



Human rights education

NORWEGIAN PERSPECTIVE

TERRAM PACIS

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1. What are our human rights?

Human rights are not given, bought, earned or inherited. They belong to all of us simply because we are human beings. It is said that human rights are inherent because we are born with them. That is, human rights are the same for all human beings regardless of nationality, sex, gender, ethnic, social origin, genetic feature or skin colour, religion, language, belief, political or other opinions, membership to a national minority, property, social or economic status, birth, disability, age, sexual orientation, gender identity, or any other status. We are all equally entitled to human rights without discrimination. Well, this is easier said than done! Ideally, human rights are universal because they apply to everyone in the world. To live in dignity, all human beings are entitled to all human rights:

1. Economic rights, such as the right to work and to an adequate standard of living.
2. Political rights, such as freedom of expression and of association.
3. Civil rights, such as equality before the law; and
4. Social and cultural rights, such as the right to education and to participate in the social and cultural life of the community.

Human rights are indivisible. Human rights cannot be taken away, no one has the right to deprive another person of their rights for any reason. People always have human rights even when the laws of their country violate them, do not recognise them and their rights. That is, human rights are those entitlements without which we cannot live in dignity as human beings. Human rights permit us to develop our full potential by satisfying our fundamental intellectual and physical needs.

- a. Though national, historical, cultural, and religious circumstances must be considered, it is the duty of States; regardless of their political, economic, and cultural systems, to promote and protect all human rights for every person in their territory.

- b. Human rights are those norms that protect all people everywhere from severe political, legal, emotional, sexual, gender, racial, and social maltreatment, and discrimination. Human rights are internationally guaranteed, focusing on the dignity of the human being and protecting individuals and groups equally.
- c. Human rights law imposes certain obligations on states to do some things and refrain from doing others.

Here is where the problem arises; to practically apply, and uphold human rights, it is not enough to simply stop by reading these declarations. These declarations are important in creating a form of international consensus, a form of orientation towards the protection, respect, realisation, and fulfilment of human rights. The fact is that, when the human rights and democracy are practically put into action, significant controversies and complex challenges emerge; and thus, human rights education becomes a vital process in our youth work. When these declarations come out, they appear to be neutral. It appears as if those declarations would be applied in a world that does not have any significant diversities and dissimilarities within it. In the world where all the youth are equal under the law, and no one is discriminated against on the basis of race, religion, ethnicity, sex, gender, etc. And in this world, democracy would mean that the youth can participate in political and civic life by upholding their obligations to exercise their rights peacefully with respect for the law and rights of others. But let's look at the Norwegian context.

Norway is a signatory to a number of UN Conventions pledging to follow human rights anti-racism, anti-discrimination, and gender diversity principles regarding the integration and inclusion of racial minority individuals and groups. However, youth who belong to racial minority groups such as refugees or migrants of African descent, do report high rates of systemic racial discrimination and racial profiling targeted at them. So, going in one direction, allowing the spread of one narrative that Norway is one of the most democratic societies in the world with high record

in upholding human rights, result in significant harm to racial minority youth. On the other hand, the narrative of systemic racial discrimination and racial profiling targeted at the youth of African descent appears to be legitimate based on how human rights and democracy should be defined, claimed, practiced, applied, and protected. So, for those youth to claim, exercise, enjoy their rights they must turn themselves into activists to exercise their right to freedom of expression, freedom of speech, freedom of association and assembly. They must take actions to resist the invisible hand of systemic racial discrimination and racial profiling. In this mix, there are invisible actors: the youth workers who are interpreting the meaning of human rights and democracy and who facilitate youth empowerment in taking actions by creating awareness and advocacy campaigns on their rights.

2. Who makes human rights laws?

While national laws are passed by national legislatures; for example, a parliament or a congress, the human rights laws and standards are agreed internationally or regionally by representatives of the States. International law is principally for, by and about states. States themselves make the rules based on customs or treaties and develop them through declarations or other similar instruments.

- States draft and agree on the content of these documents and agree to be bound by them. In the case of human rights law, while it is individuals and groups who are protected, it is through the conduct of states and state actors that human rights are regulated.
- Non-governmental organisations representing civil society contribute to this process by providing opinions, lobbying governments to ensure that the interests of those affected are made visible and considered.

Human rights standards are also enshrined and protected in the declarations, the recommendations, and bodies of principles, codes of conduct and guidelines:

- These instruments are not legally binding on states.

- Nonetheless, they represent an authoritative voice and provide them with practical guidance in their conduct.
- The value of such instruments, rests on their recognition, realisation, and acceptance by a large number of states.

3. Who are the stakeholders of human rights?

In an ideal human rights and democratic society, an individual cannot accumulate all the rights nor violate the rights of others. So, human rights become important when they are equally and inclusively distributed among the people without any discrimination, but with accountability and transparency to ensure that people's rights to participate in political or civic life are guaranteed and protected. Human rights are interdependent and indivisible. That individual cannot realise one right and be denied another right, all the rights have equal worth and value. So, Human rights become inalienable since we cannot take away a human right from another person. So, human rights cannot be effective unless they can be realised by those people whose rights are guaranteed, protected. In other words, the stakeholders of human rights:

1. Rights-holders:

The rights-holders or claims-holders refer to all the people, to all the citizens, including duty-bearers and responsibility-holders as their human rights as people, as individuals, as human beings are also guaranteed and protected in the same way as for ordinary citizens.

2. Duty-bearers:

The duty-bearers refer to the State actors who have legal obligations to respect, protect, and fulfil human rights. It is important to identify the duty-bearers' interests and power, and how these shape political and civic contexts in their duties to respect, protect, and fulfil human rights.

3. Responsibility-holders:

The responsibility-holders refer to the actors in civil society who have, or could have, a positive or negative influence on respect, protection, and fulfilment of human rights on those responsible for human rights violations, on the rights-holders, and duty-bearers' capacities.

For all stakeholders to be able to realise their human rights, fulfil their duty, their responsibility, and obligations, they all should have the **capacity** to **participate** in the political and civic life. So, **participation** means taking a part in and initiating activities aimed at realising human rights or fulfilling the duties, responsibilities, or obligations to respect and protect human rights. Whereas **capacity** means the ability to have a universal culture of human rights that involves not only knowing about human rights, how human rights can be violated, and the mechanisms that aim to protect them; but also, the acquisition and the reinforcement of the skills and behaviours needed to practically apply, uphold, and protect human rights.

For example:

- a. The duty and the obligation to establish mechanism of remedy where human rights are violated is an important responsibility of the duty-bearers, but for the duty-bearers to meet and fulfil this duty and obligation they need capacity. That is, they need to have the right sources, information, laws, regulations, legislations, and policy in place, and be able to apply them so that they can act in order to respect, protect, and realise the rights of their citizens: all the rights-holders.
- b. The rights-holders need the capacity to claim, realise, and express their human rights claims. That is, they need resources and information about their human rights. They need to know how to translate their claims or concerns into a human rights language. They need skills about human rights to participate in political or civic life. Know that the duty-bearers must hold accountable anyone who violates their human rights.

- c. The responsibility-holders come in the role of capacity strengthening agents. They advocate for and give information, resources, and training to educate and empower both the rights-holders and duty-bearers on expressing claims and service delivery. And thus, by enhancing the capacity of rights-holders and duty-bearers, human rights become beneficial for all citizens.

4. How and who commits human rights violations?

The human rights violations are primarily committed by a person and/or persons, individually or representing the state who infringe national or international laws related to the recognition, realisation, and protection of human rights. To qualify as a violation of human rights, the act has to be committed by ordinary citizens or person representing the state such as a police officer or a civil servant who is acting with the support and/or authorisation of the state.

A human rights violation can be committed either:

- a. **by an act:** for example, arbitrarily depriving people of their freedom or torturing them, or denying them their rights on the basis of race, sex, gender, religion, or ethnic.
- b. **by omission:** for example, not providing protection against systematic abuses committed by a person or one group against another, as mentioned in point (a).

Omission is the failure of the state to fulfil the requirements of national and/or international law relating to the protection, recognition, and realisation of human rights. When national authorities fail to fulfil the duties imposed by laws to protect human rights, they are committing an act of omission.

For example, a high incidence of abductions of children into forced

labour can be labelled as a human rights violation. This can be the case even if the abductions are not committed by state agents or armed opposition groups:

- It becomes a human rights violation by omission if the authorities are not taking necessary steps to stop this situation when they knew or should have known about its existence. Or
- c. **by advocacy of hatred:** consciously expressing discriminatory hatred messages and/or narratives that constitute incitement to violence, hostility, or discrimination. Advocacy of hatred is the advocacy of national, racial, religious, ethnic, gender abusive and discriminatory, hatred narratives or messages that constitute incitement to discrimination, hostility, or violence.

However, this is more than just an expression of ideas or opinions that are hateful. It requires a clear showing of intent to incite others to discriminate, be hostile toward, or commit violence against a person or members of the group in question.

5. Human rights protection mechanism in Norway

As of 2018, all our human rights education in the context of youth work in non-formal education settings are protected and promoted under the Norwegian Act relating to equality and prohibition against discrimination, known as: [Equality and Anti-Discrimination Act](#). Hence, the purpose of the Act is to promote equality and prevent discrimination on the basis of gender, pregnancy, leave in connection with childbirth or adoption, care responsibilities, ethnicity, race, religion, belief, disability, sexual orientation, gender identity, gender expression, age, or other significant characteristics of a person. In the Act, Equality is crucial. It means equal status, equal opportunities, and equal rights. The Act has the particular objective of improving the position of women and minorities and of dismantling disabling barriers created by society and prevent new ones from being created. For the Act

to be enacted as a law, [The Equality and Anti-Discrimination Ombud](#) ensures that the Act is implemented as intended by the Norwegian Parliament. So, the Equality and Anti-Discrimination Ombud represents the interests and needs of those who are discriminated against to prevent discrimination and promote equality. Each year, they handle cases related to bullying, harassment, discrimination, exclusion, abuse, and violence. But also, employers and union representatives contact the Equality and Anti-Discrimination Ombud with questions on how they can prevent discrimination in the workplace.

Mandate and role of the Equality and Anti-Discrimination Ombud are stipulated under the Norwegian Anti-Discrimination Ombud Act:

- a. Actively involve in public engagements. Participate in public hearings; provide comments to draft laws and public actions plans; hold lectures, meetings and conferences on specific topics and provide reports and analysis to the public on a range of issues. But also, engage in public debates and provide information through the media.
- b. Monitor whether Norway fulfils its international human rights obligations in line with three UN conventions: Convention on the Elimination of All Forms of Discrimination against Women (CEDAW); Convention on Racial Discrimination (CERD); and Convention on Rights of Persons with Disabilities (CRPD). And then report directly to the UN on to what extent the Norwegian government upholds these three conventions.
- c. Offer free of charge guidance to individuals, employers, and organisations. If person believe to have been discriminated against, you can receive advice and guidance. But also, provide guidance on how to bring a case to [The Equality and Anti-Discrimination Tribunal](#), which was established in 2018. The Tribunal is a complaints body and makes final, legally binding decisions on harassment and discrimination cases.

5.1. Human rights education support for youth

Norway has well-functioning youth institutions whose purpose is to bring about youth political and civic engagement to life. These institutions were established to meet the duties and responsibilities of the duty-bearers to promote, protect, fulfil the rights of children and youth. These include [The Directorate for Children, Youth and Families](#) (Budfir); [Frifond](#); [Aktiv ungdom](#); [The Norwegian Children and Youth Council \(LNU\)](#). All these institutions work to strengthen children and youth organisations to ensure that children and youth are heard at local, national, and internationally level. They provide funding to promote a human rights education that improves the knowledge, skills, and attitudes that teach children and youth about citizenship and that there is something they can do when they are faced with injustice. They also offer the opportunities for children and youth to receive funding and grants for their human rights interventions. In this way, the youth bring many assets to community-building work that are valued and leveraged, but more importantly, they offer the varied avenues for a wide diversity of young people's voices to be heard and for youth to contribute to a thriving community. Young people pursue and create change when they participate in civic projects that involve addressing local problems, when they work with other youth people in their neighbourhood, when they work as part of organisations that enhance youth participation and inclusion. Reflecting our experience with and the funding from these institutions, below we focus on best practices.

6. Understanding a human rights-based approach

A human rights-based approach, herein referred to as [the rights-based approach](#) is a methodology that guides the planning, designing, delivery, monitoring, and the evaluation of our youth interventions in the context of non-formal education. The rights-based approach identifies states and their institutions as accountable duty-bearers, with the responsibility to respect, protect, and fulfil human rights. The rights-based approach identifies youth-based organisations and their youth

workers as responsibility-holders with a positive influence on respect, protection, claiming, enjoyment, and fulfilment of all human rights and on the rights-holders and the duty-bearers' capacities. Thus, youth organisations are pivotal since they represent the interests of young people, the rights-holders. So, the rights-based approach focuses on reinforcing the capacities of youth, as the rights-holders, to be aware of and empowered to present their human rights concerns as well as to claim and enjoy their human rights. Hence, through responsibility-holders the overall objective of the rights-based approach in our youth work is strengthening the capacities of youth, the rights-holders towards the realisation of rights.

Hence, the rights-based approach places equal importance on the processes of how youth interventions are planned, designed, and implemented. The setting-up a youth intervention must be rights-based, the youth and their human rights must be at the centre of all activities. Integrating the rights-based approach in a youth intervention leads to more effective intervention that delivers relevant and sustained results, while ensuring the youth's ownership and engagement around the planning, designing, delivery, monitoring, and evaluation of the intervention. In the sett-up of youth intervention, the rights-based methodology ensures that in a particular context of concern all stakeholders are included while addressing inequalities and the multiple often intersecting discriminations faced by persons in vulnerable situations. The approach aligns with our commitments to address inequalities, including gender inequality and to combat racism, discrimination, and hate speech. Inequalities and discrimination undermine youth participation by holding back and excluding youth in vulnerable situations, such as youth with disabilities, and who belong to racial, sexual, and gender minority groups. Hence, in our youth work, the rights-based approach focuses on how to address power imbalances and discrimination, and the drivers of inequalities, especially in its most extreme forms. The rights-based approach:

1. Strengthens the capacities of youth workers to fulfil their human rights obligations and commitments to facilitate youth empowerment.
2. Raises the awareness of young people about their human rights and strengthens their capacities to claim their rights.
3. Strengthens young people's meaningful participation through inclusive participatory and gender-sensitive processes.
4. Incorporates gender dimension into youth work as a means to address discrimination and inequality on the basis of sex and/or gender.
5. Empowers youth who are at risk of experiencing racism, discrimination, or inequalities to claim their rights, such as youth with disabilities, LGBTIQ youth, or racial minority youth.

The rights-based approach must be equally featured in the purposes, processes, and outcomes of the youth interventions. Hereinafter, an intervention is planned, designed, and delivered by the responsibility-holders: youth workers, to address inequalities and human rights violations by addressing the knowledge, skills, and capacity gaps of the rights-holders: the youth. The youth have entitlements and claims regarding their human rights, they thus should be considered as the active contributors to the process of setting-up an intervention, and not just as passive beneficiaries. The rights-based approach looks at:

- **The objectives:** youth interventions, policies, and engagement should advance the realisation and enjoyment of human rights. That is, youth interventions in the field of youth education and training, under whatever modality and in whatever context should advance the respect, protection, fulfilment, realisation, and enjoyment of human rights.
- **The processes:** planning, designing, and delivery of youth interventions should reduce inequality and advance fundamental human rights and freedoms. During these processes, the rights-based approach is guided

by five working principles: applying all human rights for all; meaningful, inclusive participation; non-discrimination and equality; accountability and rule of law for all; and transparency and access to information.

- **The outcomes:** the outcomes of youth interventions should contribute to the development of the capacities of youth, the rights-holders, to know how present their human rights concerns or problems, as well as to claim and enjoy their human rights.

6.1. Working with gender-sensitive and intersectionality

Gender-sensitive ensures that policies and interventions maximise the potential of all women, men, girls, boys, LGBTIQ persons, and other non-binary persons in all their diversity. The aim is to redistribute power, influence, and resources in a fair and gender-sensitive manner; by tackling inequality, promoting fairness, and creating opportunity for all. Hence, the rights-based approach, gender-sensitive, and intersectionality share principles and reinforce each other. Gender-sensitive stresses the importance of addressing women, men, girls, boys, LGBTIQ persons, and other non-binary persons' experiences, their needs and interests, their access and control over resources, and their roles and responsibilities. The rights-based approach stresses the importance of identifying their capacity needs. Whereas intersectionality helps to understand how different aspects of a person's identity are combined to create different grounds of discrimination. A woman, belonging to a minority group, living in a rural area with a disability, may experience specific barriers to access employment or essential social services. To address all forms of discrimination and disadvantage, it is important to understand their underlying causes and how they manifest in opportunities and outcomes.

Gender-sensitive and intersectionality focus on dismantling gender inequalities in access to resources and opportunities (e.g., jobs, health, education, water and sanitation, decision-making, security, or justice, etc). Gender inequality negatively impacts empowerment, decision-making power, and economic opportunities for

women and LGBTIQ persons which in turn negatively impacts their income, and leads to higher income inequality, especially between women and men. Hence, gender-sensitive policies that improve the socio-economic status of women and LGBTIQ persons, in the analysis, the design, and the monitoring of interventions to address gender inequalities help to decrease income inequality and ultimately increase prosperity and development for all. For example, an intervention that aims to promote access to better livelihood and social services for groups living in vulnerable situations, specifically women or LGBTIQ persons, or racial minority youth. The intervention adapts and remodels existing social services to the needs and rights of those furthest behind. The aims are in line with national gender or non-discrimination policies and include the extension of services already being provided. Since data has shown that women, girls, and LGBTIQ persons are more at risk of sexual and gender-based violence both in private and public places, the intervention supports the installation of a mobile application to reach out to girls, women, and LGBTIQ persons at risk and/or victims of violence. This intervention responds to identified discrimination and the rights of those most in need.

A gender analysis is the first key entry point to ensure that a youth intervention contributes to reducing gender inequalities and that it does not perpetuate or exacerbate gender inequalities or discriminations. For example:

1. All human rights for all, means that when supporting young people, youth workers should always address possible challenges to young women, youth with disabilities, LGBTIQ youth, racial minority youth.
2. Meaningful and inclusive participation in youth interventions, means that, including young women, youth with disabilities, LGBTIQ youth, racial minority youth, is a first step towards addressing youth rights.
3. Advancing non-discrimination and equality means that interventions have to assess patterns of gender inequality and/or discrimination and understand why young women, youth with disabilities, LGBTIQ youth,

racial minority youth are affected by the unequal distribution of resources, a lack of opportunities, or limited access to services.

4. Accountability and rule of law for all, means that young women, youth with disabilities, LGBTIQ youth, racial minority youth can seek justice, redress, or compensation when their human rights are violated.
5. Transparency and access to information supported by disaggregated data is the first step to make young women, youth with disabilities, LGBTIQ youth, racial minority youth interests and rights visible, in order to better inform policy making.

6.2. Conducting human rights problem's context analysis

The overall goal of integrating, applying a human rights-based approach in youth work, is facilitate youth workers to identify what human right they think is being violated, and then look at the elements that would provide them with evidence of such violations. Thus, the first step is understanding the problem context from the youth own perspective and consult them to know what they want to change in terms of knowledge, skills, attitudes, behaviour, and capacity. That is, collecting information and analysing the problem context with youth based on they want to tackle and which interventions they want to take. Crucially, there is a need to understand the elements that constitute human rights violations, before creating the solutions which are achieved throughout the lifecycle of the intervention. This requires taking a rights-based perspective from analysis through planning and design and finally to delivering youth work interventions. Each youth intervention takes place in a very specific social, cultural, and gender context and addressing human rights violations should seriously take this context into consideration to guide the planning, design, and delivery of the intervention in a human rights and gender-sensitive manner.

6.2.1. Human rights and problem context analysis

What is the current human rights situation?	What is the core problem, and what are the causes?
<ol style="list-style-type: none"> 1. What are the significant human rights violations and rights at risk of violation? Who is committing these violations and how: is it by act, by omission, or by advocacy of hatred? 2. What are the barriers to people's ability to exercise their rights? What are the underlying interests, incentives, and institutions that contribute to, or prevent, the realisation of rights? 3. What tensions could be created by addressing human rights violations, either directly or indirectly? 4. To which international human rights instruments is the State party? What reservations have been applied to their ratification, and why? 5. Are the State's international human rights obligations reflected in domestic laws or policies? If so, are these laws and policies being fairly and effectively implemented in practice? 	<ol style="list-style-type: none"> 1. What is the core problem(s) the project or the intervention is seeking to address? 2. In thinking through the problem(s), identify how human rights are not being upheld. Using the rights-based approach to guide the analysis about immediate, underlying, and structural causes and contributing factors of the problem(s)? 3. How do factors, such as religious beliefs, cultural practices, gender norms, traditions, social norms, racial norms, etc., impact human rights or cause human rights to be violated or abused? 4. Who is the most vulnerable to these human rights violations? What is the gender, age, race, or other diversity factors specific to the context under consideration? 5. If the problem(s) relates to service delivery; including justice and security, who are the primary beneficiaries of service-delivery? Are

<ol style="list-style-type: none"> 6. Are civil society spaces, including rights to freedom of expression, peaceful assembly, and association; free and independent media; and access to information, both online and offline protected by laws? If so, are these laws being fairly and effectively implemented? 7. Do laws or policies exist that violate human rights, or that could put the success of the intervention at risk? 	<p>there intermediary groups that could interrupt or interfere with service delivery?</p> <ol style="list-style-type: none"> 6. Are racial, sexual and gender minority groups included or excluded from service delivery? Are women, girls and LGBTIQ persons particularly disadvantaged? If so, how, and why?
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6.2.2. Stakeholders' analysis and capacity assessment

Rights-holders' analysis	Rights-holders capacity assessment
<ol style="list-style-type: none"> 1. In the context of the project or the intervention in question, whose rights are not being upheld, are abused, or are at risk, and who is affected by the resulting human rights problem? 2. Among the rights-holders identified, who are the most marginalised or the most vulnerable, and why? Can it be identified how they came to be the most marginalised or most vulnerable? 3. How will the most marginalised or the most vulnerable rights-holders 	<ol style="list-style-type: none"> 1. Do rights-holders have knowledge about (their) human rights as enshrined in domestic and international legal frameworks? Is their level of awareness an obstacle to knowing and claiming these rights? Do rights-holders have knowledge of the duty-bearers' obligations? 2. Do mechanisms exist for rights-holders to seek effective remedy in instances when their human rights are not upheld? If so, are rights-holders aware of these mechanisms?

<p>be included in the project or the intervention?</p> <p>4. What specific barriers exist to rights-holders full and meaningful participation, and how should these barriers be addressed?</p> <p>5. What is the situation of racial, sexual and gender minority groups, such as people of colour, persons with disabilities, women, girls, or LGBTIQ persons as rights-holders?</p>	<p>3. Do rights-holders have access to impartial mechanisms for remedy and justice when their human rights are not upheld? If not, what barriers exist? Are there barriers specific to women, girls, and LGBTIQ persons?</p> <p>4. Are there risks associated with developing the human rights-related capacities of the rights-holder? If so, what can be done to mitigate those risks?</p>		<p>or abuse of human rights? If so, what are they? If not, why?</p> <p>5. Is there a strategic framework to strengthen the capacity of the duty-bearers with respect to transparency, accountability, effectiveness, or responsiveness?</p> <p>6. Are there risks associated with developing the human rights-related capacities of the duty-bearers? If so, what can be done to mitigate those risks?</p>
<p>Duty-bearers' analysis</p>	<p>Duty-bearers' capacity assessment</p>	<p>Responsibility-holders' analysis</p>	<p>Responsibility-holders' capacity assessment</p>
<p>1. Who is responsible for taking the necessary steps to respect, protect and fulfil human rights, to set up mechanisms for effective remedy, and implement legal and other obligations relating to the human rights issues identified?</p> <p>2. While the State is the ultimate duty-bearer, it is important to differentiate between State-actors. Which organisation, ministry, national, provincial, or local government entity is responsible for implementation of human rights obligations?</p>	<p>1. Do the duty-bearers have the capacity, authority, mandate, power, legitimacy, and accountability to fulfil their human rights obligations? If not, why?</p> <p>2. Do the duty-bearers have political will, commitment, responsibility, leadership, motivation to fulfil human rights obligations? If not, why?</p> <p>3. Do the duty-bearers have the resources, including human, economic, and organisational capacity to fulfil their human rights obligations? If not, why?</p> <p>4. Are there mechanisms to respond and provide remedy to the violation</p>	<p>1. Which other actors are in a position to observe and/or promote the human right(s) in question? Responsibility-holders include, but are not limited to youth educators, the private sector, religious leaders, adult educators, social movements, NGOs, youth-oriented organisations, Rights Groups, the media, academic institutions, donors, or international agencies, such as the United Nations and its affiliated organisations,</p> <p>2. Are there civil society organisations, youth-based organisations, rights groups, community groups, or other leadership structures that work with,</p>	<p>1. Do the responsibility-holders have a positive or negative impact on the specific human rights situation? Do they have knowledge of the potential consequences of their intervention in terms of safety and security of victims and other forms or reprisals and retribution?</p> <p>2. What is the responsibility-holders relationship with the rights-holders and duty-bearers? How influential is the responsibility-holders with these actors?</p> <p>3. Are there risks associated with developing the human rights-related capacities of the responsibility-</p>

represent, or advocate on behalf of the affected rights-holders?

holders? If so, what can be done to mitigate those risks?

6.2.3. Analysing the rights-based approach working principles

Guiding questions

1. Are all persons equal before the law, paying attention to explicit legal inequalities including specific racial and gender-based discrimination, social distinctions and exclusions, and indirect discrimination?
2. Which marginalised and/or vulnerable groups experience inequality and discrimination and why? Are laws enforced in an equal manner?
3. Do laws prohibit discrimination on any ground, for example on the basis of sex, race, gender, ethnicity, colour, religion, language, sexual orientation, gender identity and expression, age, disability?
4. Are there social, racial, gender, or cultural norms, or traditions that reinforce prejudices and cause discrimination? If so, are these addressed, by whom?
5. Are there barriers to equal access to social, political, and economic participation? For example, are the marginalised or vulnerable groups excluded from accessing commonly utilised information and communications technologies in their local context?
6. What steps are taken to ensure the situation analysis undertaken at this stage is not unintentionally discriminatory in its design, conduct, and follow-up?

Equality and non-discrimination

7. How could considering human rights at the analysis stage lead to innovative approaches or solutions to inequality and discrimination in this context?
8. What steps are taken to ensure that collection and/or presentation of findings of this situation analysis do not risk aggravating any existing discrimination, and fuelling or creating new tensions?

Guiding questions

1. Is there active and informed participation by the most marginalised and the most vulnerable in the conduct of public affairs?
2. Are the voices of the poorest, most marginalised, or most vulnerable meaningfully included in decision-making processes? If so, how and by whom?
3. What barriers exist to the full participation of the most marginalised and vulnerable groups in society? Are there barriers specific to the participation of racial, sexual and gender minorities, women, and girls?
4. Is there a commitment by decision-making bodies to accommodate inclusion and participation of the most marginalised and vulnerable?
5. Are there mechanisms in place at different levels of decision-making to overcome the barriers that the poorest, most marginalised, and most vulnerable face in their efforts to meaningfully contribute and participate in society?
6. Do rights-holders, especially the poorest, most marginalised, and vulnerable, have the capacity to ensure that their participation is meaningful?

Participation and inclusion

7. Given that participation is more likely to occur in community-based interventions, are decentralised or local government structures in place?
8. Is the situation analysis undertaken in a participatory manner by consulting with the poorest, most marginalised, and most vulnerable groups? In particular, are efforts made to ensure the equal representation of all rights-holders?

Guiding questions

Transparency and accountability

1. What are the dynamics around responsibility-holders that influence transparency and accountability? Is there civil society and private sector engagement?
2. Are there innovative and non-formal accountability mechanisms that secure the active and informed participation of the most marginalised, vulnerable?
3. Is there a legal framework by which civil society can perform an independent monitoring role? If so, is it fairly and effectively implemented?
4. Do rights-holders have access to effective remedy before a domestic authority when their rights are not upheld? If so, does the domestic authority have the competence to grant reparation to the victim(s)?
5. Is the method of data collection and management ensuring the necessary privacy and protection of all stakeholders? Are digital threats considered in the context of digital communications?

6.3. Applying impact pathway to human rights education

Pathway to Social Change: Impact Pathway, is a logical causal chain from a human rights intervention's context to the human rights intervention's impact. It looks at how changes in human rights violations are anticipated to happen based on the human rights intervention undertaken by young people. Thus, a community-based intervention is at the core of Impact Pathway, more explicit, a community-based intervention plays a major role in achieving change in human rights intervention at the Output and Outcome level, which contribute to the achievement of human rights protection, promotion, and fulfilment among young people based on both their own local realities and challenges.

A rights-based approach to youth intervention starts from the basic premise that the achievement of human rights, their realisation and enjoyment are both the goal and objective of any youth work intervention aimed at improving the human rights condition for youth without discrimination and inequality. Turning youth projects into transformative interventions means that its activities should address the human rights at stake and contribute to the desired long-term changes. Thus, developing the intervention's logic, herein referred to as the Impact Pathway, is pivotal for both the planning and the design processes: the goal should address the ultimate change to which the project contributes to, whereas the objectives should describe the aspired change or transformation in terms of human rights skills, resources, practical behaviour, or performance capacity of stakeholders. A logical framework approach is composed of the results chain and assumptions, clarifying how and why we think the intervention will work. That is, demonstrating how intervention's Inputs, Activities, Outputs and Outcomes will bring about the intended Impact, ultimate desired human rights change, which reflect the Impact Pathway. Indicators should also be set to monitor and evaluate the intervention. The Impact Pathway present one clear picture of all steps taken from planning, design, delivery to follow-up. It informs how the intervention will be monitored and reflects the coherence of steps taken throughout the intervention's life cycle.

In collaborative consultation with the representatives of targeted stakeholders, during the design phase, the final and clear version of the theory of change, The Impact Pathway should be developed. This theory of change for a specific project or intervention is represented by the logic model, which explains fully and clearly the Impact Pathway the intervention adheres to. Practically, the Impact Pathway:

1. outlines the assumptions about the human rights situation and the proposed interventions to have an impact upon this situation.
2. captures improvements to human rights-related capacity of rights-holders, duty-bearers, or responsibility-holders **at the immediate outcome level:**
 - a. setting outputs target and indicators to measure improvements to human rights-related capacity.
 - b. Disaggregating outputs indicators according to sex, age, gender, and where possible, recognising other identity factors such as race, ethnicity, colour, religious, language, sexual orientation, gender identity, disability, or geographic location.
3. captures the changes to achieve in relation to the rights-based approach working principles **at the intermediate outcome level:**
 - a. setting outcomes target and indicators to measure changes in skills, resources, practical behaviour, or performance capacity.
 - b. disaggregating outcomes indicators according to sex, age, gender, and where possible, recognising other identity factors such as race, ethnicity, colour, religious, language, sexual orientation, gender identity, disability, or geographic location.
4. describes the sustained, positive changes in the life, dignity, and wellbeing of rights-holders **at the ultimate outcome level:**

- a. setting impact target and indicators to measure the sustained, positive changes in the life, dignity, and wellbeing of rights-holders to claim, realise, and enjoy their rights.
- b. Disaggregating impact indicators according to sex, age, and gender, and where possible, recognising other identity factors such as race, ethnicity, colour, religious, language, sexual orientation, gender identity, disability, or geographic location.

Advancing the realisation of human rights

Overall Goal:

- Resilience of young adult migrants in vulnerable situations is strengthened and their exposure and vulnerability to exclusion, hate speech and inequality related to systemic racial and gender discrimination are reduced.

Impact Measurement:

- Are monitoring and evaluation structures gender-responsive? Is the impact we are measuring the same for women, persons with disabilities, LGBTIQ persons or are there any differences? Gender-responsive monitoring and evaluation includes data disaggregated by sex, age, gender, disability, etc. It ensures that the target groups take part in impact assessment so that progress in making impact reflects the rights-based approach.

Impact Targets and Indicators:

- 24 months after the intervention:

Impact

- 50 Youth migrant and refugee activists are developing and conducting awareness-raising campaigns to advocate on the rights of migrants and refugees in their schools, community, youth clubs, and youth organisations.
- 1000 teachers, youth workers, policymakers, civil society leaders, and young migrants are reached and engaged with the campaigns, and thereby, they are aware of refugees' rights, and are developing positive attitudes toward the integration of migrants, refugees in school activities, youth work, social work, community work, etc.
- As a result, 500 young adult migrants: 200 young men, 150 young women, 100 youth with disabilities, and 50 LGBTIQ youth have improved their human rights capacities to address inequality and hate speech and overcome systemic racial, gender discrimination. They are involved, participating in their created community-based intervention.

Strengthening the capacities of rights-holders

Outcomes

Overall Objective:

- Youth migrant and refugee activists are trained, supported to effectively plan, design, and run human rights awareness campaigns to advocate for the rights of young migrants and refugees to an inclusion integration system, in all their diversity.

Outcome Measurement:

- Are monitoring and evaluation structures gender-responsive?
Are the outcomes we are measuring the same for young

migrant and refugee women; young migrant and refugee with disabilities; young LGBTIQ migrants and refugees; or are there any differences? Gender-responsive monitoring and evaluation includes data disaggregated by sex, age, gender, disability, etc. It ensures that different target groups take part in outcomes assessment so that progress in achieving outcomes reflects the rights-based approach.

Outcome Targets and Indicators:

- 2-6 months after the training activities:
 - 30 trained youth workers have strengthened their human rights education knowledge, skills, attitudes, behaviours, and the capability to apply the rights-based approach in their youth work.
 - 15 youth-based organisations of the trained youth workers have improved their human rights education resources, practical behaviour, and performance capacity in their youth work interventions.
 - 5 post-training interventions are planned, designed, and delivered by youth-based organisations of the trained youth workers at the local community level.
 - 50 youth migrant and refugee activists are trained on how to effectively plan, design, and run human rights awareness campaigns to advocate for the rights of young migrants and refugees to an inclusion integration system.
 - 50 youth local organisations are using the produced training manual in planning and delivering human rights education interventions through a rights-based, gender-sensitive, and participatory approach in their youth work.

- 80% of beneficiaries among the 50-youth migrant and refugee activists trained and 50 youth organisations using the training manual, responded to be satisfied with the training manual usability at 7.5 rate on a 1-10 scale

Building the capacities of responsibility-holders and rights-holders

Learning outcomes:

- Youth workers can plan, design, deliver, and follow-up youth work interventions through a rights-based, gender-sensitive, participatory approach.
- Youth workers can teach and support young people to plan, design, and run human rights awareness campaigns to advocate for the rights of migrants and refugees to inclusion integration systems, in all their diversity.

Output Measurement:

- Are monitoring and evaluation structures gender-responsive? Are the outputs we are measuring the same for women youth workers, youth workers with disabilities; LGBTIQ youth workers; or are there any differences? Gender-responsive monitoring and evaluation includes data disaggregated by sex, age, gender, disability, etc. It ensures that different target groups take part in outputs assessment so that progress in achieving outputs reflects the rights-based approach.

Outputs

Output Targets and Indicators:

- 30 youth workers can plan, design, deliver, and follow-up youth work interventions through a rights-based, gender-sensitive, participatory approach.
- 30 youth workers can teach and support young people to plan, design, and run human rights awareness campaigns to advocate for the rights of migrants and refugees to an inclusion integration system, in all their diversity.
- one training manual on basic instructions and facilitation skills on planning, designing, and delivering youth work and community-based interventions through a rights-based, gender-sensitive, and participatory approach is produced.
- 12 female youth workers, 2 youth workers with disabilities; 4 LGBTIQ youth workers; 12 male youth workers are trained.

Strengthening the capacity of responsibility-holders

Training objectives:

- Training youth workers on how to plan, design, deliver, and follow-up youth work interventions through a rights-based, gender-sensitive, participatory approach.
- Training youth workers on how to teach and support young people to plan, design, and run human rights awareness campaigns to advocate for the rights of migrants and refugees to inclusion integration systems, in all their diversity.

Activities

Output Measurement:

- Are monitoring and evaluation structures gender-responsive? Are the outputs we are measuring the same for women youth workers, youth workers with disabilities; LGBTIQ youth workers; or are there any differences? Gender-responsive monitoring and evaluation includes data disaggregated by sex, age, gender, disability, etc. It ensures that different target groups take part in outputs assessment so that progress in achieving outputs reflects the rights-based approach.

Output Targets and Indicators:

- 30 youth workers participate in training activity on how to plan, design, deliver, and follow-up youth interventions through a rights-based, gender-sensitive, and participatory approach.
- 30 youth workers participate in the training activity on how to teach and support young people to plan, design, and run human rights awareness campaigns to advocate for the rights of migrants and refugees to an inclusion integration system.
- 12 female youth workers, 2 youth workers with disabilities; 4 LGBTIQ youth workers; 12 male youth workers participate in the training activity.

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