EDUCATION PACK
All Different–All Equal

Resources and activities for education and action with young people against racism and discrimination

Fourth edition – "Silver"
Updated in 2023

all different all equal

COUNCIL OF EUROPE

CONSEIL DE L'EUROPE

all different
all equal

EDUCATION PACK
All Different – All Equal

Resources and activities for education and action with young people against racism and discrimination

Fourth edition "Silver"

Updated in 2023

Authors

Chapter 1 **Anca-Ruxandra Pandea, Rui Gomes**

Chapter 2 **Patricia Brander**, with **Laure de Witte** and **Rui Gomes**

Chapter 3 **Gavan Titley** (editor), with contributions from Alana Lentin, Barbara G. Bello, Domenica Ghidei Biidu, Hande Taner, Hasti Hamidi, Rokhaya Diallo, Simona Toroţcoi and Yael Ohana

Final editor

Rui Gomes

Authors of the previous editions

Carmen Cardenas, Juan De Vicente Abad, Mark Taylor, Patricia Brander, Rui Gomes

Youth – Jeunesse

COUNCIL OF EUROPE

CONSEIL DE L'EUROPE

EDUCATION PACK All Different–All Equal – *Resources and activities for education and action with young people against racism and discrimination*. Fourth edition "Silver" (Updated in 2023)

French edition: **KIT PEDAGOGIQUE Tous Diférents–Tous Egaux** - *Ressources et activités pédagogiques pour combattre le racisme et la discrimination avec les jeunes*,
ISBN 978-92-871-9043-7

All other correspondence concerning this document should be addressed to the Youth Department of the Council of Europe:

European Youth Centre Strasbourg
30, rue Pierre de Coubertin
F-67075 Strasbourg Cedex – France
Email: youth@coe.int

Credits for photos:

Cover photo composition: Pedro Meca
Page 7 © Council of Europe
Page 98 © Yurakrasil (c) Shutterstock.com

Layout design: Daniel Horvath

Printed in France

Print version ISBN : 978-92-871-9546-3

PDF (web) version ISBN : 978-92-871-9547-0

Acknowledgements

This Education Pack is the result of the work and contributions of various generations of experts and practitioners in non-formal learning, human rights education and anti-racist work. It has benefited from the experiences of users of the previous editions. This silver edition has been enriched with input and inspiration from many people. We wish to thank in particular:

Oana Nestian-Sandu, for the attention to inclusivity and the activities Denial and Distortion and Local Heritage Sites.

Cihan Kilic, Deborah Fakeye, Medhi Mirbah, Negmledin Soliman, Tetiana Storozhko and **Volodymyr Yakovenko**, who shared their experiences in anti-racist youth work

Aistė Šlajūtė, Andreea-Loredana Tudorache, Margareta Matache, Mark Taylor, Mohammed Dhalech for their wake-up calls and advice

Marjam Hagmann and **Rhys-Padraig Nugent** for their professional dedication and availability

The Secretariat of the European Commission Against Racism and Intolerance

Estelle Glessinger, László Milutinovits, Mariya Angelova, Natalia Chardymova, Nina Kapoor, Stefan Manevski, Zsuzsanna Molnar for their support

The Youth Workers and **Trainers** who provided input to a survey in June 2020 about the desirable future of this manual, and dedicated their time to a consultation on it: **Abdelrahman Rizk, Aga Byrczek, Anne Walsh, Armela Pengili, Asma Saadouni, Beniamin Branzas, Dragana Jovanovska, Ilaria Esposito, Imre Tokviskes, José Brito Soares, László Földi, Mariana Lulache, Mario Dagostino, Ramona Asan, Riccardo Gulletta, Sian Bagshaw, Tony Dronfield, Ufuk Atalay, Vojislava Tomić Radivojsa**

Rachel Appleby for being more than a proofreader.

CONTENTS

CHAPTER 3 **COMBATING RACISM IN EUROPE TODAY**

Preface

Dignity and equality are the foundation of modern European societies. We acknowledge the need to ensure equality and combat any kind of discrimination, as well as the important role the Organisation plays in this regard. We therefore commit to strengthening work towards inclusive societies without marginalisation, exclusion, racism and intolerance. In this regard, we will use an intersectional approach in the work of the Council of Europe to address the multiple discriminations faced by people and groups in vulnerable and marginalised situations.

Reykjavik Declaration, May 2023

The Reykjavik summit of the Council of Europe's Heads of State and Government recalled in May 2023 that the task of combating racism and racial discrimination is today more important than ever. Our societies will be stronger and more democratic thanks to the agency and active involvement of the young people. The Council of Europe, through its co-managed youth sector, invests in a democratic future by ensuring that everyone is able to play their role in democratic processes. It is priority to support the participation of all young persons in democratic life and decision-making processes, including through education about human rights and core democratic values, such as pluralism, inclusion, non-discrimination, transparency and accountability, including in the fight against racism and racial discrimination.

The Council of Europe can build on strong foundations, as young people have constantly contributed to this work. In 1995, young people at the Council of Europe made history by taking action against racism, antisemitism, xenophobia and intolerance through the All Different – All Equal campaign. This was continued in 2006 with a youth campaign for Human Rights, Diversity and Participation.

The All Different-All Equal campaign marked renewed attention by the Council of Europe to racism and discrimination as particularly persistent and insidious violations and abuses of human rights. The subsequent work of the European Commission against Racism and Intolerance has deepened the understanding of these issues and supported public institutions and civil society to take action, especially at national level, against these phenomena. Policies and programmes to prevent and combat discrimination on the ground of age, ethnicity, ability, religion, gender, or sexual orientation have become an integral part of our work for human rights, democracy and the rule of law.

Following these campaigns it became clear that racism and racial discrimination had not gone away. Today they constantly mutate into new variants that threaten the development of a society based on a culture of universal human rights and put many lives at risk. The materials and resources produced for the campaigns, especially this "Silver" edition of the Education Pack, target some of these mutations and provide anyone interested in anti-racism education with relevant information and educational methods for working with young people.

I invite all youth workers and facilitators of education processes to put to good use these resources. Against indifference, all action is welcome!

MATJAŽ GRUDEN
Director for Democracy
Council of Europe

Introduction

All Different – All Equal today…

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 much harder 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".

This was the opening line of the first edition of Education Pack All Different – All Equal in 1995. This manual was produced with a specific purpose: to support education and awareness-raising activities of the first European youth campaign All Different – All Equal, a campaign against racism, antisemitism, xenophobia and intolerance.

Twenty-five years on, the world is a very different place. Young people interact and take action in new ways and mobilise themselves about new issues. They are globally connected through countless virtual and real networks. All are affected by the Covid19 pandemic, and our common future is at stake with the climate crisis.

Racism and other ideologies of domination, oppression or supremacy have not disappeared. In fact, it is as if they are now more widespread, more visible and also more "normalised". The No Hate Speech Movement campaign – another Council of Europe youth campaign – showed that the Internet and the online world have amplified the phenomena of hate speech, which is nothing other than the vocalisation of racist and discriminatory ideas. The proliferation of populist discourses across Europe and beyond tends to emphasise polarised views of society and the world which divide people and communities into the "good ones" and the "not so good ones", into "us" and "them". The phobias and insecurity resulting from terrorism, from the Covid19 pandemic or from climate and environmental crises exacerbate this further; "red lines" are crossed, the exception becomes the norm and human rights considerations seem sidelined.

At the same time, acts of racist violence and hate speech are better known and cannot be ignored. The open and subtle forms of oppression are better understood and known: young people play an important role in denouncing, questioning, and challenging social and political norms that justify or nurture themselves on exclusion and violence against racialised groups of society or simply vulnerable people. The movement for universal dignity and human rights has become more universal. It is also more respectful of diversity, pluralism and of the relation between causes and struggles for equality and humanity. It hopefully values the current and historical experiences of domination and oppression which keep imprisoning the minds and lives of many people.

Many of these tensions became apparent in 2020 in the aftermath of George Floyd's death in Minneapolis at the hands of a white policeman. The shockwaves of his final words "I can't breathe" were felt and resonated far beyond the USA and made the cause of the Black Lives Matter movement a global one. Youth workers and youth leaders from across Europe

questioned the Council of Europe about the responses of the "guardian of human rights in Europe" to the situation, and what especially the youth sector could propose.

In consultation with youth workers, a consensus emerged that part of the response has to be educational: the popularity of populist, nationalist and xenophobic ideas is also the result of failures in education for human rights, including anti-racism education. This Education Pack, in an updated version, contextualised to be appropriate for the third decade of the 21st century, was proposed as part of that educational response.

Preparing this new edition proved to be more difficult than envisaged. On the one hand, understanding the issues is more complex and rich; on the other hand, the educational approach proposed in 1995, based on intercultural education, seemed outdated and sometimes even biased. We have opted for taking up the challenge and the inherent risks which, we believe, are limited.

Updating and contextualising

The most important innovation in this edition is the inclusion of a new Chapter 3 – 'Combating racism in Europe today'. Co-ordinated and edited by Gavan Titley, this chapter proposes insights into specific forms of racism and discrimination that were less present in the first edition, such as antigypsyism and islamophobia. It also proposes an intersectional approach to handling issues and causes – because they are all interconnected and reflect different expressions of oppressive exercises of power. This also underlines the importance of action against inequality and discrimination going beyond "us" and "them", "victims" and "perpetrators". We all contribute to continuing, changing or transforming the systems.

It is important to keep in mind the purpose of the first edition: this is not a sociological book about racism and what causes it. It is important for youth workers and facilitators using it to know and be aware of the issues, but it is possible and often necessary to go beyond the Education Pack to know and to learn more.

A valid educational approach

The 1995 edition of the manual proposed intercultural education as a process of changing perceptions and attitudes to (cultural) diversity in society that would take us from multicultural to intercultural societies. It was deeply influenced by a perspective of global economic relations that furthered social and economic imbalances between the global North and the global South. The educational activities or methods proposed in Chapter 2 helped raise awareness of these issues and how they condition our perceptions of relations in multicultural societies. It gave a specific importance to becoming aware of, and possibly overcoming, prejudice, ethnocentrism and stereotypes.

This has been partly re-written. Chapter 1 proposes a wider framework of understanding racism and discrimination. The role of migration – influenced by crises, conflicts and growing inequalities – as a way of explaining discrimination is now more nuanced. Migration is obviously not the cause of racism, but analysing the links between the two can be useful for exploring

the perversion and vacuity of xenophobia. It also establishes a closer relationship between human rights education and intercultural learning.

Intercultural learning still remains an important dimension in the educational approach because it remains fundamentally useful and valid. This is possible if the role of culture is understood as a possible dimension in understanding power relations in a multicultural society, but not necessarily as the most important one. Being aware of the risks of essentialising culture and cultural affiliations and of assigning cultural identities and roles to people (and especially to young people) is key to keep this approach relevant and useful.

A wealth of activities

In the words of the youth workers consulted and involved in preparing this edition, the charm of this manual is its activities and the fact that it fits in a pocket: "I can travel with it", someone said. Patricia Brander did a marvellous job of updating the activities and also of creating new ones. The range of activities remains wide – from very simple to more complex ones. They propose different ways of "travelling" and usually emphasise the relationship between personal perceptions, stereotypes and prejudice and their impact on the quality of personal interaction and social relations. This still makes full sense when approaching racism and adopting an intercultural learning approach.

However, as with many other experiential education activities, it is the debriefing and the meaning that the facilitator gives to the activity that will determine its value and, especially, the connection that participants / learners make between the activity, themselves and society at large. We trust that the facilitators feel both confident and empowered: human rights education has to make sense to the lives of the learners and their personal experiences, but they can also be (just) the starting point for deeper forms of learning and acting for dignity and equality.

It follows that the respect for learners and their central role in intercultural learning processes implies not proposing or imposing concepts and approaches that are too complex or controversial. Complexity and controversy are welcome as a second or third step for the participants who want it.

The contents

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 learning can facilitate this process. This manual provides practical and theoretical materials which can be used by facilitators, trainers, and youth workers in non-formal education but also by teachers and educators in formal education. Although we talk of young people, the activities proposed can be adapted for use with other age groups.

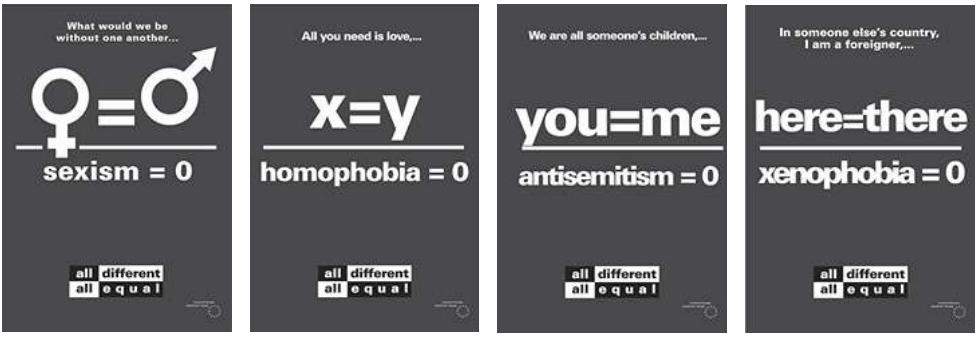
CHAPTER 1 is a general introduction to the challenges of racism and discrimination in Europe. It proposes definitions of some key concepts and understanding of some mechanisms that impact or condition our views on diversity and dignity. It also proposes and explains the

responses, starting with human rights mechanisms and concluding with intercultural learning and the approach for activities in Chapter 2.

CHAPTER 2 is a toolbox of methods and activities to use with young people in intercultural learning and anti-racism education. Following a description of the overall methodology, users 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.

CHAPTER 3 is a reflection on the current state and status of racism and discrimination in Europe today. Gavan Titley sets the scene and outlines the contradiction and the tension around racism in Europe today and why we cannot undertake a journey of human rights education without being aware of the deep and perverse ways that racism and racialised views of society taint our view of the world. Individual contributors address issues of intersectionality, islamophobia, antigypsyism, anti-racism and youth work. The facilitators using the manual should read this chapter to deepen their understanding of racism as a whole and of some of the specific forms it takes today.

Interested youth workers and facilitators are also invited to consult the online version of this Education pack; they'll also find there information and resources developed for and during the All Different – All Equal campaign.



—posters of the 1995 campaign

CHAPTER 1

KEY CONCEPTS AND RATIONALE FOR UNDERSTANDING AND ACTING AGAINST RACISM AND DISCRIMINATION

Challenges, problems and their origins

No-one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.

—Nelson Mandela

The challenge of "understanding" racism and discrimination

In this section, we'll be exploring the issues related to diversity in our societies and the manifestations of racism and discrimination today. Rather than a thorough review of all the issues that cut across European societies, which would be too complex to deal with in a single book, the text proposes an analysis of diversity as being inherent to any society, and explores forms of racism and discrimination experienced today. This is nonetheless challenging because the keys to understanding racism and discrimination cannot be understood as the only keys, and certainly not as "the" explanation and, even less, justification for racism and discrimination. They constitute one approach that links discrimination with diversity and, in the second part, intercultural learning with part of the response of anti-racism education. However, other approaches are possible, and sometimes necessary.

Racism is multifaceted and mutates in time and space – and this does not make the task of explaining or understanding it any easier, even if the ethical and legal basis is very clear. But the mutations and perceptions of racism and the damages it causes to society and people are also a reminder that education always has to be part of the response. The educational proposal of this manual is indeed based on a concept of intercultural learning that assumes that we are all influenced by prejudicial and stereotypical views of "others", and that it is also possible to "unlearn" or to correct prejudice, notably through education. Similarly, the focus on migration and cultural diversity cannot either be understood as being related to the causes of racism. It helps to contextualise racism and anti-racist struggles in many countries in Europe today, but racist ideologies do not "need" migrants to flourish and grow. Rather, migrants and refugees, and minorities in general, are the easy target and the easy scapegoat.

"Understanding" why migrations are inevitable in the 21st century, which is central to this chapter, should be helpful in identifying and de-constructing the manipulation and instrumentalisation of mobility and migration for the de-humanisation of people that is always part of racist discourses.

Humanity, Dignity and Diversity

We human beings are all different in many ways and can be identified according to many criteria: gender, nationality, age, physical characteristics, sexual orientation, personality, hobbies, standard of living, religion and beliefs and so on. The title of the manual, and of the Campaign that it originally served, states what stands out as universal evidence: each of us is a unique individual, yet we are individual human beings who are part of the human community in which we enjoy equal human rights. Truly *all different* and *all equal*!

As part of humanity, all of us are holders of human rights. Human rights are indivisible, interdependent and interrelated: the enjoyment of one right depends on the enjoyment of many other rights; no single right is more important than others. Human rights are also universal: they apply equally to all people and to everyone in the world, and with no time limit. Every person is entitled to enjoy their human rights without distinction of "race" or ethnic background, colour, sex, sexual orientation, disability, language, religion, political or other opinion, national or social origin, birth or other status. Their universality is also grounded in the fact that they reflect universal needs ranging from survival, health, education, freedom, self-fulfilment, and so on.

> *All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*
>
> *Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status (…).*

The aspirations contained in the UDHR and other subsequent human rights instruments demand constant attention and action because the promise of universality has been challenged historically by centuries of conflict, domination and annihilation. Furthermore, today, at least on the European continent, the adherence to the principles of equality in dignity is regularly challenged by manifestations of racism, discrimination, antisemitism and xenophobia that violate the fundamental rights of many people and communities and put at risk the values which, in the words of the European Convention of Human Rights:

> *(…) are the foundation of justice and peace in the world and are best maintained on the one hand by an effective political democracy and on the other by a common understanding and observance of the human rights upon which they depend.*

The contemporary human rights framework has been determined and moulded by the mass violations of human rights during the Holocaust, other genocides and crimes against humanity that were rooted in and nourished racism and racialised views of the world and humanity. Equally important in shaping the human rights framework were processes of self-determination and the end of colonialist rule.

The core of the human rights promise lies in living with equality in dignity and rights for all human beings. However, the simple declaration of these values, albeit fundamental and

strengthened by a comprehensive framework of protection, does not immediately dissolve the effects of centuries of domination and oppression, nor does it dismantle the justifications that were built to explain them. The consequences of racial ideologies impact the lives of millions of people today. Racist ideas are also prevalent in our societies even if they appear in many forms and expressions.

It has become commonplace in European politics to assert that diversity is a given reality of our societies, and that this is even a strength to be built upon. It has not yet become commonplace to follow through this political assertion consistently.

For example, in the European Union, a 2017 study shows that four out of 10 respondents (38%) felt discriminated against in the five years leading up to the survey because of their ethnic or immigrant background in one or more areas of daily life[1]. Respondents of North African background, Sub-Saharan African background and Roma respondents indicated the highest levels of discrimination based on ethnic or immigrant background. Moreover, in a Special Eurobarometer reported published in 2019, just over one quarter of respondents across Europe thought that national efforts to fight discrimination have been effective, underlining the widespread belief that more needs to be done to tackle discrimination.[2] The figures are no better in other parts of the Europe and the world. Studies also show that discrimination has a particularly negative effect on children and young people; young refugees and young people from migrant backgrounds – "second" or "third generation" – are particularly affected.

The aspirations for equality in dignity and rights for all are influenced and shaped by inequalities that affect individuals and communities and the quality of social relations: inequalities in the access to rights; inequalities in exercising those rights; inequalities in economic resources and power. The digital divide, the consequences of the COVID-19 pandemic and the climate crisis accentuate the extreme inequalities that characterise each of our societies and the inequalities between richer and poorer countries.

Inequalities, conflicts and the climate crisis are also largely responsible for movements of population, within the same country and internationally. Migration has been a constant throughout human history, and mobility of human labour a consistent feature of the capitalist world we live in since its outset. This enhances the diversity in our societies, be it in terms of nationalities, ethnicities, religions, cultures or anything else. In fact, difference and diversity seem rather to be the norm and not the ethnical unity that some advocated for or idealised. One of the biggest challenges faced as humanity and as communities of people is to discover and decide how to live together and interact with difference, creatively and constructively.

Multicultural and unequal societies

We live in a confusing world and times. In some ways, we seem to be coming closer together. With about 60% of the planet's population connected to the Internet[3] and an estimated 97% living within reach of a mobile cellular signal[4], we now have the possibility to connect with someone far away from us in a matter of seconds and to access and follow events worldwide. Prior to the outbreak of the COVID-19 pandemic, national and geo-political boundaries had diminished to allow for unprecedented transnational movement of goods, services, and capital.

Moreover, people had more capacity to travel and explore the world than ever before, even if the distances between us were increasing. We do not all enjoy the benefits of globalisation in the same way. While the world seems to get increasingly smaller, the gap between the rich and the poor is forever increasing. While we can communicate faster and on multiple channels, we seem to shout more than we engage in dialogue. The rise in popularity of populist parties and narratives symbolises increasing levels of social division and polarisation. While international mobility has increased, social mobility seems to be a faraway dream for most young people.

Global communication does not necessarily increase our efficiency in co-operation and problem-solving; sometimes it actually makes us more egocentric as exemplified by filter bubbles, fake news and the influence of attentional biases. It also creates new divides, amplifies hate speech, and it seems to diminish our capacity for dialogue. It certainly has not resulted in the reduction or elimination of racism, antisemitism or xenophobia.

Yearly hate crime reports by OSCE show a significant increase in antisemitic hate crimes in many countries. In Germany, in 2021 the highest number of hate crimes was recorded since records began in the country in 2001.[5] This is not exclusive to Germany. The second survey of the Agency for Fundamental Rights of the EU on Jewish people's experiences and perceptions of hate crime, discrimination and antisemitism (which analysed data from the responses of 16,395 self-identified Jewish people in 12 EU Member States – where over 96 % of the EU's estimated Jewish population lives) reveals that 89% of the respondents feel that antisemitism increased in their country in the five years before the survey and 85% consider it to be a serious problem.[6]

We face, at the same time, a backlash to the ideals of equality, dignity and peaceful co-existence in multicultural societies through populist, nationalist and xenophobic appeals across the political spectrum. While we have achieved significant progress in terms of anti-discrimination laws, in our daily experiences we continue to see more and more examples of racism in actions of police forces, in the work of institutions, in mass media and in the daily behaviour of people.

The EU Minorities and Discrimination Survey shows that 24% of the respondents experienced hate-motivated harassment, and 3% experienced hate-motivated physical attack, with the Roma population reporting the highest rate, and with most incidents going unreported. Racial profiling by police remains a practice all over Europe. A report of the European Roma Rights Centre demonstrates that the Covid19 pandemic has affected Roma communities disproportionately with Roma being particular targets of racist violence[7]. For example, in Bulgaria, politicians from the governing coalition called Romani neighbourhoods "nests of contagion" and called for reinforced quarantine measures. The harshest situation was in Yambol where the Roma community was fully quarantined and blockaded for 14 days. On 14 May 2020, a helicopter sprayed nearly 3,000 litres of detergent to "disinfect" the Romani neighbourhood[8].

For minorities in our societies, be they ethnic, religious, linguistic, LGBT+, or historical or new, discrimination is not new. Its prevalence and extent, however, is more threatening and it permeates all areas of life: provision of public services; employment opportunities; policing practices; housing; political organisation and representation; access to education.

The very idea of human rights and equality in dignity is being contested, and standing for

it, standing for diversity, can have negative consequences for young people. The number of human rights defenders, activists and educators who are persecuted or afraid of being persecuted in Council of Europe member states is alarming. This can be explained by historical racism in our societies, the reaction to the speed of changes or a consequence of terrorism and the wars on terrorism. But it is also, inevitably, the result of insufficient efforts in raising awareness and education against racism and for human rights. If it is true that we are not born racists but learn to become racists, no-one is born a good citizen either, since this is the result of a learning and growing process.

Hate speech, including in its online form, is perhaps the most visible part of the phenomenon of radicalisation and banalisation of aggressive populism and nationalism. Escalating intolerance often leads to violence and, in the most extreme cases, to armed conflict. Using the definition of 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, in 2019 there were 54 state-based conflicts active, the highest number since 1946. Of these, only two were between states; the remaining 52 took place within states. More interestingly, out of the 52 intra-state conflicts, 22 were internationalised in some way, with the United States being the country involved in the largest number of conflicts (10) as a secondary warring party.[9] The on-going conflicts in Syria and Yemen are examples of intra-state conflicts that are heavily internationalised.

The conflicts in Rwanda and former Yugoslavia in the '90s, the current conflicts in Syria and Yemen, in addition to the war crimes and crimes against humanity reported against the Myanmar Rohingya, have brought the issue of genocide and ethnic cleansing back to the attention of the international community. More questions are also being raised regarding the duty of the international community to intervene in the face of gross violations of human rights. Should the international community be more vocal in discrimination and displacement of Muslims in India? Should further pressure be placed on China for its so-called "re-education" camps for Uighur communities in Xinjiang province? The recent conflicts in the Caucasus and the war in Ukraine are also stark reminders that Europe is not free from conflict and that hate speech and armed conflict have often mutually reinforced one another.

Every society has been built through the inclusion of people from various geographical and cultural backgrounds. Twenty-five years ago, the authors of this manual mentioned Iceland as the only mainly mono-cultural society in Europe, mentioning, "And even there things are changing!" Today, we can say things have changed: 14% of the resident population of Iceland hold a foreign citizenship, according to 2020 data.

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 manual.

Does migration really matter?

In Europe, the development of multicultural societies became more marked following the end of the Second World War. In Eastern Europe and the Soviet Union, great movements of population took place involving the forced return of the Soviet prisoners of war from the United Kingdom, deportations of German ethnics and others on various grounds, as well as movements of populations for labour purposes. As the continent was divided between spheres of influence, movements of population were also happening within the countries and between them.

As Western Europe recovered after the Second World War, a shortage of low-skilled labour led to a wave of migration from less developed countries in the Mediterranean. Generally, the migrants joined the labour market of the receiving countries as manual workers and, as a rule, were given a friendly or "neutral" reception. They were "needed". The economic crisis of 1973 changed the situation: a recruitment freeze and a series of economic recessions that lasted until the mid-1980s. Structural unemployment was experienced in every industrialised country. It affected mainly "the weakest" in the production system, 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.

The fall of the Berlin Wall in 1989 led to an increase in economic migration and asylum seekers looking for refuge in Western Europe. The countries in Central and Eastern Europe became an important new source of migrants for Western and Southern Europe. In the first years after the collapse of the Iron Curtain, migration was marked by the "return" of the German ethnics from the former Soviet Union to Germany (including populations that had previously been deported). With the conflict in former Yugoslavia, war refugees re-appeared in Europe. The conflict resulted in some 4.6 million people leaving the country, and some 700 000 seeking refuge in Western Europe in the first part of the '90s.

The enlargement of the European Union has led to increased mobility within and particularly from countries in Central and Eastern Europe to Western Europe for permanent or seasonal migration for labour. As the EU internal borders slowly dissolved with the Schengen agreement, the external border controls increased to such a degree that the talk of a "Fortress Europe" changed from being a source of fear of the Union closing in on itself to its neighbours, to becoming a reality and a demand by some politicians and important segments of the population.

The terrorist attacks of September 2011 in the United States marked an important shift on the role of security and terrorism at a global level. The launch of the global war(s) on terrorism, with the interventions in Iraq and Afghanistan, was also mixed in public space with the legitimisation of stricter policies in migration and restrictions of human rights in the name of security. This has been accompanied by an increased number of terrorist attacks across Europe which have also contributed significantly to the rise in xenophobia, and in particular of Islamophobia.

The war in Syria confronted European countries with the plight of refugees and asylum seekers that still marks attitudes towards refugees. It is important to note that, since 2014, Türkiye has

hosted the largest refugee population in the world, with 3.6 million "registered" refugees in 2019. In 2015, some 1.3 million asylum seekers entered Europe[10]. The broad coverage of the 2015 plight of migrants and their journeys through the Balkans or Hungary towards Western Europe renewed debates over migration and saw increasing levels of anti-migrant sentiments on the continent weaponised for political gain by many parties, particularly by those advocating for stronger border controls. This was accompanied by an increase in nationalist rhetoric coming from extreme right parties, but also from parties claiming to be closer to the centre of the spectrum. It led to policies in Europe that heavily violate international human rights and humanitarian law. Fences have been erected at borders, and under some legislation it became illegal to help asylum seekers. Many of these asylum seekers are also young people, including unaccompanied minors who often find themselves in situations of total precariousness, insecurity and destitution. In 2016, almost 26,000 unaccompanied or separated children arrived in Italy; migration reception centres such as on the island of Lampedusa struggle to accommodate migratory flows, often housing populations of migrants multiple times their maximum capacity.

In 2015, the Hungarian government decided to build a wall on its border with Serbia to prevent asylum seekers from entering its territory, along with making changes in the national legislation that infringe on the rights of the asylum seekers to proper protection and analysis of their case. The measures were accompanied by a billboard campaign in the country with messages such as: "Did you know that since the beginning of the immigration crisis the harassment of women has risen sharply in Europe?"

> The UN Global Compact on Migration (2016) is the first inter-governmentally negotiated agreement that covers all dimensions of international migration in a holistic and comprehensive manner. It presents a significant opportunity to improve the governance of migration, to address the challenges associated with today's migration, and to strengthen the contribution of migrants and migration to sustainable development.

The COVID-19 pandemic health and safety measures led to an unprecedented halt in international mobility: most countries in Europe and the world closed down their external borders completely, and imposed severe lockdowns internally to stop the spread of the virus. But these measures were not as uniformly applied as it may seem: as the lockdowns led to closure of businesses, many seasonal workers found themselves jobless, facing social security violations or unsafe working environments, and many either had to return to their home countries or were forced to do so. Since much of the agricultural work in countries such as Spain, Germany, the United Kingdom and elsewhere is dependent on cheaper labour forces from Central and Eastern Europe, the borders were – by exception – open for the migrant workers to come and ensure the crops were not lost. In Germany, for example, some unions documented cases of extreme abuse of Romanian workers brought to work in conditions that did not respect labour law or health security measures.[11]

Growing global inequality and injustices

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" separated Eastern from Western Europe at the end of the Second World War, and today we speak of EU and non-EU members or about a world divided between the global North and the global South.

This differentiation between the global North and the global 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 'global North' and 'global South' are generalisations, and there are many differences among countries from each group. It is undeniable, however, that the real frontier dividing the global North from the global South is poverty. Although poverty also exists in tcountries of the global North, the situation of their poor could sometimes be viewed as a privilege compared to those in poverty in the global South.

What is often common to some of the countries in the global South and global North is the shared history of a colonial past, of economic exploitation and disadvantageous international trade agreements in exchange for the recognition of the independence of a country.

In the first quarter of the 21[12] century, the global North was home to 25% of the population of the world and had four-fifths of the global income, while producing 90% of the manufactured goods[13]. At the same time, the 'South' hosted three-quarters of the world population and had only one-fifth of the global income. This is also clearly illustrated by access to COVID-19 vaccines: in January 2021, the World Health Organisation (WHO) reported that while 39 million doses had been administered in nearly 50 richer countries, only 25 vaccines had been given in one of the lowest income nations. Despite the COVAX Pillar co-led by the WHO, which seeks to ensure that all countries have fair and equitable access to COVID-19 vaccines, the WHO director spoke of how COVID-19 vaccination procurement schemes have revealed "another brick in the wall of inequality between the world's haves and have-nots" and of "a catastrophic moral failure".

> The world is on the brink of a catastrophic moral failure – and the price of this failure will be paid with lives and livelihoods in the world's poorest countries.
>
> *Dr Tedros Adhanom Ghebreyesus, WHO Director-General, 18 January 2021*

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 the situation in these countries stems from the international system that dominates our world politically and, above all, economically.

In 1791, in the French colony of Saint-Domingue, a slave revolution started, inspired by the ideals of the French Revolution of 1789 and the principles of the rights of men. Following years of battles between the slave armies and the French and British armies, the independence of Haiti was proclaimed in 1801. This is the only slave revolution to result in the establishment of an independent state. However, the new country was not recognised by "great powers" easily and found itself unable to enter the global market. France eventually recognised the country in exchange for a payment of 150 million francs in 1821. This obliged the Haitian government to borrow at disadvantageous interest rates from western banks and the debt was only finally paid in 1947. Haiti is currently the poorest country in the Western Hemisphere, ranking 169 out of 189 on the Human Development Index.

An imbalance every one 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) 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. Countries in the 'South' became trapped into a system of having to exploit and sell their primary resources in order to pay for machinery and technology.

Since the late 1990s, the political concept of the global 'South' has been considered less attractive on the international political scene and other narratives about poverty have started to be used. In the late 1990s, the United Nations Development Programme started to develop a model of poverty that was based on the lived experiences of people. Poverty, in this model, is understood to be a combination of three areas: education, health and living standards. This recognises the interconnectedness of human rights and the ways that violations of one right determine violations or reduced capacity to access and exercise other rights.

Basic inequality of the economic system, civil wars, environmental disasters (desertification, earthquakes), famine, epidemics and a strong increase in the level of population (particularly in Africa) all combine to produce dramatic situations. 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.

In 2020, the number of people "of concern" to the United Nations High Commission for Refugees was 79.5 million (in 1974, the figure was 2.4 million), out of which 26 million are refugees, 4.2 million are asylum seekers and 45.7 million people are internally displaced. Most refugees come from 5 countries: Syria, Venezuela, Afghanistan, South Sudan and Myanmar, and 82% are hosted in developing countries. Can you imagine what these figures really mean in terms of human tragedy?

A European reality

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?

The end of the Cold War in 1989 brought with it the processes of enlarging the membership of the Council of Europe and the European Union. The European Union enlargement has not been an easy process, entailing much more than just aligning and preparing economies for the common market. While it is common in Europe to talk about members and non-members of the European Union, it has become equally more common in recent years to talk about a European Union with two speeds. European citizenship is both an expression of a legal status with rights and responsibilities for citizens of member states of the European Union, as well as the expression and commitment of people to European values and a sense of identity that goes beyond the borders of EU.

Founded in 1949, the Council of Europe is today a Europe-wide organisation with 46 member states. 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 was considered as an essential complement to military security, and a pre-requisite for the continent's stability and peace. As the continent was transformed by different political processes, particularly the European Union enlargement, it was also exposed to new threats such as terrorism, violent extremism, aggressive forms of nationalism and a resurgence of authoritarian regimes.

As the border controls disappeared between certain European countries, the barriers increased to those outside of these areas. The Schengen Agreement encompasses 22 EU member states and four non-EU member states (Iceland, Norway, Switzerland and Liechtenstein) that decided to lift or abandon border controls between them. On the day when the Accord came into force early in 1995, there were 24-hour queues at the German-Polish border. Wind forward 20 years later and the refugee crisis of 2015, in addition to the COVID-19 pandemic, saw the extraordinary situation of the Schengen Agreement being temporarily lifted and countries imposing border controls or completely shutting down their borders for the first time in many years.

Minorities in Europe

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, and you can find many more. Expansionist movements, trading relations, religious and military conquests have provoked movements of peoples on the European continent. The 11th 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. 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 3 000 Croats, 500 Serbs and 1 900 Slovak descendants of migrants from the 19th century. A year later, in 1992, the population consisted of 3 000 Serbs. Since the

end of the war, the majority population is once again Croat.

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 Muslim, Jewish and Hindu communities. In Sweden, there is a sizeable Finnish minority. In Türkiye, an estimated 17% of the population are Kurds and they are only one of more than 14 ethnic minorities. There are more than 30 000 Travellers in Ireland. About 6.5% of the population of Romania are Hungarians.

Having been in the minority within the federation of Yugoslavia, Slovenians are now the majority in Slovenia, making up around 88% 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 Romania, Slovak Republic, Ukraine, Croatia and Serbia.

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 recognition and respect of 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 who choose to have only one official language. Language plays an enormous role in the culture of a people and this is particularly prevalent in the case of minority languages, whose communities often associate language closely with the expression of identity and culture.

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

Migrants, Immigrants, Refugees

Terminology is also difficult in this area. It is an 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". Although it would suit some forces if migrants were to remain just that, it has become increasingly clear that many migrants wish to stay. And many of those are nationals of the countries where they live.

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.

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 '60s and '70s.

At a migration conference of the Council of Europe in 1991, it was predicted that, within three years, up to 20 million people would emigrate westward from the countries of the ex-Soviet Union. This did not happen, but such wild predictions have helped produce public support for increasingly strict immigration controls in Western Europe. In the midst of the 'refugee crisis' in Europe in 2015, Viktor Orbán, the prime minister of Hungary, declared, "We do not see these people as Muslim refugees. We see them as Muslim invaders."

Throughout the world there has been a massive increase in the number of refugees and asylum seekers in the last decades. The United Nations High Commissioner for Refugees called the decade 2010-2019 "the decade of displacement", with at least 100 million people forcibly displaced. Among these people, only a very small fraction found a solution. The figure for 2019, 79 million people, is the highest ever in the records of the organisation, roughly 1% of the world population. The COVID-19 pandemic placed refugees and asylum seekers living in improvised camps at higher risk of contracting the disease and being unable to access proper medical care.

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 EUR 100 000 in the bank, you will experience few problems in obtaining a visa or a residents' permit in most countries; in fact, controversial "golden visa" scheme are operated in a number of countries through which wealthy "investors" are speedily granted long-term visas. At the same time, 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 stay longer; 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 costs of repatriating the passengers concerned.

Unless you work for a large transnational company, you will have major problems in obtaining permission to live and work in any of the countries within the European Economic Area (EEA). However, nationals of those countries are allowed to move relatively freely from one country 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.

Forms and expressions of discrimination

All societies are cultural

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 with limited contacts between each other.
- A society where not all diversity is viewed positively 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, and so on living together within a territory, maintain open relations of interaction, exchange and mutual recognition of their own and respective values and ways of life.
- A process of active tolerance and the maintenance of equitable relations where everyone has the same importance, where there are no superiors or inferiors, or better or worse people, and where everyone's human rights are upheld and respected.

Probably there are no "pure" multicultural or intercultural societies; these are not mutually exclusive concepts. "Interculturality" is a process, not a status. 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*

Hundreds of definitions of culture exist, each one longer and more difficult than the last.

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, however, 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. Culture is complex and trying to understand multiple cultures, including our own, will mean examining many different aspects of life. Some of them are immediately visible, while for others you may have to dig more deeply:

- 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?
- What rules govern the consumption of food and drink?
- How is information shared?
- Who has power and how do they get it?
- What are common reactions to other cultures?
- What is funny?
- What role does religion play?

The list could be much longer, and you can find other aspects to add. It is important to stress here that the answer 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. More importantly, everyone within one given culture behaves differently and may even excel in "deviating" from the cultural norms of the community or group that they are affiliated or ascribe to.

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.

Learning your own culture: something as natural as breathing

We are born within a specific cultural environment, and during the first stages of life we learn our culture(s). This process is sometimes referred to as our 'socialisation'. Each society transfers to its members the value system underlying its culture(s). Children learn how to understand and use signs and symbols whose meanings change arbitrarily 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, mass media, particularly television and social media – all of them contribute to the socialisation of children and, often, we are not even aware that we are part of this process.

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. As with culture, it is always evolving: we are the same person as the one five years ago, and yet we are not exactly the same: we may appreciate different or new things, know more than we did, love other people…; it is almost impossible to define, and the definition is not very useful in any case. We usually know how to relate our identity to the context and the people we are with.

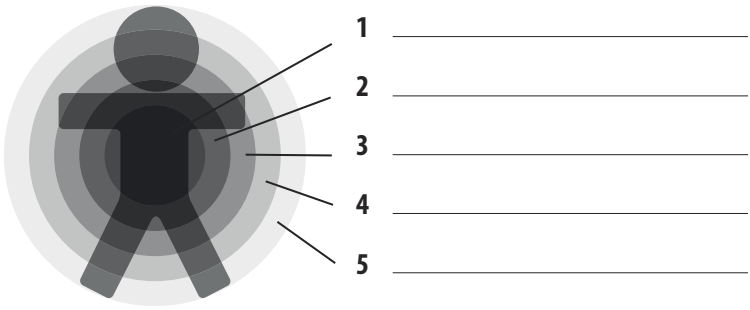
Identity can become problematic as an issue because it is not shaped only by our will, affiliations and preferences but also how society sees us, especially by what is valued as positive or negative. In other words, an individual cannot control or master how society sees them or the cultural relations that are related (rightly or wrongly). This often has an impact on self-esteem, especially of young people, particularly when the perception is negative.

One popular way of looking at identity is using the metaphor of an onion in which each layer corresponds to a different part of one's identity. What is visible? What is invisible? What is known to the self and to others? How does it change in the process of the creation of the onion (growing up)?

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 a dentist.

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 this manual: 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 and we often define ourselves through our juxtaposition with "the other" . 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.

All is perceptions and image

As we have seen, a person's identity cannot be summed up by 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 of 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, and so on.

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(s) 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 media or at home, which then become generalised to take in all the people who could possibly be linked.

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. Prejudice works like a screen through which we perceive any given piece of reality: thus, information alone is usually not enough to get rid of a prejudice, as prejudices alter our perceptions of reality; we will process information that confirms our prejudice and fail to notice or "forget" anything that is in opposition. 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.

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".*

We can 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 how do we know Mary wants to buy an ice-cream? It's is written nowhere!. 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 and people, 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, and that the "others" are mistaken if their values and perspectives do not immediately align with ours. 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.

This reaction of rejection takes the form of closely related phenomena: discrimination, Xenophobia, Intolerance and Racism (in its many forms, shapes and shades). Power is a very important component in the relations between cultures, and these reactions get worse whenever majorities face minorities. For further details, you might want to explore the chapter on 'Discrimination and Intolerance' in *Compass*.

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 a club or subjected to random police checks.

Discrimination can take many forms, which have by now been recognised by the law and are sanctioned in various ways. The most common forms are:

- **Direct discrimination** – when someone is treated less favourably than another person in a similar situation and this treatment cannot be objectively or reasonably justified.
- **Indirect discrimination** – this happens when a rule / policy / law applies to everyone equally, but disadvantages one or more groups, as it fails to take into consideration their particular situation.
- **Structural discrimination** – is based on the very way in which our society is organised. The system itself disadvantages certain groups of people. Structural discrimination works through norms, routines, patterns of attitudes and behaviour that create obstacles in achieving real equality or equal opportunities. Structural discrimination often manifests itself as institutional bias, mechanisms that consistently err in favour of one group and discriminate against another or others.

The Council of Europe has done significant work in the past 30 years to combat discrimination and support member states in taking effective measures to combat discrimination and its consequences.

The European Convention on Human Rights prohibits discrimination in exercising and accessing the rights set out in the Convention (Article 14). Protocol no. 12 of the Convention has introduced a general ban on discrimination.

The European Court of Human Rights has developed significant case law of discrimination cases in the past years. The European Union has also made it mandatory that member states adopt anti-discrimination laws. The "EU acquis" developed by the two institutions and the

work done at national level by National Human Rights Institutions and Equality Bodies in the past 30 years showcases significant progress.

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 affirmative action (sometimes called positive discrimination). These measures come as reparation to years of historic injustice that communities have suffered, and are necessary for a determined period of time to ensure that structural inequalities are being eliminated.

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. As with 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 former 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!"*

Intolerance

Intolerance is a lack of respect for practices or beliefs other than one's 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 sexual identity or gender orientation, or even their clothes and hairstyle.

Hate speech

Hate speech covers "all forms of expressions which spread, incite, promote or justify racial hatred, xenophobia, antisemitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility towards minorities, and migrants and people of migrant origin."[15] Instances of hate speech can lead to violence against the targeted groups. Hate speech has an important impact both at individual and at a community level. While the Internet and social media platforms have allowed us to be more connected and to exercise our freedom of expression to larger audiences, it has also offered an unprecedented platform for hate speech to spread. The No Hate Speech Movement youth campaign, co-ordinated and implemented by the Council of Europe Youth Department between 2013 and 2018, has worked on this topic, particularly looking at the role of young people.

To explore more the topic of hate speech and what young people can do about it, please

check the manual *Bookmarks* on human rights education to combat hate speech, and *We Can* on building counter and alternative narratives here: www.nohatespeechmovement.org.

Hate crimes (or crimes motivated by bias)

Hate crimes are criminal offences that are motivated by prejudice. This motivation is considered an aggravated circumstance that leads to more severe punishments. The criminal prosecution of hate crimes is important in our societies to show the commitment of a community to eradicate racism. Examples of hate crimes can include physical assault or defacement of property.

To learn more about hate crime, you can try this self-paced online course of the Human Rights Education for Legal Professionals Programme of the Council of Europe: www.help.coe.int.

Racism

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, and so on 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 6 million Jews, at least 500,000 Roma and hundreds of thousands of other people deemed inferior by the Nazis and their collaborators
- 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.
- imprisonment or violence against human rights and minority rights defenders
- massive deportations of people and appropriation of their goods
- violence against women, including rape and sexual violence in conflict situations
- denying some people human rights because of their religion or belief
- forced sterilisation of women belonging to certain groups
- racial profiling.

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.

Forms of racism and racial discrimination

The fact that "race" is a myth does not mean that racism and racialisation of people and communities does not exist. Manifestations of racism are present in all societies and peoples.

Particular forms of racism are either more present or particularly relevant in contemporary European societies. Human rights activists and international organisations have made significant efforts over the past decade to ensure these forms are properly defined in order to determine better policies and actions at local, national and international levels to ensure equality.

Antigypsyism (or anti-Roma racism)

Antigypsyism is a specific form of racism against Roma and Sinti people, and all those perceived to belong to this minority group, which is also the largest ethnic minority in Europe. This is one of the most rampant forms of racism in Europe today. The word 'gypsy' is mostly used in a derogatory way by people who are not themselves 'gypsies', whereas people who are usually labelled as such identify themselves differently: as Roma, Sinti, Kale, Travellers and so on. A few, in certain countries, self-identify as Gypsies.

The word 'antigypsyism' is used to define a form of customary racism that encompasses specific biases, prejudices and stereotypes that motivate everyday discriminatory behaviours, as well as structures that exclude primarily the members of Roma community. The Holocaust of Roma and Sinti during the Second World War by Nazi Germany and its allies is the most horrible manifestation of this particular form of racism. The presence of denial of this genocide in today's societies is a continuation of this gross human rights violation.

To further explore the issue of antigypsyism, we invite you to look at:

- Mirrors, Manual on combatting antigypsyism through human rights education
- ECRI General Policy Recommendation no. 13 on combatting antigypsyism and discrimination against Roma
- Right to Remember, A Handbook for Education with Young People on Roma Genocide https://www.coe.int/en/web/youth-roma/right-to-remember

Antisemitism

Jews are a very small religious minority in most countries. Young people of other (religious) backgrounds rarely have opportunities to meet and get to know Jewish people or to learn about Judaism and its traditions. Stereotypes, prejudices and myths about Jews have existed for millennia. Jews have historically suffered hatred and exclusion because of these, and still do today. Antisemitism is the term that describes this hatred.

Antisemitism is defined by the International Holocaust Remembrance Alliance as "a certain perception of Jews, which may be expressed as hatred toward Jews; Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities". Alternative definitions exist, such as the Jerusalem Declaration on Antisemitism, which defines it as

"discrimination, prejudice, hostility or violence against Jews as Jews (or Jewish institutions as Jewish)".

Antisemitic stereotypes have been present in literature, music, film, art, history books, religious texts, political discourses, the media and other sources. These are being propagated at even higher speed by social media. They often form the core of conspiracy theories.

The Holocaust – the systematic, bureaucratic, state-sponsored persecution and murder of approximately six million Jews by the Nazi regime and its collaborators during WWII and mainly on the European continent – was the most horrific manifestation of antisemitism. But antisemitism did not start and, unfortunately, did not end with the Nazis. The stereotypes and myths that powered the Holocaust were recycled from the medieval and modern periods and are still employed by antisemitic propaganda in the present, online and offline. In the past few years, several countries have recorded increases in manifestations of antisemitisms, with more acts of antisemitism being reported to the police and relevant authorities. Manifestations of antisemitism include discrimination and hate speech – including Holocaust denial and distortion – threats, acts of violence against Jewish sites, such as the desecration of cemeteries, monuments and synagogues, physical assaults against Jews or those believed to be Jews and even murder and deadly terrorist attacks.

To learn more about antisemitism, please check:

ECRI General Policy Recommendation no. 9 on the fight against antisemitism

International Holocaust Remembrance Alliance Working Definition on Antisemitism

OSCE/ODIHR - Addressing Antisemitism through Education: Teaching Aids

The Jerusalem Declaration on Antisemitism

Discrimination against Muslims (or Islamophobia)

Islamophobia, also referred to as discrimination against Muslims, is a particularly widespread and "tolerated" form or racism and discrimination in many European societies. It impacts strongly on Muslims but its negative consequences affect society as a whole. The European Network Against Racism defines Islamophobia as:

> a specific form of racism that refers to acts of violence and discrimination, as well as racist speech, fuelled by historical abuses and negative stereotyping and leading to exclusion and dehumanisation of Muslims, and all those perceived as such. Islamophobia can also be the result of structural discrimination. Islamophobia is a form of racism in the sense that it is the result of the social construction of a group as a race and to which specificities and stereotypes are attributed, in this case real or perceived religious belonging being used as a proxy for race. Consequently, even those who choose not to practice Islam but who are perceived as Muslim - because of their ethnicity, migration background or the wearing of other religious symbols - are subjected to discrimination.[16]

Islamophobia is different from criticism (or even fear) of Islam. Islam, as a religion, as an ideology, is subject to criticism as is any other religion or ideology.

To learn more, please consult:

- The report of the seminar Islamophobia and its Consequences on Young People
- Signposts, Policy and practice for teaching about religions and non-religious world views in intercultural education
- ECRI General Policy Recommendation no. 5 on Combating intolerance and discrimination against Muslims

Intersectional issues: Ageism, Disablism, Sexism, Homo and Transphobia…

The "intolerance" that the Education Pack seeks to address and was at the heart of the All Different – All Equal campaign includes other forms of discrimination such as those based on on age (ageism), sex (sexism), disability (disablism), sexual orientation and gender identity (Homo and Transphobia. They are not specifically addressed in this manual but the key concepts and the rationale of the activities in Chapter 2 are fully valid. The activities can also be easily adapted in the issues, especially during the debriefing phase. Chapter 3 brings additional reflection to some of these issues and adds intersectionality as a necessary approach to consider because no identity or personal reality can be reduced to a single issue. Additional information and resources are also available in *Compass*, the manual on human rights education with young people.

In conclusion…

To summarise this section, it is clear that we need new responses for new realities.
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 can only survive as one humanity…
IF, we believe in equal human rights for all...
IF, we want a future of peace and well-being…
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 it's between different societies and cultures or between majorities and minorities within the same society.
THEN, discrimination in the international economic system must be fought at all times, and everywhere.
THEN, we need to work on understanding and modifying prejudice and stereotypes.
THEN, we cannot accept people dying because our borders are "closed".
THEN, we need to stand up against any violation of human rights anywhere.
In short, we have to establish a way to change our multicultural societies slowly into intercultural ones based on a culture of human rights. Twenty-five years after the launch of All Different – All Equal campaign, this remains an urgent mission and also an exciting one!

Our responses

No-one is born a good citizen; no nation is born a democracy. Rather, both are processes that continue to evolve over a lifetime. Young people must be included from birth. A society that cuts off from its youth severs its lifetime.

—Kofi Annan

Legal responses: the human rights framework

The adoption of the International Bill of Human Rights in the second half of the 20th century did not put an end to racism in our societies, but it did create a framework and legal basis from which to respond to it. When the Universal Declaration of Human Rights was adopted, colonialism and legal segregation on the basis of skin colour still existed, in many states women could not vote or lead an independent life, homosexuality was a crime…

As the system evolved with the human rights movement in the second half of the 20th century, more groups felt empowered and began claiming their equality in dignity under the law. This struggle for the recognition of all people's equality in dignity and rights, and to abolish all forms of discrimination, is not over. However, the recent history of adoption of international human rights treaties within the UN system concerning racism and discrimination leaves ample room for hope and optimism:

- 9 December 1948: Convention on the Prevention and Punishment of the Crime of Genocide
- 10 December 1948: Universal Declaration of Human Rights
- 21 December 1965: International Convention on the Elimination of All Forms of Racial Discrimination
- 16 December 1966: International Covenant on Economic, Social and Cultural Rights
- 16 December 1966: International Covenant on Civil and Political Rights
- 18 December 1979: Convention on the Elimination of All Forms of Discrimination Against Women
- 20 November 1989: Convention on the Rights of the Child
- 18 December 1990: International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families
- 13 December 2006: Convention on the Rights of Persons with Disabilities

While there is progress, we can argue that the insidious structures of racism and racialised views of the world are slowing down the process and negatively marking the lives of countless people across the world.

A lot of progress has been achieved in the past 25 years since the first All Different – All Equal campaign. The Council of Europe, along with other international organisations, have developed

a significant number of responses to the challenges posed by the inequalities, the racism and the discrimination in our societies.

The **European Convention of Human Rights** remains the key human rights treaty in Europe. It includes a prohibition of discrimination in Article 14 in connection with the rights outlined in the Convention, and Protocol 12 includes a general prohibition of discrimination. The European Court of Human Rights has developed very important case law on discrimination that led to changes in the legislation and practices of the member states. The revised **European Social Charter** also includes provisions that prohibit discrimination, particularly in connection with the enjoyment of social rights.

To further protect the rights of national and linguistic minorities, the Council of Europe member states have adopted the **Framework Convention for the Protection of National Minorities** and the **European Charter for Regional and Minority Languages**.

The **European Commission against Racism and Intolerance** was set up by the first Summit of Heads of State and Government of the Council of Europe as a unique human rights monitoring body which specialises in questions relating to the fight against racism, discrimination, xenophobia, antisemitism and intolerance in Europe; it prepares reports and issues recommendations to member states.

The institution of the **Human Rights Commissioner** was established in 1999 by the Council of Europe with the aim to foster the effective observance of human rights, and assist member states in the implementation of Council of Europe human rights standards. The Commissioner also supports the work of the national human rights bodies. In the past 20 years, the Office of the Human Rights Commissioner has done significant work to ensure all groups in our societies live in equality in dignity.

Other relevant standards include Council of Europe Recommendation CM/Rec(2010)5 of the Committee of Ministers to member states on measures to combat discrimination on grounds of sexual orientation or gender identity: this has given a basis for groundbreaking work on the protection of the rights of the LGBT+.

The Council of Europe has examined the situation of "national minorities" on a number of occasions since 1949. Although it is possible to understand that the term refers to those people 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 a consensus on the interpretation of the term 'national minorities'. The Vienna Summit's Declaration of 1993 gave new impetus to the drive to protect 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.

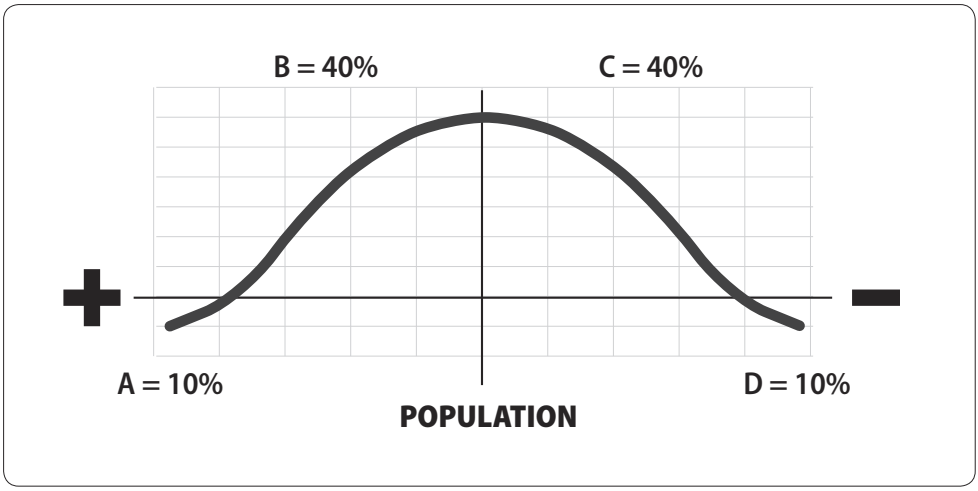
To protect the linguistic diversity in Europe, the European Charter for Regional or Minority Languages was signed in 1992. This treaty aims to protect and promote the historical regional or minority languages of Europe. It was adopted, on the one hand, to maintain and to develop Europe's cultural traditions and heritage, and, on the other, to respect an inalienable and commonly recognised right to use a regional or minority language in private and public life. Enforcement of the Charter is under the control of a committee of experts which periodically examines reports presented by the Parties.

The educational response

A model to adapt?

At the 1993 symposium which prepared the first All Different - All Equal campaign, research was presented which cast some light on the challenges we face. This research, carried out in Belgium, suggested 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 are 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 was valid in 1993 in Belgium, and agreed to be valid by activists in the first campaign, might not be valid more than 25 years after. Or is it?

Whether or not the proportions are the same, it can still be used 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? … and so on.

Racism, antisemitism, 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 section.

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 and between people 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, and of course on educators, human rights activists and facilitators of learning human rights education. 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. This should include the development of laws and policies that aim at closing the gap in our societies and protecting everyone in the enjoyment of their human rights.
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 learning play in all of this? Turn to the next pages for some ideas...

Intercultural learning

"The discovery of others is the discovery of a relationship, not of a barrier"

—Claude Lévi-Strauss

Gradually, perceptions of multicultural societies have evolved. They are neither a mosaic where cultures are placed side-by-side without any effect on each other, nor are they a melting pot where everything is reduced to the lowest common denominator.

Intercultural learning proposes processes to enable the discovery of mutual relationships and the dismantling of barriers that result from and nourish racism, prejudice and stereotyping. Intercultural learning is closely linked to other educational fields, such as human rights education, 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. In the past 30 years, as the world economy globalised and the mobility of the work force increased, there has been a growing recognition of the need to have intercultural competence. This has led to various training programmes developed for businesses, but also to a growing practice

supported by the Council of Europe and the European Union in the field of youth and education.

Yet 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.

A study by SALTO identified that, in order to be considered interculturally competent, a young person should:

- Take an active role in confronting social injustice and discrimination
- Promote and protect human rights
- Understand culture as a dynamic multifaceted process, where culture is not a universally fixed and apolitical concept
- Create a sense of solidarity
- Be able to deal with insecurity
- Foster critical thinking
- Create empathy
- Foster tolerance of ambiguity, which entails being able to accept the existence of different worldviews, ways of understanding, interests, expectations and so on, sometimes contradictory to one's own, and still treat them with respect and create space for them to be expressed.

To this list, others might add the importance of language learning as an important element for young people's development. Much youth work and many educational programmes have supported international mobility programmes both in formal and non-formal education field with an aim of also supporting language acquisition.

What the list of competences shows is that intercultural education is deeply connected with the understanding and respect of human rights, along with issues of social justice. It is not enough to merely accept that difference and diversity are inherent to any in society; human rights give us that agency and framework to ensure that diversity is fully appreciated and thriving in our societies.

A revision of this list in 2021, following the growing recognition of the environmental challenges faced by our societies, is probably bound to also include an appreciation and respect of the environment and the planet, including its biodiversity.

What is also clear is that initial educational approaches to intercultural learning, focused primarily on the interactions between people and cultural groups, need to be further developed to include a political dimension.

A Social Education Process

For a society to become properly intercultural, every social group must be able to live in conditions of equality and dignity regardless of their culture, lifestyle or origin. Numerous forces – social, economic, political – have to be combined to bring about such a society.

Intercultural learning is one of the main tools we have nowadays to help us take advantage of the opportunities offered by multicultural societies. As more emphasis was given to intercultural competence as an essential competence for young people in the 21st century, both in formal and non-formal education, intercultural learning appears in educational programmes both as an integral approach and as a topic of learning. This is also reflected in the work of the European Youth Centres and their quality standards for educational activities.

As an educational approach, intercultural learning is transversal and supports us in becoming more reflective in our interaction with different people and in being able to navigate the power relations that are associated with different statuses (class, gender, ethnicity, sexuality, etc.), as well as in reorganising what we have learnt in organised educational contexts to navigate our daily lives. As a topic of learning, this usually entails learning about culture, but also reflecting on one's own stereotypes and prejudice, racism and discrimination in our societies and developing the knowledge, skills and attitudes that help support the development of intercultural societies as well as thrive in one.

The general purpose of intercultural learning has to be favouring and reinforcing the basis of mutual relationships, between different societies and different majority or minority cultural groups. This implies:

- seeing that diversity is rooted in equality in dignity and human rights and does not become a justification for marginalisation
- making an effort to recognise different cultural identities and promoting respect for minorities
- resolving conflicting interests peacefully.

This general aim supposes that intercultural learning 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. This does not exclude the fact that work with minority-only groups does not have a specific value. It often allows young people from minority groups to reflect on their own identity and their history, reflect on power relations in society, and support them in their empowerment. However, personal encounters and interaction are essential for giving a practical meaning, for engaging the person, in encountering and challenging their own perceptions and prejudice.

A programme for majorities and minorities

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 learning 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 learning include all of the above, in addition to learning to live within mainstream society without losing their own cultural identity.

Young people: an essential resource for intercultural learning

Although intercultural learning must take place within society as a whole, there is little doubt that it should be a priority in the education of young people and children. Intercultural learning 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
- to know and recognise human rights as universal values and aspirations.

Educational approaches both within and outside schools are tremendously important. How we refer to these approaches depends a lot on context. Additionally, it is also "true" that one can find more formal methods in out-of-school education, (a lecture, an input session, written exercises, etc.) just as more informal methods can also be found in schools, (working in project groups, using the local environment, etc.). When this Education Pack was first written in 1995, we were used to differentiating between formal and informal education – it was relatively rare to talk of "non-formal education / learning". The debate has moved on, and informal education is now more often referred to when talking about non-planned learning situations, such as in the family, on a bus, or talking with friends. What's more, non-formal education / learning has become increasingly recognised as essential in life-learning processes, complementary to (and sometimes replacing) formal education processes.

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

Intercultural learning in formal and non-formal education

Formal education

Formal intercultural education includes academic programmes and initiatives that are developed and led by schools. School is, alongside family, one of the principal agents of socialisation through which children receive not only an academic education, but also learn

much of their own cultural codes. These cultural codes need to be open to other cultures, religions and lifestyles.

Much work has been done to ensure that the formal school system matches the requirements of the 21st century and supports children and young people to become interculturally competent, as well as in respect to the rights of minorities in education.

In terms of what concerns the rights of minorities in education, while a significant amount has been achieved, we are still faced with human rights violations, such as segregation, lower quality educational offered in minority schools, and so on.

The school's role as a means of welcoming, socialising with and including children from minority groups is irreplaceable. An intercultural approach in the education of children and youth from minority backgrounds should ensure that one is able to make sense of their own identity and self-respect. While formal education programmes often enough reflect mainstream culture, they should create the space for children to learn cultural codes while also empowering them to shape their own identity and autonomy.

The Council of Europe developed the Competences for Democratic Culture to help educational systems prepare learners to participate effectively in a culture of democracy and live peacefully together with others in culturally diverse societies. The competences described in the model are teachable, learnable and assessable, and are grouped into four categories: values, attitudes, knowledge and critical understanding, and skills. Intercultural learning is viewed as being of central importance to democratic processes within culturally diverse societies.

Non-formal education

The objectives of non-formal intercultural learning coincide largely with those of formal intercultural learning. The differences between them lie mainly in the providers and the working methods.

Non-formal education happens 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 these youth leaders and youth workers 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.

Non-formal education has several important features which distinguish it from formal education:

- Non-formal 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.
- 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 non-formal education enables

greater participation of the learners / young people.

- It should (ideally) be accessible to everyone.
- It focuses on learning life skills and preparing for active citizenship.
- It is based on involving both individual and group learning with a collective approach.
- It is holistic and process-orientated.
- It is based on experience and action.

In many respects, of course, non-formal 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 the Chapter 2 of this manual for use in schools, but we have directed our energies at their use in informal education with young people. Here we look more closely at the bases for these activities.

The Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (2010), recognises and assigns specific functions to formal, non-formal and informal education in creating a culture of human rights and democracy. It also integrates intercultural learning and anti-racism as integral parts of education for democratic citizenship and human rights:

> An essential element of all education for democratic citizenship and human rights education is the promotion of social cohesion and intercultural dialogue and the valuing of diversity and equality, including gender equality; to this end, it is essential to develop knowledge, personal and social skills and understanding that reduce conflict, increase appreciation and understanding of the differences between faith and ethnic groups, build mutual respect for human dignity and shared values, encourage dialogue and promote non-violence in the resolution of problems and disputes.

One of the fundamental goals of all education for democratic citizenship and human rights education is not just equipping learners with knowledge, understanding and skills, but also empowering them with the readiness to take action in society in the defence and promotion of human rights, democracy and the rule of law.[17]

A continuous process

No matter their age, people who come face to face with prejudice and discrimination cannot jump straight from ignorance to critical consciousness and action. This may only be carried out through an intercultural learning process, based on non-formal education, alongside which it is possible to carry out a variety of activities and initiatives. Intercultural learning has to enable young people to discover the origins and mechanisms of racism, intolerance, xenophobia and antisemitism. 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.

The intercultural learning proposal of this manual is also closely interconnected with the fundamental approaches of human rights education, defined as activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes

and behaviour, to empower learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms.

Human rights education involves:

- Learning **about** human rights, knowledge about human rights, what they are, and how they are safeguarded or protected
- Learning **through** human rights, recognising that the context and the way human rights learning is organised and imparted has to be consistent with human rights values (e.g. participation, freedom of thought and expression, etc.) and that in human rights education the process of learning is as important as the content of the learning
- Learning **for** human rights, by developing skills, attitudes and values for the learners to apply human rights.[18]

Intercultural learning

We have chosen, in a simplified way, to compare the intercultural learning 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, including its realities of discrimination and human rights violations
iii) To be acquainted with other realities
iv) To value difference and diversity 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 – and we include suggestions for ideas and content to work with.

i) To imagine yourself from the outside

In intercultural learning, the starting point of our work is to reflect upon ourselves and our own reality. Main ideas and content:

- 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.
- Prejudices and stereotypes within our society towards 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.

We also need to view and understand discrimination as an arbitrary phenomenon:
– Discrimination as a violation of human rights
– 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. We live in an interdependent world:
– Societies are in need of each other.
– Europe is just one continent, not an entire planet!
– Inequalities and injustices elsewhere affect us all.
– It is a shared responsibility:
– To a large extent, the forces that oblige many people to leave their countries in order to survive originate in the economic system on which our ways of life are based.
– 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 chapter in *Compass* 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. Main ideas and content:

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"?
– How aware are we of the influence of prejudice and stereotyping in the way we look at and treat other people?

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

- What 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?
Main ideas and content:

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 discover 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 summarised, we also have an obligation to show solidarity. It is this type of conclusion we are working towards in intercultural learning. Young people, however, will only change their attitudes and conclusions for and by 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 towards people from other cultures, but we have to take into consideration that these attitudes and behaviours are not possible if they are not developed in parallel with qualities such as honesty, co-operation, communication, critical thought and organisation.

Pause for thought

Intercultural learning is not a closed programme 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 non-formal 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.
- 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 relationships*** we have with the young people with whom we are going to work. If we know them well and know that we can plan for longer 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 participants feel responsible for the outcome of an activity, the results will be more positive than if they 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 learning, 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 with 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 intercultural learning activity will depend on the specific possibilities with which we can act, as well, of course, as on the participants.

We have used these ideas and principles in designing the activities for Chapter 2, but we acknowledge that it is neither possible nor logical to make hard and fast rules.

To summarise, 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
  - devise strategies to transfer that positive relation with people from other cultures into individual or collective actions.

Enjoy the work!

References

Bartlett R. (1993), *The Making of Modern Europe – Conquest, Colonization and Cultural Change 950-1350*, Penguin, London.

Bergeret J-M. (March 1995), 'A propos d'interculturel / Re: Intercultural Learning' in *Multiplier*, European Youth Centre, Council of Europe, Strasbourg.

Casula G. (1992), *Education for an Intercultural Society*, European Youth Centre, Council of Europe, Strasbourg.

Chisholm L. (1995), 'The Council of Europe's Youth Centre Past, Present and Future: an Interview with Peter Lauritzen' in Circle for Youth Research Co-operation in Europe, The Puzzle of Integration, European Yearbook on Youth Policy and Research, Vol. One, De Gruyter, Berlin/New York.

Colectivo AMANI (1994): *Educación Intercultural. Análisis y resolución de conflictos*, Editorial Popular, Madrid, available at: https://issuu.com/helmercampillo/docs/educacion_intercultural_analisis_y_ (accessed December 2020).

Comité español (1995), 'Guia de campana', Comité español de la Campana Europea de la Juventud, Instituto de la Juventud, Madrid.

Council of Europe (1995), *Domino*, A Manual to use Peer Group Education as a Means to Fight Racism, Xenophobia, Anti-Semitism and Intolerance, Strasbourg.

Council of Europe (February 1995), 'Framework Convention for the Protection of National Minorities and Explanatory Report', H(95) 10, Strasbourg, available at: https://rm.coe.int/16800c10cf.

Council of Europe Framework Convention for the Protection of National Minorities: www.coe.int/minorities.

Dublin Travellers Education and Development Group (1992), *Irish Travellers – New Analysis and New Initiatives*, Pavee Point Publications, Dublin.

Dublin Travellers Education and Development Group (1994), 'Reach Out', Report by the DTEDG on the 'Poverty 3' Programme 1990-1994, Pavee Point Publications, Dublin.

Equipo Claves/Cruz Roja Juventud (1992), *En un mundo de diferencias ... un mundo diferente*, Madrid, .

Eurodad (European Network on Debt and Development) (2020), The G20 Debt Service Suspension Initiative – 'Draining out the Titanic with a Bucket?', available at: https://d3n8a8pro7vhmx.cloudfront.net/eurodad/pages/768/attachments/original/1610355046/DSSI-briefing-final.pdf?1610355046 (accessed October 2020).

European Commission (1994), 'Community of Learning – Intercultural Education in Europe', Luxembourg.

European Commission (1994), 'Report on the Education of Migrants' Children in the European Union, Luxembourg.

European Commission against Racism and Intolerance (ECRI): www.coe.int/ecri.

European Confederation of Youth Clubs (1989), 'Racism in Europe – the Challenge for Youth Work', Study Session, EYC, Strasbourg.

European Youth Centre (1991), *Intercultural Learning* – Basic Texts, Training Courses Resource File, Council of Europe, Strasbourg.

Hill R. (1992), *We Europeans*, Bruxelles.

Hope A., Timmel S. and Hodzi C. (1985), *Training for Transformation – A Handbook for Community Workers*, 3 vols, Mambo Press, Gweru, Zimbabwe.

Human Development Report 2020, 'The Next Frontier. Human Development and the Anthropocene', UNDP, available at: www.hdr.undp.org/ (accessed December 2020).

International Federation of Liberal and Radical Youth (1986), 'Put the Hands Together: IFLRY Against Racism and Xenophobia', IFLRY.

International Youth and Student Movement for the United Nations (1983), 'Multiracial coexistence in Europe', Study Session, EYC, Strasbourg.

Jones C. and Kimberley K. (1986), *Intercultural Education – Concept, Context, Curriculum Practice*, Council of Europe, Strasbourg.

Jusos in der SPD (1992), 'Asyl statt Abschreckung' in *Argumente 5*, Bonn.

La Repubblica (19.5.95), Milano.

Le Monde diplomatique (February, 1995), 'Manière de voir: Le bouleversement du monde', Paris.

Liégeois, Jean-Pierre (1994), *Roma, Gypsies, Travellers*, Council of Europe, Strasbourg.

Office of Multicultural Affairs (1994), *Local Diversity, Global Connections* (2 Volumes), Australian Government Publishing Service, Canberra.

Organisation for Security and Co-operation in Europe: www.osce.org

OSCE/ODHIR Hate Crime Reporting: https://hatecrime.osce.org/germany?year=2021

Otten H. and Treuheit W. (1994), *Interkulturelles Lernen in Theorie und Praxis*, Leske + Budrich, Opladen.

Perotti A. (1994), 'Plaidoyer pour l'interculturel/The Case for Intercultural Education', Council of Europe, Strasbourg.

Race and Class (January – March, 1991), 'Europe: Variations on a Theme of Racism', London.

Rey M. (1986, reprinted 1992), *Training Teachers in Intercultural Education?*, Council of Europe, Strasbourg.

Ruffino R. (1995), 'Interview about Intercultural Education' in *International Christian Youth Exchange*, ICYE Handbook – European Youth Exchanges, ICYE, Brussels.

Salt J. (1993), *Current and Future International Migration Trends in Europe*, CDMG(93) 28E, Council of Europe, Strasbourg.

Second European Union Minorities and Discrimination Survey, European Union Agency for Fundamental Rights, 2017, Main results available at: https://fra.europa.eu/sites/default/files/fra_uploads/fra-2017-eu-midis-ii-main-results_en.pdf (accessed January 2021).

Shafir M. (December, 1989), 'Xenophobic Communism – The Case of Bulgaria and Romania' in *The World Today*, The Royal Institute of International Affairs, London.

Siang Be (May, 1994), 'Überwindung' / 'Abbau' von Vorurteilen/Stereotypen durch politische Bildung?', Manuscript, *Internationale Begegnungsstätte Jagdschloß Glienicke*, Berlin.

Taylor M. (1993), *ALIEN 93 Youth Organisations Combatting Racism and Xenophobia*, Youth Directorate, Council of Europe, Strasbourg.

Todd E. (1994), *Le destin des immigrés*, Seuil, Paris.

UNDP (2018), 'Beyond Income: A Broader Picture of Poverty', available at: https://feature.undp.org/multidimensional-poverty/ (accessed December 2020).

UNESCO (1995), *1995 – A Year for Tolerance*, Paris.

United Nations High Commission for Refugees: www.unhcr.ch.

Uppsala Data Conflict Program, available at: https://ucdp.uu.se/encyclopedia (accessed December 2020).

Uppsala University, Department of Peace and Conflict Research: www.pcr.uu.se.

Van der Gaag N. and Gerlach L. (1985), *Profile on Prejudice*, Minority Rights Group, London.

Vink C. and Groot K. (1994), *Over en weer:* werkboek internationale groepsuitwisselingen in het jongerenwerk, Stichting IVIO/Exis, Lelystad.

Youth Directorate (1993), 'Preparation of the Youth Campaign,' Symposium Report, Council of Europe, Strasbourg.

Endnotes

1 The Second European Union Minorities and Discrimination Survey (EU MIDIS II – 2017).

2 https://data.europa.eu/euodp/en/data/dataset/S2251_91_4_493_ENG

3 https://www.statista.com/statistics/617136/digital-population-worldwide/ Accessed on 15 April 2021

4 https://unstats.un.org/sdgs/report/2020/goal-09/ - accessed on 15 April 2021

5 OSCE/ODHIR Hate Crime Reporting: https://hatecrime.osce.org/germany?year=2021

6 OSCE/ODHIR Hate Crime Reporting: https://hatecrime.osce.org/germany?year=2021
https://fra.europa.eu/sites/default/files/fra_uploads/fra-2018-experiences-and-perceptions-of-antisemitism-survey_en.pdf

7 European Roma Rights Centre (2020), *Roma Rights in Times of Covid*, Brussels.

8 https://nova.bg/news/view/2020/05/14/287930 - accessed on 29 March 2021

9 Pettersson T. and Öberg M. (2020), 'Organised Violence, 1989-2019', *Journal of Peace Research*, 57 (4), pp. 597-613. The Uppsala Conflict Data Program is available at: https://ucdp.uu.se/encyclopedia.

10 https://www.pewresearch.org/global/2016/08/02/number-of-refugees-to-europe-surges-to-record-1-3-million-in-2015/

11 www.dw.com/en/germany-drafts-romanian-farm-labor-for-coronavirus-pandemic/a-53066735.

12 Ollie Tait, The North-South Divide, July 2016, https://intranet.kes.hants.sch.uk

13 Council of Europe Recommendation 97(20) Hate Speech. A more recent and complete definition is contained in the ECRI's general recommendation 15 on combating hate speech.

14 www.enar-eu.org/Introduction-1156.

15 Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education.

16 More at *Compass* – the manual for human rights education with young people: www.coe.int/compass.

CHAPTER 2

ACTIVITES AND METHODS FOR EDUCATION AND ACTION AGAINST RACISM AND DISCRIMINATION

INTRODUCTION TO THE ACTIVITIES

What are the activities?

The *activities* are specially designed educational exercises or "games" to enable participants to learn through experience. Participants have to use their heads, hearts and hands; they have to get involved, be actively engaged, and to think, to feel and to act. Examples of the sorts of activities we are talking about include role plays, discussing case scenario cards, responding to statements, investigating social media and exploring ideas using pictures and music. You will find detailed descriptions of these and other basic methods in the *Compass* manual (pages 61-69).

The activities are designed to provide a structured learning experience through which participants learn and develop. The cycle of experiential learning, the process of firstly experiencing, secondly reflecting, thirdly generalising and then finally applying what has been learnt to change behaviour, is explained more fully in *Compass*.

The power of the activities comes from the fact that participants have to work together, get involved and be actively engaged. Participation and group work are fundamental concepts in experiential learning, as applied in this manual.

A participatory approach implies that young people are not (just) the target of our work, but that they are the resources we count on. We work *with* people rather than working *for* them and encourage them to take control of their own actions. By 'group work' we mean a number of people working together on a task in the spirit of co-operation and open-mindedness, and where everyone's contribution is valued. The group work process ensures that what each individual learns will have a social impact beyond the merely personal. It also calls for a dialogical learning process where ideas and experiences are exchanged, confronted and/or challenged.

Who can use these activities?

The activities are the tools we use to deliver intercultural education and can be used in almost any setting. You may be a youth worker, a group leader, seminar facilitator, member of a church discussion group, school teacher, adult education tutor or trainer. You may work with a group of people on a regular basis or only occasionally; you may work in a small local group or with larger groups who do not know each other well, for example, on a seminar. Your group may be single-sexed or mixed, and it may contain people of one culture, country or religion, or many. You will find the activities useful whatever your community or context.

Activities and intercultural learning

Intercultural learning as explained in Chapter 1 is a social education process through which people become more aware of how the culture and associated power relations in their society shape their lives. So, while everyone shares a common humanity, because we are also different from each other, each of us experiences life differently: we are different by culture, gender, economic power, religion, ethnic background, sexual orientation, nationality, social status, ability or disability – or any other aspect of our identity. Through intercultural educational activities we come to appreciate ourselves and our culture in the context of the wider world in a way that will enable us to understand, empathise with and value people who are different, and to work together within a culture of human rights to build a more equal world.

We must also learn to address how culture and power relations interconnect to justify or perpetuate inequalities in society, discrimination, racism and xenophobia, and in so doing, learning not in an abstract way but with other (young) people who may have different perceptions, experiences and feelings about growing up in a multicultural society.

It follows that intercultural education necessarily involves working with all aspects of human nature. These aspects cannot be reached solely from an intellectual approach; they also require an experiential dimension. For example, if we want to promote young people's solidarity towards immigrants, it is not enough just to give information and statistics about their situation. It is necessary that young people have a far deeper understanding, for instance, that in other circumstances they too could be immigrants, that immigration does not happen by accident, and also that their own way of living may be a factor (among many) that forces people to migrate and that the countries of origin of the immigrants are not poor, but have become impoverished. Similarly, in order to generate commitment from young people on combating homophobia, antigypsyism or antisemitism, rather than giving lectures it can be more impactful to give people the opportunity to feel what it is like to be subjected to discrimination and prejudice on a daily basis and to experience small ways in which they can contribute to this endeavor.

People's attitudes towards Roma or gay people, as with all beliefs and behaviours, are learned, and acquired as a result of social influences, and, like all our attitudes, they are a part of who we are, part of our identity. Thus, challenging people's ideas about anything, including racism and homophobia, is a tricky business, because we are asking them to rethink their perceptions and beliefs. It is counterproductive to go head-on and say, "you are wrong", because they will have their own good reasons for thinking the way they do; their justifications are based on their own past experiences. Our task as intercultural educators is to give people new experiences that can open up new ways of thinking, feeling and behaving.

These are the reasons why the activities are so important; they work not only on the cognitive or intellectual level with information and facts, but at the affective or emotional level to promote attitudes of solidarity, respect and empathy. At the same time, through the activities, participants develop skills such as co-operation, communication and critical analysis.

Doing the activities with young people

When working with the activities, it is important to keep in mind some key approaches applicable in non-formal learning, human rights education and other forms of intercultural education.

Start from what participants already know, their opinions and experiences. Ask yourself, how do the people you are working with see the world? What are the building blocks for their construction of reality? Think of both their formal education and the informal learning through which they pick up knowledge, ideas and attitudes from family and friends, from the books they read, from the TV, radio, Internet and social media, and from casual meetings and encounters. All these experiences form a filter through which we construct "reality".

Encourage people to participate, to contribute to the work of the group, to the 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 intercultural education activities, they have a much stronger sense of ownership, and consequently they commit themselves much more.

Learning is strengthened through action. Bear in mind all the time how people can translate their concrete experiences of intercultural education into simple but effective actions that demonstrate their rejection of processes of marginalisation, discrimination and exclusion.

To recap, the activities are the tools we use to pursue our work with young people (taking a group-work and participative approach). They facilitate young people's ownership of their experience, both intellectual and emotional. It is important to stress 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 the devastating effects of racism, discrimination, prejudice and intolerance.

How to choose an activity

Which activities you use will depend on the age, abilities and interests of the people you work with, the setting – whether formal or non-formal education – and the space and time you have available. To help you choose, each activity is presented with a range of indicators.

Levels

The activities are labelled from level 1 to 4 to indicate the general level of understanding, discussion skills and ability required to participate in experiential activities. Level 1 activities are short, very simple icebreaker or 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.

Focus / purpose

In each case, we have indicated the primary potential or focus of the activities. This should be understood only as an indication, however; of course, most activities can cover all four aspects (GIMA), but some are better suited to specific dimensions than others.

G stands for **Group** dynamics. These are activities which help create a good group atmosphere and support communication and co-operation.

If participants 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 the spirit of mutual respect and co-operation) then they will find some of the activities "challenging". The activities, developed within the framework of intercultural education, are based on mutual respect for the individual, the belief that everyone grows through experience and that experiential learning is rewarding and positive and leads to personal and social development. If this is not clearly understood, then difficulties or 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 stands for **Images** and perceptions. This is for activities which will provide an insight into the images and perceptions we have or carry about people from cultures, countries or social origins, ones that we consider different from our own.

It is important to work with images and perceptions because there is a strong link between these and stereotypical views that fuel prejudice and discrimination. Unless we understand where these images come from and we learn to be critical of them, we cannot analyse the influence they have on us and on our view of the world and other people. If we are to be able to tackle racism and intolerance, then the first step is to recognise these perceptions for what they are, namely, just that: images that we possess which often have little to do with reality.

M stands for **Mechanisms**. These are activities which will enable participants to discover and analyse the social, economic, cultural or educational reasons and power dynamics that lie behind situations of discrimination, refusal, exclusion and marginalisation.

Unless we are able to recognise the mechanisms and systems 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 the local, national and global levels that 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 or religious persecution. 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 stands for **Action**. These are 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 'diversity' and human rights.

There will have been little point in using the activities unless participants learn and grow, and start to make changes as a result. Change is seen as an essential outcome. Taking action may be at a personal level, for example, being more aware of ourselves, our view of the world, our biases and recognising the importance of our personal actions. Action can also be things people do together at a 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 the local, regional, national and international level to bring about a fairer, tolerant intercultural world.

In English, there are phrases such as, "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 of actions.

Overview

This is a brief indication of the type and purpose of activity and the themes being addressed.

Issues addressed

This is a list of the issues that are raised by the activity itself and those that may emerge in the discussion. Facilitators should be able to easily address or connect with other issues.

Aims

This is a brief list of the objectives in terms of outcomes of knowledge, skills and attitudes.

Time

The given time is an estimate of how long the whole activity, together with the debriefing and evaluation, may take. If you work within a restricted time-frame, for instance in school, you will need to adapt the activity, but please always leave sufficient time for the debriefing and evaluation.

Group size

If you have a large group, then, assuming you have enough facilitators, you can divide the group into smaller units.

Preparation

We have tried to keep the amount of preparation to a minimum. However, before you run any activity, we recommend that you read it through, then shut your eyes and imagine yourself with the group. Think how the participants will respond, what they might say and what questions they might ask. Perhaps you will realise that you should be a bit better informed of the issues

and maybe need to do some research, at least to be able to point the participants to sources of information. We suggest that facilitators with less experience begin with activities or methods that they have themselves participated in, for instance, at a training session.

Instructions

Here you get step-by-step instructions for how to run the activity.

Debriefing and evaluation

Reflecting critically on our experiences is an essential part of the educational process and it should not be rushed. With each activity, there is a list of suggested questions which are just that, namely suggestions, and you should vary and develop them to meet the needs of the people you work with. However, we strongly recommend that your debriefing develops through the following sequence:

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

It is important that you arrange a comfortable physical environment and ensure that everyone in the group can participate if they wish to. Participants need to know and trust each other in order to feel confident about sharing their opinions. Also, be aware of the words, expressions and language you and the participants use.

Tips for the facilitators

Here you find extra information, suggestions, pointers and warnings to help you ensure the activity runs smoothly. We suggest that, whenever possible, you run the activities with at least two facilitators. There are several practical advantages, not least that you'll be able to support small groups more easily, and also deal with any individual needs. In the *Compass* manual (pages 51-54) you will find further practical tips on running activities.

When working with young people, we should always bear in mind the balance between our aims relating to intercultural education and 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.

For your own personal development as a facilitator, we suggest that after each session you take time to review what happened. Make a few notes about the following:

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

Emotions and conflicts

When working with activities, we work with our heads, hearts and hands. Working with our hearts and committing ourselves to the experience means investing oneself and being emotionally involved. This is why we recommend that before you begin the debriefing, you ask participants to come out of role, and then start by asking them how they enjoyed the activity and how they are feeling.

Stressful and emotional events can occur both during an activity, especially in role plays, and also during discussions when differences of opinion may trigger reactions. Therefore:

- be aware of each person in the group and any sensitive emotions which 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 to "cool down" at the end
- allow enough time for debriefing and discussion.

However, you should be prepared for conflicts which may develop because we are dealing with questions related to our feelings, experiences and values. Do not panic! Conflict is not necessarily negative, especially if it can be turned into a learning opportunity. Here are some tips to help you solve conflicts positively without reinforcing existing tensions or paralysing the work:

- Before starting a discussion, make sure that participants are ready and have, for instance, come out of role if you were doing a role play.
- Take enough time for the debriefing and discussion. If necessary make more time.
- Ease tensions in the group, for example, by asking everyone to sit down or to talk for three minutes in small subgroups, or say something to put the situation into perspective.
- Encourage everybody to listen actively to each other.
- Help to clarify participants' positions, opinions and interests.
- Try to understand the other person's reasons for thinking as they do. Where did they learn that behaviour? What evidence do they have that supports their opinions?
- Stress what unites people rather than what divides them.
- Get participants to look at their common interests rather than trying to defend 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 a conflict threatens to paralyse the work of the whole group, it may be better to postpone seeking a solution, and to 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 rejected. There is more information about dealing with resistance from participants and managing conflict in *Compass* on pages 54-55.

Something else you should consider is how you are going to react if or when someone in the group expresses racist or intolerant opinions. We have reports that this is happening increasingly in schools where, for example, students are "obliged" to attend a non-formal education session and they use the opportunity to voice their views. Ask yourself: as facilitator, should I stay neutral or should I defend the values and principles of intercultural education?

Variations

Here you will find ideas for how to develop and sometimes transform the activity.

Suggestions for follow-up

Here we present two ways of continuing the work, firstly by taking action, and secondly by doing another activity to develop participants' understanding of the issues. You may choose first one and then the other. We give suggestions for taking action, but again these are only suggestions and in the first instance you should work with ideas that come from the group.

When deciding how to move on, bear in mind that the outcomes of any intercultural learning experience has to be the development of the knowledge, skills and attitudes of the participants so that they are better equipped to live in and contribute to a more equitable society without prejudices.

Where to start

In a non-formal educational setting, your most likely starting point will be something that is happening in your area or something that one of your group members has said or is interested in. In a formal educational setting, you may be under constraints, for instance, by the curriculum and the time you have available.

This pack is designed to be as flexible as possible, and how you 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 issues around identity, stereotypes, prejudice and equality – and to take action.

If you would like an idea of how to build a programme, we suggest that you 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.

A final word about activities…

It is important to bear in mind that the reality in Europe varies significantly both within each country and between countries. The methods or techniques which form the basis of the

activities can be used in almost every country. However, linguistic, cultural and social differences and the level of acquaintance with the issues will always mean that you will have to adapt the activities to the social and cultural context of your group. The success of our educational approach relies on drawing on the participants' own experiences, feelings, attitudes, skills and knowledge.

Do not be alarmed! We give suggestions together with each activity. For instance, you may adapt 'Where do you stand' by choosing different questions. A role play such as 'Guess who is coming to dinner' may be adapted by having a son bring home his boyfriend. In most cases, however, it will be enough to adapt the evaluation and discussion to the group's experiences during the activity.

To sum up: don't follow the activities exactly as presented; adapt them, but always respecting the principles of non-formal education.

We hope you enjoy using these updated activities, alongside your journey to a more intercultural world. Please remember to give us feedback so that we can keep updating the web edition and, if it is still necessary, in another 25 years, produce a golden edition. Will it be necessary? Wouldn't it be wonderful if it isn't! We can dream.

Remember always that dreams are the starting point for change, and, in the meantime, there is work to be done!

Credits

The activities in this pack were assembled during a week of brainstorming, discussion and experimentation at Ceulaj (Centro Eurolatinoamericano de Juventud), Mollina, Spain. Those taking part 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. 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:

Educación Intercultural. Analisis y resolucion de conflictos, Colectivo AMANI y Escuela de Animacion y Educación 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.

In relation to the 2012 update

Thanks go to all the trainers and youth workers who contributed to the online meeting and discussion board, and to those who gave feedback as we developed specific activities, particularly Andreea-Loredana Tudorache.

—Poster of the European Youth Campaign, 2006

SYNOPTIC TABLE OF ACTIVITIES

Title	Overview	Time	Level	Issues	Page
A-Z of actions	A brainstorm of ideas for taking action				66
Antonio and Ali	This creative activity uses cooperative storytelling to explore the images we have about people.	60	1	Stereotypes	67
Balloons	A short, noisy, fun activity to round off a session and to encourage taking action	10-15	1	Those chosen by the group	70
Cultionary	Participants work in small teams to compete against each other. It involves drawing and guessing	45-90	2	The images we have of people Stereotypes and prejudice	72
Dear friend...	This activity involves small group work to co-operatively write a letter	120	3	Those related to the theme the group is working on	76
Denial and Distortion	Engages participants in a reflection upon the way in which certain historical events are not fully recognised, are instrumentalised or their importance is minimised.	90	3	Majority/minorities relations The role of historic memory in shaping perceptions of diversity	79
Do it!	A simulation about resources, or the lack of them. People work in small groups to produce collages.	60	2	Discrimination Equality in dignity and rights	83
Dominoes	An active game that gets people thinking about personal features we share with others.	10-30	1	Similarities and diversities within the group	87
Dreams	Participants work in small groups drawing, painting or with collage to create a vision board.	60-90	2	Equality in dignity and rights Discrimination Empowerment to act for change	90
Eurojoke contest	Uses stand-up comedy to look at how humour is often used to maintain or fuel prejudice	60	3	The role of humour in stereotypes and prejudice Power, privilege and language Personal responsibility to respond and act	93
Euro-rail	People work individually and in small groups to share their preferences about who to sit next to on a train or bus.	60-90	2	Stereotyping, prejudice and the "limits of tolerance"	96
First impressions	People work individually to respond to images of people. They then compare their responses.	60	3	Stereotyping and how we make assumptions about people	100
Force the circle	This is an energetic activity where members of the in-group exclude outsiders.	60	2	Majority / minority relationships The social and political mechanisms which divide society	103

Title	Overview	Time	Level	Issues	Page
Group X	People work in small groups to relate the rights contained in the ECHR to examples of racial abuse of Roma.	60	3	Racism and discrimination as human rights violations Antigypsyism	106
Guess who is coming to dinner?	A role play of a young woman announcing to her family that she intends to live together with her boyfriend.	45-60	3	Stereotypes, prejudice and discrimination Dealing with conflict	111
History line	People make a timeline to highlight prominent and significant events that have happened over the last 600 years.	60	2	Readings and interpretations of historical events Ethnocentrism and nationalism	115
Human bingo	People share information about their interests and activities and discover similarities and diversity	60	1	Personal identity and celebrating diversity	118
I can't breathe	Using "silent floor", people share their reactions to racist attacks and how to respond	60	2	Racist violence Responses to racism	121
In our block	A role play about social tensions in an apartment block.	90-120	3	Conflicts and how solve them peacefully	124
Knysna blue	Uses music to set the mood for the session by encouraging curiosity.	10-30	1	Stereotypes and images about music	130
Labels are not us	Participants' unconscious biases as they form and reform into small groups	60	2	Stereotyping and unconscious bias Affinity bias	133
Limit 20	Teams go through rounds of active, competitive games.	150-180	4	Power, discrimination and exclusion Majority-minority relationships, and structural discrimination	136
Local Heritage Sites	Participants explore their environment and link heritage sites with human rights	120	2	Biases in history and remembrance Recognition and visibility of diversity in the closer social environment	147
Media biases	An extended activity where participants research the media to evaluate biases.	150 + 150	4	Stereotypes and prejudice, and how they are multiplied Recognising bias in the media	150
My childhood	Participants discuss in small groups to share similarities and differences in their up-bringing.	45	1	Equality and diversity beyond cultural factors	154
My story	Participants share the experiences that have made them who they are today using a timeline.	30-60	1	Cultural diversity and identity Migration	157
National heroes	A discussion in small groups about heroes as symbols, socialisation and "national culture"	90	1	Heroes as elements and symbols of socialisation Diversity in readings of history	160
Odd one out	A quick activity to get people into small groups and a preliminary to exploring discrimination.	20	1	Discrimination	163

Title	Overview	Time	Level	Issues	Page
One = One	Participants explore the similarities and differences between them then they design a motif for a T shirt.	10 + 40	2	Personal identity, equality and equity	165
Path to development	A board game played with counters and a dice designed to help players understand the mechanisms of neocolonialism and its consequences for both the South and the North.	120	3	Economic relations as a contributing factor in for racism and xenophobia North-South relations and the imbalance between them Development models and their consequences	168
Personal heroes	Participants share their personal heroes and role models.	90	1	Heroes as elements and symbols of socialisation and culture Heroes as role models and inspiration	178
Portraits	Participants work in small groups to create short biographies.	90	2	Identity and stereotypes Diversity with the group	180
Refugee	Participants explore issues about refugees in Europe first through creative story telling then through discussion.	90-180	3	Issues faced by refugees and asylum seekers Empathy towards displaced people Stereotypes, prejudice and xenophobia	182
Rules of the game	An immersive activity where people experience injustice and question rules, laws and conventions that maintain inequality.	Any	4	Majority – minority relationships Power and authority	186
Sharing discrimination	People name forms of discrimination they have experienced and then analyse one of the examples	60	2	The manifestations of prejudice and discrimination in society	189
Tales of the world	Three folk tales are used to illustrate the perceptions of different cultures.	60-90	1	Perceptions and images we have of other cultures Ethnocentrism and stereotyping	192
Target and bystander	Forum theatre is used explore strategies to respond to an incident of homophobic hate.	120	4	Homophobia Taking action against discrimination	196
Trailing diversity	Participants trail the "footprints" of other cultures where they live.	240	3	Global interdependence Intercultural relations and interactions	200
What do you see?	People puzzle over what is happening in a picture and write captions.	45	2	The perpetuation of stereotypes and prejudice through the media	203
Where do you stand?	Participants literally "take a stand" and defend their points of view.	60	3	Any and all forms of discrimination Taking responsibility for one's personal beliefs and actions	205
Icebreakers	Simple, fun games to energise the group and lead into other activities	5-10	1		209
Ways in	Suggestions for ways to be proactive in prompting curiosity and starting discussions.	Variable	1		216

A-Z of ideas for taking action

We have made this brainstormed list to give you some ideas for taking action. It is only a start, so please do feel free to add your own ideas to it! Obviously, a similar brainstorming session will look different in different languages. Why don't you set your group a challenge to make their own A-Z?

A - Advocate for human rights
B - Boycott. Blacklist traders. Be alert for online hate speech
C - Collaborate with local organisations. Campaign (online and offline). Celebrate difference
D - Demonstrate. Disinvest your money
E - Exhibit positive portraits. Extend your friendship group
F - Films: make short films, or watch relevant films.
G - Get involved with local organisations
H - Hold a vigil
I - Inform others. Invest your time in local ventures
J - Join a living library, a social movement or human rights group
K - Keep up-to-date and be informed. Keep alert online
L - Listen to the stories of people who are different from you
M - March. Make partnerships
N - No! Say "no" to discrimination
O - Organise a campaign or festival around interculturality
P - Post on social media. Petition. Protest. Perform plays and music. Picket
Q - Question policies
R - Respond and report when you witness racism and/or discrimination
S - Support local organisations. Strike. Sign public statements. Speak out
T - Tweet. Transform the place where you study or work
U - Undertake to examine your Unconscious biases
V - Vote
W - Write letters. Wear a safety pin. Witness
X - X-ray your locality for signs of equality and inequality
Y - Yield not to the forces of hate but take action against it
Z - Zigzag between obstacles & create opportunities to take action. Zoom out from your bubble!

Antonio and Ali

Have you ever tried to create a story with 10 people or more? Now is your opportunity to try.

Level 1

Focus: I

Group: 8-10

60 minutes

Overview This creative activity uses cooperative storytelling to explore the images we have about people.

Issues addressed
- Stereotypes and their role in our perceptions of "others"

Aims
- To let participants reflect on their own levels of ethnocentrism
- To be aware of how the images we have of others conditions our expectations of them

Group size
- 8-10. Larger groups can be sub-divided.

Preparation, materials
- A ball; paper and pen for the observer; flip chart and marker pen
- Chairs (optional)

Instructions

1. Ask people to sit in a circle.
2. Ask one of them to be an observer. Their task is to sit outside the circle, listen carefully and write down the story which 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." Then pass the ball to a member of the group and invite them to continue with the next one or two sentences, 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 thank the participants for the story. Then say: "We are now going to tell a new story, the story of Ali, a Moroccan boy." 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 12 turns.

Debriefing and evaluation

- Ask the observer to read the notes they took about the stories and write the main points on the flip chart.

- How easy or difficult was it to create a story for Antonio? Why?
- How easy or difficult was it to create a story for Ali? Why?
- In what ways was the content of the two stories similar and in what ways was it different? What sort of detail did you include in the two stories?
- Did everyone have similar images of life in Spain and in Morocco? Why? Why not?
- What ideas, images and information did you base your stories on? Were the images realistic and valid?
- Where did you get these images and information? From the mainstream news media? From social media? From personal experience?
- To what extent do your own values and cultural outlook influence your expectations of others? How much of yourself do you project onto others?
- What are the consequences of seeing "others" through our own cultural glasses? Can you give some examples of things people say about "the others"? Do these tend to be complementary or condemnatory?
- What effect does being a target of discrimination have on "the other"?
- How aware are you of your own tendency to see "others" through your own cultural glasses? How good are you at accepting that your own culture is just one of several complex world views?
- Does learning about and or meeting "others" tend to change attitudes? Why? Why not?
- What can you do to be better at seeing "others" without your cultural glasses?

Tips for the facilitators

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

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

It is likely that the stories will include points about the two boys' family relationships and daily lives, and thus raise issues about inequalities of opportunity. Acknowledge that these are valid points which the group can look at another time and explain that the focus of this activity is on the images participants have of people of different nationality or culture, where we get those images from, and also how open they are to, and how comfortable they are with cultural difference.

The names of the characters will lead the group to the theme you want to explore so feel free to change them. As presented, the idea is to help people recognise how little they actually know about people who live in other countries. If necessary, you should therefore change Antonio's name to one that resonates with the participants' own reality and choose an "Ali" from another, but not too distant country.

If, for instance, you want to do some work around immigrants, you should choose names traditionally associated with the majority and immigrants, and choose areas of your own city where the two groups primarily live. It is up to you to set the scene with the first sentence, for

instance, "This is the story of Frank, a young homosexual..." or "This is the story of Maria who is physically disabled…".

The activity also works well with monocultural minority groups when it may develop into a discussion about barriers to getting to know those of the majority culture.

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.
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

Take action: Brainstorm ways in which you can expose yourself to others who are different. For instance, volunteer with a club for immigrants, read more widely, especially about foreign news, or join a Meetup group.

Move on to another activity: If you like stories and enjoy surprises then try 'Tales of the World'.

Balloons

In order to pursue our aims of taking action, we first need to break free from the chains which hold us back. Together we can make our dreams come true.

Level 1

Focus: G, A

Group: 10-40

10-15 minutes

Overview A short, noisy, fun activity to round off a session and to encourage taking action

Issues addressed
- Those chosen by the group

Aims
- To create a positive atmosphere in the group
- To reflect on what holds us back from taking action
- To encourage the group to take action

Preparation, materials
- 1 balloon per participant; 1 piece of string (about 50cm long) per participant
- Permanent felt-tip or marker pens – enough to share;
- One block of sticky notes 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 activity they have just finished. Ask them to think about one action they could take as a follow-up.
2. Ask them to name the action on a sticky label and stick their label on the wall.
3. Now ask the participants each to think about one thing which prevents them from pursuing the action.
4. Hand round the marker pens, give each person a balloon and a piece of string. Explain that these are a metaphor for a ball and chain that hold us prisoner, that hold us back from taking action. Tell them to blow up the balloons and write on it in big letters what it is that is stopping them from pursuing their action; they should then tie the balloon to their ankle.
5. Go round the circle and ask each person in turn to say the words they wrote on their balloon.
6. Tell the group that they now have the possibility to break free from the "chains" by stamping on the balloons to burst them.
7. Give the signal for the game to start.

Debriefing and evaluation

This should not be long or the energy will dissipate.

- Did you enjoy the activity? Why? Why not?
- Did you try to burst your own balloon, or did you help others to burst theirs? How does that relate to reality?

Tips for the facilitators

What is interesting in this activity is the dimension of fun and excitement when everybody is stamping on the balloons and you can hear them burst. However, be aware that some people (adults as well as children) have a phobia about balloons; others may just be afraid or dislike the bangs. Therefore, we strongly urge you to check with the participants before you use this activity and have a plan B ready. We suggest a plan B in the variations below.

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. However, be aware that in some settings their use could be counter-productive.

Variations

You will need sheets of paper, pens and a bucket. Follow the instructions as above to point 4. At this point, ask people to write what is holding them back on a piece of paper and to scrunch it up into a ball. Ask people to stand in a circle, put the bucket in the middle and ask people one at a time to throw their ball at the bucket. If they succeed, everyone claps; if they miss, they retrieve their ball and take another shot. If they fail a second time, they take a step forward and throw again and repeat until they finally succeed in throwing their paper ball into the bucket.

In the brief discussion afterwards you may like to explore the idea that the game is a metaphor for being persistent: "if at first you don't succeed, then try again", perhaps with a reassessment of your action plan and if it was too ambitious, maybe you should take smaller steps towards your goal.

Suggestions for follow-up

Take action: Follow through your ideas for action.

Move on to another activity: You might like to go on to the activity 'Dear Friend' 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?
If you like Pictionary, you will enjoy 'Cultionary'.

Level 2

Focus: I

Group: 6+

45-90 minutes

Overview Participants work in small teams to compete against each other. It involves drawing and guessing

Issues addressed
- The images we have of people
- Stereotypes and prejudice

Aims
- To explore our stereotypes, prejudices and biases about other people
- To work with the images we have of others
- To encourage creativity

Preparation, materials
- A list of people of different nationalities, cultures and concepts for participants to draw
- A flip chart and marker to record the scores
- Sheets of paper (about A4 size) and pens for the groups' drawings
- Sticky tape or pins and wall space to display the drawings

Instructions

1. Ask participants to form teams of three or four people and to find a name for their team.
2. Tell the teams to collect several sheets of paper and a pencil and find somewhere to sit so they are distanced from the other teams.
3. Call up one member from each team and secretly give them a word (the same 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 letters may be used, and 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 has been guessed correctly, tell the team to shout out the word. Put the score up on the flip chart.
7. After each round ask the drawer to write what the word was on their picture, whether finished or not.
8. Now ask the teams to choose another member to be the drawer. Encourage everyone to have at least one turn at drawing.

9. Six to eight rounds will be enough. At the end, ask the groups to tape or pin up their pictures so that the different interpretations and images of the words can be compared and discussed.

Debriefing and evaluation

Did you enjoy this activity? Why? Why not?

Compare the different ways people interpreted the same words. Were there any striking similarities or differences?

What sorts of images did people use to illustrate people of different nationalities or cultures? Country outlines? Flags? Cultural artefacts, for instance foods, clothing, musical instruments?

If anyone was puzzled by an image, ask the drawer to say why they chose to depict the word in the way they did.

To what extent do the images represent common stereotypes? Were they positive or negative stereotypes?

Are the stereotypes of minorities in general positive or negative?

Where do we get our images from? What role do social media play?

How do stereotypes affect our judgements about individuals and groups? Give a couple of personal examples.

Has anyone become aware of any unconscious biases that they have?

How may stereotypes be used for political ends? Give some examples of manipulation using stereotypes.

How can stereotyping and biased attitudes lead to acts of hate?

Do you know about the pyramid of hate? Can you give examples of behaviours at the five different levels? Which do you see in your society?

What can we do to counter the stereotypes and biases we have?

Tips for the facilitators

Be aware that people who consider themselves poor artists may think this activity 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. Start with a couple of "easy" words, for instance "a Scot" or "migrant" before asking people to draw abstract concepts like "hate".

Be aware that this activity is likely to raise the most immediate images and generalised stereotypes, so be prepared for some possible embarrassments. While this activity is creative and lots of fun, it is important that the group reflects on the risks and serious consequences of stereotyping.

Stereotypes are useful in order to be able to relate to the environment and the people around us. They are a short-cut to preparing us for when we meet someone we don't know; they tell us something about how we should behave. For instance, how to greet – shake hands or kiss on the cheek, or what topics of conversation are appropriate. The problems arise when people judge others based on stereotypes. 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 the risks that relying on them is the best way to prevent prejudice that leads to discrimination.

It is interesting to note that we don't usually have a stereotypical image of people with whom we have little contact. For example, consider your own stereotype of someone from San Marino or Bhutan. If we do have one it may simply be that "they are nice people" because we met someone from there once. We therefore suggest that you include in your list of words to be drawn an example of at least one person from a minority in your country with whom the group are likely to have had little or no direct contact.

You may like to raise a question related to gender issues. In English, we say *Frenchman* but use the gender-neutral term *Spaniard* for someone from Spain. If people drew "stick people", how many were stick men? Why not stick women? Other questions will arise in languages that have gendered articles.

Another point to be raised in the discussion is where stereotypes come from. The games we play and the books we read as children, the news media, social media, the Internet, school or college, informal education, the family and/or peer group may also all be analysed.

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 items in the list below are merely suggestions. When making your own list, think about how you yourself would draw each item; some images are easier than others; for instance associations with a Scot might include a kilt, bagpipes or mountains. On the other hand, how would you draw someone from Georgia or 'poverty'?

Suggestions for words to draw:

A blind person, a deaf person, a national from the country where the activity is taking place, a Scot, a Muslim, racism, education, discrimination, antisemitism, refugee, equality, a peasant, poverty, a homosexual person, education, justice, a homeless person, an HIV-positive person, social media, a Roma, human rights, solidarity, a refugee, hate, equity, a member of a minority in your country, a Ghanaian, Nelson Mandela, a stock broker, politician, feminist, terrorist, racism.

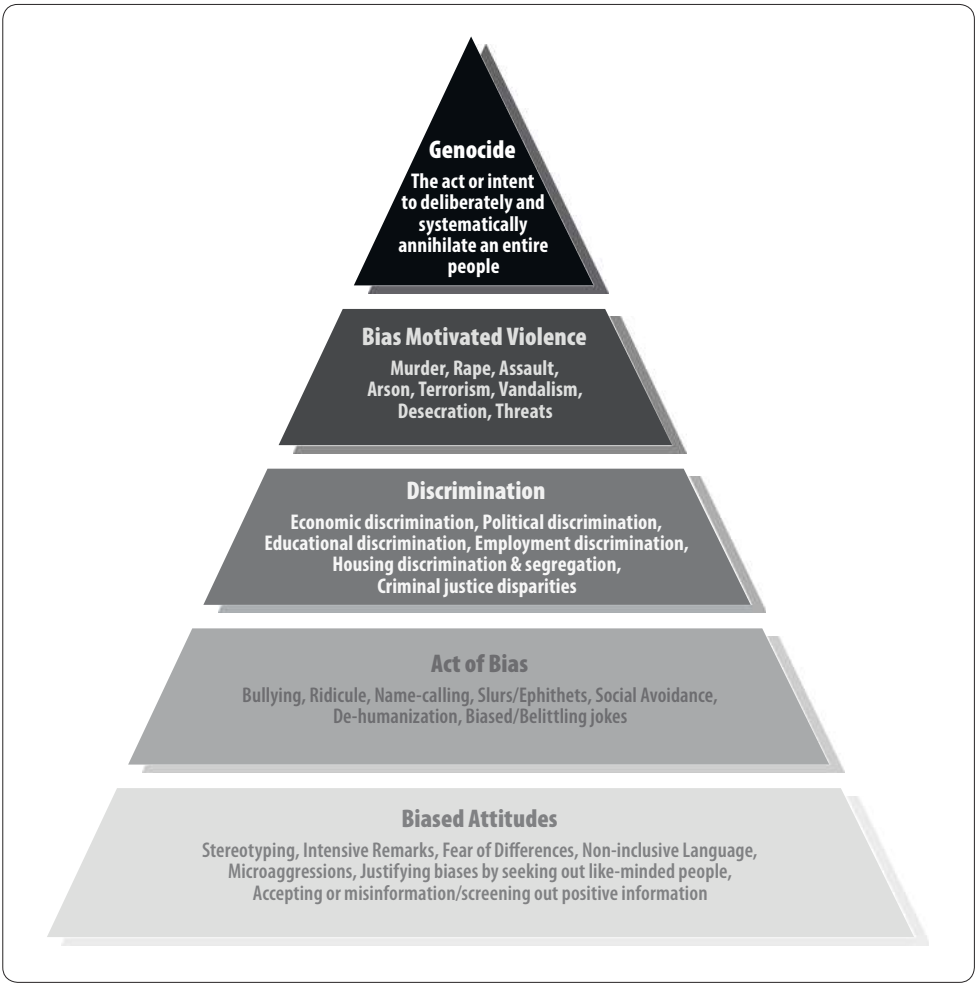
Suggestions for follow-up

Take action: 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.

Move on to another activity: 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' 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 are not you'.

Background information

The Pyramid shows biased behaviours, growing in complexity from the bottom to the top. Although the behaviours at each level negatively impact individuals and groups, as one moves up the pyramid, the behaviours have more life-threatening consequences. Like a pyramid, the upper levels are supported by the lower levels. If people or institutions treat behaviours on the lower levels as being acceptable or "normal," it results in the behaviours at the next level becoming more accepted. In response to the questions of the world community about where the hate of genocide comes from, the Pyramid of Hate demonstrates that the hate of genocide is built upon the acceptance of behaviours described in the lower levels of the pyramid.



https://www.adl.org/sites/default/files/documents/pyramid-of-hate.pdf

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 useful way to say what you think.

Level 3

Focus: G, M, A

Group: 6-30

Several days

Overview This activity involves small group work to co-operatively write a letter

Issues addressed
- Those related to the theme the group is working on

Aims
- To promote empathy and understanding about differing points of view on 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 incorporated into a wider programme.
  Part A: 30 minutes
  Part B: 15 minutes
  Part C: 30 minutes
  Part D: 45 minutes

Preparation, materials
- Pens and paper (or computer, tablets); access to a photocopier

Instructions

- **Part A:** Identify two or three participants and ask them to write a joint personal letter addressed to the group. 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 letter to the whole group.
- **Part C:** Ask people to get into small groups to write joint replies.
- **Part D:** At the end of the session, or the next time the group meets, ask the small groups to read out their replies, and then move on to the debriefing.

Debriefing and evaluation

Start the discussion by asking what people learned about the process of letter writing, and then go on to talk about the issues raised.

- What was it like writing a joint letter? Was it useful to have others to help you get your ideas straight and to work out what you wanted to write?
- How easy was it to reply to the original letter? Were the issues more complex than you first thought?
- How easy was it to keep the tone of your letters friendly and constructive when writing about a topic you feel strongly about?
- If you are not yourself a direct target of an injustice, can you still speak out effectively?
- Who has the right to speak on behalf of a group? Is it OK to say, "speaking as a member of the X community …"? Would it not be more honest to say, "speaking for myself …"?
- Continue the discussion with the whole group about the issues which were raised in the letters.
- It is easy to find posts about every issue on social media. Does the tone on social media differ from that in the letters you wrote in this activity? In what way? Why might this be? What are the consequences?

Tips for the facilitators

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

This exercise works with any type of group, but it functions particularly well with international groups. Consider whether or not to remind the group that the tone of their letter is important. They are writing to a "friend", but they may in fact not know everyone very well. Your choice of the first writers should be made so as to take into account the diversity within the group.

The theme for the letters should be related to the issue you are currently working on. 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 camp, and so.

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 they are particularly pertinent to them.

One difficulty that may arise is that some participants may feel that they "cannot write". By working in small groups, they will hopefully feel encouraged and supported.

Reading the letters out aloud may not be easy for some. A solution may be to ask the groups to read out each other's letters. It may also be helpful to hand out photocopies of all the letters so that every member of the group can read them.

Suggestions for follow-up

Take action: Write letters about something which concerns you. Send them to the appropriate authorities, politicians or local papers. An easy option is to add your names and comments to an online campaign. Make sure your views are known and help make changes in your society.

Move on to another activity: Writing letters isn't easy because you have to be clear in your mind what you want to say! Participating in an activity such as 'Where do you stand' may be helpful because listening to others' opinions is usually useful for clarifying your ideas.

Denial and Distortion

To forget would not only be dangerous but offensive; to forget the dead would be akin to killing them a second time. – Elie Wiesel

Level 3

Focus: I, M

Group: 12-35

90 minutes

Overview This activity engages participants in a reflection upon the way in which certain historical events are not fully recognised, are instrumentalised or their importance is minimised.

Issues addressed
- Majority/minorities relations
- The role of historic memory in shaping perceptions of diversity.

Aims
- To raise awareness about intentional or ignorant manifestations of denial and distortion of certain historical events
- To encourage reflection upon the consequences of denial and distortion of historical events
- To inspire to take action to combat denial and distortion of certain historical events

Materials
- Flipchart paper, pens and markers (equal to the number of participants)
- Four tables and enough space to move around

Preparation
- Glue together two flipchart sheets for each table (eight flipchart sheets in total)

Instructions

1. Explain that in this activity the participants will have a critical look at historical memory and, more specifically, at the way in which denying or distorting certain parts of our historical past impacts our societies and ourselves. If this topic is not very familiar for the participants, the trainer can offer some examples such as Holocaust denial – for example, questioning the reality of concentration/extermination camps (despite vast evidence); Holocaust distortion – for example, attempts to minimize the role played by collaborators in different countries; distortion of the history of slavery – for example, depicting that slaves were treated like family (which was never the case) and trying to cover up the dehumanizing treatment of the people who were trafficked against their will and exploited; downplaying the dangers to which asylum seekers and refugees faced in their countries (or will face if deported back).

2. Ask participants to form groups of 4-5 people and discuss the following questions:
   – Is there a part of your country's history that the government or certain political/ ideological groups are actively trying to hide or deny or downplay?
   – Are there "national heroes" who are celebrated, while ignoring the fact that they were perpetrators of certain groups?
   – Are there extremist groups who are trying to cast past atrocities such as slavery, the Holocaust or other genocides as historical events which had "also positive" sides?
   – Is there a part of your personal history or your family's history that is denied, distorted or dismissed by other people or by the larger society? If so, how does that make you feel?
3. Invite the participants to a silent discussion on four tables, with the overarching topic: *What are the consequences of denial and distortion of historical events?* Put one big sheet of paper (you can glue together two flipchart sheets) on each of the three table and write, in the middle, one question on each of them:
   – How are victims and survivors of a particular historical event affected by denial and distortion?
   – How are the people who did not live through that historical event affected by denial and distortion?
   – How are the descendants of the victims and survivors affected by denial and distortion?
   – How is the progress of society affected by denial and distortion?
4. Make sure that the there is enough distance between the tables for participants to move around. Put 6-7 markers/pencils on each table and invite the participants to walk around and write their reflections for each of the four questions. They can "discuss" by engaging with the texts written by the other participants: they can comment, make links, but they should not erase or write over what is already written. If they disagree with a certain remark, they can comment next to it. The same if they agree with it. The participants are not allowed to talk during this activity. They can start with any table they want and continue with the rest. They should visit each table several times and read what was written in the meantime by the other participants. Each participant can write as many times as they want on each table. Allow 20-30 minutes for this part, depending on the size and engagement of the group.

Debriefing and evaluation

- Was it difficult to identify instances of denial and distortion of historical events?
- Were you surprised by the examples offered by the other participants?
- How did you feel "discussing" in silence?
- Have you experienced denial or distortion of something you lived through? How did you feel/how would you feel if you had?
- Have you ever thought about the impact of denial and distortion of historical events upon our democratic societies? What can be their long-term impact?
- What are the highlights of the silent discussion for you?
- What do you think can be done to counter denial and distortion of historical events?

Tips for facilitators

During the silent discussion part, you might need to make sure that the participants do not all start at the same table and that it is clear for them that they are not allowed to speak. Observe them and, if you notice that most of them stop writing/reading at some point move to debriefing. You might want to put some background music during this part. If you do so, keep it on low volume and choose tracks that are only instrumental, as it might be difficult for some people to focus otherwise.

The participants might have experienced denial and distortion or at least dismissal of something they went through, especially if they are refugees or belong to various groups that have a long history of being discriminated. When the participants are invited to share personal experiences in the debriefing discussion, the trainer should be ready to offer the emotional support and the time needed for the participants to share their stories if they are willing to do it.

Variations

Rather than leaving participants to address different historical events, you might want to focus on a single event, but if your participants come from different countries, make sure to choose an event to which everyone can relate.

You can replace the silent discussion part with group discussion based on the same questions, followed by reporting in the plenary.

Suggestions for follow up

The participants can further engage in the activity "Where do you stand", which invites them to stand up for their opinions.

Ideas for action

Initiate a campaign to report denial and distortion on social media.

Further information

Hiding historical truth, distorting it, trivializing suffering, casting past atrocities as "positive" events are all forms of dehumanisation and re-victimisation. Unfortunately, these phenomena can be often encountered, at different levels in our societies. When it comes to the Holocaust, there is an impressive amount of evidence and documentation, but this seems to not be enough, as manifestations of Holocaust distortion is still present, even in the mainstream discourses. Holocaust distortion is a form of antisemitism and it is linked with nationalist worldviews and attempts to whitewash the past, in order to maintain the narrative of a glorious and positive history of one's nation.

Holocaust denial refers to situations in which people try to advance the idea that the Holocaust never happened. But given the sheer amount of evidence of the Holocaust, it becomes very difficult for Holocaust deniers to make their case. That is why they engage in Holocaust

distortion. They admit that the Holocaust happened, but they make excuses for it of minimise its impact. For example, by:

- saying that it is not relevant to a nation's history because it was perpetrated by "the Germans" (thus completely ignoring the role played by collaborators) or the other way around, they shift the sole blame onto other nations, while ignoring German responsibility;
- blaming the Jews for causing their own genocide or accuse them of using the Holocaust for some manner of gain (financial gain or related to the establishment of the state of Israel);
- gross minimisations of the number of victims or the use of the term to refer to present-day phenomena which are not related in any meaningful way to the Holocaust;
- glorifying Holocaust perpetrators or making efforts to rehabilitate their reputation;
- casting the Holocaust as a positive historical event.

Sometimes Holocaust distortion happens because people are ignorant; other times, it is done intentionally, by individuals or by state institutions. Regardless of the motive, Holocaust distortion is deeply insulting to the victims and survivors of the Holocaust and, at the same time, it threatens our democratic values. That is why we need to take measures to identify it and counteract it, especially considering the fertile ground for its spreading provided by social media and the decrease in press freedom around the world.

The European Court of Human Rights has held that Holocaust denial is not protected by the European Convention on Human Rights.

Do it!

I guess this is just the way life is; we have to get on with it.

Level 2

Focus: M

Group: 12-40

60 minutes

Overview

A simulation about resources, or the lack of them. People work in small groups to produce collages.

Issues addressed

- Discrimination
- Equality in dignity and rights

Aims

- To simulate experiencing discrimination
- To reflect on the relationship between inequality and discrimination
- To foster empathy with marginalised groups

Preparation, materials

- 4 boxes (carton, wood or opaque plastic) to put the materials for each group into
- Large sheets of paper; 4 illustrated magazines; 4 pairs of scissors
- 3 packs of coloured felt-tip pens; pencils; 3 tubes of glue
- 1 reel of painters masking tape;
- Other bits and pieces, for instance, string, yarn, buttons, paper clips, twigs, leaves, cotton wool
- Paper and pen for the observers
- A clock or watch
- Each group should have access to one mobile phone
- Possibly cards with Article 1 of the UDHR written out (see tips for the facilitators)
- Make an instruction card for each of the groups.
- For group 1, in a language common to the group: Your group is to make a drawing (or collage) representing the first article of the Universal Declaration of Human Rights. You should make is as beautiful and representative as possible of the spirit of that article. You have 15 minutes to do it.
- For groups 2 and 3, this text should be in another language.
- For group 4, the text should be in another language and with the added instruction that they must not talk to each other.

Instructions

1. Prepare the materials and an instruction card for each group so that group 1 has the most and best materials, groups 2 and 3 have good and sufficient materials and group 4 has a minimum of equipment, for instance they have no glue, only tape and no scissors. Put the materials for each group in a box with a lid, so that no-one sees what each group gets.
2. Divide the players into four groups and ask each group to sit in a corner of the room where they can work together quietly on their own.
3. Ask each group to nominate one person to be an observer to note down what the members of the group do or say.
4. Distribute the boxes of materials, and then give a signal for them to start work.
5. Be available to answer questions relating to what the groups have to do.
6. After 15 minutes, stop the activity and ask the groups to stick their work onto the wall.
7. Ask participants to vote on the picture they think is best.

Debriefing and evaluation

Start with a round from those who played. Ask each group in turn:

- Did you enjoy the activity? Why? Why not?
- Did you succeed in completing the task to your satisfaction? Why? Why not?

Follow with a round from the observers. Ask them to report briefly on:

- What materials their group had to work with

How the members reacted to the instructions and then designed and worked on their poster. Continue with a general discussion:

- Which picture got the most votes? Why?
- What does being "born equal in dignity" mean?
- What does being born with equal rights mean? Right to what?
- Why is human dignity so important when it comes to human rights?
- What happens when people are divided and given a value based on characteristics such as race, class, gender, religion, and so on?
- What do people need to have to be able to live in dignity?
- What parallels are there between this activity and the inequalities in your society?
- In Europe as a whole, is it possible to generalise about who is in groups 1, 2 and 3 and who is in group 4? Is it the same in your country?
- What are the roots of these differences in your society? And what are the consequences?
- Racism and hatred for "the other" is on the rise all over Europe. Can you give examples that show how fundamentally important it is to respect each individual's dignity?
- What does treating others with dignity mean to you in your daily life?
- How could you put your principles into practice?

Tips for the facilitators

Use an online translation app to make the instruction cards for groups 2, 3 and 4. You could consider using minority languages such as Basque, Esperanto, Scots Gælic, Kurdish, Romany or Yiddish.

Depending on the group and if they are unfamiliar with Article 1, you may want to prepare cards with the text. If you do, consider whether to use the same languages as you used for the instruction cards. The United Nations Office of the High Commissioner for Human Rights has the UDHR available in 523 languages: www.ohchr.org/en/udhr/pages/introduction.aspx

If you are working with just a few people, adapt the game and create two sub-groups, the first with more resources and clearer instructions.

When the discussion comes to thinking about inequality at a local level, encourage participants to consider groups such as the elderly, disabled and unemployed. How hard is it for them to maintain a life with dignity?

Be aware that this activity may generate strong reactions from the members of group 4 because of the frustration of not understanding the instructions and still being blamed for it. Therefore, we suggest the following:

- Make sure that the groups are formed randomly to avoid anybody in group 4 from feeling victimised.
- Before starting the evaluation, it is essential to make clear that this was a simulation and that we must now come 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 might come out later on, and useful evaluation may be difficult.

When identifying people in real life in group 4, especially at the local level, encourage the participants to think "out of the box". For instance, older people are less likely to be computer literate and thus face barriers filling in forms, making benefit claims and banking.

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 group 4, who will be worried about having to perform and not look foolish.

If you want to draw attention to the inequalities disabled people face, then you could adapt the method by, for instance, tying participants' hands together, whispering the instructions very quietly to group 4, or making the room dark and getting participants to wear sunglasses. One group could have table and chairs, while another has to sit on the floor. Be creative in how you adapt the activity to meet the needs of the group and the context of the training.

Suggestions for follow-up

Take action: Two of the inequalities that are likely to emerge in this activity are language and education. Perhaps you could suggest that they volunteer in a local "homework cafe", after-school club or a drop-in centre for immigrants?

Move on to another activity: You may like to take a look at 'Euro-rail', and explore issues about being confronted with our stereotypes, and prejudices about other passengers as we travel by train or bus.

Background information

Article 1 of the Universal Declaration of Human Rights (UDHR):

> *All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*

Human dignity is important when it comes to human rights because human dignity justifies human rights. When people are divided and given a value based on characteristics such as class, gender, religion, and so on, it creates unequal societies where discrimination runs rampant. People assigned a higher value get preferential treatment. Anyone who doesn't fit into the privileged category is abandoned or oppressed. We've seen what happens in places where human dignity isn't seen as inherent and human rights aren't universal. While the privileged few in these societies flourish, society as a whole suffers significantly. Inevitably, violence erupts. If a new group takes power and also fails to recognise human dignity, the cycle of destruction continues, only with different participants. (www.humanrightscareers.com)

Dominoes

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

Level 1

Focus: G

Group: any size

10-30 minutes

Overview An active game that gets people thinking about personal features we share with others.

Issues addressed
- Similarities and diversity within the group.

Aims
- To encourage physical contact
- To help people to get to know each other
- To raise awareness that in a group there are many (sometimes surprising) things we hold in common.

Preparation, materials
- 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 by holding hands.
4. If a stated characteristic is not shared by someone else in the group and the domino cannot be matched ask players to negotiate another feature so that the chain is continued. Make sure that you also join in.

Debriefing and evaluation

This need not be long or laboured, but a quick feedback will be an opportunity to clear up any misconceptions.

- How easy was it to find personal characteristics you feel comfortable sharing in public?
- What are the most common things that we share?

- Within this group, do we have more features in common than differences? If you wish to take it further go on to ask:
- Were there some features only a few people shared? What?
- In general, what sorts of features do you share with your friends? Physical features or ideas and beliefs?
- Think about your 3 best friends, how similar to or different from you are they?
- How do you choose your friends? Is it a conscious decision or not?
- Why have friends with whom you have much in common?
- Why have friends who are quite different from you?
- In general, is diversity viewed positively or negatively in your society?

Tips for the facilitators

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

You can play the game in two rounds. For instance, round 1: visible features; round 2: invisible features such as taste in music, sports or hobbies, and beliefs and political opinions. If the suggested characteristics tend to be repetitive, you may encourage the participants to come up with new ones. For instance, make a rule that any one characteristic may only be used twice.

It is important that the members of the group actually establish physical contact, this encourages a stronger group feeling. You can ask the group to be creative in the way that they make contact. For instance, it could be to touch heads, to put arms round each other, to put feet together, etc.

This game should be played quickly so people don't get bored while they are waiting to match up. It works well at the beginning of a session or as an icebreaker. Remember your participation will help to reinforce equality within the group.

This activity is called Dominoes because it uses the same basic rule as the game of dominoes played with tiles marked with a pattern of spots at each end that players match up. Another game played with domino tiles is to stand them on end in a line and slightly apart. When the first tile is knocked, it falls onto the adjacent tile which in turn knocks over the third. The aim is to set the tiles up so that the ripple goes all the way down the line. This is metaphor for the domino effect which we suggest as a fun way to end the activity (see below).

Variations

A fun way to end the activity is by reproducing a "domino effect". Make sure participants know what the domino effect is. Then ask people to let go of their hands and turn so they are standing one behind the other. Tell them to put both hands squarely on the shoulders of the person in front. They may have to shuffle a little bit closer to make contact. A facilitator locates themself at the end of the line and pushes firmly on the shoulders of the person in front to unbalance them and cause them to fall forward. As they fall, they push the next person in line who, in turn pushes over the third person and so on down the line, so all the dominoes fall over and everyone lands in a heap on the floor!

You could now add a final question to the evaluation: Could the domino effect be a metaphor for how change can happen? Can you give examples of individuals, groups or movements who have stood up to injustice and by their example have changed attitudes, globally and locally? A more genteel ending could be with a Mexican wave.

Suggestions for follow-up

Take action: Embracing diversity means being open to new ideas and experiences. Ask people to choose one thing that would be something new for them, for instance trying a food they have never tasted before, listening to music they don't usually listen to and challenge them to try it before the group meets again. More challenging might be to start a conversation with someone who they normally would not talk with, for instance a homeless person, refugee or to go to a gay cafe.

Move on to another activity: 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' 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 fairer future.

Level 2

Focus: G, I, M, A

Group: any size

60-90 minutes

Overview Participants work in small groups drawing, painting or with collage to create a vision board.

Issues addressed
- Equality in dignity and rights
- Discrimination
- Empowerment to act for change

Aims
- To generate solidarity and empathy and create a positive atmosphere in the group
- To encourage co-operation in taking action
- To encourage hope and enthusiasm for a fairer world

Preparation, materials
- 2 sheets of flip chart paper and a marker pen – one set per working group
- Additional materials depending on the method of working, for instance glue, scissors, old magazines (see tips for facilitators)

Instructions

1. There are three steps in this activity. Firstly, participants share their dreams. Secondly, they identify the hurdles or barriers to making those dreams come true. Thirdly, they find solutions and plan to take action.
2. Ask people to get into small groups of 5 or 6.
3. Tell participants to spend the first five minutes reflecting individually on how they would like the future to be – in terms of family, education, job, hobbies, housing, personal development, their civil rights, and so on. Then ask them to share their dreams and aspirations, giving reasons and noting them on one of the sheets of flip chart.
4. Now, working together in their small groups, they should take the second piece of flip chart paper and make a vision board (like a poster) using pens, paints or collage to illustrate their common dreams.
5. Ask each group to present their work to the whole group.
6. Now ask participants to return to their small groups to identify three concrete things that prevent them from pursuing their aspirations. Add these to the notes on the first piece of flip chart.

7. Now agree on three concrete actions that they as a group (or an organisation) could do together to get a bit nearer to seeing their dreams come true. Add these to the notes on the flip chart and add them as illustrations to the vision board.
8. Return to the plenary to share the ideas.

Debriefing and evaluation

Start by asking participants to share the feelings they experienced while doing this activity, and then to say if they enjoyed the exercise and why. Follow with other questions, such as these:

- Was there anything that surprised you?
- Why dream? Does it matter if dreams seem fantastic?
- Can you think of any examples of dreams people have had that were only fulfilled after their lifetime?
- Do you think that everybody should have the right to pursue their dreams and aspirations?
- Do you think and talk about "hurdles", "obstacles" or "barriers"? What difference does it make what you call them?
- In your society, do some people have more chances to fulfil their dreams than others? Who are these people? Why do you think it is? Is it fair? Which (groups of) people have fewer chances? Who? Why? Is it fair?
- Were the groups' dreams concrete or aspirational? Personal or for society?
- Were they achievable – for the group? For others? For at some time in the future?
- How can you support each other in practical ways to overcome some of the hurdles, and make your dreams come true?

Tips for the facilitators

This activity can be a good stimulus for the group and for 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 the collective approach in order to overcome individual shortcomings, for example, "I do not know how to do this or that", or "I don't have the tools to ...".

The activity works better if the visions are put together in a creative way rather than through a simple brainstorming session. 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 participants 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.

Examples of hurdles might be: a lack of self-confidence, lack of information, the expectations or attitudes of others towards them, their age, position in society, time, money, family responsibilities, discrimination because of gender, sexual orientation, ethnicity, religion, disability or other grounds.

It is easier to make the links with discrimination due to racism, xenophobia and intolerance if the group is multicultural. Otherwise, the question, "Do you think everybody has the right to pursue their dreams?" should help lead the discussion and reflection in this direction.

Note that this is intended as a level 2 activity and the outcome should be to come up with simple, practical ways of helping each other begin to work on overcoming personal hurdles. Big hurdles that are a result of, for instance, inequities, discrimination and racism are overcome by taking small steps at a time. This activity is about taking small, first steps and helping people gain confidence in their ability to take action and effect the changes they wish to see. Dreaming can make the future more possible.

In the U.S., the term 'dreamers' refers to the Development, Relief and Education for Alien Minors (DREAM) Act, and the young people impacted by the Act are often referred to as 'Dreamers'. The term has also been used in Europe to describe the millions of young people who live in undocumented limbo, in fear of deportation from the countries they grew up in because of hostile migration policies. *The Guardian* published a series of articles telling the stories of some who dream of a future and want to speak out: www.theguardian.com/world/series/europes-dreamers. You may like to share the stories.

Suggestions for follow-up

Take action: Work on one or more of the concrete ideas for practical action that people thought of during the activity, or plan another session to do so.

Move on to another activity: Try the activity 'Balloons' to provide a good immediate follow-up to generate positive feelings in the group.

Eurojoke contest

It's only a laugh! What does it matter if we tell jokes about other people? Don't be so sensitive, just smile!

Level 3

Focus: I, M

Group: any size

60 minutes

Overview Uses stand-up comedy to look at how humour is often used to maintain or fuel prejudice

Issues addressed
- The role of humour in stereotypes and prejudice
- Power, privilege and language
- Personal responsibility to respond and act

Aims
- To explore the basis of our humour
- To be aware of the effects of jokes and words on us, on those targeted by the jokes / words, and on the society at large
- To develop responsibility for taking a stand against the use of problematic jokes and language

Preparation/ Materials
- Gather a variety of jokes and expressions appropriate to your group. Six or eight will be sufficient. Print them out so you have them on slips of paper, and put them in a hat or bag.
- A large sheet of paper or flip chart and pen to mark up the scores.
- Arrange a stage for the stand-up performances

Instructions

1. Explain the concept of the Eurojoke contest and ask for volunteers to perform as stand-up comics. Everyone else is the public. The facilitator is the moderator and score-keeper.
2. Ask each volunteer to take one joke out of the hat and to prepare to tell it.
3. Invite the comedians, one at a time, to perform their joke.
4. After each joke comes the voting. Explain that, to make sure the votes are impartial, everyone must shut their eyes and, on your giving a count of three, they should rate the joke by giving it a score out of 10 with a show of fingers.
5. Keep track of the scores on the flip chart.

Debriefing and evaluation

- Did you enjoy this activity? How did you feel playing this game?
- Which joke won and why? Which joke got the least votes and why?

- How did you vote during the game? What criteria did you use to judge a joke?
- What makes a joke funny?
- Why do we tell jokes? Why do we enjoy them?
- Did any of the stand-up volunteers refuse to tell the joke they had picked? Why? Why not?
- Is there anybody who abstained (didn't vote) at some point during the game? Which joke was that in relation to, and why did they not vote?
- Did anyone feel personally affronted by any of the jokes? If yes, why? What was offensive? How does it feel?
- In general, how do you feel when you hear jokes about something you feel strongly about? Give an example or instance, and say how you reacted.
- Do the groups who were targeted by the jokes today have anything in common?

At this point in the debriefing, begin to direct the discussion to humour in general:

- Do jokes and humour in general reveal anything about the stereotypes and prejudices, power relations or privileges in our society? What?
- What makes a joke unacceptable or at least problematic? Is it the intention of the speaker or the offence taken by the target?
- Is criticism of offensive humour justified?
- Is ridicule of politicians or authority justified? Why? Why not?
- Are there limits to what or who may be ridiculed? If so, what are they, how are they decided, and by whom?
- Much offensive material is spread on social media. Should this material be regulated? By whom?
- How do you react when somebody tells a joke or makes a comment that you find unacceptable?
- Do we have a responsibility to react in these situations? What should we do?
- What is the most important thing you want to do differently next time you are in such a situation?

Tips for the facilitators

The choice of jokes is crucial as it enables you to keep control of an activity which could easily get out of hand. There should also be a variety of jokes, from the marginally to definitively offensive, to help people reflect on why some are problematic and others are not.

Jokes could include those which target people belonging to specific ethnic groups, to religion, country, race, class, gender, sexual orientation, profession, body size and shape, abilities and disabilities, life styles, opinions, and taboo and sensitive subjects. The Internet is a rich source of potential material for this activity; search "XX jokes" or "jokes about XX".

Beware of jokes which might deeply offend some members of the group and use them only if you consider the group is ready and if you can ensure a safe environment for processing their emotions and thoughts. On the other hand, you do need jokes that are going to provoke!

It's also interesting to look at jokes made about us by others. Can humour help us to see

ourselves differently? Can we learn something from them? To take just one example, in France people tell jokes about Belgian people, so what jokes do the Belgians, or people of any other countries, make about the French?

For instance, there is this British joke: "Why do French people eat snails? They don't like fast food!" Is it funny? Why? Why not? What does it say about the French and British attitudes to food?

Variations

You may like to run this activity looking at cartoons or memes. In this case, you will need some means of projecting the images so that everyone can see them.

You may like to take a look at the board game 'Cards against Humanity' (available for free online), either for gathering samples for this activity, or for the group to play with a critical eye.

Suggestions for follow-up:

Take action: Start a collection of jokes that make you laugh and give you something to reflect on. Here are two to get you started:

Heaven is where: the police are British, the chefs are Italian, the mechanics are German, the lovers are French and It's all organised by the Swiss. Hell is where: the police are German, the chefs are British, the mechanics are French, the lovers are Swiss and It's all organised by the Italians.

It's not fair. There should be gender equality in the prison population.

Alternatively, make up your own jokes or cartoons to share with other groups and organisations.

Move on to another activity: Look further at how we discriminate against certain groups and then blame them for it. Try 'Do it!'. Alternatively, explore ways of how to respond best in difficult situations, use 'Sharing discrimination'.

Euro-rail

None of us is prejudiced but...

Level 2

Focus: I

Group: <40

60-90 minutes

Overview People work individually and in small groups to share their preferences about who to sit next to on a train or bus.

Issues addressed Stereotyping, prejudice and the "limits of tolerance"

Aims
- To challenge participants' stereotypes and prejudices about strangers
- To raise self-awareness about the limits of tolerance
- To confront participants' biases

Group size
- Maximum 40. Small working groups of 4 or 5.

Preparation, materials
- Copies of the activity sheet and a pencil per participant

Instructions

1. Give a copy of the activity sheet to each participant.
2. Briefly describe the scenario and tell them to read the descriptions of the people travelling on the train.
3. Now ask each person to choose individually the three people they would prefer to sit next to, and three they would avoid sitting next to.
   - Once everybody has made their individual choices, ask them to form groups of four or five, and to share their individual choices and the reasons for those choices.
   - Ask participants, still in their groups, to compare their choices and reasons, and to check where there are similarities and differences.
   - Each group should then come up with two lists, each of three of the people travelling on the train (the three plusses, and the three minuses). These lists should be mutually agreed on.
4. In plenary, ask each group to present their conclusions, including the reasons for their common choices. They should also say in which instances there was most disagreement within the group.

Debriefing and evaluation

- Did you enjoy the activity? Why? Why not?
- What factors influenced your individual decisions at the start of the activity? Were there some that were common to everyone?
- When you shared and discussed your lists in the small groups, did you change your opinion of any of the characters? How and why?
- Did the small groups manage to reach a consensus? Why / why not? What was difficult about the process?
- How realistic are the characters on the list?
- Which stereotypes do the list of passengers evoke? Are the stereotypes realistic or are they in our minds and imagination? Where do we get these images from?
- How would you feel if somebody getting onto the train intentionally rejected an empty seat next to you?
- Has this activity revealed any unconscious biases you have? What are they?
- Next time you get onto a train or bus, would it be interesting to choose consciously to sit next to someone you would normally avoid? Why? What might you learn about the other person and yourself?

Tips for the facilitators

Feel free to adapt the activity to meet the needs and experiences of the participants. For instance, the journey could be going home from school or from work on a bus, you can reduce the number of people on the list, or you could change the characters to focus on stereotypes of a particular minority.

In many cases the groups will not manage to come up with two lists they all agree on. Do not emphasise this aspect of the activity, especially as it may lead to a false consensus; the purpose is to the highlight diversity of beliefs and opinions about prejudice.

It is important that everyone respects each other's opinions and that no-one is attacked for their personal views. If some choices seem doubtful, discussing the reasons behind the decisions will hopefully be enlightening. Also, beware not to let the discussion develop into "Who is the least prejudiced?" but rather work on the fact that we all have prejudices and biases, even though we may think we don't.

It is also important to discuss and explore the fact that the descriptions of the passengers are very brief, and that we know little about their personalities or backgrounds. Yet isn't that usually the case, and how we normally react to information in newspapers and television, and in conversations or when meeting people for the first time?

Variations

1. Run the activity as described above and round off after the discussion by sticking pictures of the various individuals on the walls, and asking participants to try to match the pictures with the descriptions on the list. End with a brief review of participants' reactions and

reflections. You can find pictures by searching with key words on google images.
2. You could use pictures of the various individuals instead of written descriptions. Find pictures by searching on google images.

Suggestions for follow-up

Take action: Next time you get onto a train or bus, make a conscious decision to choose to sit next to someone you would normally not sit next to.

Move on to another activity: 'First impressions' or 'What do you see?' will give you further opportunities to explore stereotyping. 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'.

HANDOUT

The scenario

You are taking the train home from school or work. It is not very crowded and there are some seats free, but they are all next to other passengers. Where should you sit? Who would be your first three choices of passengers to sit next to and which three would you definitely wish to avoid?

1. A gay couple (men) with a new-born baby in a pram
2. A teenage mother with an unruly 2-year-old
3. An obese, white stockbroker who is talking loudly on his phone
4. A catholic nun using her rosary
5. An Asian nurse who has just come off duty
6. A smiling born-again Christian on a mission
7. A black woman and her white boyfriend
8. A police officer
9. A gay Roma activist
10. Two dark-skinned women in long skirts, selling lavender
11. A homeless woman who badly clean clothes
12. A traveller (man) with his dog.
13. A young man with bruises and torn clothes returning from a political rally
14. A young rapper listening to loud music and really "feeling the beat"
15. A blind accordion player with his instrument in a large case
16. A girl wearing a head scarf and seems distressed
17. A young woman wearing a T-shirt with "Vegan Feminism Will Win!" in large letters
18. A skinhead; the word "HATE" tattooed on his fingers
19. Two "mates" going to a football match. Each has a can of beer in his hand.
20. A farmer who speaks in a strong dialect and has a basket full of smelly cheese

Instructions

1. **Individually** select your three first choices of the people you would prefer to sit next to on the train, and the three you would prefer to avoid. You have 15 minutes to do this.
2. **In groups**, share your choices of the three most preferred and the three least preferred travelling 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 40 minutes for this part of the activity.
3. **In plenary**, each group presents its conclusions followed by a debriefing and evaluation of the activity.

First impressions

What first meets the eye can be very misleading.

Level 3

Focus: I

Group: 4-12

60 minutes

Overview People work individually to respond to images of people. They then compare their responses.

Issues addressed Stereotyping and how we make assumptions about people

Aims

- To compare how people differ in their initial impressions of others
- To explore how our past experiences colour our first impressions
- To demonstrate how first impressions can be misleading and how our impressions affect our behaviour towards others

Preparation, materials

- Search on the Internet for photos that show someone in context (see the illustration below). You need as many different photos as there are people in the group.
- Print out 2 copies of each image. Keep one copy in a folder, hidden, to be produced later in the activity.
- Keep the face of the person from the second copy and cut off anything that might give away other information (see example below). Stick the face at the top of a piece of A4 paper leaving plenty of space underneath.
- Pencils, one per person

Instructions

1. Ask the participants to sit in a circle and hand out one sheet of paper to each person.
2. Ask them to look at the picture and write down their first impression at the very bottom of the page.
3. Then ask them to turn the bottom of the paper under / to the back, to hide what they have written, and to pass the sheet on to the next person.
4. Tell the participants to look at this second picture and to write down their first impression, again at the bottom of the sheet, then to turn the bottom under to hide what they have written, and pass it on.
5. Repeat until the all papers have been round the circle and everyone has seen each sheet.
6. When everyone has their original first sheet back ask the participants to unfold the papers

and compare the different "first impressions".

7. Now, produce the complete copies of the images and let the participants be surprised.

Debriefing and evaluation

- Did you enjoy this activity? Why? Why not?
- What sorts of things did people write as their "first impressions"? Facts? Feelings?
- How different or similar were the "first impressions" within the group?
- What surprises were there?
- What did people base their first impressions on? Past experiences? Guess work? Hopes?
- What surprises were there when you saw the whole picture? How did you feel?
- Describe and share instances when you have had a completely wrong first impression of someone. What happened as a result?
- How often do we make assumptions, not only about people, but also about events and information, without having "the whole picture"? What are the consequences?
- What does this activity reveal about ourselves and how aware are we of our biases?
- What can we do to be more aware of our biases so that we see the "whole" picture?

Tips for the facilitators

Before you start make sure everyone understands the instructions. It will be useful to demonstrate where players should write and how to fold the bottom of the paper under. They should write the first thing that comes into their head about this person; it might, for instance be "French student", "happy", "posh boy" or "big brother". Remind participants that there are no right or wrong answers.

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

Choose images that reflect your aims. For instance, if your focus is on general issues around stereotyping, then include a wide variety of people: those of different ages, ethnic groups, ability and disability, gender, and so on.

It can be challenging, but also fun, to find images that focus on a specific aspect of discrimination. For instance, if your focus is on gender equality, an example is suggested below. Be creative; the Internet is your friend! Google images is a good source. Avoid choosing pictures of famous people, celebrities or anyone familiar to the group.

This activity works well if you want to draw attention to how multiple factors may intersect in relation to discrimination and privilege. For instance, black and woman, white and male, or Muslim and disabled, Jewish and gay, Roma and Jehovah's Witness.

Be prepared for laughter and strong comments about what people wrote and the personal attitudes they reveal. 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 fact that we all hold different stereotypes for different reasons.

Variations

An alternative method if you have a large group is to make a Powerpoint presentation. First display each portrait in turn and ask participants to write their first impressions on a numbered slip of paper; collect the slips up after each round. Then re-run the presentation and read out the "first impressions". Finally show the whole images.

Suggestions for follow-up

Take action: The group may like to make an exhibition of positive images of people belonging to groups normally discriminated against. For instance, the Roma artist Ceija Stojka, Natalia Partyka (disabled Polish table tennis player), Leo Varadkar (gay Irish politician), Greta Thunberg (teenage female climate-change activist).

Move on to another activity: Discuss introducing some new activities into your group or organisation to give you an opportunity to find out more about people who are different; for example, invite a speaker, show foreign films or have a cultural evening including music from other countries.

If you enjoy working with pictures, then 'Portraits' will give you a chance to take a look at positive images of people belonging to marginalised groups. If you want to work with images that we have of people from different countries, try 'Antonio and Ali'.

Here's an example of an image found on Google images that you might like to use if you wish to promote a discussion about gender stereotypes:

Force the circle

Do you want to be out or in?

Level 2

Focus: G, I, M

Group: any size

60 minutes

Overview This is an energetic activity where members of the in-group exclude outsiders

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

Aims
- To experience being part of an in-group and an out-group
- To analyse the mechanisms of exclusion

Group size
- Any; 6-8 people per circle.

Preparation, materials
- Paper and pens for the observers; a watch or timer for each group

Instructions

1. Divide the group into subgroups of 6 to 8 people.
2. Ask each sub-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. They should be facing outwards.
4. Explain that the "outsider" must try to get into the circle while those who form the circle must try to keep that person out. All methods are valid apart from violence. Ask the observer to note the strategies used both by the "outsider" and by those in the circle, and also to act as time-keeper.
5. After two or three minutes, and regardless of whether the "outsider" managed to enter the circle or not, the game stops and the "outsider" joins the circle and another member has a turn at being the "outsider".
6. The activity is over once all the members of the group who wish to have tried to be the "outsider" and to "force the circle".

Debriefing and evaluation

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 "outsiders" use?
- What strategies did the people in the circle use to prevent the others from getting in?
- If at some point you played with two "outsiders", how did that change the way the game was played?

Then ask everybody:

- Can you see this activity as a metaphor for any social relationships in real life?
- In real life, who might the outsiders be?
- In real life, who or what does the circle represent?
- Can you give concrete examples of exclusion? Who excludes who, and why?
- Can you give concrete examples of strategies that excluded groups use to demand or claim inclusion?
- In real life, what arguments do the majority make for why they should keep the "outsiders" out?
- Would you agree that loss of identity and culture is often caused by fear: fear of both the in-group and the out-group for each other?
- Can you give any concrete examples of strategies that aim to increase inclusion of members of the out-groups, for instance in access to housing, education and jobs?
- What should be done to promote inclusion and equality in real life?
- How can we change the rules of this activity to make it a metaphor for a more inclusive society?
- Would that inclusive society be multicultural or intercultural?
- What can you do to make society more inclusive? What could you do locally?

Tips for the facilitators

This activity requires a lot energy from everybody playing it. In principle, unless the relations within the group are poor, there should be no aggression. Strategies such as dodging through legs or tickling may be participants' first choices of strategy, which perhaps makes it an activity best suited to younger participants. Nonetheless, less active strategies such as bribery, flattery and argument are also an option for the less agile.

It is helpful if you give specific 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.

Depending on how the game is going and how inventive the "outsiders" are with their strategies, you could suggest that there are two "outsiders". Having two outsiders makes it interesting because they can act together or alone. During the debriefing, you may like

to explore this by pointing out that in real life the "outsiders" often form a group who work collectively. It can of course also be that there are two groups with different grievances who work independently. You could ask the participants to give real-life examples of this last case and evaluate the success of their strategies compared to those who work co-operatively.

At the start of the debriefing, it is recommended that you 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 sub-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; this will increase the feeling of the loneliness of being the "outsider". At the end of each round, the "outsider", if they did not force the circle, should return to their original group. Those who *did* make it into the middle become a member of that group. Thus, the sizes of the groups may vary over time. It is interesting to see if larger or smaller groups are more successful in keeping out the "outsiders".

You may also like to introduce a 1-minute time period between rounds for those forming the circle to discuss and agree a strategy.

Suggestions for follow-up

Take action: Ask yourselves how you could be more aware of your own behaviour and when you may, without meaning to, exclude others from the "group". This might, for instance, be something as simple as a conversation during a coffee break.

Alternatively, take a look at your club, organisation, training session or event. Is the membership representative of the local / target community? If not, why not? Can anyone join if they want to? What stops them? What would encourage them to join? Decide what action you could take to make your club / organisation / event more inclusive.

Move on to another activity: 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' to strengthen the group feeling and to explore the characteristics which we share as human beings, or look at 'Seeking similarities and discovering diversity' 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.

Group X

Remembrance must be about restoring a sense of dignity and justice to the victims and to their communities.

Level 3

Focus: I, A

Group: 12-24

60 minutes

Overview People work in small groups to relate the rights contained in the ECHR to examples of racial abuse of Roma*.

Issues addressed
- Racism and discrimination as human rights violations
- Antigypsyism

Aims
- To raise awareness of commonly experienced racism and abuse of human rights
- To encourage participants to take action against the discrimination of Roma
- To foster empathy with the victims of racism

Preparation/ Materials
- Copies of the information about Group X, pasted to the middle of a piece of flip chart paper (one copy for each small group)
- Copies of the ECHR (abbreviated version; see the appendices); at least 2 copies for each small group
- Marker pens for each small group; scissors and glue (optional)

Instructions

1. Read out the story about Group X, a minority which does not have its own country but which exists in many countries of the world.
2. Ask participants to guess who Group X are, and explain that the examples are all typical of their experiences in countries throughout Europe.
3. Tell the group that the text is about Roma anywhere in Europe. Ask for brief reactions to the text. Explain that most of the examples are illegal under human rights law, and illegal in every country in Europe. If necessary, refresh participants' memory of human rights generally and of the European Convention on Human Rights (ECHR) in particular.
4. Ask participants to get into small groups of 4 to 5 people, and give each group the materials. Explain that they should match the events in the story to specific rights contained in the Convention.
5. They can write and draw with the pens and they can also cut up the ECHR cards and glue them on to the flip chart paper. They have 20 minutes to complete the mapping.

6. Stick the pieces of finished flip chart papers to the wall and give participants the opportunity to look at those done by other groups and note any similarities or differences.
7. Then go on to the debriefing.

Debriefing and evaluation

- Were you surprised by examples of abuse which members of the Roma and Traveller communities experience?
- Have you ever heard or witnessed abusive speech or other actions against Roma, in person or online?
- What should we do when coming across negative comments about Roma and Travellers on a social network? Would it make a difference if people started objecting to such comments, or posting positive stories instead?

Go on to explore any prejudices participants may have about Roma and Travellers:

- What are the stereotypes and prejudices about Roma in your society?
- How do you think you would feel if you were constantly abused by others in the community? How might you behave?
- The ECHR and the UDHR consider discrimination against anybody on grounds of 'race' or ethnicity to be a human rights violation. Why are Roma and Traveller people still discriminated against?
- Who is responsible for making sure that the commitments of states under the ECHR are respected?
- Do you know of any local initiatives to support Roma? Who is doing what? How could you find out?

Tips for the facilitators

This activity as described is intended for non-Roma groups. You may find that many participants have prejudices about Roma. Try to avoid discussing these before the groups have worked on the flip charts. Use some of the questions in the debriefing to explore their prejudices after the activity.

Be prepared for strong reactions and deeply ingrained prejudices and resistance to the activity.

If you work with Roma, there are suggestions for how to adapt the activity under Variations.

The narrative is not really a report from a particular Roma child, but each of the examples reflects reality in nearly every European country.

You may want to explain to participants that not all the human rights we possess have been included on the cards as the ECHR covers only some of our human rights. For a more comprehensive list of human rights, they could refer to the UDHR.

Use the resource sheet 'Rights Engaged' to help you give feedback on the prepared flip charts. Note that many of the abuses in the story engage more than one right, and that nearly all of them engage the right to be free from discrimination.

Remind participants that human rights abuses are slightly different from other crimes: they apply to the behaviour of governments, or those in official positions, such as teachers, police officers or prison officials. Public officials have responsibilities not to abuse people, but they also

have responsibilities to make sure that people are not abused by others. If the police do not take a complaint about abuse seriously, they may be failing in their human rights responsibilities.

More information about discrimination against Roma and Travellers can be found in Part C of this pack. You can also consult the following resources:

- Factsheets about Roma history, and the past and present situation of Roma people across Europe: www.coe.int/t/dg4/education/roma/histoCulture_en.asp
- Mirrors – Manual on combatting antigypsyism through human rights education: www.coe.int/en/web/youth-roma/mirrors

Variations

You may consider using the Universal Declaration on Human Rights instead of the European Convention.

Working with a Roma group

If you are working with a Roma group we suggest you use the narrative and the mapping activity to reassure participants that, although this type of behaviour is still very common, there is at least 'official' acknowledgement by governments around the world that it is unacceptable. There have also been many successes by organisations and individuals in working to combat racism and discrimination against the Roma.

If participants mention examples from their own experience which need attention, you should make sure that you follow this up. Do not leave them feeling there is nothing they can do if they suffer abuse. At the very least, you need to make sure they feel supported and that any concerns have been noted. Talk to the group about how such concerns can be dealt with.

Use some of the following questions to explore the issues:

- Have you ever experienced anything like that described in the story? Do you know others who have?
- Did you know that much of this behaviour is a human rights violation – and illegal?
- Does this make a difference to how you see the behaviour? Does it help that there is at least formal recognition that it is unacceptable?
- Do you have other examples not mentioned in the text of ways you have been treated unfairly? Do you think any of these were human rights violations?
- Do you know of any organisations or individuals working to combat behaviours like this? Can you list any successes?
- How can you make use of the information about human rights to support members of your community?

Suggestions for follow-up

Ideas for action: Participants could monitor news outlets and social media sites for negative comments about Roma for a week. and then discuss the best way to respond – or not.

Move on to another activity: You may like to use the activity 'Dreams', a creative activity in which participants work in small groups to create a vision board of a fairer future.

HANDOUT

Group X

I'm a young person who belongs to Group X. I was born here and so were my parents.

At school, I have been put in a special class for children with learning disabilities. We are not allowed to be in "normal" classes. I'm often bullied by other children because I'm Group X – so are my brothers and sisters. The teachers don't do anything about the bullying. Some teachers even pick on us. *They* never get punished.

People don't want us around. They don't even know us, they just shout at us or beat us up because of who we are – or who they think we are. Well, we're young people, just like them. And how are we meant to behave if someone shouts at us or beats us up? Should we like them for it?

If we go to the police, they often don't listen. They tell us it must have been our fault because we're all trouble-makers. How do they know? I thought the courts were meant to decide that. The police stop us in the streets all the time for no reason. They tell us they think we've stolen something and they need to search us. Sometimes I get stopped six times a week but I've never stolen anything.

I've heard of people from my community who've been in prison and have been beaten up by prison officers. Why should someone who beats up someone else not be punished? Even prison officers are meant to obey the law.

Members of the government often insult us, as if everyone from Group X is the same, and everyone in Group X is a criminal. Well, we're not. *Every* community has some people who commit crimes. The government doesn't insult everyone in other communities, just because a few of them commit crimes. Why can't they tell some good stories about Group X? We are people who are just like everyone else.

On the television and on the Internet, people just say whatever they want about us. I'm sick of seeing online groups telling us we're dirty or stupid or much worse things. They tell us we should get out of the country, go home, and get a job like everyone else. My Dad would love to have a job. No-one will employ him because he's Group X.

How are we supposed to live? How are we meant to feel when everyone says nasty things about us, even when they don't know us? It's hard: sometimes I don't want to go out into the street because I'm afraid I might get shouted at or beaten up.

---

* The term 'Roma and Travellers' is used at the Council of Europe to encompass the wide diversity of the groups covered by the work of the Council of Europe in this field: on the one hand, a) Roma, Sinti/Manush, Calé, Kaale, Romanichals, Boyash/Rudari, b) Balkan Egyptians (Egyptians and Ashkali), and c) Eastern groups (Dom, Lom and Abdal); and, on the other hand, groups such as Travellers, Yenish, and the populations designated under the administrative term 'Gens du voyage', as well as those who identify themselves as Gypsies. The present is an explanatory footnote, not a definition of Roma and/or Travellers.

RESOURCE SHEET

Resource sheet of the rights engaged for the facilitators to aid debriefing

All examples are likely to engage the right to be free from discrimination (Article 14 or Protocol 12 of the ECHR). Other rights which may be engaged:

Special classes or schools for Roma children	Protocol 1, Article 2 Teachers picking on children Maybe Article 8 (Private life) If the abuse is very bad, may be Article 3. If it is affecting their education, maybe also engage Protocol 1, Article 2.
Teachers not being 'punished', if no-one is taking complaints seriously	Maybe Article 8 (or Article 3, if the abuse is very bad). Possibly Protocol 1, Article 2.
People "shouting at" Roma; people marching in the villages where Roma live	Maybe Article 8 if the abuse is bad, is happening regularly, and if the police are doing nothing about it.
People beating them up	Maybe Article 8 if the police are not responding to complaints. If the beating up is very bad or happening regularly, maybe Article 3.
The police not listening to complaints	Article 8 or 3, depending on how bad the complaint is. If there are any threats to people's life, maybe Article 2.
The police stopping and searching Roma	Maybe Article 5 (Liberty) if people are being stopped very regularly for no good reason. Also, Article 8 (Private life).
Prison officers beating up Roma	Maybe Article 3 if the beating up is very bad. Also, Article 8.
Prison officers not being 'punished'	Maybe Article 3 if the beating up is very bad. Also, Article 8.
Members of the government abusing Roma	Maybe Article 8 if the abuse is very bad and is affecting how others treat Roma people.
Abuse on the Internet / in the media	This may not be a strict violation of human rights because It's not a public official who is responsible. The abuse would have to be very bad, and there would need to be formal complaints which have been ignored by public officials.
Not being able to get a job "because you're Roma"	Maybe Article 8 – particularly if any governmental organisations are refusing to employ someone because they are Roma.
Being afraid to go out into the streets	If there is a real threat for Roma children on the streets and the police are doing nothing about it, this may engage Article 8 or 3 (or 2).

Guess who is coming to dinner?

Did you see the 1967 film with Sidney Poitier, Spencer Tracy and Katherine Hepburn? It's never too late!

Level 3

Focus: I, M

Group: 8+

45-60 minutes

Overview A role play of a young woman announcing to her family that she intends to live together with her boyfriend.

Issues addressed
- Stereotypes, prejudice and discrimination
- 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

Preparation, materials
- Copies of the role cards
- Paper and pens for the four 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 four volunteers to play the roles (preferably two of each sex) and for four 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 4 or 5 minutes to get into their 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 role play.
6. Depending on the way it develops, you will have to decide how long to let the role play run. 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 up with a general discussion with everyone. You can ask:

- Were the arguments used similar to those you have heard in your own families?
- What do you think about this story? Is it realistic?
- Does this sort of family conflict still happen or is it a thing of the past?
- Would it have been different if, instead of being an immigrant, the boyfriend was the same nationality as the girl?
- Would it have been different if the boy had not been disabled? Would it have been different if the boy, instead of being blind, had been in a wheelchair, for instance?
- Would the parents' reactions have been different if, instead of bringing home a boyfriend, it was a girlfriend? Why?
- Consider if it had been the son bringing home a blind, immigrant girl friend? Or a boyfriend? Would the reactions have been different? Why?
- What if the partner had been black, but was born and brought up in your country?
- Daughter or son, straight or gay, blind or in a wheelchair, atheist or a believer, most people instinctively react differently to different forms of "difference". Why is this? Is it learnt? What is the basis for these differing responses?
- Have you, or do you know someone else who has, faced a similar challenge with your family?
- What strategies did you use to approach this challenge? Is it possible to overcome the conflict? How?
- Do you believe that this kind of conflict is still common nowadays or is it something from the past?
- What strategies did you use to approach this challenge? Is it possible to overcome the conflict? How?
- In general how can we change our own stereotypes and prejudices? And the stereotypes of the others? Is it possible to change them?

Tips for the facilitators

If you think 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. You can also change the scenario, for instance if you want to work on religious prejudices the girl's boyfriend might be Protestant if the family are staunch Catholics or the girl and her family might be atheists and the boyfriend Jewish.

If you want to adapt the idea and write more roles, do so. You may also like to consider using Forum Theatre technique (see activity 'Target and bystander').

Suggestions for follow up

Take action: Consider looking further into the prejudices that exist in your society and brainstorm ways the group could raise awareness and challenge them. Taking a suggestion from this activity, you may like to explore issues relating to being blind. For a start, did you know that December 3 is the UN World Braille Day?

Move on to another activity: If you want to explore your attitudes and reactions to people of different nationalities further you may like to do the activity 'Euro-rail'. Are you really as open to people who are different as you think you are? Find out how difficult it might be in practice to be as tolerant as you would wish.

HANDOUTS

The situation and role cards

The situation: The daughter of the family has decided to face her family and tell them that she intends to live with her boyfriend who is an immigrant and blind. They have found an apartment they could move into.

Daughter, brother and parents should choose names for themselves.

The scene takes place in the sitting room of the family home. Parents and brother are having a cup of coffee. The daughter comes in.

Daughter

You start the role play by coming into the room and telling your family that you have decided to go and live with your boyfriend. Try to defend your decision and argue that you are quite prepared to make a stand to counter prejudice against immigrants and people with disabilities.

Note: You may need a back story for your boyfriend in order to counter arguments your family say. Think about what you might want to say in his defense, for instance, how and when he came to your country, how he became blind, where he is living now and his work or studies.

Mother

You love your daughter very much but are shocked and also hurt that she had not confided in you about the extent of her feelings for the young man before. You worry the boy will try to convert your daughter to his religion, the cultural differences are just too great. Also, his being blind will make difficulties, especially practical difficulties in balancing home and work life. It is a recipe for disaster.

Older brother

In principle you do not mind if your sister goes out with an immigrant, and in fact you defend the right for young people to be free in their relationships; attitudes have moved on since your parents' day. Nevertheless, what your mother says about him being blind makes you start to think that a normal life might be very difficult. You show your concern and want to protect your sister.

Father

You don't approve of your daughter's relationship and firmly oppose the idea of them living together. What might it lead to? You represent the moral mainstream and you care about what people will say. You do not consider yourself racist, but your daughter possibly marrying an immigrant is something else! Think of a strict father with strong beliefs and argue as he would argue.

History line

"History-making" and teaching history are always prone to ethnocentrism, nationalism, and sometimes xenophobia.

Level 2

Focus: G, M

Group: any size

60 minutes

Overview People make a timeline to highlight prominent and significant events that have happened over the last 600 years.

Issues addressed
- Readings and interpretations of historical events
- Ethnocentrism and nationalism

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 and to generate a critical approach to our own history

Preparation, materials
- A4 paper, masking (painters') tape, large-sized sticky notes, marker pen, pens
- Take 6 pieces of blank A4 paper and join them together to make a strip 180cms long. Tape it to a wall and draw a line to represent the years from 1500 to the present day. Mark the years 1500, 1550, 1600, and so on, through to the present.

Instructions

1. Give 5 sticky notes and a pen to each participant, and invite them to think of five events that have happened since 1500 and which are important for their country or culture, and to note them down clearly using big letters, using one sticky note for each event .
2. Ask participants to stick their notes onto the history line at the appropriate date, or to guess the date if they don't know.
3. Give everyone time to read the notes.
4. Point to the events in turn, and ask the writer to say why that date is important, briefly what happened and why they chose it. If they only guessed the date, check with the other participants that they got it correct.

Debriefing and evaluation

Start by making sure everyone is now familiar with all the events. Then go on to explore the details and finally to reflect on what they learned.

- How easy was it to choose the five events?
- What sorts of events are they? Inventions, the start or end of a war, the birth of a national hero, a pandemic, and so on?
- Is there any sort of pattern to the events?
- How and why do we learn about certain events in our history and not about others?
- Who writes the history books? Can there be such a thing as objective history?
- What street names, monuments, plaques, and so on are there where you live that honour past events or people? What sorts of events or people?
- Who decides what statues to erect or what names to give buildings and streets?
- Are there events or people who you think should be remembered, but who are not?
- Should civic monuments to events that honour past evils be removed?
- How should our history be recorded so that we can study and learn from it?
- Should present generations atone for past injustices? Why? Why not? If they should, then how?
- Within the last hundred years there have been genocides in Europe and many other regions of the world. What would you say to people who deny these happened or minimise their importance?
- Current events will be history in the future. How do you keep yourself informed about current events? Which sources do you trust and why?
- Think about a current event. How will it be viewed from a historical perspective in 25, 50 or 100 years' time?
- If your country was once a colonial power, what is the legacy for your country as a whole, regionally and for (certain) individuals? Consider the cultural, economic and political implications.
- What can we do to change attitudes towards colonisation and the impact that these have in your home country and in previously colonised countries?

Tips for the facilitators

This exercise is particularly suited for international or multicultural groups, although it can also work well with monocultural ones.

The starting point of the year 1500 is suggested for practical reasons. Be aware that there may be events before this date that the participants wish to remark on.

Instead of asking participants to choose five events individually, you may like to ask them to work in small groups. It then becomes interesting to compare the choices between the different groups and the reasons for the differences. In this case, it may be interesting to reflect on why we remember some events and not others, and why this should be.

When working with an international group, or a group you don't know well, be aware that you may have to contend with participants who have strong and opposing opinions, especially if they come from societies with current or recent religious or nationalistic conflicts. You may have to start with a discussion about how history-making and teaching is always prone to ethnocentrism and nationalism and often to xenophobia and antisemitism, and how it plays an important role in people's socialisation and identity. Because of the way it is taught, history often reinforces prejudices and stereotypes about other peoples or countries. However, by listening to, or reading about the history of others, we can gain a different perspective and a better understanding of our own past.

Variations

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

Suggestions for follow-up

Take action: Explore your locality for monuments and street names that honour events or people that you think should be removed. Are there people or events who you think should be remembered, but that are not? In many countries, there is legislation forbidding the glorification of Holocaust perpetrators. Nevertheless, statues, streets, schools, etc. bearing the names of Holocaust perpetrators still exist in many parts of Europe. Is that the case in your town or area? Contribute to a local debate by writing a letter to your local newspaper or posting a comment on the online version. Canvas local representatives on your local council and ask for changes to be made. You may like to see if you could collaborate with your local museum.

Move on to another activity: 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, take a look at the activity 'Eurojoke Contest'. If you are interested in looking at the development of identity politics and the consequences, you could try 'Keep your hat on'.

Human bingo

Seeking similarities and discovering diversity

Level 1

Focus: G, I

Group: 11+

60 minutes

Overview People share information about their interests and activities and discover similarities and diversity

Issues addressed
- Personal identity and celebrating diversity

Aims
- To stimulate curiosity and interest in other people's lives and interests
- To develop communication skills
- To foster trust within the group

Preparation, materials
- Copies of the question sheet below and pencils, one per participant
- Flip chart and marker pen

Instructions

- Hand out the Bingo sheet and pencils. Explain that the aim is to talk to 10 people, to share something about yourself, and to try to get a different name in each box.
- Give participants a few minutes to look at the sheet and decide how they want to respond to each "I statement". They should also think of one additional thing about themselves to offer for a blank box. Remind everyone that no-one should say more than they feel comfortable with.
- Ask participants to form pairs, and for each person first of all to make their bonus offer, for instance, "You can write my name down as an activist". Pairs may offer their names for the same or different boxes.
- One partner explains their "offer" and the other partner responds to say whether, or to what degree, the "I statement" also applies to them. They should take 3 or 4 minutes to discuss this. Swap over.
- When they feel ready, the pairs split up and move on to partner up with someone else. Repeat this stage until everyone has talked to 10 people.
- As soon as someone has a different name in each of the 10 boxes, they should shout out "Bingo!" loudly.
- When everyone has finished, ask participants to say what their bonus offers were. Write these up on the flip chart.

Debriefing and evaluation

Start by making a quick round to summarise the similarities and diversity within the group: call out the statements in turn and ask participants to stand up if they can answer "Yes".

- Did you enjoy the game? Why? Why not?
- Did you feel comfortable talking about the "I statements" that were on the sheet? Why? Why not?
- Were there any "I statements" that no-one felt applied to them? Did any apply to everyone?
- How did you choose your optional "offer"?
- Does anyone have any comments about the optional "offers"?
- When partners initially disagreed on an "I statement" and then discussed it, did you find that in fact there were some aspects you could agree on?
- When partners initially agreed on an "I statement" and then discussed it, did you find that in fact you differed on the detail?
- Reflect on how we started the debriefing when participants were asked to stand up if they could answer "Yes". Did it give you an impression about how similar and different the members of the group are? Why? Why not?
- Is the diversity in the group going to make working together easier or more difficult? What will you need to do to ensure a good working environment?

Tips for the facilitators

This activity is good as an icebreaker at an event where people don't know each other. If you are using it as an icebreaker, you will not want to have a long discussion, but you might like to use the last question as a lead-in to discussing expectations and "rules". The activity also works well as a way to stimulate curiosity, and as a lead-in to exploring issues.

The suggested "I statements" reflect aspects of the discrimination, intercultural competency and taking action to be found in this Education Pack. You should feel free to choose other statements if you wish to explore a specific topic.

Suggestions for follow-up

Take action: Volunteer to help with a local event that brings everyone in the community together. Think about what special skills you have in the group that you can offer, and ask the organisers what they need help with.

Move on to another activity: If participants are interested in the diversity of skills, experiences and interests in the group, you may like to go on to the activity 'One = One', which will enable them to explore the similarities and differences within the group. Alternatively, participants may like to explore signs of diversity in their neighbourhood: try 'Trailing diversity'.

HANDOUT

Human Bingo

Find someone in the group and ask, "Do any of the statements apply to you? Can I put your name in one of the boxes?" Try to get a different name in each box.

1. I regularly post on social media. Name:	2. I would describe myself as an activist. Name:
3. I now live in a different country from where I was born. Name:	4. I have friends who are members of minorities in my country. Name:
5. I get information about current affairs from a newspaper (print or online). Name:	6. I support a humanitarian organisation. Name:
7. I am not religious. Name:	8. My parents or grandparents were immigrants. Name:
9. Name:	10. Name:

I can't breathe

Where were you when George Floyd died?

Level 2

Focus: I, M

Group: 6+

60 minutes

Overview Using "silent floor", people share their reactions to racist attacks and how to respond

Issues addressed
- Racist violence
- Responses to racism

Aims
- To discuss the consequences of racism on its victims
- To reflect on the individual and collective responses to racism
- To promote empathy and solidarity with the targets and victims of racism

Preparation, materials
- A large floor area
- 4 sheets of flip chart paper: prepare one sheet for each of the questions asked in step 2 of the instructions below.
- Lots of marker pens of different colours; Tape to attach the papers to a wall

Instructions

1. Explain that in the activity we are going to explore various aspects of racism. Ask participants if they have heard about what happened to George Floyd.
2. Explain we are going to use "silent floor" as a sort of brainstorming activity:
   i. Where were you and what were you doing when you first heard what happened?
   ii. What were your first reactions?
   iii. What do you remember most about the event now?
   iv. Have there been any similar incidents or other cases of racist attacks in your country?
3. Participants are free to write what they wish, and they may also draw and use symbols. If there is a comment already on the paper, participants may like to give a simple response such as putting a tick or an emoji.
4. Give participants 30 minutes for the writing and responding stage.
5. Pick up the papers, tape them to the wall and give everyone time to read them. If anyone wishes to, they may still add to the work at this point. Then go on to the debriefing.

Debriefing and evaluation

Review the information on sheets 1 and 2. Does anyone want to make any comments?

Review sheet 3:

- What sorts of things do participants remember?
- Does everyone remember the same things? Why? Why not?
- Do you all agree about the facts of what happened? If not, how can they be verified?

Review sheet 4:

- Has everyone heard of all the events on the sheet?
- How did you get to hear about them? Were they widely reported in the media? Why / Why not?
- What forms of racism are common in your country? Who are the targets and victims?
- Has the coverage of George Floyd and the Black Lives Matter campaign in the mainstream media had an impact on stories about racist events in your country?
- Review the language used on the sheets. Have words such as "death", "killing" or "murder" been used? What is the impact of each of the words, and what are the implications of using them? Why is it important to be careful with the language we – and the media – use?

Now go on to talk about responses to racist events:

- What are the consequences of racism on the victims and targets?
- Why is it important to fight racism?
- Who are the main actors fighting against racism in your country and what are they doing?
- Do the authorities in your country do enough to combat racism? Are there official policies and strategies, for instance, education and information campaigns to combat racism?
- What opportunities do citizens / people in your country have for fighting racism? Which sorts of actions are most effective?
- Why is local-level activism to combat racism important?
- Do you know of any local groups or movements active in combating racism? What are they doing? Could you join them?
- How can we mobilise other (young) people to stand up against racism?

Tips for the facilitators

Do not assume that everyone in the group knows the name of George Floyd. It may be necessary to explain that George Floyd (14 October 1973 – 25 May 2020) was an African American who died while being arrested in Minneapolis, USA. A white police officer knelt on Floyd's neck for 8 minutes and 46 seconds, suffocating him. Videos of the event show him saying "I can't breathe", hence the title of the activity. The event sparked riots and demonstrations worldwide against racist police abuse, which alerted governments and authorities to the institutional racism that exists – not only in the police – and to take measures to address it.

In relation to youth work, George Floyd's legacy has been to motivate millions of people, especially young people, to become activists for social reform. The question for facilitators is how to help young people to transform their energy and enthusiasm into actions that will pave the way for real social change. A starting point could be to find out more about cases of police violence and systemic racism in their own countries, and to join campaigns for justice.

Silent floor is a way to gather opinions and information in a more creative way than with normal brainstorming. It also enables everyone to participate, particularly the less vocal members of the group. To aid the discussion, use a separate piece of flipchart for each of the four questions to be asked at step 2 of the instructions. For clarity, number and title each sheet. Spread the papers out on the floor and leave a plentiful supply of different coloured markers. Ask participants, individually, to write or draw their comments on the papers. No-one is allowed to speak. At the end, you should have a creative and colourful summary of the points.

Suggestions for follow-up

Take action: Run a mini brainstorming activity about which aspects of racism are the most urgent to address. What actions of ours would be most effective? What should we do and how should we begin?

Move on to another activity: The activity 'Media biases' might follow on well. In this, participants research the media to evaluate biases.

Background information

Racism

In 1995, in the Education Pack, we wrote that "defining racism is not easy. Racism is [discrimination] based on the linked beliefs that distinctive human characteristics, abilities, etc. are determined by race and that there are superior and inferior ones", "race" being understood to be the result of specific, physical, natural inherited characteristics. There is no scientific support for these beliefs about the existence of different races; we are one race, the human race.

Today, the European Commission against Racism and Intolerance defines racism not solely on the basis of physical traits but more widely as "discrimination (on grounds of 'race', ethnic / national origin, colour, citizenship, religion, language, sexual orientation, gender identity and sex characteristics), xenophobia, antisemitism and intolerance".

See also parts A and C for more information about racism today.

You may find it useful to consult the Statement of ECRI on racist police abuse, including racial profiling and systemic racism, adopted at its 82nd plenary in 2020. Available at: www.coe.int/ecri

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.

Level 3

Focus: M, A

Group: 15-25

90-120 minutes

Overview A role play about social tensions in an apartment block.

Issues addressed
- Conflicts and how solve them peacefully

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

Preparation, materials
- Copies of the role cards
- Copies of the "Observers' notes"
- 1 copy of Card A – tips for finding a solution
- 7 copies of Card B – tips 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:
2. "There is an apartment block near where you live. One of the apartments is rented to a foreign family who often have visitors from their home countries staying, especially during religious holidays. Some neighbours, especially those living in the apartments closest to the family, are complain that they make lots of noise, the cooking smells and that they clutter the stairway. The neighbours have called a meeting to try to solve the problems."
3. Ask for volunteers to play the roles of the neighbours. You will need a minimum of 6 and a maximum of 9 volunteers. The rest of the participants act as observers.
4. Share out the role cards between the volunteers and give the observers each a copy of the "Observer's notes". Allow 5 minutes for participants to think about what they have to do.
5. Remind the players that their aim is to come up with a solution to the problem; then start the role play.
6. 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".

7. Let the role play continue for a further 10 minutes. However, you may stop or prolong it as you consider necessary.

Debriefing and evaluation

Call everyone together for the discussion; this should be divided into two parts:

1. **The role play**
   Talk about what happened in the role play using the following questions as a guide:
   - How did the actors feel about it? Was it difficult to get into the role they were given? What did they find the most difficult, and what was easiest?
   - What did the observers record and what were their impressions of what happened during the role play?
   - Did the participants perceive any difference between the first and second stage, in other words, 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, bias or emotion?
   - Was it easier to find arguments for or against the family?
   - 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 analyse and reflect on the issues involved. You can launch the debate by addressing questions such as:
   - Did the role play reflect the reality of daily life? What were the similarities and what were the differences? Did anything seem to be exaggerated?
   - When we face a conflict do we look for a solution which 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 does the conflict actually relate to differences in culture rather than to other things such as personal or economic interests?
   - In real life, have you experienced any incidents where communicating with people across cultures has been problematic? Would the tips on card B have been useful?
   - Does anyone have any experience of this sort of conflict? What were the circumstances? If this hasn't happened to you, why is that?
   - Do you know of any projects to promote and support diversity in housing?
   - What could you do to promote better relationships with your neighbours?

Tips for the facilitators

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 is for the "Chair" and card 2 is for the other players. The participant who gets card 1 will depend on what has happened in the role play 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".

This activity aims to show how consensus decision-making can work. Consensus decision-making is an alternative to what is sometimes called "rule book decision-making", where typically two sides of an issue are identified, discussed and then decided by a majority vote. Unfortunately, with rule-book decision-making, all too often people argue from the polarised positions of either "I'm for it" or "I'm against it". If people then find they have to move from those positions, and give up something and compromise, then they do so reluctantly. In the end, often everyone feels they have lost something rather than gained, which makes the implementation of contentious decisions difficult. Consensus decision-making – by focusing on outcomes – encourages co-operation and trust between the parties, so that they seek creative solutions that everyone can agree on. The resulting decision is more likely to be implemented successfully because everyone has been involved in the decision-making process.

Coming to a consensus agreement about a problem is a difficult process. People need 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 for mutual gain, so that each person has some of their needs met and a stake in the outcome.

You may prefer to run this role play using the Forum Theatre technique, where the "public" are encouraged to step up and take part to explore solutions. If so, try 'Target and bystander'.

In relation to the question, "Do you know of any projects to promote and support diversity in housing?", you may wish to read an article in *The Guardian* (www.theguardian.com), where elderly, youth and refugees live together in a block: search for 'It's like family: the Swedish housing experiment designed to cure loneliness'.

As background reading, you may be interested in looking at: www.coe.int/en/web/interculturalcities/-/maintaining-social-diversity-through-intercultural-housing-and-neighbourhood-policies

Suggestions for follow-up

Take action: 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 relationships between different groups who live in the local community. Put their plans into action.

Move on to another activity: If you want to follow up issues about national identity, you could use the activity 'National Heroes'. Alternatively, if you are interested in exploring prejudice and conflict within the family, try 'Guess who's coming to dinner'.

ROLE CARDS – In our block

Father of the immigrant family

You speak and understand the language of the host country moderately well. You do not understand why your neighbours are upset. In your opinion, your family and 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 family live in. Personally, they cause you no bother. But you do not like foreigners, and you don't want them living in your building. On your way, in you noticed there was litter on the staircase and an old sofa left outside.

Young woman (25-30 years old)

You live alone and are afraid, particularly of the teenage son and his friends because they hang out in the stairwell and smoke.

Young man

You are a student currently sofa-surfing and staying in a flat in the block that is rented to a friend. You do not have any clear opinion about the problem, but you would like to move into the apartment where the foreign family live.

Refugee

You are also a foreigner, although from a different country than the family. 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. You do have a problem with the neighbours in general, and with the family in particular, because they fill up the entrance hall with bikes, scooters and prams, so it is often difficult for the elderly woman to find room for her mobility scooter.

Unemployed neighbour

You strongly disagree with policies which allow foreigners to come to live and work in your country.

Representative of the housing association

The family 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 family. On the other hand, you also have the possibility of renting them another apartment on the outskirts of town. They should know the rules; they were given a copy when they moved in.

Observer

Your job is to watch what happens very carefully and to make notes so that you can feedback during the discussion at the end of the role play.

Things to note are:

- Do the players respect each other's turn to speak, or do some people butt 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 A – Tips for finding a solution. This card is for the person who is chairing the meeting.

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

Chair

You have already been democratically elected to chair the meeting; continue to do so. Follow the tips below.

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, then pass this card to them, and take their "Tips card B" 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 of the following:

- Everybody has a chance to speak
- People respect each other's 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.
- Bear in mind aspects of how you actually communicate, which include:
  - the language barrier between native and non-native speakers
  - in some cultures, people say "yes" when they have not actually understood something
  - smiling, showing feelings, making eye contact or not may be due to cultural differences
  - how you address each other, for instance as Mr. and Mrs. or by first name
  - making assumptions about each other's culture.

Card B – Tips 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 to keep the discussion to the point; focus on the problem with the family and the need to find a solution; do not bring in other facts, opinions or ideas that you might have.
- Bear in mind aspects of how you actually communicate, which include:
  - the language barrier between native and non-native speakers
  - in some cultures, people say "yes" when they have not actually understood something
  - smiling, showing feelings, making eye contact or not may be due to cultural differences
  - how you address each other, for instance as Mr. and Mrs. or by first name
  - making assumptions about each other's culture.

Knysna Blue

Music is a universal language

Level 1

Focus: G, I

Group: any size

10-30 minutes

Overview Uses music to set the mood for the session by encouraging curiosity.

Issues addressed
- Stereotypes and images about music

Aims
- To challenge stereotypes and prejudice about music from non-conventional sources
- To raise curiosity about other peoples, cultures, music and languages
  To stimulate curiosity about music from other cultures and peoples
- To explore the issue of cultural appropriation

Preparation, materials
- Select a piece of music or song from a minority culture or from another continent.
- If you can, find translations for any words and make copies for the participants.
- Acquire the equipment you will need to play the music, including amplification.

Instructions

1. Choose the 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 that they will have to try to 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 they should not reveal their guesses.
6. Towards 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 out the copies and play the music again. Invite participants to follow the words as the music plays. They can also sing along if they wish.

Debriefing and evaluation

Quick feedback may be all that is necessary.

- Were you surprised at the origin of the music and the musician(s)? Why? Why not?
- Was it difficult to guess where it came from? Did it remind you of anything?

If you want to dig more deeply, continue by asking:

- Did you enjoy it? Was it familiar or not?
- What thoughts and images came into your head as you listened and tried to identify its origin? Where did the images come from? Are they real or stereotypes? If stereotypes, what sorts of stereotypes?
- What sort of music is most often played on the radio, social media and playlists?
- Is the sort of music we played at the start of the session played on the radio, social media and playlists? Why? Why not?
- Do the songs performed at the Eurovision song contest reflect the diversity of cultures in Europe?
- Do you ever notice the background music played in shops? Why is it being played? Does what is playing vary between shops and vary with the seasons? Would you say that generally it is fairly mainstream music, or is it diverse? Who chooses what is played?
- Creative musicians borrow ideas from each other, especially from other cultures. Can you name any examples of artists who do this either in their songs or videos? Is it ever problematic? When and why?
- What music do you play when you hold a party? Explain your choices.
- How could you expose yourself to a greater variety of music?

Tips for the facilitators

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

Be prepared to give some information about the kind of music you have played, its cultural dimension, how popular it is in its country of origin, and so on.

Depending on how you use this activity, you may want to make the evaluation shorter or longer. You may want to make playing a song or piece of music a regular feature of your meetings. In this case, you can invite participants to contribute with their own choices of music to puzzle one another.

The question, "What music do you play when you hold a party?" is intended as an invitation to consider how diverse their friendship groups are and how people tend to have friends who are like themselves.

The activity 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. On the other hand, you might like to challenge the participants to listen to music that doesn't "fit in a box", for instance, Flamenco played on an electric guitar, classical music from Cape Verde or a Mongolian heavy metal music group.

'Knysna Blue', the title of this activity, is also the title of a record and song of a South African artist, Abdullah Ibrahim. If you are not sure what piece of music to use, we recommend this song(Enja records ENJA-TIP TOE 888 816 2, also available on YouTube).

Music and other forms of cultural expression, such as dance and art, are an excellent way to bring us closer to other cultures, but beware that they can also be carriers of stereotypes and biases.

Suggestions for follow-up

Take action: Make listening to music from different cultures a regular (or irregular) feature of your meetings. Invite participants who wish to, to bring in music from other origins to share with the group. However, be careful that this does not turn into a competition about favourite music!

The activity need not be based only on music; it could also be poetry or short stories that inspire people to be curious about other cultures and traditions.

Move on to another activity: Traditional music, dance, art and storytelling are all art forms firmly rooted in their culture of origin. Sometimes we dismiss storytelling and folk tales because we think of them as being for young children. This is not true and 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' come from. You'll be in for some surprises!

Background information

Cultural appropriation is the act of taking or using things from a culture that is not your own, especially without showing that you understand or respect this culture. (Definition from the Cambridge dictionary.)

It is said that music is a language that knows no boundaries, not between countries, languages, cultures or generations. The exchange of musical ideas, as with all cultural exchanges, enriches life everywhere. However, the exchanges are not always equal and may be exploitative and racist. A well-known example of this is Elvis Presley, who was marketed by the record companies as the "King of Rock and Roll", while the black musicians who were the pioneers of the genre were neither recognised, nor did they gain financially. A more recent example is Goran Bregović's use of work by Šaban Bajramović and other Roma musicians: some claim that Bregović has often passed off his arrangements of Roma Balkan music as if they were all 100% 'traditional', whereas it has been said that various individuals have not been given due credit for the use of their music.

Labels are not us

Come and join our group!

Level 2

Focus: I, M

Group: 10+

60 minutes

Overview Participants' unconscious biases as they form and reform into small groups

Issues addressed
- Stereotyping and unconscious bias
- Affinity bias

Aims
- To reflect on unconscious and affinity biases
- To help participants become more aware of their own biases
- To develop skills to counter biases

Preparation, materials
- Make a collection of labels of different colours, shapes (circles, ovals, squares, rectangles, triangles) and sizes. You need one label per participant. Spread them out on a tray.
- Safety pins for the labels.
- Space to move around and form and re-form groups.
- Flip chart paper and markers

Instructions

1. Explain that, in this activity, participants will be asked to form into groups. The criteria for forming the groups is up to them, but they may not talk.
2. Put the tray of labels and pins in the middle of the room.
3. Ask participants to take one label and pin it somewhere so that it is easily visible.
4. Ask the participants to sort themselves into groups. Remind them that they may not communicate verbally.
5. Ask each group in turn to say what feature is common to their group.
6. Next, ask the groups to break up and to reform into new and different groups, still without talking.
7. Do four rounds.

Debriefing and evaluation

- How did you feel during the activity?
- Was it challenging to communicate without talking? How did you do it?

- What were your first thoughts when asked to get into a group?
- How did you form into the groups? What criteria did you use? Why?
- Did the process of forming groups change over the rounds? How?
- Were the groups always formed on the basis of the labels? Why? What other features do members of the group possess that could have been used? Why weren't they used? What stopped you "looking beyond the label"?
- Do you know what unconscious bias is? Has this activity revealed anything about how unconscious bias operates? Explain your thoughts to the group.
- We talk about "stereotyping" and "making assumptions" and "unconscious bias". Do these words all mean roughly the same thing, or do they differ?
- Have you ever suddenly caught yourself having had a biased reaction, for instance, thinking it odd to see a woman firefighter or to hear a deaf musician? How did you react the moment you realised?
- If we all have biases, why is it a problem?
- How do our unconscious biases get learned and reinforced?
- Do you know what 'affinity bias' is?
- How many of your best friends are very like you in age, class, and political ideas? Why is this?
- Social media is criticised for curating friendship bubbles or 'echo chambers'. Is this a cause for concern?
- What can you do to break any of your social bubbles or echo chambers?
- What can you do to be more aware of your own unconscious biases? What could the benefit be for your life, or for society at large?

Tips for the facilitators

There are many activities in this Education Pack that look at stereotyping, how stereotypes are formed and their effects. The aim of this activity is a little different: it is to confront participants directly with an experience of unconscious bias.

It is most important that you say nothing about what criteria participants should use to form the groups. However, you can reinforce the set up by saying, "Has everyone got a label? Good! Now please get into groups".

Mostly, participants will form groups based on simple similarities, for instance, a certain colour, shape or size of label. Alternative criteria might be shapes with straight or curved edges. Very rarely do participants look beyond the labels to form groups, for instance, based on gender, hair or eye colour. It is the moment when participants realise that this was a possibility that makes the activity so powerful. You may need to be very explicit and ask the participants why it never occurred to them to look beyond the obvious, and ask if they have heard of 'unconscious bias'.

Variations

You can run this activity using clothes instead of labels. It is more fun, particularly with younger groups. Let participants be creative in their definition of a group, for instance, a group might form that includes both hats and scarves classed as "headgear".

Suggestions for follow-up

Take action: 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.

Move on to another activity: You might like to move on to the role-play activity 'In our block', and examine a common problem caused by labelling and stereotyping, and to try to explore ways of finding an effective solution. Alternatively, if you want to discuss the labels we put on the refugees and migrants who come to live in our communities, you may like to go on to use 'Refugee' to find out more about the reality of their situation.

Background information

Psychologytoday.com defines 'affinity bias' and 'unconscious bias' as follows:

Unconscious bias (also known as 'implicit bias') refers to unconscious forms of discrimination and stereotyping based on race, ethnicity, age, gender, sexuality, ability, age, class, accent and so on.

Affinity bias is the unconscious tendency to get along with others who are like us. It is easy to socialise and spend time with others who are not different. It requires more effort to bridge differences when diversity is present.

---

* This activity is based on the tag game from culturepluconsulting.com

Limit 20

It is said that that, with enthusiasm, a team can achieve almost anything, whatever the odds. Is that true?

Level 4

Focus: M

Group: 15-35

2½-3 hours

Overview

Teams go through rounds of active, competitive games.

Issues addressed

- Power, discrimination and exclusion
- Majority-minority relationships, and structural discrimination

Aims

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

Preparation, materials

This activity needs very careful preparation. The facilitator should study the instructions and the description of the jury's role so that they know exactly how to play.

You will need:

- A pack of playing cards to use to put participants into three teams. Prepare the pack so that 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 team.
- A flip chart with a grid drawn on for recording the scores after each round
- A prepared flip chart with the rules of the game
- 3 copies of the "Instructions for the jury" – one for each member
- Adhesive labels with the logo for each team member (spades, hearts and diamonds)
- Three large handkerchiefs or similar for the dragons' tails
- 2 sets of keys for the rattlesnake rounds

- 2 large handkerchiefs or something similar to blindfold the participants in rattlesnake rounds
- Red face-paint (or lipstick will do)
- Lengths of string or long scarves 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
- A large space so that the teams can spread out. It works well outdoors.

Synopsis of the game

The players are divided into three teams to compete through rounds of short games. The jury judges the teams' performances and keeps the scores.

The "supposed" 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 eight 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 team identity and team spirit.

After round 3, there is a turn of handicapping, 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.

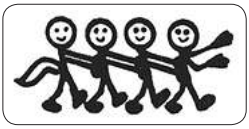
Rounds 2, 4, 6 and 8 are games of "Rattlesnake". These "Rattlesnake" rounds give players the feeling of equal opportunities because they are the only rounds where the scores are objective and fair. Nonetheless, they are not entirely fair as the losing group will be at a disadvantage because it will never 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

1. 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.
2. Ask for three volunteers for the jury, and give them their instruction sheets. Ask them to go into a separate room to read them in private.
3. Split the remaining participants into 3 groups by asking each person in turn to pick a playing card.
4. Tell the players to take a sticky label with their group logo, and to put it on their shirts so that it can easily be seen.
5. Ask each group to claim a corner of the room as their base. Give them 3 minutes to find a name for their team and to come up with a slogan or motto. (The main purpose here is to create a team spirit and raise enthusiasm for the game.)
6. Explain the rules with the help of the flip chart.
7. Brief the jury and make sure they understand exactly what they have to do; then invite them back into the room.
8. Start playing the game as follows:

Round 1: Hunting the dragon's tail



1. Tell the players in each team to stand in a line with each person holding the person in front around the waist.
2. The last player in the line tucks the dragon's tail (handkerchief or similar) into the back of the waistband of their trousers or skirt.
3. Explain that each team has 1 minute to try to catch as many dragon's tails as possible. Only the person at the head of the dragon may catch the tails.
4. When the teams are ready, give order loudly, and clearly to start: "GO!" After one minute, shout "STOP!"
5. Ask the jury to announce the scores and to explain their judgements. Give them sufficient time to write the scores on the score chart. (Note: 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 in this game a hunter has to try to catch their prey. Obviously, the prey tries to avoid being caught. Each hunt lasts exactly 45 seconds.
3. Explain that both are blindfolded, and when the hunter rattles the keys, the prey has to answer by rattling theirs. Both may only rattle their keys three times.
4. For the first hunt, ask the leading team (the one with the highest score so far) to choose a hunter, and the team with the second-best score to choose someone to be the hunted. Blindfold both and give each a set of keys in their hands.
5. As soon as the two participants are ready, turn these two players around to disorientate them. Give the starting signal. You keep the score. Stop the action after 45 seconds.
6. For the second hunt, someone from the second-best team hunts someone from the last team, and in the third hunt, someone from the first team hunts someone from the last team.
7. After each hunt, tell the jury the score and ask them to announce the winner and to write the scores on the score sheet. If the prey is touched by the hunter, then the hunter's group

scores 1 point. If the prey escapes after 45 seconds, their group scores 1 point and the player leaves their team to join the hunters.

8. It is important that the participants remain quiet during the game.

   (Note: The 3 hunts will be as follows:

   – One player from the spades hunts one player from the hearts.

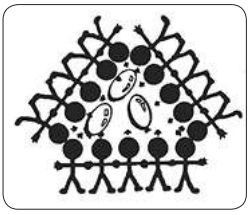
   – One player from the hearts hunts a player from the diamonds.

   – 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.)

   If the group is small, ask participants to spread out so that the circle is large enough to allow 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, and with their 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 teams are ready, put the balloons in the middle (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 distribute the scores, justify its decision and mark up the scores on the score chart.
6. Now ask the jury to add up the total scores of each team and announce them loudly to everybody.

   (Note: The scores for this round will be: spades 5, hearts 1, diamonds 0)

Handicapping

1. Explain that the group with the highest score (spades!) has to distribute handicaps to the other teams. One team is to have their noses painted red, the other team is to have their right hands tied behind their backs.
2. The spades are to decide which group is to get which handicap, and then to announce their decision and give their reasons.
3. Then give the spades 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.

Round 4: Rattlesnake

1. Give the instructions as above, except that in this round the winner of each hunt scores 2 points.
2. After each hunt, tell the jury the score and ask them to announce the winner, and to write the scores on the score sheet.

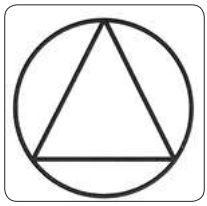
Round 5: Chance

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 team's score will be multiplied by 1, i.e. it will remain with the same.
2. The task is for each group to give reasons for 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 its case. Spades start, then hearts, then diamonds.
5. Give the jury time to justify its decision, and announce the scores.
   (Note: The scores this round will be spades: x 3; hearts: x 2; diamonds: x 1.)

Round 6: Rattlesnake

1. Give the instructions as above, except that in this round the winner of each hunt scores 3 points.
2. After each hunt, tell the jury the score and ask them to announce the winner, and write the scores on the score sheet.

Round 7: Chinese whispers



1. Tell the players to sit in their teams, one behind the other, on the floor. Give the person at the head of the line a sheet of paper and a pencil.
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 line 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 scores.
   (Note: scores this round: spades 3; hearts 2, diamonds 1.)

Round 8: Rattlesnake

1. Give the instructions as above except that in this round the winner of each hunt scores 4 points.
2. 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.
3. After each hunt, tell the jury the score and ask them to announce the winner, and write the scores on the score sheet.
4. At the end of the round, the jury announces that those groups which have not reached the limit of 20 points have to leave the game. Give the jury time to congratulate the highest scoring teams.

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'. 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.

Start with a review of what happened in the activity and then go on to discuss the emotional aspects, group dynamics and the mechanisms of the game, and the parallels 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 it feel to be on the jury and in possession of such a lot of power?

2. **The group dynamics**
   - Are you surprised by some of the situations you found yourself or others in, and the ways in which you and others responded?
   - Did you feel solidarity with other players? Which?
   - For 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 feel uncomfortable with?
   - 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?

3. **The mechanisms of the game and parallels with reality**
   - At what point did you become aware of the hidden rules of the game?
   - Are there any aspects of the game which have parallels with reality?
   - Who, in general terms, in real life are in the positions played by the facilitator, jury, spades, hearts and diamonds?
   - There are mechanisms in society that maintain the positions of the jury, spades, hearts and diamonds. We call these mechanisms 'structural discrimination'. Can you identify them? How are these advantages maintained?

- In real life, to what extent do you think the people represented by spades are aware of their advantages and how they got them?
- Can you identify specific groups, in your town or country, who are in positions that may be compared with those of the spades, diamonds and hearts? Are any of these minorities? Name them.
- Are they overtly discriminated against by members of other groups? What form does the discrimination take?
- Are the targets of discrimination blamed for their situation?
- What should be done to change the rules of the game? What can be done to change the situation and support those without power in our societies?

Tips for the facilitators

The jury has an important role to play so it is important to choose participants who will be able to play the part well. You should encourage the jury throughout 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 in itself is a very good element for the evaluation. You can focus on questions such as: "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, such as sometimes giving the diamonds the possibility to hunt in rattlesnake rounds. 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. Bear in mind, however, 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 (in-between) 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 that 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.

Big groups make the evaluation more difficult. If more than one facilitator is present, the evaluation should be done in small working groups.

The debriefing and evaluation can go in many directions, especially in part 3. You may like to start with a mini brainstorming activity that you write up on a flip chart. Then you can try to narrow down the focus of the discussion according to the theme you have been working on (if there is one). Alternatively, your flip chart will be valuable resource material for future discussions. Examples of issues that participants may brainstorm include the following: aspects of power, competition, equal opportunities, disability, minorities, injustice, and adaptation to the situation as parallels with reality.

Suggestions for follow-up

Take action: 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. Fairtraded tea and coffee are now widely available, as are clothes, crafts and paper products.

Move on to another activity: Talk with your friends about how best to tackle overt racism when you see it. If you want to develop your skills to respond when you see racist behaviour, the activity 'Target and bystander' will help.

In the "rattlesnake rounds", some participants could move from their original group into a winning group. So, too, in real life, people move from their country of origin, for instance for work and study or as refugees to avoid war and poverty. What do you know about what it is like to be a refugee? If you want to find out, try the activity 'The refugee'.

HANDOUT

Copy the following rules onto a flip chart and read them out before the beginning of the game:

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

Aim: to get 20 or more points by the end of the first 8 rounds.

Scoring:

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

Even rounds (rattlesnake rounds).

- Round 2: the winning team gets 1 point
- Round 4: the winning team gets 2 points
- Round 6: the winning team gets 3 points
- Round 8: the winning team gets 4 points

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

After round 8, those groups which have not got 20 points will be disqualified.

May the best team win!

INSTRUCTIONS FOR THE JURY

Do not show these instructions to any of the players!

- 'Limit 20' is a manipulated game, so it is clear from the beginning which team will be the winner, and which 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 genuine 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 justify your decisions.

Round 1: Hunting the dragon's tail

- Observe the groups during the game.
- At the end of this round announce the scores: spades 3 points, hearts 2, and diamonds 1, giving reasons for your decisions.
- 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", and so on. Generally, and this will be the case for all odd rounds, you will tend to blame the "diamonds" for their poor scores, for example, that 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 record the points announced by the facilitator on the flip chart. 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, for example, that spades blew the balloons over more times; no-one will have counted and so they won't be able to argue!
- Give the following scores: spades 5, hearts 1, diamonds 0.

INSTRUCTIONS FOR THE JURY

Handicapping

- Help the facilitator if you feel they need it.

Round 4: Rattlesnake

- In 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 also including references to their presentation skills, for example, not convincing enough, their not being properly dressed, that their speech was not structured, they made grammatical mistakes, and so on.
- Triple the spades' score, double that of the hearts and multiply that of the diamonds by one, that is, they keep the same score.
- Record the scores on the flip chart.

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.
- Don't show the picture to the diamonds; instead, describe it to them in words. Do this discretely so that the 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 flip 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 noisy, and so on.

INSTRUCTIONS FOR THE JURY

Round 8: Rattlesnake

- Add up the totals for all the rounds.
- This time the winner of each hunt scores 4 points. Don't forget to write the score on the flip chart.
- Very important: Remember that the participants do not know that the game finishes at the end of round 8!
- 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.
- Congratulate the spades for their great effort and excellent score, and the others on their energy and effort – "but with a long way to go...".

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

---

* 'Limit 20' is adapted and translated from an original created by Annamaria Fridli for 'Brot für alle', Switzerland. It is used here with their kind permission. Brot für alle produces other useful educational games in French and German (https://brotfueralle.ch/).

Local Heritage Sites

Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. - UNESCO

Level 2

Focus: M, A

Group: 12-35

120 minutes

Overview In this activity participants explore their environment and link heritage sites with human rights

Issues addressed
- Biases in history and remembrance
- Recognition and visibility of diversity in the closer social environment

Aims
- To become aware of the heritage that is present in one's town or living environment
- To link remembrance and heritage sites with human rights
- To develop an appreciation for diversity in the community

Materials
- If the variation is used, then a list of questions to be discussed at each site
- Maps with the areas that the groups will explore (optional)

Preparation
- Identify certain areas of the town in which the groups will walk (you may decide to let the groups choose the areas they want to explore, but it is easier if they have options to start with)
- Print out or send electronic copies of maps with delimitated areas which the groups should walk or explore
- Inform the participants that the activity will take place outdoors in order to dress appropriately and bring with them water or anything else they might need.

Instructions

1. Invite the participants to form groups of 5-6 people and briefly share their favourite building/place/statue/symbol in the town and the reasons why they like it.
2. Inform participants that in the same groups, they will walk for one hour in a certain area of the town and look for buildings, statues, symbols, street names, plaques etc., which are part of the town's heritage. You might want to identify certain parts of the town where you want them to go or invite them to choose where they want to go. Ideally each group should go in a different part of the town.

3. Their task is to search for more information about each site identified, either online or by asking the people who are passing by what they know about it (or both). They should write down the information and take photos of the sites.
4. When the groups come back, give them 30 minutes to process the information and prepare a presentation of what they found (including photos) some time to prepare
5. Each group briefly presents what they found on their tour and the information they learned.

Debriefing and evaluation

1. How did you feel exploring your/this town through the lens of heritage?
2. Was it difficult to find information about the different places online? What about from the people in the street?
3. What human rights are related to the sites you identified?
4. Are you surprised by the things you learned in this process? Which ones?
5. Did you find sites that refer to diverse cultural/religious groups? Can these groups fully enjoy their human rights in Europe, in the present?
6. Do you think that most people living in this town are aware of this heritage and its significance? Why?
7. Do you think that other aspects of heritage should be present in the public space, but are not? Which ones? Why do you think they are not present?

Tips for facilitators

It is quite common for many people to pass by heritage sites in their town and never notice them. Some heritage sites are very well known, while others are completely ignored. For example, in some parts of Europe they might find former synagogues that are no longer used or places where synagogues or mosques were destroyed and only a plaque is left, marking the spot. These plaques are easily missed by the passers-by. You might decide, depending on the groups of young people with whom you are working, to give them no instructions, and let them find whatever they can, or you could identify certain specific places that they should look for. It may be useful to give participants a copy of the Summary of the Universal Declaration of Human Rights, especially if they are not very familiar with human rights. This will allow them to easier identify which rights are related to the sites they are seeing.

Make sure you allocate enough time for the participants to move to and from the places they are exploring. If the places to which they have to get are quite far, you can choose to do the first part of the activity (the exploring) at the end of one day and the presentations and debriefing in the beginning of the following day.

Variations

You might decide to tell the groups beforehand what specific sites to look for. In that case you could a give them a list of questions to discuss in each of those places. Alternatively, you could organise this activity in the style of a treasure hunt. For example, the first task of the group

is to go to a site, take a photo, discuss the site and then answer one specific question or do a specific action. A team member is placed next to each site and the group gives the answer or shows the action to that person who, in turn, gives them an envelope with instructions for the second site and so on.

You can focus the activity exclusively on exploring the names of streets or squares. For example, the participants can explore which people or events are remembered by naming a place in their honour. The participants can also analyse the following aspects: Are there equal representations of men and women? Have any of these people contributed to a culture of human rights? Or, instead, have they been or are they associated with human rights abuse and violations? In the debriefing you can also invite participants to identify and discuss in groups which people should, in their opinion, be honoured with a street name because of their contribution to human rights.

Suggestions for follow-up

If you would like to further explore the aspect of memory and remembrance you can run the activity Memory Tags.

The participants can contribute to European Heritage Days which is a way to engage with Europe's cultural heritage, to reinforce a sense of belonging to the European common space, and to share insights into how the European dimension of local heritage is understood throughout Europe: https://www.europeanheritagedays.com

Ideas for action

The participants may want to research how and by whom are names given to streets or squares and write to the local authority in charge in order to propose new names or replace existing ones.

Media biases

If you are not careful, the newspapers will have you hating the people who are oppressed, and loving the people who are doing the oppressing.
– Malcom X

Level 4

Focus: I, M, A

Group: 10-25

Several days

Overview An extended activity where participants research the media to evaluate biases.

Issues addressed
- Stereotypes and prejudice, and how they are multiplied
- Recognising bias in the media

Aims
- To enable participants to explore the images of and information about minority groups
- To analyse the role of mass media in the creation and dissemination of stereotypes and social prejudice

Time
- Part A: 2½ hours
- Part B: 1 week
- Part C: 2½ hours

Group size
- A minimum of 10 and a maximum of 25 people
- Participants should be over 13-14 years of age.

Preparation, materials
- Part A: Flip chart, marker pen
- Part B: Depends on the resources available
- Part C: Flip chart and markers for each group and the facilitator

Instructions

This activity is developed in three stages:

Part A: Preparation

1. Ask the participants to get into teams.
2. Explain that, during the course of the coming week, participants will be investigating how news about immigrants is reported in the media.
3. Brainstorm where participants get their news from, and then decide which media to include in the investigation.
4. Divide the media you have chosen between the teams and ask them to organise their work. For instance, they should decide which specific social media and online newspapers

they will investigate, and whether members will work independently or together. A week later (when they next come together), they will have time to share their findings and produce a team report.

5. Brainstorm what participants can look for and be aware of when looking for news stories, for example,
   - How much time or space given to the stories in the news media? Are they headlines, footnotes or full articles? Which section are they in: culture, education, politics, international or social affairs?
   - Are people treated or portrayed according to their origin? Is it different for different groups?
   - What sorts of photos and other images are used? Are they "positive" or "negative"?
   - How many stories relate to immigrants?
   - How are the stories presented? As "good news" or "bad news"?
   - What words are used to describe immigrants? Are they mostly positive, mostly negative or mostly neutral?
   - Is the story written to appeal to the readers' emotions or to provide factual information?
   - Is the reporting one-sided, or is there an attempt to be balanced?
   - Are there any openly racist statements? If so, are these made by public figures, or are they the "opinion" of the journalists?
   - Who owns and funds the media you are investigating? Do they have any political affiliations or vested interests? If so, what?

Part B: Field work

- Participants carry out their research between the two meetings of their group.

Part C: Findings

- Give the members of the teams 45 minutes to share their findings and write a summary on a flip chart.
- In plenary, ask each group to present the results of their research.

Debriefing and evaluation

- Did you enjoy the activity? Why? Why not?
- Did this activity lead you to read stories you would not normally read? What sort of stories do you usually read?
- Is it possible to make generalisations about immigrants and the way they are portrayed in the media? For instance, are the stories about immigrant doctors different from stories about immigrant fruit-pickers?
- Did you find the same stories across all the media? If not, why not?
- What are the general differences within and across the media in the way the stories are presented?

- Are the stories based on facts and data, or upon assumptions, judgments or opinion? How can you tell? How did you check?
- How often did the story go beyond "the facts" and present some sort of perspective or analysis?
- Were any of the stories distorted? Was information manipulated? How? Why?
- Were there stories in the online news that did not crop up on social media? Why do you think this is?
- The main news media often report quotes from social media, especially Twitter. Does Twitter undermine investigative journalism?
- Do you get the same stories on your social media feeds as your friends? If not, why not?
- News reports, articles, items and posts on social media are often referred to as "stories". What do you understand by the word "story"? Does there have to be an element of truth in a story? In these days of fake news, should we continue to talk of news as stories?
- What is your usual response to a story that you read? How often do you "like", re-post or add a comment.
- Why do you respond? What may be the consequences?
- What are our responsibilities as readers regarding fake news or news that reproduces stereotypes and prejudices? What can we do? Give specific examples.

Tips for the facilitators

When planning to use this activity, you should consider the ages of the participants because how we get the news varies with age. People of generation Y, also known as millennials, and who are roughly 25-34 years old, use TV, mobile phones and radio as sources of news. However, generation Z, born after the mid-1990s and aged 18-24, primarily use their mobile phones and social media. Thus, you will have to decide whether to ask the teams to investigate some or all of the following: TV, radio, printed newspapers, magazines and social media. The article: 'How Young People Consume News and the Implications for Mainstream Media' at www.digitalnewsreport.org is useful.

If working with exclusively young people, because much of their media use is on-demand and algorithmically curated / personalised, it will be most relevant for you to focus on and compare the different social media. It is recommended, however, that you encourage participants to include online newspapers and to watch TV news channels as a basis for comparison.

You may of course adapt this activity according to the interests of the group. For instance, you might like to look at the reporting of a racist incident, a hate crime against a religious group, or perhaps a case before the courts in relation to equal opportunities for women.

Variations

Find reports from a variety of media, including print and social media, of a short news story about a specific event. Ask participants in small groups to read, analyse and comment. You can use many of the questions as above for the debriefing.

Invite the participants to look at how refugees/immigrants from other periods of time were portrayed in the media – for example, Jewish refugees during WWII, Turkish and other migrant workers in Germany after WWII, Bosnian refugees during the 90s war, etc.

Suggestions for follow-up

Take action: Depending on the outcomes of the activity, the group could decide to create positive stories about immigrants and post them on their social media. Alternatively, they may consider setting up a "watchdog" group to regularly review the media for examples of misreporting and distortion. This could be followed by writing collective letters to the newspapers, TV or radio concerned.

Move on to another activity: If you wish to explore further the relationships between ideas, words and images, a fun way to do it is to play 'Cultionary'. Alternatively, you might enjoy playing the board game 'Path to development', which raises many social, economic and political issues covered regularly in the media.

My childhood

Duerme, Duerme Negrito / Duerme, duerme negrito / Que tu mamá está en el campo / Negrito[1] – Víctor Jara

Level 1

Focus: G, I

Group: any size

45 minutes

Overview Participants discuss in small groups to share similarities and differences in their up-bringing.

Issues addressed
- Equality and diversity beyond cultural factors

Aims
- To learn about the different ways each of us has grown up
- To understand the social and economic differences defining each individual and society
- To generate empathy and understanding between participants

Preparation, materials
- Nothing special, but the group should have already been working together.

Instructions

1. Explain that the aim of this activity is to think about the different ways each of us has grown up, and to become more aware of the social and economic differences that help make us who we are.
2. Stress that no-one should feel under pressure to disclose anything which would make them feel uncomfortable.
3. Ask participants to get into groups of 4 to 6, and to talk about what their childhoods were like and what they did. Suggested questions include:
   - Where did you live? In a town or in the country? In a flat or house? What was the neighbourhood like?
   - At what age did you first go to school?
   - Who else lived in your family?
   - Did you have to take care of your brothers and sisters?
   - Did you have any kind of religious education?
   - Did you work when you were a child? What did you do? Was it for pocket money or to support the family?

1 *Sleep, sleep little black boy / For your mama is in the field / little black boy* (www.lyricstranslate.com) Many versions of the song can be found on the Internet.

– What did you do in your free time? What books did you read? What games / sports did you play? Did you belong to a youth group?
– What friends did you have? Did they have the same social, economic and cultural background as you?
– What were your relationships with your parents like?
– Did you have any animals? Were they pets, or kept for food, work or security?

Debriefing and evaluation

Ask the participants to come into plenary and ask:

- Which events or people shaped your childhood most, for instance, friends, family, where you lived, or the economic, social and political environment?
- How varied were other participants' childhoods? Were there things you all had in common? What were the most significant differences?
- What did you learn about yourself and about the others in the group?
- What was the most interesting or most surprising thing about this exercise?
- Did your attitudes towards the others in the group change in any way as you heard about their childhoods?
- How important are childhood experiences for the sort of person you are today?
- As you grew up, did all the children in your neighbourhood have similar childhoods?

Tips for the facilitators

Try to keep this activity simple. It should not become a session for false psychoanalysis, or an in-depth discussion about structural inequity. Its purpose is to raise participants' awareness of the fact that we develop different perceptions of life from the world around us as a result of our family backgrounds and the social and economic conditions in which we were born or where we lived. These conditions may influence difference as much as culture does. In fact, one can also argue that they form part of culture, just as much as religion, language or skin colour.

As with all activities, the questions addressed in the debriefing and evaluation have to be adapted to the needs and experiences of the participants. For example, there is no point in asking how it felt to have a different colour of skin if everyone is white! You might like to ask: "As a child, did you have friends from other cultures? Why? Why not?"

Issues about differences and inequalities of opportunity could lead to an exploration of the Rights of the Child. There are relevant activities in both *Compasito* and *Compass*.

The activity can be made more lively if the participants illustrate their comments with photos or drawings.

Variations

You may prefer to change the format and ask participants to make timelines of their childhoods. Give participants strips of paper marked off in years from 0 to 18, and ask them to mark the important events of their life, for instance: the places where they lived, when they discovered

certain books or music, the schools they went to, the friendships they had, and perhaps the death of a pet. Then, in small groups, they should stick the timelines one below the other on a flip chart to show the "parallel biographies"; this adds significant visual support to the discussion.

Suggestions for follow-up

Take action: You might like to get involved in the personal and social education of children in your neighbourhood. Why not volunteer with a local organisation working with children, for instance the Scouts or the International Falcon Movement – Socialist Educational International (IFM-SEI)?

You could consider volunteering to help organisations such as Save the Children or UNICEF to fundraise. They usually need people to spend a few hours on their annual door-to-door collections, or to stand on the street to collect donations, or to sign up supporters.

Move on to another activity: 'My Childhood' combines very well with the activity 'My Story', 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'.

My story

We are all shaped by our experiences. Why am I here? How did I get here?

Level 1

Focus: G, M

Group: 6+

30-60 minutes

Overview Participants share the experiences that have made them who they are today using a timeline.

Issues addressed
- Cultural diversity and identity
- Migration

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 and politics
- To help participants to get to know each other better.

Preparation, materials
- A calendar on a board or large sheet of paper. It should be marked off in years and start, if not embarrassing for anyone, at the year of the birth of the oldest participant and end at the present.
- Blue and green felt-tip pens; a piece of paper and pen for each participant.

Instructions

1. Introduce the activity by explaining that in this activity participants will be reflecting on the experiences that have made them who they are and why they are here in this session today.
2. The experiences that shape us may be related, for instance, to family events, role models, politics, war, sports, music, travel or a training session you attended.
3. Ask each participant to name 3 "private" and 3 "public" events which have happened within their lifetime and that have had a significant impact on their lives. They can use pen and paper if it helps them think.
4. Reassure participants that they should not reveal more than they feel comfortable with.
5. Invite the participants to write their name next to the year in which the events occurred, using blue for the private events, and green for the public events.
6. Then ask them to say why those dates are important, what they stand for and why they have chosen them.

Discussion and debriefing

- How easy was it to choose the events? Why did you select the ones you did?
- Invite participants to say if they were surprised, shocked or impressed by any of the experiences.
- What kinds of personal experiences had the most impact? What did you learn and did they help you grow? Were any of these shared by others in the group?
- What kinds of public events had the most impact? What did you learn and did they help you grow?
- If you live in a foreign country, do you feel like a foreigner? Do you feel welcome?
- Why did you move? To study? For work? For love? Were you forced to move?
- Do you feel it is important to integrate, and what do you mean by "integrate"? Is it possible to integrate?
- Is it possible to identify any common experiences that everyone has had that brought them to this point in their lives – that they are members of this school, club or training session?
- What sorts of experiences are necessary for people to flourish and live fulfilled lives? How important are the roles of the state and culture in this?
- Were there any local or national events that had a profound effect on everyone in the group? Has the experience contributed to a sense of fellowship, community and place?
- What about global events? To what extent do they impact on our feelings of connectedness and empathy with others?
- Do you think others would benefit from having some of the positive experiences you have had in your life? How could you pass on these experiences, learning or insights?

Tips for the facilitators

This activity works with any group but is perhaps most suited as starter on a residential course or workshop, and with an international or multicultural group. Increasing numbers of young people are migrating for study, work and love.

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 one particular event has marked a majority of the participants, regardless of their origin or educational background – we are "all equal".

In a multicultural group, the activity is useful for raising curiosity about our recent past and cultural influences, and to encourage participants to have greater respect towards each other's beliefs and convictions. However, be aware of current controversial topics , such as recent civil strife, wars and political challenges, which may open up wounds and cause problems within the group.

In relation to the debriefing questions about moving to another country, be prepared for the possibility that some young people may be resentful if, for instance, they miss their friends and were forced to move because their parents chose to. Others may be refugees.

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 or residential course, 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'.

Suggestions for follow-up

Take action: Do you know anyone who is having a rough time for any reason? Can you support them in finding something, for example, a new experience, that would help them to grow?

Move on to another activity: Laughter is something we all can share. You may like to share some jokes in the activity 'Eurojoke contest'.

National heroes

National heroes tell us a lot about cultures and histories.

Level 1

Focus: I, M

Group: 10-40

90 minutes

Overview A discussion in small groups about heroes as symbols, socialisation and "national culture"

Issues addressed
- Heroes as elements and symbols of socialisation
- Diversity in readings of history

Aims
- To help participants become aware of different perspectives on shared historical events and the heroes associated with them
- To be self-critical about one's own national history
- To reflect on how history is taught and the role of heroes

Preparation, materials
- Flip chart and markers
- Paper and pencil for the participants

Instructions

1. If the group is large, divide the participants into small groups of 5 to 6.
2. Start by asking participants to think individually of someone who is famous in their country. Ideally it should be a historical figure. If that is too difficult, then they may pick someone who is alive now and regarded as a national hero. Allow five minutes for this.
3. Now ask the members of each group to share their choices and to explain what they are famous for. Allow sufficient time for participants to exchange information and ask each other questions.
4. Ask each group to list the names of the heroes, their nationalities and what their most important achievement was, on a flip chart.
5. In plenary, ask each group in turn to share their flip chart.

Debriefing and evaluation

Ask participants if everyone is familiar with all the heroes who were listed, and then focus the discussion around the following questions:

- Was anyone surprised by any of the people listed? Why?
- What had people done to become national heroes? For instance, had they excelled in public life? Were they philanthropists? Were they famous sports or entertainment

personalities, or fighters or champions for human rights or the environment?

- Are they all well-known to everyone in their own country, regardless of age, ethnicity, religion, and so on?
- Are they nationals of the countries in which they are regarded as heroes, or are they immigrants?
- Are there any statues, monuments, street names (etc.) to honour the heroes? Why? Why not?
- What values do the heroes stand for?
- If historical heroes lived today, would their values and actions still make them heroes?
- Do any of the national heroes transcend their country of their origin? Are any of them also international heroes?
- Are there monuments to people who were well thought of and heroes in their day, but who now are deemed disgraceful? What has changed and what should happen to these monuments?
- What about the history associated with the now discredited heroes? Should the history books be rewritten? Why? Why not?
- Are heroes and the legends about them ever used for political ends?
- Are there heroes who are not recognised? Are there people who stood up for justice against all odds and who remain unknown? What would be suitable monuments to them?

Tips for the facilitators

It is important to say, especially if the group is multicultural, that the heroes they choose do not have to be from their present country of residence, but that they can be from their country of origin or from their parents' country of origin.

If the group is multicultural, it may be helpful to compose the small groups according to the origin of the participants.

The activity is based on the presumption that heroes are mostly celebrated within a specific national or cultural framework, and it therefore works better if the group is multicultural. Age and gender differences in the group will also prove interesting.

You might like to research some well-known national heroes from countries not represented in the group. Since many historical heroes are associated with a war or battle, it is interesting to present the image of the hero from the point of view of the other side.

It might turn out that most of the named heroes are men, able-bodied, masculine, and so on. If so, it will be interesting to ask why, and to use the evaluation to think about issues around sexism, gender, disability (etc.), both historically and at present.

Variations

If the group is "monocultural", you might consider getting participants either individually or in pairs to give a short sketch of a national hero, and to ask the rest in the group to guess their identity.

Ask the group to find a famous person from each minority group (based on ethnicity, gender, religion, sexual orientation, different ability) that lives in their country.

Run the activity focusing on buildings of national significance. Who built the buildings and what they were used for originally? Were they built to impress? How has their use changed over the years? The buildings might be, for instance, palaces, places of worship, municipal offices, seats of government, mausoleums, sports arenas and housing developments. What signals do the buildings send out nationally and internationally? In what ways did – and do – they reflect the nation's power and values?

An 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 the guidelines above.

Suggestions for follow-up

Take action: There are many unsung heroes who work to promote the rights of others. Individually, or the group as a whole, participants could volunteer with an organisation that works with minorities locally, nationally or internationally.

Move on to another activity: Activities in this book which explore related issues are 'History Line', and 'My Story'. If you use the activity 'Personal Heroes', you can compare present day heroes with historical ones.

Alternatively, if you want a different sort of activity, try the board game 'The path to development', 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?

Level 1

Focus: G

Group: 16+

20 minutes

Overview A quick activity to get people into small groups and a preliminary to exploring discrimination.

Issues addressed
- Discrimination

Aims
- To get people participants into small groups
- To raise awareness about prejudice and discrimination
- To encourage empathy with the experience of rejection or exclusion

Preparation, materials
- Coloured sticky, paper dots. For example, for a group of 16 people, you will need 4 blue, 4 red, 4 yellow, 3 green dots, and one white sticky dot.

Instructions

1. Stick one dot onto each player´s forehead. Players should not know what colour dot they have.
2. Tell participants that no-one may talk; they may only use non-verbal communication.
3. Tell participants to get into a group with others who have the same colour dots.

Debriefing and evaluation

- How did you feel at the moment when you first met someone with the same colour dot as yourself?
- How did the person with the odd-coloured dot feel?
- How did you find out the colour of your dot?
- Did you try to help each other get into groups?
- In life, what different groups do you belong to, for instance, a football team, school, church, and so on? Can anyone join these groups? Why? Why not?

Tips for the facilitators

Be aware of the group dynamics and be careful who you give the white dot to.

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 dots were distributed randomly.

Instead of asking participants to get into groups where everyone has the same coloured dot, you could ask them to form groups where all the dots are different, so that you end up with "multi-dot" groups.

If you use the activity simply to get participants into groups; you need not have an odd one out.

Variations

You can also use "jigsaws". Find pictures in magazines or print them out from the Internet and stick them onto thin card. Cut each picture into four or five pieces, depending on the size you want the final small groups to be. Remember to make one jigsaw piece that fits none of the pictures (to be the equivalent of the white spot). Put the pieces into a hat or box and mix them up. Ask participants, without looking, to dip in and pick one piece. Now they have to find the others who have the corresponding pieces to complete the pictures. No verbal communication is allowed. Display the assembled "jigsaw" pictures on a table for everyone to see. You can also choose pictures relevant to the issue or topic you wish to explore

In the debriefing, ask participants what the images portray. You should be prepared to give some explanation.

Suggestions for follow-up

Take action: 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?

Move on to another activity: 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 take a look at what it means to be an individual you could use the activity 'One = One'.

One=One

We are all individuals who share a common humanity.

Level 2

Focus: G, I

Group: any size

10+40 minutes

Overview Participants explore the similarities and differences between them then they design a motif for a T shirt.

Issues addressed
- Personal identity, equality and equity

Aims
- To get to know and accept each other in the group
- To share our similarities and differences
- To reflect on the ways in which we form our own identity

Time
- Part A: 10 minutes
- Part B: 40 minutes

Preparation, materials
- Chalk or tape to mark a line and a list of personal characteristics for part A
- A4 paper, coloured pens and safety pins for part B

Instructions

Part A – Variety:

1. Make sure you have plenty of space and that the room is as empty as possible.
2. Draw a line down the middle of the room dividing it into two halves. Ask participants to stand to one side of the room while you stand on the line. Say, "Cross the line, those who... have blue eyes".
3. After those who have blue eyes have crossed the line to the opposite wall, say another characteristic, for instance, "Cross the line, anyone who… likes listening to hip hop".
4. Once the group has warmed up, include more challenging characteristics relating to the roles people play in life, their nationality, culture, gender and religion, all depending on the group.

Part B – Uniqueness:

1. What aspects of who you are, of your identity, do you present to others? What do your choice of hair style, the jewellery you wear, your clothes, scars and tattoos mean to you, and what do they say about who you are? Other things about us are not so obvious or we may choose to conceal them (sometimes), for instance, the friends we have, our topic of study or job, convictions, beliefs and ideology, and sexual orientation. Ask the

participants to get into twos or threes, and give them 10 minutes to share their thoughts.
2. Together with the whole group, ask participants to think about the T-shirts people wear, and in particular those which in some way proclaim their beliefs, interests or tastes. Explain that each participant is now going to design and make a motif for their T-shirt, which will proclaim them as a unique individual.
3. Reassure participants that they should only reveal what they are comfortable with. If necessary, carry out a mini brainstorming session of what personal characteristics, likes or enthusiasms they might like to include.
4. Share out paper and pens, and give them 20 minutes to create their personal design.
5. When they have finished, ask them to pin the papers onto their shirts and walk around the room so that they can see each other's designs.

Debriefing and evaluation

- Ask the participants to think about part A. Was there an occasion when everyone crossed the line? How did that feel? Which characteristics did everyone have in common?
- Were there occasions when no-one crossed the line? How did that feel? What sort of characteristics were completely "foreign" to the group?
- Were there occasions when only one person crossed the line? How did it feel like to cross alone? How did everyone else feel? What were the unique characteristics?
- Now think about part B. How did participants decide what to put in their designs? Are some aspects of identity easier to share than others, for instance characteristics such as taste in music or characteristics such as family relationships, where you were born, and class, over which you have no control?
- Are there some aspects of our identity that cannot be seen which would be dangerous reveal? Name some groups who risk being physically attacked because of an aspect of their identity.
- How we see ourselves is often different from how others see us. Reflect on this at the end of part B when you looked at each other's designs. What feedback would you like to give each other?
- We all show different aspects of ourselves in different circumstances. Do you know anyone who has felt the need to show themselves as being the same or equal to everybody else? In what situation? What pressures were there on that person?
- Do you know anyone who has hidden some aspect of their identity in order to be accepted? What could the consequences be for that person?
- What about on social media? How honest or realistic are people with regard to their online identity?
- Thinking in more general terms, what would life be like if there were no differences between us?
- How are differences accommodated in your locality, work or study place and where you socialise?
- What does the slogan "all different, all equal" mean to you? In what ways are we all equal?

Tips for the facilitators

When preparing this activity, you may find it helpful to read the section about the 'onion of identity' in chapter 1.

For part A, prepare a list of characteristics appropriate to the group, and according to what you know about the participants. Include the characteristics listed in the instructions, but also include "curiosities", for instance, "singing in the shower" or "having a pet lizard", to make the activity more fun. Remember to include a few characteristics that everyone shares by virtue of being a human being.

In part B, we suggest you join in with making your own T-shirt design to reinforce the idea of equality within the group.

When it comes to the discussion about showing or hiding aspects of identity, it may be appropriate to ask in a general way; an individual can always own up and say, "I have experienced…".

In response to the question about how we are equal, you may like to refer to the UDHR, Article 1: "All human beings are born free and equal in dignity and rights".

Suggestions for follow-up

Take action: Organise a session when participants can paint their own T-shirts. They could use their personal designs or create one for a campaign or other issue with which they wish to show solidarity. One suggestion is the issues around intersectionality. Participants may like to raise awareness that not only are there many interacting aspects to identity, but that these may also result in intersecting forms of discrimination.

Move on to another activity: You might like to use 'Personal heroes' to look further into what it is in our heroes that we admire. Alternatively, to look at some of the influences that have made us who we are, you could use the activity 'My childhood'.

Path to development

"In place of colonialism, as the main instrument of imperialism, we have today neo-colonialism." Kwame Nkrumah

Level 3

Focus: M

Group: working groups

120 minutes

Overview

A board game played with counters and a dice designed to help players understand the mechanisms of neocolonialism and its consequences for both the South and the North.

Issues addressed

- Economic relations as a contributing factor in for racism and xenophobia
- North-South relations and the imbalance between them
- Development models and their consequences

Aims

- To develop an understanding of the imbalance in North-South relations as a factor forcing 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

Group size

- Small working groups of 4-12

Preparation, materials

- Equipment needed for each team:
- A game board (a photocopy enlargement will be suitable); one dice
- Four round counters (made of cardboard, about 2 cm in diameter), one grey and the three others of different colours, e.g. brown, green and blue
- Photocopy and cut up the sheet of action cards. If possible, place them in a little box.
- Seventy dried beans, pieces of macaroni or something similar, to serve as tokens (to represent resources).

Instructions

1. Divide the participants into groups of between 4 and 12.
2. To share out the counters between the teams: 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.

3. Share out the beans. Give the team playing grey 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.)
4. Ask one member of each team in turn to throw the dice to see who starts playing first. The person who throws the highest number starts.
5. Read out the rules of the game.
6. Check that everyone knows what to do, and then let the game 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 "grey"? How did it feel to be "brown", "green" or "blue"?
- Are there any parallels between this game and reality? Do the problems and issues raised occur in reality?
- Who does the "grey counter" represent? And the other ones?
- How much did you already know about the effects of neo-colonialism before playing this game? Were the ideas on any of the cards new to you? What are the main sources of your information about the issues?
- What are the characteristics, according to this game, of the present "dominant development model"?
- In the future, would a more sustainable development model be more appropriate? Why? What might it be like?
- What are the links between the current world situation and attitudes of racism and discrimination?
- How are refugees welcomed in your country? Why do so many face discrimination and racism? Are there solutions?
- Have you heard of the Sustainable Development Goals? What is being done in your country to achieve them?

Tips for the facilitators

The targets of racism and xenophobia are often immigrants and refugees who are fleeing war and poverty, the ultimate causes of which often have their roots in historical imperialism. In the mid-20th century, the majority of colonies gained their political independence, but as Kwame Nkrumah, the first president of Ghana, said in 1965, "In place of colonialism, as the main instrument of imperialism, we have today neo-colonialism". By this, he meant that the imperial states maintain their power over their former colonies through the hegemony of the free-market economy and globalisation. Neo-colonialism results in a relationship of dependence, subservience and financial obligation towards the neo-colonialist nation.

This game provides many examples of how policies of countries in the global North impact negatively on those of the global South, and how the consequences of those policies can rebound on us. For instance, the people forced from their homes by floods that are a consequence of changed weather patterns due to the climate emergency become the refugees that fuel problems of racism in our societies.

It is important that people playing this game do not feel that the world is heading for disaster. We need hope! You might find it necessary to explain that this game was developed over 25 years ago and much has in fact changed since then. The western liberal model has been "softened", particularly, first by the UN's Millennium Development Goals and now by the Sustainable Development Goals. The reality is that there have been huge falls in poverty and infant mortality, and it is not the case that countries have been stuck where they are. The terms "North" and "South" referring to socio-economic and political divisions should not be taken to refer to geographical locations; the term as such is becoming increasingly incompatible with reality. You can find more information at www.gapminder.org.

If you have a large group, you may want to run two or more games concurrently. The game works best if there is a maximum of three people per team, i.e. 12 per group.

On square 49, the team playing grey may change the rules in any way they like. It is assumed that they will want to change the rules to their own advantage. They could make the other teams go back to the start, take all their beans, or make the other teams miss the next three 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.

You may need to be prepared to explain the two economic models that this activity refers to. The Western Liberal Model of Development, often called the "Free market", is based on a belief that development is best based on industrialisation, technological advancement and modernisation. An alternative model is the Sustainable Development Model that aims to secure a country's social, economic, political and environmental development while meeting the needs of the present without in any way limiting or harming the ability of future generations to meet their needs.

Suggestions for follow-up

Take action: You may like to consider the power you have as a consumer, for instance buy fairtrade goods, support small local businesses run by immigrants and boycott firms which behave unethically. You could also participate in local community projects that welcome and support refugees.

Move on to another activity: 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 'Media biases'.

---

* This activity has been developed from "En busca del desarrollo" from Equipo Claves

HANDOUT

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 have 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 its people will meet on their way to development.

1. You play this game like an ordinary board game.
2. Teams take turns at throwing the dice and then moving as many squares as the number on the dice.
3. If you fall on an action square, take the corresponding action card and follow the instructions.
4. Explain that the instructions written in normal type font are the instructions for the team playing with grey tokens, and that those written in italics are the instructions for the teams playing with the brown, green or blue tokens.
5. 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.
6. Tell players they must always follow the instructions and move and/or pay up as directed.
7. 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.
8. 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

3 - Colonisers and the colonised

In the past, your country colonised others from where you got wealth and raw materials. Consequently, you are well-developed and can move forward one square and collect a bean from each of the other teams.

In the past (and still now, although in different ways) your country has been colonised by others. They took away your wealth and raw materials. Consequently, your team is less developed, and you must give one bean to the team with the grey token.

7 - Health for development

You have reached a level of development which enables you to have a good level of healthcare, a reduced infant mortality rate, fewer epidemics, prolonged life expectancy, etc. Therefore, you can move forward one square.

Your level of healthcare is basic. Cholera, malaria and other diseases, together with a high child mortality rate and a low-life expectancy affect a large proportion of your population; this sets you back from your development goal. Go back 2 squares.

10 - Population explosion

You have managed to control the birth rate, thus keeping the population growth rates at a stable or even decreasing levels. 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 problems meeting even the basic needs of so many people. Move back two squares.

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. On the other hand, there is a flood of refugees fleeing war who create tensions in your country. Stay where you are.

Internal social tensions often lead to civil war and wars with neighbouring countries. 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 grey counter and miss your next two turns.

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 migrate to the cities, thereby creating large areas of misery in the urban shanty towns which add to your difficulties. You lose your best workers and scientists who emigrate to countries where the work, pay and living conditions are better. Move back two squares.

ACTION CARDS

18 - Hunger

Improvements in food production and storage ensure that there is always plenty. 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 overuse 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.

21 - Informal economy and hidden unemployment

The automation and restructuring of industry increases 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 stay where you are.

The absence, ageing 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.

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 to whom you charge high fees. 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.

27 - Climate emergency

You do recognise that climate change is an important issue that needs to be addressed. Since the start of your Industrial Revolution you have been burning fuels responsible for global warming; you agree in principle that you should take some responsibility. However, you and others in the North cannot agree how to equitably compensate countries in the South for their efforts to mitigate and adapt to climate change. Move back 2 squares.

Your country is vulnerable to the increasing severity and frequency of storms, flooding, high temperatures and drought due to climate change. You urgently need help to install new technologies to reduce your carbon emissions, and to take action to mitigate and adapt to climate change. Move back 3 squares.

ACTION CARDS

30 - Technological revolution

The technological revolution creates new development opportunities. Furthermore, the export market for new technology is highly profitable. The other teams each give you two beans and you move forward one square.

You do not have the capacity to develop new technology yourself. Go back three squares. If you wish to buy some new technology from the team playing with the grey counter, you may do so. It will cost you 3 beans and you may move forward 2 squares.

34 - The success of neo-colonialism

Congratulations, the free market has triumphed over all other ideologies. Neo-colonialism rules! You have hegemony over the world's resources. 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 it frightens foreign investors. Miss your next turn.

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 grey counter two beans as payment for interest on your foreign debt. Move back two squares.

40 - International development aid

You join with international development aid organisations to discuss the global situation and sign up to the UN's Sustainable Development Goals. You share equally 1% of the beans you now hold amongst all the other teams. (If you have to cut up or break some beans, do so). Move forward one square.

You receive some beans from the team playing with the grey counter as a low-interest loan for development; you agree to spend it on "goods and equipment" bought from them. You move forward one square. However, you have to pay interest on your re-scheduled debt to the team with the grey counter. Pay two beans to the grey team.

ACTION CARDS

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. 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 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.

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.

46 - Cutting forests and extinguishing species

Your high levels of consumption force you to exploit new resources in other regions of the planet, contributing to the disappearance of forests and numerous animal and plant species. If you played in the interests of all the teams you should move back a few squares, share your beans to mitigate previous mistakes and change the rules of the game. However, this would take great political will and effort to gain public support. You think you still have time and a chance, so "business as usual". Move forward one 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 increases. 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 grey counter.

49 - A new order

You may now change the rules of the game in whatever way you wish, to enable you to get to your goal of development 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.

ACTION CARDS

52 - Death

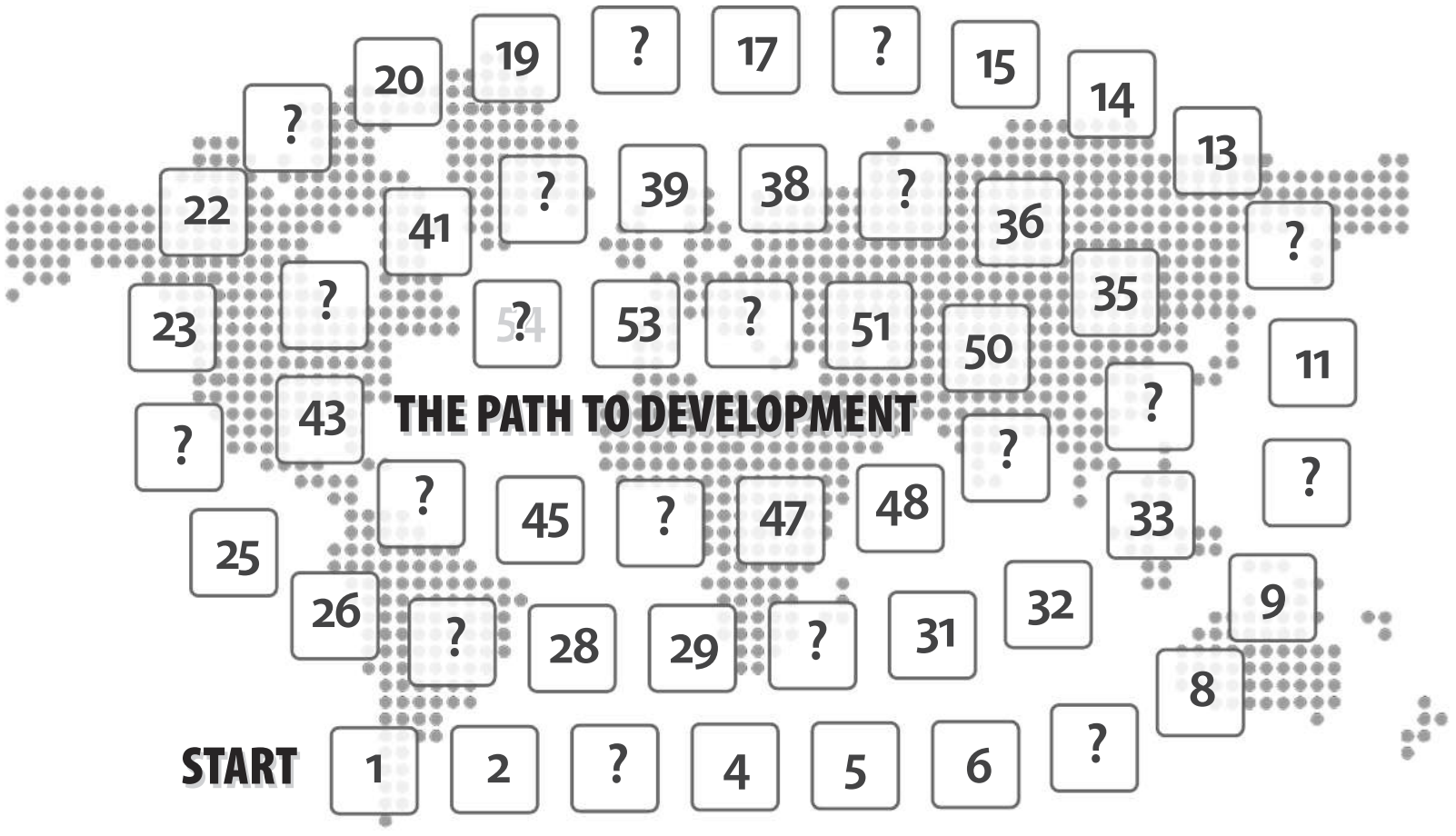
The risk of a deep economic recession is a serious threat to your development model. If you don't want to start the game from zero again, the only option left is to squeeze the last drop out of the other teams' players and take two beans from each on account of debt interests. Additionally, and so that 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.

54 - Development

You were really lucky to have the grey counter! You have reached your goal of development. You own and control almost all the money and resources and there is not much left for the others. However, there are threats ahead: natural resources are vanishing or severely degraded, water and air pollution are at a dangerous levels, land is becoming a desert and there are pandemics. Despair is growing in many parts of the world. People are forced to flee misery and try to reach the North even though you discourage them from coming with a hostile welcome. Keep enjoying your development – while you can!

If you have any colour token other than grey, you have either had incredible luck or you must have cheated. Otherwise, it is impossible, for anyone not playing with a grey 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.


THE PATH TO DEVELOPMENT
START
1
2
?
4
5
6
?
8
9
?
11
13
14
15
?
17
?
19
20
?
22
23
?
25
26
?
28
29
?
31
32
33
?
35
36
?
38
39
?
41
43
?
45
?
47
48
?
50
51
?
53
?
?

Personal heroes

We all have respect and admiration for people who inspire us.

Level 1

Focus: G, I, A

Group: 10-40

90 minutes

Overview Participants share their personal heroes and role models.

Issues addressed
- Heroes as elements and symbols of socialisation and culture
- Heroes as role models and inspiration

Aims
- To make participants aware of the differences and similarities within the group
- To raise participants' curiosity about other people's heroes
- To motivate participants to take action against injustices

Preparation, materials
- Flip chart and markers; paper and pencil for the participants

Instructions

1. If the group is large, divide the participants into groups of 5 to 6 people.
2. Ask participants to start by thinking individually about three people who are their personal heroes. They may be living or dead, and from any culture or country. Why do these three people have special meaning for you?
3. 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.
4. Ask each group to make four columns on the flip chart and to fill in the names of the heroes and their dates of birth, their nationality and gender, what they did that they admire, and what personal characteristics they had that they admire.
5. In plenary, ask each group to present the information on their flip chart to the others.

Debriefing and evaluation

- Did you enjoy this activity?
- Were there any surprises?
- How did participants define a hero? Is a hero the same as a celebrity?
- What makes someone a hero in your eyes? How did you choose them?
- Do your heroes have a similar identity to yours (gender, ethnicity, religion, sexual orientation, ability)? Why do you think that is?

- Were there features that the heroes had in common? Which features? (living or dead, gender, acts performed, etc.)
- What moral qualities do the heroes have? Are these universal?
- How many of the heroes were recognised as heroes internationally, and how many were specific to a particular country or culture? Were any of them "unknown" heroes, such as a parent, sibling or other family member?
- Were the heroes you chose also "officially" recognised as heroes in your country / culture / locality?
- How are official heroes chosen? As a culture or country, do we need heroes? Why? Why not?
- How can stories about heroes be used to reinforce a group's identity?
- Should heroes be recognised publicly? If so, how? Do social media and the Internet have a role to play?
- What counts as a heroic act? Do heroic acts have to be big?
- Are your heroes also role models for you? Is there a difference between a hero and a role model? If so what?
- Can we all be heroes in a way? How could you be a hero?

Tips for the facilitators

You may like to brief the participants beforehand so they can bring photos, records or other artefacts relating to their heroes.

This activity and the one called 'National heroes' both approach the concept of heroes; the difference is that this activity focuses on participants' own ideals and integrity, and the understanding of the values we hold in common because we are all human beings.

Suggestions for follow-up

Take action: Identify heroes, either local, national or international who you think should be celebrated because they have shown great strength of character or achieved something special combating racism, intolerance and discrimination. Prepare an exhibition with their portraits and information about their achievements. You might like to make it a quiz and invite participants to name the heroes. You could consider doing this on 10 December to coincide with Human Rights Day.

Engage the group in a research about Righteous among the Nations (from their city, country or from different parts of Europe) and prepare an exhibition for 27 January or, if you work with a local group, for the National Holocaust Remembrance Day.

Move on to another activity: 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? Try the activity 'Where do you stand?'.

Portraits

"A lot of different flowers make a bouquet". Islamic proverb

Level 2

Focus: G, I

Group: any size

90 minutes

Overview Participants work in small groups to create short biographies.

Issues addressed
- Identity and stereotypes
- Diversity with the group

Aims
- To widen general knowledge about a cultural group
- To empower participants and promote solidarity
- To affirm participants' feelings of identity, dignity and self-respect

Preparation, materials
- Search on the Internet or in books to find six examples of people who belong to, for instance, Roma, Muslims, Jews, black people, disabled people, homosexuals, women – whichever group you wish to focus on. You can choose to portray people with unexpected identities such as a Black woman rabbi, a Muslim woman who is a Holocaust survivor (e.g. Leila Jabarin), a differently able person who won a prestigious award (e.g. deaf actress Marlee Matlin won an Oscar), etc.
- Write the real biographies on sheets of A4 paper – to be displayed during the debriefing and evaluation.
- A wall to display the portraits on; tape to fix the pictures and stories onto the wall
- Pens and 6 sheets of paper (A4 size) per small group

Instructions

1. Divide the participants into working groups of a maximum of six per group.
2. Show the groups the portraits of the people you selected and tell them that they are to create a short imaginary, but realistic, biography of each one. This should include the person's name, age, job or profession, where they were born, where they live now, their social status and cultural background, marital status and one other item of information.
3. Give the groups 45 minutes to do their work.
4. Now invite each group to send a representative to present their biography to the whole group in plenary of the first portrait. Tape the stories onto the wall under each portrait.
5. Repeat the above step with the other portraits.
6. Move on to the debriefing and evaluation. At the end of part 1, reveal the true biographies, and continue to part 2.

Debriefing and evaluation

Part 1:

Taking each portrait in turn, compare the features guessed by the groups. For example, ask:

- How did you decide the age of the person?
- How and why did you guess their occupation or job?
- What sorts of clues did you use to decide where they might have been born?
- How did you decide on a name?
- What sorts of stereotypes did you use to build your biographies? Were these stereotypes shared by everyone? Why? Why not?
- Round up by comparing the biographies. How similar and how diverse were they?

Part 2:

- Are you surprised by the real facts about the different portraits?
- All the people have one thing in common: what? (Facilitator: reveal it at this point)
- How do you feel knowing that the portraits were all of people who have refused to be stereotyped and who have overcome discrimination to achieve something with their lives?

Tips for the facilitators

This activity has proved to be very powerful when used with a group of young Roma, who were astonished and delighted when they discovered that all the pictures were of Roma people. The pictures used were from the Portuguese campaign of the Anti-Poverty Network:
www.eapn.pt/campanha/10/campanha-nacional-a-discriminacao-e-falta-de-educacao
The activity works well with any group with a single cultural identity, especially those who are marginalised or discriminated against in society. However, it also can be used in a multicultural group with the aim of breaking down prejudices about, for instance, Roma, homosexuals or black people, by showing positive images of the targets of the prejudice.

Suggestions for follow-up

Take action: Find out more about one of the people whose portrait was highlighted in the activity. Alternatively, do some research about other (Roma, LGBTQ+, black people) who can inspire you.

Move on to another activity: Those we admire and choose as role models may be well-known or not, but, whoever they are, their inspiration is a precious gift. Do you have a role model, or a hero, and what qualities do you admire in them? You may like to take a look at the activity 'Personal heroes'.

Alternatively, you could try interpreting other pictures in 'What do you see?'.

Refugees

"No one leaves home unless home is the mouth of a shark." – Warsan Shire

Level 3

Focus: I, M, A

Group: any size

1,5–3 hours

Overview Participants explore issues about refugees in Europe first through creative story telling then through discussion.

Issues addressed
- Issues faced by refugees and asylum seekers
- Empathy towards displaced people
- Stereotypes, prejudice and xenophobia

Aims
- To inform participants about the refugee crisis, the reality and causes
- To understand the reality of daily life faced by refugees
- To promote empathy and solidarity with refugees and migrants

Preparation, materials
- Read through the activity, try to assess which issues may be raised by your group, and inform yourselves accordingly.
- Research the daily lives of refugees and migrants where you live and choose a case to be the starting point of your activity.
- If possible, make contact with someone locally who is a refugee or migrant or, if this is not possible, contact an NGO working with them.
- Flip chart and pens for the facilitator and the small groups; mobile phones, 2 or 3 per small group

Instructions

1. Tell the group that they are to write a short story about a refugee who lives locally, for instance, "Miriam, a refugee, is 26, has a small child and is working on a local farm harvesting fruit and vegetables".
2. Ask participants to form groups of four to six to write a short news article about Miriam: where she comes from, where she lives, her family and how she feels about living here. How did Miriam get to our town and what did she leave behind? Don't forget to add a picture of her! Give participants 20 minutes for this.
3. Then ask each group to present its story. Record the main points on a flip chart and go on to the debriefing in plenary.
4. The debriefing will raise many questions which will need some research before they can be answered. Break up into small groups again, with each group tasked with finding the answer to a specific question. Tip: start by putting the questions or key words into a search engine. Give the groups 30 minutes to do the research and then continue the debriefing.

Debriefing and evaluation

Start the discussion by inviting the groups to reflect on each other's stories.

- Were the stories based on facts, beliefs or assumptions? How realistic were they?
- Where did participants get their information about refugees from?
- In the different stories, was Miriam in fact a refugee or was she a migrant or asylum seeker?
- How are these three groups welcomed and treated in your country?
- There are many examples of refugees benefiting a country's economy in general and bringing positive change to communities. Do you know of any examples in your country?
- Why are some people opposed to accepting refugees? What arguments do they use? Can these be supported with facts?
- Because of their location, the southern European countries receive more refugees than those in the north. Is this fair? How many refugees has your country accepted this year? Could and should it do more to take in refugees?
- Assuming Miriam is a refugee, what help (official and unofficial) does she receive in your country to help her integrate? Is this support enough? What else would help her to settle well?
- How do you think she feels about living in your country? What challenges does she face?
- Can you imagine things changing in your country such that you have to flee, to become a refugee? What would you take with you? How would you escape?
- Some people say that the distinction between legal and illegal immigrants is a device to let the privileged in and keep the rest out. What do you think?
- To be accepted as a refugee you must fear for your life at home because of persecution. People who are poor or destitute and starving also fear for their lives and the lives of their children. Should they not be eligible for refugee status? Why? Why not?
- Has anyone in the group moved from where they were born to where they live now? Why? What challenges did you face? What rewards are there? How would it have been if you had come as a refugee?
- What can you do to support refugees where you live?

Tips for the facilitators

This activity is particularly suitable for local groups because it opens the way for solidarity and action. With international groups, emphasis may be put on awareness raising. By comparing differing national attitudes towards refugees and differing national responses, participants may come to see new opportunities for action in their own countries.

The topic of "refugees" and "the refugee crisis" is huge and complex. It is therefore recommended that you try to focus on issues that will open the possibility for the participants to take action locally.

The way you set the story will reveal how much the participants know about refugees and the refugee crisis, and the assumptions we all make. For instance, participants from western European countries may assume Miriam to be a migrant worker from eastern Europe, or maybe

trafficked and you may find it more appropriate to focus on the rights of trafficked women in their community. On the other hand, people living on the Mediterranean coast may assume that Miriam is an asylum seeker who arrived on a small boat. Everywhere there are people who are neither officially asylum seekers nor refugees but who have come to your country to escape desperate living conditions at home. Some of these are living illegally and "underground", maybe on the streets, begging and without any access to medical care. These people may be more prevalent in big cities.

The stories that people write will depend not only on their locality but also, among other things, their backgrounds, ethnicities, job status and ages. Most groups are likely to produce very varied accounts, raising issues about trafficking, 'push' factors such as persecution for political, religious and sexual orientation, and economic 'pull' factors, escaping poverty and hoping for a better life in Europe. For this reason, facilitators should inform themselves about the issues, and know where to direct participants to find information. For instance, you may need to clear up confusion about the term 'refugee', which is often used loosely to mean someone fleeing their country. A highly recommended resource for background information and also for other activities relating to refugees is the British Red Cross publication, *Positive Images*, www.redcross.org.uk/get-involved/teaching-resources/positive-images.

This activity can be a challenge for facilitators since it will be hard to know which direction it will go in. The knowledge and concerns that the participants reveal in their stories may mean the discussion and research do not focus on refugees (people with refugee status) but rather on asylum seekers or migrants. Alternatively, concerns may be about unaccompanied minor asylum seekers, family reunification, problems with the Dublin Regulation, or that there is not an equitable distribution of refugees among European countries.

Data and information about refugees is widely available online starting with United Nations' High Commissioner for Refugees (www.unhcr.org)

A recommended way to introduce this activity is to read Warsan Shire's poem 'Home', that starts with the line, "No one leaves home unless home is the mouth of a shark". You will find it on the Internet if you put the title and author into your search engine. You could then go on to put the European refugee problem into some perspective. There are useful graphs on the Internet.

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 migrant who is living in your town to visit your group. 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 or watch a film. If it is not easy to find a refugee or migrant who would be able to help, an alternative is to use a refugee's story; there are plenty on the Internet. The resource *Positive Images*, listed above, will be useful.
4. Though it might sound counterintuitive, in some situations it is easier to empathise with

the plight of people who lived in other periods of time or who struggle in a different part of the world that do not directly affect us, especially if harbouring prejudices towards immigrants or refugees. Before writing the story Miriam, you could ask participants to write (or read) the story of a Jewish refugee who fled Germany during the Holocaust.

Suggestions for follow-up

Take action: Schedule time in a forthcoming session to work on the information and ideas gathered in this activity to decide what realistic and practical action the group could take to support refugees locally.

Move on to another activity: 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', or 'Target and bystander'.

Background information

There are important legal differences between a refugee, an asylum seeker and a migrant:

- A migrant is someone who moves from one country to another. If they settle in another country for more than a year, they are called an immigrant. These include those who move to study, work or seek a better life.
- A refugee is a person who has fled armed conflict or persecution, for instance, because of their religion or sexual orientation, and who is recognised as in need of international protection. Refugees are protected under international law by the 1951 refugee convention. Once someone has been given refugee status, they should be able to access housing and welfare benefits, and have help in finding a job and integrating into society.
- An asylum seeker is someone who is claiming protection as a refugee. Under the refugee convention, states must not immediately return asylum seekers to the countries they have fled from. If an asylum seeker's claim is accepted, then they become a refugee.

Rules of the game

"If we keep saying that life is unfair but do nothing serious about it, then life will forever continue to remain unfair!" –Mehmet Murat ildan

Level 4

Focus: M

Group: 10+

You set the limit

Overview

An immersive activity where people experience injustice and question rules, laws and conventions that maintain inequality.

Issues addressed

- Majority – minority relationships
- Power and authority

Aims

- To start a discussion about rules in society and majority and minority relationships
- To experience discrimination
- To experience power and powerlessness

Time

- You need to decide the time, for instance 2 hours, one session. Set the limit.

Preparation, materials

- Coloured sticky paper labels of two different colours, for instance green and yellow
- Tape or pins
- A list of 6-8 special rules appropriate to your group on a large piece 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" person unless spoken to first
- May not use any equipment, including their mobile phones, without special permission
- May only drink water during the coffee break
- May only use the specified toilets.

People with yellow labels

- Have priority at the football table and other games
- Have priority choosing the music
- Have free access to any equipment they need
- Are entitled to a free biscuit at the coffee break
- May use their mobile phones at any time, as long as they keep them on mute.
- May make up new rules, provided all the "yellows" agree to them.

Instructions

1. Give the labels out randomly and ask participants 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.
3. In all other respects this session should be as normal as possible.
4. When the time is up, tell participants to remove their labels and to come out of role.
5. Allow plenty of time for the discussion. Start with the participants' experiences of the activity. Then identify who in your society are the "yellows" and the "greens" and discuss the mechanisms that maintain the status quo of the power imbalances. Finally, come back to review your local situation.

Debriefing and evaluation

- How did it feel to be a "yellow" or a "green", and have to follow the rules?
- Did you always follow the rules? Why? Why not?
- Is it OK to break the rules? If so, when? For what reasons?
- What was the best thing and the worst thing about being a "yellow" or a "green"?
- Did anyone try to swap their label?
- In your society, who are the "yellows" and who are the "greens"?
- How are the "yellows" in your society discriminated against in practice? Give examples of rules that discriminate against people or groups of people.
- How does the (civil and criminal) law maintain its hegemony?
- How do conventions and cultural practices maintain inequalities? Give examples.
- In your country, who has the power to make the rules? How did they get this power, and how do they keep it?
- Multinational corporations and social media giants wield great power. How should they be held responsible so that they do not abuse their power? Who should hold them responsible?
- The Universal Declaration of Human Rights aims to protect individuals from abuse of power. Why do we need human rights?
- Reflecting on the local: How is your organisation organised and who makes the rules?
- If you wish to challenge any of the rules, how can you do it? Are there procedures to follow?
- Why does your organisation need rules, and are the rules fair for everyone who would like to join? Who makes the rules?
- What can you do to make sure the rules are fair both at the structural level and at the level of running day-to-day activities?

Tips for the facilitators

Prepare the rules so that they are appropriate to your group.

Be aware of who is in which group; you may want to do some manipulation, but make sure it is not obvious. Also, be aware that this activity is likely to bring out strong emotions.

In some societies, religious sectarianism is a problem because the ruling minority have the power; in others, the majority may be nationals and the minority refugees. In both cases, inequity in access to jobs, housing, healthcare and education leads to problems both for individuals and for society as a whole. Depending on the minority-majority issue you want to explore, try to arrange it so that there are unequal numbers of people with yellow and green labels.

When asked for examples of rules and laws discriminating against individuals and groups, the participants are likely to mention examples in relation to race and women's rights because these issues are often in the news. You may like to suggest other issues, such as transgender rights to participating in sports, the rights of children to visiting a parent who is in prison, or disabled people not being eligible for certain social security benefits.

This activity fits well into a residential stay or a seminar. It is important that there is a defined time limit and that participants step out of role before proceeding to the discussion.

Suggestions for follow-up

Take action: Review the rules of your group, school or organisation. Are they fair for all members? For instance, if you are going away on a residential weekend, do the activities that have been arranged take into consideration the religious observances of some members, or any abilities and disabilities those who are going may have? What about dietary requirements when you are choosing menus? Is anyone excluded from participating because they cannot afford to go or buy the required equipment?

Move on to another activity: If you want an energiser to get participants into the way of thinking positively about making changes, you may like to do the activity 'Balloons'.

Sharing discrimination

"It was awful, it was such an embarrassing situation."
– A participant in this activity.

Level 2

Focus: M, A

Group: any size

60 minutes

Overview People name forms of discrimination they have experienced and then analyse one of the examples

Issues addressed
- The manifestations of prejudice and discrimination in society

Aims
- To be more aware of discrimination in our daily lives
- To help people learn how to be assertive
- To promote empathy with those who are discriminated against

Group size
- Any. If the group is very large, divide it for discussion into subgroups of 6 to 8.

Preparation, materials
- Flip chart and marker

Instructions

1. Ask participants to think of one occasion, either actual or on social media, when they felt discriminated against. Alternatively, if they would feel more comfortable, they can suggest a situation they have witnessed.
2. Go round and ask each person to very briefly describe the situation.
3. List all the situations on the flip chart and then ask the group to choose one of the discriminatory events 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, what happened, how you responded and what happened next
   – how you felt during the event and afterwards.
6. At the end, ask the group to draw some conclusions as to what would have been the best response in this particular situation.

Debriefing and evaluation

- What are the most common experiences of discrimination?
- How does bullying differ from discrimination?
- Why do people discriminate against others who are different?
- Where do they learn this behaviour?
- Do you have a human right not to be discriminated against on grounds of, for instance, race, ethnicity, sexual orientation, gender, class or religion?
- What other grounds for discrimination are common, for instance, being discriminated against because of the way you look (behaviour, clothes, tattoos)?
- What would you say to someone who chooses to be open about their identity even at the risk of being discriminated against or possibly being physically assaulted?
- How important is it to challenge discrimination? Both interpersonal and institutional?
- Do you think positive action is an effective way to address discrimination, for instance, at school or in the workplace?
- Responding to the situation assertively is important, but even more crucial is understanding the different forms of discrimination and their causes, and challenging them. What, in your society, are the common roots of discrimination and intolerance?
- What can you do to address some of these causes?

Tips for the facilitators

Emphasise that no-one should feel under pressure to say anything that would make them feel uncomfortable.

This activity works especially well with groups that face discrimination every day, because speaking in a group and sharing experiences is empowering. It also works well with mixed groups, empowering those who have personal experience of discrimination and giving insights to those who have not. With privileged groups, you can ask participants to describe events that they have witnessed or heard about, and add questions to the debriefing about their thoughts and feelings for the target.

To help participants identify common grounds for discrimination, see below. When discussing this question, you may like to refer back to the original list on the flip chart and write the forms against the examples.

Usually people talk about negative discrimination, but be aware that issues about positive discrimination, affirmative action and positive action may be raised. Be prepared to inform the participants about the differences between these terms and to give examples.

Variations

1. Use role play to explore the situation. Ask a pair or small group to roleplay the event while the rest observe. Afterwards, ask the observers to suggest possible alternative responses to the situation. Roleplay the suggestions and discuss the issue further. You could also look at the guidance on Forum Theatre technique (with the 'Target and bystander' activity).

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

Take action: Does your school or workplace have an anti-discrimination and harassment policy? You could review it. If there isn't one, you could write one.

Organise some assertiveness training to help you develop skills to deal with difficult situations.

Move on to another activity: 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" which are all around us, have a go at 'Trailing diversity'.

Alternatively, try the energetic simulation game 'Limit 20' to experience how unfair life can be.

Background information

Grounds/targets for discrimination include:

- Ability (for instance, assuming Asian people are good at maths)
- Age
- Class
- Culture (dress, ancestral practices)
- Economic (often relates to class)
- Disability
- Ethnicity
- Gender (women: maternity leave, periods, age)
- Laterality (left-handedness)
- Language (accent, dialect)
- Physical appearance (clothes, scars, tattoos, piercings, body shape – obesity)
- Political views
- Race
- Religion, including sectarianism

Tales of the world

"Classic fairy tales do not deny the existence of heartache and sorrow, but they do deny universal defeat." Greenhaven Press

Level 1

Focus: G, I

Group: 9+

60-90 minutes

Overview Three folk tales are used to illustrate the perceptions of different cultures.

Issues addressed
- Perceptions and images we have of other cultures
- Ethnocentrism and stereotyping

Aims
- To challenge stereotypes and prejudice about other cultures' values
- To raise curiosity about other peoples, cultures and language
- To puzzle participants and promote a good atmosphere in the group

Preparation, materials
- Choose all or some of the tales, and make a copy for each participant
- Prepare a flip chart with the names of the tales, where they come from and the last sentence of each story – all to be revealed only during the discussion.
- Flip chart and markers to record the brainstorming

Instructions

1. Hand each participant a copy of the tales and give them 15 or 20 minutes to read them.
2. Ask each participant to try to guess where the tales come from and what the moral is.
3. Then ask participants to get into groups of 4 to 6 to exchange their guesses and to discuss their reasons for them.
4. Now ask each group to come up with a common decision about the origin and moral of each tale.
5. Allow 30-45 minutes for these group discussions.
6. In plenary, ask each group to present their conclusions and the reasons behind their decisions; then move on to the evaluation.
7. You will have to judge at what point in the discussion you reveal where each tale comes from.

Debriefing and evaluation

- Did you enjoy the tales?
- Were you surprised at the origins? Was it difficult to guess where they came from? What clues did participants look for?

- What are the morals of the tales? Were the morals clear or did the different groups find different meanings?
- Ask the group to brainstorm the ideals revealed by the stories, for instance, sympathy, generosity, hope, and courage.
- Are these values, dreams and wisdom universal, and are they found in folk tales of all cultures? Why? Why not?
- Do folk tales exist in all cultures?
- What was the traditional purpose of folk tales?
- Can you think of folk tales in your own culture that teach these morals? Are they old, or written by recent or modern authors?
- Today in the 21st century we live in communities that are very different from even 50 years ago. Are folk tales still relevant to our daily lives and hopes. Do we still need them?

Tips for the facilitators

In the originals of the stories, the morals were given in the last lines, but removed from the texts below. Here are those last lines for you to share with the participants.

The blind wild boar is a tale from Tigrea, Ethiopia. The final sentence is: "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. comes from China. The last sentence is: "Like W.X., we should never give up hope."

The pigeons and the birdcatcher's net comes from India. The last sentence is: "The whole flock offered their deepest thanks to the mouse."

Folk tales are one of the most interesting and revealing expressions of culture. Anchored in history, and verbally transmitted, they are the carriers of a culture's the main values. Because all people share a common humanity, it is unsurprising that similar tales often exist in different versions in different countries, the differences being due to variations in geographical and climatic conditions, religion, values, history, and so on.

Participants will get the most out of the activity if they are able to go beyond the strict practical circumstances (such as the climate, or whether a certain animal exists in a given region), and also look into the values (or the morals) transmitted by the tale.

If you want to find tales other than those suggested here, bear in mind that the activity works best if you give participants a range of choices of sources for tales, such as from southern Europe, northern Europe, central Europe, eastern Europe, Africa, the Middle East, South America, Asia, or North America.

If you are working with a multicultural or international group, you may like to look at how a specific ideal or moral value, for instance, kindness to strangers or integrity in the face of danger, is presented in different cultures. Ask participants to bring tales from their own cultures or countries to a future session. Alternatively, ask them to bring proverbs or rituals, for instance, rituals in relation to when a baby is born, that embody moral values. Many countries have traditions relating to giving knives: for example, in France, if you give a knife to a friend, this friend should give you one euro in return so as not to cut the friendship.

Suggestions for follow-up

Take action: Invite friends to an intercultural night. Have music, food and dance and tell folk tales from different cultures and countries around a campfire. Perhaps the group may enjoy writing their own stories, transforming traditional tales into modern ones. Who are the princesses now? Where are the dragons? Who are the baddies and who are the goodies? Who are the modern Romeo and Juliet?

Move on to another activity: If you like reading stories, perhaps you also like playing games: 'Limit 20' provides plenty of fun and action!

HANDOUT

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 many seeds there are, and how much food there is laying 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 birdcatcher's net and started crying out in despair:

"Help! We are caught! Help!"

The old wise pigeon replied:

"Don't worry!"

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'll be able to 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, who came and gnawed a hole in the net so that the pigeons were let free.

HANDOUT

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 leading boar 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 was standing still 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.

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 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 at 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 carp 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 down 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.

Overjoyed, W. X. picked up the fish and carried them home to his stepmother.

Target and bystander

What should I do?

Level 4

Focus: A

Group: any size

120 minutes

Overview Forum theatre is used explore strategies to respond to an incident of homophobic hate.

Issues addressed
- Homophobia
- Taking action against discrimination

Aims
- To be more aware of different forms homophobia can take
- To explore ways of responding to harassment
- To develop empathy with the targets of hate

Preparation, materials
- Copy the role cards for the players in round 1
- Paper and pencils for the observers
- Flip chart and marker

Instructions

1. Explain that we will be using Forum theatre to explore issues about homophobia and how to react to it.
2. Ask for nine volunteers to be the players who take roles for the first round. Give them the role cards and ask them to retire to another room to prepare their role play. Give them 10 minutes for this.
3. Ask for four volunteers to be observers. Give them paper and pencils and explain that their task is to record what happens in each round, especially the actions and responses of the different characters.
4. Explain that everyone else, "the public" will have an opportunity to participate in rounds 2 and 3 of the role play.
5. While the actors are preparing, ask the observers and public to set out chairs for them to sit on and to prepare a space for the stage with chairs or any other props to represent the bus.
6. Round 1: The players present the situation as a role play. At the end, don't enter into any lengthy discussion, but check that the public and observers recognise the situation and understand what is going on. Move on to round 2.
7. Round 2: Explain that in this round, participants will explore the scenario where the young women take the initiative to respond to the bullies. Invite two volunteers from

the public to replace the players of two young women, and run through the role play again, but this time with the women now responding to the bullying. The passengers and bus driver should respond to the new situation as they think fit. Again, at the end of the round, don't enter into any lengthy discussion, but check that the public and observers understand what is going on.

8. Repeat with other players taking the roles of the young women until all the young women's options and the consequences have been explored.
9. Round 3: Explore the options the other passengers have of taking the initiative. Invite volunteers from the public to replace any of the passengers and run the role play again several times to explore all the options for taking action and the consequences.
10. Round 4: It is now time to examine the options the bus driver has for taking initiative. This round can also be open to other suggestions from the public. They may invent new characters, for example, if the girls or passengers decide to call the police, someone can be the police officer. All options are open.

Debriefing and evaluation

- Ask the observers to report on the different options the women and the bystanders have for countering the actions of the bullies. Note them on a flip chart.
- Which of the women's actions were the most effective? Why?
- Which of the passengers' actions were most effective? Why?
- Which of the bus driver's actions were most effective? Why?
- How prevalent is homophobia where you live? What forms does it take?
- Have there been any incidents like the one just roleplayed in your society?
- If you experienced such an event could you apply any of the proposed solutions? Which ones and why?
- Homophobia happens often on social media. How does it differ from LGBT hate crimes on a bus or in the street?
- What ways are there to combat hate crimes on social media and on the Internet in general?
- What effect have Pride parades had on the attitudes of the general public to LGBT people?
- What did you learn from this activity, and how are you going to take that learning forward?

Tips for the facilitators

This activity is written focusing on discrimination against LGBT people. Feel free to change the scenario to explore how to respond to racism and discrimination in any other form.

Your role is to ensure that the role play proceeds safely and that everyone remains engaged. The rounds and repeats should not drag out; once an idea has been presented, pause the role play, give a quick summary of what happened and encourage the public to explore other options, but avoiding repetition. Remember at the end of each round to check that the public and observers recognise the situation and understand what is going on, but don't have a lengthy discussion; save it for the debriefing.

This technique of roleplaying a situation was developed by Augusto Boal and is called Forum theatre. If the group is new to Forum theatre, you should explain the process at the start.

Inform yourselves about hate crimes against LGBT people (or the group you are focussing on) and be prepared to answer questions and direct the participants to where they can find more information. Putting "hate crimes against X" into your search engine should give you a good overview of the issues and sites in your country.

It is important to show the two women as the targets of hate rather than as helpless victims. Similarly, the bystanders can support the women, but they are not their saviours.

You may like to tell the group about some initiatives to combat hateful behaviour. For instance, the safety pin first became a symbol of solidarity in the UK after the Brexit referendum when there was an increase in racial hatred. Now it is more widely used as a symbol of solidarity in all cases of harassment. You will find other useful information at www.stopstreetharassment.org.

In relation to online harassment, you may like to take a look at the work of the young people at PECAO (Peer Education to Counter Antigypsyist Online Hate Speech), who are countering antigypsyist hate speech online: https://ergonetwork.org/pecao.

Suggestions for follow-up

Take action: Get in touch with a local organisation that works for LGBT rights, and find out how you may be able to support their work.

Move on to another activity: An environment of mistrust of "the other" fosters hate crimes, which is why it is so important to repeat the message, "we hold more in common than that which divides us". You may like to look at what members of the group hold in common in the activity, 'Dominoes'.

HANDOUTS

Instructions and role cards for the characters in round 1

Two young women are on a bus and three bullies target them. Discuss the scene and work out how to roleplay it for the rest of the group in round 1. In the following rounds, you can react as you wish to; you do not have to keep to the roles. Be prepared that after the first round you may be replaced by members of the public.

Two lesbians: You are sitting on a bus together and talking quietly with each other. You are embarrassed by the bullies and think the best thing is to try to ignore them. At the next stop, you get off the bus. Throughout the whole time you maintain your dignity.

Three bullies (at least two of them male): You get onto the bus and see the two girls talking together. They look like a couple of lesbians and you decide to harass them by crowding around, touching them, making lewd signs and saying things like:

- *Are you two lezzies?*
- *Show us how you kiss.*
- *What you need is a man to show you what sex is about.*

You laugh together and high-five as the two women get off the bus at the next stop.

One bus driver: You don't want trouble on you bus – from anyone. Anyone involved in an incident should get off at the next stop.

Three passengers: You are sitting a few rows back from the two girls. You see what is going on but are embarrassed, don't want to get involved in any trouble or feel intimidated by the bullies. You look the other way or fumble with your mobile phones.

Trailing diversity

The "footprints" of other cultures are so common that very often we don't even notice them.

Level 3

Focus: I, M

Group: 10-25

4-5 hours

Overview Participants trail the "footprints" of other cultures where they live.

Issues addressed
- Global interdependence
- Intercultural relations and interactions

Aims
- To enable participants to identify the influences of other cultures on their own society and contributions they make
- To value the influences and diversity
- To encourage curiosity about other cultures

Time
- Total: 4-5 hours
  Part A: Planning the activity: 30 minutes
  Part B: Trailing: 2-2½ hours
  Part C: Reporting back: 60 minutes

Preparation, materials
- For part A: Paper, pens and flip chart, and markers of different colours. A map of the local area.
- For part B: Mobile phones. However, if these are not available, participants may simply use pen and paper to list the "footprints" that they find.
- For part C: A monitor with a large screen to show the groups' pictures and videos. Also, a flip chart and pen.

Instructions

Part A: Planning

1. Introduce the activity and split the participants into small groups with a maximum of 6 people per group.
2. Tell each group that they are to seek out "footprints" of other cultures than the majority living in that area and to document them on their mobile phones, or simply make a list, if the groups do not have phones.
3. Brainstorm where participants might look for the "footprints".
4. Agree the area to be explored by each small group.

Part B: Trailing

1. Give the groups 2-2½ hours to go out and look for "footprints" from other countries and cultures. Alternatively, ask the groups to plan a time during the following week when they can spend the time exploring the area.

Part C: Presentation

1. Ask each group to give a brief summary of the things they found and the cultures they came from, by sharing their pictures and videos.
2. List the different cultures on a flip chart as an aid to the debriefing and evaluation.

Debriefing and evaluation

The presentations should finish with a discussion. You can facilitate the evaluation with questions such as the following:

- Did you enjoy the activity? Why? Why not?
- Were there any surprises?
- How many different countries and cultures have you discovered? Were they of European origin or from other parts of the world?
- Were there any patterns in the types of "footprints"? Do any of these conform to stereotypes?
- Do you know if these the "footprints" are of people who have lived here for a long time, or are they of newcomers?
- Have some footprints now become so common that they are part of the local identity (e.g. pizza all over the world)?
- Are some countries or cultures represented more than others? Why could that be?
- To what extent is a country's historical past reflected in the footprints?
- Are there traces of communities that no longer live in this area (or are much smaller than they used to be)?
- Are the "foreigners" valued for themselves, their culture or their contribution to society? For instance, are they seen as "exotic", as part of the locality, or are they resented because they are seen as "competition"?
- Every country has some notion about its own national identity. What does this activity tell you about this concept of national identity?
- Can we also think about a universal identity common to all human beings? What are the features? Is it a useful concept? How and why?
- If the small groups covered different areas of town, were there any differences between the areas in terms of what "footprints" there were? Why might there be differences?
- How much do we really know about other cultures from these footprints? Would it be useful to learn more? How could we do that?

Tips for the facilitators

To introduce the activity and arouse participants' curiosity, you could ask them a riddle about something that they use every day, for instance, if they know where tomatoes (or rice, chocolate and coffee) originate from, or you could ask them to imagine that they are detectives or explorers. Remind participants that the research is supposed to be a collective effort.

The brainstorming activity of some of the places where people might look for the "footprints" could include the following:

- Gastronomy: foods and spices from other cultures which are now used in their own cooking, restaurants from abroad, drinks
- Garments and fashion: clothes which originally came from other countries and cultures, shoes or clothes made abroad and imported
- Music: music played on FM radio stations. What music is played in coffee bars, pubs and discos?
- Technology: Where are our mobile phones made? Where was the technology developed? Who repairs them locally?
- Mass media: foreign programmes, reportage, films incorporated into the TV schedules
- Language: words from the other countries which we use in our daily lives
- Architecture: buildings, monuments

In the discussion, try to draw out the following:

- 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, for instance, Turkish food in Germany, couscous in France, Jewish food in Eastern Europe, or pizza all over the world.
- The relationship between different cultures and their mutual influence on each other enriches both.

You may find someone asks a question about cultural appropriation, which is when a dominant culture uses the cultural customs of a non-dominant culture in an exploitative way. You might like to consider whether an example of cultural appropriation could be when the waiters in an Indian restaurant are white Europeans and the cooks and those washing up are from the Indian sub-continent. There is information about cultural appropriation in relation to music with the activity 'Knysna Blue'.

Suggestions for follow-up

Take action: Why not make a public exhibition of the group's findings? You will need to have printing facilities and display boards for the photos, and a monitor or screen and loudspeakers for playing videos. You'll also need a space, and time for the exhibition.

Move on to another activity: 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 these issues in 'In our block'.

What do you see?

They say that a good picture is worth a thousand words.

Level 2

Focus: I, M

Group: 6-20

45 minutes

Overview People puzzle over what is happening in a picture and write captions.

Issues addressed
- The perpetuation of stereotypes and prejudice through the media

Aims
- To explore how pictures are used in the press
- To develop skills of critical analysis

Preparation, materials
- Find five or six pictures from magazines, newspapers or the Internet, and mount each one, without any caption, separately on a large sheet of paper.
- Write the captions on separate strips of paper for use at the end of the activity.
- Strips of paper, pens and glue; tape to attach pictures to the walls

Instructions

1. Tape the pictures to the walls around the room.
2. Give participants strips of plain paper and ask them to look at each picture in turn and then to write a caption on a slip of paper. When everyone is ready, stick their captions under the pictures.
3. Compare the captions the group have written.
4. At the end, stick the real captions above each picture.

Debriefing and evaluation

- How easy was it to write captions? Did you try to write a summary of what you saw or something humorous and eye-catching?
- How many different interpretations were there of each picture?
- Did different people see different things in the same picture?
- Were there surprises when the original caption was revealed? Had anyone guessed what the picture was actually about?
- When you see a picture in a paper, magazine or on the Internet, which do you look at first: the caption or the picture?

- To what extent do pictures show the truth of what happened in a situation?
- How do editors, politicians and others use pictures to convey information, arouse emotions and provoke sympathy?
- What sorts of pictures do you post on social media? How do you choose them?
- Can you trust the pictures you see on social media?
- How can you check the veracity of pictures in the media and in publications?
- What can you do if you see some blatant misuse of images?

Tips for the facilitators

Try to find pictures which can be interpreted in different ways. For instance, a picture of a travellers' mobile living ground with 10 pitches. One person may only "see" the rubbish left behind on two pitches while another person may "see" eight clean ones.

You may find *The New York Times* an interesting source of images. Every Monday morning by 7 a.m. (EST), a photograph is posted with no caption, no headline nor any helpful links back to an article; it poses the question, 'What's going on in this picture?'. The answer – the caption – is posted the following Thursday. Search using "The New York Times what's going on in this picture" with a date.

Suggestions for follow-up

Take action: Be more aware of how pictures are used on the Internet and on social media, in newspapers, 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.

Move on to another activity: If the group has lots of energy, they may like to try 'Force the circle', which is about exclusion and power relationships in society.

Where do you stand?

What do we think about racism and discrimination?

Level 3

Focus: M, A

Group: 10-40

60 minutes

Overview Participants literally "take a stand" and defend their points of view.

Issues addressed
- Any and all forms of discrimination
- Taking responsibility for one's personal beliefs and actions

Aims
- To challenge participants' views and opinions on racism, discrimination and intolerance
- To make participants aware of how we form our opinions and how hard it is to change them
- To raise participants' self-awareness of the role they play as members of society

Preparation, materials
- Flip chart and markers, or alternatively a laptop, projector and screen
- 2 sheets of paper: one with a plus sign, the other with a minus sign, taped to the walls on opposite sides of the room.
- A list of statements

Instructions

1. Tell participants to stand along an imaginary line down the middle of the room. Point out the minus (-) sign on one side wall and the plus (+) sign opposite.
2. 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 on the line, but they will not be able to speak.
3. Read out the first statement.
4. Once everybody has moved, invite participants in turn to explain why they chose that position. Allow between 5-8 minutes for this.
5. When everyone has spoken, invite anyone who wishes to change their position to do so, but without allowing anyone to comment.
6. Ask participants to come back and stand on the line again, and read a second statement.
7. Once all the statements have been discussed, go straight into the evaluation.

Evaluation and debriefing

- How did you feel during the exercise? Were you more inclined to listen, or did you feel motivated to express your opinion?
- Was it difficult to choose? Why?
- How did it feel 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?
- How did it feel to take the step, to move, to show you had changed your opinion?
- If you have a strong opinion about something, how hard is it not to get emotionally involved? How does this influence your thinking?
- How do our opinions develop? For instance, are they based on facts, hearsay, "respected" media, social media, personal experience, or what our friends think?
- Did the format of this activity, the plus or minus / agree or disagree set-up, enable a helpful discussion? Why? Why not? Could there be an alternative?
- Can you think of any real-life examples of people taking up polarised positions? What are the consequences?
- Was there an element of truth in the statements?
- In a democracy, what are the consequences of standing on the line?

Tips for the facilitators

Try to ensure that everyone has an opportunity to contribute with their opinion. One way to do this is to use something to represent a microphone that is passed around from speaker to speaker. You may need to encourage some to take a stand and not always remain on the line ("on the fence"). This is a good activity for participants to reflect on how they contribute to group discussions. Are they prone to keeping quiet and listening, or to leaping in with their opinions and possibly dominating the discussion?

You can adapt the method slightly by letting participants stand at some point between the mid-point and the walls. This will make it easier for them to respond, and promotes a more nuanced discussion because, in reality, people's opinions and attitudes are not black and white.

The statements can cover several issues, as suggested below, or they can be linked to a specific topic, for instance, poverty, gender or intolerance.

At the end of the evaluation, explain that the statements were intended to be controversial and provocative. You may therefore need to allow for further discussion about specific issues. This is important in order to diffuse any hostilities that may have arisen, and to give participants the opportunity to go more deeply into the points raised.

Depending on the group, you can develop the discussion from several perspectives:

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 in their opinions. There is not necessarily

a right or wrong attitude or position. What is more important is to know and understand the reasons that motivated their position.

Try to draw out the links to the reality of everyday life. We often 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?

Variations

"Points of view" refers not only to opinions but also to the points of a compass. Use the four walls, marked, to represent "Agree", "Disagree", "Don't know" and "I want to say something".

The method of standing along the line may also be used as a quick starter activity, as a way of gauging what participants know about a topic. Alternatively, you can ask participants to stand and then respond to the question by either reaching up and standing on their toes to indicate they agree, or by crouching down if they disagree.

Suggestions for follow-up

Take action: 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. The 'A-Z of actions' may give you some ideas.

Move on to another activity: If you want another quick activity which gets participants into groups, and at the same time raises issues about feeling isolated, try 'Odd one out'. 'Human Bingo' will enable participants to explore similarities and differences between members of the group. 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? Try 'Rules of the game'.

HANDOUT:

- Muslims cannot integrate into European societies.
- Social media is responsible for stoking racial hatred.
- Immigrants take our houses and jobs.
- Criticising Israel is being antisemitic.
- Roma are not true European people.
- Climate change is primarily a racist issue.
- The tendency to be prejudiced is a form of common sense, hard-wired into us as an adaptive response to protect our prehistoric ancestors from danger.
- A lot of refugees are terrorists.
- Poor people are lazy and don't want to work.
- Prisoners should have to pay towards the costs of keeping them in prison.
- Women are better at raising children than men.
- Equality is an unattainable utopian idea.
- In the name of freedom of speech, the media propagate hate speech and fake news.

Icebreakers

Level 1

Focus: G

Group: 10-40

5-10 minutes

Overview Simple, fun games to energise the group and lead into other activities

Aims
- To encourage interaction and get the group warmed up
- To develop communication skills
- To encourage people to work cooperatively

*I bring a letter for... **

Time	5-10 minutes
Group size	20-30
Preparation	Chairs, one less than the number of participants

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 / ... are wearing trousers / ... are wearing a watch / …", or anything else they can imagine).
4. All those "wearing glasses" must swap places, while the person in the middle uses this opportunity to get a chair for themselves 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.

Stop Walk

Time	5 minutes
Group size	Any
Preparation	Space to move about

Instructions

1. Ask participants to spread out in the room.
2. Explain that when you say "Walk!", everyone must start walking, and when you say "Stop!", everyone must immediately stop and stand still.
3. Give alternate orders to walk and stop, and let participants practise walking and stopping. Once they have got into the rhythm of it, you can change the tempo and you can also repeat the same order twice or three times to keep them alert!
4. After 30 seconds, tell participants that the rule has changed: when you say "Walk!" they must stop, and when you say "Stop!", they must walk. Continue with the new orders until everyone is following correctly.
5. Round 3: Tell participants that there are now two additional rules. They have to clap when you say "Clap!", and shout their name when you say "Name!". At the same time, *stop* still means *walk* and *walk* still means *stop*.
6. Round 4: Walk means stop, stop means walk, name means name, clap means clap, and dance means dance, and jump means jump.
7. Round 5: Walk means stop, stop means walk, name means clap, clap means name, and dance means dance, and jump means jump.
8. Round 6: Walk means stop, stop means walk, name means clap, clap means name, dance means jump, and jump means dance.

Tips for the facilitators

Watch how the players are responding, and change the tempo to keep the game moving. Each round should last just long enough for participants to have got the hang of the rules. You can choose other actions, for instance, "rub your tummy and pat your head", "sit down and stand up", "nod or shake your head", or make different noises.

Who started?

Time	5-10 minutes
Group size	10-15
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 the leader to start an action (e.g. scratching their tummy, waving a hand, moving their head, simulating playing a musical instrument, etc.) 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; invite them to stand in the middle of the circle and ask them to guess who the leader is. They can have two minutes and up to three guesses. If they do not succeed, they must pay a forfeit, for example, to do something funny, sing a song, or do a little dance.
6. If the person guesses correctly, the person who was the leader leaves the room and the group chooses a new leader.
7. Don't let the game drag on. It may be that not everyone gets a turn to be the leader.

Tips for the facilitators

You will have to judge whether to include the aspect of paying a forfeit; make sure that participants don't feel exposed or embarrassed.

*4 UP***

Time	5-6 minutes
Group size	10+
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 must be standing at any one moment, and that no player may stand for more than 10 seconds, although 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 four people – no more, no less – are standing at any one time.

Tips for the facilitators

It will take a few minutes for participants 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.

You may like to ask players to say how they decided when to stand up

Rub and pat

Time	5 minutes
Group size	Any
Preparation	• None

Instructions

Ask participants how good they think their co-ordination is. They are about to find out!

Ask participants to rub their tummies in a circular motion with their right hand, and at the same time to pat the top of their head with their left.

When everyone has managed to do this, ask them now to pat their tummies with their right hand and to rub the top of their heads with their left.

When everyone has more or less succeeded, ask them to swap so that they now rub their tummies with their left hand, and pat the top of their head with their right.

When everyone has more or less succeeded, change the instructions again. Now they must pat their tummies with their left hand, and rub their heads with their right.

Tips for the facilitators

To make the instructions clear, you should lead the group and demonstrate at each step. In this way, you also reinforce the idea of equality within the group.

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 each participant to take one slip of paper, and then to mingle in the middle of the room and greet each other by saying their own name and using the action described on their piece of paper.

Actions

As you greet the other person, keep a distance of about 1 metre between you, and shake hands, but only with a very light grip.

Greet the other person by bumping elbows.

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.

Tips for the facilitators

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 ways of greeting come from?

To what extent are they stereotypes? e.g. do all Germans 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'.

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 feet (c. 60cm) between you, and shake hands, but only with a very light grip. (England)
- Greet the other person by bumping elbows. (everywhere in Covid19 times)
- 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. (Paris
- 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)

Line up

Time	15 minutes
Group size	Any
Preparation	• Space for participants to move about and line up

Instructions

1. Ask participants to stand up in the middle of the room and to mingle.
2. Then ask them to line up in order of height, but without talking. No words are allowed, only non-verbal communication, and no touching.
3. Round 2: Ask participants to line up according to the day and month of the year that they were born.
4. Round 3: Ask participants to line up like a rainbow based on the colour of their shirts or sweaters.

The story behind

Time	15 minutes if played with 15 people
Group size	Any
Preparation	• Space to move around in • A bell

Instructions

1. Ask each participant to choose a personal item that they won't mind being passed around the group; it could be their mobile phone, their watch, a shoe or any other personal item that has a story or special meaning for them, so that they can say, for instance, "this hair clip was bought in a market in Stockholm", or "in these trainers I ran 5km in 30 minutes".
2. Give participants two or three minutes to find the item they will contribute.
3. Ask participants to find a partner; they should show each other their item and explain the significance of it to their lives.
4. When the bell rings, they swap items so they each now have an item that is not their own. They say "goodbye" and find someone else to pair up with.
5. The new pairs show each other the items and state their significance (but not who owns them or who they got them from).
6. Ring the bell every two minutes to keep the momentum going.
7. The game ends when each person has got their own item back again.

Tips for the facilitators

The items are passed on anonymously; it is just the information about the item's meaning and value that passes on together with the item.

If you are using this game with people who don't know each other, then they should say their names before going on to talk about the items. Having something to talk about other than basic personal information can be a welcome change from many "meet-and-greet" activities. It also promotes curiosity and opens up opportunities for participants to share information about a wide range of topics and interests.

At the end, when all the items have been returned to their owners, you can have a short discussion. Ask:

- What sorts of items were chosen and why were they valued?
- What did the items represent? Material or personal achievements, hopes, fears?
- How is our identity reflected in the things we own?
- You may like to go on to run an activity that is about exploring identity, such as 'One = One'.

---

* From www.humorthatworks.com

** From the *Co-operative Studies manual*, Co-operative Union Education Department, Stanford Hall, Loughborough, Leicestershire, LE12 5QR, UK

Ways In

It is not difficult to get start discussing racism, prejudice and intolerance!

Level 1

Focus: G, I

Group: any size

Variable

Overview Suggestions for ways to be proactive in prompting curiosity and starting discussions.

Aims
- To encourage curiosity and stimulate interest in issues
- To encourage interaction and co-operation
- To raise awareness of people who are different

Tips for the facilitators

After the activity, encourage a discussion about:

- How participants feel: did they enjoy the activity?
- What happened and what people said or did
- What they have learnt from the exercise in relation to their own lives, the community and the wider world
- Whether they would like to follow it up.

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 participants' 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 participants to finish the sentence. Alternatively, ask them to write their suggestions on the posters.

An alternative option is to collect pictures of people who are famous locally, nationally or internationally for resisting racism, fighting discrimination, promoting equality, and so on, and to ask participants to name them and say 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 snacks which come from other cultures, for examples, poppadoms or prawn crackers.

Sell brand-named colas with labels in another language (bring them back with you from holiday abroad). Try to get participants 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.

5. Quizzes and questionnaires

5.1 Design and photocopy word searches, for example for names of different cultural festivals or currencies, or for any issue you want to raise awareness about.

5.2 "What do you know?" questionnaires about famous people who have fought discrimination, for instance:

Shirin Ebadi is famous because

a) she is a Bollywood film actor

b) she was Iran's first female judge

c) she is an expert in Middle Eastern cookery (Answer b)

Mahatma Ghandi was famous because

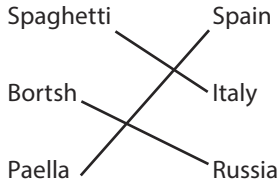
a) he was a footballer

b) he was the leader of the independence struggle of India

c) he was Prime Minister of Pakistan. (Answer b)

5.3 Matching statement quizzes

Make lists of traditional foods and their countries of origin. Ask participants to draw a line between the food and its country. E.g.



6. Theme nights

Invite someone from the group who is "different" or who has a special talent to share with the group, for example, reading Braille, traditional dancing, woodcarving, chanting mantras, playing an instrument (bagpipes?), wearing traditional costume, and so on.

7. Films and videos

The film or videos should be entertaining but also informative or provocative in some way. These can be very useful tools if linked with a local campaign or event so that young people can become involved in the issues.

8. Sports

Sport provides excellent opportunities to learn through activities that are very enjoyable, highly emotional and based on active participation and involvement. Sport brings people very close and is a very natural way of learning. www.moveandlearn.org have produced an excellent training manual for non-formal education through sport and physical activities with young people.

9. The news

There are always plenty of stories in the news to exploit, but there has recently been significant focus, for instance, on the Covid pandemic restrictions and the impact such measures have on young people's education and social life. Encouraging young people to take a step back and analyse the situation is a good starting point for a discussion about rights and responsibilities in a democracy.

10. Wall dictionary

Compare basic words and expressions in the different native languages represented in the group. Take a large piece of paper and mark off columns and rows. Write the names of the languages at the tops of the columns. Tape the chart to the wall and invite participants to fill it in.

11. Proverbs and wise sayings

Collect proverbs from different cultures. Write them on large cards and tape them up around the room. Ask participants to guess where each comes from, and to say what they think the moral is and if it is relevant to their lives. Is there a comparable proverb in their own language?

CHAPTER 3

COMBATING RACISM IN EUROPE TODAY

Edited by Gavan Titley

From All Different – All Equal to Black Lives Matter

—GAVAN TITLEY

Racism does not stand still

Racism produces certain people as *populations*, and produces these populations as *problems*. We can see it at work in the question, posed in different ways and styles in European politics, when the lives of certain people are subject to endless public debate – *What do we do about them?* We can also see it at work in its very denial, in the insistence that socio-economic inequalities, labour market marginalisation, exposure to police violence and political scapegoating have nothing to do with *race*. It's their culture, It's their values, It's their religion, It's their upbringing, *It's not racism*. Through loud politics and silent processes, racism places limits on, and inserts forms of violence into the lives of countless people in contemporary Europe.

Youth organisations and activists have a long history of opposing those limits and forms of violence, and of working to change the conditions, relations and attitudes that sustain them. Sustaining this opposition, and working for better futures, requires constantly renewing our understandings of how racism works in our societies: how it manifests itself in the economy, in social relations, and in political processes; how it intersects with other forms of discrimination; how it varies from context to context; how it is dominantly understood, and consequently frequently denied, in European societies. The aim of this addition to the *Education Pack All Different – All Equal* is to provide resources for this renewal of our understandings. There is nothing unusual in this, as it is the constant challenge for anti-racist activism and education.

Perhaps because he worked, for a short while, in a car factory in Detroit, the African-American activist Malcolm X frequently used a four-wheeled metaphor for describing the working of racism in US society – "Racism is like a Cadillac, they bring out a new model every year" (Lipsitz 2006: 183). The new model rolls off the production line, its shiny new features and technical improvements celebrated in advertising, but with its basic mechanics and dynamics largely unchanged. Racism, Malcolm X is suggesting, takes shape in our societies in an analogous way, shifting in how it organises social relations, in how certain populations are produced as "the problem", and in how such processes of racialisation are culturally expressed and politically legitimated. The humiliation and hurt racism produces hums away, under the bonnet, but racism, *because it is historical and political*, changes in form and manifestation. Consequently, as he frequently argued, we cannot combat racism with "yesterday's slogans and analyses" (ibid).

Some decades later, in the early 1980s, the Sri Lankan writer and activist A. Sivanandan reflected on how the anti-racist struggle in the UK had changed since movements first took shape to combat the prejudice, exclusion and violence faced in the 1950s by Afro-Caribbean and Asian workers who had migrated "... when a war-torn Britain needed all the labour it could lay its hands on". That the focus and aims of struggle had changed, and must change, he argued, should not be too surprising, because "racism does not stay still". Sivanandan's astute phrase makes much the same claim as Malcolm X's, but it is worth reflecting on the rest of his sentence. It does not stay still because it "changes shape, size, contours, purpose, function – with changes in the economy, the social structure, the system, and above all, the challenges, the resistance to that system" (2019: 63-4). Racism, because it is historical and political, also changes shape because of the political responses to it. The important histories of anti-racist and emancipatory struggle featured in these two anecdotes are proof of that.

The Education Pack today

This addition to the *Education Pack* is still happy with yesterday's slogan – "all different – all equal" remains an important statement of fact and value. However, it takes seriously the challenge posed by these activists and thinkers to renew the ideas and approaches we use to understand, educate about, and combat forms of racism. It does so in a context that is inevitably quite complex, as it seeks to address youth workers and activists across national contexts. In this transnational perspective, racism takes similar but also different shapes. More precisely, racisms in Europe relate to and sustain each other, while also being given often quite divergent political expression (e.g. every European nation-state has a border politics that designates some "non-European" people who migrate as undesirable, as a "problem population", but who that "migrant population" is, and the specific ways in which they come to constitute a problem, varies considerably in different countries).

No one resource can respond with sufficient and particular depth to this complexity, but of course this is the same challenge that the *Education Pack* faced. This new Part C seeks to tap into that same participative spirit that characterises the non-formal education of the Council of Europe's youth sector. As a complement to the revised Parts A and B, it offers a series of short essays as the basis for reflection and translation, for thinking about anti-racism and non-formal education in your situation and reality. The choice of contexts discussed in these short pieces is also not comprehensive, and in an international setting this may run the risk that those contexts mentioned are perceived as more important or less important, or even more or less racist. This is not the case. Rather, the contributions are shaped by thinking about the past in which the *Education Pack* was produced, and the present that demands its revision and re-orientation. So, let us look back, and evaluate, but also look forward, and speculate.

All Different – All Equal to Black Lives Matter

The All Different – All Equal campaign of 1994-95 was conceived and launched in the immediate "post-Communist" era, during a period when membership of the Council of

Europe was expanding significantly, and where the political hopes vested in an expansive vision of a "reunified" Europe rubbed up against the brutal realities of ultra-nationalism and resurgent forms of racist politics. Today, in a contemporary culture saturated in instant reaction and the irony of endless memes, the slogan "all different – all equal" may seem somewhat naïve. In this context, it stated a simple principle that could provide a starting point for youth work responding to the consequences, for example, of lethal conflict and expansive nationalisms in the Balkans and Caucuses, and political violence and oppression in Cyprus, Spain and Northern Ireland.

The campaign took shape in relation to the Council of Europe's plan of action against racism, xenophobia, antisemitism and intolerance, adopted at a summit in Vienna in 1993, with the Assembly recommendation on "the fight against racism, xenophobia and intolerance" requiring "...that an active education and youth policy, stressing action to combat intolerant, racist and xenophobic attitudes, be introduced or reinforced as a matter of the utmost urgency". Young people and youth organisations were centrally understood as important political actors in this combat, and the Council of Europe youth sector, noted for its co-managed structures, was seen as a space that could bring together relevant youth groups, organisations and networks. The *Education Pack* was developed to provide input to the campaign; "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" (1995: 10).

The 1990s - the context of the Education Pack

The *Education Pack*, in its emphasis on the problem of ethnocentrism, directs its users to reflect on the exclusionary dynamics of nationalism. At the same time, its approach to intercultural learning was also keenly attuned to important changes in the political articulation of racism in this period. In other words, it was shaped as a response to a moment when racism most certainly did not stay still, and was given stark expression in the resurgence of organised far-right activity, encompassing both boots on the street and suits in the television studio.

The early 1990s witnessed a resurgence of violent far-right activity, symbolised by, for example, deadly attacks on asylum-seeker residences in Germany. It was also a period when the far-right sought to re-make themselves politically. Thus, "third wave", post-fascist electoral parties came to prominence in Austria, Switzerland, France, Belgium and the Nordic countries, energising anti-"immigrant" racism and providing an animating space for antisemitism and antigypsyism. However, they did this in a particular way, focusing on the problem of culture and cultural differences, and attempting, not always successfully, to mark out their difference from the supremacist racism that suffused the fascisms of the first half of the 20th century.

It is in this context that the approaches to intercultural learning laid out in Part A took shape. This is an important, and living legacy of the campaign, and it is assessed and discussed within this Part C, particularly in Alana Lentin's essay on the politics of anti-racism, and Yael Ohana's evaluation of intercultural learning as a form of political education. However, let's pause that history there. As the aim of this appendix is as much speculative as it is evaluative, the analysis included here aims to support our responses to highly contemporary events.

2020 - Black Lives Matter

In late May and into June 2020, the police murder of George Floyd in Minneapolis, USA, brought hundreds of thousands of protestors to the streets of countless US cities, rallying under the slogan "Black Lives Matter". As these protestors grappled with the reality of the Covid pandemic and the intensity of reactionary police violence, protests and vigils also intensified globally. Demonstrations of sorrow, anger and solidarity multiplied across Europe. At the same time, these demonstrations were also collective acts of translation, of demands for a reckoning with forms of systemic racism *within* European societies and polities. Some snapshots illustrate this.

In France, protestors made an explicit connection between police violence in the United States and police violence in France, which has also led to the death of many young people of colour in the last years. (See the interview with Rokhaya Diallo.) In so doing, they were also drawing attention to the impunity often enjoyed by police accused of violent crimes against young people who are socially stigmatised for their presumed "ethnic" identity and the deprived urban areas they come from. In Greece, anti-racist marches connected Black Lives Matter protests to the conditions endured by asylum seekers at Europe's heavily policed and militarised border. If a policeman could kneel for so long on George Floyd's neck, knowing he was being filmed, it must be because he felt he had good reason not to fear the consequences of killing an African-American man. Similarly, if a political bloc like the European Union can leave people in misery at its borders without fearing any damage to its claim to stand for human rights, it must be because "migrants" are considered less valuable, and more expendable.

Many protests, in this way, translated Black Lives Matter's anti-racist surge across space; others also did so in time. In the UK and Belgium, activists drew attention to the unquestioned public presence of statues and memorials for those who directed and profited from the slave trade. They called for a reckoning with this colonial heritage not only because it symbolises the appalling racist hierarchies of the past, but because this history continues to shape, in important if complex ways, forms of racism, and local and globalised inequalities, today. Similarly, anti-racist activists in the Netherlands intensified their struggle against *Zwarte Piet* – Black Pete, St Niklaus' mischievous little helper. These protests opposed the practice of white people wearing a black face not solely because is a cultural practice that emerges in popular culture during the colonial period, but also because the majority refusal to see it as anything other than "innocent" captures the difficulty that people of colour have in speaking about racism in the society.

The significance of BLM

This proliferation of protests and actions was notable for number of reasons. The first is that it connects forms of racism and scales of action – the inequalities of the global system, the operations of border security, racist policing, social marginalisation, and cultural disdain. Secondly, they connect struggles. While the Black Lives Matter slogan has emerged in the context of the struggle of African-Americans against police violence in the United States, it has been globalised in ways that provided a rubric for the shared opposition to differing forms of racism, and the dehumanising work they do, without diminishing the particular dimensions

of anyone. Finally, these protests centrally involved young people of colour and white people acting in anti-racist solidarity, and were led and organised by a wide range of autonomous movements and networks, some established, and some taking shape through the protests. This rapid growth in activism and organising is a particularly important point of departure for this addition to the *Education Pack*, as it aims to make connections between the "traditional" forms of youth work and non-formal education that have shaped anti-racism in the European youth sector, and some of the ideas, approaches and sensibilities that the expansive impact of Black Lives Matter has brought to the foreground.

A round-table discussion with youth workers and activists, conducted as part of the development of this resource, reflected the extraordinary impact of the Black Lives Matter moment across Europe. Many new movements were born, animated by urgency and militancy – "let us fight against people who are using racism against us", as one participant summarised – and also by new alliances and solidarities between young people subject to differing forms of racism, and those mobilising in solidarity with them. This mobilisation had important consciousness-raising consequences; for some,

> *"...what happened was that some youngsters realised for the first time that they were victims of racism ... and this realisation enabled them to develop a reaction". Others experienced forms of solidarity they hadn't previously enjoyed; it "... lifted the pressure from individuals, making it a community responsibility now".*

At the same time, the extent of the attention and intensity of the response drew out important challenges and contradictions of anti-racist struggle. The globally-circulated footage of a black man's cruel – and almost casual – murder was a source of incalculable pain (and indeed, activists have long debated the traumatic and dehumanising cost of circulating images and footage of racist murder). As one youth worker reflected, "it was really painful to see people who look like you be brutalised in such a manner for the whole world to see". Furthermore, at the same time, the sudden mainstream attention also jarred with the constant political reality of the denial of racism, a denial that was a constant feature of years of personal experience and political activism. And so, the experience of suddenly "being listened to" was ambivalent and unsettling, as "the people that never listened now place you as experts, mainly to reduce their own guilt". Thus, many youth workers and activists of colour and minority background found themselves expected to "educate everybody", regardless of the strain this placed them under. This is the kind of complexity, manifest in different ways across contexts and experiences, that youth work will need to engage with in taking anti-racist and human rights education forward.

The Education Pack – Chapter 3

This new chapter is a complement to the original Parts A and B, but it is a different kind of text. It does not propose educational methods and exercises, which Part B does. As with Part A, it addresses concepts, theories and ways to reflect on current realities, but it does not do so with the same breadth of coverage or level of development. Instead, it provides a range of

reflections that introduce ways of connecting current thinking about racism and anti-racism to the resources and spirit of the *Education Pack* as a whole.

Part 1, 'Confronting racism: denial and resistance', is comprised of three texts that grapple with some of the difficulties of understanding racism in Europe today, when racism is so often regarded as a marginal phenomenon, or a bad hangover from the past. The seek to address two interconnecting problems – the realities of being *racialised* – made into the problem, and also of struggling to name racism the better to oppose it, particularly in the face of the widespread *denial* of racism.

Part 2, 'Understanding racisms: change and continuity', includes two texts that explore forms of racism that have taken new and intensified shape since 1995. The first is anti-Muslim racism, which has become endemic in Europe over the last 25 years. However, because it appears to focus on a religious identity, it is often puzzling as to why it counts as racism. The second is an example of the numerous ways in which people who migrate into Europe can be racialised as "migrants" / asylum seekers – that is, as a homogeneous and unwanted population of "non-Europeans" – through apparently neutral legal and institutional processes.

*Part 3, '*Anti-racisms: future youth work responses and directions', is made up of three texts that focus on youth work and youth responses to racism and related forms of discrimination. They affirm the importance of youth participation, while also introducing some ideas and approaches that can help think about intersectionality in society and in young people's lives. The future of the intercultural learning approaches that have developed from the *Education Pack* are also considered.

References

Lipsitz G. (2006), The Possessive Investment in Whiteness: How White People Profit from Identity Politics, Temple University Press.

Sivanandan A. (2019), 'Challenging Racism: Strategies for the '80s', *Communities of resistance: writings on black struggles for socialism*, London, Verso.

CONFRONTING RACISM: DENIAL AND RESISTANCE

As Black Lives Matter protests spread across Europe in summer 2020, a curious political response accompanied it. When the protests expressed solidarity with George Floyd and protestors in the United States, the political class in Europe joined in, condemning racism, and inviting the USA to do better. However, when the protests shifted into acts of translation, making connections between *there* and *here*, the political class were surprised or angry – "but that evil over *there*, it doesn't happen *here"*. Protestors were faced with something that is very familiar to those who experience racism in their daily lives – the prevalence of denial. Racism is always something else, or somewhere else, or both at the same time.

The youth workers' round-table discussion reflected on the personal and political costs of denial, and its challenges for education and activism. On the one hand, for young people subjected to racism, anti-racist activism can expose them to serious risks. As one youth worker supporting asylum-seeker organising commented, "because of the more apparent racism, young people we are working with are less prone to being visible and exposing themselves. We are having a more difficult time making projects where they have the time and space to be openly active". Others underlined how the denial of racism is used to further forms of racist exclusion, where young people of colour and "migrant" background are subject to formal and informal demands to prove the legitimacy of their presence and belonging: "if you try to fully integrate into society, you can be made to feel that you have to reject aspects of yourself, which causes problems with self-confidence, your mental health, your identity. But if you don't 'integrate', there is this normal rhetoric that the issues of racism we face are brought upon ourselves, as *they* don't integrate". And, in many contexts, the very idea of 'racism' is considered a foreign concept – or an American import – which "falsely accuses" the society, culture or state of wrong-doing: "it is difficult to talk about the notion of racism, the term is not acceptable, and you can really be faced with problems if you are seen to criticise certain values".

Racism and the politics of denial

Given this, it is important to understand how central denial is to the operations of contemporary forms of racism. This denial is not just disagreement over the definition of racism, or confusion as to what it means. If we understand racism as historical and political, then it must be understood as an aspect of racism in the present moment. There are many reasons why this has come to pass. Since the Holocaust, which killed 6 million Jews, hundreds of thousands of Roma, as well as other groups deemed inferior by the Nazis and their collaborators, the racism that informed European fascisms and projects of extermination has been firmly repudiated and rejected

politically. This racism is centrally associated with the forms of pseudo-science that took shape in the service of colonial domination, organising populations into hierarchies of civilisation and "racial development". The nationalisms of the late 19th and early 20th centuries brought this racism "home", informing ideas of the "race nation", and national fitness for survival and expansion. The international commitment and architecture of human rights, and of intercultural and anti-racist youth work, are historical responses to this horror and trauma.

However, as Alana Lentin explores in her essay, the forceful rejection of the supremacist, "biological" racism had ambivalent results, as it drew attention away to the ways in which race continued to work in the post-war, still colonial world, and the ways in which it was inscribed into migration from "the third world" to Europe in the decades that followed. The conceptual result is that dominant understandings of racism are very limited, focusing on extremist actors and individual actions and attitudes, and largely exempting the state and institutions. The political result is what we see today; young people of colour and anti-racist movements must mobilise not just against racism – including the overt racism of radical right and nationalist parties – but against the dominant assumption that racism doesn't really exist, and if it does, it isn't *really that*.

The interview with author, journalist and activist Rokhaya Diallo draws out some of these political consequences within the context of France. Most European nations tell themselves an exceptional story of how racism has been overcome in their "home". France is no different, and it has its own particular story: that the Republic is blind to ethnic or "racial" identity, and that this is the only route to equality and unity. Rokhaya's reflections show how this official "race blindness" conflicts with the racialised treatment of citizens of north and central African background, and she links this to the importance of shared struggles in the pursuit of justice and equality. In the first essay of the section, Domenica Ghidei Biidu considers what the colonial pasts mean for how European institutions think about inequalities of access and outcome for young people in Europe today.

Our colonial pasts, our institutions today

—DOMENICA GHIDEI BIIDU (EUROPEAN COMMISSION AGAINST RACISM AND INTOLERANCE)

The present EU Commissioner for Home Affairs, Ylva Johansson, recently said that people think that Europeans are white, but that this is a myth. She is right. Trade, colonialism or exile, for instance, have linked Europe to other continents, including Africa and Asia, South and North America for millennia. This has created heterogeneous societies; black and brown people, as well as those of Asian descent, make up the global majority of the world and very large sections of European societies in many countries.

At the same time, it is no secret that the Commission of the European Union itself needs a workforce which is representative of our society as a whole. Unsurprisingly, this is one of the objectives of a recently published EU 2020-2025 Action Plan. Similar needs may exist all over Europe in national ministries, government offices, municipalities, and in shining high-rise bank headquarters in Frankfurt and London and in other business enterprises across Europe. At the top level of society, figuratively speaking in the skyscrapers of power, the people remain white. Metaphorically we can call it the "Mont Blanc". I have been actively contributing to co-create diverse workplaces for the past 35 years. It is challenging to shift the make-up of power and dismantle longstanding hegemonies and privileges. Therefore, we need to "decolonialise" our institutions and make them better reflect the make-up of the population in the streets of Europe. Stated intention of more diversity and inclusion in institutions abound, but still we need to do much more to practise what we preach.

Thinking colonialism today

This publication is about youth. What do youngsters have to do with colonialism? Colonialism and decolonisation are not only of importance to be looked at and be acknowledged by the colonised populations. It is about all of us. It is about our common past, our common present and our common future. It is about how we all are victims and perpetrators. When the Universal Declaration of Human Rights was proclaimed by the United Nations General Assembly in Paris on 10 December 1948, most African countries and many other countries around the world were still colonised by European states, including the populations. Thus, we were not practising what we were preaching back then. Nevertheless, the values in the Universal Declaration are indee 'universal', and are our compass to this day. The privileges and power bases of many European states and their citizens remained even after those

formerly colonised states became independent, even to this very day. Not only did white European citizens migrate to the south, to Africa, Asia and South America, but the citizens of those colonised populations offered their lives by fighting in both World Wars, as well as in other wars, on behalf of their colonisers, though it was called 'for the motherland' in the propaganda of the colonial powers. For example, we should remember specific infantry regiments like the famous "tirailleurs sénégalais", who fought in the ranks of the French army during both World Wars and also in the wars in Indochina and Algeria. Neither should we forget the Eritrean 'Askari' who fought for the Italian army in Libya, Ethiopia and Somalia, or 'the Royal Netherlands East Indies Army (KNIL)', who fought for the Netherlands in its former colony of the then Netherlands East Indies. All the young people in Europe too have inherited this legacy.

One of the legacies of that past is that the European elite have dehumanised entire populations. The myths we have been teaching and telling ourselves are the reason why, for example, slavery, the persecution of Roma, and the Holocaust were possible. So, it is very important that all of us, especially the young people, because they are the future, are aware of how all this layered past is still impacting our thinking and actions, and influencing us in how and with whom we connect and feel at one with, as well as the unease when we are confronted with the "unknown other".

Diversity and decolonisation?

It is up to us and the next generation in Europe to find a common ground to assume our responsibility now to work together with what we have inherited, and to dismantle the unfair power structures and decolonise our institutions. More concretely, we should create equitable, diverse and inclusive institutions; decolonise our educational institutions and curricula; teach an inclusive history of our common past, including its dark pages; make just and fair trade agreements, combat contemporary forms of slavery in our trade and commerce; pursue just, bold and fair migration policies; be aware of the price that the environment elsewhere (e.g. in Africa, Asia, South America and Latin America) has to pay for Europeans to have products which are environmentally sustainable in Europe, such as electric cars. Last, but not least, we must be accountable and measure progress in achieving a just and equitable society.

On a different level, second, third and fourth generation youngsters whose parents have migrated to Europe harbour justified feelings of entitlement, not entitlement to privilege, but entitlement to equity and equality. It was not they, but their parents, grandparents or great-grandparents who took the decision to emigrate or flee to Europe, or who, in some instances, were simply brought to Europe because of the economic needs we had in Europe for cheap labour. Many of these youngsters have almost no links to the countries from which their parents, grandparents or great-grandparents came, except their skin colour and the values that have been passed on to them. They have gone to school in western European capitals and their suburbs. They have played music and participated in sports competitions with their white peers, and they have done volunteer work, but they are not, they experience, treated as if they belong to the country they are citizens of.

I hope that by the time the All Different – All Equal campaign's achievements are reviewed next time, perhaps in 10 years' time, there will have been a decisive change in the opportunities black and brown young people, as well as people of Asian descent, have in European societies, and in their feeling of belonging.

Learning from Black Lives Matter

The Black Lives Matter movement has shown that there is a significant potential for solidarity in our societies. Arguably, young people, including young white Europeans, are more tolerant and open-minded than older generations. They need a bit of support though, to maintain that attitude and make those inspiring and inclusive alliances sustainable, including campaigns such as All Different – All Equal. Exposure to diversity, having opportunities to work together regardless of backgrounds, experiencing that they are co- and interdependent and experiencing at times (uncomfortable) dialogues, usually help young people to maintain and promote bonding, solidarity and connection.

It is vital for European institutions and national ministries, government offices, and municipalities to take the lead in this regard. Perhaps the EU, the Council of Europe and national ministries, government offices and municipalities should encourage young people who are racially excluded to apply for traineeships and similar opportunities. However, they need to assess the biases which have constituted barriers up until now and eliminate them first. Furthermore, when embarking on diversity action, institutions need to acknowledge what these young people's added value can be for the institutions, and encourage the use of their experiences and knowledge. Another crucial aspect is that the workplaces need to be prepared to be inclusive so that these young people and all the other employees can thrive. Consideration should be given to introducing quotas if necessary. Existing de jure or de facto requirements, such as double-masters' degrees, should be reviewed, as they can constitute hurdles. An additional aspect is also that we need to introduce traineeship allowances to make young applicants able to apply for traineeships, regardless of the economic status of their parents. These actions would mitigate the educational disadvantages black and brown children, as well as children of Asian descent in Europe, often disproportionately experience in European societies.

Concluding thoughts

I am a member of the Council of Europe's European Commission against Racism and Intolerance (ECRI). I am proud of its important work, which must continue. ECRI's work is focused on changing legislation and procedures, which are necessary to bring about more tolerance. At its most practical level, ECRI pays particular attention to fighting racism and intolerance in and through schools, something which is reflected in its General Policy Recommendation No. 10.

Yet more needs to be done to create a feeling of those racialised as non-white in European societies. To use a term deprived of emotion, there needs to be more 'social cohesion' in European societies. To use an emotionally charged and simple term, all young people, regardless of where their parents or grandparents were born, need to 'feel loved', by the societies that surround them.

Belonging is closely linked to trust. Young people must be able to trust the authorities, including the police, prosecution services and judiciaries. They need to experience that their complaints are taken seriously and trust that the institutions are also there for them. This is very important for combating underreporting, discrimination and outright crimes.

Finally, we should be aware, when speaking of young people, that, for better or worse, their lives in present times to a large extent play out on the Internet, which is not always a very tolerant place. People with latent racist views do not hesitate to express such views on the Internet, whereas they would think twice before doing so in a face-to-face discussion. ECRI has recognised this in that it adopted its General Policy Recommendation No. 6 on Combating the dissemination of racist, xenophobic and Antisemitic material via the Internet. Another helpful instrument is the Additional Protocol to the Council of Europe Convention on Cybercrime, concerning the criminalisation of acts of a racist or xenophobic nature committed through computer systems. Nonetheless, cyberspace remains a space not sufficiently policed and protected against racist abuse, directed as much against black and brown youngsters, as well as those of Asian descent, in Europe as anywhere else.

Speaking of policing and new technologies and realities, the use of artificial intelligence algorithms in policing has turned out often to have a negative bias towards black and brown Europeans. Any biases of those designing the algorithms (unintentionally or by default) affect the new technologies, with all its implications. This should be another front of our efforts against racism.

Although a lot of work still needs to be done to make European society more equitable, equal and inclusive, the All Different – All Equal campaign deserves to be commended for its sustained and long-term positive impact. Yet, there is a sense of urgency for more measures to be taken. I also see that with my children and their friends. Black and brown young Europeans and young migrants living in Europe are increasingly impatiently waiting for their lives to matter. Let us be their allies!

They tell us there is no racism, yet "race" is all over the place

—INTERVIEW WITH ROKHAYA DIALLO

? **Gavan Titley:** *Could you tell the readers a little bit about the main strands of your involvement in anti-racist activism, and thought and writing?*

" **Rokhaya Diallo:** Before being involved in anti-racism, I was first involved in feminism. What struck me in the anti-sexism struggle was the fact that it was so white. This was the early 2000s, when there was the very offensive language against Muslim women, especially those who were wearing a hijab, and I didn't understand why they should not be included in mainstream feminism. Also, I grew up in Paris in a very diverse neighbourhood; the colour of my skin was not a very important matter. But the more I advanced my studies, the less there were people that looked like me and when I became a young adult, I realised that people didn't see me as I saw myself. I thought I was just a regular French girl at that time, but I wasn't. Many people asked me where I was from, implying that I couldn't be a random French person.

At this point in my life I started thinking about how France was represented itself in the media. I started my own organisation, Les Indivisibles, in 2007, because I wanted to tackle the racist statements that I encountered on the TV and in newspaper debates, and at the same time just to claim the fact that being French was not a matter of skin colour or religion. We organised a parody of the academy awards called the "Y'a bon Awards". The purpose was to "reward" the worst racist outbursts authored by public personalities; we used activism and humour to draw media attention.

Racism and the politics of denial

? *You described that moment, of moving from one part of the city, where the colour of your skin is not really an issue, to other parts of life, where there is clearly a sort of racialisation going on. One of the things this project emphasises is that, across the countries of the Council of Europe, racism takes slightly different shapes. In France, there is something very particular about how the Republic presents itself as colour-blind and universalist, and yet the social and political experience of so many people is one of being treated in racialised or racist ways. Could you say something about that tension in France?*

" The main thing in France is that you are raised not to take race into account, with the myth of the French Republic as colour-blind, so you live with that idea that, whatever

race you are, it is not an issue. However, once you experience your life, you feel that it is not the truth. I was fortunate because I was a good student and I mostly grew up in very diverse neighbourhoods, so it took me time to understand that. But once you are an adult and you look for a job or to find a house, you face race. You understand that people do not see you as you see yourself, and that they project things on to you. There is this constant contradiction where you are supposed to say that you are French and nothing else, but people will constantly remind you that you don't look like a "regular French person", so it is very confusing.

? *It is very confusing. And, in all the different situations in Europe, it is fascinating that there is so much denial about this. In France, where does the strength of that denial come from?*

" I think that, in France, denial is one of the strongest sources of racism. It's the thing that really makes you crazy, that really hurts you. Because you are living something that nobody wants to address. And at the same time, race is all over the place. Politicians, public personalities and media use a coded language and you understand that It's about race, but they rather use, say, religion. You know that it targets a group or population, but they hide behind values to just address race without saying race. Therefore, it is very difficult because you cannot openly discuss race, but at the same time it can be there, at the centre of a political programme.

? *There is a very specific debate and conflict around Islam in France right now, but there is of course a version of this in many countries when it comes to thinking about Islamophobia as racism, a specific kind of denial, that this can be a form of racism because it is about objecting to ideas, or values or religion as such. Could you say a little bit about how this sort of anti-Islam politics works as racism in your experience?*

" France is very into assimilation, and a way of saying to people that they don't belong is to point out everything that is not considered "French". This is very strong if you have a religious practice that you are willing to make visible, and you are told not to be that visible, because of the French idea of *laïcité*, which is a mix of legislation, ideologies and values[1]. But this requirement it is not even included in the law, so they say that there is something above the law, like a bunch of values that *you* don't know. There is also another level of denial, namely the idea that France is not a multicultural country. But it is the most multicultural country in the world, since it is on four continents. The only space in South America that is still controlled by a European country is French Guiana – you cannot have your largest border with Brazil and say that you are not multicultural! We have people all around the world; we have people who are black because they are the descendants of enslaved Africans.

? *It seems that since 2015 the situation has become much harder in some ways for anti-racist politics; there is the strength of the hurtful denial you mentioned, but after the terrorist attacks there has been a very aggressive attack on anti-racism. What kind of effects is that having on anti-racist activists, especially when there are very particular tensions between forms of anti-racism in France?*

" You have a group of people who claim to be anti-racist, and which is mostly composed of white people who say, who tell people that are mostly people of colour, that they are not pursuing the right kind of anti-racism work. So, to me that is very telling, like how can a white person tell a group of people that is mostly a group of people of colour that they are not doing their work right when it comes to anti-racism. For some it is worrying or unacceptable to see French people of colour organising themselves and having access to the public sphere, It's something that didn't happen before. And it is happening thanks to social media, because those are the people who are not even allowed to be in the public debate because the media wouldn't pick them. But now they have the possibility to make noise on social media, it has just shifted the framing a little bit. There is a minor breakthrough in the public sphere and I think that the "panic" that we are witnessing now is caused by that. There is also the fact that years ago, decades ago, it was official anti-racism organised by the government with official figures, with the official celebrities, and now It's coming from the ground, from the grassroots like the Comité Adama[2], for example, against police brutality. This came from the place where Adama Traoré died and it came from his family, from his friends, and from that point it spread all over the French landscape, but it didn't need to have media approval to exist. And then the media was forced by the strength of the movement to cover it. This is something that is scary to people that used to have control, the access to the public sphere, and I think that is one of the major changes of the last decade, this democratisation of the public space, thanks to the Internet.

Thinking about Black Lives Matter

? *Could you reflect a little on the way that Black Lives Matter, after the murder of George Floyd, impacted on the French political landscape? In what ways was it translated into the political context?*

" The death of George Floyd was so well-covered by the French news outlets that local activists grabbed the momentum in order to draw attention to what was going on in France. They were like, "you are covering what's going on across the Atlantic, but we are having trouble here, so you need to pay attention to what we have to say here". So that is the reason why the Comité Adama had these huge protests against police brutality and to make people remember that many people in France have died at the hands of the police and those names are not really known by the general public. I think that it just echoes how other European movements used the momentum to just say, "It's going on here also, so you need to cover what is going on here, you cannot just speak about George Floyd without speaking about what's going on here".

? *When you look now at the range of movements that exist, all of which are mobilising against something similar, but also different kinds of racism, how would you describe that sort of landscape of movements, the points of co-operation and perhaps the forms of tension?*

" As in any movement, I am sure there are many tensions, because It's just human relationships and that's how it works, but what I've seen is that you have several different movements which are trying to do their best not to erase the work of the others and trying to understand the intersectional dynamics. For example, in this Covid-19 period, there have been attacks on people of Asian descent. There is an Asian anti-racist collective, who issued a statement. In the statement, they were really careful to include the others in their struggles and not to create an opposition against other minorities, because we have seen some people from minorities, like black people, our people, who are posting tweets that are very offensive to Asian people. So, they were very careful and I think it was interesting because they were very grateful for the struggles of other minorities that could benefit them and tried their best to say that we are not against other minorities; we understand racism as being systemic and as being one of the consequences of white supremacy, which was very accurate to me.

Anti-racisms today

? *Moving to a conclusion, when you think about anti-racism today, what do you think some of the main priorities, some of the main lines of struggle are?*

" I think that the main priority is to stop state violence. I think that is especially important as we are discussing this during the Covid pandemic, there have been several lockdowns, and it is a time where the police have more power, controlling people going out in the streets, so they have more leverage to hurt especially people who are already over-policed[3], so I think that institutional violence is one of the main priorities.

? *Do you think, at the moment, that It's really possible for autonomous, anti-racism to work with forms of state-led or state-sponsored anti-racism? This has always been a question, but at the moment, it seems to be a very difficult one.*

" I think that it is very difficult to oppose state violence, to oppose institutional racism, if you are willing to get funds from the institutions. I don't know how it works in other countries, but in France I definitely don't see that happening; I see rather the opposite. When there was an Afro-Feminist organisation, trying to have safe spaces for black women only, the mayor of Paris said that she would sue them for anti-white discrimination[4]. She didn't, because the meeting was happening in a private space, but that's what is going on! She wouldn't support the festival, but she would even use the force of the city to sue a group of black women, who were meeting just be together and speak about what they are experiencing as black women.

More generally, I think the fact that there are so many debates, so many young figures, so many new people speaking out about racism, is something very positive. And there is now some important vocabulary that comes from the activist circle, that is now being more and more mainstreamed, even if it faces strong opposition. To me, It's a victory and the fact that you have so many mainstream people organising themselves to protest and to say that there is an important threat from the non-colonial movement means that

something is happening, because they wouldn't panic if there was no power from the side of the anti-racists, so I'm quite optimistic to see them so agitated. That is, because I don't think It's possible to have anti-racism being accepted, It's questioning the structure of the society, so it cannot be welcomed very peacefully. So, whenever there is anti-racism or anti-sexism, it will face opposition and agitation, so I think it is part of the work!

Endnotes

1 The French word *laïcité* refers, in a somewhat rough conceptual translation, to a form of state secularism. It was given legal and institutional form in the late 19th and early 20th centuries in a series of laws that mandated the separation of church and state through a requirement on government to be neutral in matters of religious faith, while protecting the right to freedom of religion. However, it cannot simply be considered as a matter of law, but also of dominant institutional and public values, and a major, if unstable, dimension of political ideologies.

2 Le Comité Adama or, le comité 'La vérité pour Adama' (Truth for Adama committee) is a movement set up to seek justice for Adama Traoré, who was killed by the police in Paris on 19 July 2016, his 24th birthday. Internal police investigations have cleared the police officers involved, his older sister, Assa Traoré, has been central to the campaign for a proper public investigation, and the campaign has mobilised significant protests against police violence in France. In 2020, *Time* magazine named Assa one of their Guardians of the Year: https://time.com/5919814/guardians-of-the-year-2020-assa-traore.

3 Some weeks after this interview was conducted, a viral video of Parisian police brutalising Michel Zecler, a music producer who was not wearing a face mask on the street outside his music studio, caused a significant political scandal.

4 In 2017, the then Mayor of Paris, Anne Hidalgo, accused the Afro-feminist collective Mwasi of organising an event that was "prohibited to white people" and therefore 'racist', because, as part of their Nyansapo festival, some meetings were reserved for black women to examine their shared experiences of racism: www.aljazeera.com/opinions/2017/6/6/when-an-afro-feminist-festival-defies-white-supremacy.

An anti-racism in Europe?

—*ALANA LENTIN*

> *The whole purpose of knowing who we are is not to interpret the world, but to change it. We don't need a cultural identity for its own sake, but to make use of the positive aspects of our culture to forge correct alliances and fight the correct battles. Too much autonomy leads us to inward struggles, awareness problems, consciousness-raising and back again to the whole question of attitudes and prejudices.*
>
> —A. Sivanandan, 'Challenging Racism: Strategies for the '80s'

It was 1984 when the founder of the Institute of Race Relations, Ambalavaner Sivanandan, gave the speech from which this quote is taken. At the height of the Thatcherite era of British politics, which saw the institutionalisation of state-led attacks on migration and Black-led anti-racism, Sivanandan spoke words that are as relevant today as they were then. The fact that both Sivanandan's diagnosis of the problems confronting anti-racists and the solutions he proposed in that speech are so easily applicable to the situation facing anti-racists today, in Europe, and beyond, is a testament both to the entrenchment and widening of state racisms, and to the failures of anti-racists to defeat them. In particular, Sivanandan was early to recognise the ease with which anti-racism could be repackaged as fighting for the recognition of "minority cultures" and how, when detached from politics, this can serve the interests of the state to the detriment of those who face racism. What should give us hope is that generative conflict about what anti-racism has been, what it is, and what it can be is very much alive. The urgency of current times, marked by a deadly global pandemic, climate crisis, the acceptability of white supremacism at the highest echelons of politics in the west, and the endemic nature of systemic racism, thrown into relief by the Black Lives Matter protests of the last half decade, drives the question: How do we respond?

Reflecting on the All Different All Equal campaign

In 1994, at the age of 21, I had just left university and began my first "real" job in the Eastern European office of the European Union of Jewish Students in Budapest, with my best friend and erstwhile colleague, Yael Ohana. The Council of Europe was beginning to plan a new campaign against racism, antisemitism , xenophobia and intolerance, with the slogan "All Different – All Equal". Yael and I set about the gargantuan task of planning and co-ordinating the European Youth Trains which, in July 1995, set out from six different European locations, travelling for a week, collecting participants for on-board anti-racism education at major stops along the way to Strasbourg for the European Youth Week.

It was my work on the trains and the campaign, as well as specific events that happened during it, which set me on the path of researching anti-racism, and, as an obvious consequence, race and racism. Today, I teach and research race, racism and anti-racism. The incidents that registered with me during the two years of the Campaign, its preparation and aftermath, were not extraordinary; they were the kinds of issues, problems and conflicts that are at the heart of debate and disagreement about how best to tackle racism. There was a lack of agreement about very basic questions such as, What is racism? What are its origins? Can we speak about race? What is the connection between race, culture and ethnicity? Is racism a problem of attitudes? Should anti-racism be represented by people whose bodies are visibly racialised, or can anyone speak on behalf of the antiracist cause? Can states and governments offer solutions to racism, or are they part of the problem? In one sense, the fact that these questions continue to animate conversations about anti-racism should not surprise us. As Sivanandan famously said, in the same speech,

> *[R]acism does not stay still; it changes shape, size, contours, purpose, function – with changes in the economy, the socials structure, the system and, above all, the challenges, the resistances to the system.*

Thus, as anti-racists take a step forward, the forces of racism confront them and counter-attack. Sent slithering down the snake while only halfway up the ladder, anti-racism circles around old questions while racism dictates the rules of the game.

Thinking about racism from a supranational European vantage point in the way that the Council of Europe's youth sector has been trying to do since the early 1990s is both difficult and necessary. On the one hand, the tension-filled questions I briefly sketch came to the fore in the meeting of representatives of youth organisations and governments from different national traditions, in countries in which the conversation on racism was shaped by the unique ideological apparatus of each. The prototypical divide was that between the British multicultural model and the French assimilationist one. However, other variants jostled with each other, such as Nordic countries which perceived themselves as culturally homogeneous and were dealing with racism for the first time due to the recent arrival of migrants.

Thinking about racism in history

This vision of things obscures the existence of Indigenous and Roma people, not to mention the fact that homogeneity in modern Europe is always largely fictional. The German model, on the other hand, establishes the Nazi Holocaust of six million Jews as the prototypical example of racism against which all other instances are weighed and measured, to the convenience of the other states who, despite being no strangers to racism, have found German 'exceptionalism' convenient. This "frozen" version of the history of racism allows us to turn our gaze from the messier reality in which race, as a technology of rule, emerges in contexts of colonialism and slavery as well as in systems such as the migration and border regimes of today. To describe race as a technology is to insist that we must always resist accepting race on its own terms, as a form of fixed, hereditary identity. Instead, we need to demonstrate how race, as an idea

for organising and managing human diversity, works and how it is enacted within the power structures of the state and capital. Therefore, any real understanding of the significance of the Holocaust needs to set it in the wider historical context of colonial racial rule, the extermination and exploitation of Indigenous peoples, the enslavement of Africans, and the displacement of colonised subjects across the globe for the benefit of European enrichment.

The case is often made for anti-racism to reflect realities on the ground, rather than to import ideas and practices from elsewhere, particularly given its global culturally and politically hegemonic status, the United States. However, it is also important to develop an overarching European reading of race and racism and a European anti-racist project. This is because race, at its core, is a logic that creates a naturalised separation between European-ness and non-European-ness in order to legitimise violence against everyone deemed beyond the pale. The boundaries of European inclusion have widened and contracted depending on political and economic demands: at times, southern and eastern Europe are out, at others, they are in. Just like race itself, Europe is an elastic concept that is there to be filled with meaning: cradle of enlightenment or of domination? Europeans can choose to deny the role of race and colonialism in defining it, or we can choose to be consciously anti-racist and to work to overturn the racialised hierarchies established in Europe's name.

In reality, the structure in which the European youth organisations have attempted to act against racism is one which itself emerges from the racialised self-understanding of post-war Europe as an uncomfortable accommodation of cultural difference, for the sake of political unity. This arrangement was violently unsettled by Brexit and other anti-pan-European nationalisms around the continent. Understood today as cultural distinctions, European diversity was previously openly spoken of as racial – each nation a homeland for a "natural folk". The overlapping and mutually constitutive character of culture and race as ways of expressing human difference means that, to this day, there is no clear way of pulling one from the other. Race, as a shorthand for encapsulating human differences and setting them in stone to facilitate European hegemony, has always relied on motifs of culture, religion, and geography, as much as biology and genetics, to make its case. However, the predominant European approach to race after the Holocaust was to label it a taboo word, and to uphold culture or ethnicity as better ways to talk about our diversity. The problem with this is that it left a silence about what race as a mechanism of rule had done to the majority of the world's population, and the detrimental effects racial ways of seeing the world has had on the lives of those who migrated into within Europe's borders. No degree of semantic replacement of 'culture' for 'race' could do away with the effects of systematic discrimination, exploitation, incarceration, inferior educational and employment opportunities on those still on the receiving end of racism, long after the official abandonment of race.

The relations between racism and anti-racism

Twenty-five years after the All Different – All Equal campaign launched, we should question the pedagogical benefits of centring the cultural and sidelining the legacies of race in top-down European approaches to anti-racism. This critical warning was also to be found at the time. In

particular, Black participants in the 1995 European Youth Week, who in fact were significantly underrepresented, raised their voices about racist treatment and the reproduction of racist ideas by the very institutions that had tasked themselves with fighting racism. This points to the concern that the stress placed on intercultural communication as a way out of racism and towards better understanding, co-operation, and, it was hoped, tolerance, lent itself to the universalisation of racism. That is, racism understood as an attitude, and one that could be found among all groups. This led to a failure to see how racism operated specifically, as anti-blackness, Islamophobia, anti-Roma racism, and so on.

Furthermore, constructing racism as a problem of insufficient cultural knowledge and challenging it through the encouragement of greater empathy ignored the roots of racist attitudes and behaviours which were seen as located in the individual, as were the solutions, thus ignoring its structural dimensions. The prototype for anti-racist action was thus the resistance fighter – a singular beacon of moral fortitude, a figure with which all Europeans were encouraged to identify. Yet, the continuation of the racial project relied on identifying racism as an aberration from European culture and seeing anti-racism as, above all, a moral rather than a political project. To be racist, in the common-sense understanding, is to be immoral, irrational, and extremist.

> *Alternatively, everyone is seen as a potential racist in ways that detach it from the sociologist Miri Song has called racism's "historical basis, severity, and power" (2014: 125).*

A view of racism which sees it as underpinning a range of institutional practices, laws, policies, and ways of thinking, is often presented as an exaggeration because to see racism in these terms would be to see it "everywhere", as many on both right and left of the political spectrum warn. However, tracing how racism emerged through practices of rule and systems of thought that developed over the course of European modernity is, in fact, to reject seeing racism everywhere. In reality, it is those who believe that we can detach racism from these histories and relocate it in the attitudes and behaviours of individual "anyones" who turn racism into a fuzzy and unhelpful concept. Any approach to doing anti-racism must therefore work with a realistic and historicised account of racism which grasps the centrality of race to the idea of Europe. It must also take into consideration local realities and how they shift over time, often in reaction to global frames and trends.

Concluding thoughts

Today, in the midst of the Covid-19 crisis, during which the structural inequities of racism are amplified, not only by the disproportionate effects of the pandemic itself, but also by the unabated police violence against Black people in the United States which resonated across the globe and spurred local Black Lives Matter protests in the summer of 2020, there is a renewed questioning of the mission of anti-racism. Concepts such as 'systemic racism' and 'white supremacy', very little spoken of during the All Different – All Equal campaign, although they were equally present, are now common terms. At the same time, the willingness of state and

international institutions to address racism with urgency is less apparent, and the pushback from nativist racism and populism has redoubled as racism becomes a topic for debate, open to denial and redefinition. To an extent, this should be seen as a signal of the success of anti-racist activists to put racism as an exploitative structure, rather than a uniquely moral challenge, on the agenda. Faced with the logical consequence that to address racism materially would trigger a loss in the unquestioned advantage that white Europeans have over others, it is no surprise that anti-racists and anti-fascists who prioritise a reckoning with the legacies of European racial colonialism and its continuing effects are labelled as extremists. At the same time, much effort is made to align "true anti-racism" with a liberal centrism that detaches racism from this history and makes it everyone's problem, a major consequence of which is the suggestion that "anti-white racism" now poses a threat to rival "old racism".

As Sivanandan suggests in the opening epitaph, a focus on cultural identity as the primary vector for resisting racism diverts what should remain a political struggle into the realm of the individual. As he also said, "the personal is not the political, the political is personal". A European anti-racist pedagogy, then, might well incorporate intercultural understanding based on mutual respect for differing standpoints, but it cannot proceed as though the different values accorded to these positions were not entirely shaped by the formations of European racialised power which underpins the political, social and economic reality we live with today. Put another way, an anti-racist project cannot take as its prototypical actor a white, middle class subject around whom those still thought of as "other" are arranged. However, neither must the intercultural project be replaced by the retreat to what are presented as the first positions of cultural authenticity. On the contrary, a European anti-racist project can be re-envisioned through a commitment to honesty about Europe's racial-colonial past, to a project of (un) learning that eschews denial and the ahistorical universalisation of racism, and a focus on the specific material concerns of those most affected by ongoing racist practices. Today, these can be seen most acutely at the frontiers of the continent, in particular the Mediterranean, in the violence of policing and carceral systems, in the inequities of education, employment, health and housing, and in the rise in acceptability and popularity of a racist politics targeting Muslims, Black people, Jews, Roma, and migrants and asylum seekers.

Justice is a practice and not only an aspiration. Therefore, we may all be different, but in practice, we are not all equal. The goal is to move beyond aspiration to action.

References

Sivanandan A. (2019), 'Challenging Racism: Strategies for the 1980s', *Communities of resistance: writings on black struggles for socialism*, London, Verso.

Song M. (2014), 'Challenging a Culture of Racial Equivalence', *British Journal of Sociology,* 65(1), pp. 107–29.

UNDERSTANDING RACISMS: CHANGE AND CONTINUITY

One of the challenges for anti-racist education is engaging with how racisms are relational; that is, they can take different shape, have differing intensities in different contexts, while always being related to, and sustaining each other. On top of this, as the introduction noted, racism "does not stand still". The two essays in this section examine forms of racism which, while manifest, were much less socially widespread and politically developed during the period of the Campaign, and early life of the *Education Pack*.

The violent events of 11 September 2001, the subsequent imperial invasions of Afghanistan and Iraq, and the "war on terror" framework that proliferated across national contexts propelled Muslims in Europe to the centre of a political storm. The political suspicion that security politics cast on them was soon accompanied by a widespread "politics of value" – in the name of "integration", Muslims were constantly asked to prove their loyalty to, and compatibility with, values that were assumed to be otherwise settled and accepted within the nation state: gender equality, respect for LGBTQ+ rights, and freedom of speech. This brief summary is enough to address a significant confusion in this period – how can a politics focused on a religious identity be racism? And, how can insisting on liberal / universal values be a bad thing, never mind it being racist?

The changing nature of racisms

The cultural theorist Stuart Hall has noted that racism is a "sliding signifier", meaning that it never rests on just one presumed attribute – such as skin colour – but links it in what he calls "chains of articulation". This means that people are "othered" in a dynamic way, where body and appearance are linked to assumptions about culture and belief, history and community, and back again. If this sounds abstract, think about the way in which security logics cast suspicion on Muslims because of visible religious signs, but also because of being "Middle Eastern looking". In other words, it is not either one sign or the other, but the constant *sliding* between them. Anti-Muslim racism slides between assumptions about religious faith, "non-European" nationality or "migrant background", and "Muslim-looking" appearances. It is this that has made it such a powerful political resource in contemporary Europe; Muslims can be made into a problem for a civilisation politics, saving "Christian Europe", or a liberal politics, standing up for our values. However, again, in each case, a highly diverse range of people in Europe are made into a homogeneous group, Muslims, and they are asked to answer for that group, and prove that they are "moderate" and integrated. Hande Tanner's essay, on behalf of the Forum of European Muslim Youth and Student Organisations, looks at one pressing dimension of this

politics, whereby Muslim associational and political life is kept under surveillance and subject to restrictions and demands.

Hasti Hamedi also reflects on the experience of Muslim young people, in this instance queer people of Muslim background in Oslo who have worked to provide support for queer asylum seekers. This latter group are trapped in the confusing and often prejudicial processes of asylum determination, where they are often asked to "prove" their sexuality in ways that do not translate into their experiences, and that make sexual identity an essential and fixed characteristic in problematic ways. This essay demonstrates the ways in which racism is often the outcome of systemic processes, rather than the intent. In so doing, it chimes with the experience of those youth workers in the round-table discussion who worked with young asylum seekers and young people who have migrated and find themselves in legally and socially precarious positions. As one contributor noted, "the challenges are very various, changing from country to country. In some parts, there is a high presence of institutional racism, where for example migration officers are not really trained in how to communicate, and who use racist terms that they are not aware of, or which they claim to be 'part of the language in their country'". These experiences allow us to think about how racism is perpetuated by institutions and social systems, not through some form of singular intent, but through webs of practices, policies, laws and social relations.

The shape of contemporary Islamophobia and its specific effects on young Muslims political and associative life

—HANDE TANER

About Islamophobia

Islamophobia is a specific form of racism which is rooted in prejudiced views or fear towards Muslims and/or the religion of Islam. Muslims, or those perceived to be, experience discrimination, stigmatisation and exclusion in all areas of life such as education, employment, vocational training, services and political participation. They are also direct targets of racist violence and of online and offline hate speech.[5] Islamophobia ranges from describing Muslims and Islam as backwards, as being a Trojan horse, being contrary to "Western" and democratic values, to adopting policies and legislative acts which actively target veiled Muslim women and Muslim civil society organisations.

The reason why Islamophobia is a form of racism is because "it is the result of the social construction of a group as a race and to which specificities and stereotypes are attributed, in this case real or perceived religious belonging being used as a proxy for race" (ENAR). Whether it takes the form of individual targeting or institutional discrimination, it is a violation of human rights, most notably Article 9 of the European Convention on Human Rights (ECHR).

In an era marked by the 9/11 terrorist attacks in the USA and the consequent "Wars on Terror", as well as the migration waves to Europe, our continent has been witnessing a particular spike in Islamophobic episodes. Hate crimes and racist attacks against the Muslim community have been reported in various countries such as Belgium, Germany, Italy and France. However, the majority of episodes are not reported to the authorities due to a lack of trust, and if they are, they are not given due attention.[6] Social and mainstream media amplify hate speech through anonymity and the spreading of unfounded accusations and conspiracy theories around Muslim communities and organisations.

Islamophobia can take the form of anti-Muslim hatred or hate crimes between individuals, or it can take an institutionalised or structural form where Muslims or those perceived as such are barred entrance to employment, education and other services; alternatively, their progress in these areas may be significantly limited. The institutionalised form is due to its rules-based nature: for instance, in Belgium, educational institutions were recently given the right to not

accept students wearing a religious symbol, including an Islamic headscarf. This shows the disproportionate and unfair nature of such laws, targeting veiled Muslim women.

However, the institutionalisation of Islamophobia is now conducted at a high level where Muslims and Muslim organisations are more limited in their individual religious and associate practices respectively, and also more often targeted by security services under radicalisation, terrorism or so-called "Islamism" or "political Islam" charges. Assaults on Islamic organisations, including the forced closure of a human rights organisation tackling Islamophobic hate crimes in France in November 2020, were proven to be based on political motives and unfounded accusations which were easily refuted. International human rights organisations such as Amnesty International have firmly condemned this political witch-hunt.[7] This is a clear example of institutionalised Islamophobia manifested in the direct violation of the freedom of assembly and association (Art. 11 of the ECHR).

Despite the given rise in Islamophobia, there are still no coherent policy responses to it. As a result, this policy vacuum is used by racist groups to re-orientate their hatred towards Muslims. However, it is also filled by leaders trying to give their own shape to it and instil a firm control on it, and by securitising Muslims and Islamic practices. For many, Islamophobia has become the acceptable face of racism.

Islamophobia's impact on youth and islamic institutions

Islamophobia has a fundamental impact upon the lives of Muslim youth. However, the effects of Islamophobia on youth organisations can often be underplayed and ignored by institutions and activists trying to tackle this discrimination.

The Islamophobia manifested upon organisations can lead to their de-legitimisation and denigration, and can render them unable to carry out work on behalf of Muslim youth, which allows Islamophobia at every level to be left free to spread throughout society.

Examples of this Islamophobia can be seen in the following ways:

- Referring to these organisations as foreign agents, which is a projection of the racialised nature of how Muslim communities are seen by some.
- Individuals who take part in Muslim organisations can be seen as separatists who aren't willing to engage with wider society – with any form of self-organisation amongst faith groups seen as particularism or separatism
- A public / online attack on individuals who are active Muslim citizens , shaming and humiliating them with false accusations, and creating distress and fear for them, their families and loved ones
- The ceasing of these organisations and the terminating of the work they are conducting towards engaging the community with wider society
- Violently attacking organisational buildings and places of worship, such as mosques.[8]

Since the rise of Islamophobia, it has been quite clear there has been a lack of response towards creating any consistent strategy to avoid future attacks and the dehumanisation of individuals of Muslim faith. The issue and troubles we see now towards Muslims will only continue to grow

and increase if no constructive action is taken forward together as a society. The work that needs to be created cannot be done by those being oppressed. Rather, it is a collective responsibility that we each have a duty towards. If not, then this will continue to hold us back as a European society, a society that prides itself in advocating for equal rights and freedom of expression.

We need to consider the effects this has and will continue to have on active Muslim citizens, on wider society as a whole and what the message is that we are sending to the youth if we do not dismantle this form of racism which targets a religious minority. Based on a shared foundation and culture of human rights, democracy and the rule of law, which bring together 46 member states of the Council of Europe, we must ask ourselves how Islamophobia will impact the future lives of young Muslims, and what that would mean for the future of Europe.

Gendered Islamophobia

Muslim women and girls in Europe suffer intersectional discrimination based on different grounds: religion, gender and ethnicity. Intersectionality is thus a nexus of identities that renders certain individuals as ideal targets. Indeed, the majority of ways in which Islamophobia is produced is targeted towards women, due to their dress and the idea that Muslim women are oppressed and must be liberated. These attacks are highly personalised, because they depend on individuals identifying Muslim women and punishing them for their identity.

Data on discrimination and racist hate speech are not disaggregated by religion; thus, the proxy considered in the statistics is the country of origin or ethnicity, which is not completely reliable. Nevertheless, the Fundamental Rights Agency (FRA) reports in its findings that Muslim women are more likely to suffer discrimination and harassment, in particular if they are wearing religious symbols: more than one third of women interviewed wearing a headscarf or niqab experienced harassment because of their identity. The European Commissioner for Justice, Consumers and Gender Equality equally expressed deep concern over the FRA's results.

Further evidence of discrimination is rooted in the stereotyped image of Muslim women represented in the media and perceived by the general public as submissive and, at the same time, one which perpetuates a conservative view of women. Researcher Laura Navarro, from the University Paris 8, states that Muslim women are represented as "victims of their own culture and a threat to ours".[9] The discrimination suffered by Muslim women develops within a broader context of gender inequality in Europe where women are still underrepresented in the media and in decision-making, while gaps in salary and career opportunities are not solved yet.

Gendered Islamophobia is:

- The experience that Muslim women have by being at the intersection of identities: gender, religion and ethnicity
- The dehumanisation and erosion of a Muslim woman's right to exist in the public sphere
- The debating and discussion of Muslim women's choice of dress in national conversations without them being there, allowing an unfounded legitimacy to the regular citizen to judge, control and police Muslim women's dress
- The aim of convincing Muslim women that their bodies do not belong to themselves,

but to others to liberate

- The media portraying binary images of Muslim women: studies have shown that the majority of stories about Muslim women focused around negative images
- The message that Muslim women are either oppressed, or complicit in their own oppression, but always in need of liberation.

This thus shows once again that Islamophobia cannot be reduced to simple acts of hate crime, but rather a structured process in which Muslims are constantly demonised.

The need to tackle Islamophobia

Implicit and explicit Islamophobia creates alienation which can lead to loss of confidence and depression, and widens the gap between members of society from a young age. There are many stories of young people being bullied verbally and physically by fellow young people because they are Muslims or perceived Muslims. Therefore, it is crucial to take tangible steps towards tackling Islamophobia and educating young people about it.

Children and students spend a lot of time in educational institutions. This is where they learn patterns of thought, and attitudes in interaction with others. It is the main place for teaching respect for diversity. Schools and universities thus have an obligation and responsibility to ensure this because the way in which schools deal with diversity sends a very strong message to the child, their family and wider society about the value society places on diversity.

Firstly, schools and universities must ensure that they have effective policies against all forms of discrimination. They first need to acknowledge the fact that discrimination takes many forms, amongst which religious discrimination/Islamophobia is the type that is rising the most, because it has become acceptable, a norm. Islamophobia must be reported as a specific form of discrimination and mentioned as a separate category in anti-discrimination policies. Thus, when students approach teachers to tell them they have been bullied or victimised due to their religious affiliation, teachers should not refrain from taking action, nor should they fail to recognise the pupil's experience as discrimination, for the reason that it does not fit within the anti-discrimination framework in place.

However, besides formal education, non-formal education is equally as important. Educational programmes outside school and universities are equally crucial in combating discrimination and intolerance. In a recent study of the FRA, the EU MIDIS II report, it is shown that when people with a faith background become part of a single faith organisation that promotes civic activism, they increase their participation in society, they are more tolerant and have more trust in public institutions. Because of this involvement, through creating spaces in which people feel comfortable and in which they can develop their identity, young people become better citizens with more social skills, including combating discrimination and intolerance.[10]

By not tackling Islamophobia, the threat to it being further normalised on societal and institutional levels increases. Since it is easy to fall into the trap of unconscious Islamophobia, this can once again lead to further tension and societal cleavages. Hence, this is why it is crucial for both civil society organisations and policy makers to realise the severity of Islamophobia and take practical steps, such as including it into its anti-discrimination policy and educating

their membership about it.

The *Education Pack* is important for the way in which it names and tackles a range of types of racism and discrimination, and the connections between them. Anti-racism and human rights education today have to approach Islamophobia as a damaging and widespread form of racism that we can work to combat together.

However, it must be noted that there is a lot of significant work that has been done in Europe by both civil society organisations and government institutions to tackle Islamophobia. Muslim youth and student organisations in particular are at the forefront of both tackling this societal illness, and at the same time building bridges and creating positive inroads. With improved sharing of best practices and investment in Muslim youth organisations, Islamophobia can be effectively tackled.

Endnotes

[5] European Network Against Racism (ENAR).

[6] OSCE/ODIHR Hate Crime Reporting: Bias Against Muslims. See https://hatecrime.osce.org/what-hate-crime/bias-against-muslims.

[7] Amnesty International, 'France: shutting down anti-racist organisation risks freedoms', 20 November 2020. www.amnesty.org/en/latest/news/2020/11/france-shutting-down-antiracist-organisation-risks-freedoms.

[8] In 2018 in Germany, 90 violent attacks against mosques and Islamic organisations were recorded. See https://brandeilig.org for a better insight into the German context.

[9] Navarro L. (2010), 'Islamophobia and Sexism: Muslim Women in the Western Mass Media',)] in Human Architecture: Journal of the Sociology of Self-Knowledge. Omar Khayyam Center for Integrative Research

[10] Fundamental Rights Agency (FRA), EU-MIDIS II (2017), 'Second European Union Minorities and Discrimination Survey, Muslims - Selected findings'.

Border politics and queer asylum seekers

—HASTI HAMIDI

If you hear the word "gay", what kind image appears in your mind? Is it possible that it isn't a Muslim man with a background from the Middle East?

To have stereotypes may seem subtle and innocent to some, but for some of us it can have very serious consequences. The everyday consequences of this stereotype may vary greatly. For example, there are many gay men from the Middle East who say that they are denied entry to queer nightclubs because they are not read as queer by the doormen, something which can be both annoying and stressful in everyday life. Exclusion from social meeting places is a serious issue, but what happens when the authorities have the same understanding of being queer as the doormen? The consequences can then be life-threatening.

Adjudicating sexuality and 'credibility'

In 2012, there was a turning point for queer asylum seekers in Norway. A Supreme Court decision ruled that Norway could no longer deport queer asylum seekers with the justification that they should hide their sexual orientation upon return:

The UDI (Norwegian Directorate of Immigration) can no longer expect, demand or assume that LGBTI applicants will adapt to social, cultural and statutory norms in the public sphere or hide their sexual identity after return to avoid persecution.

Prior to this verdict, several queer asylum seekers had their asylum applications rejected, despite being recognised as queer by the authorities. They risked deportation to countries with anti-gay legislation, because the authorities did not consider it dangerous if they "showed discretion" upon return (Gustavsson 2016).

Thus, activists saw the verdict as an important victory. However, it soon became clear that the ruling would not necessarily give queer asylum seekers the protection we had thought it would provide. In several post-2012 rulings, there was a shift in the official rhetoric and grounds for rejection, centring the question of "credibility" in the rationale for determining protection:

From the outset it is the applicant who must prove affiliation with a specific social group, or whether they are interpreted as belonging to a specific sexual identity in their home country. The assessment of credibility must be concrete, comprehensive and individual. (Eggebø, Stubberud & Karlstrøm 2018).

This shift led to several of those who had applied for residence in Norway, on the basis of sexual orientation, no longer being recognised as queer by the authorities. For example, in

this comprehensive assessment, if family information is omitted, or conflicting information is given about the escape route, it will weaken the person's overall credibility – also with regard to the "truth" of their sexual orientation. Yet, many people who come from countries with homophobic legislation and who seek asylum in Norway will find it necessary to lie about family relationships and escape routes for their own safety.

Reza's story

To illustrate the possible consequences of this, I will highlight a story about a queer asylum seeker I know. "Reza" is gay and risked the death penalty in his home country if his sexual orientation was revealed. To me, he described life before he came to Norway as "like risking death every time he followed his heart".

Reza had his asylum application rejected, despite the fact that he had a same-sex lover in Norway, based on his weakened "credibility" as queer due to providing conflicting explanations about his escape route to Norway. He appealed the refusal, but in the meantime, was considered 'undocumented'. One night, Reza was out with his boyfriend and was severely beaten by strangers while they shouted homophobic slurs at him. At the same time as the authorities did not believe that he was queer, he was read as queer by society. I never asked him what he experienced as more violent – the rejection from the Norwegian authorities or the physical violence from the strangers.

We – a group of queer people of Muslim background – encouraged Reza to report the violent assault. We argued that it is important for the police to include this in the statistics on hate crime – just as the police have encouraged us to. He was scared but listened to us. He went to the police station and gave his statement. The police received it, then they detained him for deportation.

We, who had encouraged him to report it, felt betrayed. We didn't notice the little asterisk attached to the encouragement by the police to the report, and that behind the encouragement lurked a life-threatening exception – the undocumented do not have the right to protection.

In the aftermath of this episode, we never recommend that undocumented people report the crimes they are subjected to, and will not do so until the police give us a guarantee that the undocumented will have the same legal rights as those of us with residence.

The 'truth' about sexual orientation?

The official rationale betrays a fear that people will lie about their sexual orientation in order to get residence in Norway, despite the fact that Norwegian asylum policy allows for status to be revoked retroactively if it turns out that an applicant has lied. More broadly, this policy raises questions about what it means to lie about one's sexual orientation. For example, I came to Norway when I was an infant. My family was granted residence because my parents had been political prisoners in Iran. This legal basis of residency means that I'm not limited to only being with women. There are no restrictions on how I can live out my sexual orientation or what legal gender my partners can have. Yet, my friends who have sought asylum and protection because they can't live as queer in their country of origin do not have that freedom. This posits

sexual orientation as an unambiguous truth about the self; subsequently meeting new people and experiencing other forms of love than those stated in the asylum interview is read as a sign that you lied.

Most queer asylum seekers do not dare to state their sexual orientation, and very many do not get residence on those grounds. There are many reasons why people do not dare to tell the authorities that they are queer. Young people from countries with homophobic and transphobic legislation have no grounds for believing that it is safe to say that they are queer. Many people have no idea, and cannot imagine in their wildest imagination, that it can be an advantage to state that you are queer in the asylum process:

Those we have spoken to did not apply for asylum on the grounds of sexual orientation or gender identity. They had fled due to war and conflict in their home country and received protection on a similar ground as other asylum seekers from the same country. Several said that they had not experienced it as safe to tell about their sexual orientation in the asylum interview. (Eggebø, Stubberud & Karlstrøm 2018)

One informant said this: "I came as a refugee. I did not apply as a queer person. No no no. […] With an interpreter [from the same country] I could not speak freely". Another informant said that it was impossible to be open about sexual orientation in the asylum interview due to fear that it would become known to their family. Most newcomers attend an introduction programme after they are granted a residence permit in Norway. The aim is to learn Norwegian and that way quickly get a job or an education. Queer newcomers who have attended the introductory programme in recent years have experienced it as an unsafe place. (ibid).

Therefore, it is not only during the asylum process that queer newcomers experience barriers by virtue of their queerness. For many newcomers, the introduction programme functions as an important social arena, and this becomes especially important as one is often dependent on a network to be able to navigate life in a new country. When one experiences harassment and bullying so stressful to the extent that it is detrimental to concentration, it is natural to assume that this will also affect the language development of the students.

Trust in institutions?

School is at least as important for learning Norwegian, which we know is crucial for most employees in Norway, and for the possibility of permanent residence. Reduced language skills have major consequences as Norway introduced, in 2017, language and knowledge requirements for attaining citizenship. The purpose was to "make it less attractive to seek asylum in Norway". That is, the purpose was exclusion, and exclusion was also the consequence. The number of new citizens was halved, from 2017 before the requirements were introduced, to 2018, when the requirements were introduced. One in three fails the knowledge test. Now the government plans to raise the language requirements again and it will be even more difficult to meet the requirements.

During the determination process, it is also the case that young people do not trust that those who work in reception centres can protect them. They experience bullying and harassment at the reception centres. This also applies to care centres for unaccompanied minors but is worse

for those who are over 16 and live in regular reception centres. In a report on the experiences of queer unaccompanied minor asylum seekers (Stubberud 2018), we can read this story about a boy who was harassed because he is queer:

EMA: That's where the rumour started in a way, yes, "he's gay", you see. That's where it started. At this time, I was very unsure, and I knew it in a way, but I had never told anyone before. And at this reception centre there were many who did not get residence, it was completely surprising that I, who had lived in Norway for such a short time, got residence, so everyone was just, "oh my god, he must be gay". I think it would have helped if I had gotten to talk to someone, but I started saying, "no, I'm not gay", I had to show other boys all my papers, interviews, to show that there was nothing about my sexuality. Deniz: But why do you think the rumour started? EMA: I can be a little like that … girly and such. Deniz: Was it uncomfortable to stay at the reception centre? EMA: Yes, I would have liked to leave this reception centre, ... but they asked me to wait.

This youth had to change reception centre and residence several times, over several years, but it continued. He felt trapped in a settlement system that did not allow him to escape, and he developed serious psychological problems; in the same interview, he confided that he had tried to take his own life.

Previously, he realised that the only way out was to escape – to escape from the Norwegian state, which was supposed to protect him. This young man got a better life when he got away from the Norwegian authorities – even though he had to give up his rights to move away.

Stubberud E. et al. (2019) write that this story points to how the Norwegian authorities do not protect queer youths from persecution, but in fact ensure that many experience that the persecution continues while they are under so-called protection from the Norwegian state.

For the young person I have talked about here, the possibility of rescue was a queer community in Oslo. An example of such a community is Salam, an organisation for and by queer people with a Muslim background.

References

Eggebø S. K. (2018), *Levekår blant skeive med innvandrerbakgrunn*. Nordlandsforskning. NF-rapport.

Gustavsson A. (2016), Fra handling til identitet: Troverdighetsvurderingen i seksualitetsbaserte asylsaker, Universitetet i Oslo.

Stubberud E. et al. (2018), Alene og skeiv: En studie av livssituasjonen for skeive enslige mindreårige asylsøkere i omsorgssentre og asylmottak, KUN rapport.

Stubberud E. et al. (2019), 'A wager for life: Queer children seeking asylum in Norway'. *Nordic Journal of Migration Research,* 9(4), pp. 445-460.

ANTI-RACISMS: FUTURE YOUTH WORK RESPONSES AND DIRECTIONS

One of the aims of this chapter is to think about the central ideas and concepts in the Education Pack, and reflect on the ways they continue to inform our understandings, and the ways in which we may need to refresh and challenge them.

Intersectionality

In the previous section, the essays demonstrated the different levels at which racism can work, and the ways in which it works with and deepens other forms of discrimination. Muslim identity can be held to clash with the national culture, to raise "unique" problems for gender identity, to pose "security issues" as a student or activist. To be LGBTQ is, in many contexts, to face various forms of danger and discrimination, and crossing borders and becoming an 'asylum-seeker' or 'migrant' may extend and change these forms. Recognising this dynamism, the ways in which ascribed and desired aspects of identity, social position and legal status interact with each other within social systems and settings has led to widespread attention to the idea of intersectionality. The idea of intersectionality has become a strange fascination of the radical right, and widely misinterpreted in media discussions. As Patricia Hill Collins and Sirma Bilge (2016: x) suggest, however, a general description would include the following:

Intersectionality is a way of understanding and analysing the complexity in the world, in people, and in human experiences. The events and conditions of social and political life and the self can seldom be understood as shaped by one factor. They are generally shaped by many factors in diverse and mutually influencing ways. When it comes to social inequality, people's lives and the organisation of power in a given society are better understood as being shaped not by a single axis of social division, be it race, gender or class, but by many axes that work together and influence each other. Intersectionality as an analytic tool gives people better access to the complexity of the world and of themselves.

Intersectionality in youth work

Explained in this way, the idea of intersectionality should sound quite familiar to young – and not-so-young-anymore people who have participated in non-formal education activities: activities which guide and support reflection on our identities in the world, on our perceptions, values and prejudices, on the different aspects of our imagined and social self, and how this shapes our participation in group dynamics and educational processes. In her essay, Barbara

Giovanna Bello works from this way of thinking to propose levels of intersectionality that youth workers can draw on to analyse how different forms of discrimination can be experienced by the young people they work with.

In her essay, Simona Torotcoi examines a form of racism which has been an important focus of the *Education Pack* since the start. Anti-Roma racism, or *antigypyism*, takes the form of institutionalised and normalised, systemic discrimination and socio-economic marginalisation, while also providing a reliably attractive political temptation for politicians and far-right groups looking to project all of the miseries and problems of the "otherwise-complete nation" onto this problem population. Social disadvantage, hate speech and racist violence target Roma people and also homogenise them as a certain kind of "population" forever outside of the "national community". As a consequence, as contributors to the youth workers' round-table discussion pointed out, the diversity of Roma people across the continent and within nation states is made invisible. This has particular consequences for young people who can face discrimination as Roma, and difficulties in addressing issues in their communities without being seen to feed this wider hostility. In this context, Simona Torotcoi examines lessons from recent research for increasing and supporting Roma youth civic and political participation.

Shifting racisms and intercultural learning

The final contribution, by Yael Ohana, engages with some debates about the relevance of intercultural learning that have generated much interest and energy in the 25 years since the *Education Pack* was first published. This debate, broadly, has two strands, and the current Black Lives Matter brings them further into focus. The first is a discussion of the limits of anti-racist work focused on the question of culture, and cultural identity. The second related discussion is a reflection on how forms of intercultural education that focus on encouraging young people to engage in individual and collective reflection on prejudice and stereotypes can extend to thinking about systemic racism and discrimination. These questions require some extended explanation, and this involves returning to the discussion of the racisms being given political expression around the time of the All Different – All Equal campaign.

The 1990s is associated with the rise of a so-called "new racism". This form did not openly depend on the kinds of openly hierarchical ideas and dispositions that shaped the racisms of the first half of the 20th century, with their emphasis on racial science, pseudo-biology, and the idea of the "race nation". Instead, the "new racism" of ideologues and radical right parties focused on the "problem of difference". The problem was not human hierarchy but hard cultural difference, the incompatibility of cultures. These cultures – national and civilisational – were brought into unnatural and inevitably conflictual contact through "mass immigration" from "the third world".

Standing in for the social dislocation of capitalist globalisation, this damaging social and cultural change was allowed and even encouraged by "elites", who, the story went, preferred exotic minorities to their own indigenous populations. (Readers will hear an echo here of the "globalist" narrative that is widespread in the contemporary European and transatlantic radical right.) This politics re-articulated racism as a question of common-sense understanding

and cultural anxiety: under such circumstances, how could ordinary people be expected to tolerate the loss of their culture, and way of life? Additionally, in so doing, it served to deny the existence of racism, even as it re-shaped it; why should the "ordinary fears" or ordinary people be silenced through the "accusation of racism"?

The *Education Pack* confronted this politics of difference head-on, and responded to the deliberate hardening of exaggerated cultural differences by setting out to explore the relationships between culture, context and identity, and inviting young people to participate in non-formal educational activities that provided a structured and guided exploration of how stereotyping and prejudice seep into our everyday experiences and encounters. At the same time, it played the game on the terms set by racist ideas, centring culture as the dominant way to think about identity and difference. The legacy of this dominant approach has been much discussed in subsequent years. Yael Ohana takes up this reflection by thinking of intercultural learning as a form of political education that can maintain the emphasis on self-exploration and learning, while connecting this to wider social and political reflection and action.

References

Collins P.H. and Bilge, S. (2016), *Intersectionality*, Polity Press, Cambridge.

The kaleidoscope of youth-related racism, inequalities and discrimination

—BARBARA GIOVANNA BELLO

Kaleidoscopes[11]

Racism, inequalities, and discrimination take different forms in contemporary, plural societies. These social phenomena occur across various and intersecting lines that shape individual and groups' *lived experiences*. At the individual level, human beings identify themselves with numerous personal characteristics, they have multiple affiliations and senses of belonging, and they play several roles in society. These identities are not fixed, and self-identification may change over time, in different contexts and life experiences. Groups perceived as homogeneous by outsiders are indeed multifaceted.

This is particularly true when it comes to youth, which is *per se* a blurred category, "a legal category without definition" (Mahidi 2010); it encompasses young people at different life stages in their transition to adulthood and in planning life projects, aged between their teens and 40, depending on context (Bello 2020). Furthermore, the category cuts across socio-economic conditions, gender identities, sexual orientation, ethnicity, health and (dis)ability. This implies that many young people can experience racism, inequalities and discrimination through the intersections of multiple grounds. Consequently, law and policy makers, institutions and NGOs that adopt a one-size-fits-all approach will predictably leave many specific instances unaddressed.

Why intersectionality (also) matters in the youth field

Since the end of the 1990s, it has become increasingly acknowledged that an intersectional perspective should be integrated into law, policy, and activities in order to tackle specific forms of discrimination in Europe. The question is: why?

In order to answer this question and to put intersectionality effectively in practice, as well as to avoid the risk of it becoming just another "buzzword", it is necessary to explore this concept fully. The term 'intersectionality' was first introduced by Kimberé W. Crenshaw,, with the purpose of addressing the invisibility of Black women's specific experiences of discrimination before the US courts. Judicial decisions were prone to consider separately discrimination based on race, and discrimination based on gender, rather than on the intersection between race *and* gender.

This "either/or" approach was criticised by Crenshaw. However, her aim was more ambitious than just creating a new category in law, that of Black Women. She criticised the prevailing, mono-categorical approach that considered different grounds of discrimination as mutually exclusive. In her approach, intersectional racism occurs when two or more characteristics *interact* in a way that makes individual experiences' "qualitatively different from those based on any sole basis of discrimination". (1991: 1245).

The metaphor used by Crenshaw to represent the concept of intersectionality is the traffic collision occurring at the crossroad caused by cars – each one representing a different dimension of identity – flowing from various directions.[12] Only by looking at the intersection of the "cars" is it possible to identify the dynamics leading to the "accident" and the specific "damages" suffered by the victim. Thinking in this way, from the position of the *intersectionally* marginalised person's standpoint, it is possible to unveil gaps in law, policy, NGO activities and social practices. By identifying the "blind spots", as Nina Lykke puts it, and by mainstreaming intersectionality in these and other arenas, gaps can be filled. However, practices are needed to identify and tackle individual, societal and structural dynamics that create and reproduce racism, inequalities and discrimination.

Mari Matsuda suggests two useful methods to put intersectionality into practice. The first is a critical orientation:

> *[T]he way I try to understand the interconnection of all forms of subordination is through a method I call "ask the other question". When I see something that looks racist, I ask, "Where is the patriarchy in this?" When I see something that looks sexist, I ask, "Where is the heterosexism in this?" When I see something that looks homophobic, I ask, "Where are the class interests in this?" (1991: 1189)*

"Asking the other question" recognises that if no system of subordination ever stands alone, then working in coalition is necessary. The second method interrogates "who is missing in the room and why is [s/]he not here?" (Matsuda 1990: 1765). The *room* is the place of power, be it knowledge production, research, policy-making, decision-taking and so forth, and *missing* is more than physical absence; it is also the intellectual contribution and standpoint that would enrich the debate if everyone was included.

Structural, political and representational intersectionality

When it comes to thinking about power and discrimination, individual and systemic levels are dynamically linked and work across different levels and dimensions of social and political life. One way to examine the systemic nature of racisms, inequalities and discrimination is through Crenshaw's discussion of structural, political and representational intersectionality.

Structural intersectionality

Structural intersectionality concerns the ways in which the specific social location of people, and the intersectional dimensions of their identity, make their experience "qualitatively different". As far as young people are concerned, they are differently located, and youth-related policy,

legislations, programmes, and services rarely take into consideration the specificities of these needs. The example of young unemployed people in the Italian context can help explain this structural intersectionality.

The Youth Guarantee of 2013 is the EU member states' commitment "to ensure that all young people under the age of 30 years receive a good quality offer of employment, continued education, apprenticeship, traineeship".[13] This policy focuses more on fostering young people's access to the labour market than their permanence in it. Moreover, the national implementation of such a general policy on tackling youth unemployment interconnects with national welfare systems, as well as labour, antidiscrimination and migration laws, in ways that might discriminate against many unemployed young people.

In Italy, the Youth Guarantee has been used to try to reach young people, the problem is that, in 2014 and 2015, the same Italian Government that implemented it also adopted the so-called Jobs Act. This was advertised as a legislative instrument to tackle unemployment, but worsened the protection against dismissal in the private sector for newly appointed employees. It created a double standaRD: those appointed to jobs before March 2015 are more protected against dismissal than those employed after this date, leaving very many young people in the vicious circle of precariousness. Young migrants, whose residence permit depends on a stable employment, are even more impacted by these effects in a country with one of the highest rates of youth unemployment in Europe.

Political intersectionality

Political intersectionality occurs when political or movement agendas concerned with one struggle or issue end up marginalising the needs and voices of those located at the intersection between different forms of oppression. Crenshaw provides readers with an insightful example, the lack of representation of Black women in the US civil rights movements, noting that:

> *"racism as experienced by people of color who are of a particular gender – male – tends to determine the parameters of antiracist strategies, just as sexism as experienced by women who are of a particular race – white – tends to ground the women's movement." (1991: 1252)*

As a consequence, Black women founded their own collectives and movements, such as the Black and lesbian Combahee River Collective in Boston in 1974. Its manifesto, issued in 1977, became a reference point for many Black women who were at the margins in both anti-racist male-dominated movements and in White women's feminist ones. Looking at the youth kaleidoscope in the European context, Roma LGBTQI+ young people often have low access to Roma NGOs because of their sexual orientation or gender identity and, at the same time, to LGBTQI+ ones because of their Roma origin in some countries (Fremlova & Georgescu 2014). The same can happen to many other young people: LGBTQI+ young people belonging to religious minorities, with disabilities or refugees; young refugees with disabilities. The socio-economic disadvantage and living in rural or peripheral areas is another intersecting ground preventing many young people from being represented in NGOs and movements in this context, and

digital participation cannot meaningfully replace offline engagement.

As Matsuda notes, building coalitions also exposes human beings to "the frustration that comes from trying to explain the most important aspects of one's life and creed to listeners who are ill-prepared to understand" (1991: 1187). Despite the difficulties that might arise, "[w]hen we work in coalition […] we compare our struggles and challenge one another's assumptions. We learn of the gaps and absences in our knowledge. […] We learn that while all forms of oppression are not the same, certain predictable patterns emerge" (ibid.). In youth work, we also further reflect on how forms of subordination are interlocking and that we need to move out of "identity silos" to build a more just society.

Representational intersectionality

Representational intersectionality relates to the social construction of individuals because of the intersection between two or more identity dimensions. Stereotypes and prejudices attached to identity categories can lead, for example, to the hypervisibility of many young people that is reproduced and even normalised by institutions and the media, in discourses and in daily practices. This hypervisibility can lead to being targeted with hate speech.

There is a vast array of specific stereotyped representations, and many of them are rooted in the history. In the case of Black women, since the times of slavery they have been "hypersexualised" and described as lascivious and tempting or, on the contrary, portrayed as "masculinized sub-human creatures" (Hooks 1982). As far as young people in Europe are concerned, for example, the social construction of the "Muslim terrorist man", and racial profiling against Muslim young people, have increased since the 'war on terror' declared after the 11 September 2001 attacks. The intersection between (young) age, (male) gender, Muslim religion, and national origin have played a role in shaping this label and profiling policies. Another recently revived stereotype, particularly after the significant movement of people seeking asylum in 2015, portrays young male migrants or refugees as "rapists" of young – white – women. Counter-narratives and deconstruction work are needed to tackle these and other specific forms of "representational intersectionality".

Conclusion: Each voice counts, no-one behind

Intersectionality can be a powerful perspective to make youth policies, programmes and projects work for *all* young people. To take intersectionality seriously requires paying attention to "the obvious and non-obvious relationships of domination… helping us to realize that no form of subordination ever stands alone"; (Matsuda 1991: 1189) it means asking "who is missing" from a project, from its design to its evaluation. It ultimately means preventing young people from needing to "pluck out some one aspect of [themselves]" in order to be considered, as Audre Lorde taught us (1984b: 120), by defining herself as "black, lesbian, mother, warrior, poet".

References

Bello B.G. (2020), 'European Youth Policy and Young People: So Far, So Close?', *Materiales de filosofía del derecho*, (5) pp. 1-94.

Combahee River Collective (1977), *The Combahee River Collective*. https://combaheerivercollective.weebly.com/the-combahee-river-collective-statement.html – accessed 24 November 2020.

Crenshaw K. W. (1989), 'Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics', *The University of Chicago Legal Forum*, 140, pp. 139-167. Available at: https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=1052&context=uclf – accessed 24 November 2020.

Crenshaw, K. W. (1991). 'Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color', in *Stanford Law Review*, *43* (6), p.1241-1299. Available at: www.jstor.org/stable/pdf/1229039.pdf?refreqid=excelsior%3A4226284e8e90983bbb101e3ce336a223 – accessed 24 November 2020.

Fremlova L. and Georgescu M. (2014), *Barabaripen Young Roma Speak About Multiple Discrimination*. Strasbourg, Council of Europe, available at: https://rm.coe.int/168046cfd5 – accessed 24 November 2020.

hooks, bell, (1982), *Ain't I a Woman. Black Women and Feminism*, London, Pluto Press.

Lorde A. (1984), 'Age, Race, Class, and Sex: Women Redefining Difference', Lorde, A. *Sister Outsider*: *Essays and Speeches*, Berkeley, CA, Crossing Press.

Mahidi M. (2010), *The Young and the Rightless? The Protection of Youth Rights in Europe*, Bruxelles: European Youth Forum, available at: www.youthforum.org/sites/default/files/publication-pdfs/Young%20and%20the%20rightless.pdf – accessed 24 November 2020.

Matsuda, M. J. (1990), 'Pragmatism Modified and the False Consciousness Problem', *Southern California Law Review*, 63, pp. 1763-1782.

Matsuda M. J. (1991), 'Beside My Sister, Facing the Enemy: Legal Theory Out of Coalition', *Stanford Law Review,* 43, (6), pp. 1183-1192.

Endnotes

[11] The metaphor of the kaleidoscope was first introduced by Joan Z. Spade and Catherine G. Valentine to look at gender. However, it can be applied to other identity characteristics (e.g. youth) as well, in order to grasp the complexity and fluidity of the interactions between social categories in shaping and changing "complex patterns". Each prism of the kaleidoscope represents a social category, which, through multiple reflections, interacts with other prisms.

[12] See Marlies Poeschl's moving image illustration to 'A Beginner's guide to multiple discrimination' by Barbara Giovanna Bello & Mark E. Taylor, *Coyote Magazine*, Issue 22, 2014, here: www.youtube.com/watch?v=beDfBYH2RxE.

[13] See at: https://ec.europa.eu/social/main.jsp?catId=1079&langId=en#:~:text=The%20Youth%20Guarantee%20is%20a,continued%20education (20 November 2020)

Roma youth civic and political participation in Europe*

—SIMONA TOROȚCOI

Why a focus on Roma youth participation?

As activists, scholars and media reports have shown, anti-Roma racism (otherwise known as *antigypsyism*) is an ongoing and widespread phenomenon. Some of the key dimensions of this specific form of anti-Roma targeted racism is that it is systematic – widely accepted by the community, and systemic – institutionalised and normalised at the system level. Roma households, communities, women, youth and the Roma LGBTIQ+ community alike are subject to different forms of anti-Roma racism. This can range from hate speech, violence of all sorts, and discriminating social structures, all of which lead to exclusion and reproduce structural disadvantages.

Civic and political participation is a way of tackling antigypsyism. The slogan "Nothing about us without us" started to emerge within Roma circles to express to the need for Roma participation in policy-making, as a starting point to tackle the systemic exclusion of Roma from the decision-making table. Participation is a basic principle of democracy. It states that if there is a matter that affects someone's life, they should have the right to express their views on that matter, in order to influence what is being done about it.

Roma youth participation is a very important pillar of both youth and Roma policy. When it comes to Roma youth, the term 'participation' refers to Roma youth as "beneficiaries" of different policies, programmes, projects and measures (i.e. education programmes). Roma youth as a target group has not been systematically considered in international, European, and national strategies and frameworks. So far, EU policy documents have been referring to Roma children, and list education as their primary concern; however, little if anything has been put forward on Roma youth specifically. Besides this understanding, the participation of Roma youth can be broken down into several dimensions: participation as civil society representatives; participation as representation in European and national level youth and Roma structures (including in public administration); and political participation of Roma youth individuals as voters and candidates.

Throughout Europe, the Roma youth sector represents an important component in both the Roma and the youth movement. Compared to young people in general, Roma youth

* These reflections are based on author's engagement within the Roma Youth Voices research project of Phiren Amenca.

are affected by multiple discrimination and their rights are violated to a much higher extent, affecting their ability to access other rights. Roma youth participation in policies that affect them is particularly important. If young Roma people are involved in decisions affecting them, then they will feel a sense of ownership regarding these decisions, and the services created for them can correspond better to their aspirations and rights.

Researching the needs challenges and opportunities for Roma youth participation

Since 2019, through the Roma Youth Voices project, Phiren Amenca International Network, ternYpe International Roma Youth Network and their partners engaged in a Europe-wide research project which aimed to point out the different challenges, needs and opportunities that Roma youth face when it comes to civic and political participation. This article synthesises the main research findings of the above-mentioned research project conducted through online surveys with Roma youth (290 respondents from 16 European countries) and civil society structures working with/for Roma youth (33 responses from different Roma youth representatives and stakeholders). This article points out the main challenges which Roma youth face in today's Europe, and what some of the possible responses and responsibilities might be from the stakeholders involved in Roma and youth issues.

The Phiren Amenca report shows that the main and most frequent concerns for Roma youth are related to racism and discrimination, access to education, training and schooling, employment, and participation in public and social life. About 95% of the 290 respondents stated they have observed or encountered discriminatory words, behaviours or gestures directed at Roma. This shows that young Roma are heavily exposed to racist attitudes and practices. Similarly, 68% of those surveyed stated they have encountered racism while attending their study programmes.

Forms of support for Roma youth

Who can help or support Roma youth to address their concerns and needs? Most support is almost exclusively provided by informal support structures such as family and friends. NGOs, mentors and mediators are the next most important category. Roma mentors and mediators are important support mechanism components for Roma youth, as the results of our survey also shows, since most Roma youth come into contact with them through early schooling and education, but also through youth-related work. According to the 'Roma Youth, Building Bridges!' report (2015), Roma mediators are supposed to be experts on equal opportunities, acting as bridges between Roma communities and institutions, facilitating the availability of different services or information. Roma youth exhibited relatively low trust in public institutions as structures they would turn to in addressing their concerns, and even lower trust and confidence in the religious and political leaders of their communities.

Roma youth are active citizens who are highly involved in the civic and political lives of their communities**.** Roma youth get involved in Roma-related activities and in the promotion of Roma rights for many different reasons, including acquiring skills, finding comfort and companionship,

or accessing resources. The most frequent activities that Roma youth participate in are various workshops, seminars or events on Roma-related topics, voting, organising and signing petitions, organising and attending protests against certain practices (e.g. racism, segregation) or for changing / supporting some specific pieces of legislation, and civil society work.

At the national level, there is significant hope for participation within the National Youth Councils and mainstream youth NGOs and student associations, yet Roma youth presence in these structures is low or completely absent. Roma youth and Roma youth NGOs participation and representation in formal structures is generally low and, even where participation and representation structures for the general population exist, there are not many opportunities for young Roma to participate in these structures. Nevertheless, even if such opportunities exist, participation is not real and meaningful, but rather tokenistic. Even if there are initiatives for youth participation, the real involvement of youth is low in general, and for minority youth participation is even lower.

Barriers to participation

The five main barriers mentioned by Roma youth when it comes to their participation in public and political life refer to (1) the lack of space for Roma youth in mainstream youth structures; (2) the lack of trust by young people in state and public institutions; (3) negative social attitudes towards young people in general; (4) insufficient resources; and (5) the minimal power given to young people to initiate change.

Roma youth interests are not on national political agendas. Governments do not seem to be able to understand or reach out to Roma youth. There is not only a lack of political will, but also insufficient co-ordination and co-operation between governments, civil society and youth. Governments have a moral and legislative duty to respond to Roma youth needs. It is generally known that national governments in the EU have the capacity to respond to Roma youth needs yet they are not willing to do so, or they treat the youth subject rather superficially. Even if national governments have the funding to respond to the Roma youth needs, they do not possess the knowledge of how to do so and how to achieve full, genuine and meaningful participation of Roma youth in the development, implementation, and monitoring of public policies.

Roma youth participation – whose responsibility?

Most of the Roma youth do not have knowledge on policy-making, nor do they have an understanding of how they can influence it. In future, more emphasis should be put on Roma youth acquiring the knowledge and skills that would allow them to be involved in policy-making affecting their lives and the lives of their communities. At the same time, Roma youth should be empowered to influence different policy-making processes.

Roma youth lack attractive opportunities for participation within Roma and youth NGO work. NGOs usually concentrate on the most immediate needs they consider relevant for the Roma youth and children, such as education, social inclusion, fighting discrimination and promoting

minority and human rights. Despite this, there is a need to diversify NGOs' work with/on Roma youth and address 21st century youth challenges, such as digitalisation, e-participation, environmental issues, and so on.

The work of NGOs has been an important factor in mobilising Roma youth and in supporting their personal and professional development. Usually, NGOs engage in "one-way" activities (i.e. information, learning opportunities, mentorship, volunteering programmes), yet very few report offering opportunities for Roma youth-led activities. Often, NGOs and their projects assume what the target group needs without properly consulting those concerned. It is recommended that Roma youth be included in identifying the needs of their peers and the type of activities and projects that would address those needs.

Increasing Roma youth participation and representation

Considering the diversity and strength in numbers throughout Europe, Roma youth should be included in both mainstream youth and Roma structures and civil society organisations, not only as beneficiaries but also as full members with decision-making power, so that they can ensure the maintenance and continuation of the work Roma civil societies have done so far, strengthening therefore the voice of Roma, and contributing to the diversification of Europe's youth.

It is widely known that Roma youth are poorly represented at EU level. The main barriers for Roma youth engaging with EU-level NGOs, networks, and institutions include a lack of information and opportunities for co-operation, language difficulties, or lack of EU membership.

Within the Roma movement, Roma youth and Roma youth organisations are kept outside of or enjoy a low priority on the agenda of more established NGOs and Roma community leaders, and lack opportunities for participation and engagement with their own community. Generally speaking, there are not enough organisations that are accessible for Roma youth. Stakeholders interested in Roma youth issues should support the establishment of new (possibly informal) Roma youth structures and organisations over which Roma youth can gain ownership and where they can share decision-making power.

Roma youth participation in structures of representation (i.e. public administration, councils, etc.) and decision-making processes must be strengthened and guaranteed by all relevant stakeholders at all levels. There is a need to invest in Roma youth capacity-building so that they can participate in political life, including specific actions that will increase the opportunities for youth participation from remote communities and rural areas.

Concluding thoughts

In order to allow Roma youth to enjoy the same rights and privileges as most non-Roma citizens do, there is a need for more work on strengthening the capacities of young Roma, especially those who are disadvantaged. A particular group who could benefit from such outreach are Roma youth who have limited knowledge about Romani mobilisation and activism. To summarise, different actors and stakeholders must secure capacity-building opportunities

for Roma youth through information for opportunities and awareness-raising, learning and training, employment / traineeship and funding. The number of classical Roma youth NGOs (i.e. Roma-youth led) in Europe is low. Moreover, the Roma youth NGOs (representing Roma youth or led by Roma youth) or NGOs working on/with Roma youth have low capacities (i.e. staff, financial and human resources). This lack of capacity and financial constraints have a direct influence on the number of projects implemented by these NGOs, on the number of Roma youth affiliated with them, and on their overall outreach capacity.

While some of the NGOs might have the capacity to deal with Roma issues more generally (i.e. education or culture), they have limited or no capacity to empower and address Roma youth and women's issues (because of their specific knowledge, but also lack of human and financial resources). Considering the impact NGOs can have on Roma youth in terms of providing different types of services, information and personal development skills, it is imperative that the establishment of new structures is supported, and that they are accessible to Roma youth.

Civic and political participation for Roma youth is paramount, given the situation of Roma communities across Europe. Through participation, Roma youth will gain experience and strengthen their capacity to deal with issues that affect them, and they can then go on to become political actors, decision makers and activists who can articulate their interests (both as Roma and as youth) regarding the political agenda of their respective communities.

Note

On 5 April 2023, the Committee of Ministers of the Council of Europe adopted the Recommendation CM/Rec(2023)4 on Roma Youth Participation, urging member states of the Council of Europe to prioritize the substantive, fair, and systematic involvement of young Roma individuals in various societal aspects and decision-making processes. The recommendation emphasises the need to integrate the expressed needs and priorities of young Roma people into all relevant policies and programs, assess existing policies for potential redesigning to enhance Roma youth participation, combat structural anti-Roma racism, ensure the full realization of fundamental human rights for young Roma, support Roma youth-led organizations and initiatives, and more.

Reclaim! Renew! Re-politicise! Making intercultural learning great again!

—YAEL OHANA

Once upon a time, I was a youth activist in the Council of Europe's All Different – All Equal campaign. For the time and the context, the political will expressed in this Campaign was unusual, maybe even radical. Key messages of the Campaign reveal how it understood the issues it sought to address. "Nothing about us without us", for example, revealed the extent to which there was already awareness of the fact that the European youth field, its representative bodies and educational structures, did not yet include young people and youth organisations directly affected by Campaign issues – anti-Black racism, antigypsyism, or homophobia. What's more, it proposed an approach of solidarity across all manner of interests and identities that rarely met and co-operated in the political context, despite many common challenges – religious, sexual, national, ethnic, language and transnational minority groups, diasporas, Black people and People of Colour, and Roma, refugees, asylum seekers, displaced people and young people with disabilities.

The Campaign valued the potential of non-formal education with young people, and not without reason. The nascent youth research agenda of the Youth Directorate of the mid-1990s was already able to show that typical youth work activities could be effective in developing the civic acumen and the sense of political effectiveness of young people, leading to the consolidation of something we would today refer to as a democratic culture (Vanandruel et al, 1996). Layering these with educational activities addressing attitudes, values, and competences for living in the multicultural Europe was already recognised as a means of socialising young people into respect for cultural diversity and tolerance, attitudes they should then multiply to their peers and wider communities.

Nevertheless, implementing the Campaign quickly demonstrated the extent to which the very essence of what such a Campaign should be fighting for was no matter of consensus, not among the governments, but also neither among educators or the youth civil society organisations who were supposed to implement it. This was not only a matter of the perennial arguments between governmental and non-governmental representatives. This was a much more fundamental question – one of justice and injustice, one of the nature of social and political relations among people inside and between countries, one of the role of education in questioning the structural deficits of contemporary social and political arrangements.

Intercultural learning in the youth field

Traditionally for the European youth field, "intercultural education was seen as a means for facilitating encounters between young people from different ideological blocks and countries that never had the chance to meet, in an effort to overcome individual fears and prejudices as a means of contributing to peace and reconciliation (in the post-Second World War and in the Cold War reality)"- (Ohana & Otten: 2012) While the Cold War reality described what had already been eclipsed by the time of the Campaign, the idea that the primary function of intercultural learning was to address individual fears of difference and prejudices about people who are different because they come from other countries or cultures had become pervasive. Culture, defined in rather static terms as something you can learn about, as an artefact, that "belongs" to some people but not others, was the primary unit of analysis for social relations as discussed in intercultural learning at the time.

This appeared counter-intuitive to many educators socialised in the youth programmes of the Council of Europe. Gavan Titley characterised the dilemma as follows: "While practices of tolerance and awareness are crucially important, they can be presented as the endgame of intercultural learning, as if a critical mass of the educated and aware will create a world where, as some cynics might put it, 'we can just learn to get along'. This form of cultural analysis both assumes that cultural identities are inherently problematic, essentially different and probably conflictual, yet it reduces the many dimensions of conflict to questions of cultural compatibility and understanding … A recurring manifestation of this is the common construction of racism as an individual pathology and aberration, necessitating re-education". (Titley 2005)

Pedagogy in the Education Pack

A close reading of the *Education Pack* is also instructive, as it provides an indication of the state of thinking regarding intercultural learning at that time and in the context of the Campaign. It is explicit about two key points regarding what intercultural learning is for: "Enabling people to discover and analyze the social, economic, cultural or educational reasons that lie behind situations of discrimination, refusal, exclusion and marginalization, and developing 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". (Council of Europe 1995)

Although the Campaign included a great many activities celebrating differences and cultures, and challenging personal stereotypes and prejudices, its educational approach nevertheless combined aspects of best practice from critical pedagogy, with the more common practice of working to change personal / individual attitudes. In so doing, and by educating a whole generation of young people and youth organisations, including those representing minority communities who would otherwise not have had access to that kind of political context or training, the Campaign contributed to a more politically literate youth field. The Campaign is rightly credited with many lasting achievements for the positive re-positioning of minority young people within the institution, but also in youth policy at the European and member state levels, notably standards for youth participation and inclusion that actively considered

them, the mainstreaming of human rights education as a core approach in European youth work practice, and recognition for access to social rights as a youth policy issue.

Culture over politics?

Fast forwarding to 2021, it is hard not to notice that the European political and social context that the Campaign sought to address remains largely intact. There has been precious little progress on many of the challenges that were important to the Campaign, and on several there has even been significant regression. It is also hard not to notice that the "cultural" approach to intercultural learning has not been eclipsed, despite the gravity of the situations that European youth work is asked to respond to. If anything, the dominance and increasing dependency of European youth work on European Union funding, the (conservative) priorities of member states, as well as a certain degree of complacency in the community of practice, has led to what can only be termed a "creeping de-politicisation". Thinking and talking about European youth work as having a political mission makes practitioners and political stakeholders uncomfortable. (Ohana 2020)

In comparison to the time of the Campaign, there is hardly any European training addressing the "political" or even intercultural learning. Training in critical emancipatory pedagogy, the staple of the post-1968 educational revolution, is no longer widely available from the European youth work support mechanisms, and is an obvious gap in the education of youth workers across Europe. The regularity with which youth work is accused of, and punished for, overstepping its mandate because the "neutrality" injunction on education has supposedly been disrespected, can only be considered alarming.

European youth work finds itself at an impasse, facing existential dilemmas for its purpose and pedagogy (Ohana 2020). Later campaigns chose to walk the less critical path – referring to their purpose in the terms of being "for" diversity, tolerance, respect, love. It is possible this was politically strategic. Yet we cannot help but ask about the place of fundamental issues of power, agency, polarisation, social, economic and cultural domination that determine social relations in, between and across European societies, and between Europe and the rest of the world, in the conceptualisation of such initiatives.

Rethinking intercultural learning

Twenty-five years after the Campaign, the time has come to revamp the terms of the youth work discourse. No, not all boats rise with the rising tide. Opportunity has rarely ever been enough to redress the injustices that racialised young people's experiences. The free exchange of ideas and debate does not always deliver the most meritorious solutions for social and political problems. The struggles of young people from minorities are very rarely singular, more usually intersectional. Intercultural education is not primarily about learning about cultures or even learning between cultures. Static notions of European culture and "values" ever present in the youth work pedagogical canon belie racial illiteracy and pervasive ableism, possibly even a legacy of white supremacist thinking, even as they profess to educate for human rights and universal justice. Politically literate youth work is not primarily about young people learning about how to do policy or engage with politicians.

From this particular vantage point, a deep re-consideration of the kind of intercultural learning European youth work wants and needs for achieving the civic and political mission that the Campaign strove to fulfil is long overdue. The re-politicisation of intercultural learning is essential to any such enterprise. In the years since the Campaign, a lot of work has been done on the nature of political intercultural learning in the context of European youth work and provides excellent starting points for that (Titley 2005, Ohana & Otten 2012). Whole generations of practitioner-researchers have put forward the idea that intercultural learning has more to do with enabling socio-political critique, action to reveal and redress injustice and co-operative learning to enable solidarity across differences in position, power, ideology, personal or community beliefs than it has to do with cultural exchange and the development of personal attitudes.

Sergio Xavier has recently written about "unlearning and disengaging" from the installed narratives of a liberal democratic youth work that prepares young people, not for active and critical citizenship, but for obedient service to market and the state (Xavier 2020). This requires that the long-assumed meanings and values ascribed to ideas pervasive in the European youth work field must be questioned: What do key concepts, including participation, democracy, and even human rights, mean in the social realities youth work is expected to address today? (ibid.)

Consequently, the intercultural learning that takes place in the context of European youth work should be a space in which young people are encouraged and supported to identify and break down the ideological and political underpinnings of unjust power relations, and the ways they are perpetuated in society and by the state. Cunha and Gomes say that a key function of intercultural learning is to question the power relations inside the educational process of youth work itself: Who is in dialogue with who? Who is not? Why? Who defines something as a subject of intercultural learning, and on what grounds? (2005). In other words, a space of radical solidarity (Grant 2019).

Easier said than done? Maybe. Or maybe not.

New research directions

There is a wealth of research and practice that establish youth work and intercultural learning as critical pedagogy. Roholt and Baizerman propose a comparison of the "classical youth work" approach which they suggest is the most common practice of youth work in the United States, even worldwide, and the "civic youth work" approach, which they propose as a more alternative for the empowerment of young people.

It outlines a conceptualisation of youth work as a space of civic and political awareness, and of autonomous youth action on issues of concern to themselves and the societies they live in, as follows:

	Classical youth work approach	Civic youth work approach
Philosophy	Youth-centred and youth-involved	Young people are citizens now
Purpose/ Outcomes	Supports personal and social development	Invites and supports young people's civic and political development, as well as community and societal change
Value nexus	Accepting and valuing young people	Co-creating, community change and social justice
Method	Informal and non-formal learning, experiential education, conversation and relationship-building	Experiential and community-based learning, democratic group work, youth participatory action research and evaluation and critical education
Skills	Animating, facilitating	Co-creating, co-sustaining, reflecting on the effectiveness of social action, reading the external socio-political environment

Some 40 academics working in the educational sciences in Germany proposed the Frankfurt Declaration[15] of June 2015, in which the Beutelsbacher Consensus[16] of 1976 (the *magnum opus* of German *politische Bildung*) is reworked and a set of essential criteria for critical emancipatory pedagogy are reiterated, as follows:

Confrontation	With the radical changes and multiple crises of the current time
Controversy	So that conflicts and dissent are revealed and creativity is used in searching for alter-natives and negotiating solutions that consider even entrenched differences
Critique	Of established power relations and structures as manifest in learners lives and the wider society
Critical thinking	Reflexivity regarding the power dynamics within the educational process itself
Confidence-building	So that learners are empowered to scrutinise and challenge power and powerlessness, to claim rights and seek redress for injustices
Change	At the level of the individual, the group, the community and towards a more democratic and just society

Such ideas about the necessity of a political approach in youth work pedagogy are nothing new. In 2020, Hendrik Otten's "Ten Theses" on intercultural learning in European youth work turned 30. The "Ten Theses" and their later revisions, remain *the* reference framework for intercultural

learning as a process of political education, grounded in a critical analysis of the social and political conditions of participating young people, for tolerance of ambiguity, distance from social roles, empathy and solidarity are what we need to learn and how we learn (Otten 1990). In 2012, Otten outlined three further reflections on what it will take to reclaim the political power of intercultural learning:

- the obligation to be intolerant, in other words, active intervention if human rights and justice are violated
- *going beyond personhood*, implying the transition from being an ethical, but nevertheless passive and self-interested individual, to being an interested and informed stakeholder and actor in society that expresses solidarity in everyday life with others
- *democratizing democracy*, in other words the ongoing process of "imagining the impossible" and the co-creation of alternative narratives about European politics and society among young people in all their plurality. (Ohana & Otten 2012)

In so doing, European youth work might be able to move beyond the simplification and reductionism to which it is so prone. The key to a more authentic and politically-literate practice of intercultural learning in European youth work is not shouting about how we value our values, but in young people and educators having the chance to question the ways in which we and the rest of society go about living up to them.

References

Education Pack All Different – All Equal (2nd edn), (2004), Council of Europe.

Cunha C. and Gomes R. (2008), 'Against the waste of experiences in intercultural learning', *Coyote* 13.

Giroux, H. (2009) Youth in a Suspect Society: Democracy or Disposability? New York: Palgrave Macmillan

Ohana Y. and Otten H. (2012), Where do you stand? Intercultural Learning and Political Education in Contemporary Europe.

Ohana Y. (2020), 'What's politics got to do with it? European Youth Work Programmes and the Development of Critical Youth Citizenship', *JUGEND für Europa*.

Otten H. (2009), 'The Role of Intercultural Learning in Youth Work. Ten Theses – Yesterday & Today', IKAB, Bonn.

Ramberg I. (2009), 'Intercultural Learning in European Youth Work: Which Ways Forward?', Council of Europe Publishing, Budapest.

Roholt R.V. and Baizerman V. (2018) (ed.) Evaluating Civic Youth Work, OxfoRD: Oxford University Press

Titley G. (2005), 'Plastic, Political and Contingent: Culture and Intercultural Learning in Directorate of Youth and Sports activities', Strasbourg.

Vanandruel M.,et al (1996), *Young People and Associations in Europe*, Council of Europe publishing, Strasbourg, 1996.

Xavier S. (2020, November), 'Unlearning European Youth Work and disengaging the XXI century liberal democracy dystopia: Possibilities for youth work to challenge and disengage the paradoxical and reproductive nature of liberal democracies', paper presented at the 2020 Offenburg Talks.

Endnotes

[15] See: https://sozarb.h-da.de/fileadmin/documents/Fachbereiche/Soziale_Arbeit/Politische_Jugendbildung/Dokumente/Frankfurt_Declaration_2016.pdf

[16] See: https://www.bpb.de/die-bpb/51310/beutelsbacher-konsens

About the contributors to Chapter 3

Gavan Titley has collaborated with the Council of Europe youth sector for over 25 years as a trainer and researcher. He works at Maynooth University in Ireland, and has written widely on the politics of race and racism in Europe, with a focus on media and public processes.

https://www.maynoothuniversity.ie/media-studies/our-people/gavan-titley#3

Domenica Ghidei Biidu is an independent strategic adviser, coach and trainer on Equity, Inclusiveness and Diversity. At the moment she is the Vice-Chair of the European Commission against Racism and Intolerance (ECRI) and member of ECRI in respect of the Netherlands. She was an Equal Treatment Commissioner and a Human Rights Commissioner (2005-2017) at the Netherlands Institute for Human Rights and its predecessor, the Dutch Equal Treatment Commission.

Rokhaya Diallo is a French journalist, writer, and award-winning filmmaker widely recognized for her work which dismantles the barricades of racism and sexism through the promotion of equality and pluralism. TV host and a pundit on several French and international networks, Rokhaya is also a contributor to several newspapers and magazines including the Washington Post. She has also directed several documentaries including the award-winning Steps To Liberty and Acting While Black. Additional information regarding Rokhaya's biography and current endeavors can be found on her website
http://www.rokhayadiallo.com. *Photo © Brigitte Sombie*

Alana Lentin is Associate Professor of Cultural and Social Analysis at Western Sydney University, Australia. She is a teacher and researcher who works on race, racism and antiracism. In 1995, together with Yael Ohana, she coordinated the European Youth Trains event. She has also carried out research and organised events around issues of race and culture at the Council of Europe youth sector. Her books include Racism and Antiracism in Europe (2004), The Crises of Multiculturalism: racism in a neoliberal age (2011), and Why Race Still Matters (2020).
More details can be found at www.alanalentin.net

Hande Taner is a member of the Advisory Council on Youth of the Council of Europe, where she represents FEMYSO (Forum of European Muslim Youth and Students Organisations) in the Advisory Council on Youth (2020-2021); she is also the anti-racism coordinator of the Joint Council on Youth (Council of Europe). Hande has a dual Master's degree in European Affairs.

Hasti Hamidi is a political activist and social commentator. Vocal on issues of racism, homophobia and sexism.
Photo © Reidar Engesbak

Barbara G. Bello, PhD in Law and Society, is an adjunct professor at the University of Milan. Trained as a lawyer and mediator, she is a also human rights trainer. Among her publications, the book Intersezionalità. Teorie e pratiche tra diritto e società (2020).

Simona Toroțcoi, received her PhD in Political Science from the Central European University (CEU) as a Yehuda Elkana Fellow. Currently she is a teaching fellow at Bard College in Berlin. Simona is a youth activist and a founding member of the Young Roma Maramures Association in Romania.

Yael Ohana is a specialist of intercultural political education and youth policy with some 25 years' experience in facilitation, training, and non-formal education with young people through international youth work, as promoted by the Council of Europe. In the early 1990s, she participated in the preparation and implementation of the European Youth Campaign against racism, antisemitism, xenophobia and intolerance on behalf of a international non-governmental youth organization and as one of the initiators of the European Youth Train Event. Today, she works for the Open Society Foundations, the political philanthropy founded by George Soros to build vibrant and inclusive democracies whose governments are accountable to their citizens.

Notes

Notes

Sales agents for publications of the Council of Europe
Agents de vente des publications du Conseil de l'Europe

BELGIUM/BELGIQUE
La Librairie Européenne -
The European Bookshop
Rue de l'Orme, 1
BE-1040 BRUXELLES
Tel.: +32 (0)2 231 04 35
Fax: +32 (0)2 735 08 60
E-mail: info@libeurop.eu
http://www.libeurop.be

Jean De Lannoy/DL Services
Avenue du Roi 202 Koningslaan
BE-1190 BRUXELLES
Tel.: +32 (0)2 538 43 08
Fax: +32 (0)2 538 08 41
E-mail: jean.de.lannoy@dl-servi.com
http://www.jean-de-lannoy.be

BOSNIA AND HERZEGOVINA/
BOSNIE-HERZÉGOVINE
Robert's Plus d.o.o.
Marka Maruliça 2/V
BA-71000 SARAJEVO
Tel.: + 387 33 640 818
Fax: + 387 33 640 818
E-mail: robertsplus@bih.net.ba

CANADA
Renouf Publishing Co. Ltd.
22-1010 Polytek Street
CDN-OTTAWA, ONT K1J 9J1
Tel.: +1 613 745 2665
Fax: +1 613 745 7660
Toll-Free Tel.: (866) 767-6766
E-mail: order.dept@renoufbooks.com
http://www.renoufbooks.com

CROATIA/CROATIE
Robert's Plus d.o.o.
Marasoviçeva 67
HR-21000 SPLIT
Tel.: + 385 21 315 800, 801, 802, 803
Fax: + 385 21 315 804
E-mail: robertsplus@robertsplus.hr

CZECH REPUBLIC/
RÉPUBLIQUE TCHÈQUE
Suweco CZ, s.r.o.
Klecakova 347
CZ-180 21 PRAHA 9
Tel.: +420 2 424 59 204
Fax: +420 2 848 21 646
E-mail: import@suweco.cz
http://www.suweco.cz

DENMARK/DANEMARK
GAD
Vimmelskaftet 32
DK-1161 KØBENHAVN K
Tel.: +45 77 66 60 00
Fax: +45 77 66 60 01
E-mail: reception@gad.dk
http://www.gad.dk

FINLAND/FINLANDE
Akateeminen Kirjakauppa
PO Box 128
Keskuskatu 1
FI-00100 HELSINKI
Tel.: +358 (0)9 121 4430
Fax: +358 (0)9 121 4242
E-mail: akatilaus@akateeminen.com
http://www.akateeminen.com

FRANCE
Please contact directly /
Merci de contacter directement
Council of Europe Publishing
Editions du Conseil de l'Europe
FR-67075 STRASBOURG cedex
Tel.: +33 (0)3 88 41 25 81
Fax: +33 (0)3 88 41 39 10
E-mail: publishing@coe.int
http://book.coe.int

Librairie Kléber
1 rue des Francs-Bourgeois
FR-67000 STRASBOURG
Tel.: +33 (0)3 88 15 78 88
Fax: +33 (0)3 88 15 78 80
E-mail: librairie-kleber@coe.int
http://www.librairie-kleber.com

GREECE/GRÈCE
Librairie Kauffmann s.a.
Stadiou 28
GR-105 64 ATHINAI
Tel.: +30 210 32 55 321
Fax.: +30 210 32 30 320
E-mail: ord@otenet.gr
http://www.kauffmann.gr

HUNGARY/HONGRIE
Euro Info Service
Pannónia u. 58.
PF. 1039
HU-1136 BUDAPEST
Tel.: +36 1 329 2170
Fax: +36 1 349 2053
E-mail: euroinfo@euroinfo.hu
http://www.euroinfo.hu

ITALY/ITALIE
Licosa SpA
Via Duca di Calabria, 1/1
IT-50125 FIRENZE
Tel.: +39 0556 483215
Fax: +39 0556 41257
E-mail: licosa@licosa.com
http://www.licosa.com

NORWAY/NORVÈGE
Akademika
Postboks 84 Blindern
NO-0314 OSLO
Tel.: +47 2 218 8100
Fax: +47 2 218 8103
E-mail: support@akademika.no
http://www.akademika.no

POLAND/POLOGNE
Ars Polona JSC
25 Obroncow Street
PL-03-933 WARSZAWA
Tel.: +48 (0)22 509 86 00
Fax: +48 (0)22 509 86 10
E-mail: arspolona@arspolona.com.pl
http://www.arspolona.com.pl

PORTUGAL
Marka Lda
Rua dos Correeiros 61-3
PT-1100-162 LISBOA
Tel: 351 21 3224040
Fax: 351 21 3224044
Web: www.marka.pt
E mail: apoio.clientes@marka.pt

RUSSIAN FEDERATION/
FÉDÉRATION DE RUSSIE
Ves Mir
17b, Butlerova ul. - Office 338
RU-117342 MOSCOW
Tel.: +7 495 739 0971
Fax: +7 495 739 0971
E-mail: orders@vesmirbooks.ru
http://www.vesmirbooks.ru

SWITZERLAND/SUISSE
Planetis Sàrl
16 chemin des Pins
CH-1273 ARZIER
Tel.: +41 22 366 51 77
Fax: +41 22 366 51 78
E-mail: info@planetis.ch

TAIWAN
Tycoon Information Inc.
5th Floor, No. 500, Chang-Chun Road
Taipei, Taiwan
Tel.: 886-2-8712 8886
Fax: 886-2-8712 4747, 8712 4777
E-mail: info@tycoon-info.com.tw
orders@tycoon-info.com.tw

UNITED KINGDOM/ROYAUME-UNI
The Stationery Office Ltd
PO Box 29
GB-NORWICH NR3 1GN
Tel.: +44 (0)870 600 5522
Fax: +44 (0)870 600 5533
E-mail: book.enquiries@tso.co.uk
http://www.tsoshop.co.uk

UNITED STATES and CANADA/
ÉTATS-UNIS et CANADA
Manhattan Publishing Co
670 White Plains Road
USA-10583 SCARSDALE, NY
Tel: + 1 914 472 4650
Fax: +1 914 472 4316
E-mail: coe@manhattanpublishing.com
http://www.manhattanpublishing.com

Council of Europe Publishing/Editions du Conseil de l'Europe
FR-67075 STRASBOURG Cedex
Tel.: +33 (0)3 88 41 25 81 – Fax: +33 (0)3 88 41 39 10 – E-mail: publishing@coe.int – Website: http://book.coe.int

It is easy to say, "I have no prejudices", or, "I'm not racist, so it has nothing to do with me". It is much harder 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".

Many young people in Europe, and beyond, defied the pandemic and took to the streets in 2020 to express their sorrow and their anger in the aftermath of George Floyd's death in Minneapolis at the hands of a white policeman. This also served as a wake-up call to the daily, systemic and sometimes structural forms of racial discrimination which are visible across Europe, expressed in hate speech or outright physical violence, and which target people on the basis of their characteristics or identity, including age, colour of skin, disability, ethnicity, gender, legal status, nationality, origin, "race", religion and belief, sex and sexual orientation.

Youth leaders and human rights activists turned to the Council of Europe, the guardian of human rights in Europe, for responses, support and, in particular, what the youth sector could propose. A consultation with youth workers and specialists in human rights education concluded that part of the response has to be educational. The rise of populist, nationalist and xenophobic ideas and discourse must also be countered through democratic citizenship and human rights education, including anti-racism education and intercultural learning. Education remains an important antidote to racism and prejudice.

This manual was originally produced in 1995 for the European youth campaign against racism, antisemitism, xenophobia and intolerance. It has been updated and extended to reflect the kaleidoscope of racial discrimination in Europe today and the mutations of racist discourses and ideologies. It contains basic information and hands-on non-formal education methodologies for supporting young people in learning about and addressing prejudice and its impact on people and societies.

all different all equal
EUROPEAN YOUTH CAMPAIGN AGAINST RACISM, XENOPHOBIA, ANTISEMITISM AND INTOLERANCE

www.coe.int/adae
www.coe.int/compass

LEARNING EQUALITY, LIVING DIGNITY

ENG

www.coe.int

The Council of Europe is the continent's leading human rights organisation. It comprises 46 member states, including all members of the European Union. All Council of Europe member states have signed up to the European Convention on Human Rights, a treaty designed to protect human rights, democracy and the rule of law. The European Court of Human Rights oversees the implementation of the Convention in the member states.

9 789287 195463

Council of Europe Publishing
http://book.coe.int
Print version ISBN: 978-92-871-9546-3
24 € / 48 US$
Pdf (web) version ISBN: 978-92-871-9547-0
12 € / 24 US$

Youth – Jeunesse

COUNCIL OF EUROPE
CONSEIL DE L'EUROPE