5d).

3.2 Higher education institutions

d) The learning environment.

Academic freedom should inform the environment of higher education institutions, where HRE promotes the daily practice of human rights by fostering mutual understanding, respect and responsibility. Explicit and shared policy statements should protect the human rights of all actors. Teaching personnel should have a mandate to pursue HRE, and students should be free to express their views, participate in academic life and have extensive opportunities for interacting with the wider community.

e) Education and professional development of higher education teaching personnel.

All teaching personnel and other staff should be able to both transmit and model human rights values. Education and professional development must foster educators' knowledge about, commitment to and motivation for human rights. Furthermore, as rights-holders themselves, teaching personnel need to work and learn in a context of respect for their dignity and rights (WPHRE, PoA 2nd phase, paras. 21-33).

3.2.3 Education, professional development and licensing of all persons who work with and provide services for children, especially teachers, social workers, and personnel of the juvenile justice system, should require knowledge of human rights, especially the Convention on the Rights of the Child. (Committee on the Rights of the Child, General Comment N°. 5, General measures of implementation of the Convention on the Rights of the Child (arts. 4, 42 and 44, para. 6) paragraph 53).

3 – Specific recommendations for different stakeholders

3.3 Civil society organizations

3.3.1 CSOs should **advocate for HRE** with relevant authorities and **monitor national implementation of HRE commitments** made by national authorities at the UN or in other intergovernmental fora.

3.3.2 CSOs should **engage with relevant authorities to assist the development of duty-bearers' capacity to respect, protect and fulfill the human rights** of those under their jurisdiction.

3.3.3 CSOs focusing on HRE should **explore systemic strategies (beyond HRE)** and encourage long-term investments designed to reinforce the practice of human rights principles and values in society.

3.3.4 CSOs **social justice programmes should always embed a HRE component** to ensure learner's empowerment to seek and find solutions consistent with human rights standards.

3.3.5 CSOs should **strengthen collaborative efforts among themselves**, in particular in the creation of innovative HRE programming involving vulnerable populations in specific contexts.

3.4 International and regional organizations (IGOs)

3.4.1 IIGOs (UN, UNESCO, regional organizations) should **increase cooperation among their programmes related to HRE** (global citizenship, education for justice, etc.) and promote synergies, also in the context of global monitoring of implementation of SDG Target 4.7 (Report, Geneva Seminar on HRE, 30 May 2017).

3.4.2 IGOs should **support HRE also by monitoring and ensuring that human rights educators and learners are protected** from persecution or oppression resulting from HRE activities (Graz, 2003, Art. 20, p. 5).

3.4.3 United Nations human rights mechanisms, within their specific mandates, **should support national HRE efforts**. UN treaty bodies, when examining State party reports, should **review and advise on implementation of treaty provisions relating to HRE**. Thematic and country special procedures of the Human Rights Council **should review and advise on HRE progress** within their specific mandates. **National HRE efforts** should also be regularly **reviewed in the context of the universal periodic review** mechanism (WPHRE, PoA 3rd phase, para. 64).

3.4.4 IGOs should:

a) Support governments

In the elaboration, implementation and monitoring of national HRE strategies;

b) Provide support to other national actors

involved, in particular national and local non-governmental organizations, professional associations, higher education institutions, national human rights institutions, and other civil society organizations;

c) Facilitate information sharing

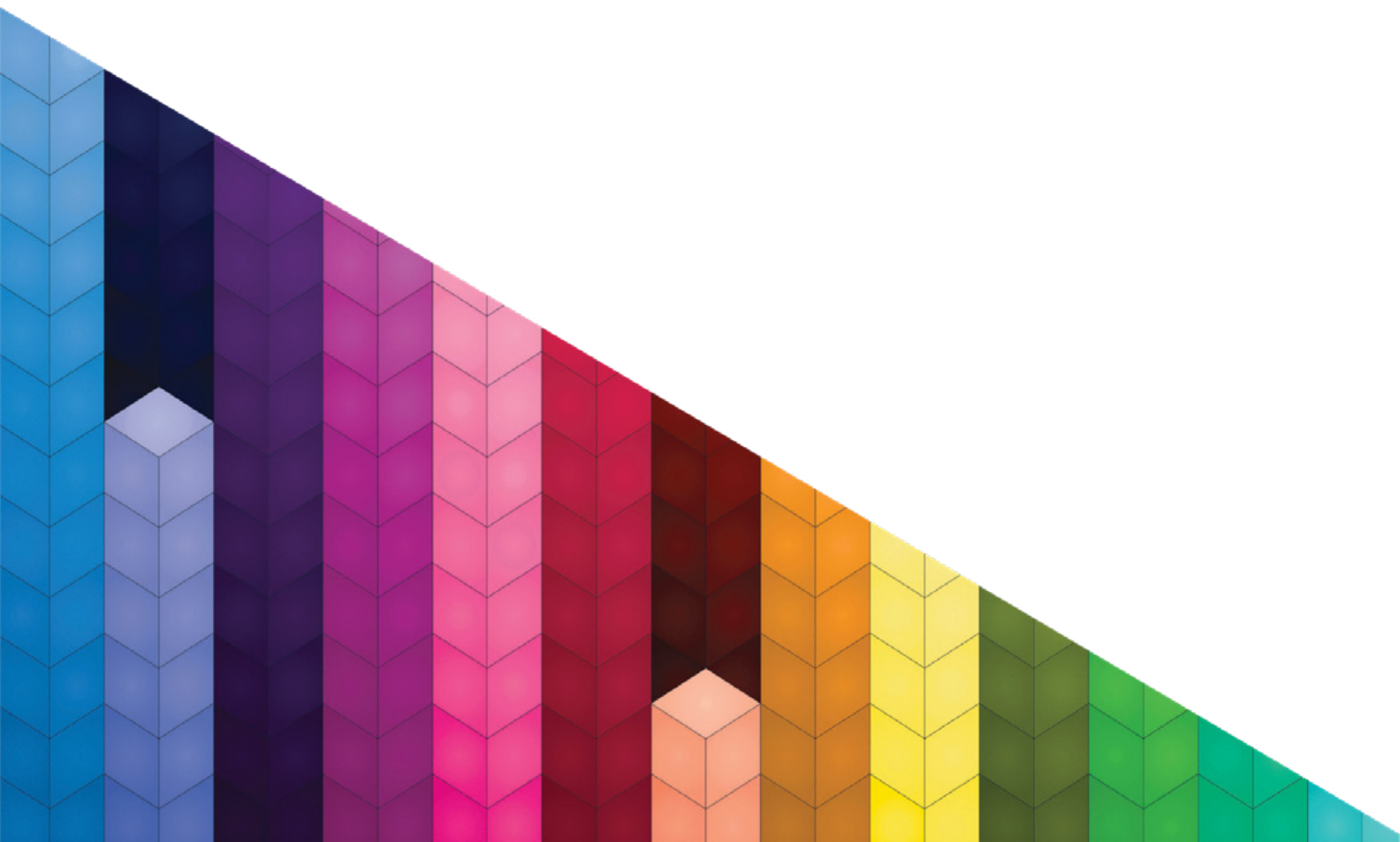
at all levels by identifying, collecting and disseminating information on good practice, for example through databases and the awarding of prizes, as well as on available materials, and relevant institutions and programmes;

3 – Specific recommendations for different stakeholders

3.3 Civil society organizations	3.4 International and regional organizations (IGOs)
	<p>d) Support existing networks of HRE and training actors Facilitate information sharing and promote the creation of new ones at all levels;</p> <p>e) Support effective human rights training, in particular for educators and trainers, and the development of related materials based on good practice (WPHRE, PoA, 3rd phase, para. 67).</p>



International Conference
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