

EDUCATION PACK

All Different – All Equal

Ideas, resources, methods
and activities for non-formal
intercultural education with
young people and adults

Second edition,
revised in 2016

all different
all equal

COUNCIL OF EUROPE



CONSEIL DE L'EUROPE

all different
all equal

EUROPEAN YOUTH CAMPAIGN
AGAINST RACISM, XENOPHOBIA,
ANTI-SEMITISM AND INTOLERANCE

Education pack

**Ideas, resources, methods and activities for informal
intercultural education with young people and adults**

Updated and reprinted in 2016

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Education Pack “all different - all equal”

all different
all e q u a l

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Introduction

It is easy to say *"I have no prejudices"* or *"I'm not racist, so it has nothing to do with me"*, or *"I didn't invite those refugees"*. It is hard to say *"I may not be to blame for what happened in the past but I want to take responsibility for making sure it doesn't continue into the future"*.

Welcome to this internet edition of the Education Pack "all different – all equal"

When this Education Pack was produced back in 1994-95, access to the internet was restricted basically to academics, big business and governments – none of us had e-mail and we contacted each other using the post, fax and telephone. Nowadays, access to the internet is still not available to everybody and we need to be doing more to combat this new form of exclusion. Still, things are improving and the opportunities to use the internet to share ideas and make publications more accessible are – thinking back to 1995 – incredible. Contributing to an evolving community of practice on human rights education throughout the world certainly assists in creating links and solidarity.

Soon after its publication in 1995, the Education Pack "all different - all equal" became a reference to those involved in intercultural education and training across Europe and beyond. Translated into many languages, it remains today one of the most successful and used publications of the Council of Europe. With the successful launch of the on-line version of Compass – the manual on human rights education with young people, it made sense to update the publications which formed the core of the educational effort of the „all different – all equal“ campaign and to make them more widely available within the context of the Human Rights Education Youth Programme. The tenth anniversary of the "all different - all equal" campaign is also a good opportunity to give these materials a new life.

So what has changed here? The bulk of the text remains unchanged. We have updated references and examples; and deleted ones which are now irrelevant. We have been very selective in suggesting links to other relevant web sites. And a technical note here: as site designers often change the internal structure of their sites, we usually only give the basic domain name for a site; when more complicated addresses are referenced then we also state the date of access.

Most changes are visible and usable only in the on-line version of the Education Pack. There it has been possible to make relevant links between Compass, DOMino, Alien 93 and this manual that all serve the same purpose of contributing to promote the philosophy of the campaign: equality in dignity and rights and respect of diversity. As you scroll through them you will find much which is complementary. Especially exciting is the chance to make links between more reflective pieces and activities, so that each enhances the other. Try it out at www.coe.int/compass!

We hope you will find this edition easy and exciting to use and implement!

The “all different - all equal” Campaign

European societies continue to suffer from a growth of racist hostility and intolerance towards minorities. Many people across the continent, through public bodies, non-governmental associations and local initiatives, are working to try and tackle these problems. The European Youth Campaign “all different - all equal” against Racism, Xenophobia, Anti-semitism and Intolerance sought to bring these people together and give extra momentum to the struggle against all forms of intolerance. Although the Campaign itself officially closed in 1996, the necessity for continuing the work remains undiminished.

The growing problem of racism and intolerance was top of the agenda when the political leaders of the then 32 member states of the Council of Europe met for the Vienna Summit in 1993. They decided upon a joint Plan of Action which, in addition to the Campaign, envisages co-operation between member states particularly in the areas of legislation and education designed to combat racism, xenophobia, anti-semitism and intolerance (see Appendix 1). The Campaign was supported fully by the two pan-European platforms for non-governmental youth organisations CENYC and ECB – both of which merged into the European Youth Forum in 1996. It is important to see that these issues are worldwide, which has been highlighted dramatically in the effects of the terrorist attacks of 11 September 2001 and the wars in Afghanistan and Iraq.

The Campaign sought to mobilise all sectors of society for the positive aims of tolerance, equality, dignity, human rights and democracy, and to provide a stimulus for years to come. Aims such as these cannot be “reached”; rather they are continuous processes requiring the involvement of us all.

This Education Pack

Young people cannot make sense of their own position and gain knowledge and mastery of it without an understanding of both the international and national circumstances that shape their world. Intercultural education can facilitate this process. We have aimed to provide practical and theoretical materials which can be used by educators, trainers, youth workers and teachers in informal education. We have been able to build on the experience gained in the production of “ALIEN 93 - Youth Organisations Combating Racism and Xenophobia” published by the Youth Directorate in 1993. The pack is not an academic thesis and we have tried to make it readable. Experienced practitioners will find new ideas here, but the main target group are those who are just starting to work with young people in this area. Although we talk of young people, this pack and the activities proposed can be adapted for other age groups in informal education settings.

Part A is a general introduction to the current situation in Europe and argues for the introduction of intercultural education. We look at the historical, political and economic developments which have produced our societies. After defining some key concepts we go on to examine the bases of intercultural education. A reference section at the end suggests avenues for further exploration. Questions are placed strategically throughout the text to make the issues come alive and to provide suggestions for discussion topics

with youth groups. Part A provides the context for the educational approaches outlined in Part B.

Part B provides a toolbox of methods and activities to use with young people in intercultural education. Following a description of the overall methodology, you will find a range of activities which are based firmly on group work and participation. Working from experience, exploring new approaches, Part B encourages young people to take action.

In the production of this pack every effort has been made to ensure that you can use it in the manner most suitable for your work in designing educational activities. You can start reading this pack at any point which is of interest to you. Please read it critically and adapt what you find to your own circumstances.

Through using this pack we hope that young people will understand more about the causes of racism and intolerance, and be able to recognise their existence in society. Through a process of intercultural education we seek to enable young people to value differences between people, cultures and outlooks on life; this gives us the tools to live and work together in a spirit of cooperation, building a new and peaceful society where there is dignity in equality.

The Production Unit and its Working Methods

What is the point of publishing such an education pack?

We consulted with partners in the Campaign and their messages were clear: educational activities must form the basis of the Campaign if it is to have a lasting effect; and across Europe there is a need for accessible educational materials to support this process.

The factor which distinguishes this education pack from others is that it has been conceived and written by a multicultural team of experienced youth work trainers, within the context of the Campaign. We feel it is important to describe some of the processes involved in developing this pack, because this may highlight some of the challenges and problems you may find in attempting to cooperate interculturally. Co-ordinating such a widespread group is not easy; communication via phone and fax does not always work, meeting together is expensive and the obvious time pressure can be counter-productive.

The original composition of the production unit which met for the first time in the European Youth Centre Strasbourg in September 1994 was:

Pat Brander, Beccles, UK - trainer and writer

Carmen Cardenas, Madrid, Spain - Equipo Claves

Philippe Crosnier de Bellaistre, Berlin, Germany - trainer

Mohammed Dhalech, Gloucester, UK - CEMYC, representing the European Steering Group of the Campaign

Rui Gomes, Tutor, European Youth Centre of the Council of Europe

Erzsébet Kovács, Budapest, Hungary - trainer

Mark Taylor, Strasbourg, France - trainer and writer

Juan de Vicente Abad, Madrid, Spain - Colectivo AMANI

All members have contributed to the concept of this publication. Unfortunately, a combination of personal and professional reasons prevented a couple of the group from attending the second meeting held in December 1994 at the Centro Eurolatinamericano de Juventud in Mollina, Spain.

Our work has involved a process of constructive conflict between the members:

- how do we put together our differing experiences, definitions, ideologies and educational practice?
- how far will this Campaign really help to combat the causes of discrimination and intolerance?
- how do we reflect the different realities of all the European countries and cultures?
- how do we combine our differing analyses of these causes?
- why is there no direct translation of the word “intercultural” into Hungarian?
- is this British English or international English?
- why can't you speak Spanish?
- what kind of structure should the pack have?
- is it possible to convey concepts simply without being simplistic?
- and, a very practical question, how much information is required in the description of a method or activity?

Arriving at answers to these questions demanded a high degree of commitment from all members and the ability to explain in creative ways. Whether or not a form of intercultural synergy has been achieved, can only be decided by you, the users of this pack.

We decided to use Equipo Claves' and Cruz Roja Juventud's publication **“En un mundo de diferencias ... un mundo diferente”** as the basis for Part A. Much of it has been radically re-shaped and re-written to take into account the diversity of realities across Europe.

Inventing or adapting methods together for Part B helped us as a team to understand much better where we were going and how to get there. Very often we arrived at completely unexpected destinations - reviewing these journeys contributed to our conclusion that intercultural education is an open-ended process.

Exciting debates about the values upon which the pack should be built led us to the conclusion that the pack should promote:

- ways to learn about and experience difference and discrimination
- a new or different understanding of society
- a search for and commitment to the equal dignity of all members of society
- clues and paths for action and change

We were all most conscious of the fact that intercultural education has its limits and requires political and economic support in order to be effective. Within the Plan of Action decided in Vienna there are proposals to help this process [see Appendix 1]. Only in the years following the Campaign will we be able to evaluate the seriousness of these commitments.

In fact, since then the member states of the Council of Europe have put commitments into action. Two important examples are: the coming into force of the Framework Convention for the Protection of National Minorities; and the creation of **ECRI**, the European Commission Against Racism and Intolerance – its task is to combat racism, xenophobia, anti-semitism and intolerance at the level of greater Europe and from the perspective of the protection of human rights. ECRI's action covers all necessary measures to combat violence, discrimination and prejudice faced by persons or groups of persons, notably on grounds of “race”, colour, language, religion, nationality and national or ethnic origin.

Terminology - a word of warning

Words have power. Words represent values. Depending on the context, words can change their meanings even within the same language. We have tried to explain the contexts and meanings of the words we use. This whole area of intercultural relations is highly politicised because words cannot be understood properly outside their socio-economic context.

Indeed, while preparing for this second edition, we did consider taking into account the developing debates on non-formal education in recent years. In the end we decided not to alter the terminology used here, especially as the authors do explain their reasons for using them.

Depending on your experience and understandings, you may find that you would never have used the same words or expressions in such a publication. We would urge you to suspend judgement for a little while and question why, in your opinion, some words or phrases are wrong and to look for possible replacements. This Education Pack will also be translated into a number of different languages and, whilst every care will be taken to ensure accuracy, this process does change meanings. **Exciting, isn't it?**

PART A

KEY CONCEPTS AND BASIS FOR INTERCULTURAL EDUCATION

Chapter 1 Challenges, Problems and their Origins

Looking at

- valuing difference
- the world divided economically between North and South
- our changing continent
- people on the move
- our reaction to the changes
- the need for new responses to new situations

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The Reality of Our Societies: Difference

We human beings are all different in many ways and can be identified according to many criteria: gender, age, physical characteristics, sexual orientation, personality, hobbies, standard of living, beliefs... In this pack we focus on cultural, social and ethnic differences. We will be looking at the interaction between people who are different, their lifestyles, values and cultures and the relationships between majorities and minorities in our societies.

We will be working from the basis of difference: seeing different viewpoints, ideas, values and behaviour as the starting points from which to work towards common ground. Through the interaction of differences it is possible to reach new solutions and arrive at new principles for action. They are based on the equality of dignity and rights for all.

Such issues may appear clearer whenever we think about people from other societies or countries, but we also need to talk about what happens within our own geographical frontiers. We feel different from those born and living in our country but whose cultures and ways of life differ somewhat from ours. Our big challenge is to discover how to live and interact with difference creatively.

Throughout history there have been waves of immigration so that today Europe is home to peoples of many different cultures. This makes life more challenging and exciting and it makes life more complicated. This is reality as we start the 21st century: **we live in multicultural societies.**

Differences between people are not valued as an asset, they more usually lead to suspicion or rejection

We live in a confusing world. In some ways we seem to be coming closer together. For the few with access to information highways or satellite television it is possible to be in contact with the other side of the planet in seconds. But nearer to home the distances between us are increasing. We do not enjoy our multicultural societies as we could: as a phenomenon which enriches us with diversity and which we should not allow ourselves to waste.

Sadly, the presence of "different" people in a country may lead to disinterest and indifference if not discrimination and intolerance. For minorities in our societies discrimination permeates all areas of life: provision of public services; employment opportunities; levels of police custody; housing; political organisation and representation; access to education.

Escalating intolerance leads often to violence and, in the most extreme cases, to armed conflict. We use the definition used by the Uppsala University Conflict Data Project: An *armed conflict* is a contested incompatibility that concerns government and/or territory where the use of armed force between two parties, of which at least one is the government of a state, results in at least 25 battle-related deaths.

According to the project, there were at least 90 armed conflicts in the world between 1989 and 1994. Of these, only four were between states; the remaining 86 took place within states. They included civil wars over territorial and political issues, as well as ethnic, nationalist and religious conflicts. In 2002, there were 29 active armed conflicts and, again, nearly all of them were within states.¹

Almost every country has been built through the integration of different cultures. In Europe, only Iceland could be said to be a mainly mono-cultural society.

And even there things are changing!

If diversity is the norm within our own societies, why do we find such intolerance towards people we consider different? Clearly, there is no single answer to this question and developing every aspect that should be taken into consideration would take more than this pack. Nevertheless it may help to clarify things if we try to explore the origin of these "new" multicultural societies whose appearance is less sudden than it seems.

? *When did you first hear the expression "multicultural society"? What did it mean to you then? What does it mean to you now?*

Today's multicultural societies are, to a great extent, the consequence of political and economic processes.

In Europe, the development of multicultural societies became more marked following the end of the Second World War. As the East-West ideological divide grew, great movements of people took place within and around the Soviet Union's sphere of influence. Economic regeneration in the northern and central countries (mainly Great Britain, France, Germany, and the Netherlands) meant that more workers were required.

During the Fifties and Sixties two main types of migration occurred. First, we can see those who would say “we are over here, because you were over there”. The majority of immigrants from colonies and ex-colonies were people wanting to return to the ‘mother-country’ and individuals from different ethnic groups, for instance: Great Britain- India, France - Algeria, the Netherlands - Indonesia. Secondly, the more industrialised countries began to recruit people from the South of Europe (Spain, Portugal, Italy, Greece, Yugoslavia, Turkey) and from other near countries.

Generally, they joined the labour market of the receiver countries as manual workers and, as a rule, were given a friendly reception. They were “needed”.

? *What types of migration occurred into or away from the country where you live from 1950 to 1970?*

The economic crisis which began in 1973, changed the situation. Previously unthinkable rises in oil prices encouraged the development of new technology and forms of production. Consequently rapid increases in unemployment were experienced in every industrialised country.

This was structural unemployment and affected mainly “the weakest” in the production system, that is to say, those working in unskilled jobs, especially foreign immigrants. The initial friendly reception turned into fear or suspicion: “you are not needed anymore”. Foreigners were made into scapegoats for the economic problems and blamed for taking jobs away from the host population. Many emigrants from the Fifties and Sixties returned to their native countries which were also suffering under the economic crisis. One of the less well-known effects of the massive changes in Central and Eastern Europe in recent years has been the forced return of workers and students to such countries as Vietnam, Mozambique and Cuba - they were not “needed” anymore either.

Since the end of the seventies, Europe has become an important destination of a new migratory flow principally formed by people from the Southern Mediterranean and so-called “Third World” countries. In contrast to the immigration of the Fifties and Sixties, it has not been initiated by European countries, but it has its origins and explanation in the precarious social, economic and political situation of the majority of countries in the world.

North-South, A Question Of Imbalance

The international economic system

Throughout history our world has been the subject of multiple divisions. Romans divided the world into the Roman Empire and the Barbarian World; after the voyages of Columbus, people spoke about the New and the Ancient Worlds; an “iron curtain” was built to separate Eastern from Western Europe at the end of the Second World War; and more recently we have begun speaking about the world divided into the North and the South.

? *What other divisions can you think of?*

This differentiation between the North and the South does not refer to the geographical situation of each country in relation to the Equator, (Australia is economically in the North!), but to a much more complex economic and political situation.

Only a small minority of this planet's inhabitants enjoy the benefits of this smaller world we referred to earlier: technological advances and consumption levels which surpass basic needs. The terms "North" and "South" are generalisations, and there are lots of differences among countries from each group. But it is undeniable that the real frontier dividing the North from the South is **poverty**. Although poverty exists also in the Northern countries, the situation of their poor could sometimes be viewed as a privilege compared to those in poverty in the South. Go to the sections on **Globalisation** and **Poverty** in Compass for further discussion of these issues.

? *What is your idea of poverty? How many people live in poverty near you?*

While much of the world experienced sustained economic growth in the 1990s, 54 developing countries suffered average income declines over the course of the decade, reveals the United Nations Development Programme's *Human Development Report 2003*. Most of the countries that were poorer in 2000 than in 1990 are in sub-Saharan Africa. When a country is "under developed", this means that it loses the ability to dictate its own development; it has to depend economically and culturally on other countries.

? *What is "development"? What is "growth"? Who sets the criteria?*

This situation of poverty has not occurred naturally: in many cases the countries concerned have more natural resources than those of the developed countries and in the past they had thriving economies. So, what are the reasons for this unequal and unjust situation? At the risk of over simplification, it may be said that these countries' situation stems from the international system that dominates politically and, above all, economically, our world.

An imbalance everyone of us helps to maintain.

After the Second World War the present international economic order was created by a small number of "Northern" countries. These countries imposed rules and created structures that reflected their interests (for example, the International Monetary Fund, the World Bank, trade agreements...) and made use of resources that were not theirs... In a few words: they designed a system by which the development of the few was supported by the poverty of the majority.

Other, subtler forms of dependency became the norm and their main expression can be found in the concept of **foreign debt**, which burdens most of the developing countries.

The countries of the South became trapped into a system of having to exploit and sell their primary resources in order to pay for machinery and technology.

? *Many countries are in the very difficult position of paying huge proportions of government income to service their foreign debt. Who do you think is responsible for such situations? What do you think of the global campaign to "Drop the Debt" - which would mean cancelling the foreign debt of the world's poorest countries?**

Basic inequality of the economic system, civil wars (Rwanda, El Salvador...), environmental disasters (desertification, earthquakes), famine and a strong increase in the level of population (particularly in Africa) all combine to produce a dramatic situation. Increasing numbers of people have been forced to take a painful if not traumatic decision: to leave their homes, emigrate or seek asylum. They do this to survive, despite being aware of the difficulties involved in living in a foreign country.

? *What do you think is the difference between "a migrant", "a refugee" and "a displaced person"?*

In January 2004, the number of people "of concern" to the **United Nations High Commission for Refugees** was 20,556,781 (in 1974 the figure was 2.4 million) – that is roughly one out of every 300 people on the planet. Can you imagine what these figures really mean in terms of human tragedy? Increasingly, in the North, our attention has been diverted away from the South: particularly in Europe we have been looking at ourselves.

**For more information on worldwide debt see: www.jubilee2000uk.org*

koik erinevad
kõik võrdsed

East - West: The New Search For Balance

The changing faces of Europe

What is Europe? Where does it start? Where does it end? How many countries are there in Europe? Who can claim to be a European? Is there a European culture? Who cares? Attempting to answer such questions has become much more complicated since the end of 1989. No more Soviet Union; years of war in what was Yugoslavia; the unification of Germany; independence for the Czech Republic and the Slovak Republic; enlargement of the European Union to 25 members - the consequences of these transitions have been massive.

? *What have been the most important changes in the country where you live since 1989?*

Although Strasbourg is geographically closer to Prague than to Paris it will take time to reduce the distances in our minds. Such monumental changes provoke many emotions: hopes for a "Common European House" with open borders; fears of massive waves of migration; hopes for new nations; fears of more conflict. Relationships between states and peoples which once seemed fixed now have to be re-negotiated. (Even that statement can be pulled to pieces if you look, for example, at the history of Cyprus, or Northern Ireland since the 1960s). How we see each other is made more complicated by the different versions of "Europe" which are being constructed.

Different Europes

It is no secret that the forces in favour of European integration are facing great difficulties. There is a growing realisation that countries are made up of people, with differing histories and values. They are not just economic units to be brought together for the benefit of economies of scale. Enlargement, for example, of the European Union has not proved to be as simple as had once been expected

? *A majority of voters in Norway (1972 and 1994) and Switzerland (1997 and 2001) have rejected membership of the European Union in referenda – why do you think they did this?*

The Council of Europe is now a truly Europe-wide organisation; its membership jumped from 23 to 47 States between 1989 and 2007. Serbia and Montenegro is the most recent member, having joined in April 2003. These changes produced a new political climate and a rethink of the organisation's role. So, at the Vienna Summit in October 1993, the Heads of State and Government cast the Council of Europe as the guardian of democratic security - founded on human rights, democracy and the rule of law. Democratic security is an essential complement to military security, and is a pre-requisite for the continent's stability and peace.

? *What do you think are the reasons for the USA, Canada and some Central Asian republics belonging to the Organisation for Security and Co-operation in Europe (OSCE), which now has 55 members?*

Not only governments and industry are increasing the intensity and forms of their co-operation across Europe. Trade unions, youth organisations and cultural projects work with their members to bring a human face to Europe.

? *What other forms of European co-operation do you know? What successes and what problems do they have?*

Interestingly enough, not every inhabitant feels like a European. We will talk about identity later in Chapter Two, but here it is worth posing the question: is it possible to have a European identity? The co-operation referred to earlier between some countries leads logically to the exclusion of others.

As the border controls disappear between certain European countries, the barriers increase to those outside of these areas. An example can be seen in the immediate effects of the Schengen Accord: this is an inter-governmental agreement which seeks to abolish border controls between the countries concerned, harmonise policy on visas, co-ordinate crime prevention and search operations, and exchange information on asylum seekers. At the time of writing the agreement had been ratified by the parliaments of Austria, Belgium, Denmark, France, Finland, Germany, Greece, Iceland, Italy, Luxembourg, Netherlands, Norway, Portugal, Spain and Sweden, with the ten new members of the EU preparing to join. On the day when the Accord came into force early in 1995 there were 24-hour queues at the German-Polish border.



As the external borders of Europe are strengthened it could be argued that a form of “fortress Europe” is being built. How far do you agree with this analysis?

**all different
all equal**

Having sketched some of the major developments on our continent and its relations with other parts of the world, it is time to examine closer what is happening on the ground.

Minorities in Europe

Attention! A minority in one place can easily be a majority in another place.



When is a minority not a minority? When it is a powerful elite! Do you agree?

Local Minorities

In nearly every state there are “traditional” minorities: ethnic groups who have been present for centuries but who have different characteristics, manners, habits and ways of life from the majority. Multitudes of examples could be cited; here are some, you can find many more. European history is littered with expansionist movements, trading relations, religious and military conquests. All of these have provoked movements of peoples, of cultures. The eleventh century Norman knights managed to set up dominions as far apart as Britain, Spain and Sicily; the forces of the Ottoman Empire reached the walls of Vienna in 1529 and again in 1683; Lithuania was the biggest state in fourteenth century Europe. (We have to be careful with historical “facts” like this; for instance, depending on your point of view, the biggest state in fourteenth century Europe could be described as Polish, not Lithuanian - this difference in analysis is a matter of controversy even today). Many places have seen terrible times; as Richard Hill points out, the town of Ilok now on the eastern border of the independent state of Croatia is an illuminating example. At the time of the Ottoman Empire, Ilok was a Muslim settlement. Before that it was Catholic. In 1930, many of the inhabitants were German and Jewish. In 1991 it counted 3000 Croats, 500 Serbs and 1900 Slovaks descendants of migrants from the 19th century. A year later, in 1992, the population consisted of 3000 Serbs. Since the war finished, the majority population is once again Croat.


**tous différents
tous égaux**



Does a town near you have a similar history?

For Spain these traditional minorities are, mainly, the Roma and Sinti (or Gitanos) people, who are also an ethnic minority in many other countries, and the Muslim, Jewish and Hindu communities residing at Ceuta and Melilla. In Sweden there is a sizeable Finnish minority. In Turkey an estimated 17 per cent of the population are Kurds. There are 21,000 Travellers in Ireland. About nine per cent of the population of Rumania are Hungarians.


Until the 1980s it seemed, from the outside - as though Yugoslavia was one of the most positive examples of different peoples living peacefully together. Now it is difficult to know how far that picture was false or to know to what extent real inequalities were hidden from view. What is clear is the complexity of relations between Slovenians, Bosnians, Croats, Muslims, Serbs, Montenegrins, Macedonians, Romanians, Bulgarians, Hungarians, Albanians, Gypsies and Greeks - to name just those included in the 1991 census.

 *How many people do you need to be to form a "minority group"?*

Having been in the minority within the federation of Yugoslavia, Slovenians are now the majority in Slovenia with around 88 per cent of the population. Declarations of independence and the carving up of territory after wars have played an enormous role in "creating" minorities. With the collapse of the Soviet Union, 25 million Russians were living outside of the Russian Federation and - particularly in Estonia, Lithuania and Latvia - formed minorities of some magnitude in the newly independent countries. In 1920 the Treaty of Trianon cut off two-thirds of Hungarian territory together with one third of its population and many of those people stayed in their towns and villages. Their descendants can be found mainly in the Slovak Republic, Romania and the states that used to make up Yugoslavia.

The decision to recognise or define a group of people as a "minority" is a fundamental challenge and a danger. It is dangerous because it can lead to increased discrimination and segregation. On the other hand it can lead to an increase in the rights and responsibilities of a particular group.

No state in Europe has within its borders people who only speak one language, although there are some that choose to have only one official language. Language plays an enormous role in the culture of a people. Particularly in the last few decades, speakers of minority languages have been demanding official recognition, to receive schooling in their language, and to be provided with the opportunity to set up their own media (publications, radio, television programmes).

 *What other types of rights could/should such minorities have?*

The Council of Europe has examined the situation of "national minorities" on a number of occasions since 1949, the first year of its existence. Although it is possible to understand that the term refers to those peoples who have been forced to migrate to another country or who find themselves living in another country because of border changes, it has proved impossible to reach consensus on the interpretation of the term "national minorities". The Vienna Summit's Declaration of 1993 [see Appendix 1] gave new impetus to the drive to protect such minorities. As a result, the member states have decided to use a pragmatic approach in the Framework Convention for the Protection of National Minorities adopted in November 1994: the convention contains no definition of "national minority", allowing each case to be viewed according to the particular circumstances in each State. Those States that sign and ratify the

convention commit themselves legally to enable national minorities to preserve the essential elements of their identity, in particular their religion, language, traditions and cultural heritage. Self-definition is also important and Article 3.1 acknowledges the right of individuals freely to choose to be treated or not to be treated as belonging to a national minority.



*Has the country where you live signed and ratified this convention?**

Migrants, Immigrants, Refugees

Terminology is difficult also in this area. It is accepted practice in many European countries to talk of “migrants” as people who have origins in another country. To those young British passport holders from Manchester who are of, say, Jamaican origin and whose parents were born in Britain, it comes as something of a surprise to learn that they could be considered migrants. Some talk of “immigrants”, others of “guest workers” and some Council of Europe reports speak of “stocks of foreigner populations”. Although it would suit some forces if migrants were to remain just that, it has become increasingly clear that most of them are here to stay. And many of them are nationals of the countries where they live.

**Have a look here:
[www.coe.int/
minorities](http://www.coe.int/minorities)*



If a foreign couple have a child in your country, is the child also a “foreigner”?

כולם שווים
כולם שווים

Problems of definition and different methods of collecting statistics mean that, often, comparable data between countries does not exist. Almost by definition “illegal immigrants” are incredibly difficult to count but, especially for unscrupulous politicians, incredibly easy to estimate. (It is a little like the concept of the silent majority - as it is silent anyone can claim to speak for it). People are not “illegal”, it is the legal system which defines them so. If you add to these considerations the fact that each country has different rules and rates for processing applications for naturalisation, it seems obvious that statistics have to be viewed with extreme care. Yes, even the few we use in this education pack.



Where can you find such information? Who produces it? Who uses it?

We have referred earlier to the differing patterns of migration within and into Europe. Until the beginning of the 1990s the main cause of immigration was the re-unification of the families of migrant workers who had settled in the sixties and seventies. Italy, Portugal, Greece and Spain have recently become countries of immigration, having been countries of emigration before. (Did you realise that Melbourne in Australia has the largest Greek population after Athens and Thessaloniki?) Along with France, Italy and Spain are the main destinations of immigrants from North Africa.

At a migration conference of the Council of Europe in 1991 it was being predicted that, within three years, up to twenty million people would emigrate westward from

the countries of the ex-Soviet Union. This has not happened but such wild predictions have helped produce public support for increasingly strict immigration controls in Western Europe.



What is the difference between a refugee and an asylum seeker?

Throughout the world there has been a massive increase in the number of refugees and asylum seekers in the last decades. One estimate placed the increase in Europe at 980 per cent in the period 1983 -1992: from 70,000 to 685,700. Their origins were world-wide, with the majority coming from Eastern Europe and Turkey. Clearly, the horrific conflict in former Yugoslavia produced the highest increase in the movement of refugees and internally displaced people in Europe. According to the High Commission on Refugees in January 2004, the total number of "people of concern to them" in Europe were 4,403,921. Worldwide, the ten largest movements of refugees were all to African countries.



The 1951 United Nations Geneva Convention provides definitions and procedures for the acceptance of asylum seekers. How does the country where you live implement them?

The Legal "Welcome" to Those Coming from Outside

Depending on where you live, your nationality and your financial status, you will find it easier or harder to move to and work in a European country (or from one to another).

If you have at least 100,000 dollars in the bank you will experience few problems in obtaining a visa or a residents permit in most countries. Many countries have stopped issuing visas to foreign nationals who are already within their borders. Take the example of someone who is visiting their family on a tourist visa and wishes to remain; this person must then leave the country and apply for a new visa, with all the costs and stresses of separation this would entail. Strict regulations have been placed on transport companies to ensure that they carry only passengers with the right to enter a particular country. A company in breach of the regulations is liable to be fined and must cover the cost of repatriating the passengers concerned.



What is the difference between a Visa and American Express?

Unless you work for a large transnational company, you will have massive problems in obtaining permission to live and work in any of the countries within the European Economic Area (EEA). But nationals of those countries are allowed to move relatively freely from one to another. Although regulations do differ in nuance, the basic challenges remain similar. If you want to stay in one of these countries legally you will need to bear in mind some of the following:

- A residence permit. This will be granted if you have already obtained a work permit.
- An employment contract with a recognised business. Without this you cannot obtain a work permit.
- The work permit will only be granted if the employer can prove that nobody in the host population could do the job.
- Official procedures and delays in gaining work permits dissuade many employers from even attempting to recruit third country nationals.
- If, in the meantime, you start working before being granted official permission you risk immediate expulsion from the country.
- Some crimes can only be committed by foreigners. Legal regulations change and it will be your responsibility to ensure that you conform to them.



How many people come to stay and work in the country where you live?

Exceptions to the rule do exist. In Central and Eastern Europe, and especially in Germany, permanent settlement migration in recent years has been associated with specific ethnic groups “returning” to a homeland where they have been granted an automatic right of settlement. Amongst those involved are the German Aussiedler, Ingrian Finns, Bulgarian Turks, Pontian Greeks and Romanian Magyars.

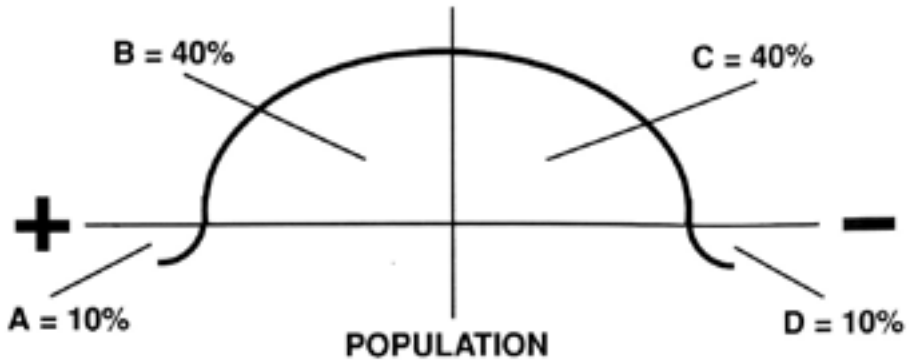
And What Are Our Responses to All of This?

We have looked at some of the aspects, considered some of the history and highlighted some of the forces which are acting within our societies. At one and the same time we are being pushed closer together and being pulled further apart. The face and faces of Europe have changed dramatically during the past decades and in today's multicultural societies we face greater stresses and strains than before.

A Model to Adapt

At the 1993 symposium which prepared the “all different - all equal” Campaign recent research was presented which casts some new light on the challenges we face. This research carried out in Belgium suggests that it may be possible to break down the population into four main groups:

- A. people who are already aware of the problems of racism and more or less actively involved in anti-racist activities (about 10%)
- B. those people, who are tolerant, but do not (yet) engage in anti-racist activities (about 40%)
- C. those who have racist tendencies, but do not commit racist acts (about 40%)
- D. racists who openly show their attitude (about 10%)



What is perhaps representative for Belgium is not necessarily applicable across the length and breadth of Europe, but anti-racist activists (from other countries) who have seen these figures do agree that the general proportions are similar to their own estimates. They suggest that greater percentages of young people are present in the groups A and D.



Do you think this model fits in your country?

Whether or not the proportions are the same, you may use it as a model for analysing the situation in the country where you live. It may also be useful in deciding on strategies for targeting particular groups when campaigning or devising educational approaches. Are we trying to reinforce active tolerance amongst the people in group B, are we going to show open opposition to those in group D? Are we going to work with those in group A to question some of our own assumptions? etc.

To give an example, **La Repubblica** newspaper of 19 May 1995 reports research into prejudice amongst 2500 young people in Italy. The survey was conducted by the Istituto di ricerche sociali di Milano (social research institute of Milan) and they divide the results into four groups as well:

- A. "xenofobi" - (xenophobic, those afraid of or against foreigners) - 12.3%
- B. "instabili" - (unstable) - 31.6%
- C. "neutrali" - (neutral) - 35.2%
- D. "antixenofobi" - (anti-xenophobic) - 20.9%

These four groups are perhaps comparable with those suggested by the research from Belgium, but it is important to see that the terminology is completely different.

Racism, anti-semitism, xenophobia and intolerance take very different forms across Europe and it may be that for your situation you should find other descriptions or analyses for the different groups. We shall look at the challenges involved in defining these terms in the next chapter.

IF... THEN...

To sum up this chapter, it is clear that we need new responses for the new situations in which we find ourselves.

IF multicultural societies are a reality and they will be so in the future...

IF exploitation of the many is being used to support our privileged societies...

IF in our world, which is becoming smaller and more interdependent, very few problems stay within the present frontiers and will affect us all sooner or later...

IF countries and/or states are aware of their impossibility to remain isolated...

IF we believe in equal human rights for all...

THEN our actions should also express those commitments to bring about change.

THEN our response cannot be to build institutional or personal walls to "keep the others in their place".

THEN our response cannot be patronising or superior.

THEN we should begin to relate to each other at an equal level - whether its between different societies and cultures or between majorities and minorities within the same society.

THEN discrimination in the international economic system must be fought, otherwise marginalisation and poverty will continue on a global level.

THEN we need to work on understanding and modifying prejudice and stereotypes.

In short, we have to establish a way to change our Multicultural societies slowly into Intercultural ones.

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Chapter 2

Understanding Difference and Discrimination

all different
all equal

Looking at:

- culture
- **I, we, them**
- **our limits**
- **pictures**
- **from discrimination to racism**
- **possible questions and answers**

Define, illustrate, explain - we try to do all this here. See what you think as you go through this chapter. If you disagree with something, or find a big hole in an argument, make notes about your reasons and make suggestions for replacements.

From Multicultural to Intercultural Societies

alle anderscht
alle gleich

At first sight, the terms "Multicultural Society" and "Intercultural Society" seem to be similar but they are not synonyms. So, how do we tell the difference between the two? Here are some basic ideas, to which you can add.

MULTICULTURAL SOCIETIES: Different cultures, national, ethnic, religious groups all living within the same territory BUT not necessarily coming into contact with each other. A society where difference is often viewed negatively and forms major justification for discrimination. Minorities may be tolerated passively, but not accepted or valued. Even in cases where there are legal rights designed to stop discrimination, the law may not be enforced uniformly.

INTERCULTURAL SOCIETIES: Different cultures, national groups, etc. living together within a territory, maintain open relations of interaction, exchange and mutual recognition of their own and respective values and ways of life. We are talking then about a process of active tolerance and the maintenance of equitable relations where everyone has the same importance, where there are no superiors or inferiors, better or worse people...

"Interculture" is a process, not a goal in itself. Now we need to examine some of the main elements of this process.

Let's Talk About Culture

"Men and women are not only themselves; they are also the region in which they were born, the city apartment or the farm in which they learnt to walk, the games they played as children, the tales they overheard, the food they ate, the schools they attended, the sports they followed, the poets they read and the God they believed in"

(W. Somerset Maugham. *The Razor's Edge*)



What does the word culture mean to you?

Hundreds of definitions of culture exist, each one longer and more difficult than the last. It has even become common to talk about organisational cultures, especially when considering transnational corporations.

- The first thing that comes to mind may be what you would find in the cultural pages of a newspaper: ballet, opera, music, books and other intellectual or artistic activities.
- Here we view culture from a much wider perspective. We are looking at the values and systems of behaviour that allow groups of people to make sense of the world. This is complex stuff and trying to understand cultures, including your own, will mean examining many aspects of life. Some of them are immediately visible, for others you may have to dig deeper:
 - What is defined as "good" and "bad"?
 - How are families structured?
 - What is the relationship between men and women?
 - How is time perceived?
 - Which traditions are important?
 - What languages are spoken?
 - Which rules govern the consumption of food and drink?
 - How is information shared?
 - Who has the power and how do they get it?
 - What are the reactions to other cultures?
 - What is funny?
 - What role does the religion play?

The list could be much longer and you can find other aspects to add. It is important to stress here that the answers to such questions are, to a great extent, shared by the members of a culture - it's obvious, it's normal, that's the way it is. They behave in similar ways, they share similar references and they judge things in similar ways. Such an observation is more obvious when you are confronted with a different culture or go abroad. Cultures are not static, they change and so the answers and even the questions themselves change over time.



Take one of the questions listed above. How might your grandparents have answered?

The existing differences between cultures reflect the effort each society has had to make in order to survive within a particular reality. This reality is made up of: a) the geographical background, b) the social background, that is to say, the other human

groups with which it has had contact and exchange; and c) the “metaphysical” background, looking for a sense to life.



If there are different cultures, does this mean that some are better than others?

Even within cultures there are those who do not comply with all the usual norms and they may find themselves identified as sub-cultures. Members of sub-cultures are often the victims of intolerance within our societies. Examples include people with disabilities, gay and lesbian people, certain religious groups and the wide spectrum of youth sub-cultures. Their distinguishing features may involve use of language, choice of clothes, music and celebration.



Which sub-culture(s) are you part of?

You may like to put this question, ‘what does the word culture mean to you?’ to the group. You could do a brainstorm or you may like to use the technique ‘silent floor discussion’ as described in section 8.3 of **Domino**.

After the discussion you could go on to explore participants’ images of different cultures through the activity ‘Antonio and Ali’, which involves storytelling or to ‘The island’, which is a simulation game. Both these activities are in part 2 of this **Education pack**.

If you want to go deeper into issues about cultural difference and human rights there is a level 3 simulation activity in **Compass** called ‘Makah whaling’, which explores issues about respect for different cultural values.

Learning Your Own Culture: Something as Natural as Breathing

We are born within a culture, and during the first stages of life we learn our culture. This process is sometimes referred to as our socialisation. Each society transfers to its members the value system underlying its culture. Children learn how to understand and use signs and symbols whose meanings change arbitrary from one culture to another. Without this process the child would be unable to exist within a given culture. To take a banal example, imagine what would happen if your children could not understand the meaning of a red traffic light. There is no objective reason for red to mean ‘stop’, or green to mean ‘go’. Parents and family, school, friends and the mass media, particularly television - all of them contribute to the socialisation of children and, often, we are not even aware that we are part of this process.

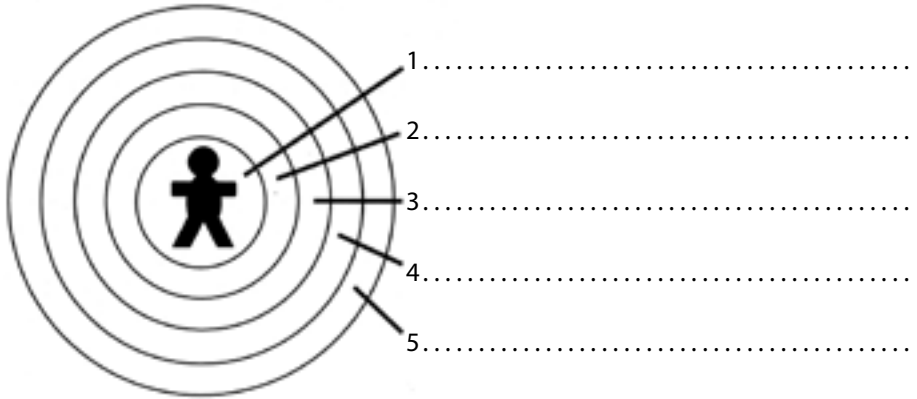


What have been the biggest influences in your socialisation?

Culture is lived in a different way by each of us. Each person is a mixture of their culture, their own individual characteristics and their experience. This process is further enriched if you are living with two or more cultures at the same time. For instance, as a second-generation immigrant, you may be learning your culture of origin within the family and the culture of the country where you live at school and through the media.

Identity

Who am I? What am I? Identity is like culture, there are many aspects to it, some hidden some visible. One way of looking at this could be to imagine yourself as an onion (even if you don't like to eat them). Each layer corresponds to a different part of your identity.



? What are the most important things which make up your identity? Write them next to the numbers 1 -5, with number 1 being the most important to you.

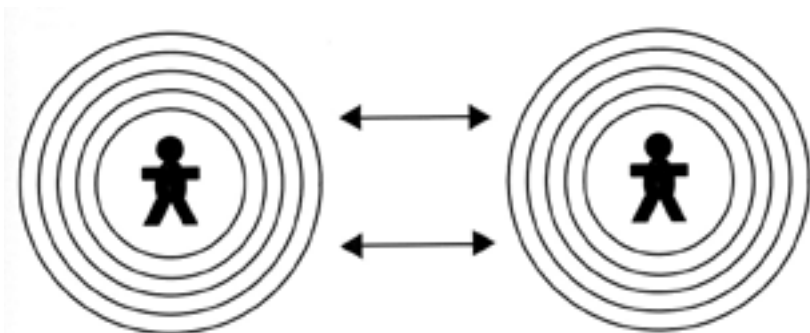
Some of these will be related to:

- the roles you play in life: a daughter, a friend, a school student, a baker, a banker;
- the parts of your identity you may be able to choose: fan of a certain type of music, member of a political party, style of clothes;
- where you were born, where you now live;
- belonging to a minority or not;
- your gender and your sexuality;
- your religion

and, perhaps strangely,

- what you are not or don't want to be: not a woman, not a socialist, not French, not an alcoholic.

Identity is not only a question of how we perceive ourselves.




The onion of identity

Others identify us, and we may not like the label they give us. Continuing the vegetable analogy, what happens if one onion calls another a tulip bulb? To return to one of the major subjects of the last chapter: the labelling of some people as a „minority group“ may be done by others. Who are we? And who are they? Our social identity has to do with values and symbols. We divide people into groups because there seems to be a need to be different from others. We need to give values to our group (class, family, friends) which give us a positive value of ourselves. The danger lies in putting negative values on those who do not form part of our group. Putting people in boxes denies them the possibility of being anything else.


The Onion of Identity can be used as an activity in itself: what does your “onion” look like? It has proved very useful with groups as an introduction to discussions about identity, how we perceive others and how others perceive us.

You may like to follow up the discussion about people’s personal ‘onion of identity’ with either the activity ‘**Me too**’ or ‘**Dominoes**’. These are lively activities that help people to get to know each other and explore both their differences and what they have in common. Alternatively the group may like to do some research to identify the footprints of other cultures in the locality; see ‘**Trailing diversity**’.

 *Name two simple (or silly!) characteristics which a foreigner might associate with the country you live in, for example, Switzerland = watches and banking, Russia = vodka and fur hats. Are these things an important part of your identity? You could call this a Word Association game.*

If you want to work more on the way people make associations and stereotypes then your group may enjoy the activity, ‘**Cultionary**’, a team game that involves drawing and guessing.

Alternatively, the group may like to do the ‘**First impressions**’ activity, which involves giving a snap judgement about people based on their appearance. It is interesting to see how varied different people’s ‘first impressions’ can be and where their associations come from!

 *Is a nation a culture?*

We All Live With Images

As we have seen, a person's identity cannot be summed up in just one label. Often though we tend to concentrate on limited or distorted aspects. This is because the responses of different human groups to each other are the product of a complicated system of social relations and power. To discover some of the mechanisms at work, we need to examine the role of stereotypes, prejudice and ethnocentrism.

Stereotypes

Stereotypes consist basically in shared beliefs or thoughts about a particular human group. A stereotype is an ensemble of characteristics that sums up a human group usually in terms of behaviour, habits, etc.

The objective of stereotypes is to simplify reality: "they are like that". Bosses are tyrannical; these people are lazy, those are punctual; the people in that part of town are dangerous – one or some of them may have been, but all? Sometimes we use stereotypes about the group to which we feel we belong in order to feel stronger or superior to others. (Or, indeed, to excuse faults in ourselves - "What can I do about it? We are all like that!"). Stereotypes are usually based on some kind of contact or images that we have acquired in school, through mass media or at home, which then become generalised to take in all the people who could possibly be linked.

? *It has been suggested that we need stereotypes in order to survive. How useful do you think they are?*

In everyday language it is sometimes difficult to tell the difference between stereotypes and prejudices.

Prejudices

A prejudice is a judgement we make about another person or other people without really knowing them. Prejudices can be negative or positive in character. Prejudices are learned as part of our socialisation process and they are very difficult to modify or eradicate. Therefore it is important that we are aware that we have them.

To explain this concept more directly it could help to examine how deeply we know all of our friends. We may have different friends for different occasions, for going to the cinema, going walking, helping with homework, playing football, going to concerts. Do we know what music our football friends enjoy? Or do we just guess? Making assumptions is easy and common. If it is that simple to make assumptions about friends, think how easy it is to make false judgments about people you don't know.

? *Why do you think prejudices are hard to change?*

Prejudices and stereotypes are schemes that help us to understand reality; when reality does not correspond to our prejudice it is easier for our brains to change our interpretation of reality than to change the prejudice. Prejudices help us to complement information when we do not have it all. Siang Be demonstrates this process by asking his audience to listen to the following passage:

"Mary heard the ice-cream van coming down the street. She remembered her birthday money and ran into the house".

You could interpret this passage like this: Mary is a child, she would like an ice-cream, she runs into the house to get some money so that she can buy the ice-cream. But where do you find any of this information? Try changing any of the nouns in the passage ('money' to 'gun', for instance) and see what happens.

Prejudice and stereotypes about other cultural groups

We absorb prejudices and stereotypes about other cultural groups sometimes unconsciously - but they come from somewhere and they serve many purposes:

- to help us evaluate our own cultures
- to evaluate other cultures and ways of life
- to govern the pattern of relationships our culture maintains with other cultures
- to justify the treatment and discrimination of people from other cultures.

Ethnocentrism

Our judgements, evaluations and justifications are influenced strongly by our ethnocentrism. This means that we believe our response to the world - our culture - is the right one, others are somehow not normal. We feel that our values and ways of living are universal, the correct ones for all people, the "others" are just too stupid to understand this obvious fact. Mere contact with people from other cultures can actually reinforce our prejudices, our ethnocentric spectacles blinding us to anything but that which we expect to see. Other cultures may seem attractive or exotic for us but usually our view is coloured by negative prejudices and stereotypes and so we reject them.

Linking The Images And Their Effects

This reaction of rejection takes the form of closely related phenomena: Discrimination, Xenophobia, Intolerance, Anti-Semitism and Racism. Power is a very important component in the relations between cultures (and sub-cultures) and these reactions get worse whenever majorities are faced with minorities. Over time, definitions and their use change and you will find it interesting to compare this section to the valuable chapter on **Discrimination and Xenophobia** in Compass where more recent examples are given.

Discrimination

Discrimination is prejudice in action. Groups are labelled as different and discriminated against. They may be isolated, made criminals by laws that make their ways of life illegal, left to live in unhealthy conditions, deprived of any political voice, given the worst jobs or no jobs at all, denied entry to discos, subjected to random police checks.

? Can you think of other examples of discrimination?

Within minority groups there are those who have fought against such negative discrimination, sometimes with support from members of the majority. They argue that in order to bring about equality it is necessary to promote measures of positive discrimination.

? These measures are also referred to as “positive action”. Can you suggest positive action necessary to combat the negative forms of discrimination listed above? (One example could be to provide suitable stopping sites, in consultation with Roma (Gypsy) or Sinti people, to ensure that they meet the needs expressed).

Xenophobia

Xenophobia comes from a Greek word meaning “fear of the foreigner”. We have here a clear example of a vicious circle: I fear those who are different because I don't know them and I don't know them because I fear them. Similar to discrimination and racism, xenophobia feeds on stereotypes and prejudices, though it has its origin in the insecurity and the fear projected onto “the other”. This fear of the other is often translated into rejection, hostility or violence against people from other countries or belonging to minorities.

Xenophobia has been used by powerful elites to “protect” their countries from outside influence as we can see from ex-President Ceausescu, the toppled dictator of Romania, who liked to quote the poet Mihai Eminescu:

*“He who takes strangers to heart
May the dogs eat his parts
May the waste eat his home
May ill-fame eat his name!”*

? Xenophilia is the love of foreigners. Can you change the poem to reflect such a spirit?

Intolerance

Intolerance is a lack of respect for practices or beliefs other than ones own. This is shown when someone is not willing to let other people act in a different way or hold different opinions from themselves. Intolerance can mean that people are excluded or rejected because of their religious beliefs, their sexuality, or even their clothes and hairstyle.

? When do you think that it is right to be intolerant?

Anti-Semitism

The combination of power, prejudice, xenophobia and intolerance against Jewish people is known as anti-semitism. This form of religious intolerance leads to discrimination against individuals as well as the persecution of Jews as a group. The most horrific manifestation of anti-semitism came with Hitler's rise to power and the Nazi ideology of racial purity. Six million Jewish people died in concentration camps during the Holocaust or Shoah. Frighteningly, some "historians" like David Irving have attempted to "prove" that concentration camps did not exist or were not as bad as they have been portrayed.



What did you learn about the Shoah at school? What forms of anti-semitism exist nowadays?

Racism



When have you used or heard someone use the term "Racist!"?

The consequences of racism are terrifying, even the word racism is frightening. Defining "racism" is not easy. Defining it to the point where it would be possible to determine - across Europe - whether any particular action, thought or process could be labelled racist would appear to be verging on the impossible.

Racism is based on the linked beliefs that distinctive human characteristics, abilities, etc are determined by race **and** that there are superior and inferior races. Logically, to accept this argument you have to believe that there are different human races.

Racism changes shape over time and may even be called by other names in different places. It is the concept of superiority that is so dangerous - superiority of one group of humans over another. If we start to believe such things then, depending on the time and place, we can lend our tacit or active support to:

- the killing of 400,000 Roma or Gypsy people during the period of the Nazi regime
- the massacres and destructions of entire communities in former Yugoslavia in the name of "ethnic cleansing"
- the reservation of jobs and services to certain groups in society "Europe for the Europeans", "France for the French", "Russia for the Russians", etc
- "Algeria is there for the Algerians - so why don't they all go back there", "Turkey is there for the Turks - so why don't they all go back there", etc
- development aid which entraps more than it helps
- sending letter bombs to asylum organisations

This education pack is based on the complete rejection of such theories or beliefs. The species is human. There is only one race: the human race. Full stop.

Would you label as racist all those examples of the consequences of a belief in superiority?
If not, what would you say?

What follows are several ideas and explanations that look at concepts of racism in different ways:

Racism is a myth

“For all practical social purposes “race” is not so much a biological phenomenon as a social myth. The myth of “race” has created an enormous amount of human and social damage. In recent years it has taken a heavy toll in human lives and caused untold suffering. It still prevents the normal development of millions of human beings and deprives civilization of the effective co-operation of productive minds.”

“Statement on Race”, UNESCO, Paris, July 1950

Quoting Julian Huxley in “We Europeans”, 1935, in reply to Nazi racist propaganda:

“Racism is a myth, and a dangerous myth. It is a cloak for selfish economic aims which in their uncloaked nakedness would look ugly enough.”

“It was agreed that racism could be described as discrimination against one group of people by another, based on prejudices which were attributed to physical characteristics. It was stressed that racism was an attempt to create false divisions within the human race, and had no valid scientific basis. “There was only one race on Earth: the HUMAN RACE, and even by using such terminology as ‘racial discrimination’ or ‘race relations’, one risked legitimising part of the false premises used by racist theorists and groups.”

*[International Youth and Student Movement for the United Nations,
“Multiracial coexistence in Europe”, Study Session, EYC, 1983]*

Racism is an ideology

“In public debates the terms ‘Auslanderfeindlichkeit’ or ‘Fremdenfeindlichkeit’ [meaning hostility towards foreigners] are the ones which are mostly used when intellectual or active rejection of foreigners is being talked about - only rarely will the term ‘Rassismus’ [racism] be used. We want to use the term ‘racism’ not because it conveys the character of sharper moral and political accusation, but rather because it is the clearer historical and analytical category - in contrast to the other terms - and because it asserts something about the contexts and causes of rejection and hatred of foreigners.

Racism is a purely ideological construction, an ideology because there are no ‘races’. There are no provable links between peoples’ physical or cultural characteristics and their basic qualities or possibilities. The acceptance of the term ‘races’ is ideologically motivated and culturally deep-rooted – it fulfils important functions for safeguarding existing ruling structures:

- Racism allows social inequalities, exclusion and contradictions of class to appear natural, rather than dependent upon social factors. Social inequality and oppression are thereby politically and culturally legitimised and even thought of as fate by those affected.
- Those groups who are defined through 'racial characteristics' can then be tagged as being the supposed cause of economic and social crises. They are put in the role of scapegoats, distracting attention from the real causes of a crisis and thereby attracting the annoyance of society.

'Neo-Racism' is no longer based primarily on physical characteristics, rather it takes cultural differences as its starting point. Statements about superiority are partly forgotten and, instead, it is 'merely' pointed out that the culture of a people ('Volk') or of nations is necessary for their identity and would be endangered by cultural or social mixing."

[Jusos in der SPD, "Asyl statt Abschreckung", Argumente 5, Bonn, 1992]

Racism is deeply rooted in history

"It is important to differentiate between the various manifestations of racism in the respective countries. Countries such as the United Kingdom, France and Belgium, i.e. imperialist nations with a history of colonialism, subscribe to racist ideologies which are evidently bound up with the exploitation and subjugation of black people in the cause of the advancement of Western Capitalism. Anthropologists and biologists, later followed by socio-biologists, suggested scientific reasons and explanations for treating black people as a sub-human species. It was suggested and believed that people of a particular skin-colour had genetic and social characteristics that were fixed and immutable, and that were not subject to the influence of nurturing or of environment. This led to the widespread belief that the peoples of Africa were inferior to the white "Caucasian" race, morally, socially and intellectually, and that therefore one need not apply the same human values in dealing with them. They could be treated as slaves, as chattels, as units of property such as you treat cattle or horses, and used as labour power to produce wealth."

[European Confederation of Youth Clubs, "Racism in Europe – the Challenge for Youth Work", Study Session, EYC, October 1989]

Racism can change

"Racism is different from racial prejudice, hatred or discrimination. RACISM involves having the power to carry out systematic discriminatory practices through major institutions of our society, whereas prejudice is the unfavourable opinion or feeling formed beforehand without knowledge, thought or reason.

Racism = Power + Prejudice

RACISM is both overt and covert. It takes two closely related forms: individual RACISM and institutional RACISM. The first consists of overt acts by individuals, which can cause

death, injury or the violent destruction of property. The second form is less evident. Some of the most conspicuous examples are in housing patterns, segregated schools and churches, discriminatory employment and promotion policies and textbooks which ignore the role of many ethnic minorities.

RACISM must also be looked upon from a cultural aspect. Cultural *RACISM* is when we use power to perpetuate our cultural heritage and impose it on others, while at the same time destroying the culture of others, which brings us to *ethnocentrism*. The tendency to view alien cultures with disfavour, which results in an inherent sense of superiority, is *ETHNOCENTRISM*.

Cultural Racism = 'Power + Ethnocentrism' "

[International Federation of Liberal and Radical Youth, "Put the Hands Together: IFLRY Against Racism and Xenophobia", 1986]



What do you think now?

Where do we go from here?

If we are to begin creating intercultural realities we have much to do in challenging:

- our personal attitudes and
- the systems of control and power which result in inequality

Dialogue between cultures requires a great deal of time and experience. The development of intercultural approaches will depend not only on people's openness, but also on politicians, who have to implement a whole series of measures to facilitate the process.

Without being too strict and taking the following list as a set model for our behaviour, we can nevertheless see that it is necessary to pass through certain stages, namely:

1. Accepting that everyone is on the same level; accepting equality of rights, values and abilities; prosecuting racism and discrimination.
2. Getting to know each other better; engaging in discussion, knowing about other people's cultures, moving towards them, seeing what they do.
3. Doing things together; co-organising, collaborating, helping each other.
4. Comparing and exchanging; exchanging viewpoints, experiencing each other's cultures and ideas, accepting mutual criticism, reaching agreements and taking decisions together.

What roles can intercultural education play in all of this? Turn to the next chapter for some ideas...

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Chapter 3

Intercultural Education: A Positive Approach to Difference

Looking at:

- the discovery of relationships
- mechanisms and resources
- the school
- out of school
- stages in intercultural processes
- using activities

Where Does Intercultural Education Come From?

alle anders
alle gleich

We - as the writers of this education pack - have tried to be very careful in our use of the terms “multicultural” and “intercultural”. Our choice of terminology is not innocent; it is even subversive; we are not playing with words. We mean to challenge your ideas and actions, and we hope you will challenge ours.

Educational responses to multicultural society

As we have seen in chapter one, the pace of change in our societies has increased dramatically in the last decades. The meeting of different cultures continues to be a major factor in, **and** a result of, these changes. At the same time we have begun to realise that even within dominant cultures there are people who do not conform to the usual norms, who are identified as belonging to sub-cultures. Along with this realisation has come the gradual, if stormy, recognition that these people have rights and demand respect and acknowledgement. Governmental responses to all of these changes have been mixed, often within the same country.

From the Sixties onwards some countries started special educational programmes, which were targeted at children from long-standing minorities and at the children of more recently arrived immigrants. Depending on the political and cultural context, educational systems were called on to fulfil a variety of aims, for instance:

- to ensure that immigrant children could return to their country of origin and be able to fit in to their specific social and educational systems with ease.
- to incorporate the children of minority cultural groups into mainstream society and thereby strip them of their cultural identity completely - this is sometimes known as a policy of assimilation. This could be summarised by extending the

old maxim “When in Rome, do as the Romans do” to “When in Rome, think, feel, believe and do as a Roman”.

- to assist the children of minority cultural groups to fit into mainstream society whilst maintaining parts of their own cultural identity - this is sometimes known as a policy of integration. “When in Roman society, do as the Romans do; but you can cook what you want at home if you close the windows”.

Various educational forms and approaches resulted, sometimes in combination with each other. But there were grave problems associated with such aims and practices. They were based on a belief in the implicit superiority of mainstream culture which was supposed to remain unaffected by contact with other cultures. It was very much a one-way street: change was only expected from “them”. Add to this the fact that the vast majority of immigrants have not “returned” to their countries of origin and we can see that such aims do not correspond with current reality. And they have little in common with the aims of intercultural education.

“The discovery of others is the discovery of a relationship, not of a barrier” (Claude Lévi-Strauss)

Gradually, perceptions of multicultural society have evolved. It is neither a mosaic where cultures are placed side-by-side without any effect on each other, nor is it a melting pot where everything is reduced to the lowest common denominator. Intercultural education proposes processes to enable the discovery of mutual relationships and the dismantling of barriers. There are close links to other educational philosophies, such as education for human rights, anti-racist education and development education. It is therefore a normal reaction if you find elements here which correspond to your experience in other fields. We have learned much from the experiences gained in the pioneering work of multicultural educationalists.

But we choose to use the term “intercultural”. Because, as Micheline Rey points out, if the prefix “inter” is given its full meaning, this necessarily implies:

- interaction
- exchange
- breaking down barriers
- reciprocity
- objective solidarity.

Intercultural Education: A Social Education Process

For a society to become really intercultural, every social group must be able to live in conditions of equality regardless of their culture, lifestyle or origin. This means reconsidering not only how we interact with cultures which seem strange to our own, but also how we interact with minorities such as homosexuals or people with disabilities who

face many forms of intolerance and discrimination. Numerous forces - social, economic, political - have to be combined to bring about such a society. Intercultural education is one of the main tools we have nowadays to help us take advantage of the opportunities offered by multicultural societies.

The general target of intercultural education has to be favouring and reinforcing the basis of mutual relationships, between different societies and different majority or minority cultural groups.

This target means:

- to see that diversity is rooted in equality and does not become a justification for marginalisation
- to make an effort to recognise different cultural identities and to promote respect for minorities
- to resolve conflicting interests peacefully.

This general target supposes that intercultural education must take place within society as a whole. It is impossible to dream of an intercultural society working only with one of the involved parts, that is, only with minority groups or only with majority groups.

The needs of majorities and minorities are different but interlinked.

In the case of most minority groups, especially when they are the result of immigration processes, their first need is to develop a series of abilities and knowledge. Without the ability to communicate in a commonly understood language, for example, it is difficult if not impossible to survive in society. In the case of majority groups, their first needs are to start looking beyond accepted norms, to question customary ways of thought - especially negative stereotypes and prejudices - in relation to minority groups. It is necessary for us all to gain an understanding of the role played by power relations in society and, here, their effect on intercultural relationships.

These different needs, logically, have different objectives. In the case of social majority groups, the targets of intercultural education are:

- to further an understanding of the reality of an interdependent world and encourage action coherent with that reality
- to go beyond negative prejudices and ethnic stereotypes
- to favour a positive evaluation of difference and diversity
- to search for and highlight similarities
- to generate positive attitudes and habits of behaviour towards people from other societies and cultures
- to translate the principles of solidarity and civil courage into action

In the case of minority groups, the targets of intercultural education include all of the above plus learning to live within mainstream society without losing their own cultural identity.

Young people: an essential resource for intercultural education.

all different
all equal

Although intercultural education must take place within society as a whole, there is little doubt that intercultural education is centered on the system of relations of children and young people. We justify this priority because they will be, to a great extent, the future citizens of intercultural societies. They are also an important channel of communication to adults and can help their elder relations, for example, to see the necessity for change. Having said that it is clear that there are also important messages here for adult education.

Intercultural education with children and young people works in two major ways:

- to help them gain the capacity to recognise inequality, injustice, racism, stereotypes and prejudices
- to give them the knowledge and the abilities which will help them to challenge and to try to change these mechanisms whenever they have to face them in society

Educational approaches both within and outside schools are tremendously important. How we refer to these approaches depends a lot on context. And it is also “true” that one can find more formal methods in out-of-school education, (a lecture, an input, written exercises...) just as more informal methods can also be found in schools, (working in project groups, using the local environment...). When we wrote this Education Pack in 1994-95, we were used to differentiate between formal and informal education – it was relatively rare to talk of “non-formal education/learning”. The debate has moved on, to the extent that the European Youth Forum recently issued a policy paper called “Youth organisations as non-formal educators – recognising our role” (November 2003). Informal education is now more often referred to when talking about non-planned learning situations: in the family, on a bus, talking with friends. Still, for this edition we have chosen to leave the terminology as it was. You might find it refreshing!

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berdinak gara

Challenges facing educational systems today and the need for complementarity between formal and non-formal education are outlined in the **Compass** chapter on **Education**.

Two Ways of Travelling:

1. Formal intercultural education

Formal intercultural education includes academic programmes and initiatives that are developed within and from the school.

School is, after the family, a principal agent of socialisation through which children get not only an academic education, but they also learn much of their own cultural code. This cultural code needs to be the one that is open to other cultures, religions and lifestyles. Therefore, without the active support of the school, efforts to introduce intercultural education are bound to see diminished results, if not outright failure. It is for these rea-

sons that we include some thoughts about this area even though this education pack is meant for use mainly in informal education.

Intercultural education demands from the school an important process of opening and renewal, matching curricula to the reality of multicultural societies. Schools are basing their work increasingly on the principle that all are equal. Now intercultural education asks the school additionally to acknowledge and respect cultural differences between individuals.

In general the school should make efforts to:

- try to create equal social and educational opportunities for children from minority cultural groups
- raise awareness of cultural differences as a way to oppose discrimination
- defend and develop cultural pluralism in society
- help children to deal constructively with conflicts, by illuminating different interests and searching for common goals.

The school's role as an agent of intercultural education is double: towards minority groups and cultures and towards majority groups and cultures.

Towards minority groups and cultures

The school's role as a means of welcome, socialisation and inclusion to children from minority groups is irreplaceable.

In this case, intercultural education should develop programmes designed to fulfill the basic needs of minority groups in establishing and gaining recognition for themselves within society.

These programmes are based in mainstream culture but are open to change and should allow children to understand gradually the cultural code of mainstream society and to gain the abilities and instruments for personal autonomy and self-confidence within that society.

This last aspect should include:

- knowing something about your surroundings and the human relations within it
- an understanding of the culture-specific idea of time
- an understanding of economic relations, especially of those on which employment and survival of people depend knowledge about your close environment and of associations outside the school which might be helpful to you
- an understanding of the political system and how to use it

Towards majority groups and cultures

Children and young people from majority groups need to learn how to live together with others in a positive, creative way.

It is necessary to introduce intercultural elements into the school curricula that:

- reject an ethnocentric view of culture or the idea that it may be possible to establish a hierarchy of different cultures
- take into consideration - with objectivity and respect - the characteristics of the different cultures cohabiting within a specific area
- open up the school children's view of the world, this is particularly important in places where there are few minorities

And the school itself?

At the same time it is clear that the school must rethink its own position. All too often it transmits and reinforces negative stereotypes about other groups and cultures. There needs to be constructive communication about how the school is run between all those involved in the educational process: teachers, children, parents, administrators, local authorities, institutions. A variety of crucial structural measures need to be implemented if intercultural education is to work in and around the classroom. Good will is not enough and action is needed. There are many examples of good practice around Europe, here are a couple of recommendations:

- Intercultural education should be one of the key factors in training for all teachers; one way for this to have a real, personal impact on teachers would be for them to spend time working in another culture, with the tools to understand what is happening within themselves - they would then be better equipped to help their pupils learn to practise active tolerance,
- Text books and other teaching materials need to be reviewed taking others as a starting point, so that school children can learn to accept as "normal" different viewpoints and perspectives - how do history textbooks from different countries describe the Battle of Waterloo? Which country or region of the world is placed at the centre of maps used in geography lessons?

The difficulties involved in implementing such changes within school systems are enormous, but so are the gains to be made. Here is not the place to go further into the arguments. If you wish to find out more then consult the book by Antonio Perotti **The Case for Intercultural Education**, which gives a brilliant overview of experience gained by the Council of Europe in co-operation with educationalists into the 1990's. Have a look too at chapter 5 of **Compass** and its section on **Education**.

2. Informal Intercultural Education

The objectives of informal intercultural education coincide with those of formal intercultural education. The differences between these means of intercultural education lie mainly in the providers and the working methods. Depending on the educational and political traditions with which you identify, you may prefer to describe these processes in informal education as "intercultural learning". This is an important point to make, because it refers to one of the basic principles guiding our approach in this pack. We see young people as the subject of their own learning, discovering themselves how to make sense of their world and devise strategies for living peacefully within it.

Informal educators work with young people in youth clubs, in youth organisations and movements, in youth information and guidance centres, in free time activities after school; on the streets; during international youth exchanges; in hostels for young people and the young unemployed; across the whole geographical and socio-economic spectrum of Europe. Many of them are volunteers, giving freely of their time because of the importance they attach to such work. Even this list does not cover the whole spectrum of those involved in organising informal youth activities. Indeed, among the most effective providers are young people themselves educating each other. [This approach, known as peer education, is dealt with more specifically in **DOMINO** a publication also produced within the “all different - all equal” campaign.] All of these situations and more provide possibilities for informal intercultural education.

Informal education has several important features which distinguish it from formal education:

- Informal education is voluntary, it does not have the obligatory character of school which sometimes leads pupils to reject approaches or subjects which are a part of the curriculum
- Providers of informal education have to make greater efforts to sustain the interest of participants as the commercial world is very clever in providing attractive alternatives
- In informal education there is a closer relationship with participants, and this makes communication easier (if at times more stressful!)
- The contents are adapted with the participants to their reality and needs
- There is freer choice in the setting of objectives and in matching them with relevant activities
- The active and participative methodology applied in informal education makes for greater participation.

In many respects, of course, informal education could not exist without the presence of formal education and there is much room to improve the compatibility between the two. It may be possible for you to adapt activities contained in Part B for use in schools, but we have directed our energies at their use in informal education with young people. Here we look closer at the bases for these activities.

Working With Young People – A Continuous Process

No matter their age, people who come face to face with the challenges and problems of multicultural society cannot jump straight from ignorance to critical consciousness and action. This may only be carried out through an intercultural education process, informal in this case, alongside which it is possible to carry out a variety of activities and initiatives.

Intercultural education has to enable young people to discover the origins and mechanisms of racism, intolerance, xenophobia and anti-semitism. Personal discovery can lead to collective action and it is up to us to facilitate this process. Political and economic action

is also required to complete the picture: education has its limits but also its responsibilities.

Others have attempted to describe the crucial areas for consideration in planning programmes for intercultural education, as you can see in the resources section at the end of this pack. We have chosen, in a simplified way, to compare the intercultural education process to a road in which there are different stages that, simultaneously, are centres of interest to work on.

These are:

- i) To imagine yourself from the outside
- ii) To understand the world we live in
- iii) To be acquainted with other realities
- iv) To see difference positively
- v) To favour positive attitudes, values and behaviour

You may decide that some stages are more important than others, or that you need to take a different route altogether. These stages may be combined in different orders but, as this pack is not four-dimensional, we will take them one by one – including suggested ideas and contents to work with.

i) To imagine yourself from the outside

In intercultural education the starting point of our work is to reflect upon ourselves and our own reality.

Ideas and contents:

Our own social and cultural reality:

- To re-assess what we feel is positive and what is negative within our reality.
- Our habits, ways of thought, styles of life, etc. are only one possible response to the world: there are other realities, which are neither better nor worse, but different.
- Explaining our reality to others who do not know it can be useful in helping us to gain a different perspective.

Reactions to other social and cultural realities with which we live:

- Prejudices and stereotypes within our society toward other societies and cultures.
- Why do those prejudices and stereotypes appear?
- Why are there some positive prejudices and stereotypes and some other negative ones?
- The influence of prejudices and stereotypes on our way of behaving towards other people.

Discrimination: An arbitrary phenomenon:

- Everyone may be discriminated against on some occasion or other.
- Why does discrimination take place?
- What forms does it take?

ii) To understand the world we live in

Different societies, countries or states cannot develop if they are isolated from one another.

Ideas and contents:

We live in an interdependent world:

- Societies are in need of each other.
- Europe is not a planet! (the slogan taken from the Council of Europe's North-South Centre)

Shared responsibility:

- In great part, the forces that oblige many people to leave their countries in order to survive originate in the economic system our ways of life are based upon.

As a complement to realising that we live in an interdependent world, we need to be working on our responses to the phenomenon of globalisation these days. An investigation into the causes and effects is contained in the **Compass chapter on Globalisation**.

iii) To be acquainted with other realities

Many of the negative attitudes towards cultures, lifestyles or societies which are different to our own, have their origin in the "fear of the unknown". That is why an essential element in intercultural education is encouraging acquaintance with and knowledge of other cultures - not that of the tourist who keeps a safe distance, but one which allows us to open up to the risks of encounter and exchange. This acquaintance must be based on the effort to understand realities different to our own.

Ideas and contents:

What do we know about other cultures or lifestyles?:

- How have we obtained the information we possess about other cultures, societies, countries?
- How much of reality is there in that knowledge, and how many preconceived thoughts reach us by different ways?
- How much do we need to question the information and images we receive through the mass media?
- How can we really find out what it is like to "walk in someone else's shoes"?

There are neither superior nor inferior cultures:

- Each culture is the result of a different reality.
- In each culture there are positive aspects from which it is possible to learn, and negative aspects we may criticise - how do we decide?

Different does not mean worse, but dissimilar:

- Which are the factors by which the difference between human beings is seen as something negative?

iv) To see difference positively

What are the bases of being able to look at difference from a positive perspective?

Ideas and contents:

Our own culture is a mixture of differences:

- The social and cultural reality we belong to is the result of a conglomeration of differences.
- We do not consider those differences to be an overwhelming obstacle to living together.

The difference among different cultures is a positive fact:

- The connections and relations between different cultures are enriching not only for individuals but also for societies. They can also be the sources of great amusement and pleasure.
- Every society and culture has something to learn from and something to teach to other societies.
- How do we learn to avoid making immediate judgements about facets of other cultures or lifestyles which are “strange” to us?
- How can we learn to live with the feelings of (temporary) insecurity, which these processes awaken in us?
- How do we take advantage of the enormous opportunities such encounters give us to find out new sides to our identities?

v) To favour positive attitudes, values and behaviour

All of these stages are based on the promotion of values: human rights, recognition, acceptance, active tolerance, respect, peaceful conflict resolution and solidarity.

- If we claim the right to solidarity then, as Jean-Marie Bergeret summarises, we also have an obligation to show solidarity. It is this type of conclusion we are working towards in intercultural education. But young people will only change their attitudes and conclusions for themselves, we can only help to facilitate the process by working through a variety of challenges with them over time.
- If we work to favour these sorts of attitudes it will be easier to encourage positive behaviour toward people from other cultures. But we have to take into consideration that these attitudes and behaviours are not possible if they are not developed parallel to qualities like honesty, cooperation, communication, critical thought and organisation.

Pause for Thought

Intercultural education is not a closed program that may be repeated without continuous modifications. On the contrary, not only is the range of possible intercultural activities very wide, but we also have to question continuously what we are doing and why. It is impossible to buy a magic formula that can guarantee us success.

To help us know how and where to place the limits of each informal intercultural education activity we should try to be aware of the following factors:

- **The content and the extent of the activity we are intending to organise.**

There is a saying in Spain, which sums it up nicely: "We cannot pretend to hunt an elephant with a fishing-rod".

- **The context in which we are going to work and the limits it imposes on us.** The motivation of the participants will differ according to the venue and their motivations to attend.
- **The level of acquaintance and relationship we have with the young people with whom we are going to work.** If we know them well and know that we can plan long-term this will have an effect on our objectives. Our planning process changes if we are going to organise a one-off activity with young people we don't know yet.
- **The level of participation in the activity.** If they feel responsible for the outcome of an activity the results will be more positive than if the participants feel they have only a passive role to play.

On the other hand, we have to take into account that:

- **Isolated activities have limited effects.** In intercultural education we are looking at values, attitudes and behaviour. Therefore, it would be desirable for each activity to be developed within a wider process. But this does not mean that we should turn down even limited opportunities to facilitate intercultural processes; it is mainly a question of tailoring our ambitions.
- **The meaning of the activities should start and must be referred to the participants' daily life.** We are aiming to generate positive attitudes in our own environment and to link that environment with the rest of the world.

How we approach each informal intercultural education activity, will depend on our concrete possibilities to act and on the participants... We have used these ideas and principles in designing the activities for Part B, but we realise that it is neither possible nor logical to make hard and fast rules.

To sum up, it may be helpful to remember that:

- Starting from an active and dynamic methodology...
- we work with processes...
- through which and by means of information, analysis and critical reflection of reality...
- the participants in our work will find ways to:
- interact with people from other cultures positively in their daily life
- and will devise strategies to transfer that positive relation with people from other cultures into individual or collective actions

References for this chapter

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PART B

ACTIVITIES, METHODS AND RESOURCES

I. Introduction

The activities in this part of the pack have been written for anyone working with young people (aged 14+) or adults in out of school or informal educational activities on issues of equality, racism, xenophobia, anti-semitism and intolerance.

This section is designed to be a flexible resource for use in a wide range of contexts. For example, you may be a youth worker, a group leader, seminar facilitator, member of a church discussion group, teacher or adult education tutor. You may work with the group on a regular basis or only occasionally, you may work in a small local group or with larger groups of people who do not know each other well, for example at a seminar. Your group may be single sexed or mixed, it may contain people of one culture, country or religion, or many. Whatever your situation there are guidelines to enable you to use and adapt the ideas and activities to you own needs and to the needs of the people in the group.

όλοι διαφορετικοί
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How to use the pack

The pack is designed to be as flexible as possible and how you wish to use it is up to you! Each activity could be used on its own, but we recommend that you put two or more together as part of a programme to explore the issues and take action.

Before you start we strongly recommend that you look through the whole pack to gain an overall picture of what's in it and what the possibilities for using it are. Read through part A to get acquainted with the rationale behind the exercises. In part A you will also find background information about the issues which will help you answer any questions which arise during discussions.



For convenience we have identified the activities according to four themes that follow a sequential educational process:

- G** activities will help create a good **group atmosphere** and reinforce communication skills and **group dynamics**.
- I** activities which work with the **images** we have of people from cultures, countries or social origins different from our own.
- M** activities which explore the social, economic, cultural or educational **mechanisms** that lie behind situations of discrimination, refusal, exclusion and marginalisation.
- A** activities which encourage people to **act** to bring about social change based on values of equality and the acceptance of 'difference'.

You may wish to plan to start with some activities working with images, then move on to others working on the mechanism of exclusion and then go on to explore ways of taking action. However, once you get started, and participants begin asking questions it might be more appropriate to think of the activities as part of a web which you can use in any order.

The aim has been to give a clear description of each activity and ideas for what you might do next. It must be emphasised that these are only guidelines and anyone using the pack should feel free to adapt and use the material to suit their own needs.

Whatever group you are working with it's most likely that your starting point will be something that is happening in your area or something that one of your group members is interested in. You should use ideas in the pack to help your members gain a better knowledge about the issues and empathy towards the people involved. However, understanding alone is not enough, it is important that we work towards building an intercultural society where diversity and difference are respected and the dignity of the individual is celebrated and promoted. This element of taking action is an important outcome of the activities in the pack. Knowing about the issues is not enough; we must try to be consistent also in our attitudes and actions. In this respect intercultural education should be seen as part of a wider education process around 'Education for Citizenship' with emphasis on values such as solidarity, tolerance, responsibility, courage and respect. It builds on, and contributes to, experiences in Human Rights, Peace and Global Education.

II. The educational approach

The activities in this pack have been designed to enable you to work on intercultural education issues from two perspectives: participation and group work.

Taking a participatory approach implies that young people are not the target of our work, but that they are the resources we count on. Using this pack implies working with people rather than working for them. Our main task and challenge is to encourage people to take control of their own actions and thereby to empower them.

Group work is an appropriate way for people to gain a deeper understanding and ownership of their experience, knowledge, skills and attitudes. In this way the group work process is the vehicle, which ensures that what each individual learns will have a social impact beyond the personal.

Intercultural education (more fully described in Part A) is a social education process through which people may become more aware of their own culture and of the interdependence between cultures, including a respect for the difference, whether this difference is due to culture, religion, ethnic background, sexual orientation, nationality, social status, ability or disability. Thus people appreciate their culture in the context of the wider world in a way that will enable them to understand, to empathize with and value people who are different, and to work together to build a better and more equal world.

Intercultural education involves working with aspects of human nature such as attitudes, feelings, perceptions, values and experiences. These aspects can not be reached solely from an intellectual approach, they require also an experimental dimension. For example, if we want to promote young people's solidarity towards immigrants it

is not enough just to give information about their situation or present statistics and figures. It is necessary that young people have a far deeper feeling and understanding that immigration does not happen by accident, but that their own way of living may force people to immigrate and that the countries of origin of the immigrants are not poor, but have been impoverished. Similarly in order to deal with homophobia or with discrimination towards Roma People (Gypsies and travellers) rather than giving simple lectures it may be necessary to give people the opportunity to feel what it is like being subjected to daily discrimination and prejudice. This is not to diminish the importance of basic information which is necessary to counter deeply rooted stereotypes and prejudice e.g. that most Roma people do not live in tents and caravans but have a perfectly 'informal' way of life or that homosexuals have existed in all societies and cultures throughout history.

It will only be possible for people to understand the situation if we start working from their own knowledge, feelings and experience. From this starting point they will be able to learn to adapt to different cultural and personal realities and from there go on to acquire new perceptions and knowledge. Thus we work, not only on the cognitive or intellectual level, but especially from life experiences and on the effective or emotional level. At the same time we should not forget that gaining the values promoted by intercultural education, solidarity, respect and empathy is only possible if, at the same time, we help people develop skills such as cooperation, communication and critical analysis.

We can think of our educational task as being in three steps: Think, Feel and Act, we are going to work with our Heads, Hearts and Hands.

Working with young people

Working on intercultural education with participative group dynamics presupposes that we base our work on some fundamental principles:

1. That we start from what people already know, their opinions and experiences and from this base enable them to search for, and discover together, new ideas and experiences.

We all have ideas and opinions about the issues and questions that relate to our daily lives which we gain from our families and social environment, from our own direct experience; from what we read; from the information we receive in school, on TV, radio etc.; from discussions and exchanges of points of view with other people; and from our own personal reflections. All these form a kind of filter through which we see 'reality'. That is why you, as the facilitator of the group, instead of ignoring it, must start from this reality and use it as the basis upon which to build new experiences.

2. That we encourage the participation of young people to contribute to discussions and to learn from each other as much as possible.

Each of us always has something to learn and something to teach. Group work reinforces our capacity to learn; it allows us to explore new ideas and to analyse new information together and thereby promotes personal development. In addition, when people actively participate in something, as in this case, in

intercultural education, they have a much stronger sense of ownership and consequently they commit themselves much more.

3. That we think all the time about how people can translate their concrete experiences of intercultural education, into simple but effective actions that demonstrate their refusal of the processes of marginalisation, discrimination and exclusion.

Intercultural education does not operate only at the individual level, it requires working simultaneously the personal and collective levels. Our task therefore consists of reinforcing the “practical” dimension of intercultural education by making sure that young people, through the group, reach concrete conclusions relevant to their daily lives.

In order to pursue our work with young people (taking a group work and participative approach) we count on a major tool: the activities. These are the resources with which we work to facilitate young people's ownership of their experience, both intellectual and emotional. It is important to understand that the activities are not an end in themselves but the pretext, or the key to the door to what is really important, a common learning process based on the exchange of opinions and experiences, the discovery of new dimensions of reality, the common creation of alternatives and the awareness of racism, xenophobia, anti-semitism and intolerance.

The activities in this pack have been developed as tools to use within a group learning process. How you decide to use them will depend on the age, abilities and interests of the young people in your group and the space and time you have available but they have been designed to enable you to develop your programme according to a sequential methodological process:

- G** - indicates activities which will help form and consolidate the group. These activities will help the creation of a good group atmosphere and reinforce communication skills and group dynamics. They include icebreakers.

If people do not have good discussion, active listening and interpersonal skills and if they do not have an insight into the process and dynamics of group work (the ability to work with others towards a common goal in a spirit of mutual respect and co-operation) then they will find some of the activities, especially those at level three, hard or even impossible. The activities in this pack have been developed within the framework of Intercultural Education, they are based on mutual respect for the individual, the belief that everyone grows through experience and that experimental learning is fun, enjoyable, rewarding and positive and leads to personal and social development. If this is not clearly understood then difficulties and conflicts may develop as people are challenged to explore their thoughts, feelings and emotions about their prejudices, beliefs and view of the world. Good group work ensures a safe environment to explore these.

- I** - indicates activities which will provide an insight into our images of people from cultures, countries or social origins different from our own.

It is important to work with these images because there is a strong link between the images or stereotypes we have of people and prejudice and discrimination. Unless we understand where these images come from and learn to be critical of them we cannot





analyse the influence they have on us and on our view of the world. If we are to be able to tackle racism and intolerance then the first step is to recognise these images for what they are - namely just that - images which often have little to do with reality.

M - indicates activities which will enable people to discover and analyse the social, economic, cultural or educational reasons that lie behind situations of discrimination, refusal, exclusion and marginalisation.

Unless we are able to recognise the mechanisms that exist which perpetuate exclusion and discrimination we will never be able to tackle and change them. It is essential that we have an insight into the vested interests, power and politics at local, national and global levels which are the root cause of the conflicts between people. Few people would choose to leave their homes if it were not for war, famine, lack of employment opportunities, political and religious persecution etc. Similarly competition for housing, jobs, education and health services set people against one another. We have to ask ourselves why the world situation is as it is and why it is so hard to reform.

A - indicates activities which develop awareness about the possibilities for individuals and groups to act in order to bring about or to pursue social change based on values of solidarity, respect, acceptance of 'difference' and free exchange of ideas.

There will have been little point in people using this pack unless they learn and grow and start to make changes as a result. Change is seen as an essential outcome of the activities. Taking action may be at a personal level, for example being more aware of ourselves and our view of the world and recognising the importance of our personal actions. Action can also be things people do together at local level within their own communities to support minorities or others who are 'different'. Action can also be working together for change within organisations at local, regional, national and international level to bring about a fairer, tolerant intercultural world.

In English there are phrases like: 'No one ever made a greater mistake than they who did nothing because they could only do a little' and 'To walk a mile you have to take the first step'. Such phrases exist in all languages and we suggest that you start making a collection of your own. You will find other ideas to help you start taking action in the A-Z for the campaign on page 62.

III. Developing an intercultural education programme

It is important to bear in mind that the reality in each European country varies significantly both within each country and between countries. We would therefore recommend that you, as the facilitator of the activities, adapt them to the actual situation which exists in your country, region or town. If the examples given, or the questions suggested, for debriefing and evaluation are not relevant in the social and cultural context of your group, you should find other examples or questions which will be more suitable.

Very few of the activities can be translated directly from one country to another or from one group to another. Besides the linguistic specificities, the cultural and social differences of each group or the level of acquaintance with the themes will always mean that you will have to adapt the ideas in this pack to your own situation. As we said above, the success of our educational approach relies on the use of the participants' own experiences, feelings, attitudes, skills and knowledge.

Do not worry! You will not often have to change the whole activity! In most cases it will be enough to adapt the evaluation and discussion to the group's own situation and the purpose of the campaign. For example, if you intend to deal with the issue of religious tolerance, in some countries the discussion may be shifted to relations between Muslim and Christian cultures. In others it may be more appropriate to discuss anti-semitism or the relations between Catholic and Orthodox people. As the problems addressed by the campaign exist in all countries though in different forms, the effort of adapting the activities should consist primarily in bringing those problems closer to the participants' own situation. The 'tips for the facilitator' provide some ideas and help on adaptation, both of the method and the theme.

Tips for facilitators

When working with young people we should always bear in mind the balance between our aims relating to intercultural education those relating to the development of the group itself. One of your main tasks as facilitator is to strengthen and promote a good atmosphere between the members of the group and, as far as possible, to stimulate and encourage their own creativity and aspirations. This will help the participants to feel that their work is worthwhile and productive and lead to valid and interesting experiences and conclusions.

Leading discussions

Discussion is central to the educational process. After each activity you should allow time, however short, to round off with a debriefing and evaluation and we have included notes to help you lead the discussion. You should pay special attention to ensuring everyone in the group can participate if they wish to. For example:

- create a good working atmosphere which allows everybody to express themselves freely and to be listened to. You will need to allow time for people to get to know and to trust each other as well as organising the physical environment so everyone is comfortable.
- invite participants to offer their opinions or relate their experiences about the issues under discussion.
- use words, expressions and language common to the group, refer to recent cases or facts that have happened in the participants' neighbourhood. Make it directly relevant to their own lives.

Dealing with conflict

It is possible that some conflicts may arise during the activities. This is to be expected. We are asking people to explore very difficult and challenging issues, encouraging them to express their opinions and to think critically, this is part of the intercultural education process, but it is never easy and can be extremely stressful.

Situations which could lead to conflicts that break the educational process should be avoided if at all possible. In your role as the facilitator:

- Be aware of each person in the group and any sensitive emotions that might be triggered by a particular activity or by a particular part in a role play or simulation.
- Make sure everyone knows that they are at no time under any pressure to say more or reveal anything about themselves other than that which they feel comfortable with.
- Allow participants time to warm up before any activity and time both at the beginning to get into, and at the end to get out of, role.
- Allow enough time for debriefing and discussion.

However, you should be prepared for conflicts, which may develop between participants because we are dealing with questions related to our own feelings and experiences and values. Do not panic! When dealing with these questions it is inevitable that we become emotionally involved. Conflict is not necessarily negative, provided that you don't lose control of the situation. Here are some tips to help you solve conflicts positively without reinforcing existing tensions nor paralysing the work:

- take enough time for the debriefing and discussion. If necessary make more time.
- help to clarify people's positions, opinions and interests
- ease tensions in the group, for example ask everyone to sit down or to talk for 3 minutes in small subgroups, say something to put the situation into perspective etc.
- encourage everybody to listen actively to each other
- stress what unites people rather than what separates them
- search for consensus. Get people to look at their common interests rather than trying to compromise and move from their stated positions
- look for solutions which may resolve the problem without "recreating" the conflict
- offer to talk to those involved privately at another time

If more serious and deeper conflicts arise which generate tensions and paralyse the work of the group, it may be better to postpone seeking a solution and look for another more appropriate opportunity to resolve the problem. This may be both necessary and positive. By postponing the resolution of the conflict you leave time for those involved to reflect on the situation and to come up with new approaches or solutions. However, it must be stressed that in every case the conflict should never be ignored, hidden away or refused. Hiding from the conflict, like the ostrich, is useless and often the most negative attitude towards conflict.

Evaluation or reviewing

Often we don't reflect critically on our experiences but are just aware of feeling good, or bad, about something that's happened. However, evaluation and reviewing are essential parts in the learning process and we strongly suggest that you spend time with the group at the end of each activity to talk over what people have learnt and how it relates to their own lives, their community and the wider world.

We suggest that you try to go through the process by asking the participants:

- what happened during the activity and how they felt
- what they learned about themselves and
- what they learned about the issues addressed in the activity, and finally
- how they can move forward and use what they have learned

Reviewing in a group doesn't have to be through discussion you can also use other techniques including body language, drawings, sculpting etc. There are references for books on these sorts of reviewing techniques in the resources section of the pack.

We also suggest that after each session you take time to review what happened. Make a few notes about:

- How the activity went from your point of view: preparation, meeting your aims etc.
- What the participants learnt and
- What the outcomes are, what they will do now as a result of doing the activity?

The process of evaluation and reviewing does not end here! Getting feedback has been an essential part of developing this pack to its present form. But the work is not complete, this draft will be updated at the end of the campaign and we would appreciate your comments on your experiences of using it. So please find time to complete and return the pack evaluation form, which you will find on page 204

IV. Activities

The activities in this section have been developed and tried with various groups in different countries. However, it must be recognised that different groups respond to the activities in different ways and therefore we can only offer the indications for time, group size, the level of skill required etc. as a rough guide. If in doubt, allow for extra time, especially for the debriefing and evaluation.

The activities have been classified according to four themes as described on page 52:

- G** indicates activities will help create a good group atmosphere and reinforce communication skills and group dynamics.
- I** indicates activities which work with the images we have of people from cultures, countries or social origins different from our own.
- M** indicates activities which explore the social, economic, cultural or educational mechanisms that lie behind situations of discrimination, refusal, exclusion and marginalisation.
- A** indicates activities which encourage people to act to bring about social change based on values of equality and the acceptance of 'difference'.

The activities are also coded from **level 1 - 4** to indicate the general level of understanding, discussion skills and ability required to participate in experimental activities. **Level 1** activities are short, very simple introductory activities designed to stimulate an initial interest in an issue, they do not demand good discussion or group work skills. At the top of the scale, activities at **level 4** are longer, require good group work and discussion skills, concentration and co-operation from the participants and also take more careful or longer preparation. They are also more embracing in that they provide a wider and deeper understanding of the issues.

V. Credits

The activities in this pack were assembled during a week of brainstorming, discussion and experimentation at CEULAJ (Centro Eurolatinoamericano de Juventud), Mollina, Spain. People suggested ideas which we then worked on together. However, where we each originally got our ideas from is not always easy to remember, some were learnt from books but others had been passed on by word of mouth or picked up in training sessions. For this reason it is not always possible to give due credit to the original sources. We apologise to any individual or organisation who deserves the credit and whose name is omitted. Our best attempts will be made to rectify this in the final pack.

Credit goes to the following organisations through which the authors gained the experience to develop the activities in this pack:

- The European Youth Centre of the Council of Europe, Strasbourg
- Colectivo AMANI, Madrid
- Equipo Claves, Madrid
- The Woodcraft Folk in Britain
- The Adult Education Centre (Wensum Lodge) Norwich, UK
- The Norfolk Youth and Community Service, UK

Publications which inspired us in particular were:

Educacion Intercultural. Analisis y resolucion de conflictos, Colectivo AMANI y Escuela de Animacion y Educacion Juvenil, Paseo de la Castellana, 101, 2. ISBN 84 7884 129 6

En un mundo de diferencias ...un mundo diferente, Equipo Claves y Cruz Roja Juventud.

Racetracks, Greenwich Education Service, Greenwich, London, UK. ISBN 1 898443009

Other, specific credits are given with the relevant activity.

Activities, levels and themes addressed

**all different
all equal**

ACTIVITY	LEVEL	THEMES ADDRESSED				PAGE
		G	I	M	A	
A-Z of actions for the campaign	1				A	62
Antonio And Ali	2		I			63
Balloons	2	G			A	65
Cultionary	2		I			67
Dear friend...	4	G		M	A	70
Dominoes	2	G				72
Dreams	3	G	I	M	A	74
Eurojoke contest	4		I	M		76
Euro-rail 'à la carte'	3		I			78
Every picture tells a story	3		I	M	A	81
First impressions	2		I			83
Force the circle	2		I	M		85
Guess who's coming to dinner?	4		I	M		88
The history line	2	G		M		91
In our block	4			M	A	93
The island	4			M		98
Just do it!	3			M		103
Knysna blue	2	G	I			106
Labels	3		I	M		108
Limit 20	4			M		110
Making the news	4		I	M	A	120
Me too	2	G				122
Media biases	4		I	M	A	124
My childhood	2	G	I			127
My story	2	G		M		129
National holiday	2		I	M		131
Odd one out	2	G				133
One equals one	2	G				135
The path to development	3			M		138
Personal heroes	2		I		A	147
Portraits	3		I	M		149
The refugee	3		I	M	A	151
The rules of the game	4			M		154
Seeking similarities and discovering...	2	G				156
Sharing discrimination	3			M	A	158
Tales of the world	2	G	I			160
Trailing diversity	4		I	M		170
Tree of life	3			M		173
What do you see?	2		I	M		176
Where do you stand?	4			M	A	178
White future	3			M		181
Ice-breakers	1	G				183
Ways into starting work on the theme of the campaign	1	G				190

**all verschillen
all t'selwecht**

G: Group dynamics and communication

I: Images and perceptions of people

M: understanding the Mechanisms behind discrimination, exclusion or marginalisation

A: Activities that encourage young people to Act



An A-Z of Actions for the Campaign

- A** is for action against anti-semitism
- B** is for being informed
- C** is for combating oppression, co-operation and caring
- D** is for diversity and difference
- E** is for equality
- F** is for festival, family and friendship
- G** is for growing
- H** is for humanity and combating homophobia
- I** is for intercultural learning
- J** is for justice
- K** is for when you keep on trying and don't give up
- L** is for learning another language
- M** is for making up your own mind
- N** is because nobody is perfect
- O** is for opening your eyes to oppression
- P** is for participation in your local community
- Q** is for asking questions and never taking anything for granted
- R** is for respect for those who are different
- S** is for starting now and sharing
- T** is for tolerance
- U** is for being unique
- V** is for valuing the difference
- W** is for working for a fairer world
- X** is for campaigning against Xenophobia
- Y** is for the courage to be yourself
- Z** is for Zebras because you can't tell whether they are black or white

What does the campaign mean to you?

You may like to use this Intercultural A-Z to start discussion or as a guide of things that you can do to work against racism, xenophobia, anti-semitism and intolerance.

Make an enlarged photocopy to use as a poster and add your own ideas.

Antonio and Ali

It is said that creative work needs to be done in loneliness, have you ever tried to create a story with 10 people or more? Here's an opportunity to try it!

Issues addressed

- Stereotypes

Aims

- To explore the images we have about people from other cultures, social groups etc.
- To be aware of how these images condition our expectations of people who belong to other groups.

Time: 30 minutes

Group size: 8 - 10. Note: larger groups can be sub-divided

Preparation

- A ball
- Paper and pen for the observer
- Flip chart and marker pen.

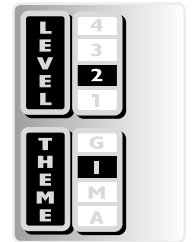
Instructions

1. Ask people to sit in a circle.
2. Ask one of them to be the observer. Explain that they have to sit outside the circle and write down the story that is going to be created.
3. Explain to the rest of the group that together they are going to create a co-operative story. For this they are going to use a ball.
4. Then say: "This is the story of Antonio, a young man from Madrid" and pass the ball to a member of the group and invite them to continue with the next one or two sentences of the story, and to then pass the ball to someone else.
5. Continue in this way so that the story is built co-operatively.
6. After 10 or 12 turns ask for the ball and say: "Antonio knows Ali, a Moroccan boy who also has a story" and pass the ball back to someone in the circle and ask them to start telling Ali's story.
7. Bring the activity to an end after about 10 or 15 minutes.

Debriefing and evaluation

Ask the observer to read the notes they took about the stories. Then ask the group to say what the stories of Antonio and Ali tell them about their different lives and follow on with comments about how this relates to the images we have about young men from Madrid and Morocco. Make notes of the main points on flip chart.

Ask where these images come from. Did everyone have similar images of Spain and Morocco? Why? Why not?



Tips for the facilitator

It is best if the story is made spontaneously and with a fast rhythm. In this case the observer may have difficulty in noting everything down. This problem may be solved by having a second observer or by recording the story on a tape.

It is important that the activity is initially presented simply as the creation of a co-operative story.

The names of the characters will lead the group to the theme you want to explore. Therefore, if for instance, you want to do some work around immigrants you should choose names traditionally associated with the majority and immigrants. If you want to deal with images of men and women, choose male and female names.

This activity can be adapted to any situation where there is discrimination by setting the scene in the first sentence of the story: "This is the story of Frank, a young homosexual..." or "This is the story of Maria who is physically disabled..." and compare it to the story of somebody from the mainstream in society.

Variations

1. Divide the group into two sub-groups and ask each group to work on only one of the stories. Afterwards, compare the two. This variation has the advantage that the participants do not suspect that the stories are to be compared.

It is important that the participants are split into the sub-groups at random.

2. Form two sub-groups and ask each group to draw or write the biography, or an important moment in the life, of one of the characters in the story. Afterwards compare the two biographies or stories.

Suggestions for follow up

If you like stories and enjoy surprises then read the 'Tales of the World' (page 160).

IF Ali was living in Antonio's country, how would he feel being part of the minority, and how would Antonio feel being one of the majority? Try 'Force the circle' (page 85).

Balloons

In order to pursue our dreams we first need to break free from the chains which oppress us. Together we can make our dreams come true.

Issues addressed

- Those chosen by the group

Aims

- To create a positive atmosphere in the group.
- To reflect about the mechanisms of oppression, discrimination and exclusion.
- To lead the group to positive action and encourage follow up activities.

Time: 20 - 30 minutes

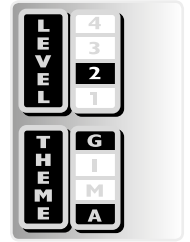
Group size: 10 to 40

Preparation

- 2 balloons per participant
- 2 pieces of string (about 50 cm long) per participant
- Permanent felt-tip or marker pens - enough to share
- One block of sticky labels and pencils
- A blank wall or notice board
- The room should be large enough for people to run around and the central space free of chairs and tables.

Instructions

1. Ask the participants to reflect individually for a minute on the kind of society they would like to live in and then to identify one or two characteristics of that society.
2. Ask them to write those two characteristics on a sticky label and then, one at a time, to come up to stick their label on the wall or notice board.
3. Now ask the participants each to think about two things, "chains", which prevent them from pursuing the two characteristics of their ideal society.
4. Hand round the marker pens, give each person two balloons and two pieces of string and tell them to blow up the balloons and write on in big letters the two "chains" that prevent them from pursuing their dream society.
5. Go round the circle and ask each person in turn to say the two words they wrote on their balloons.
6. Tell the group that they now have the possibility to break the "chains". Each person must tie one balloon to each ankle. When everybody is ready, explain that to break the chains they have to stamp on the balloons to break them. To add some more fun and competition, you may like to suggest the participants try to burst each other's balloons while protecting their own.
7. Give the signal for the game to start.



Debriefing and evaluation

Start the discussion by asking whether participants liked the activity and what they felt about it. Follow on with questions such as:

- What makes the chains that “oppress” us so heavy? Where do they come from?
- Do you think there are people who carry more chains than others?
- Who are they?
- Can we do something to help them break their chains?

Tips for the facilitator

This activity fits together well with the activity, “Dreams” (page 74) as they deal with similar topics. Play “Balloons” after the group has put together their dream drawings.

What is interesting in “Balloons” is the dimension of fun and excitement when everybody is stamping on the balloons and you can hear them bursting. This therefore is the element to keep if you adapt the activity.

Instead of using balloons, you may opt for condoms. Condoms have the advantage of being harder to break and therefore the task of bursting them is more exciting. On the other hand, some varieties are very hard to burst so you should try them out before deciding. In some groups using condoms has the advantage of helping to break taboos about talking about sex and AIDS. But, be aware that in some settings their use could be counter-productive!

A simplified version of this activity just using the balloons and strings, although expensive, is useful as an energiser or starter for the group.

Suggestions for follow-up

Ideas for concrete activities to follow-up will come from the discussion. One possible outcome could be that the group plans some specific activity on which they'd like to work together to “break the chains”. Another might be that they plan to work to realise a particular aspect of their ideal society.

You might like to go on to the activity Dear Friend (page 70) which provides an opportunity to explore views and feelings about issues in greater depth.

Cultionary

What is your first image of somebody from another country? How do you translate it into a drawing? If you like Pictionary you will love "Cultionary".

Issues addressed

Images, stereotypes and prejudice.

Aims

- To work with and explore our stereotypes and prejudices about other people
- To work with the images we have of minority groups
- To understand how stereotypes function
- To generate creativity and spontaneous ideas in the group.

Preparation

- A list of things for participants to draw
- A flip chart and marker to record the scores
- Sheets of paper (about A4 size) and pens for the group drawings
- Sticky tape or pins to display the drawings

Time: 45 minutes to 2 hours (depending on the size of the group).

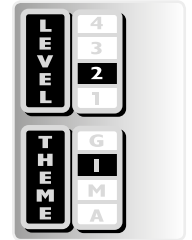
Group size: Any

Instructions

1. Ask participants to form teams of three or four people.
2. Tell the teams to collect several sheets of paper and a pencil and to find somewhere to sit so they are slightly isolated from each other.
3. Call up one member from each team and give them a word.
4. Tell them to return to their groups and to draw the word while the other team members try to guess what it is. They may only draw images, no numbers or words may be used. No speaking except to confirm the correct answer.
5. The rest of the team may only say their guesses, they may not ask questions.
6. When the word is guessed correctly tell the team to shout out.
7. Put the score up on the flip chart.
8. After each round ask the drawer to write on their picture, whether finished or not, what the word was.
9. Now ask the teams to choose another member to be the drawer. Make sure everyone has an opportunity to draw at least once.
10. At the end ask the groups to pin up their pictures so that the different interpretations and images of the words can be compared and discussed.

Debriefing and evaluation

- Do this in small groups (they can be the same teams).



- Ask participants to say if the activity was difficult and why.
- Then ask people to look at the drawings on the walls and compare the different images and the different ways people interpreted the same words.
- Ask them to say whether or not the images correspond to reality and ask the drawers to say why they chose particular images.
- Go on to ask where we get our images from, whether they are negative or positive and what effects that may have on our relations with the people concerned.

Tips for the facilitator

If you have a small group, 'Cultionary' can be played in one group; ask one person to draw in the first round, whoever guesses draws in the next round.

Be aware that people who consider themselves poor artists may think this will be difficult for them. Reassure them that you are not looking for works of art and encourage everyone to have a go at being the drawer.

This activity is likely to raise the most immediate and generalised stereotypes we have about other people, including foreigners or minorities. It is very creative and lots of fun. However, it is very important that the activity does not stop at the drawings but that the group reflects on the risks of stereotyping and, especially, where we get our images from.

Everybody needs stereotypes in order to be able to relate to the environment and the people around us. All of us have, and carry stereotypes, this is not only inevitable but also necessary. Therefore any judgements about the stereotypes participants have should be avoided. What the evaluation and discussion should promote is that we need to be aware that stereotypes are just that: images and assumptions which often have little to do with reality. Being aware of stereotypes and of the risks that relying on them entails is the best way to prevent prejudice that leads to discrimination.

It is interesting to note that we don't usually have a stereotype image of people with whom we have little contact. For example, consider your own stereotype of someone from Slovenia, Moldova, San Marino or Bhutan? If we do have one it may simply be 'that they are nice people'. We therefore suggest that you include in your list of words to be drawn, an example of at least one national who is a minority in your country and one who is not and with whom the group will have had little or no direct contact. Ask people to consider the differences between the stereotypes and the possible reasons for this.

Another point to be raised in the discussion is where do stereotypes come from. The role of media, school education, the family and peer group may be analysed.

For the Cultionary:

The rules and ideas for what the teams will have to draw must be adapted to the national and cultural context of the group. The words in the list below are merely suggestions for you to adapt. For example, if you plan to use images of nationalities, it may be important not to allow players to draw flags or currencies - that would be too easy! On the other hand, in order to prevent

guessing by simply building on an association of sequences, it is important to alternate descriptions of a particular minority with other words relating to concepts, objects or people who have nothing to do with the topic e.g. if you plan to ask for the description of a Hungarian, a Romanian and a French person, it is better to start with an Hungarian, followed by "racism" or "minority" and only then a Romanian, followed by "friend" before the French person. This will add variety, stimulate competition and make the activity a lot more fun.

Suggestions for words to draw:

Racism - Difference - Education - Discrimination - Anti-Semitism - Refugee - Conflict - European - A national (from the country where the activity is taking place) - A peasant - Poverty - A Muslim - A Homosexual person - A European - Equality - An HIV positive person - A Roma person (Gypsy traveller) - A Japanese - A Russian - An African - Human Rights - Media - A Tourist - a Foreigner - Solidarity - a Refugee - A blind person - Love - An Arab - A Moldovian.

Suggestions for follow up

Encourage members of the group to be more aware of how stereotypes are used in the media and in advertising and of their own reactions to them. Ask them to find examples to bring to the next session.

We get images of other people and cultures not only from pictures, and writing, but also from music. You might like to try 'Knysna Blue' (page 106) to explore these musical images.

Alternatively, having just been thinking about stereotypes you might like to go on to explore what the effect of stereotyping and putting 'labels' on people may be. If so use 'Labels' (page 108).



Dear Friend...

We all have opinions, ideas and feelings that we would like to share but sometimes it is difficult to talk about them. Writing a letter can be a better way to say what you think.

Issues addressed

- Those related to the theme of the session

Aims

- To encourage participants to express their views and feelings
- To promote empathy and understanding about differing points of view about a particular issue
- To encourage participation by members of the group who find it hard to speak in front of others
- To start discussion about solidarity, equality and mutual respect.

Time

This activity should be done over one or two days and fitted into a wider programme.

Part A: 30 minutes

Part B: 15 minutes

Part C: 30 minutes

Part D: 45 minutes

Group size: 5 to 30

Preparation

- Pens and paper
- Access to a photocopier

Instructions

Part A: Identify two or three participants and ask them to write a personal letter to another member of the group about a particular issue e.g. about being a member of a minority, racism, Europe, injustice etc. The letters should end with an invitation to reply for example, "What do you think about it?", "Can you help me with this?", "What is your opinion?"

Part B: At the beginning of the next session, ask the writers to read their letters to the whole group.

Part C: Ask the people to whom the letters were addressed write their replies.

Part D: At the end of the session or the next time the group meets ask the recipients to read out their replies.

Debriefing and evaluation

Start the discussion by asking the participants who wrote the letters to say what they learned from the activity and then ask the rest of the group to say what they learned from listening to them. Continue the discussion with the whole

group about the issues that were raised in the letters.

Tips for the facilitator

This activity provides an excellent opportunity for people to think clearly about what they feel or want to say about an issue. It provides an opportunity for participants who have difficulties expressing themselves verbally to contribute to the group discussion. In this way the activity helps generate very positive group feelings and promotes personal understanding. It may also be useful when dealing with conflicts in the group.

This exercise works with any type of group but it functions particularly well with international groups.

The theme for the letters should be related to the purpose of the session. For example, if the issue is 'violence' then the starting point could be a recent event such as conflicts between different youth groups, a violent attack on somebody, a police raid on a Roma (Gypsy or traveller) camp, etc.

Part A: Your choice of the first writers should be made so as to take into account the diversity of the group e.g. one person from the majority and another from the minority; different kinds of minorities; a female and male, etc.

It is important that those writing the letters know who each other are so that they do not write to one another but target other members of the group.

While participants should be told to make the letters as personal as possible, it must be left to them to decide to what extent they do so. 'Personal' in this context means that the participants should somehow be able to identify with the issues, or that these are particularly pertinent to them.

One difficulty with this activity may be that some participants may feel that they 'cannot write'. They may need to be encouraged. It is very useful to hand out photocopies of the letters written in part A to each member of the group.

Suggestions for follow up

Write letters about something that concerns you. Send them to the appropriate authorities, politicians or local papers. Make sure your views are known and help make changes.

Writing letters isn't easy. It can be very hard to say exactly what you mean, you have to choose your words carefully. If you are interested you could try 'White future' (page 181) which is an activity to explore the origins of words and how, by association, their meaning changes.

Dominoes

*Do you know dominoes?
Let's play dominoes with our bodies.*



Issues addressed

- Any that you wish to work on

Aims

- To encourage physical contact
- To help people to get to know each other
- To raise awareness that in a group there are differences between individuals as well as things which are held in common.

Time: 10 minutes

Group size: Any

Preparation

- No special materials
- A list of possible features to suggest if the players can't think of any themselves
- A large space

Instructions

1. Ask one person in the group to start by thinking of two personal characteristics which they then announce to the group, such as: "On my left side I am a girl, on my right side I have two brothers"
2. Then call for someone else in the group who shares one of those characteristics to hold the first person's right or left hand (according to the characteristic they have in common) and then add a characteristic of their own on the free side. For example: "On my right I am a girl, on my left I have brown eyes."
3. Get all the members of the group to take a turn so that in the end you have a circle in which everybody is linked to everybody else.
4. If a stated characteristic is not shared by someone else in the group and the domino can not be matched ask players to negotiate another feature so that the chain is continued.

Tips for the facilitator

The characteristics given above are only examples, any person can choose or start with any feature they like, whether it is visible or not.

It is important that the members of the group actually establish physical contact, this encourages a stronger group feeling. The way the contact is made can be to touch heads, to put arms round each other, to put feet together, etc. Players can stand up or lie down.

If the suggested characteristics tend to be repetitive, you may encourage the participants to come up with new ones. It is also best if the characteristics are

not very simple. You could encourage the group to say visible characteristics (colour of clothes or of hair), invisible or personal ones (hobbies, favourite food, favourite song to sing in the shower...), or others related to a topic (I think ...I feel... about minorities, men, women, Roma people (Gypsies and travellers), Jews etc.).

This game must be played quickly so people don't get bored while they are waiting to match up.

Creating a circle reinforces the group feeling. One can, however, imagine other forms of playing it.

If the activity is used as at the beginning of a session or as an icebreaker we suggest that you join in and take the opportunity to participate fully with the group. This can help to breakdown barriers.

Suggestions for follow up

Dominoes will have shown you that there's a lot more to people than first meets the eye. Nonetheless, when we do first meet people we often make judgements about them based on what we can see. Use 'First impressions' (page 83) to explore what we see and to find out if we all see the same thing.



Dreams

One characteristic that we, as human beings, all share is the ability to dream and imagine a better future. This activity strengthens feeling of equality within the group through the sharing of dreams and visions.

Issues addressed

- Equality beyond cultural or ethnic origin
- Solidarity and empathy between members of the group

Aims

- To stress equality within the group
- To generate solidarity and empathy and to create a positive atmosphere in the group
- To encourage co-operation
- To get to know each other

Time: One hour

Group size: Any size between 6 and 40

Preparation

- Flip chart and markers - one set per working group

Instructions

1. How you organise this activity will depend on the size of your group. If it is a medium-size group (10 people) do it as a whole group brainstorm. If the group is large, divide people up into small groups of 5-6.
2. Tell them to spend the first five minutes reflecting on their own, how they would like things to be the future - in terms of family, job, hobbies, housing, personal development, civil rights, etc.
3. Then ask people to share their dreams and aspirations saying what they are and giving reasons. They should write down, or preferably draw, any common features on a flip chart e.g. having a job, travelling, having children, their own house, etc.
4. Ask each group to present their drawings or conclusions to the plenary.
5. Continue by asking people individually or in the groups to identify 3 concrete things that prevent them from pursuing their aspirations and 3 concrete things that, they as a group (or an organisation) can do together to get a bit nearer to seeing their dreams come true.

Debriefing and evaluation

Start by asking people to share the feelings they experienced while doing this activity and then to say what they enjoyed about the exercise.

Follow with other questions:

- Was there anything that surprised you?

- Do you think that everybody should have the right to pursue his/her own aspirations?
- Do you feel that some people may have more chances than others? Who and why and is it fair?
- How can you support each other in practical ways to overcome the barriers and make your dreams come true?

Tips for the facilitator

This activity can be a good stimulus to the group and to individuals providing they manage to be specific about their dreams and to identify practical things which they can do together. It is important to stress this collective approach in order to overcome individual shortcomings e.g. "I do not know how to do this or that".... 'I don't have the tools..'

The activity works better if the visions are put together in a creative way. If the group has difficulties in drawing, you can make use of collage techniques with old colour magazines, scissors and glue. Alternatively, you can invite people to present their vision as a short drama (sketch). Any method which facilitates creative and spontaneous expression is preferable to using only written or verbal communication.

It is easier to make the links with racism, xenophobia and anti-semitism if the group is multi-cultural. Otherwise, the question "Do you think everybody has the right to pursue their dreams" should help lead the discussion and reflection in this direction.

Suggestions for follow up

Try the activity 'Balloons' (page 65) to provide a good immediate follow up to generate positive feelings in the group.

Work on the concrete ideas for practical action that people thought of during the activity or plan another session to think again of what practical steps they can take.

Eurojoke Contest

It's only a laugh! What does it matter if we tell Irish and Belgian jokes anyway?



Issues addressed

- Stereotypes and prejudice.
- How humour is often used to maintain or fuel prejudice.
- Personal responsibility to respond to situations we disagree with.

Aims

- To explore the basis of our humour
- To be aware of the effects of jokes both on us and on those against whom the jokes are told
- To start discussion about the fears which are hidden in the jokes we tell

Time: 45 minutes

Group size: Any

Preparation

Gather a variety of jokes appropriate to your group including those:

- against people such as vegetarians, rich people, Jews,
- disabled people,
- politicians, pop stars, foreigners, homosexuals...
- about taboo subjects,
- puns and word plays
- tricks and practical jokes to be played against a member of the group
- cartoons
- You will also need a hat
- A large sheet of paper or flipchart and pen to mark up the scores.

Instructions

1. Write the jokes on slips of paper and put them in a hat.
2. Get everyone to sit in a circle and the pass round the hat and ask players in turn to take out one piece of paper, and then to read or act out the joke to the rest of the group.
3. The rest of the group rate the joke by giving it a score out of ten.
4. On a command from you or on at a count of three ask the players to vote by a show of fingers.
5. Mark up the scores on a flipchart.

Debriefing and evaluation

Talk about how people felt while playing the game and then go on to ask:

- Which joke won and why?
- Which joke got the least votes and why?

- How do you feel when the joke is against you or about something you feel strongly about?
- What sort of jokes are the best jokes?
- What makes a joke unacceptable?
- What's the harm in telling sexist/racist jokes?
- What do you do when someone tells an offensive joke

smile politely

laugh because your friends do

tell the person you think they are out of order

leave the group but don't say anything?

Tips for the facilitator

The choice of jokes is important because it enables you keep control of an activity which could easily get out of hand.

Include both destructive and constructive jokes in your selection. Cartoons may be the best source of jokes, which help us learn something positive about ourselves and the world.

Beware of jokes which might deeply offend some members of the group. It may be instructive to include some jokes, especially practical jokes against some members of the group.

Suggestions for follow up

Start a collection of cartoons and jokes to share with each other. Make a permanent space on a pin board to display them. Or make up your own jokes or cartoons to share with other groups and organisations. Try to get them published in your local paper or organization's newsletter.

Look further at how we discriminate against certain groups and then blame them for it. Use 'Just do it!' (page 103). Alternatively, explore ways of how to respond best in difficult situations, use 'Sharing discrimination' (page 158).

Euro-rail “à la carte”

None of us is a racist but... This activity is about looking at prejudice using an everyday situation: travelling together on a train.



Issues addressed

- Prejudice and limits of tolerance.
- Images and stereotyping about different minorities.

Aims

- To challenge participant's stereotypes and prejudice about other people and minorities, and about the images and associations the text raises.
- To reflect on the perceptions different participants have of minorities.
- To raise self-awareness about the limits of tolerance.
- To confront the different values and stereotypes of the participants.

Time: 90 minutes - 2 hours.

Group size: Minimum 5, maximum 40.

Preparation

- Copies of activity sheet, one per participant.
- A pencil for each participant.

Instructions

1. Give a copy of the activity sheet to each person.
2. Briefly describe the scenario and tell them to read the descriptions of the people travelling on the train.
3. Now ask each person individually to choose the three people they would most like to travel with and the three they would least like to travel with.
4. Once everybody has made their individual choices, ask them to form into groups of four to five and to:
 - Share their individual choices and the reasons for them.
 - Compare their choices and reasons and check where there are similarities.
 - Come up with a common list (the three pluses and the three minuses) by consensus.
5. In plenary, ask each group to present their conclusions including the reasons for their common choices. They should also say in which “cases” there was most disagreement within the group.

Debriefing and evaluation

The debriefing and discussion will be based on the group's reports. Comparing the different results is a good way to introduce the discussion.

You may continue by asking questions such as:

- How realistic are the situations presented?
- Has anyone in the group experienced a similar situation in real life?
- What were the major factors that determined your individual decisions?

- If the groups did not manage to reach common conclusions, why was this?
- What was most difficult?
- What factors prevented you coming to a consensus?
- Which stereotypes does the list of passengers evoke?
- Are the stereotypes in the descriptions given or in our minds and imagination?
- Where do we get these images from?
- How would it feel to be in a situation in which nobody would want to share a train compartment with you?

Tips for the facilitator

Be aware that the list of passengers enclosed is very long and makes it difficult for the groups to come up with a common list, consequently you may require more time for both the individual and the group part. If you wish, you may reduce the list to a maximum of 10-14 passengers and adapt it to the local or national situation of the group you work with. It is very important that some of the passengers' descriptions correspond to minorities which are familiar to the group including "invisible" minorities such as homosexuals, people with disabilities, someone who is HIV positive etc.

In many cases the groups will not manage to come up with a common list. Do not emphasise this aspect of the activity especially as it may lead to a false consensus. It is equally interesting to check why it is difficult to reach a consensus on a matter like this.

It is important for everyone to respect each other's opinions and not attack people for their personal views. If some choices seem doubtful it is more relevant to discuss the reasons which lead to a particular choice rather than to question personal decisions. In fact both the participants and you, the facilitator, will be in difficult positions: it's very easy to turn this activity into a condemnation session! For this reason beware not to let the discussion develop into "who's got the least prejudice?" but rather to work on the fact that we all have prejudice.

It is also important to discuss and explore the fact that the description of the passengers is very brief, we know little about the personality or background of people. But isn't that the way we normally react to information in newspapers and television, and in conversations or when meeting people for the first time?

Suggestions for follow up

This activity may be followed up by another dealing with images such as 'First impressions' (page 83) or 'What do you see?' (page 176). Alternatively, ask yourselves questions about what you really know about what it is like to be a refugee or an immigrant and face prejudice and discrimination using the activity 'The Refugee' (page 151).

THE SCENARIO

You are boarding the "Deer Valley Express" train for a week-long ride from Lisbon to Moscow.

You are travelling in a couchette compartment, which you have to share with three other people. With which of the following passengers would you prefer to share?

1. A Serbian soldier from Bosnia.
2. An overweight Swiss financial broker.
3. An Italian disc-jockey who seems to have plenty of dollars.
4. An African woman selling leather products.
5. A young artist who is HIV positive.
6. A Roma man (Gypsy or traveller) from Hungary just released from jail.
7. A Basque nationalist who travels regularly to Russia.
8. A German rapper living a very alternative life-style.
9. A blind accordion player from Austria.
10. A Ukrainian student who doesn't want to go home.
11. A middle-aged Romanian woman who has no visa and a 1-year old child in her arms.
12. A Dutch hard-line and aggressive feminist.
13. A skinhead from Sweden ostensibly under the influence of alcohol.
14. A wrestler from Belfast apparently going to a football match.
15. A Polish prostitute from Berlin.
16. A French farmer who speaks only French and has a basket full of strong cheese.
17. A Kurdish refugee living in Germany who is on his way back from Libya.

Instructions

1. **Individually** select your three first choices of the people you would most like to travel with and the three you would least like to travel with. You have 15 minutes to do this.
2. **In groups**, share your choices of the 3 best and the 3 worst companions, and discuss the reasons which led to your decisions.
Then try to come to a consensus on a common list of the three most favoured and the three least favoured companions. You have 45 minutes for this part of the activity.
3. **In plenary**, each group presents its conclusions followed by a debriefing and evaluation of the exercise.

Every Picture Tells a Story

Sometimes we see something which looks very simple. But look again from another point of view, and you may see something different.

Issues addressed

- Perceptions are biased and depend on our previous experience, expectations, culture etc.
- Decisions are often made on the basis of limited information

Aims

- To show how our images of other people influence our interpretation of their behaviour.
- To be aware of how we make up the gaps in our knowledge.
- To be aware of the influence and power that our images have upon other people.

Time: 30 minutes

Group size: Any size

Preparation

- Select a picture which relates to the theme of you session or the campaign.
- Cut the picture into two pieces in such a way that separately each half 'tells a story', but which when put together give you a 'different story'.
- Stick the two halves on separate sheets of paper.
- Make enough copies for one per participant.
- Paper and pencils for each participant

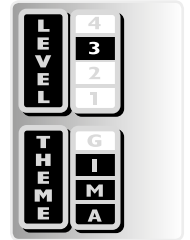
Instructions

1. Tell the group that you are going to give each of them a picture and that, individually, they must write down what they think the picture is about, who the characters are, what is happening, where the action is taking place, etc.
2. Give each participant a copy of the first half of the picture and 5 minutes to think and write their story.
3. Now ask the participants to share what they wrote. If the group is big, this can be done in small groups of 6 to 8 people.
4. Now give out the second half of the picture and ask people to review their impressions of what they have seen.

Debriefing and evaluation

The discussion should provide an analysis about the ways in which we organise and review information. The following questions will help:

- What did you think the picture was about?
- Who were the people in the picture?
- Where were they?
- What were they doing?



- Why were they there?
- Why did you imagine certain things (rather than others)?
- Did the picture have a different meaning to different members of the group?
- Did what you think changed when you saw the whole picture?

In real life, when something happens or we see only a small part of the “picture”, we nonetheless try to make sense of it.

- What happens if you then look at it again in a wider context and get a different point of view?
- Do you change your mind or do you stick to your original position?
- Why is it hard to be honest about changing our minds?

Tips for the facilitator

Try to find pictures or drawings that are appropriate to the group and relevant to their lives or which are about an issue which you want to explore.

Suggestions for follow up

Encourage everyone to pledge to try to be more aware and critical of the things they hear people say, what they read or of pictures they see, especially pictures of the news and in advertising. Set time aside at the next session for people to say what surprises they had and what they've learned.

This activity links well with 'What do you see?' (page 176) which is about looking at pictures from the papers and pretending you are the editor writing the captions.

First Impressions

What first meets the eye can be very misleading. First impressions are so important, it's so easy to make false assumptions about people who you don't know.

Issues addressed

- Personal identity
- Stereotyping
- How we make assumptions about people on the basis of very little real information.

Aims

- To compare how people differ in their initial impressions of others
- To explore how our past experiences colour our first impressions
- To become more aware of how our impressions affect our behaviour towards others

Time: 30 minutes

Group size: 4 - 12

Preparation

- Select pictures from magazines of people who have interesting/different/striking faces.
- Cut out the faces and stick them at the top of a piece of paper leaving plenty of space underneath. You will need to prepare one sheet per participant.
- Pencils, one per person

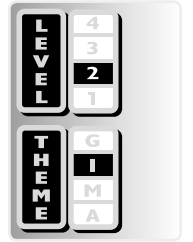
Instructions

1. Ask the players sit in a circle and hand out one sheet to each person.
2. Ask them to look at the picture and write down their first impression of the person **AT THE BOTTOM OF THE PAGE**.
3. Then ask them to turn the bottom of the paper up to hide what they have written and to pass the sheet on to the next person.
4. Tell the players to look at a second picture and write down their first impression at the bottom of the page just above the turn-up, then to turn the bottom of the paper up again to hide what they have written and pass it on.
5. Repeat until the papers have been round the circle and everyone has seen every sheet.
6. Now unfold the papers and let everyone compare the different 'first impression'.

Debriefing and evaluation

Talk about what happened and what you learnt:

- As a group?
- What surprises were there?
- What did you base your first impressions on?



- Describe and share instances when you have had a completely wrong first impression of someone.
- What happened as a result?
- What did this activity reveal about ourselves?

Tips for the facilitator

Before you start make sure everyone understands the instructions. It will be useful to demonstrate where players should write and how to turn the bottom of the paper up.

Keep the papers moving round fairly quickly, don't let people think for too long. It's their first impressions you want.

Avoid choosing pictures of famous people or celebrities.

Try to include a wide variety of people including those of different ages, cultures, ethnic groups, ability and disability etc.

Be prepared for some fierce arguments about attitudes. Depending on the group size comments may not always be anonymous. Do not let players criticise each other for their opinions but focus the discussion on the actual comments.

Variations

An alternative method which is good to use if you have a large group is to copy the pictures onto an overhead transparency and project them onto a screen. Ask each participant to write their first impression on a numbered slip of paper, collect the slips up after each round and then read them out at the end.

Suggestions for follow up

Discuss introducing some new activities into your group or organisation to give you an opportunity to find out more about people who are different. E.g. invite a speaker, show foreign films or have a cultural evening including music from other countries.

If you enjoy working with images of people try 'Portraits' (page 149) and explore your ideas about your images of people who are social losers and those who are social winners. If you want to work with images that we have of people from different countries use 'Antonio and Ali' (page 63).

Force the Circle

*So you want to feel what it means to be part of the majority or the minority?
This is an energetic activity*

Issues addressed

- Majority/minority relationships
- The social and political mechanisms which divide society

Aims

- To experience being part of a majority group and being in the minority
- To analyse the strategies we use to be accepted by the majority group
- To be aware of when we like to be part of the majority and when we like to be apart or in the minority.

Time: 40 minutes

Group size: 6 - 8 people per circle.

Preparation

- Paper and pens for the observers
- Watch or timer

Instructions

1. Divide the group into subgroups of 6 to 8 people.
2. Ask each group to choose one person to be the 'observer' and a second to be the 'outsider'
3. Tell the other members of the group to stand shoulder to shoulder to form as tight a circle as possible so as not to leave any space between them.
4. Explain that the 'outsider' must try to get into the circle while those who form the circle must try to keep them out.
5. Tell the observer makes notes on the strategies used both by the 'outsider' and those in the circle and also acts as timekeeper.

After two or three minutes, and regardless of whether they managed to enter the circle or not, 'outsider' joins the circle and another member has a turn.

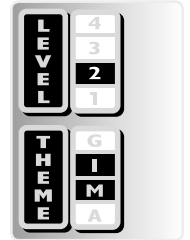
The activity is over once all the members of the group who wish to have tried to 'force the circle'.

Debriefing and evaluation

Bring everyone together to discuss what happened, and how they felt.

Start by asking the players:

- How did you feel when you were part of the circle?
- How did you feel when you were the 'outsider'?
- Do those who succeeded in 'forcing the circle' feel differently from those who didn't manage it?



Ask the observers:

- What strategies did the 'outsider' use?
- What strategies did the people in the circle use to prevent the others from getting in?

Then ask everybody:

- In real life situations, when do you like to feel an 'outsider' or a minority and when do you appreciate feeling part of the group or the majority?
- In our society, who are the strongest groups? And who are the weakest?
- In society, the circle may represent privileges, money, power, work or housing.
- What strategies do minority groups use to gain access to these resources?
- How do the majority preserve their status?

Tips for the facilitator

It is helpful if you give concrete instructions to the observers, such as to take note of:

- What the people in the circle say among themselves or to the outsider.
- What the members of the circle do in order not to let the outsider in.
- What the outsider says.
- What the outsider does.

This activity requires a lot of energy from everybody playing it. In principle, unless the relations within the group are poor, there should be no aggression.

Before starting the evaluation, it is recommended first of all to let the group comment informally on what has happened before starting the structured evaluation.

Variations

If there are enough people to play with several circles you can, at the very beginning, ask each group to give themselves a name. This will reinforce the feeling of group identity. You can then play so that the outsider always comes from a different group. At the end of each round the 'outsider' should return to their original group whether or not they 'force the circle'. This may also stress the feeling of loneliness when being the 'outsider'.

Suggestions for follow up

Suggest the participants say how they could be more aware of their own behaviour and when they may, without wanting to, exclude others from the 'group'. For example, are there representatives from all sections of the local community involved in local groups, clubs, societies or organisations? Could they join if they wanted to? What stops them? What would encourage them to join? Decide what action you could take to ensure the opportunity to participate is open to everyone.

Having looked at the mechanisms of exclusion and questioned the basis on which we exclude people who are different you might like to try the activity 'Dominoes' (page 72) to strengthen the group feeling and to explore the char-

acteristics which we share as human beings or look at 'Seeking similarities and discovering diversity' (page 156) to explore how each one of us is a mixture of characteristics which we share with some people but not with all and to celebrate the difference.

all different
all equal

cách éagsúil
cách ionann



Guess Who's Coming to Dinner?

Have you ever seen Spencer Tracy and Katherine Hepburn having dinner together? Perhaps you are too young when the film first came out. But it's never too late! This activity is a roleplay.

Issues addressed

- Stereotypes, prejudice and discrimination.
- The transmission of prejudice through the processes of socialisation and education.
- Dealing with conflict.

Aims

- To analyse the messages we have received from our own family about people with a different cultural or social background
- To analyse the values behind those messages
- To be aware of the role of the family in transmitting society's values

Time: 45 minutes

Group size: Any. Minimum eight people

Preparation

- Copies of the role cards
- Paper and pens for the special observers

Instructions

1. Explain to the group that this is a role-play to explore the role of the family in transmitting images about people who belong to other social or cultural groups.
2. Ask for 4 volunteers to play the roles (preferably two of each sex) and for 4 others to be special observers. The rest of the group are general observers.
3. Tell each special observer to watch one of the role players and take note of all the arguments they used. Decide who is to watch whom.
4. Give one role card to each of the players and allow them 2 or 3 minutes to get into role.
5. Prepare the scene: place 4 chairs in a semi-circle and explain to everyone that this is the living room of a house and that they are going to watch a family discussion. Give a signal, e.g. clap your hands, to start the roleplay.
6. You will have to decide how long to let the roleplay run depending on the way it develops. 15 minutes is a good length of time. Give a clear signal to indicate the end.

Debriefing and evaluation

Start the evaluation with a round of the actors saying how they felt.

Then ask each observer in turn to read out the arguments used by each of the actors to persuade the others of their point of view.

Follow on with a general discussion with everyone. You can ask:

- Were the arguments used similar to those you have heard in your own families?
- Would it have been different if, instead of being black, the boyfriend was the same colour as the girl?
- Would things have been different if, instead of a girl bringing home a boyfriend, it was a boy who was bringing home a girl friend?
- What would have happened if the girl had announced that she had a relationship with another girl?
- What if it was the boy presenting his boyfriend?
- Do you believe that this kind of conflict is still common nowadays or is it something from the past?
- Has this happened to you or do you know of anybody in your neighbourhood who has faced a similar kind of challenge?

Tips for the facilitator

If the group is already familiar with role-playing no more instructions are needed, otherwise it is important to stress that playing a role is different from acting. In role-playing we remain ourselves while presenting a pre-determined role or attitude; when acting we must interpret a character different from our own person. Therefore it is not a matter of dramatisation or acting but rather of representing and exploring a role or attitude.

If you consider that the roles are too prescriptive, or that they have nothing to do with your reality you can make your own role cards giving an outline of four common attitudes typical of families in your culture. If you want to adapt the idea and write more roles, do so.

The activity is easily adaptable to the cultural and social reality of the participants. If a black person would be thought exotic because there are no black people locally then let the girl's boyfriend may be a Muslim, or if the family is Catholic then introduce a Jew etc.

Suggestions for follow up

If you want to explore further your attitudes and reactions to people of different nationalities do the activity 'Euro-rail a la carte' (page 78). How understanding and open to people who are different are you really? Find out how difficult it might be in practice to be as tolerant as you would wish.

DAUGHTER

The situation:

You have decided to face your family and tell them that you want to live with your black boyfriend.

You start the roleplay. You announce to your family that you are going to live with your boyfriend, who is black. Try to defend your decision and argue that you are going to make a stand to counter the prejudice against relationships between young people and especially relationships between young people of different origins

MOTHER

The situation:

Your daughter has a black boyfriend with whom she has a very close relationship.

You love your daughter very much but you do not understand how she could do this to you. You support your husband in everything he says. You do not threaten your daughter, rather you tend to feel sorry about the pain she causes you. You think the black boy will abandon her and that she will suffer a lot.

OLDER BROTHER

The situation:

Your sister has a black boyfriend with whom she has a very close relationship

In principle you do not care if your sister goes out with a black man, and in fact you defend the right for people to be free in their relationships. Nevertheless, when your mother says that he is likely to abandon your sister you start to think that he might be using her. You show your concern and want to protect your sister.

FATHER

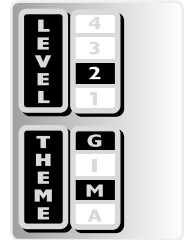
The situation:

Your daughter has a black boyfriend with whom she is developing a very close relationship.

You are the authority in the home, and you don't approve of your daughter's relationship. You represent the moral mainstream and you care about what people will say. You do not consider yourself racist but your daughter marrying a black is something different. Think of a strict father and argue as he would argue.

The History Line

History making and teaching is always prone to ethnocentrism, nationalism and sometimes xenophobia. While playing an important role in one's socialisation and identity, history, because of the way it is taught, often reinforces prejudices and stereotypes about other peoples or countries. Inter-cultural education should promote a reading of history that takes into account different perspectives. There is never only one truth, and this is even more true in history than in any other discipline. Listening to, or reading about, the history of others helps us to a better understanding of our own history.



Issues addressed

- Different readings of history and different interpretations of historical events.
- Ethnocentrism and nationalism.
- Empathy and promoting a broader vision of the world.

Aims

- To explore different perceptions of history and history teaching.
- To look for similarities in our education systems.
- To raise curiosity about and empathy with other peoples' cultures and histories.
- To generate a critical approach to our own history.

Time: 30 minutes - 1 hour.

Group size: Any size

Preparation

- Draw a calendar dating from 1500 to the present on a large board or on several sheets of paper.
- Pins or tape

Instructions

1. Invite each participant to think of 5 historical dates which are very important for their country or culture and to write their name on the calendar against each of the years.
2. When everyone has done this, ask them to say why those dates are important, what they stand for and why they have chosen them.

Debriefing and evaluation

Invite participants to say if they found any dates or events surprising or if they were familiar with all of them. If any events are unfamiliar to some participants ask those who recorded them to explain.

Discuss how and why we learn about certain events in our history and not others.

Tips for the facilitator

This exercise is likely to work better with younger groups than with older ones. It is particularly suited for multi-cultural groups although it can also work well with monocultural ones. In this case, it may be interesting to reflect upon what makes us remember some dates instead of others and what influences us.

You may prefer to write the names on the calendar yourself rather than inviting each person in turn to write their own.

Variations

The activity can be adapted and used with a one-year calendar. Ask people to mark on the most important holidays celebrated by different countries, cultures, religions, etc.

Suggestions for follow up

Always be aware that what people tell you may not be the whole story. Work on developing a critical approach to what you hear and read. Keep on asking questions!

We learn attitudes towards others not only from what we are taught formally, for example in history lessons, but also informally by picking up bits of information from what people do and say and especially from the jokes they tell. If you are interested in looking at the ethnocentrism perpetuated in jokes and humour use the activity, the 'Eurojoke Contest' (page 76).

In Our Block

Racist attitudes lead not only to violent attacks on foreigners or refugees but also to discrimination in housing and employment and other aspects of everyday life.

This activity is a roleplay.

Issues addressed

- Conflicts between people from different cultures can be solved in a positive way.
- Our analysis of conflict and the way we deal with it differs depending on the origin of the social and cultural background of the people involved.
- Our own interests may distort our perception of the problem and make it bigger than it is.

Aims

- To analyse our attitudes towards people from different cultural or social groups.
- To explore problem solving strategies.
- To reflect upon the limits of tolerance.
- To reflect upon the relationship between discrimination and conflicts of interest.

Time: 1 1/2 - 2 hours

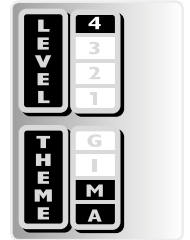
Group size: A minimum of 10 people and a maximum of 25.

Preparation

- Copies of the role cards
- Copies of the Observers' notes
- Copies of the sheet: Clues for finding a solution
- Pens and paper for the observers to make notes

Instructions

1. Tell the group that they are going to roleplay a situation that could happen in anyone's daily life, then read the following:
"There is an apartment block near where you live. One of the apartments is rented to a group of foreign students who often have visitors from home staying and who also frequently organise parties. Some neighbours, especially those living in the apartments closest to the students, are annoyed and complain that the students and their friends make lots of noise, don't let them sleep and don't take care of the building. The neighbours have called a meeting to try to solve this problem."
2. Ask for volunteers to play the roles of the neighbours. You will need a minimum of 6 and a maximum of 9. The rest of the participants act as observers.
3. Share out the role cards between the volunteers and give the observers each a copy of the Observers notes. Allow 5 minutes for people to think about what they have to do.



4. Remind the players that their aim is to come up with a solution to the problem then start the roleplay.
5. Allow the discussion to proceed for about 10 minutes and then, without interrupting, hand each of the players a copy of the Clues for finding a solution. Let the roleplay continue for a further 10 minutes. However, you may interrupt or prolong it as you consider necessary.

Debriefing and evaluation

Ask all the participants to get together in a large group for the discussion, which should be divided into two parts:

1: The roleplay

Talk about what happened in the roleplay using the following questions as a guide:

- What did the observers record and what were their impressions of what happened during the roleplay?
- How did the actors feel about it? Was it difficult to get into the role they were given, what did they find hardest and what easiest etc.?
- Did the participants perceive any difference between the first and second stage i.e. after the actors had been given the Clues for finding a solution.
- What kinds of arguments were put forward and were they based on fact, reason or emotion?
- Was it easier to find arguments for or against the students?
- Where did people get their arguments from?
- Was the problem resolved and was everyone happy with the outcome?
- Was it a fair solution or did one side have to give up more than the other?
- What alternative solutions could there have been?

2: The situation in real life

Once everybody has had a chance to speak, you should help the group to analyse and reflect about the issues involved. You can launch the debate by addressing questions such as:

- Did the roleplay reflect any reality in daily life? What were the similarities and what were the differences? Did anything seem to be exaggerated?
- Which of the characters most faithfully reflected attitudes common in our society?
- When we face a conflict involving people from different cultural backgrounds do we look for a solution that may satisfy everybody, or do we rather try to impose our point of view and neglect those who think or feel differently from ourselves?
- To what extent is the conflict actually related to differences in culture rather than to other things such as personal or economic interests?
- Has anyone experience of this sort of conflict? What were the circumstances? If this hasn't happened to you, why is that?

Tips for the facilitator

Pay careful attention to how the role play is going because what happens will affect the way you facilitate, for example you may not need to use the clues for finding a solution cards and afterwards when you lead the discussion you will

have to decide how to balance the discussion between analysing the group dynamics, group decision making processes and relating the issues to real life.

Note that there are two different “clues for finding a solution” cards; card 1 for the “chair” and card 2 for the other players. Who gets card 1 will depend on what has happened in the roleplay so far. If it has already been democratically decided that a particular person should chair the meeting then give card 1 to that person, otherwise give it to the Leader of the resident’s committee.

Finding solutions to problems and making decisions are difficult processes. People need to have good communication skills, to be sensitive to the needs of others and to show imagination and trust so that they can explore the issues honestly.

It is easier when people argue about their interests and try to find some common ground or consensus for mutual gain so that each person has some of their needs met and a stake in the outcome.

Unfortunately all too often people argue from a position which they then reluctantly have to abandon and compromise so that in the end everyone feels they have lost something rather than gained.

It is important that during the evaluation you try to make the group aware of and distinguish between the attitudes we often adopt to foreigners or people who are different and the ways in which we deal with the concrete, everyday problems involving interpersonal and communication skills.

Suggestions for follow up

Ask the participants to consider, in the light of what they have learned from doing this activity, what practical steps they can take to improve the relations between different groups who live in the local community. Put the plans into action.

If you want to follow up issues about national identity, you could use the activity ‘National Holiday’ (page 131). Alternatively, if you are interested in exploring prejudice and conflict within the family, try ‘Guess who’s coming to dinner’ (page 88).

Young foreigner

You speak and understand the language of the host country very well but do not understand why your neighbours are upset. In your opinion, both you and your student friends behave perfectly normally. You will not leave the apartment under any circumstance.

Leader of the residents committee

Your apartment is far away from the one the foreign students live in. Personally they cause you no bother. But you do not like foreigners and you don't want them living in your building.

Young woman (25-30 years old)

You live alone and are afraid of the young students because they seem very strange and different from you.

Young person

You are also a student. You do not have any clear opinion about the problem but you would like to move into the apartment where the foreign students live.

Refugee

You are also a foreigner, although from a different country than the students. You and your family do not have much to do with other people in the block. You have never had any problems with anyone despite the fact that you feel rather isolated.

Elderly couple (this role should be played by two people)

You are both aware of the problems that force many people to leave their home country and try another life elsewhere. You support an organisation which provides aid to developing countries.

Unemployed neighbour

You strongly disagree with policies that allow foreigners to come to live and work in your country. You think that foreigners should only be allowed in as tourists.

The owner of the building

The young foreigners always paid their rent punctually and you don't want to lose the income from that apartment. But you don't very much like foreign people and you see this conflict as a possible opportunity to raise the rent for the foreign students. On the other hand, you also have the possibility of renting them another apartment on the outskirts of town.

Observers' notes

Your job as an observer is to watch what happens very carefully and to make notes to feedback in the discussion at the end of the roleplay.

Things to note are:

- Do the players respect each others turn to speak or do some people but in or does everyone try to speak at once or do one or two people try to impose their point of view?
- Does anyone try to take a lead and to facilitate the meeting?
- What kinds of arguments did players use?
- Was there any change in the attitude and behaviour of the players after they received the “clues for finding a solution”?

CARD 1 - CLUES FOR FINDING A SOLUTION

This card is for the person who is chairing the meeting.

Note: If, so far in the roleplay, no one has been democratically elected to chair, then this card is for the Leader of the Residents Committee.

- 1) **Chair:** You have already been democratically elected to chair the meeting continue to do so. Follow the tips below.
- 2) **Leader of the Residents committee:** So far in the role play no one has been elected to chair the meeting so suggest that the meeting needs a chair and that it should be democratically decided who it is. Propose that you be chair because of your position as leader on the residents committee. If the others agree keep this card and follow the tips for the chair below. If someone else is elected pass this card to them and take their card in exchange.

Tips for the chair of the meeting

It is your job to keep order and facilitate the meeting. You should try to make sure that:

- Everybody has a chance to speak
- People respect each others turn to speak
- If necessary, set a limit of time for each contribution and do not let the players go beyond that limit
- Do not allow abusive language and make sure people keep to the issue and don't deviate
- Try to move the discussion on and keep it positive
- Keep people on track; the aim is to find a solution to the problem.

CARD 2 - CLUES FOR FINDING A SOLUTION

To be given to each player except the Chair.

Think about what you can do, within your role, to try to find a solution:

- Listen actively and respect the right of everyone to have their say
- Try to relate what you have to say to what has been said previously.
- When it's your turn to speak start with a summary of what the person who spoke before you has said.
- Try to distinguish between the facts and your opinions
- Try not to divert the discussion but keep to the point, focus on the problem of the students and the need to find a solution, do not bring in other facts, opinions or ideas that you might have.



The Island

Throughout history all societies have borrowed and adopted things from each other. When different cultures meet there are great possibilities for mutual benefit. We would be able to acknowledge this fact if it were easier for us to see beyond our prejudice and ethnocentrism. This is a simulation.

Issues addressed

- Understanding the 'difference' is a necessary step in order to respect and acknowledge it.
- The benefits of tolerance and adaptability.
- The celebration of diversity.

Aims

- To raise awareness of the ways culture affects our lives and outlook
- To stimulate discussion about how people from different cultures communicate and interact.
- To explore cultural taboos and the "limits of tolerance".
- To stimulate discussion about the possibilities which may be open to us as a result of intercultural co-operation.

Time: 2 hours

Group size: 10 -16

Overview of the game

There is an island where two tribes live. Tribe Y lives in the upland hilly regions and tribe Z lives by the coast. They co-exist side by side and rarely have contact with each other.

The two tribes have different languages and different cultures, although for both tribes balloons have a special significance. In tribe Y, people put great value on the diversity of balloons for religious reasons and try to collect as many different types, shapes and colours as possible. In tribe Z people use balloons, particularly round, red ones for medical purposes.

Recently the people in tribe Z have begun to suffer from a strange illness for which, according to legend there is only one cure, a rare type of balloon which can only be found in an unknown location on the island. Luckily for them there is a map which has been handed down over the generations which they are sure will lead them to the new balloon they need. Unfortunately, many years ago the map was almost destroyed in a war, tribe Z only has a part of it. Legend has it that tribe Y has the other half.

The aim of the game is for tribe Y to protect their balloons and for tribe Z find the medicine they need. However, as in real life, the participants may find that there are other unexpected outcomes.

Preparation

A. For creating group cultures:

- Pencils and paper
- Photocopies of the notes for tribes

B. For the meeting:

- Drinks, cups and biscuits enough for everyone

C. For the search:

- Map showing the location of the hidden balloons cut into four pieces
- 5 round red balloons
- 3 more balloons each of a different shape and colour e.g. one round yellow, one long green, one long blue.
- 2 more balloons similar to each other, but different from any of the others (possibly condoms) hidden in a secret location.
- String to tie up balloons
- Tape to fix balloons to walls
- A box of 'equipment' including pins, scissors, a stick of red lipstick, tape.

Instructions

There are three stages to the game: In part A the two tribes learn their culture; in part B the two tribes meet and learn to communicate in each other's language and in part C the tribes search for the balloons.

1. Be sure everything is ready and set up beforehand.
2. Divide the group into two and read out the overview of the game.

Part A. *The two tribes learn their culture and create their own language:*

3. Send the two groups to opposite ends of the room (representing the hills and the coast).
4. Hand out the copies of the roles to each tribe and pens and paper to make notes.
5. Tell the groups that they must decide on a name for their tribe, learn the rules of their culture and create a special language.
6. Tell them that they have 20 minutes to develop and practice their language together and to ensure everyone in the group is proficient.

Part B. *The two tribes meet. This is an opportunity for them to learn how to communicate and co-operate with each other through sharing the food and drink:*

7. Give tribe A the biscuits and tribe B the drink and cups.
8. Call the two groups together into the middle of the room (representing neutral territory).
9. Tell everyone that the simulation starts now. From now on everyone must be in a role, that is they must use the language and culture of their tribe.

Part C. *The search for the balloons*

10. Tell the group that they now have 45 minutes. Tribe Z may start negotiating for the missing half of the map and try to find the hidden balloons.

Debriefing and evaluation

Start by talking about what happened and then move on to what people learned and how the simulation relates to real life.

- Was it hard to use and understand the languages?
- During the search how did you communicate? Using only one or both languages? By using signs? What misunderstandings were there?
- How did you solve the problems of opening up tribe Y's balloons? Who did it? How did you feel about breaking the cultural taboos?
- What cultural taboos are there in our society? What's their function?
- Which things do we use in our daily life that come originally from other countries or continents?
- Can we imagine living only on what comes from our own culture or country? Why is culture important to us?
- Is your culture important to you? Why?
- What stops us understanding other cultures?
- Can you think of any real life examples in the past or in the present where two cultures have adapted to each other and gained in the process?
- In the world today there are lots of examples of conflicts between cultures. Decide on one example to discuss: What brings the cultures into conflict? Who gains and who loses from the conflict? What do people lose in opening up their culture? What have they got to gain?

Tips for the facilitator

Before you start be sure to read all the instructions through so that you have a clear picture in your mind of what the players are meant to do.

This game needs careful preparation:

- We suggest that you use condoms for the hidden balloons. First because they are of a different shape from traditional balloons and second because for many people condoms are still a 'taboo'. Using condoms could therefore lead to 'test' the limits of tolerance of some participants. Furthermore, during discussion, the issues of AIDS and discrimination against people who are HIV positive could be raised.
- Find a suitable location to hide the special balloons (condoms) but don't inflate them.
- Draw a map to identify this location but make sure that the place can not be identified from only half or three quarter of the map.
- Then cut up the map into four pieces. Two pieces you will give to tribe Z. Fold up the other two pieces and put one piece in each of two of the balloons which you will give to tribe Y.
- Blow up the 8 coloured the balloons and tie them with string so that they may be undone and deflated without damaging them.
- Tape the four round red balloons on the wall at one end of the hall (the coast where tribe Z live) and tape the other four balloons on the wall at the

other end of the hall (the hills where tribe Y live). Leave the two quarters of the map for tribe Z in an envelope at their end of the room.

- Place the box of equipment in the middle of the room. Do not specify what the items could be used for. They may or may not be needed in the game, it should be decided by the participants as they invent their cultures and rules. Add other items if you think they may be useful e.g. a magnifying glass if the map is very small, a torch if the map is hidden in a dark place, a key to unlock a box holding the map etc.

Helping the tribes learn a language and develop their culture:

- This is an opportunity for the players to be creative
- If a group finds this difficult suggest that they substitute all consonants with a single letter e.g. in English 'l' or 'r' work well. Other suggestions include saying words backwards or starting each word with a certain letter.
- Make sure that all members are fluent in the language before proceeding and that the groups know their culture.

The meeting:

By giving one tribe the biscuits and the other the drink you will be creating an opportunity for the players to learn each others' language. Players will have to communicate if they are to solve the problem in a mutually satisfactory way.

The search:

There are many possible outcomes depending on the negotiating skills, temperament and the importance of cultural values to the participants.

If the game gets stuck you may like to intervene with one or more prompts. The scenario may proceed as follows:

- Players need to spot the pieces of paper in Y's balloons.
- They then need to work out that it is possible to retrieve the pieces of the map and still respect Y's balloons.
- Careful observation will reveal that the balloons could be untied, deflated and reinflated. However, members of tribe B will need to negotiate carefully to persuade Y to allow this to happen; someone will have to break the cultural taboo about touching balloons and tribe Y may demand that whoever does it wears a red nose and has to be qualified to 'walk the circle'. This will be another taboo to overcome.
- Initially there doesn't seem to be any advantage for tribe Y if they help tribe Z because tribe Z only has red balloons and tribe Y already has one of them. However, it will turn out in the end that tribe Y can gain because there are two new balloons hidden and Z may share them.

Suggestions for follow up

Learning and growing are part of the continuous process of intercultural education. But the process won't happen and we won't reap the rewards unless we work at it. Something you could do is to organise an intercultural festival in your group or organisation and invite people from across the local community to come and share food, drink, music, dance, crafts and games etc.

It's not always as easy as we would wish to feel comfortable with, or to accept, the ways of people who are different. If you would like to explore how you

would feel about sharing a long train journey with people who have habits and customs, which are different from yours, then go to 'Euro-Rail "a la carte"' (page 78)

ROLE CARDS (to be copied for participants)

ROLE CARD FOR TRIBE Y

You live on an island which is also inhabited by another tribe. Your two tribes co-exist but you have different languages and different cultures and rarely meet each other.

Your language:

You must invent a special simple language to use throughout the game. Make sure everyone in the group can use it proficiently.

Your culture:

You put great value on the diversity of balloons for religious reasons and try to collect as many different types, shapes and colours as possible. The balloons are considered sacred and no one is allowed to touch them, if they do they face punishment. The only people who may touch the balloons are those who have been trained to perform the ritual of walking the circle. In this rite the chosen person has to wear a red nose and balance a balloon on their nose while walking round the circle.

You need to invent some other aspects of your culture including a name for your tribe, a way of greeting and rules about your social organisation for example who makes decisions and who speaks for the group.

ROLE CARD FOR TRIBE Z

You live on an island which is also inhabited by another tribe. Your two tribes co-exist but you have different languages and different cultures and rarely meet each other.

Your language

You must invent a special language to use throughout the game. Make sure everyone in the group can use it proficiently.

Your culture

You are a peaceful and sociable people. When you greet each other you do so by rubbing noses. For this reason it is considered very anti-social not to have a very clean nose at all times. You put great value on round red balloons which you use for medicine. Red balloons are very scarce.

You need to invent some other aspects of your culture including a name for your tribe and rules about your social organisation for example who makes decisions and who speaks for the group.

Just Do It!

*Sometimes other people like parents, bosses and adults,
can be so narrow minded... but aren't we too?*

This activity is a simulation.

Issues addressed

- Discrimination against people who are different.
- The mechanisms that maintain minorities in an underprivileged position in our society.

Aims

- To experience discrimination
- To analyse how we discriminate against certain social groups and at the same time blame them for the situation they are in.
- To raise awareness about how we help preserve unfair social structures.

Time: 60 minutes

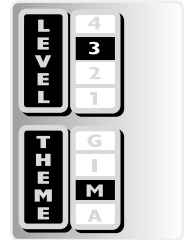
Group size: Maximum 40. You will need to divide participants into four sub-groups.

Preparation

- 4 large sheets of paper
- 4 old magazines
- 4 scissors
- 4 packs of coloured felt tip pens
- 4 tubes of glue
- Optional: 4 sets of other bits and pieces e.g. string, wool, buttons, paper clips.
- Paper and pen for the observers
- Clock or watch

Instructions

1. Divide the players into four groups and ask each group to sit in a corner of the room where they can work comfortably.
2. Ask each group to nominate one person to be an observer to note down what the members of the group do or say.
3. Announce that you will be coming round to each group in turn to give them the materials and the instructions of what to do.
4. Go to the first group, give them a set of materials and say clearly, "You have a sheet of paper, a magazine, scissors and glue. You must make a collage representing Spring. You have 20 minutes. You may start whenever you want.
5. Then go to the second group, give them a set of materials and say clearly, "You have a sheet of paper, a magazine, scissors and glue. You must make a collage representing Summer. You have 20 minutes. You may start whenever you want."



6. Then go to the third group, give them their materials and say clearly, "You have a sheet of paper, a magazine, scissors and glue. You must make a collage representing Autumn. You have 20 minutes. You may start whenever you want."
7. Then go to the last group, give them their materials and say clearly, "Mso, flosamd loerabtbz losnise bauqvxa poyeks, nseioamans sajiyudo laverza losifalitome. You have 20 minutes to do it. You may start whenever you want."
8. While the groups are working, go round the groups, be encouraging and supportive to the first, second and third groups, but blame the fourth group for not doing what you asked them to.
9. After 20 minutes stop the activity and ask the groups hand in their collages. If the first group has not yet finished give them 3 or 4 minutes more.

Debriefing and evaluation

Start with a round from those who played. Ask them to say how they felt about the activity and how they worked together in their groups, did everyone participate?

Follow with a round from the observers. Ask them to say what happened in each group.

Then involve everybody in a discussion about the links with reality:

- Can you see any links with real life?
- In our society, who is in the fourth group?
- How do we tend to blame the victims of social injustice?
- How do people who feel they are the victims of social injustice react?
- Do they react the same way as the people in group 4 did?

Tips for the facilitator

If you are working with just a few people adapt the game and create two sub-groups, the first with very clear instructions and the second with confusing ones.

An alternative to using the nonsense sentence with the fourth group is to give them proper instructions spoken very fast or in another language.

Be aware that this activity is likely to generate strong reactions from the members of the fourth group because of the frustration of not understanding the instructions and still being blamed for it. Sometimes they get angry with the facilitator and leave; sometimes they turn their frustration against the other groups and prevent them from doing or finishing their work; sometimes they withhold their feelings and keep their aggression for later.

Therefore we suggest the following:

- Make sure that the groups are formed randomly so as to avoid anybody in group four feeling victimised.
- Before starting the evaluation it is essential to make clear that this was a simulation and that we must now get out of our roles.
- It is important to leave time during the evaluation for everyone to express their feelings before going on to analyse what happened. If you don't allow for this the feelings will come out later on and a good evaluation will be difficult.

Variations

If you want to make it more challenging or you don't have the materials, you can ask the groups to perform a short sketch. This is more stressful for the forth group who will be worried about having to perform and not look foolish.

Suggestions for follow up

Take a further look at groups in our society. How do you see the people you might describe as social losers and those who are social winners? Explore this through the activity 'Portraits' (page 149).

Alternatively you could move on to the board game 'The path to development' (page 138) which brings out the many mechanisms by which the present economic system discriminates against the majority of people living in countries of the South in order to maintain the privileged position of those in the North.



Knysna Blue

Music is an excellent way to bring us closer to other cultures, but it can also be a carrier of stereotypes and biases. This activity allows an insight into cultural stereotypes through the use of music in a relaxed and simple way.

Issues addressed

- Stereotypes and images that we have of music from other countries.
- Cultural domination and the influence of “cosmopolitan” mass culture products on our musical tastes.

Aims

- To raise curiosity about music from other cultures and peoples
- To challenge stereotypes and prejudice about music from non-European sources
- To raise curiosity about other peoples, cultures, music and language
- To challenge ethnocentrism in music and other cultural products
- To puzzle participants and introduce a nice atmosphere in the group.

Time: 5 + 10 minutes.

Group size: Any

Preparation

- Select a piece of music or song from a record or tape from a minority culture or from another continent.
- If you can, find translations for the words (and if they are suitable) prepare copies for the participants
- You will need a tape recorder

Instructions

1. Choose an appropriate time for this activity, for example at the beginning of the session, or after a break.
2. Tell the group you are going to play some music and they have to try and guess where it comes from.
3. If the music has words, ask the group to imagine what they are about.
4. Play the music for about three to four minutes.
5. Tell the participants they may discuss the music with a friend if they wish to, but not to reveal their guesses. They can note them down if they want to.
6. At the end of the session, play the music again and invite participants who wish to do so, to reveal their guesses.
7. Tell them the answer.
8. If you have the words, give the copies out and play the music again. Invite people to follow the words as the music plays. They can also sing along if they wish.
9. Follow with the evaluation and at the end of the session finish up with another piece of music.

Debriefing and evaluation

If you think it appropriate, have a short discussion. Ask the participants to say if they were surprised at the origin of the music, if they liked it, if it was difficult to guess where it came from and why, etc.

If participants say the music was unfamiliar but they liked it, ask them why they think they had never listened to that kind of music before. Is it because it doesn't get played on the radio? Why isn't it played?

Tips for the facilitator

The choice of music is very important for the success of this activity. It works better if you first play a part of the composition where there are no words, and later play the entire piece, including words. This way the participants do not immediately focus on the language. The music chosen should also transmit a good atmosphere to the room and the group, regardless of its origin.

Be prepared, if at all possible, to give some information about the kind of music you have played, its cultural dimension, how popular it is in its country of origin etc.

The activity as such probably works best when the music chosen is not obviously foreign: we often associate classical music or jazz with North America and Europe while in fact a good part of it is performed by artists from other backgrounds.

Music, and also other forms of cultural expression such as dance and art, is an excellent way to bring us closer to other cultures, but beware it can also be a carrier of stereotypes and biases.

Suggestions for follow up

This activity, in as far as it introduces music from other cultural backgrounds, can be followed up by inviting participants who wish to, to bring in music from other origins to share with the group. However, be careful so that this does not turn into a competition about favourite music!!!

Traditional music, dance, art and story telling are all art forms firmly rooted in their culture of origin. Sometimes we dismiss story telling and folk tales because we think of them as being for little children. Nonetheless, you can learn a lot about a culture from them. Have a go! See if you can guess which countries the stories in 'Tales of the World' (page 160) come from. You'll be in for some surprises!

Labels

Does it make any difference what others think and say about you?

Issues addressed

- The effects of stereotyping

Aims

- To explore the relationships between what is expected of us and how we behave
- To raise awareness of the effect of our own behaviour on others
- To start discussion about the effects of stereotyping people

Time: 45 minutes

Group size: 10+

Preparation

- Plain white sticky labels about 5 cm by 2 cm one per person in the group.
- Write one characteristic on each label e.g. irresponsible, witty, stupid, clever, clumsy
- Decide on a task for the group e.g. design a poster co-operatively, plan an event, move furniture or have a discussion (for example ask: 'if a big name pop group could play in our town who would we want to come?')

Instructions

1. Place one label on each player's forehead, but don't let them know what's written on it.
2. Explain the task to the group. Make it clear that as they undertake the task they must treat each other according to the labels. For example, if someone has a label - lazy - on their forehead everyone else must treat them as if they are always lazy (but without ever using the word on the label! Don't tell them!).
3. Players should put their efforts into completing the task and treating the others according to the stereotype on the label.
4. At the end of the activity players may guess what their own label said, but this is not the main object of the game.

Debriefing and evaluation

This is very important so make sure you leave time for players to have their say.

Start by asking people if they could guess their label and then go on to ask about the other aspects of the activity:

- How did each person feel during this activity?
- Was it difficult to treat people according to their labels?
- Did anyone begin to 'prove' their label i.e. did someone labelled 'witty' begin to tell jokes and behave more confidently? Or the person labelled 'lazy' stop helping or participating?
- What sorts of labels do we put on people in real life? How does it affect them and how does it affect the way we think about them?



- In real life who, are given some of the labels that you used in this activity?
- Are they valid?

Tips for the facilitator

Be sensitive about matching people with characteristics. For example if a member of the group is rather lazy it may not be appropriate to also give them that label. The aim of the game is not bring out into the open personal opinions about others in the group. Indeed this could be very destructive and should be avoided.

Be aware that this game can raise powerful emotions.

Suggestions for follow up

Look again at who does what in your group or organisation, try rotating the roles and responsibilities and don't make assumptions about who is going to be good at a particular job.

You might like to move on to the role play activity 'In our block' (page 93) and examine a common problem caused by labelling and stereotyping and to try to explore ways of finding an effective solution. Alternatively, if you discussed the labels we put on the refugees and immigrants who come to live in our communities you may like to go on to use 'The refugee' (page 151) to find out more about the reality of their situation.

This activity is based on an idea found in the Curriculum Resources Pack: Cultures and Lifestyles, Dorset Education Service, Dorset, England.

Limit 20

Limit 20 is an activity to help participants explore discrimination and exclusion. It is fun and exciting to play, but requires good preparation. Three teams go through different rounds of competitive games.



Issues addressed

- Inequality of life chances, power, discrimination and exclusion.
- Solidarity, competition, injustice.
- Majority-minority relations.

Aims

- To experience injustice and discrimination.
- To reveal the participants' tolerance and solidarity.
- To reflect about exclusion, minority-majority relations, social handicaps and competition.

Time: 2 1/2 - 3 hours

Group size: A minimum of 15 and a maximum of 35

Preparation

This activity needs very careful preparation. Study the instructions and the description of the jury's role so you know exactly how to play.

You will need to get ready:

- A pack of playing cards to use to get people into equal groups. Prepare the pack so you have one card per player, use only hearts, diamonds and spades (remove all the clubs). If you have an odd number of players then the hearts should be the biggest group.
- Flip chart with a grid drawn on for recording the scores after each round.
- Prepared flip charts with the rules of the game.
- 3 copies of the 'Instructions for the jury' - one for each member
- Adhesive labels with signs for each team member (spades, hearts and diamonds).
- Three handkerchiefs or similar for the dragons' tails.
- 2 sets of keys for the rattlesnake rounds.
- 2 handkerchiefs or something similar to blindfold the participants in rattlesnake rounds.
- Red face paint (otherwise lipstick will do).
- Lengths of string for tying the right arms of those to be handicapped.
- 5 inflated balloons.
- 3 sheets of paper and pencils (for Chinese whispers).
- A drawing of a shape for the Chinese whispers to be given to the jury.
- A bell for the jury.
- A clock or timer.
- You also need a large space so the teams can spread out.

Overview of the game

The players are divided into three teams to compete through rounds of short games. The jury judges the teams' performances and keep the scores. The aim is for each team to get 20 points - the Limit 20 - by the end of round 8 or they will be out of the game.

The players do not realise it, but there are in fact only 8 rounds (plus one handicapping round) and the competition is rigged. However, they only find out at the end that the rules were not fair and that one team always had the best chances and were favoured by the jury.

Rounds 1, 2 and 3 are designed to give the impression of equal opportunities and fair competition while building group identity and team spirit.

After round 3 there is a handicapping round during which participants experience injustice for the first time

Round 4 again gives the impression of being fair

Round 5 appears to offer the teams a chance to improve their scores, but this is an illusion. In fact the losers will fall further behind and the winners will get further ahead.

Rounds 6, 7 and 8 are played so that at the end of round 8 there will be quite a big difference between the groups' total scores. One or two groups will not have reached the score limit of 20, which means they will be out of the game!

To foster the process of the game, the players must not be told that the game will finish after round 8, otherwise they might withdraw.

Rounds 2, 4, 6 and 8 are games of 'Rattlesnake'. These 'Rattlesnake' rounds give players the feeling of equal opportunities because they are the only rounds where the scores are objective and fair. Nonetheless, they are not entirely fair because the losing group will be at a disadvantage because it will never have the opportunity to hunt, and if it does manage to score, it will lose one player.

Afterwards, during the evaluation there should be plenty of time to discuss the emotions and behaviour of the players during the game and the links with reality.

Instructions

DO NOT announce that Limit 20 is a game about discrimination and exclusion, that the game is manipulated and that it will only last 8 rounds.

- Explain that this is a competitive game, and groups must get at least 20 points by the end of round 8 or they will be out of the competition.
- Choose three people to be on the jury. (Pick people who are good actors and respected by the other members of the group). Give them their instruction sheets and send them to read them in another room.
- Split the remaining participants into 3 groups by asking each person in turn to pick a playing card.
- Tell the players to take a sticky label with their group logo and to put it on their shirts so it can easily be seen.
- Ask each group to claim a corner of the room as their base. Give them a few minutes to find a name for their team and come up with a slogan or motto.



Fig 1.

You could also ask them to make up a team song. (The main purpose here is to create a team spirit and raise enthusiasm for the game.)

- Explain the rules with the flip chart.
- Brief the jury and make sure they understand exactly what they have to do, then invite them back into the room.
- Start the competition.

PLAYING THE GAME

Round 1: Hunting the dragon's tail

Tell the players in each team to stand in a line with each person holding round the waist of the person in front. The last player in the line tucks the dragon's tail (handkerchief or similar) into their trousers or skirt.

Tell each group has to try to catch as many dragontails as possible. Only the person at the head of the dragon may catch the tails.

When the groups are ready, give order loudly and clearly to start - "GO!". After one minute shout - "STOP!"

Ask the jury to distribute the scores and to explain the scoring. Give them sufficient time to write the scores on the score chart.

Tips

The jury will distribute the scores: spades 3, hearts 2, diamonds 1.

Round 2: Rattlesnake

1. Ask all players, including the jury, to stand in a circle.
2. Explain that each group will play against one other group. Someone from the leading group (the one with the highest score so far) hunts someone from the group with the second best score. Then someone from second best group hunts someone from the last group and finally, someone from the first group hunts someone from the last group.
3. Blindfold both the hunter and victim and give each a set of keys in their hands.
4. Explain that when the hunter rattles the keys, the victim has to answer by rattling theirs.
5. Each hunt lasts exactly 45 seconds, and both participants may only rattle their keys three times.
6. As soon as the two participants are ready give the starting signal. Stop the action after 45 seconds.
7. After each hunt announce the winner loudly. Make sure the jury writes up the scores. If the victim is touched by the hunter, then the hunter's group scores 1 point. If the victim escapes after 45 seconds, their group scores 1 point and the player leaves their group to join the hunter's.
8. It is important that the participants remain quiet during the game.

Tips

Note: During the round

- One player from the spades hunts one player from the hearts.
- One player from the hearts hunts a player from the diamonds.
- One player from the spades hunts a player from the diamonds.

The diamonds are at a disadvantage because they don't get a chance to hunt.

It is important to turn the blindfolded participants round before the game starts to disorientate them so as to make the task more difficult.

If the group is small, make sure that the circle is wide enough to allow space for the players to move.

Round 3: Balloon blowing

1. Tell the players in each team to lie down on their tummies side by side in a line close together with shoulders touching. The groups should be positioned so that each group forms one side of a triangle, with the head of each participant lying on the imagined side of the triangle.
2. Explain that the task is for each team to keep the balloons in the centre of the triangle and away from themselves by blowing.
3. When the groups are ready, put the balloons in the middle (from 3 to 5 balloons) and give the starting signal loudly and clearly.
4. Let the game last exactly one minute.
5. Ask the jury to justify its decision and distribute the scores. Make sure the scores are registered on the score chart.
6. Now ask the jury to add up the total scores of each team and announce them loudly to everybody.

Tips

The scoring for this round will be: spades 5, hearts 1, diamonds 0

Handicapping round

1. Explain that the group with the highest score (Spades!) has to distribute handicaps to the other groups. One group is to have their noses painted red, the other group is to have their right hands tied behind their backs.
2. Tell the Spades to decide which group is to get which handicap, then ask them to announce their decision and to give their reasons.
3. Then give them the paint and strings and ask them carry out the handicapping.
4. Explain that the handicaps will remain for the rest of the game and that the spades have to ensure that this is so.



Fig 2.

Round 4: Rattlesnake

1. Give the instructions as above except that this round the winner of each hunt scores 2 points
2. After the round ask the jury to announce the scores loudly

Round 5: Chance

1. Explain that the team which wins this round will get its current score tripled, the second team will get its current score doubled and the third teams score will be multiplied by 1, i.e. it will remain with the same.
2. The task is for each group to give reasons why it deserves to have its score doubled or tripled.
3. Give each group two minutes to prepare their argument.
4. Allow each team one minute to state it's case. Spades start, then hearts, then diamonds.
5. Give the jury time to justify its decision and announce the scores.

Tips

The scores for this round will be - spades: x3; hearts: x2; diamonds: x1.

Round 6: Rattlesnake

1. Give the instructions as above except that this round the winner of each hunt scores 3 points.
2. After the round ask the jury to announce the scores loudly.

Round 7: Chinese whispers

1. Tell the players to sit in their teams one behind the other on the floor.
2. Brief the jury in private. Tell them they are going to show a simple drawing to one member of the spades and hearts but to describe the drawing in words to one member of the diamonds.
3. One at a time, invite the last player in each row to get their instructions from the jury and then to return to their place in their team.
4. Tell them to use a finger to trace the drawing on the back of the player sitting in front of them. This player then in turn traces what they felt onto the back of the person in front of them, and so on up the line until it has reached the player at the top of the row who draws it on a piece of paper which they then hand to the jury.
5. It is important that players keep quiet during this round.
6. Ask the jury to give their judgements and to announce the score.



Fig 3.

Tips

Scores for this round: spades 3; hearts 2, diamonds 1.

Round 8: Rattlesnake

Give the instructions as above except that this round the winner of each hunt scores 4 points.

Also tell the participants that this is the last opportunity for individuals to change teams and move into a better group if they want to keep playing and are in a group, which has not yet reached the Limit 20.

After the round ask the jury to announce the scores. They will also announce that those groups which have not reached the limit of 20 points have to leave the game. Give the jury time to congratulate the best groups.

The game ends

Allow a few minutes to see the reaction of the participants and then announce that this is in fact the end of the game.

Debriefing and evaluation

The evaluation is a vital part of "Limit 20" (page 110). It is absolutely essential to reflect on the emotions aroused during the game and to draw attention to the comparisons which can be made with discrimination and injustice which occur in real life.

Big groups make the evaluation more difficult. If more than one facilitator is present the evaluation should be done in small working groups and then at the end bring everybody together for final comments.

Stages of the evaluation

1. Emotional aspects
2. Transparency of the game
3. Aspects of group dynamics
4. Links with reality.

1. The emotional aspects

Recall the main steps of the game and then put the following questions to the participants:

- How did you feel playing the game? How did your emotions change?
- Did anyone have negative feelings? What caused them?
- How did the spades feel when distributing the handicaps?
- How did the diamonds and hearts feel when they were handicapped?
- How did the jury feel in possession of such a lot of power?

2. Transparency

Now explain the hidden rules of the game.

3. The group dynamics

Talk about what happened.

- Did you feel solidarity with other players?
- Anyone who changed group during the rattlesnake rounds: What does it mean to be an outsider in a new group? And to have to leave your original group?
- As an individual, how much did you have to adapt to the group and to the rules of the game?
- What does it mean to you when you have to join in something you do not like?
- In which situations did you find it easy or difficult to defend yourself, your feelings or actions?
- Did you question or oppose the framework of the game? How? If not, why not?

4. Links with reality

Do you see aspects of the game which link with reality?

- For example, aspects of power, competition, transparency, equal opportunities, handicaps, minorities, injustice, adaptation to the situation?
- Which groups, in your town or country, are in a position that could be compared with that of the diamonds or the hearts?
- In which situations are the victims blamed for their situation?
- What should be done to change the rules of the game?

INSTRUCTIONS FOR THE JURY (to be copied for jury members)

- What can be done to improve or support the minorities in our societies?

Do not tell anybody about these instructions!

- Limit 20 is a manipulated game, so it is clear from the beginning who will be the winner and who will be the loser (spades will win, hearts will be second and diamonds will be the last).
- Your main task is to give the impression to the groups that they are in a real competition with a real chance of winning, and that you distribute the scores according to objective and fair criteria.
- The players think that the competition will go on until there is a winner, and in order not to be disqualified they have to have scored 20 points by the end of round 8. The participants do not know it, but the game will end in any case after round 8. Your job is to motivate the groups to keep going and to aim for high scores.

- Use a bell to get the necessary attention when you need to make announcements and give justifications for your decisions.

Round 1: Hunting the dragon's tail

- Observe the groups during the game.
- At the end of this round announce loudly the scores:
- Spades 3 points, hearts 2, diamonds 1.
- Register the scores on a flip chart.

You can justify the reasons for your decision according to the way the game went, such as: "spades played the hardest, diamonds did not take the game seriously, spades were more elegant, one group was too loud, there was more or less group spirit", etc. Generally, and this will be the case for all odd rounds, you will tend to blame the "diamonds" for their poor scores for example, they are lazy, they don't play fair or respect the rules, they are not polite or that they have a smaller group.

Round 2: Rattlesnake

The distribution of the scores in the rattlesnake rounds is not manipulated. Your task is to register the points announced by the facilitator. The winner of a hunt scores one point.

Round 3: Balloon blowing

Take your time to deliberate and justify your scoring arguing with similar reasons as you did in round 1. You can pretend that your judgement is based on objective criteria e.g. spades blew the balloons over more times; no one will have counted and so won't be able to argue!

Give the following scores: Spades 5, hearts 1, diamonds 0.

Handicapping round

Help the facilitator if you feel they need it.

Round 4: Rattlesnake

This round the winner of each hunt scores 2 points.

Register the scores announced by the facilitator on the flip-chart.

Round 5: Chance

Each team will be given a minute to convince you, the jury, that they should have their score doubled or tripled.

First listen to all the appeals and afterwards announce the scores. In order to keep the suspense going it will be better in your summing up if you first comment on all the speeches and then announce the scores. The type of arguments may be the same as for the other rounds, but including also references to the presentation skills e.g. not convincing, not properly dressed, speech was not structured, made grammatical mistakes, etc.

Triple the spades score, double that of the hearts and multiply that of the diamonds by one, that is they keep the same score.

Round 6: Rattlesnake

This round the winner of each hunt scores 3 points.

Round 7: Chinese whispers

- The facilitator will give you a sheet of paper with a simple drawing on it.
- Show it to the member from the spades and hearts but do not show it to the person from the diamonds, describe it to them in words. Do this discretely so that players don't notice that they are being treated differently. Make sure no other players see the drawing.
- Observe the groups during the game.
- At the end of the round announce the scores loudly and clearly: spades get 3 points, hearts get 2 points and diamonds get 1 point.
- Mark the scores on the chart.

Again, you have to give the reasons that lead to your scores. For example, spades portrayed the drawing most accurately, diamonds took the longest, one group was not quiet, etc...

Round 8: Rattlesnake

This time the winner of each hunt scores 4 points.

Don't forget to add the totals. Very important: Remember that the participants do not know that the game finishes at the end of round 8! Now make a short speech to review the progress in the competition:

- It is the end of round 8, the one or two groups who have not reached the limit score of 20 will be disqualified.

RULES TO BE TOLD TO THE PARTICIPANTS

- Congratulate the spades for their big effort and excellent score and the others on their energy and big effort - "but with a long way to go...".

The facilitator will now announce that Limit 20 has come to an end.

Copy the following rules onto a flip-chart and read them to the participants before the beginning of the game.

"Limit 20: a game about competition, fun and fair-play!

Odd rounds: the jury will distribute a total of 6 points.

Even rounds (rattlesnake).

2nd round the winning team gets 1 point

4th round the winning team gets 2 points

6th round the winning team gets 3 points

8th round the winning team gets 4 points

Round 5 is a Chance round! You can double or triple your scores!

By round 8 those groups, which have not got 20 points will be disqualified
Play fair, with team spirit, fun and competitiveness! May the best group win!"

Tips for the facilitator

Encourage the jury at all times and support their decisions especially if the players start to question their judgement. It is possible that one or more groups, will want to stop the game after a few rounds because they notice it is unfair. You should encourage them to play but do not force them. If the game is interrupted that is itself a very good element for the evaluation. You can focus on questions like 'why did you stop the game? Who wanted to continue?'

You may also change some rules if a group insists on it, just make sure it is a collective concern and not an individual request. Always consult with the jury about these things. The game functions well if the rules are changed slightly, like sometimes giving the diamonds the possibility to hunt in rattlesnake rounds here and there. It does not change the structural injustice but the teams may have the feeling that things are getting better. This is also a very good point for the debriefing.

The tasks to be performed by the teams may be changed if you find other suitable ones. But bear in mind that rattlesnake rounds are made to be fair (they are only unfair in the sense that diamonds never hunt, but even this can be changed). The odd rounds usually play on the speed, confusion and excitement involved in the game to prevent a clear result being ostensibly visible and the results can always be presented ambiguously. Note it is the odd rounds which really matter.

Some of the activities proposed for the competition rounds are not suitable for some people with disabilities. You should adapt the tasks as appropriate.

Suggestions for follow up

Life isn't fair, but there are things you can do to make it a little fairer. For example, you can buy products which are traded fairly and for which the producers get a fair wage. Fair traded tea and coffee are now widely available as well as clothes, crafts and paper products.

In the 'rattlesnake round' some people could move from their original group into a winning group. So too in real life some people move from their country of origin to try to make a better life in another country where there are more opportunities. There are many reasons why immigrants and refugees have to leave home and often life in the host country is very difficult. But what do you know about what it is like to be a refugee? If you want to find out, try the activity, 'The refugee' (page 151).

Making the News

*How good a news reporter would you be?
This is a roleplay activity*



Issues addressed

- How can the same events be interpreted differently by different people.
- The promotion of a broader vision of the world.

Aims

- To experience reporting an event.
- To develop an understanding about how reporting becomes biased.
- To be more aware of how our own perceptions may be distorted.

Time: 90 minutes

Group size: 10

Preparation

- Flip chart and pen.
- Tape for taping up flip charts.

Instructions

1. Divide the group into two.
2. Ask one group to work together to develop a short 5-minute roleplay based on an incident or event. This can be a real event or one made up involving conflict between two groups with different cultures or lifestyles.
3. When they are ready, ask the first group to perform the sketch to the second who play the roles of TV reporters who are covering the event.
4. As soon as the sketch is over ask the reporters to leave the room. Give them five minutes to think about what they have seen and to mentally prepare their report as if for the evening news bulletin. They are not allowed to write notes or to communicate with each other.
5. Then invite the reporters back into the room one at a time. Give each 3 minutes to make their 'report'.
6. Record each report on a separate piece of flip chart.
7. Once they have told their story, tell the reporters they may stay and listen to the other 'reports', but must make no comments.
8. At the end, when all reporters have told their story, tape the flip charts up round the room.
9. Ask the participants to compare the reports and talk about what they have learned.

Debriefing and evaluation

Start by asking the reporters:

- What did you find easiest to remember and report?
- What was hardest?
- What did you do if you couldn't remember something exactly?

Then ask the actors:

- Were there any significant omissions in the reports?
- Did the reporters give an accurate report of the event?

Then open up the discussion to everybody:

- What do you expect in the news? Just a report of events or also comments and opinion?
- Do reporters generally make it clear what is fact and what is comment?
- How reliable do you think the news we get on the television is?

Tips for the facilitator

Be prepared to offer information and examples of news, stories which have been shown to be biased.

Optional: Keep the activity alive by using a large frame to represent the TV and something to represent a microphone for the reporters.

Variations

The reporters represent journalists from different newspapers e.g. a right wing paper, a left wing paper, a tabloid, a foreign correspondent from another country etc. who report the story accordingly. During discussion talk about how the reports differed and whether the different 'view points' influenced the report.

Ask the question:

- What influence do the owners, advertisers, links with political parties etc. have on what is broadcast and on our understanding of the news?

Suggestions for follow up

Before the next session look at your own local paper or watch the news on TV and discuss how accurate the reporting is and which events were covered and which left out? If you think there is some misreporting write a letter to the editor to put your point of view.

If people want to explore this issue of bias in the media further, do the activity 'Media biases' (page 124). But also be aware that it is not just the information in the press and on TV that contains bias, the history we were taught in school was also biased, nationalistic and ethnocentric. Why not take look at this in 'The history line' (page 91)



Me Too

We are all unique and irreplaceable human beings, sometimes our uniqueness makes us feel proud, sometimes shy or ashamed. Nonetheless, we all share the fact that we are human beings and this makes us feel closer to each other.

Issues addressed

- The differences between people and the things they hold in common.

Aims

- Get to know each other in the group.
- To show that we are all different.
- To show that we are also equal to the others.

Time: 30 minutes

Group size: 10-12

Preparation

The same number of chairs as the number of the participants.

Instructions

1. Form a circle in which everybody sits on a chair.
2. Ask each person to think of some personal fact or characteristic that they believe is unique to them and not shared with anybody else in the group.
3. Choose one person to start. They call out what their unique feature is, for example "I have visited Turkey three times".
4. If nobody shares this characteristic the next person calls out their unique characteristic.
5. If somebody else shares that characteristic they must jump up, shout "Me too" and sit on the callers lap. If several people share the same characteristic they sit on each other's laps on top of the caller. Then everybody goes back to sit in their original places and the "caller" must again try to come with a characteristic which is unique to them. When they manage it, it's the turn of the next person round the circle to be the caller.
6. The first round ends when everybody has called out something which differentiates them from the others.
7. Now start the second round. Explain that this round involves searching for the characteristics that are shared by everybody else in the group.
8. Take away one chair and tell the caller to stand in the middle of the circle. They must think of something which they share with the rest of the group. Ask them to call out what it is, for example: "I like music".
9. All those who share it, have to stand up and move to another chair while they shout out: "Me too". The person who stood in the middle also tries to find a chair, so someone else will be left in the middle to be the next caller.

Debriefing and evaluation

Talk about the game and how the players felt and then ask:

- What was easier: finding things which differentiate us from the others, or things we share?
- In real life when do we like or appreciate feeling unique and different and when do we like to feel similar to others?
- Think about the characteristics you chose; the things which separated you in this group, might you have them in common with other people in other groups?
- The things, which were common to everyone in this group, would they be common to everyone in the world?
- In the event that too many physical characteristics are mentioned you can ask:
- What does it mean, the fact that we all have eyes, heart or a stomach?

Tips for the facilitator

This activity must be played fast. You may want to make a rule that participants have only 10 seconds to think. To keep the game going it is important that the number of participants does not exceed 10 or 12. If you are working with larger numbers you may have to create two or three sub groups.

During the second round it is likely that simple statements such as "I have arms or legs" will be suggested several times. You may then choose to ask the players to think of other characteristics or you may prefer to leave it and talk about it in the evaluation.

The activity may also be run without chairs, with people sitting on the floor but it is less comfortable.

It is recommended that you join the group just like another participant.

Suggestions for follow up

Who and what we are is shaped by our experience of life. Different experiences shape people in different ways but we also find that common experiences affect or influence people differently. You can explore how events have shaped the members of your group using 'My story' (page 129).

Media Biases

An exciting and wide-ranging activity for a group to work on the role of the media in spreading or countering stereotype, prejudice and bias.



Issues addressed

- Stereotypes and prejudice: how they are multiplied and spread in society.
- The quantity, quality and amount of information: manipulation, slants, abuse and lack of information, etc.
- Images of people and “different” groups due to generalizations and stereotyping.
- The difficulties we face in changing our images and perceptions.
- The social “scapegoat” mechanism. The tendency to blame “others” for certain social problems without analysing all the causes.

Aims of the activity

- To enable participants to explore the images that the majority society has of people from different cultures or origins, minorities, etc.
- To notice that not all the cultures different from our own carry a socially negative image.
- To analyse the role of the mass media in the creation and development of stereotypes and social prejudice.

Time

Part A: Two and a half hours

Part B: One week

Part C: Two and a half hours

Group size

A minimum of ten and a maximum of twenty five people.

Participants should be over 13 or 14 years of age.

Preparation

Part A:

- Flip chart, marker pen

Part B:

Depends on the resources available. The materials which can be used in this type of activity are very varied:

- newspapers,
- magazines,
- video recordings of TV programmes,
- radio etc.

It is however, possible to do this activity simply with newspapers and magazines that the participants can bring into the working groups.

Part C:

- For the plenary: a flip chart or a large board as well as some markers or chalk.

Instructions

This activity is developed in three stages:

Part A: Preparation

1. Divide the participants into groups of 4-6 people.
2. Explain that during the course of the next week, they are going to analyse the different mass media: TV, radio and, especially, written press in order to find out how foreigners or 'people who are different' are portrayed.
3. Discuss exactly what the participants are going to look for and be aware of. For example, the language used (are they freedom fighters or terrorists?), the amount of time or space given to these news items, the priority given to it e.g. is it headline or footnote and check how people are treated or portrayed according to their origin. What sorts of photos and other images are used.
4. List the types of media you are going to work on and allocate them to the groups. Depending on the members of the group and your own acquaintance of the mass media you may opt between giving all the groups the whole task, or asking each group to deal specifically with one medium, i.e. one team works with daily newspapers, another with weekly magazines, another with TV another with radio, etc.

Part B: Field work

Allow a week for the groups to carry their research and tasks.

Part C: Conclusions

1. In plenary ask each group to present the results of their research and documentation. Allow 20 minutes per group.
2. Write down the main findings of each group on the flip-chart or board.

Debriefing and evaluation

Once the results have been put together, give a brief summary of the information reported by each group. Try to stress the most common findings as well as those which might be contradictory.

The discussion can follow with questions such as:

- What are the main features by which the minority groups around us are portrayed in the media?
- Are there minorities or groups of foreigners that are portrayed positively?
- Are there others that are portrayed negatively?
- Are the images presented based on facts and data or upon assumptions or judgments?
- How are the images built, from the real knowledge about those groups or minorities, or through stereotypes and manipulation of information?

Tips for the facilitator

Part A: There are advantages and disadvantages in both options. Asking all the groups to cover the range will require a greater effort and organisation of the work, asking each team to deal specifically with one medium will limit the global vision of each group but will be easier to organise and perhaps allow people to go into the issues in greater depth.

Since the main part of this activity is carried out over a week, introduce the activity (part A) at the end of a session but reserve a whole session for bringing the results together (part C).

It is recommended that you do this activity with participants who already know each other and have some experience of group work e.g. be members of a youth club or organisation.

Depending on how well you are acquainted with the participants and the situation you may change the time frame indicated for the activity. For example, if the activity takes place during school holidays, the time needed for the field work may be reduced to three days; similarly it may be extended if circumstances call for it.

Suggestions for follow up

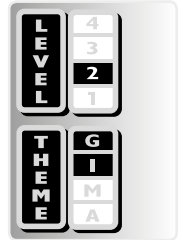
According to the work done by the teams, you may propose that they set up a 'watch dog' group to regularly review the media for examples of bad reporting and distortion. This could be followed by writing collective letters to the newspapers, TV or radio whenever they find examples of discrimination against someone or some minority.

If you wish to explore further the relationships between ideas, words and images, a fun way to do it is to play 'Cultionary' (page 67). Alternatively, you might enjoy playing the board game, 'The path to development' (page 138) which raises many social, economic and political issues covered regularly in the media.

My Childhood

There is a child inside each of us and surely we have all had a childhood. How was it? Looking at one's childhood is a very exciting way to understand and respect others.

This is a discussion activity particularly suited to multi-cultural groups but it can also be used with any other group.



Issues addressed

- Equality and diversity
- The cultural similarities and differences between people
- The so-called “cultural differences” are not only cultural, but also economic, social and political.

Aims

- To learn about the different ways each of us has grown up.
- To understand the social and economic differences which underlie each person and society.
- To generate empathy and understanding between the members of the group.

Time: 45 minutes

Group size: Any

Preparation

Nothing special, but the group should have already been working together.

Instructions

1. Explain the purpose and aims of the activity.
2. Ask people to get into groups of 4 to 6 to talk about what they did during their childhood. Suggested questions include:
 - At what age did you first go to school?
 - Who else lived in your family?
 - Did you attend Sunday school or have some other kind of religious education?
 - Did you work when you were a child?
 - What kind of tales or games did you like to play?
 - Which were your favourite?
 - Did you have to take care of your brothers and sisters?

Debriefing and evaluation

Ask the participants to say what they found interesting in this exercise and then to compare the different sorts of childhoods they had and the relative influences the prevailing social and political environment had on them.

Ask people to reflect on their own childhood and say whether they think all children in their own neighbourhood had the same childhood experiences?

Tips for the facilitator

The main purpose of this simple group activity is to make participants realise that not everybody has the same chances in life and that even though they are perhaps neighbours they were growing up under different conditions. Furthermore, it fosters the understanding that difference does not come only from the colour of skin or religion.

Beware! This exercise should not be turned into a session for false psycho-analysis. Its purpose is simply to notice that, because of our families' background, the social and economic conditions, the place where we were born or where we moved to, we have different experiences and perceptions of life and the world around us. These conditions may influence the difference as much as culture does. In fact they are a part of our culture, just as much as religion, language or skin colour.

The type of questions addressed in the evaluation and debriefing have to be adapted to the type of people in the group, for example, there is no point asking how did it feel having a different colour of skin if everyone is white!

No one should feel under pressure to disclose anything that would make them feel uncomfortable.

The activity can be made livelier if the participants illustrate their comments with photos or drawings.

Suggestions for follow up

"My Childhood" combines very well with the activity "My Story" (page 129) which involves identifying key public events and asking what were you doing or where were you living when this or that event happened?

If you want to look further at relationships within the family and how attitudes may vary according to role and age try Guess who's coming to dinner (page 88).

My Story

Our lives are shaped by experience. However we are marked by some experiences or events more than by others. This activity compares the experiences and explores the diversity and similarities within the group.

Issues addressed

- Life stories
- Cultural diversity
- Things that influence participants' lives related to their country, culture, religion or family.

Aims

- To raise curiosity and empathy about the other participants' cultures
- To generate a critical approach to our own history
- To create awareness of the diversity of European history
- To help participants to know each other better.

Preparation

- A calendar on a board or large sheet of paper. It should be marked off in years and start at the year of birth of the oldest participant and end at the present.
- Felt-tip pen

Time: 30 minutes - 1 hour

Group Size: Any

Instructions

1. Ask each participant to think about 3 'public' events that have marked their lives and then ask them to write their name against the year in which the events occurred. The events may be related to politics, history, sports, music etc.
2. Then ask people to say why those dates are important, what they stand for and why they have chosen them.

Discussion and debriefing

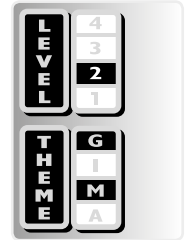
Invite participants to say if they were surprised or shocked by any of the dates or events and whether were they familiar with all of them.

It also may be interesting to discuss how and why we attach importance to some events rather than to others.

Tips for the facilitator

This activity works with any group and is also a very good starter on a residential.

If you are working with a local group this activity helps participants realise that, even though they may live in the same street, people often attach different degrees of importance to the same events. It may also be interesting to notice



that some particular event has marked a majority of the participants regardless of their origin or educational background - we are "all equal".

In a multi-cultural group, the activity is useful to raise curiosity about our recent past and cultural influences and, to encourage people to have greater respect each other's beliefs and convictions.

The calendar can be made more colourful or lively if participants add a picture (a Polaroid picture will do very well) or a drawing of themselves against their birth date.

In a seminar, training course or residential pin the calendar up where it can stay for the whole duration and be referred to at different times.

This activity follows on well from 'My childhood' (page 127).

Suggestions for follow up

We are shaped not only by where we live and by events, but also by our families and their history. How much do you know about where your parents and grandparents came from? You may feel yourself to be Hungarian or Spanish - or whatever - but you may be quite a mixture of nationalities. Find out more using 'Tree of Life' (page 173)

National Holiday

By exchanging information about their national heroes, participants can get to know each other better and have an insight into their different cultures and histories.

Issues addressed

- Heroes as elements and symbols of socialisation and national culture.
- Different readings of history.
- Differences and links between people from different cultures and ethnic backgrounds.

Aims

- To help participants become aware of different perspectives on shared historical events and the heroes associated with them
- To raise participants' curiosity about the history and heroes of other cultures
- To be self-critical about one's own national history
- To work towards a universal vision of history
- To reflect about history teaching and the role of heroes

Time: 90 minutes

Group size Any size between 10 and 40 participants

Preparation

- Flip chart and markers.
- Paper and pencil for the participants.

Instructions

If the group is large, divide the participants into groups of 5 to 6.

Start by asking people individually to think about their most important national historical heroes, particularly those whom they personally appreciate or are proud of.

It is important to stress, especially if the group is multi-cultural, that the heroes do not have to be of their present country of residence, but that they can be of their country of origin or of their parents' country of origin. Allow five minutes for this.

Now ask the members of each group to share their choices and to say why those people are or were important for their countries. Allow sufficient time for a real exchange of information and questioning.

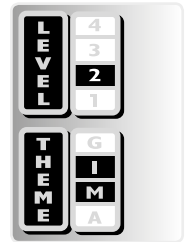
Ask each group to list the names of the heroes, their nationalities and, if appropriate, what was their most important achievement on a flip chart.

In plenary, ask each group to present its flip chart to the other groups.

Debriefing and evaluation

You should note down which heroes, if any, are mentioned more than once or appear frequently. Ask people to say if they enjoyed this activity and then focus the discussion around the following questions:

- Was anyone surprised by any of the heroes mentioned? Why?



- Did everyone know of all the heroes who were mentioned?
- What are national heroes usually famous for? What human values do they stand for?
- What makes us, or leads us to, appreciate some heroes rather than others?
- Where did we learn to respect them, and why?
- Do you believe that if they lived today their values and actions would make them heroes?
- Do you think the heroes listed are universal heroes?
- Do you think that everyone would see them as heroes?

Tips for the facilitator

If the group is multi-cultural it may be interesting to compose the groups according to the origin of participants.

Secondly, if time allows and the atmosphere is suitable, the groups can make a short sketch of some historical event which made somebody famous. An element of competition can be added by asking the other participants to guess the identity of the hero.

The principle behind the activity, that heroes exist mainly within a specific national or cultural framework, works better if the group is multi-cultural. Age and gender differences in the group will prove also interesting.

You may contribute to the activity by doing some fact-finding about some well-known national heroes. Since many historical heroes are associated with some war or battle, it is always interesting to present the image of the hero from the point of view of the other side.

It might happen that most of the named heroes are men. If so, it will be interesting to ask why, and to link the evaluation with issues about sexism, both historically and at present.

Variations

A very interesting variation would consist of sharing the different national holidays in different cultures and countries. Why is a particular day a national holiday? The debriefing could follow as above.

Suggestions for follow up

Other activities which explore related issues are 'The History Line' (page 91) and 'My Story' (page 129). If you work with 'Personal Heroes' (page 147) you can compare present day heroes with historic ones.

Alternatively if you want a different sort of activity try the board game 'The path to development' (page 138) and explore the economic and political forces which are making history at the moment.

Odd One Out

Who wants you to be in their group?

Issues addressed

- Majority - minority relations
- Discrimination

Aims

- To start discussion about different groups in society
- To raise awareness about prejudice and discrimination
- To encourage empathy with the experience of rejection or exclusion.

Time: 10 minutes

Group size: 16+

Preparation

Coloured sticky paper spots. For example, for a group of 16 people you will need 4 blue, 4 red, 4 yellow, 3 green and one white spot.

Instructions

1. Stick one spot on each player's forehead. Players should not know what colour spot they have.
2. Tell the players to get into a group with others who have the same colour spot.
3. No one may talk, they may only use non verbal communication.

Debriefing and evaluation

Help the group explore their feelings about what they did and what they learnt:

- How did you feel at the moment when you first met someone with the same colour spot as yourself?
- How did the person with the odd spot feel?
- Did you try to help each other get into groups?
- What different groups do you belong to e.g. football team, school, church?
- Can anyone join these groups?
- In our society who are the odd ones out?

Tips for the facilitator

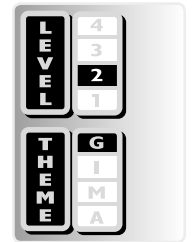
Be aware of who gets the white spot.

You can take the opportunity to manipulate the composition of the final groups, but do not make it obvious. Let the players believe that the spots were distributed at random.

This activity can also be used as an icebreaker and to get people into groups for another activity.

Variations

1. Use coloured sticky paper spots as above but don't have someone who will



be the odd one out - at the end everyone will be in a group.

2. Preparation as for variation 1. Ask the players to get into groups so that everyone is in a group, but no group has more than one person with the same coloured spot i.e. you will end up with a 'multi group.
3. Use "jigsaws" made from pictures which will stimulate discussion.

Tip

Stick the pictures onto card before cutting them up.

Suggestions for follow up

Review the membership policy of your group or organisation. Can anyone join?

What can you do to make your organisation more open and welcoming to everyone?

Being the odd one out doesn't always mean we've been excluded, sometimes it's by choice that we want to stand apart from others and be different. If you want to work more on looking at what it means to be an individual you could use 'One equals one' (page 135).

One Equals One

We all are different, sometimes we feel proud of the difference and like to show it. At other times we prefer to hide it either because we fear rejection or because we want to be like everyone else. We are also all equal in that as human beings we share many qualities.

Issues addressed

- Personal identity.
- The qualities of being human.
- We are all different, but all equal.

Aims

- To get to know and accept each other in the group.
- To show that we are all different.
- To show that we are equal to each other.
- To reflect on the ways in which we form our own identity.

Time

- Part A 30 minutes
- Part B 30 minutes
- Part C 20 minutes
- Discussion 20 minutes

Group size: Any size

Preparation

Chalk for and a list of personal characteristics for part A.

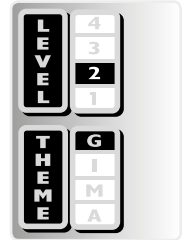
Papers and coloured pens and pins or sticky (scotch) tape for part B.

Instructions

This activity consists of three mini-activities, which have been linked together to enable participants to explore the differences between them, to think about what makes each one of us unique and to share some of the things we have in common.

Part A: Differences:

1. Make sure you have plenty of space and that the room is as empty as possible.
2. Explain to the group that they have to imagine a line down the middle of the room dividing it into two halves. Stand on the line.
3. Ask everyone to stand at one end of the room, and then say: "Cross the line those who... are wearing trousers".
4. After those who were wearing trousers have crossed the line say another characteristic: e.g. "Cross the line those who...like cooking".
5. Once the group is warmed up, you could include more challenging character-



istics related to the topic e.g. "Cross the line those who... have good friends who are openly homosexual or lesbians".

Part B: Uniqueness:

6. Ask the group to think about the T-shirts they wear, especially those that have logos or slogans relating to campaign issues on them. Do they wear them because they like the design or because they want to show that they support a particular cause?
7. Explain that each person is now going to design a very personal logo for their T-shirt, a logo which proclaims them and says who they are.
8. Share out paper and pens to the members of the group and give them 15 minutes to draw their personal design.
9. When they have finished, ask them to pin or tape the designs onto their shirts and walk round the room so that they can see what each other have done.

Part C: Seeking things we have in common:

10. Ask the players to find a partner and identify three things which they have in common; one should be something that they always do, feel or think; the second, something which they sometimes do, feel or think; and the third, something which they never do, feel, or think.
11. Now ask the pairs to try to find another pair who shares those characteristics. If they can't find another pair, then they have to make a four and negotiate three new characteristics which they each claim and all share.
12. Then ask the fours to join to form eights and repeat the negotiations. The activity is over once all the participants form one single group and have identified three things which they all hold in common.
13. If the group is very large check that they all share the same characteristics by asking the players to sit in a circle and, once a characteristic is mentioned, those who identify themselves with it must stand up. If somebody does not "fit" try again with another characteristic.

Debriefing and evaluation

- Ask the players if they enjoyed the activity and talk about what they learned:
- What did it feel like to have to cross the line by yourself?
- How did you feel showing yourself as a unique person different from everybody else?
- How did it feel when you saw how many characteristics you share with the rest of the group?
- In our daily lives, when do we like to feel unique and different, and when do we need to feel the same as or equal to everybody else?

Ask people to share some of their own experiences:

- Have you ever had to hide your identity in order to be accepted?

- Have you ever felt discriminated against because you were different or because you were associated with someone else?
- When have you been forced to give up a part of your identity in order to be accepted in a group?

Tips for the facilitator

In part A try at first to think of personal qualities that are not shared by the rest of the group but which are not too intimate. They can be personal “curiosities” e.g. the way you brush your teeth or sing in the shower. When the group is warmed up move on to personal experiences, ask for people who have felt discriminated against, who have an immigrant, Roma (Gypsy or traveller) or gay friend, who have lived in another country, who have relatives who emigrated or who have been in a wheelchair. Then move on to explore personal likings, wishes, feelings, etc.

Since the characteristics in the first part should be special, you should prepare a list before starting the activity. Choose characteristics appropriate to the group and according to what you know about the participants. Alternatively, you ask the members of the group to suggest characteristics, but beware that the group knows each other well and no one will be tempted to try to embarrass anyone else.

During the second and third parts, it is up to each person to identify the characteristics.

We suggest you join in with this activity so you can follow the group process better.

Suggestions for follow up

Organise a session when people can paint or print their own T-shirts. They could use their personal designs or create a design for the campaign or any other issue.

Other activities in the pack which you might like to move on to are ‘My childhood’ (page 127) to look at the different experiences we have each had as children which make us who we are today or ‘Personal heroes’ (page 147) to look what it is in our heroes that we admire.

The Path to Development



Throughout history there have been movements of peoples all over Europe with a constant meeting and mixing of different groups, races and cultures. Thus the multi-cultural dimension of our present societies is not a recent phenomenon. However, today we under threat from racism, xenophobia, anti-semitism and intolerance.

The victims of racism and xenophobia are usually immigrants and refugees and consequently it is often argued that the rise in racism and xenophobia is the result of the global economic crisis and that the problem is therefore an economic one. This may be part of the argument, but it is not the only one. There are clear links between the dominant model of economic development and immigration and refugee movements but ethnocentrism and aggressive nationalism may also be a cause of immigration.

This activity helps players understand how international economic relations between North and South forces people to leave their country of origin and how wealthy European countries contribute to the displacement of people by perpetuating the imbalance of North/South relations.

Issues addressed

- North-South relations and the imbalance governing them.
- The interdependence between people and countries in the North and the South.
- Development models and their consequences.
- Economic relations as one contributory factor in the development of racism and xenophobia.
- Solidarity, equality, world history.

Aims of the activity

- To develop an understanding that the imbalance in North-South relations is one of the factors which forces people to seek better living conditions in other countries.
- To understand the interdependence between countries and peoples.
- To understand racism and xenophobia as part of a global problem.

Time

Two hours in total. 75 minutes for the game and 45 minutes for the debriefing and evaluation.

Group size: Minimum 4 people, maximum 40

Preparation

Equipment needed for each team:

- Game board (a photocopy enlargement will do very well).
- Four round counters (made of cardboard, about 2 cm in diameter), one yellow and the three others of different colours e.g. brown, green and blue.

**This activity has been developed from 'En busca del desarrollo' from Equipo Claves*

- One dice.
- Photocopy and cut up the sheet of action cards. If possible place them in a little box.
- Seventy dried beans, pieces of macaroni or similar to serve as tokens (to represent resources).

Instructions

- Divide the participants into four teams. They can play as individuals, if the group is small.
- To share out the counters between the groups: put the counters in a hat and ask someone from each team to take one. This ensures that it is pure chance which team plays with which colour.
- Share out the beans. Give the team playing yellow seven beans and the teams playing with brown, green and blue tokens 21 beans each (this distribution corresponds roughly to the distribution of natural resources between the countries of the North and South).
- Ask one member of each team in turn to throw the dice to see who starts playing first.
- Read out the rules of the game
- Check that everyone knows what to do, then let the games begin.

Debriefing and evaluation

At the end of the game ask each team to look back at the route they took, the squares they stopped on and what happened there.

If there are any squares that no team landed on read out the action card to see what would have happened.

Follow on with a discussion about how the players felt and what they learnt:

- How did it feel to be 'yellow'? How did it feel to be "brown", "green" or "blue".
- Are there any similarities between this game and reality?
- Where is it exaggerated?
- Do the problems and issues raised occur in reality?
- Who does the "yellow counter represent? And the other ones?
- Can we say that those represented by the yellow counter are only present in the North?
- Are those represented by the other counters found only in the South?
- Who benefits, both in the North and in the South, from the present world system?
- Can we talk of a "dominant development model" which can serve as the best one for all situations, countries and peoples?
- What are the characteristics, according to this game, of the present "dominant development model"? Is this a feasible "model" in the sense that it can suit in practice all men and women, all peoples on this planet? In the future, would a sustainable development model be possible? What might it be like?
- What are the links between this situation and attitudes of racism and discrimination? Is it fair to say, for instance, that immigrants come to our

countries to take our money and resources?

Tips for the facilitator

When playing with groups, the game works best if there is a minimum of four people and a maximum of eight per group.

On square 49, the group playing yellow may change the rules in any way they like. It is assumed that they will want to change the rules for their own advantage. They could make the other teams go back to the start, take all their beans, make the other teams miss the next 3 goes. If they decide to change the rules to make things fairer you should point out that politically this is a very difficult thing to do as they will have to convince the electorate. It will be a very unpopular policy and they will have to explain how they intend to implement it while avoiding great social unrest at home.

Suggestions for follow up

Make a list of things you can do to improve the economic situation in the South e.g. buy fair-traded goods, campaign for political change.

Make a list of things you can do to improve the situation at home e.g. participate in the development of local community projects, support small local businesses, boycott firms which behave unethically.

Consider just how much you really know about the issues raised in this game. Do you find that it's hard to obtain accurate, independent information and that news reports often don't tell the whole story? You can explore this further in two activities 'Media biases' (Page 124) and 'Making the news' (Page 120).

Rules of the game

Explain that there are games in which the rules are not the same for everybody.

That is what happens in this game too. The advantages and disadvantages on the path to development are different for the different teams. This may seem unfair, but we have not invented the rules of this game, we copied them, as faithfully as possible, from reality. Chance determines who plays with which colour counter. In reality, this is not determined by chance, but by historic, geographic, economic or cultural factors that set the obstacles and the possibilities that each country and people will meet on their way to development.

You play this game like an ordinary board game

- Tell the teams to take turns at throwing the dice and then to move as many squares as the number on the dice.
- If you fall on an action square take the corresponding action card and follow the instructions.
- Explain that the instructions written in normal type font are the instructions for the team playing with yellow tokens and those written in italic are the instructions for the teams playing with the brown, green or blue tokens.
- The first time a team lands on an action square ask them to read out all the instructions on the card. Subsequently, they need only read out the instructions relevant to their team.
- Tell players they must always follow the instructions and move and/or pay up as directed.

- If a team has no beans because they have given away all they have, they must borrow from the team, which has the most, and as soon as possible pay back what they borrowed.
- The rules of the game may not be changed unless it is with the full agreement of all the groups playing or unless there is a special order to do so on one of the action cards.

ACTION CARDS

Square 3: “Colonisers and the colonised”

In the past (and may be still now although in different ways) your country has colonised others from which you got wealth and raw materials. Consequently, you can forward one square and collect a bean from each of the other teams.

In the past (and maybe still now, although in different ways) your country was colonized by others. They took away your wealth and raw materials. Consequently, your team is a bit farther from the goal of development and you must give one bean to the team with the yellow token.

Square 7: “Health for development”

You have reached a level of development that enables you to have a good level of health care, a reduced infant mortality rate, fewer epidemics, prolonged life expectancy, etc. Therefore, you can move forward one square forward.

Your levels of health care are very low or non-existent. Cholera, AIDS and other diseases, together with a high child mortality rate and a low life expectancy, affect a large proportion of your population which sets you back from your development goal. Go back 2 squares

Square 10: “Population explosion”

You have managed to control the birth rate, thus keeping the population growth rates at a stable or even decreasing level. You therefore enjoy a good, general level of standard of living. Move forward two squares.

You have high levels of population growth and low levels of economic growth and therefore face greater problems meeting even the basic needs of so many people. Move two squares back, getting further away from development.

Square 12: “War and violence”

You possess a strong arms industry. Your growing sales of arms to other countries means you are getting richer. The other teams each pay you three beans and you move forward one square.

Internal social tensions and the human rights abuse and repression that goes with it often leads to guerrilla warfare, civil war, war with neighbouring countries, etc. Consequently, large numbers of people have sought refuge elsewhere or have been displaced.

Because of the security situation you have to keep a large army and have a high military budget. Give two beans to the team playing with the yellow counter and miss your next two turns.

Square 16: "The urban revolution"

Your big cities have become financial and industrial centres of major importance with big profits being made in property and financial speculation. Move forward three squares.

The impoverishment of the countryside has forced many farmers to emigrate to the cities thereby creating large areas of misery in the urban shanty towns which add to your difficulties. Lack of opportunities means you lose your best workers and scientists who emigrate to countries where the work, pay and living conditions are better. Move back two squares.

Square 18: "Men, Women and Hunger"

Improvements in food production and storage ensure that there is always plenty. Although the long-term effects of colourants and preservatives used in food production are unknown, the fact is that food is always available. You could therefore move forward one square. However, since you have also to face the problems of large surpluses some of which you have to destroy in order not to ruin the market, you stay where you are.

Drought, desertification, the over use of the soils, the misuse of modern means of cultivating the land and the fact that you have to sell most of what you produce to repay your country's debt, makes the food shortages more acute and famine is on the rise. Miss your next turn.

Square 21: "Informal economy and hidden unemployment"

The automation and restructuring of industry increases the underlying levels of unemployment. You have to devote resources to subsidising the unemployed. For this reason you should go back one square, but because the global benefits of trade are on the rise, you keep where you are.

The absence, aging or destruction of your industrial base and the crisis in your agricultural production, means that the jobless population and the underground economy is growing. Go back two squares.

Square 24: "Education for development"

A large sector of your population has access to secondary and higher education, which favours development. You also benefit by offering places in your Institutions of Higher Education to foreign students from whom you charge pay high fees. They come because of the lack of opportunities at home and then often stay to contribute their skills to your economy. Move forward one square and collect one bean from each of the other teams.

Illiteracy and the lack of secondary education for most of the population means you go back four squares.

Square 27: "A hole in the atmosphere"

Your industries damage the environment for example, by the extraction of raw resources, by the pol-

lution caused during processing and by the disposal of wastes. As a result the ozone layer is depleted, there is climate change and other catastrophes occur as a consequence of development. You wish to protect your local environment and find that the costs of extraction are too high or the processes too polluting. You therefore transfer your more harmful industrial plants to poorer countries and exploit their natural resources. Move forward two squares.

You face natural disasters as a consequence of environmental destruction. The droughts become more common and longer. Polluting industries settle in your countries, your natural resources are exported to other countries. Move one square back in your development.

Square 30: "Technological revolution"

The technological revolution allows you new possibilities for development. Furthermore, the export

market for new technology is highly profitable. The other teams each give you two beans and you move forward one square.

The technological revolution is passing you by. Go back three squares or you may buy some new technology from the team playing with the yellow counter. Anything you want to buy will cost you three beans.

Square 34: "The end of ideology"

Congratulations, the Free Market has triumphed over all other ideologies. It is the end of History. There are no more obstacles to your full development. Move forward two squares.

You are left without any alternative. The Free Market imposes its rules and laws on you. Social exclusion and marginalisation lead to the expansion of fundamentalist and radical movements. Social unrest is repressed. Because this frightens foreign investors you will miss your next turn.

Square 37: "At the end there is always the International Monetary Fund".

The IMF backs up your economic policies and supports your investment policies of buying out public enterprises and services of the poor countries as a contribution to their "development". These measures

provide you with substantial benefits and profits. Each of the other teams gives you two beans as repayments on your investment. You move forward two squares.

The IMF imposes an economic policy of structural adjustment on you. Consequently, you must sell your public services and enterprises. Unemployment increases and large sectors of your population fall below the poverty line. You pay the team with a yellow counter two beans as payment for interest on your foreign debt.. Move back two squares

Square 40: "International development aid"

You must share equally 1% of the beans you now hold amongst all the other teams (if you have to cut some beans, do it). You join with the international development aid organisations to discuss the global

situation and move forward one square.

You receive some bean from the team playing with the yellow counter as a low-interest loan for development. However, you have to agree to spend it on "goods and equipment" bought from them. You could now move forward one square, but since you will have to pay two beans as interest on your re-scheduled debt to the team with the yellow counter, you stay where you are. And don't forget to pay the two beans!

Square 42: "A global communication culture"

The communication revolution and the development of the audio-visual entertainment industry allow your social and cultural values to extend throughout the world. Simultaneously your stock market shares

rise astronomically. You move forward two squares and receive from each of the other teams one bean to pay for your cultural products and information services.

The communication revolution means that foreign western culture and values become increasingly pervasive. You begin to lose your own cultural identity while models of development and communication, which have nothing to do with your own culture and history, become generally accepted. You stay on your square, sitting in front of the television and miss your next turn.

Square 44: "New migrations, new segregations"

The growing immigration of poor people from countries of the South in search of a better life forces you to allocate extra resources to deal with immigrants who are arriving in your country. If you want to

move forward one square, you must give each of the other teams one bean as 'aid'.

The growing emigration towards the richer Northern countries includes a 'brain drain' of those who are better skilled and academically qualified. Go back three squares.

Square 46: "Cutting forests and extinguishing species"

Your high levels of consumption force you to exploit new resources in other regions of the planet. This contributes to the disappearance of large areas of forests and numerous animal and plant species. If

you played in the interests of all the teams and not only in your own, you should move back a few squares, share your money to correct previous mistakes, and change the rules of the game. But, since this is not the way to do things in a competitive world, and because you still have time and a chance, move forward one more square.

Your natural resources are being exploited and you don't get any of the profit to enable you to develop. Desertification spreads, the climate changes and famine grows. You try to do what you can to protect your environment but the international institutions criticise your environmental policies. Move back one square and give one bean to the team playing with yellow counter.

Square 49: "A new order . . . for that which you wish to order"

You may now change the rules of the game in whatever way you wish to enable you to get to your goal as quickly as possible. If any other player or team protests or wants to interfere with this 'new order' of

things, they must give you all their beans. Move forward two squares.

Try to adapt to the new order and don't resist. With a bit of luck the new order being created will not set you back too far on the path to development. As a precaution you miss your next turn.

Square 52: "Death"

The risk of a deep economic recession is a serious threat to your development model. If you don't want to start the game from zero again, the only option left is to squeeze the last drop out of the other teams'

players and take two beans from each on account of debt interests. And so no one can say that you get all the advantages, move back one square.

The fall in price of raw materials and the rise in interest rates on your debt provoke a severe economic recession. Move back one decade or, in the terms of this game, start again at the beginning of the path to development.

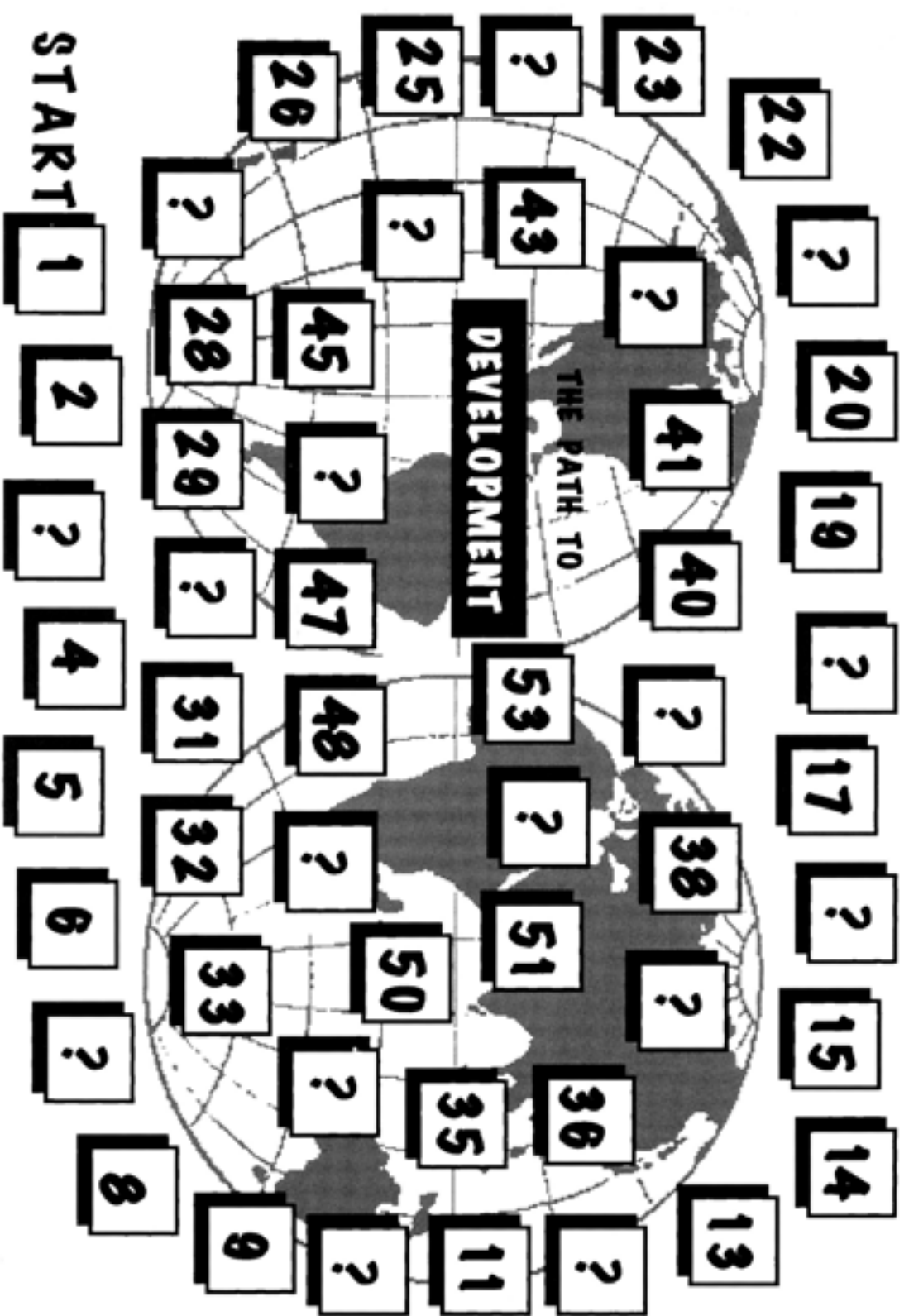
Square 54: "Development"

You were really lucky to have the yellow counter! You have reached your goal of development. You can be sure that all the other teams will be far away from this goal and that, whatever they do, no one will

be able to reach it. It is also certain that you own and control almost all the money and resources and that there is not much left for the others. Life for you is very pleasant. However, there are threats for the future: the natural resources are vanishing or degraded, the air is poisoned, so is the water and the land is becoming a desert. Famine and despair are growing in many parts of the world. Some immigrants try to flee misery to reach your comfortable, developed world. But in spite of all, keep enjoying your development while you can.

If you have any colour token other than yellow, you either have had incredible luck or you must have cheated. Otherwise, it is impossible, for anyone not playing with a yellow counter, to reach this stage of the game because development is reserved for the very privileged few. If many people were to reach

this stage, it would be necessary to share the limited resources more widely, and those who now enjoy the benefits would have to give all, or most of them, up. And this would be very unlikely because, it's they, the few, who set the rules of the game.



Personal Heroes

We all have respect and admiration for people who inspire us. Sometimes they serve as role models. By exchanging feelings about their personal heroes, whether they are living or dead, participants can grow to know each other better and get an insight into different cultures.

Issues addressed

- Heroes as elements and symbols of socialisation and culture.
- Different readings of history and different personal preferences and tastes.
- The differences and the things held in common between people from different cultures and ethnic backgrounds.

Aims

- To make participants aware of the differences and similarities within the group.
- To raise participants' curiosity about other people's heroes.
- To get to know each other in the group.
- To be self-critical about one's ethnocentrism (understanding the dominant cultural model vs that of the minority).
- To reflect about the role of history teaching and the media as makers of heroes.

Time: 90 minutes

Group size

Any size between 10 and 40 participants

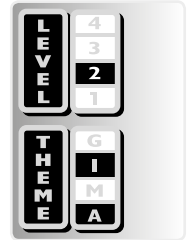
Preparation

- Flip chart and markers
- Paper and pencil for the participants.

Instructions

If the group is large, divide the participants into groups of 5 to 6 people.

- Ask people to start by thinking on their own about three people who are their personal heroes.
- After about five minutes invite the participants to share their choices and to say what they admire in those people. Allow sufficient time for a real exchange and questioning.
- Ask each group to list on a flip chart the names of the heroes, their nationality and, if appropriate, the areas in which they became famous e.g. sports, music, culture, politics...
- In plenary, ask each group to present its flip chart to the other groups.



Debriefing and evaluation

You should note down which heroes, if any, are mentioned more than once or appear frequently. Then invite the participants to say if they enjoyed this activity and then to discuss the following questions:

- Were there any surprises or any heroes who were unknown to anybody? Say why.
- Was there a trend in terms of, for example, nationality or sex? If so, why are most heroes from the same nationality, cultural background or gender? Are they nationals or foreigners?
- What is it that makes us appreciate some heroes rather than others?
- Do you think your heroes are universal? Why or why not?

Tips for the facilitator

This activity can be made more exciting, if the participants are briefed beforehand so they can bring photos, records or newspaper cuttings of their heroes. As an alternative, collect together magazines or newspapers, especially youth magazines, and leave them for the participants in the room.

The principle behind the activity, that our choices of heroes are relative and depend on our culture, works better if the group is multi-cultural. Age and gender differences in the group will also prove interesting.

This activity may seem very similar to "National Holiday" (page 131). However, a careful look will reveal significant differences in the way the aims are approached.

Suggestions for follow up

Identify a hero, either local, national or international, who you think should be celebrated. Prepare a celebration and invite others to come. The hero could be someone who has shown great strength of character or achieved something special combating racism, xenophobia or anti-semitism, or could be someone you have identified as having contributed to the fight against another issue such as intolerance against people with AIDS.

People who have been heroic in the face of prejudice and discrimination have had to show great courage to say what they think. Have you got the courage to say what you think? What do you think about things? Do you have an opinion? Have a go at 'Where do you stand?' (page 178).

Portraits

We are all equal, but some are more equal than others. We are all different, but some are more different than others. Why?

Issues addressed

- The identification of social success with economic success.
- How social and economic factors diminish or raise the possibilities of social success.

Aims of the activity

- To identify and analyse the basis of discrimination.

Time: Approx. 2 hours

Group size

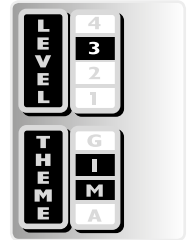
A minimum of 10 people, a maximum of 24.

Preparation

- Large sheets of paper and coloured markers
- Pens and sheets of paper (DIN A4) for making notes
- Tape to fix the pictures on the wall.

Instructions

1. Divide the participants into working groups of a maximum of 6 per group. If possible there should be an even number of groups and not more than four.
2. Tell half the groups that they are to produce an "identikit picture" of someone who they consider to be a "social winner" in their society. Tell the other groups to produce an "identikit picture" of someone who they would consider a "social loser".
3. Tell everyone to start by listing the characteristics of their person, for example, social-economical level, education, profession or occupation, sex, ethnic group, habits, leisure time activities and hobbies, ways of dressing, opinions, ideas and values, family background, life style, type of housing, spending habits, themes or areas of interest, etc.
4. Now tell the groups to draw an identikit picture of their person on a large sheet of paper. This drawing should depict all the characteristics that they listed. It is very important that the pictures are graphic representations and no use is made of words. Allow 40 minutes for this.
5. Then get the groups to exchange their pictures, so that the groups who had to draw a "winner" swap with those who drew a 'loser', and to interpret them. Allow 15 minutes for this.
6. Now display all the pictures on the wall where everyone can see them.
7. In plenary, ask each group in turn to present their interpretation of the drawing they received. The group who made the original drawing may not make comments at this stage.



8. Once all the groups have presented their interpretations, you may ask the groups who made the drawings to give their comments if they wish to add something. Allow 30 minutes for this.

Debriefing and evaluation

Allow approximately 30 minutes for the discussion. Ask the groups to identify and discuss the criteria by which society attributes social success and failure. The following questions may make the reflection and discussion easier:

- What are the main features of social success? And those of failure?
- What are the causes, the “roots” of success and failure? What factors determine the difference?
- Are the people represented in the ‘identikit’ picture’ found more often in some social groups, strata or classes than in others?
- Do people in all groups and social sectors of society have the same equality of opportunity to be successful?
- Who are in a more favoured, and who are in a less favoured position?

Tips for the facilitator

Some participants may express difficulties in drawing the “identikit-picture” because they say they are “not good at drawing”. You may encourage them and stress that nobody is searching for a masterpiece but rather to use a form of communication other than speech. You should also be prepared to help by giving hints on how the characteristics on the list may be represented graphically or visually.

In the discussion draw out the point that if we identify social success with economic success we should be sure to realise that the person who is successful is not necessarily the one who achieves the greatest personal development or experience, but only the one who manages to accumulate or earn the most riches. There is a saying in English: ‘money isn't everything’.

You could also consider what society could do about the social and economic factors which diminish the possibilities of “social success”, such as educational shortcomings or marginalisation due to factors such as the colour of the skin or belonging to a minority.

To follow on you could identify and analyse the basis for discrimination and exclusion of people or groups who are “different” due to their culture, origin, sexual orientation, language etc. which mean that from the start some social groups are at a disadvantage compared to others.

Suggestions for follow up

Social winners may be successful in some terms but do we think of them as heroes, people we really look up to and admire? Who are your heroes and what qualities do you admire in them? You might like to look at ‘Personal heroes’ (page 147).

Alternatively, if you enjoyed interpreting the ‘identikit picture’ you could try interpreting other pictures in ‘What do you see?’ (page 176).

The Refugee

"A refugee would like to have your problems".

What do we really know about the challenges and problems which have forced someone to leave their country, family, home and work to live in a country where they are not wanted?

Issues addressed:

- Problems of refugees and asylum-seekers.
- Empathy towards displaced people.
- Stereotypes, prejudice and xenophobia towards foreigners.

Aims

- To understand the reality faced by refugees and immigrants.
- To generate awareness of the problems they face in the host countries.
- To promote empathy and solidarity towards the situation of refugees and immigrants.
- To look into the issues of exclusion and integration and our perceptions about different people and countries.
- To introduce discussion about North/South imbalances and their relation to people's daily problems.

Time needed: 90 minutes - 2 hours

Group size

Any size, if you are working with large numbers you can sub-divide them into small groups.

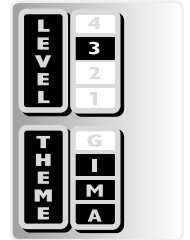
Preparation

- The facilitator should have an insight into the reasons that lead people to immigrate or seek asylum. You will find the background information in part A.
- Make copies of the beginning of the story or be prepared to tell it to the participants. (The name, the origin of the refugee or immigrant should be adapted to suit your circumstances).
- If at all possible make contact with someone locally who is a refugee or immigrant or, if this is not possible, with an NGO working with them.
- Board or flip chart and pens.

Instructions

1. Read out aloud, or hand round copies of the following story:

"Miriam is a refugee in our town. She arrived two months ago from her country where she was in fear of her life because of her economic circumstances (or political beliefs)."



2. Ask people to form groups of four to six people to discuss and then to write a short story or news article about how Miriam left her country and what it is like for her living here. Think about:
 - What Miriam's life here is like.
 - What difficulties she faces.
 - How is she being supported (or not)?
 - How does she learn the language?
 - Can she work and in what kind of job?
 - Do you think she is having an easy time?
 - How does she feel about us?
 - What do you think Miriam had to do to get to our town?
 - How did she travel?
 - Where did she find the money?
 - What were the administrative procedures?
 - What did she leave behind?
3. Then ask each group to present its story or answers to the questions. As they do so you should record on a board or flip chart the main points made by each group.

Debriefing and evaluation

Start the discussion by inviting the groups to reflect upon each other's conclusions, namely by asking what were the most "realistic" or "unrealistic" assumptions.

If the discussion gets stuck you can prompt with questions like, "do you think it is fair?", "do you know anybody who went, or is going, through a similar experience?", "did you ever imagine this could happen to you?".

Conclude the discussion by inviting the group to reflect upon what they can do to support refugees or immigrants in their own town or, more generally, what kind of support they need to integrate into their new society.

Tips for the facilitator

This activity is particularly suitable for local groups because it may generate concrete solidarity and action. But it also works well with an international group if emphasis is put on awareness raising, comparing different legal status, etc.

It follows on well from 'Labels' (page 108)

It is essential to be well informed and have up to date relevant information. In your role as facilitator you may be asked to give some facts about refugees in your country or town. In this case it may also be useful to be able to hand out copies of figures, graphs or tables relating to refugees in different countries to make comparisons.

Data and information about refugees, or NGOs dealing with them can be easily obtained from the National Campaign Committee or the national offices or contacts of the United Nations' High Commissioner for Refugees (UNHCR) or UNICEF, as well as from some humanitarian or development NGOs e.g. Red Cross, Amnesty International, etc.

Variations

1. Rather than writing news stories the groups could “dramatise”, or make a short sketch about, an episode during Miriam's departure from her country or her arrival in our town.
2. Invite a refugee or immigrant to your plenary discussion. If possible find someone who is living in your town now. Invite them to tell the group briefly why they left their country of origin, how they travelled and what happened to them on the way. Follow up with a longer question and answer session. You will need more time for this option.
3. Read a story. If it is not easy to find a refugee or immigrant who would be able to help, an alternative is to read or distribute a story of a real refugee.

Suggestions for follow up

Schedule time in a forthcoming session to work on the ideas developed in this activity and to decide what realistic, practical action the group could take to support immigrants locally. Be active in promoting good relations in your country.

Sometimes it can be very difficult to know how to react in a situation when you see someone discriminating against someone else. It happens all the time, on buses, in shops and on the street - but how do you react? What should you do? Explore this in ‘Sharing discrimination’ (page 158). Alternatively, if you want to look at how our knowledge of other people is based on often partial and misleading information use ‘Every picture tells a story’ (page 81). From a poster published by the UNHCR

The Rules of the Game

All organisations have to have rules and members should stick to them. But, are they always fair to everyone? Are they fair to minorities?



Issues addressed

- Majority - minority relations.
- Power and authority.
- The exclusion of minorities from access to resources and opportunities.

Aims

- To start discussion about rules in society and majority and minority situations.
- To experience discrimination.
- To experience power and powerlessness.

Time: You need to decide e.g. 2 hours, one session. Set the limit.

Group size: Any

Preparation

- Coloured sticky paper labels of two different colours, e.g. green and yellow.
- Tape or pins
- Write a list of 6 - 8 special rules appropriate to your group on a large sheet of paper, for example:

People with green labels:

- may not sit on chairs
- may not be together in one place with more than one other person
- may not talk to a 'yellow' unless spoken to
- may not have access to equipment without special permission

People with yellow labels:

- have priority at the table footy and other games tables
- have priority choosing the music
- may have free access to any equipment they need
- are entitled to a free drink/chocolate bar at the end of the session if they keep strictly to the rules

Instructions

1. Give the labels out at random and ask people to wear them at all times. Everyone in the group should have one.
2. Pin the rules up in a prominent place and explain that they should be observed with no exceptions.

In all other respects this session should be as normal as possible.

Debriefing and evaluation

Make sure that you allow plenty of time for the debriefing. Start by asking how people felt about the game and what they learned. Ask:

- How did it feel to be a 'yellow' or a 'green'?
- What was the best/worst thing about being a 'green' or a 'yellow'?
- Did anyone try to swap their label?
- What sorts of discrimination happen in real life?
- Who has the power to make the rules?
- How democratic is your organisation?
- What can you do to promote democracy in your organisation, in your community locally and in your society regionally and nationally?

Tips for the facilitator

Prepare the rules carefully in advance to keep control of the game.

Be aware of who is in which group. You may wish to manipulate the membership of each group, but don't let the players realise you have done this. Also be aware that this activity can bring out strong emotions.

This activity fits very well into residential courses or seminars. It is important that it is given a defined limit e.g. 2 hours or one session and that before the evaluation the participants step out of their roles. If you want to go deeper into minority-majority issues you may also arrange it so that there is a majority of people with yellow labels and a minority with green ones.

Suggestions for follow up

Review the rules of your group or organisation. Are they fair for all members? Are they suitable for everybody who would be interested in joining? Look at who makes the rules and who has the power and see if it could be shared more widely. You might then go on to ask what a fairer society would be like or even what your ideal society would be like and then to think about what is stopping us achieving it. A fun way to do this is with 'Balloons' (page 65).

Seeking Similarities and Discovering Diversity

How easy is it to find someone who thinks and feels the same as you?



Issues addressed

- Personal identity
- Accepting and celebrating diversity
- We are all different and all equal

Aims

- To discover the diversity within the group
- To develop communication skills
- To get to know each other and develop a good group feeling

Time: 20 minutes

Group size: 10+

Preparation

- Copies of the sheet and pens - one per person

Instructions

Ask each player to fill in the question sheet and then to try to find someone else who has the same answers to all the questions. If they can't find someone, ask them to try to find someone with whom they share four characteristics, if they can't do that - then someone with three or at least two!

Debriefing and evaluation

Start by asking if people enjoyed this activity and why?

Then go on to talk about what they learned. Then ask:

- How many people found someone else with all five - four - three - two - one characteristic in common?
- What diversity of religion, taste in music, pet hates, favourite drinks etc. is there in the group?
- If you are such a diverse group how are you going to be able to work together?

Suggestions for follow up

People who are different are often discriminated against. If you want to explore what it feels like to be part of the majority and or a minority you could try 'Odd one out' (page 133).

Alternatively, you could try 'Knysna Blue' (page 106) to relax and enjoy a little music, to find out more about the musical tastes of others in the group and to explore the cultural images we gain through music.

Seeking similarities and discovering diversity:

Write in the answers to the questions below and then try to find someone else who has the same answers to all the questions. If you can't do it, try to find someone with whom you share four characteristics - or three - or two - or are you unique?

- I was born in
- My religion is
- I am allergic to
- My pet hate is
- My favourite music is

all different
all equal

kaikki erilaisia
kaikki samanarvoisia

Sharing Discrimination

It was awful, it was such an embarrassing situation, I didn't know what to do...



Issues addressed

The manifestation of prejudice and discrimination in our society
How to deal with difficult situations assertively

Aims

- To be more aware of discrimination in our daily lives
- To promote empathy with those who are discriminated against
- To help people learn how to be assertive.

Time: 45 minutes

Group size

Any. If the group is very large divide it for discussion into subgroups of 6 - 8.

Preparation

- Flip chart and marker

Instructions

1. Ask each person to think of one occasion when they felt discriminated against or one situation when they saw someone else being discriminated against.
2. Go round and ask each person to describe their situation very briefly to the group.
3. List all the situations on the flip chart and then ask the group to choose one to discuss.
4. Ask the person whose situation was chosen to describe in greater detail what happened.
5. Then talk about:
 - how the situation arose and what actually happened
 - how the person who was discriminated against felt
 - how the person who discriminated felt
 - if the person was justified in feeling discriminated against
 - how they responded and what happened after the incident
6. At the end ask the group to say what they could have done in the same situation and work out other possible ways of responding.

Debriefing and evaluation

Talk about discrimination in general:

- What are the most common reasons people discriminate against you? Because of your age, skin colour or the clothes you wear?
- Why do people discriminate against others who are different?
- Where do they learn this behaviour?
- How important is it to challenge discrimination?

Tips for the facilitator

People should think of real situations which they feel strongly about but you should emphasise that no one should feel under pressure to say anything that would make them feel uncomfortable..

Usually people talk about negative discrimination, but be aware that issues about positive discrimination may be raised.

Variations

1. Use roleplay to explore the situation. Ask a pair or small group to role play the situation while the rest observe. Afterwards ask the observers to suggest possible alternative responses to the situation. Roleplay the suggestions and discuss the issue further.
2. Ask everybody to write down a brief outline of a situation on a slip of paper. Put the papers in a hat. Pass the hat round inviting each person to take out one piece of paper. Go round the circle and ask each person to read out what is written on their note. Ask everyone to try to guess the feelings of those involved.

Suggestions for follow up

Organise some assertiveness training to help you develop skills to deal difficult situations.

People discriminate against others who are different when it is in their interests to do so, but at the same time they like to enjoy many of the things foreigners have brought with them, and which we take for granted such as pizzas, kebabs or jazz and reggae music. If you are interested in discovering the 'foreign footprints' that are all around us, have a go at 'Trailing diversity' (page 170).

Alternatively try the simulation game 'Limit 20' (page 110) for some fun and excitement.

Tales of the World

Tales are one of the most interesting and revealing expressions of culture. Anchored in history, verbally transmitted, they are also the carriers of the main values of a culture. This activity uses tales to explore the perceptions (and stereotypes) we may have about different cultures.



Issues addressed

- Perceptions and images we have of other cultures and of our own ethnocentrism and stereotyping.

Aims of the activity

- To raise curiosity about tales from other cultures and peoples.
- To challenge stereotypes and prejudice about other cultures' values.
- To raise curiosity about other peoples, cultures, music and language.
- To puzzle participants and introduce a good atmosphere in the group.

Time: 60 - 90 minutes.

Group size: Minimum of 4 people.

Preparation

- Choose all or some of the tales and a copy of 'version A' for each participant.
- Also prepare copies of the full tales, to be handed out at the end, including, if you so wish, copies of the originals in their original languages.

Instructions

1. Hand each participant a copy of the tales (version A) and give them 15 or 20 minutes to read them.
2. Ask each participant to try to guess where the tales comes from. It works best if you give people a range of choices like Southern Europe, Northern Europe, Central Europe, Eastern Europe, Africa, Middle East, South America, Asia, North America.
3. Then ask people to get into groups of 4 to 6 to exchange their guesses and to discuss the reasons for them.
4. Now ask each group to come up with a common decision about the origin of each tale. Allow 30-45 minutes for these group discussions.
5. In plenary, ask each group to present their conclusions and the reasons behind their choices. This will very likely lead to further discussions as people will re-evaluate their guesses as different groups come up with different ideas and suggestions.
6. You will have to judge when to call the discussion to a close. Then give out the full version of the tales (including also the original language version), or read out the full version and say where the tale comes from.

Debriefing and evaluation

If you think it appropriate, start the discussion by asking participants to say if they liked the tales, whether they were surprised by the origins, if it was difficult provides plenty of fun and action! If you like making collages you could try 'Portraits' (page 149).

**all different
all equal**

Tips for the facilitator

Tales often express fundamental values and the same tale may exist in different versions in different countries due to variations in geographical and climatic conditions, religion, values, etc.

The activity works best if participants are able to go beyond the strict practical circumstances (like the climate, or whether a certain animal exists in a given region) and look also into the values (or the morals) transmitted by the tale.

Suggestions for follow up

A good follow-up activity, especially in a multi-cultural group, is to ask some participants to bring tales from their own countries or cultures to a future session. It may be also an interesting way to bring different generations closer.

If you like reading stories, perhaps you also like playing games? 'Limit 20' (page 110)

**te is más vagy
te sem vagy más**

TALES - VERSION A (to be handed out first):

THE BLIND WILD BOAR

Once upon a time there was a hunter who went out into the bush with his rifle. There, he caught sight of two wild boars walking one behind the other. The hunter took aim and shot at the second boar but something that astonished him happened: The leader ran away, while the other one did not seem to know what to do. It was left standing with something that looked like a dry twig in its mouth.

The hunter carefully approached, because he thought the wild boar would attack him. He soon noticed that it stood where it had stopped, without following his friend. Curious, the hunter came closer to have a better look. Then he saw, that what had looked like a dry twig, was the tail of the wild boar that had run away. Now the hunter understood that the wild boar was blind, and that his bullet had hit the leader's tail and had cut it off. He caught the blind wild boar and took it home and all the while it still carried the cut off tail in its mouth.

In his house, the hunter fed the wild boar and took care of it in the best way possible. It is funny. Even the animals show consideration for their fellow creatures. Should not we, people who have been gifted with intelligence, take care of our parents, siblings and friends who happen to be in need of help?

THE TALE OF W. X. WHO CAUGHT FISH FOR HIS STEPMOTHER IN THE COLD WINTER

W. X. was a man who lived a long time ago. His real mother died early and his father remarried a woman whose family name was Z. Thereby she became W. X.'s stepmother.

The stepmother was mean and did not like W. X., so she used to slander W. X. in front of his father. As time went by, the father began to dislike his son too. The son remained kind and considerate to his parents despite of this.

One winter the weather was very bad with lots of snow falling, often for several days on end. It was so cold after the snowfalls that the small river nearby, which usually sang so cheerfully, now lay there quiet and frozen.

The people stayed home because of the cold, and the animals also rarely went out. The ground was completely covered with snow.

One day W. X.'s stepmother decided that she wanted fresh fish for dinner and told her stepson. He thought:

- Where can I get fresh fish when it is snowing all day and all the rivers are frozen?

As mentioned before, W. X. was a considerate son so he immediately went out into the white wilderness to look for fish.

W. X. looked for a long time but how should he find fresh fish? Eventually he went down to the riverbank. The ground was hard and cold and the wind was howling. It was so cold his whole body shivered.

Now W. X. lay there staring at the frozen river and thought:

- I cannot come home empty-handed, when my stepmother wants fish.

What would he do? W. X. thought and thought; but could not think of a solution. In the end he broke into tears of despair and tears flowed down his cheeks. The more he cried, the more tears there were, and eventually there was a hole in the ice that covered the river. Suddenly two fish jumped up onto the ice next to the hole. They had come to life from the warmth in W. X.'s tears.

Over joyous W. X. lifted up the fish and carried them home to his stepmother.

Like W.X. we should never give up hope.

THE PIGEONS AND THE BIRDCATCHER'S NET

There was once a very old oak and in it there lived many pigeons. All day long the pigeons would fly around and look for food but in the evenings they would return to spend the night in the oak.

One day, the pigeons were out looking for food as usual. Suddenly a small pigeon said:

"Look, look how much seed! How much food there is lying strewn on the ground". The other pigeons

saw that she was right and flew there to settle down but an old wise pigeon shouted:

"Stop! Don't fly there. How come there is so much seed in the middle of the ground?"

"Never mind!" said another pigeon. "Come, let's eat together."

The whole flock landed except the old wise pigeon. They began feasting while she followed their actions from a distance. When the pigeons had feasted on the seed they wanted to fly away - but could not. They were caught in the bird catcher's net and started crying out in despair:

"Help! We are caught! Help!"

The old wise pigeon replied:

"Take it easy."

But one of the pigeons shouted:

"Look! Someone is coming this way. It is the birdcatcher who is coming to catch us".

The old wise pigeon said:

"Calm down. Lift off the ground all at once and you can lift the net."

The whole flock helped each other and the net lifted a bit. Now, all the pigeons tried as hard as they could and managed to lift the net so that they could fly away with it. The old wise pigeon flew first and the others followed her.

They flew for a long time until they came to a tree. Then the old wise pigeon said to them, while showing them the tree:

"You can settle down here. A good friend of mine lives here, a mouse."

She called for the mouse that came and gnawed a hole in the net so that the pigeons were let free. The whole flock offered their deepest thanks to the mouse.

HOW THE HARE GOT HIS SHORT TALE

In the vineyard the wolf was digging and planting new vine. He had asked the fox and the hare to help him. He had prepared a tasty meal for them - a pot of honey. All three worked diligently, but the fox was tempted to taste the honey in advance, so he turned to the nearest vine and hollered:

"Hello! Hello!"

"What's going on?" asked the wolf.

"I'm invited to a party", lied the fox.

"Run along then", replied the wolf.

"And be back soon", said the hare.

But the fox went straight to the bush, where the wolf had hidden the pot of honey. He ate until he was full from the sweet honey and returned to the wolf and the hare.

"How was the party?" the wolf asked curiously.

"Busy", the fox grinned.

"How was the food?" the hare enquired.

"Sweet and tasty", the fox replied cunningly.

And so, they continued to dig. Soon the fox turned around and hollered:

"Hello! Hello!"

"What now?" asked the wolf and the hare.

"I'm invited to another party", answered the fox.

"Then go", said the wolf.

And the fox went again. When he returned the wolf and the hare asked if he had enjoyed the party.

"Not half as much as the last time".

When the fox sneaked out for the third time - and finished the honey in the pot - the wolf and the hare fell asleep, tired from the hard work.

When the cunning fox returned he smeared the sleeping hare's nose with the remains of the honey. Then he shouted:

"Get up you sleepy heads!"

"Oh, you're back already? How was the party?" the wolf asked and yawned.

"It was finished", smiled the fox.

"Did you eat well?" asked the hare and sleepily rubbed his eyes.

"Well and tasty", the fox said and licked his mouth. "Brother wolf, aren't you going to invite us to some food now?"

"Yes sure"! the wolf nodded, "it's noon and time for breakfast".

He nodded towards the bush by the vine where he had hidden the pot of honey.

But he was soon back with the empty pot and said growling:

"Somebody has finished all the honey! If I only knew who the thief was I'd wring his neck!"

Then the fox answered ingratiatingly:

"It is the hare who has gulped all the honey while you were sleeping brother wolf".

"It's not true! I did not do it"! the hare protested.

The wolf, furious, jumped on the hare to wring his neck. The hare took off for all his legs were worth with the wolf breathing down his neck.

After a while the wolf had almost caught up with him and managed to bite his tail off.

But luckily for the hare, the wolf could not catch up with him so that he could wring his neck. And since then, the hare has had a short tail.

THE BLIND WILD BOAR

Once upon a time there was a hunter who went out into the bush with his rifle. There, he caught sight of two wild boars one walking behind the other. The hunter took aim and shot at the second wild boar but something that astonished him happened: The leader ran away, while the other one did not seem to know what to do. It was left standing with something that looked like a dry twig in its mouth.

The hunter carefully approached, because he thought the wild boar would attack him. He soon noticed that it stood where it had stopped, without following his friend. Curious, the hunter came closer to have a better look. Then he saw, that what had looked like a dry twig, was the tail of the wild boar that had run away. Now the hunter understood that the wild boar was blind, and

that his bullet had hit the leader's tail and had cut it off. He caught the blind wild boar and took it home and all the while it still carried the cut off tail in its mouth.

In his house, the hunter fed the wild boar and took care of it in the best way possible. It is funny. Even the animals show consideration for their fellow creatures. Should not we, people who have been gifted with minds, take care of our parents, siblings and friends who happen to be in need of help?

(This tale comes from Tigrea - Ethiopia, Africa)



THE TALE OF WANG XIANG WHO CAUGHT FISH FOR HIS STEPMOTHER IN THE COLD WINTER

Wang Xiang was a man who lived during the Jin Dynasty. His real mother died early and his father remarried with a woman whose family name was Zhu. Thereby she became Wang Xiang's stepmother.

The stepmother was mean and did not like Wang Xiang so she used to slander Wang Xiang in front of his father. As time went by, the father began to dislike his son too. The son remained kind and considerate to his parents despite of this.

One winter the weather was very bad with lots of snow falling, often for several days on end. It was so cold after the snowfalls, that the small river nearby, which usually sang so cheerfully, now lay there quiet and frozen. The people stayed home because of the cold, and the animals also rarely went out. The ground was completely covered with snow.

One day Wang Xiang's stepmother decided that she wanted fresh carp for dinner and mentioned this to her stepson. He thought:

- Where can I get fresh carp when it is snowing all day and all the rivers are frozen?

As mentioned before, Wang Xiang was a considerate son so he immediately went out into the white wilderness to look for fish. Wang Xiang looked for a long time but how should he find fresh fish? Eventually he went down to the riverbank. The ground was hard and cold and the wind was howling. It was so cold his whole body shivered. Now Wang Xiang lay there staring at the frozen river and thought:

- I cannot come home empty-handed, when my stepmother wants fish.

What would he do? Wang Xiang thought and thought; but could not think of a solution. In the end he broke into tears of despair and tears flowed down his cheeks. The more he cried, the more tears there were, and eventually there was a hole in the ice that covered the river. Suddenly two carp jumped up onto the ice next to the hole. They had come to life from the warmth in Wang Xiang's tears.

Over joyous Wang Xiang lifted up the fish and carried them home to his stepmother. This wonder, it was later explained, was the result of Wang Xiang's sense of duty.

(Original Chinese tale)



THE PIGEONS AND THE BIRDCATCHER'S NET

In a jungle, there was once a very old oak and in it, there lived many pigeons. All day the pigeons would fly around and look for food but in the evenings they would return to spend the night in the oak.

One day, the pigeons were out looking for food as usual. Suddenly a small pigeon said:

"Look, look how much seed! How much food there is lying strewn on the ground". The other pigeons saw that she was right and flew there to settle down but an old wise pigeon shouted:

"Stop! Don't fly there. How come there is so much seed in the middle of the jungle?"

"Never mind! said another pigeon. Come let's eat together".

The whole flock landed except the old wise pigeon. They began feasting while she followed their actions from a distance. When the pigeons had feasted on the seed they wanted to fly away - but could not. They were caught in the birdcatcher's net and started crying out in despair:

"Help! We are caught! Help!"

The old wise pigeon replied:

"Take it easy".

But one of the pigeons shouted:

"Look! Someone is coming this way. It is the birdcatcher who is coming to catch us."

The old wise pigeon said:

"Calm down. Lift off the ground all at once and you can lift the net".

The whole flock helped each other and the net lifted a bit. Now, all the pigeons tried as hard as they could and managed to lift the net so that they could fly away with it. The old wise pigeon flew first and the others followed her.

They flew for a long time until they came to a tree. Then the old wise pigeon said to them, while showing them the tree:

"You can settle down here. A good friend of mine lives here, a mouse".

She called for the mouse that came and gnawed a hole in the net so that the pigeons were let free. The whole flock offered their deepest thanks to the mouse.

(The tale comes from India)

कबूतर और जाल

एक जंगल में पीपल का एक पेड़ था। पीपल का वह पेड़ बहुत बड़ा था। उस पर बहुत से कबूतर रहते थे। कबूतर दिनभर भोजन की खोज में घूमते रहते। रात होने पर वे शाख पीपल के पेड़ पर लौट आते। रातभर वे पीपल के पेड़ पर आराम करते।

एक दिन की बात है। कबूतर भोजन की खोज में गए। थोड़ी दूर उड़ने पर एक छोटा कबूतर बोला, "देखो, उधर देखो। किलना टाटा बिछरा पड़ा है। धरती पर किलना टाटा बिछरा पड़ा है!"

कबूतर उधर देखने लगे। उन्हें धरती पर बहुत सारा टाटा बिछाई पड़ा। वे सब धी-धी पीछे उतरने लगे।

सभी एक बुढ़ा कबूतर बोला, "रहो, उड़ो। अभी यही सब जाओ। जंगल में तुम्हारा टाटा बड़ी से आया?"

एक दूसरा कबूतर बोला, "बड़ों से भी अलग हो। आओ, हम सब मिलकर टाटा खाएँ।"

कबूतर धरती पर उतरने लगे। पर बुढ़ा कबूतर उनके साथ नहीं गया। कबूतर टाटा चुगने लगे। वह दूर से ही देखता रहा। कबूतरों ने पेटभर टाटा खाया। अब वे उड़ना चाहते थे, पर वे उड़ न सके। वे जाल में पल गए थे।

कबूतर चिल्लाते लगे, "बचाओ, बचाओ। हम जाल में पल गए हैं। हमें बचाओ।"

बुढ़ा कबूतर बोला, "बचाओ मत।"

उदने में एक कबूतर चिल्लाया, "उधर देखो, कोई आ रहा है। ओ, वह तो बहिनिया है। वह हमें बचाए आ रहा है।"

बुढ़ा कबूतर बोला, "बचाओ मत। सब चिल्लाकर जोर लगाओ। एक साथ जाल को लेकर उड़ जाओ।"

सभी कबूतरों ने चिल्लाकर जोर लगाया। जाल कुछ ऊँचा उठने लगा। कबूतरों ने और जोर लगाया। जाल और ऊँचा उठ गया। कबूतर जाल लेकर उड़ने लगे। बुढ़ा कबूतर आगे-आगे बढ़ रहा था। सब कबूतर उसके पीछे उड़ने लगे।

बुढ़ा कबूतर उन्हें लेकर बहुत दूर उड़ गया। उदने एक पेड़ की शाख पर टाटा बिछा। वह बोला, "हम पेड़ के नीचे उतर जाओ। यही एक बुढ़ा रहता है। वह मेरा मित्र है। वह हमारी मदद करेगा।"

बुढ़ा कबूतर मुँह को मुला लगाया। मुँह में जाल बंद किया। कबूतर जाल से निकल आए। उन्होंने बुँह को धन्यवाद दिया।

HOW THE HARE GOT HIS SHORT TALE

In the vineyard the wolf was digging and planting new vine. He had asked the fox and the hare to help him. He had prepared a tasty meal for them - a pot of honey. All three worked diligently, but the fox was tempted to taste the honey in advance, so he turned to the nearest vine and hollered:

Hello! Hello!

"What's going on?" asked the wolf.

"I'm invited to a party", lied the fox.

"Run along then", replied the wolf.

"And be back soon", said the hare.

But the fox went straight to the bush, where the wolf had hidden the pot of honey. He ate until he was full from the sweet honey and returned to the wolf and the hare.

"How was the party?" the wolf asked curiously.

"Busy", the fox grinned.

"How was the food?" the hare enquired.

"Sweet and tasty", the fox replied cunningly.

And so, they continued to dig. Soon the fox turned around and hollered:

"Hello! Hello!"

"What now?" asked the wolf and the hare.

"I'm invited to another party", answered the fox.

"Then go", said the wolf.

And the fox went again. When he returned the wolf and the hare asked if he had enjoyed the party.

"Not half as much as the last time".

Od kdaj ima zajček kratek rep

Prvi vinograd je prekopal in z vinikami zasadil sam volk, ki je povabil na delo lisico in zajčka. Za oba kopača pomagača je pripravil sladko južino: zrvhan lonec meda.

Vsi trije so pridno delali. Lisico pa je zamikalo, da bi se pred južino poskusila strd. Obenila se je od dela proti bližnji lozi in zabavkala:

"Hojo, hojo!"

"Kaj pa je?" sta vprašala volk in zajček.

"Na botrinjo me kličejo," se je zlagala lisica.

"Pa pojdi!" je odvrnil volk.

"In kmalu se vrni na delo," je dodal zajček.

In lisica je odšla pod grm, kamor je volk skril lonec z medom. Naizirala se je sladke strdi ter se vrnila k volku in zajčku.

"Kako ste kstili?" je zaradovedil volk.

"Pritek!" se je zahihitala lisica.

"Ste dobro jedli, botrica?" je vprašal je zajček.

"Dobro in sladko," je zahihavila lisica.

In kopali so dalje. Kmalu pa se je lisica spet obrnila proti lozi in zabavkala:

"Hojo, hojo!"

"Kaj pa je?" sta vprašala volk in zajček.

"Na botrinjo me kličejo," je odgovorila lisica.

"Pa pojdi!" je privolil volk.

"In skorej se vrni," je prikimal zajček.

Lisica je odšla. Ko pa se je vrnila, je na vprašanje, kako so kstili, odvrnila:

"Osredek!"

Ko pa je lisica v tretje odšla z dela in polizala ves med iz lonca, sta volk in zajček, utrujena od težkega dela, zaspala. Zvitorepka se je vrnila k njima in s preostanki medu spečemu zajčku namazala gobček. Potlej je zaklicala:

"Pokonc, zaspanca!"

"Oho, si še nazaj? Kako ste kstili!" je zarehal volk.

"Dokoneč!" se je zahihitala lisica.

"Ste dobro jedli?" je vprašal zajček in si otiral kmetljarščke.

"Dobro in sladko," se je obližovala lisica. "Kaj pa ti, kumek, ali nam se boj privoščil južino?" se je obrnila k volku.

"Saj res," j pokimal volk. "Poldne je in čas je, da obedujemo."

Potlej je planil pod grm v bližnji lozi, kamor je bil davi skril lonec z medom. A vrnil se je s praznim loncem in jezljivo zaresčal:

"Nekdo je polizal med. Oho, če bi le vedel, kdo je tat, raztrgal bi mu vrat!"

Zadajci je lisica prilinjeno spregovorila:

"Zajček je polizal med, ko si ti spal, kumek volk."

"Jaz ga še nisem, res ne!" se je branil zajček.

"Oho, kaj bi te lagal, saj imaš še zdaj gobček namazan z medom!"

Takrat je volk zaresčal in planil proti zajčku, da bi mu raztrgal vrat. Zajček pa je s cvrtil v dir, da se je kar pravišilo za njim. Volk pa za njim. Ujel je zajčka za rep ter mu ga odgriznil, a ubil ga ni, da bi mu pregriznil vrat.

Od takrat je zajček - kratkorepec.

TALES - FULL COMPLETE VERSION
(to be given out at the end)

When the fox sneaked out for the third time - and finished the honey in the pot - the wolf and the hare fell asleep, tired from the hard work.

When the cunning fox returned he smeared the sleeping hare's nose with the remains of the honey. Then he shouted:

"Get up you sleepy heads"!

"Oh, you're back already? How was the party"? the wolf asked and yawned.

"It was finished", smiled the fox.

"Did you eat well"? asked the hare and sleepily rubbed his eyes.

"Well and tasty", the fox said and licked his mouth. "Brother wolf, aren't you going to invite us to some food now"?

"Yes sure"! the wolf nodded, it's noon and time for breakfast.

He nodded towards the bush by the vine where he had hidden the pot of honey.

But he was soon back with the empty pot and said growling:

"Somebody has finished all the honey! If I only knew who the thief was I'd wring his neck"!

Then the fox answered ingratiatingly:

"It is the hare who has gulped all the honey while you were sleeping brother wolf".

"It's not true! I did not do it"! the hare protested.

The wolf, furious, jumped on the hare to wring his neck. The hare took off for all his legs were worth with the wolf breathing down his neck.

After a while the wolf had almost caught up with him and managed to bite his tail off.

But luckily for the hare, the wolf could not catch up with him so that he could wring his neck. And since then, the hare has had a short tail.

(This tale comes from Slovenia).

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Trailing Diversity

The multi-cultural dimension of our societies is expressed in many different ways and forms. The 'footprints' of other cultures are everywhere so that very often we don't even notice them. This activity allows participants to trail the signs of multi-culturalism and to take a new look at the social environment around them.



Issues addressed

- We live in an interdependent world: our countries are dependent on each other.
- In every society we find clues to the presence of different cultures.
- The relationship between different cultures and the recognition that their mutual influence on each other enriches both.

Aims

- To enable participants to identify the influences of other cultures on their own society and contributions they make.
- To value the influences positively.

Time

Part A: planning the activity: 30 minutes

Part B: trailing: 2 - 2 1/2 hours.

Part C: reporting back: 1 hour

Part D: the exhibition (Optional): If you are able to collect pictures, films, recordings etc. you will need to allow extra time for the preparation of the exhibition.

Group size

A minimum of 10 and a maximum of 25 people.

Preparation

- For part **A** you will need paper, pens and flip charts and markers of different colours.
- For part **B** the materials required will depend on the resources available. Ideally video recorders or cameras and tape recorders may be used. However, if these are not available, participants may simply make a list of the "footprints" that they came across.
- For part **D** if the participants are able to take photos or tape recordings you should arrange a space and time for these to be displayed and heard.

Instructions

Part A: Planning

1. Split the participants into groups with a maximum of six people per group.
2. Tell each group that they are to explore their local environment (village, city district, town) and look for "footprints" from other countries and cultures and to make a list of their findings and document them through pictures, sound recordings, video, etc. (or simply make a list, if the groups are short of resources).

3. Brain-storm some of the areas where people might look for the “footprints”:

Gastronomy: foods and spices from other cultures which are now used in their own cooking, restaurants from abroad, drinks, etc.

Garments and fashion: clothes which originally came from other countries and cultures, shoes or clothes made abroad and imported, etc.

Music: Check the music programmes on FM radio stations. Listen for music from other countries in public places such as coffee bars, pubs and discos. Look out for any places, which specialise in music from certain areas or countries.

Mass media: compare different TV channels for foreign programmes incorporated into their schedules.

Language: words from the other countries, which we use in our daily lives.

Part B: Trailing

1. Ask the groups to plan a time during the next week when they can spend 2 hours exploring their environment (village, city district, town etc.) and look for “footprints” from other countries and cultures.

Part C: Presentation

1. Ask each group to present the conclusions of their research and make a brief summary of the things they found.

2. Help the participants prepare an exhibition with the documentation they made of the “footprints”. This will help them get a global vision of the collective work done during part B.

Debriefing and evaluation

The presentations should finish with a discussion. You can facilitate the evaluation with questions like:

- Were there any surprises?
- What is the significance of the fact that there are so many “footprints” from other countries and cultures around us?
- How do we value the fact that there is a growing knowledge about other cultures and societies, even when this knowledge is partial or very superficial?
- What does this knowledge bring us?
- What limits does it have?
- Would it be useful to increase it?
- How could we do that?
- Could you detect any patterns or trends in the ‘footprints’?
- Do more come from some countries rather than from others?
- Why is that?

Tips for the facilitator

It is very important that you motivate the groups so that they enjoy the activity. For example, you could stimulate people by comparing the research to a detective story, a voyage of discovery or an adventure.

It is also important to stress that the research is supposed to be a collective effort.

In the discussion try to draw out:

- That we live in an interdependent world and that our countries are dependent on each other. In every society we always find evidence of the presence of different cultures.
- The technological and communication revolution provides us with enormous possibilities for mutual exchange and knowledge.
- The relationship between different cultures and their mutual influence on each other enriches both.
- The contributions from each culture should be valued as such and not in the context of the country or society from which they originally come.

If possible, and if the participants agree, you may invite people from other countries or cultures (related to the findings) to visit the exhibition, for example a disk-jockey from a radio station, somebody from a local minority association, somebody working in a shop etc.

Suggestions for follow up

You might like to share your exhibition with others. Have an open evening and invite people from local groups and organisations.

It is easy to accept the things we like from other cultures such as food and drink, but often the people who come are not so welcome. What happens when your neighbours have different customs and habits and are not so easy to get on with? You can explore some of the issues in 'In our block' (page 93).

Alternatively, if you are interested in what may happen when different cultures meet, you might like to try the simulation game 'The island' (page 98).

Tree of Life

- Where do we come from?
- Where did our parents and grandparents come from?
- How many of our relatives have moved to other countries?

This activity invites participants to explore their genealogical trees and to find out if any of their relatives have been foreigners somewhere.

Issues addressed

- Nationalism and ethnic “purity”.
- Empathy towards foreigners, immigrants and refugees.
- Personal and national identity.

Aims

- To make participants aware of their own reality and cultural background.
- To understand the relationships between ourselves and the world.
- To generate empathy with other people who have travelled or emigrated to another country, and with minorities.
- To work upon participants’ identity and perceptions of the world.
- To raise curiosity about each other's cultures.
- To notice social and cultural prejudice and biases.
- To understand “national” culture in a relative way.

Time

Part A: planning the activity 30 minutes

Part B: the research, a day or a week, depending on the time available

Part C: sharing the family trees, 30-60 minutes depending on the size of the group.

Evaluation: 30 minutes

Group size: 3 - 20

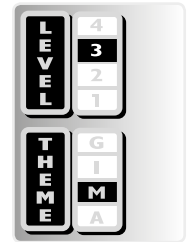
Preparation

- An example of what a family tree looks like.

Instructions

Part A

1. Explain to participants the concept of a genealogical or family tree.
2. Ask them if ever they have ever thought of making their own family tree or if someone in their family has one.
3. Suggest participants go home and talk to their parents or relatives and try to draw up their own family tree as far back as someone in their family can remember.
4. Talk about the sorts of things people should ask their family for example, were there:



- Previous relatives who have emigrated to another country or moved to another town.
- Relatives who came from another country as immigrants or refugees, or married into the family.
- Relatives who are members of a minority (racial, religious, sexual etc.) or who married someone from a minority.
- Relatives who had another religion, spoke another language, etc.

Part B

Give participants some time (from one day to one week, depending on how much time you have) to make up their trees.

Part C

Invite the participants to share their findings with the rest of the group. This can be done in different ways:

Participants show their trees, pointing out how far they went back in time. If they so wish, they can point out which relatives moved abroad or came from another country. It is important that participants tell only what they want to tell (no one should feel under pressure to disclose facts that they do not feel comfortable with). Or,

Participants do not show their trees, but talk about facts they found out about their family that they did not know about before.

Debriefing and evaluation

Depending on the size of the group, this part of the activity can be done first in smaller working groups. Each group may then be given the task of reporting back on common things that they have discovered. Ask them to answer questions such as:

- Why did your relatives move to another country (or immigrate into this country)?
- Do you think it is normal to put up barriers to people's need to find other opportunities in other countries?
- Have you ever thought of moving abroad yourself?
- If so, how would you like to be treated upon your arrival?
- How would you feel if you could not: practice your religion, speak your own language or had less rights as a human being than other people?

Tips for the facilitator

Some questions and findings may be very personal, and it may even happen that the participants' relatives do not want to tell their children facts that they see as unpleasant or dishonourable e.g. someone who was gay or was in jail, etc. For this reason, attention must be given to make sure that nobody feels under pressure to say more than they feel they want to.

Similarly, it is important that there is already an atmosphere of trust in the group, which allows for the differences to be put forward. Otherwise participants

may be reluctant to share something about their families, which they fear could lead to exclusion.

You will have to be prepared to give some ideas on how to make a genealogical tree.

If you want to make it a competition, tell them that the further back the tree goes or the more branches or leaves (representing family members) it has, the better.

This is a good activity to make participants aware of the fact that throughout history people have always moved from one country to another.

The best examples are the colonisation movements, but also within Europe people have often been on the move: Jewish and Roma people have often been forced to leave their country of residence; wars have always caused movements of people, so to have border changes.

Apart from forced movements, one should not forget the seasonal movements of people e.g. going on summer holidays to another country or going to work during harvest times, etc.

It often happens that young people, indeed most people, are unaware of their family background. We may be proud of our own past as a nation but are unaware of the fact that our ancestors have probably come from some other country, or emigrated to other continents. If this movement of people is normal, why should the movements and existence of other people in our country be seen as something negative and to be prevented?

Suggestions for follow up

If you enjoyed finding out about your family history have another look at your country's history in 'The history line' (page 91). It is interesting to do this because what we learn in school is almost always based on the nationalistic and ethnocentric point of view of the majority.

“What Do You See?”

They say a good picture is worth a thousand words.



Issues addressed

- The perpetuation of stereotypes and prejudice through the media.
- The use and misuse of images to provide information and to evoke emotive responses.

Aims

- To explore how pictures are used in the press.
- To develop skills of critical analysis.

Time: 45 minutes

Group size: 6+

Preparation

- Collect 5 or 6 pictures from magazines and newspapers and mount each one on a separate large sheet of paper.
- Strips of paper, pens, glue.
- Pins or tape to attach pictures to the walls.

Instructions

- Pin or tape the pictures on a wall.
- Give participants strips of plain paper and ask them to look at each picture in turn and then to write two alternative headlines, one positive and one negative, on separate slips of paper.
- When everyone is ready stick the headlines under the pictures.
- Compare the headlines.

Debriefing and evaluation

Talk about what happened in the activity and what people learned.

- How many different interpretations were there of each picture?
- Did different people see different things in the same picture?
- When you read the papers or magazines, which do you look at first the captions or pictures?
- To what extent do pictures show the truth of what happened in a situation?
- How do editors use pictures to convey information, arouse emotions, provoke sympathy etc?

Tips for the facilitator

Try to find pictures that can be interpreted in different ways. For example, a picture of a traveller's site with 10 pitches. One person may only 'see' the rubbish left behind on two pitches while another person may 'see' 8 clean ones.

Suggestions for follow up

Be more aware of how pictures are used in papers, in advertising and in charity appeals. Set the group a challenge to see who can find the picture which has been used in the most positive way and another which has been used in the most misleading way.

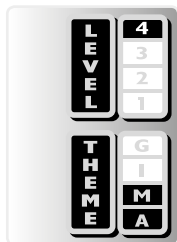
Having looked at pictures used in the press you may like to explore how journalists report the news by trying it out for yourself in 'Making the news' (page 120).

all different
all equal

allemaal anders
allemaal gelijk

Where Do You Stand?

What do we think about racism and discrimination? How capable are we of defending our own points of view and of understanding that of others?



Issues addressed

- Racism, anti-semitism, xenophobia and intolerance.
- Responsibility for one's personal actions.

Aims

- To challenge participants' views and opinions on racism, anti-semitism, xenophobia and intolerance.
- To raise participant's self-awareness of the role they play as members of society.
- To get participants to share their thoughts and opinions.
- To draw out and recognise the differences in thinking in the group.
- To break down communication barriers and encourage everyone to express their opinion.
- To make participants aware of how quickly we sometimes have to come to a decision and then how fiercely we tend defend it unable to accept the other's point of view.

Group size: 10 to 40 people

Time: 1 hour

Preparation

- Flip chart and markers or alternatively an overhead projector
- A list of statements.
- Before starting the activity write down the statements on flip chart or an overhead transparency.

Instructions

- Tell participants that they should imagine that on one side of the room there is a minus (-) sign and that on the opposite there is a plus (+) sign.
- Explain that you are going to read out statements and then those participants who disagree with the statement should move to the side of the room with the minus sign. Those who agree should move to the side with the plus sign. Those who have no opinion or who are undecided should stay in the middle, but they will not be able to speak.
- Read out the first statement.
- Once everybody is standing in their chosen position ask those by the walls, in turn, to explain to the others why they chose that position. They should try to convince the rest of the group that they are right and therefore, that the others should join them.
- Allow between 5-8 minutes for this.

- When everyone has spoken invite anyone who wishes to change their position to do so.
- Now read a second statement and repeat the process.
- Once all the statements have been discussed go straight away into the evaluation.

Evaluation and debriefing

- Start by asking the following questions:
- How did you feel during the exercise?
- Was it difficult to choose? Why?
- Was it difficult to stay in the middle and not be able to speak?
- What sorts of arguments were used, those based on fact or those which appealed to the emotions?
- Which were more effective?
- Are there any comparisons between what people did and said during this exercise and reality?
- Are the statements valid?
- Was the exercise useful?

Tips for the facilitator

In order to facilitate participation you may invite members who are particularly silent to voice their opinion. In the same way ask someone who intervenes too often to wait a bit.

The statements are necessarily controversial. It is important to explain this at the end of the evaluation.

Depending on the group you can develop the discussion on several points:

- Despite their ambiguity, there is also a certain truth in the statements. Explain the fact that in all communication different people understand different things in the same statement. It is also normal that people think differently and differ about what they think. There is not necessarily a right or wrong attitude or position. What is more important is to know and understand the reasons that motivated the position.
- Try to draw out the links with the reality of everyday life. Often we think only about one side of a problem. It also happens that we are sometimes asked to support an issue but not always given the chance to think deeply about why we should do so.
- You could ask the group to consider how this affects democracy.
- How much do we actually listen to other people's arguments? How well do we make our points clear? The more vague we are the more we nourish ambiguity and risk being misunderstood.
- How consistent are we in our opinions and ideas?

Suggestions for follow up

It is not always easy to stand up and be counted, sometimes it is dangerous to do so. But you do not have to feel alone, there are others who are working

for a better world. There is always something you can do. Brainstorm the things you can do to improve the lives of minorities in your community and to support human rights in your own country and abroad and decide to take some action however small it may seem.

If you want a quick activity, which gets people into groups and at the same time raises issues about feeling isolated, try 'Odd one out' (page 133). Alternatively you could think a little more about why it is so hard for people to make what they want to say heard. Who has the power and why won't they listen? 'The rules of the game' (page 154).

SOME EXAMPLES OF STATEMENTS:

'MUSLIMS CAN NOT REALLY INTEGRATE INTO EUROPEAN SOCIETIES'

'NATIONALISM MEANS WAR'

'MEN ARE MORE RACIST THAN WOMEN'

'IT IS BETTER TO BE BLACK THAN GAY'

'ROMA ARE THE ONLY TRUE EUROPEAN PEOPLE'

'YOUNG PEOPLE ARE AT THE FOREFRONT OF RACIST ATTACKS'

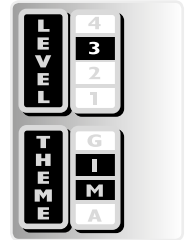
'IMMIGRANTS TAKE AWAY HOUSES AND JOBS'

'LOVE CAN SOLVE ANY PROBLEM'

White Future

- What images do you associate with the phrase “White future”?
- What images do you associate with the phrase “Black future”?

If we say the future looks black then we mean it doesn't look good. In school did your teachers ever say “you will get a black mark for doing that”? And what they meant was that it wasn't a good mark! Is black always associated with bad things - and by association are black people bad?



Issues addressed

- How values are transmitted through language
- Stereotypes and prejudice
- The dangers of using language in an uncritical way

Aims

- To be aware that language is not value-free.
- To be aware of how language may reflect discrimination against minorities.
- To learn to appreciate the importance of using non-discriminatory language.

Time: 45 minutes

Group size

Any number which can be broken down into working groups of 6-8

Preparation

- One large sheet of paper and marker per group
- An enlarged copy of the table pinned up so everyone can see it

Instructions

1. Divide the group into sub-groups of 6 to 8 people.
2. Ask each group to find a place to work in the room.
3. Give a piece of paper and a marker pen to each group and ask them to copy the following table:

+	0	-	

4. Explain that this activity is about the language we use and that they must think of expressions which include words such as white, black, Indian, Roma (Gypsy), Jew, Arab, Russian, etc. As they come up with an expressions think about how the word is used. If the phrase has a positive connotation write the phrase in the first column, if it has a neutral connotation write it in the second and if it has a negative connotation in third. For example, the expression “The future looks black” refers to an uncertain and troubled future so put it in the third column. In England we talk about “an Indian summer” when the weather is good in the

early autumn. Indian would go in the first column. Allow about 15 minutes for this part of the activity.

5. Now ask the groups to look at the phrases in the third column, the ones with negative connotations, and suggest alternative expressions. Write them down in the fourth column, which can be titled "alternative language".
6. When the groups are finished display the work sheets and ask each group to read out the different expressions they have found

Debriefing and evaluation

The evaluation should be centred around the expressions found:

- Which column was the fullest?
- What kinds of words do we find in the 1st, 2nd and 3rd columns?
- Since language is not neutral, what values does our language reflect about our own culture and about other cultures?
- Is it important to use a language which does not carry negative connotations about other cultures?
- Why?
- If so, how should we change our language?

Tips for the facilitator

If the group is an international group, it may be interesting to divide the participants into groups according to their mother tongue in order to make a comparative analysis.

Sometimes the debate that occurs after this activity turns into the discussion about "politically correct" language. This is not the purpose of the activity, but rather to reflect on why it is more common to give positive connotations to the word "white" than to the word "black" or "gypsy" and vice-versa. However, if the question is raised, you should deal with it rather than ignore it.

Often participants argue that when they use expressions such as "She's in a black mood", meaning a bad mood, they are not thinking about black people and they are not discriminating against anybody. In this case it is important to differentiate personal attitudes from the values transmitted by the language. Very often we use phrases without being aware of their origins and therefore the values implicit in them. This is a similar debate to the discussion about sexist language in many idioms.

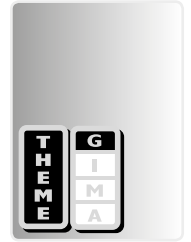
Suggestions for follow up

Ask everyone to be aware of how they use language and of how others use it, when talking, in the media and in advertising. Have a competition to find examples of phrases which are used deliberately to further prejudice or discrimination, or to find the origins of commonly used phrases.

You can take an even deeper look at the role of the media in transmitting and perpetuating prejudice and in 'Media biases'(page 124) or if you enjoy words and puns, look at 'Eurojoke contest' (page 76) to explore the implications of telling jokes both for those who tell them and those against whom they are told.

Ice-breakers

The following 'icebreakers' are all short, fun activities to use for energising the group. They are useful when you first start working with a new group to develop a good group feeling and at the beginning of a session to get people warmed up.



The activities have been divided into two sections. The first is a collection of activities which are for warming up and developing a good atmosphere within the group and the second section contains others, which as well as warming people up, will help them to get to know each other and to start working with some of the issues of the campaign.

It must be stressed that they are all intended to be light hearted and fun in order to get people working together before moving on to other activities in the pack. They are only suggestions. If you know others and wish to use them please do so.

If you are starting to use the pack with a new group we suggest that after one or two icebreakers you try one of the activities which help build the group and work with images for example, 'Dreams' (page 74), 'Odd one out' (page 133), 'Me too' (page 122), 'Seeking similarities and discovering diversity' (page 156) or 'One equals one' (page 135).

Section 1.

The aims of the following activities are to:

- Encourage interaction
- Get the group warmed up
- Develop communication skills
- Encourage people to work co-operatively
- Be fun

When the group is warmed up go on to one of the other icebreakers or on to one of the activities listed above.

I BRING A LETTER FOR...

Preparation

- Chairs one less than the number of participants

Time: 5-10 minutes

Group size: 20 -30

Instructions

1. Arrange the chairs in a circle.
2. Ask the participants to sit on the chairs and the person without one to stand in the middle.
3. Tell the person in the middle to say something like: "I bring a letter for those who ... wear glasses (... have taken a shower that morning ... who wear trousers ... for those wearing a watch, or whatever according to their imagination).
4. All those wearing glasses must change chairs, while the person in the middle uses this opportunity to get a chair for himself/herself to sit on.
5. Tell whoever is left in the middle to bring the next letter.
6. Stop the game after 5 or 10 minutes or when everyone has had a turn to call and everybody has had to change place.

GIVING YOU THE WINK

Time: 10-15 minutes.

Group size: 5 - 15

You need an odd number of players for this game

Preparation

- Chairs, the same number as half the number of players plus one.

Instructions

1. Arrange the chairs in a circle.
2. Divide the participants into two groups. One should have one person more than the other.
3. Ask the people in the smaller group to sit on the chairs (one of the chairs will be left empty).
4. Tell the people in the second group to stand behind each of the chairs (the empty chair will also have somebody standing behind it).
5. Now explain that the person sitting behind the empty chair has to try to "call" one of the people sitting on a chair by winking at them. The person to whom the call is addressed must try to move to the empty chair without being touched by the person who is standing behind them. If they are touched, then they must come back to their chair and the caller has to try to call someone else.
6. If they do manage to leave, then the person standing behind the now empty chair becomes the next caller.
7. Explain one more rule: the person to whom the call is addressed can't ignore it, they have to try to move.

Tips for the facilitator

This activity is very funny if played quickly.

THE BRIDGE

Time: Approx. 15 minutes.

Group size: 10 -20

You need an even number of players

Preparation

- An empty space
- The same number of chairs as participants plus two

Instructions

1. Divide the players into two equal groups.
2. Arrange the chairs in two lines facing each other, one or two meters apart. Each line must have as many chairs as participants in the team, plus one extra. The lines should both be the same length.
3. Fix a point in the room to be the finishing line equal-distance from the two lines of chairs.
4. Ask each team to choose a line and tell the members to each stand on a chair. The last chair, that furthest from the finishing line, must stay empty.
5. Explain how to play: the person standing nearest to the empty chair must pick it up and pass it to the next person in their team who passes it to the next, and so on down the line. The chairs must be passed from hand to hand. When the chair reaches the last member of the team they put it on the floor, stand on it and all the other members of the team move forward one chair. Then start moving the next chair down the line and repeat until the race is won by the first team to reach the finishing line with an empty chair.
6. Give a signal to start the game.

**respekt pro každého
život pro všechny**

Tips for the facilitator

Players must stay on the chairs at all times. If someone falls off, they are out of the game and their team will have to pass two empty chairs.

WHO STARTED?

Time: 10 or 15 minutes

Group size: 10 - 20

Preparation

- An empty space
- A watch or timer

Instructions

1. Ask for a volunteer to leave the room.
2. Tell the rest of the group to stand in a circle.

3. Decide who is going to be the leader. Tell them to start an action (scratching their tummy, waving a hand, moving their head, simulating playing a musical instrument...) and tell everybody else to copy.
4. Tell the leader to change the action frequently and again everybody else must follow.
5. Call back the volunteer who left the room and invite them to stand in the middle of the circle and ask them to guess who the leader is. They can have three minutes and up to three guesses. If they do not manage they must pay a forfeit i.e. to do something funny.
6. If the person guesses correctly, the person who was leader leaves the room and the group chooses a new leader. And so on until the end of the game.

Tips for the facilitator

Since time is one pressure factor in this activity, it is important that you use it to speed up the dynamic of the game by saying things like "One minute has already gone and our friend looks confused", "will they manage to guess?", etc.

4 UP

Group size: 10+

Time: 5 -10 minutes

Preparation

- Chairs, one per person

Instructions

1. Ask everyone to sit in a circle.
2. Explain that the rule of this game is that 4 people should be standing at any one instant and that no player may stand for more than 10 seconds, though they may stand for less if they wish.
3. There should be no attempts to communicate between players, but everyone in the group has to watch what is happening and share the responsibility to make sure that 4 people, no more, no less, are standing at any one time.

Tips for the facilitator

It will take a few minutes for people to get the hang of this game but once they do they will get a good rhythm going of people standing up and sitting down and all working together. It is very exciting and gives a good feeling to the group. You may like to ask players to say how they knew when to stand up?

Section 2

The aims of these icebreakers is to:

- Get the group warmed up

- Help people to get to know each other
- Encourage people to work co-operatively
- Introduce some of the ideas about the campaign
- Encourage interaction
- Be fun

HUMAN BINGO

Time: 20 minutes

Group size: 8+

Preparation

- Make copies of the question sheet below, one per person
- Pencils - one per person

Instructions

Explain that the aim is for each person to talk to as many different people as possible, to find out something different about each one and to write a different name in each box.

Human Bingo

Find someone in the group to ask 'are you someone who...?'

Try to get a different name in each box:

- has recently painted or decorated their home
- likes cooking
- has travelled to another European country
- lives together with other members of their family
- reads a newspaper regularly
- makes their own clothes
- likes football
- keeps animals
- can play a musical instrument
- has parents or grandparents who were born in another country
- can speak any Esperanto
- has travelled outside Europe

Tips for the facilitator

If you want to have a brief discussion about what people found out start by asking if people enjoyed playing. Then talk about the diversity of skills and interests in the group, and what cultural influences they can detect in the way people replied E.g. Do equal numbers of men and women cook and make clothes? But don't make it too heavy - go on to another activity which will enable people to look at the similarities and differences e.g. 'One equals one' (page 135)

GREETINGS

Time: 15 minutes

Group size: 10+

Preparation

- Make copies of the sheet, cut round the boxes and put the slips of paper in a hat.
- You will need one 'greeting' per person.

Instructions

- Ask participants each to take one slip of paper then mingle in the middle of the room and greet each other by saying their own name and using the action described on the paper.
- Greet the other person by embracing and kissing them three times on alternate cheeks
 - Greet the other person by embracing and kissing them twice on alternate cheeks
 - Greet the other person by embracing them and kissing them four times on alternate cheeks
 - Greet the other person by placing your hands together in prayer position and bow forward
 - Greet the other person by rubbing noses
 - Greet the other person very warmly with a big hug.
 - Greet the other person with a very strong, firm handshake
 - As you greet the other person keep a distance of about 2 foot between you and shake hands, but only with a very light grip.

Tips for the facilitator

This is meant to be a light-hearted icebreaker to use with a group of people who don't know each other. We stress most strongly that it is not intended to reinforce stereotyping. A short discussion about people's reactions should counter any tendency to stereotype and could be a useful step into the next activity. You could ask:

- Can you guess where the different greetings come from?
- To what extent are they stereotypes? E.g. do all German's have a strong hand grip?
- Which greetings did you feel comfortable/uncomfortable with and why?
- Have you ever been in the embarrassing situation when in another country, someone greeted you warmly with three kisses and you fumbled and stepped back after two because you didn't know the correct social code?

Then move on to an activity which explores stereotypes such as 'First impressions' (page 83)

Note: Players will ask where the different customs come from. Ask them to guess, otherwise suggested answers are:

- As you greet the other person keep a distance of about 2 foot between you and shake hands, but only with a very light grip.(England)
- Greet the other person by embracing them and kissing them three times on alternate cheeks.(Netherlands/Belgium)
- Greet the other person by embracing them and kissing them twice on alternate cheeks. (Portugal/Spain)
- Greet the other person by embracing them and kissing them four times on alternate cheeks. (Parisians)
- Greet the other person by placing your hands together in prayer position and bow forward. (Japan)
- Greet the other person by rubbing noses. (Inuit)
- Greet the other person very warmly with a big hug. (Russia/Palestine)
- Greet the other person with a very strong, firm handshake. (Germany)

From the Co-operative Studies Manual, Co-operative Union Education Department, Stanford Hall, Loughborough, Leicestershire, LE-125QR, UK

all different
all equal

toos distintos
toos iguales



Ways into starting work on the theme of the campaign

This pack has been written for people throughout Europe who meet in a variety of settings. It is fully recognised some people will be working with groups who may need very simple activities which do not require such good group work or discussion skills. The following activities may be useful starting points to help stimulate questions and start discussion about the issues of the campaign.

Once the people in your group show interest go on to one of the simpler activities in the main section of the pack, e.g. something at level 1 to develop the group and start working with images such as 'One equals one' (page 135), 'First impressions' (page 83) or 'Cultionary' (page 67).

Aims

- To provide information
- To encourage interaction and co-operation
- To stimulate interest in issues
- To raise awareness of people who are different

Time: Variable

Group size: Any

Tips for the facilitator

Use and adapt the ideas below to suit the people in your group.

In any discussions try to talk about:

- what people said or did.
- what they have learnt from the exercise and how what they have learnt relates to their own lives, the community and the wider world.

1. Posters

Find pictures of people who may be different in some way, stick them onto large sheets of paper and write an unfinished sentence underneath. Choose the particular sentence to focus peoples' minds on the issue you want to raise, for example, 'I am from...' 'My favourite food is...' 'My favourite music is...' 'My name is...'. Ask people to finish the sentence. Alternatively ask them to write their suggestions on the posters.

An alternative is to collect pictures of people who are famous locally, nationally or internationally for resisting racism, fighting intolerance, promoting equality etc. and ask people to say their names and what they are famous for.

2. Different foods - different tastes

If you sell crisps and snacks in your club or for your group buy in a variety of different

**Some of the ideas for this section have been inspired by activities in the Dorset County Council Youth Work Curriculum Pack.*

snacks which come from other cultures e.g., popadoms, prawn crackers.

Sell brand named colas with labels in another language (bring them back with you from holiday abroad). Try to get people to be adventurous and try different foods.

3. New magazines - new languages

Bring in youth magazines written in different languages or from other countries. Leave them around for young people to pick up, take the opportunity to raise their awareness of people who are different.

4. Board games

Have a selection of board games from other countries.

Again, sensitive questioning will raise their curiosity about other cultures.

5. Quizzes and questionnaires

Design and photocopy word searches, for example for names of different cultural festivals, currencies or any issue you want to raise awareness about.

'How much do you know?' questionnaires about famous people who have promoted tolerance, e.g.: Mahatma Gandhi was famous because:

- a) he was a footballer,
- b) he was the leader of the Indian independence struggle
- c) he was Prime Minister of Pakistan.

(answer: b)

Matching statement quizzes:

Make lists of traditional foods and their countries of origin. Ask people to draw a line between the food and its country of origin.

e.g.

Spaghetti	Spain
Haggis	Italy
Paella	Scotland

6. Theme nights

Invite someone who is 'different' with a special talent to share with the group e.g. reading Braille, traditional dancing, woodcarving, chanting mantras, playing an instrument (bagpipes?), wearing traditional costume.

7. Films and videos

Watching films or videos is entertaining and may be informative. It can be a very useful tool if linked with local campaigns or events so young people can become involved in the issues.

Resources

This education pack is a starting point. Here are some suggestions for further reflection and action, used in the preparation of the “all different – all equal campaign”. For more recent publications and internet links, please have a look at the **Compass** section on *Discrimination and Xenophobia*.

A. Written Materials

Anne Frank Stichting (1992) : **De wereld van Anne Frank**, Brussels

An education pack for 14 to 17 year olds. The first file sets the story of Anne Frank within the context of Nazism. The second contains a suitable collection of work sheets and texts about discrimination and racism today.

ASTI asbl (1993) : **Immigration, tolérance, racisme**, Luxembourg

This dossier contains immigration statistics, work sheets, personal testimonies and literary texts from different authors. It was produced by ASTI in conjunction with the CDAIC, the Ministry for Cultural Affairs and the National Education Ministry. French language. Available from: ASTI asbl, 10 rue Laval, L-1922 Luxembourg.

Bandrés, J.M., Garrido D.L., Ibáñez C. R., (1994): « **Xenofobia en Europa. Instrumentos jurídicos contra el racismo** », Jóvens Contra la Intolerancia, Editorial Popular, Madrid, Espagne [ISBN: 84-7884-124-5]

Compilation of different international legal texts concerning racism and intolerance. Contains also an overview of racism in different European countries and the approaches to tackle it. Very useful as background information. Spanish language, 123 pages.

Budzinski, Manfred and Clemens, Karin : **Rausland oder : Menschenrechte für alle**, Lamuv
People of foreign origin who live in Switzerland are often marginalised and suffer discrimination. What are the reasons for this? How might it be possible to create a real multicultural society? How can effective protection of minorities be guaranteed? German language.

Cardenas, Carmen, Equipe Claves (1995) : « **Guia para la Educacion Intercultural con Jovenes** », Comunidad de Madrid-Dirección General de Juventud, Madrid, Espagne [ISBN : 84-451-0966-9]

A guide for intercultural education with young people, providing basic, understandable and clear clues on intercultural education for youth work purposes. Points out the essential elements for developing intercultural education programmes and activities. Spanish language, 78 pages.

Christlicher Friedensdienst : **Was tut uns der Rassismus an?**, CFD

How do we react to the growing racist tendencies in our societies? What do we do when we reach the limits of understanding for that which is “foreign”? This workbook by the Christian Movement for Peace is for schools and adult groups and contains texts, poems, pictures and lots of tips for further activities. German language.

Colectivo AMANI (1994) : **Educación Intercultural. Análisis y resolución de conflictos**, editorial popular, Madrid

The necessity for intercultural education from a Spanish viewpoint. Includes many descriptions of planned intercultural activities. Spanish language.

Collins, Adrienne (1995) : **Racism and Intolerance in Ireland**, Report of the Campaign Committee, National Youth Council of Ireland (NYCI)

History of racism and intolerance in Ireland, personal experiences, the legislative position in Ireland. An NYCI committee makes 14 recommendations to address racism in Ireland. Available from: NYCI, 3 Montague Street, Dublin 2, Ireland

Conseil de la jeunesse d'expression française (1994) : **Argumentaire**, CJEF, Bruxelles

A series of meeting places common to immigrants are placed within their context. Special attention is paid to providing information not generally available. French language. Available from: CJEF, boulevard Adolphe Max 13, B-1000 Brussels, Belgium.

Council of Europe (1995): **DOmino - A Manual to use Peer Group Education as a Means to Fight Racism, Xenophobia, Anti-Semitism and Intolerance**, Strasbourg

This manual contains constructive ideas and dues for youth workers to encourage young people to practice peer education. French and English languages.

Crickley, Anastasia (1990) : **Racism : the Concept, the Dynamic and the Issue**, Co-options

The ideology and practice of racism: the idea of 'race' and 'races'; racial typology and race thinking; forms of racism; whose problem is racism? what can we do about it? English language. Available from: Trocaire, 169 Booterstown Avenue, Blackrock, County Dublin, Ireland

Dadziel, Stella (1993) : « **Racetracks** », London Borough of Greenwich, Directorate of Education, Woolwich, United Kingdom [ISBN : 1-898443-009]

This resource pack for tackling racism with young people is a combination of historical and recent information about racism, recent statistics, staff-training exercises and practical anti-racist activities. For anyone who works with young people (aged 11-21). English language, 225 pages.

Dieteren, Caria and van Hoesel, Luciën (1994) : « **From xenophobia to extremely intolerant behaviour among young people** », IKOL, Roermond, Pays-Bas

A manual about extremely intolerant young people and methods to work with them. It provides basic information and analysis as well as a description of different approaches and experiences of working with (extremely) intolerant young people. Particularly suitable for youth and social workers. English and Dutch languages [Dutch version: ISBN 90-801997-1-0]. Available from: Limburg Institute for Categorical Relations, P.O. Box 1097, NL-6040 ROERMOND.

European Youth Centre / Centre Européen de la Jeunesse (1991-1993) : **Training Courses Resource File / Stages de formation - Dossier Ressources**, 12 vols, Council of Europe, Strasbourg

A series of volumes which bring together most of the basic documents used and developed in EYC training courses. Subjects include: intercultural learning; planning and organising international youth activities; and evaluation techniques. French and English languages. Edited version also available in Russian.

Fondazione Cariplo per le iniziative e lo studio suilla multiethnicità:

Crescere in un società multiethnica (1992)

Education guide on multi-ethnic societies for students at the end of elementary school. Italian language. 65 pages.

Conoscere per una società multiethnica (1993)

Education guide on multi-ethnic societies for students in secondary school. Italian language. 100 pages.

Frischknecht, Jürg : **Schweiz, wir kommen**, Limmat

Frischknecht has investigated the militant racist scene for over ten years. Here he investigates the activities and organisation of those who are responsible for such acts of violence as fire-bombing asylum refugees and physical attacks against foreigners. German language.

International Christian Youth Exchange (1995): **ICYE Handbook - European Youth Exchanges**, ICYE, Brussels

A collection of reflections, methods and interviews designed to improve the quality of intercultural youth exchanges. English language. Available from: ICYE, Naamsesteenweg 164, B-3001 Leuven, Belgium

Koninklijk Belgisch Instituut voor Natuurwetenschappen (1993) : **5 miljard mensen : allemaal anders, allemaal familie**, Brussels

This museum guide explains how science looks nowadays at physical equalities and differences amongst the world's population. It contains many drawings, statistics and explanations of the human body. Dutch and French languages. Available from KBIN, Vautierstraat, B-1040 Brussels, Belgium.

Liégeois, Jean-Pierre (1994) : « **Roma, Gypsies, Travellers** », Council of Europe Press, Strasbourg [ISBN 92-871-2349-7].

Aimed at teachers, teacher trainers, group leaders and social workers and at anyone else wishing to improve their understanding the issues of the Roma, Gypsies and Travellers. By providing an overview and understanding of their culture, lifestyle and identity, this book is a major contribution to counter so many stereotypes and prejudice about those communities. 323 pages, English and French languages [French edition: Roma, Tsiganes, Voyageurs, ISBN 92-871-2348-9]. Available at sales agents of the Council of Europe publications or at the Council of Europe Press, F-67075 CEDEX.

Liessens, Jean-Luc (1993) : *Ailleurs est aussi un pays. Jeunes, immigrations et mouvements associatifs*, Conseil de la jeunesse catholique, Éditions Vie Ouvrière, Brussels

The presence of young Muslims in youth organisations is one of the tangible signs of a society requested to be positively multicultural. Includes stories, songs, extracts from comic books and film reviews. French language.

Lorenz, Walter (1994) : « **Developing Anti-Racist Strategies** » - **An experimental learning module within the Youth for Europe programme**, European Centre for Community Education, Coblenz

An analysis of the use of youth exchanges as part of the anti-racist struggle. Includes linked activities for use with youth groups. English language. Available from: ECCE, Am Finkenherd 4, D-5400 Koblenz, Deutschland

Mångkulturellt Centrum (1991): « **Sagor från hela världen** », Invandrarminnesarkivet, Sveriges Invandrarinstitutet och Museum i Botkyrka, Stockholm, Sweden [ISBN : 91-971176-1-7]

A collection of 28 traditional tales from 28 countries. Tales represent excellent «ways-in» to approach different cultures and countries. The tales are published in their native language and in Swedish. 268 pages. Available from: Mångkulturellt Centrum, Fittja Gärd, S-14785 TUMBA.

Meulenbelt, Anja : **Scheidelinien - Über Sexismus, Rassismus und Klassismus**, rororo Taschenbuch

This book talks about the problem associated with the exclusive fight against one form of discrimination. The danger lies in not being able to understand all the mechanisms of discrimination. German language.

Morán, Juan de Dios (1993) : « **Cuaderno de Educación Multiétnica** », Jóvenes Contra la Intolerancia, Editorial Popular, Madrid, Spain [ISBN : 84-7884-096-6]

A collection of texts and educational activities for young people in school and out-of-school. It provides information and concrete activities regarding stereotypes, history and understanding of the problems and situation of refugees and immigrants. Spanish language, 70 pages.

Morelli, Anne (1992) : **Histoire des étrangers et de l'immigration en Belgique de la préhistoire à nos jours**, collection EVO Histoire, Éditions Vie Ouvrière - CBAI, Brussels

This book sets out to demonstrate that population movements have always existed and that we are all the products of immigration. French and Dutch languages.

Morsy, Zaghoul (1994 for the Spanish version): « La Tolerancia, Antología de textos », Jóvenes contra la intolerancia/Editorial Popular/Ediciones UNESCO, Madrid, Spain [ISBN : 84-7884-123-7]

Spanish version of a UNESCO anthology of texts about tolerance. From the Bible to the Koran, from Cervantes to Voltaire, from Tomas de Aquino to Martin Luther King, the anthology gathers some of the most beautiful and deepest texts about tolerance from all over the world. Spanish language, 270 pages.

Nederveen Pieterse, Jan: **Wit over zwart. Beelden van Afrika en zwarten in de westerse populaire cultuur**, NOVIB, Den Haag

« White on Black » is a study about the development of power and images. How are relations of domination expressed in everyday culture, how are they normalised and how do they find their expression in word and picture? Dutch language.

Otten, Hendrik and Treuheit, Werner (1994): **Interkulturelles Lernen in Theorie und Praxis**, Leske + Budrich, Opladen, 1994

A comprehensive survey of the current state of the theory and practice of intercultural learning in international youth activities. German language.

Perotti, Antonio (1994) : **The case for Intercultural Education**, Council of Europe, Strasbourg.

English and French languages. Available at sales agents of the Council of Europe publications or at the Council of Europe Press, F-67075 CEDEX.

Red Cross Youth (1995): « **Do you see what I see?** », Geneva, Switzerland.

Action and training pack for young people with concrete education activities concerning Images, Differences, Conflicts and Action. English language, 36 pages. Available from: International Federation of Red Cross and Red Crescent Societies, Youth Programme, P.O. Box 372, CH-1211 GENEVE.

SOS Racismo « **Guia Anti-Racista** », Lisboa, Portugal, 1992.

A collection of texts and articles about racism and discrimination in the Portuguese society by different authors. Portuguese language, 130 pages. Available from: SOS Racismo, Rua Rodrigo da Fonseca 56-2, P-1000 LISBOA.

SOS Racismo (1994) : « **Escola de todas as cores** », Lisboa, Portugal.

A complete set of education activities dealing with racism and intercultural education for teachers to use in secondary schools. The interest of the pack is that it provides ready-made activities for the different classes and school years and adapted to the specific curricula of each class. Portuguese language, 120 pages. Available from: SOS Racismo, Rua Rodrigo da Fonseca 56-2, P-1000 LISBOA.

Taylor, Mark (1993): **Alien 93: Youth Organisations Combating Racism and Xenophobia**, Youth Directorate, Council of Europe, Strasbourg

Many youth organisations promote active tolerance and combat racism. This publication brings together a wide range of materials drawn from their work including: differing perceptions of racism; social, political and educational activities; and an annotated filmography. German, French, English, Spanish and Slovak languages.

(Le) Toit du monde, OrcaDES, (1993): **Regards Pluriels** », Poitiers, France [ISBN : 2-903809-19-4]

A handbook with 38 educational activities about prejudice, discrimination, racism and exclusion. Suitable for informal education and for formal education. French language, 76 pages. Available from: ORCADES, 12 rue des Carmélites, F-86000 POITIERS.

Uitgeverij EPO (1993): **Tien gekleurde meisjes**, Berchem [ISBN : 90-6445-777-8]

This book is an original introduction to the whole world, described by young women who you meet daily on the bus or in the train. It offers experiences, feelings and ideas to help you realise the inhumanity of nationalism and racism. Dutch language.

B. Videos / Films

Armendáriz, Montxo (1990): **Las Cartas de Alou**, Prod. Elias Querejeta, Madrid, Spain.

Alou comes illegally to Spain in search of a job. Doing occasional jobs he manages to survive, makes friends and, finally is expelled. Only to try to enter again in Spain. The letters he writes to his family tell of intolerance, exploitation and difficulties he meets. Spanish language, 90 minutes. Available from Elias Querejeta P.C.SL, Maestro Lassalle, 21, E-28016 MADRID. For other countries than Spain: Lumière, 14 rue Séguier, F-75006 PARIS.

ASTI asbl (1993): **Cohabitation**, Luxembourg

A collection of portraits of children, young people and adults at school, in their free time, at work, during festivals, etc. This series of people of different nationalities is without words and is accompanied by music. Available from: ASTI asbl, 10 rue Lavai, L-1922 Luxembourg.

BRTN (1992): **Belgen alle landen**, Panorama, Brussels, Belgium

An edition of "Panorama" about immigration into Belgium over the last thirty years and particularly about the way public opinion has reacted to migrant youngsters since the troubles of 1991. 40 minutes. Dutch language. Available from: BRTN, Reyerslaan 52, B-1044 Brussels, Belgium.

Comunidad de Madrid (1995): **Abre tu Mundo**, Prod. La sombra Asociados and Comunidad de Madrid, Spain.

A short documentary to introduce the issues of intercultural education and global interdependence. Very suitable for schools and informal education. Spanish language, 8 minutes. Available from: Comunidad de Madrid, Consejería de Educación y Cultura, Dirección de J Juventud, Madrid, Spain.

Fondazione Cariplo per le iniziative e lo studio suilla multiethnicità: **Storie di Bambini** (1995)

Education pack in the form of video cassettes for intercultural education in elementary school. One cassette is a video animation about children from different cultures. 7 minutes. Italian language. The second cassette tells a day in the life of children from China, Egypt, Peru and Ghana. 2 hours. Italian language. Available from: ISMU, Foro

Buonaparte 22,1-20121 Milano.

Lejeune, S (1984) : **L'orchestre noir**, Essel Films - Contrechamp, Brussels

Documentary about the extreme Right in Europe and particularly in Belgium. Includes archive films and photographs about their activities. 100 minutes. French language. Available from: La médiatèque de la Communauté française, place de l'Amitié 6, B-1160 Bruxelles, Belgium.

McGovern, Philip (1991) : **Black and Irish**, RIE Production

Interviews with two young black students born in Ireland, their experiences and feelings on being 'different', how they are perceived by others. English language. Available from: Youth Programs Department, Kevin Linehan, RTE Television Centre, Donnybrook, Dublin 4, Ireland

Mediabib (1987): **Lege cel**, Mediabib

Television film based on the René Swartenbroekx book about generation conflict in a Turkish family living in Belgium. 50 minutes. Available from CBW, Van Davelstraat 35, B-2140 Borgerhout, Belgium.

Osten, Susan (1993): « **Tala, det är så mörkt** », Götafilm, Sueden.

The story of the relationship between a young aggressive and racist skinhead and a Jewish doctor who tries to help him to overcome his social problems. Throughout the film, a portrait of a society where racism and discrimination have become « normal » situations. Excellent for group discussion. Swedish language original, sub-titled English and French versions; 90 minutes. English and French versions available on video from: Satchel Films, 10 av. des Gobelins, F-75005 PARIS. English title: « Speak up, it's so dark », French title: « L'affrontement ».

RTBF (1986): **La perception de l'étranger chez l'enfant**, Émission Nuances, Brussels

Report about a holiday of a group of ten year olds coming from different origins. Stereotypes and affinities are analysed. 93 minutes. French language. Available from: La médiatèque de la Communauté française, place de l'Amitié 6, B-1160 Bruxelles, Belgium.

Terbah, Halim and Treguer, Patrick (1993): « **VISA pour un AUTRE REGARD** », co-production Le Toit du Monde and MCL Carré Images, Poitiers, France

Film about racism in Poitiers. Gathering multiple opinions, impressions and feelings from teenagers and adults, this film is a mirror of a society that leaves little room for those who are different. Manicheism, Complexity, Democracy and Information, are some of the keywords through which young people speak about racism. 37 minutes, VHS SECAM format, French language. Available from: MCL CARRE IMAGES, Service diffusion, B.P. 228, F-86006 POITIERS CEDEX.

Van Meir, G (1991): **Het schoonste van al**, Ikon Nederland 3 -BRTN, Brussels, Belgium

Rozeke, a 70 year old woman, has a swollen lip which makes talking difficult and she has been marked by other signs of violence. She has been attacked in her tiny apartment, situated in an old working class neighbourhood which counts many Moroccan immigrants amongst its inhabitants. Rozeke makes a statement in an Antwerp police office. Dutch language. Available from: BRTN, Reyerslaan 52, B-1044 Brussels, Belgium.

ALIEN 93 contains an annotated filmography of relevant films and videos which have been on general release..

Our thanks to the National Campaign Committees of Belgium, Ireland, Italy, Luxembourg, Spain and Switzerland for their help in compiling this list.

Appendices

Appendix I

The Vienna Declaration

(This is the full text of the "Declaration and Plan of Action on combating racism, xenophobia, antisemitism and intolerance", which formed a part of the Vienna Declaration, adopted and signed in Vienna, 9 October 1993 by the Heads of State and Government of the member states of the Council of Europe.)

Declaration and Plan of Action on combating racism, xenophobia, antisemitism and intolerance

We, Heads of State and Government of the Council of Europe member states,

Convinced that the diversity of traditions and cultures has for centuries been one of Europe's riches and that the principle of tolerance is the guarantee of the maintenance in Europe of an open society respecting the cultural diversity to which we are attached;

Convinced that to bring about a democratic and pluralist society respecting the equal dignity of all human beings remains one of the prime objectives of European construction;

Alarmed by the present resurgence of racism, xenophobia and antisemitism, the development of a climate of intolerance, the increase in acts of violence, notably against migrants and people of immigrant origin, and the degrading treatment and discriminatory practices accompanying them;

Equally alarmed also by the development of aggressive nationalism and ethnocentrism which constitute new expressions of xenophobia;

Concerned at the deterioration of the economic situation, which threatens the cohesion of European societies by generating forms of exclusion likely to foster social tensions and manifestations of xenophobia;

Convinced that these manifestations of intolerance threaten democratic societies and their fundamental values and undermine the foundations of European construction;

Confirming the Declaration of 14 May 1981 of the Committee of Ministers in which the latter already solemnly condemned all forms of intolerance and the acts of violence that they engender;

Reaffirming the values of solidarity, which must inspire all members of society in order to reduce marginalisation and social exclusion;

Convinced furthermore that Europe's future demands from individuals and from groups not only tolerance but also the will to act together, combining their diverse contributions,

- Condemn in the strongest possible terms racism in all its forms, xenophobia, antisemitism and intolerance and all forms of religious discrimination;
- Encourage member states to continue efforts already undertaken to eliminate these phenomena, and commit ourselves to strengthening national laws and international instruments and taking appropriate measures at national and European level;
- Undertake to combat all ideologies, policies and practices constituting an incitement to racial hatred, violence and discrimination, as well as any action or language likely to strengthen fears and tensions between groups from different racial, ethnic, national, religious or social backgrounds;
- Launch an urgent appeal to European peoples, groups and citizens, and young people in particular, that they resolutely engage in combating all forms of intolerance and that they actively participate in the construction of a European society based on common values, characterised by democracy, tolerance and solidarity.

To this end, we instruct the Committee of Ministers to develop and implement as soon as possible the following **plan of action** and mobilise the necessary financial resources.

Plan of Action

1. Launch a broad European Youth Campaign to mobilise the public in favour of a tolerant society based on the equal dignity of all its members and against manifestations of racism, xenophobia, antisemitism and intolerance.

This campaign, co-ordinated by the Council of Europe in co-operation with the European Youth Organisations will have a national and local dimension through the creation of national committees.

It will aim in particular at stimulating pilot projects involving all sections of society.

2. Invite member states to reinforce guarantees against all forms of discrimination based on race, national or ethnic origin or on religion, and to this end to:
 - re-examine without delay their legislation and regulations with a view to eliminating provisions likely to generate discrimination based on any of these reasons or likely to sustain prejudice;
 - assure effective implementation of legislation aimed at combating racism and discrimination;
 - reinforce and implement preventive measures to combat racism, xenophobia, antisemitism and intolerance, giving special attention to awareness-raising and confidence-building measures.
3. Establish a Committee of governmental Experts with a mandate to:
 - review member states' legislation, policies and other measures to combat racism, xenophobia, antisemitism and intolerance, and their effectiveness;
 - propose further action at local, national and European level;
 - formulate general policy recommendations to member states;
 - study international legal instruments applicable in the matter with a view to their reinforcement where appropriate.

The Committee of Experts will report regularly to the Committee of Ministers, which will seek the opinions of the relevant Steering Committees.

Further modalities for the functioning of this new mechanism should be decided by the Committee of Ministers.

4. Reinforce mutual understanding and confidence between people through the Council of Europe's co-operation and assistance programmes. Work in this area would focus in particular on:

- studying the deep-seated causes of intolerance and considering remedies, notably by means of a seminar and support for research programmes;
- promoting education in the fields of human rights and respect for cultural diversity;
- strengthening programmes aimed at eliminating prejudice in the teaching of history by emphasising positive mutual influence between different countries, religions and ideas in the historical development of Europe;
- encouraging transfrontier co-operation between local authorities so as to boost confidence;
- intensifying co-operative work in the fields of inter-community relations and equality of opportunities;
- developing policies to combat social exclusion and extreme poverty.

5. Request the media professions to report and comment on acts of racism and intolerance factually and responsibly, and to continue to develop professional codes of ethics which reflect these requirements.

In the execution of this Plan, the Council of Europe will take due account of the work of UNESCO in the field of tolerance, in particular preparations for a "Year of Tolerance" in 1995.

A first report on implementation of the Plan of Action will be submitted to the Committee of Ministers at its 94th Session in May 1994.

Appendix II

Declaration of the European Youth Organisations done at the Council of Europe Summit in Vienna, 8-9 October 1993

Council of European National Youth Committees - CENYC

European Co-ordination Bureau of International Youth Organisations - ECB

Austrian Federal Youth Council - ÖBJR

Youth Declaration

We, the youth organisations present at this event welcome the Heads of State and Governments meeting and take this opportunity to make the following declaration:

1. We believe that discussions about racism and xenophobia must be held in a broad economic and social context and include wider issues such as marginalisation and social exclusion. As youth organisations we welcome the enrichment of our society by people from diverse cultural backgrounds, and recognise the positive impact that migrant communities have in our countries in economic, demographic, social and cultural fields.
2. When considering European policies towards refugees and the formulation of immigration policies, we must look at the global refugee situation and note that only 3 % of the world's total refugee population enter Europe.
3. We believe that a distinction must be drawn between the recent upsurge in racist violence, and the everyday discrimination faced by migrant communities and that any proposed action must cover both these areas.
4. Any consideration of the issue must also take into account the economic inequalities between the countries of the North and South, and the political instabilities which exist in much of the world.
5. Strategies to combat racism and xenophobia should not include discussions about closing down frontiers or restrictions to the right of asylum, which only serve to reinforce racist tendencies. We must not make scapegoats of existing migrant populations who are often already marginalised in Europe.
6. The fight against racism cannot be considered separately from the more general fight against exclusion. Xenophobia is a consequence of insecurity in the face of on going economic and social difficulties. As long as a part of the population feels excluded and marginalised we cannot expect it to see and judge foreigners without prejudice or bitterness.
7. We welcome the idea of a European plan of action against racism, xenophobia, anti-semitism and intolerance and as youth organisations we look forward to playing a key role in encouraging active and full participation of all young people in our so-

cities. We believe that such an action plan must include all organisations currently involved in combating racism, xenophobia and intolerance, and must aim to reach as many people as possible. We must also build upon past experience and current initiatives in this area.

8. To combat racism means to develop social policies helping the weakest sections of the community; and also to institute coherent urban policies aimed at, amongst other things, involving young people at the professional, school, local area or family level.
9. We believe in a Europe open to the world, a Europe based on the respect for human rights, democracy, on the full participation of everyone in society. We declare that racism, antisemitism, xenophobia and intolerance are not acceptable because these phenomena endanger the essential fabric of our societies. That is the reason why we will do our utmost to combat them.

The declaration of Vienna is generous and humanistic in its principles, but the proposals outlined must be fully implemented if they are to be effective.

We, the youth organisations present, earnestly request the Heads of States and the Governments attending the Summit to take the following elements into consideration:

A. At a political level:

We expect our political leaders:

- to be courageous enough to condemn racism, xenophobia, antisemitism and intolerance as wholly unacceptable to a free and democratic society;
- to condemn the implicit or explicit use of race issues by political parties for electoral purposes;
- to construct urban policies which facilitate young people's insertion into professional life by providing opportunities at a local level which enable all young people to participate fully in their societies;
- to implement and develop integrated youth policies, through an increased support to both local, regional, national and European youth organisations which are an essential basis for a stable society;
- to encourage youth mobility which promotes intercultural understanding. This implies the abolition of visa restrictions and the support of present programmes favouring youth mobility (e.g. the Inter-Rail card).

B. At a legislative level:

- to create where necessary, a legislative apparatus condemning racist acts as well as the diffusion of racist, xenophobic or anti-semitic propaganda;
- to publicise and fully implement such legislation;
- to introduce a system of compensation for the victims of racist acts;
- to set up independent legal bodies to deal with racist acts;
- to guarantee the right to asylum for refugees;
- to facilitate applications and granting of citizenship or dual citizenship where

appropriate;

- to find suitable ways to eliminate restrictions of youth mobility through visa requirements;
- to ensure the political integration of foreigners, particularly at the local level, by granting full electoral and political rights to all foreigners legally resident;
- to fulfil their obligations as agreed under the European Human Rights Convention with regard to refugees and asylum seekers;
- to ensure that racist issues do not influence the debate on immigration policies.

C. At an educational level:

While recognizing that legislative action is essential in the fight against racism, it is important that national governments implement a real multi- and intercultural educational system at all levels (primary, secondary and university). It is at school that one learns to live with others, it is therefore at school that, from childhood, the respect of different cultures, tolerance and the will to live together should be taught and experienced.

Practical ways of achieving this should include:

- an approach aimed at favouring intercultural experiences within educational systems;
- the development of educational programmes (e.g. history, living languages) that aim at the respect for different cultures rather than fostering an excessive national self-esteem;
- the development and improvement of the learning of foreign languages, including the languages of migrant populations, not only for migrants but also for people in host countries;
- the establishment of international school exchange programmes and study visits as a full part of school and university curricula.

The training work already carried out in the youth area within the framework of the Council of Europe, the creation of second European youth centre, the setting up of the research unit, are crucial elements in implementing the plan of action against racism, xenophobia, antisemitism and intolerance.

It is only by swift adoption of these measures that it will be possible to quell the racist, xenophobic and antisemitic propaganda we are currently experiencing.

If not, we should bear in mind the terrible sentence of Bertolt Brecht: *"The belly is still fertile that gave birth to the vile beast."*

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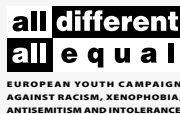
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It is easy to say “I have no prejudices”, “I’m not racist, so it has nothing to do with me”, “I didn’t invite those refugees”. It is hard to say “I may not be to blame for what happened in the past but I want to take responsibility for making sure it doesn’t continue in the future”

The Education Pack “all different – all equal” was originally produced in 1995 as an educational resource for the European youth campaign against racism, antisemitism, xenophobia and intolerance. Soon after its publication it became a reference work for those involved in intercultural education and training with young people across Europe and beyond. Translated into many languages, it remains today one of the most successful and most sought after publications of the Council of Europe.

The usefulness of the pack stems from the variety and creativity of the methodologies proposed. More than twenty years after the “all different – all equal” campaign, the role plays, simulation exercises, case studies and cooperative group work that it proposes remain an inspiration to many youth workers, trainers, teachers and other people actively involved in intercultural education. European societies continue to suffer from a growth of racist hostility and intolerance towards minorities and foreigners; the necessity for intercultural youth work remains undiminished and the relevance of this pack remains unquestionable.

Little has been changed in this second edition of the pack, apart from an updating of references. Most changes are visible and usable only in the online version, which offers relevant links with other resources for human rights education which continue the legacy of the campaign: equality in dignity and rights, respect for broader appreciation of diversity. Please see for yourselves at www.coe.int/compass



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