

STANDING TOGETHER AGAINST RACISM

- A Training Handbook -



Standing Together Against Racism: A Training Handbook

**Erasmus+ Strategic Partnership
STAR E STANDING TOGETHER AGAINST RACISM IN EUROPE
2017-2020**

ICJA Freiwilligenaustausch weltweit e.V. (Project Coordinator)



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Abbreviations

EU	European Union
ICYE	International Cultural Youth Exchange
NGO	Non-Governmental Organisation
BPoC	Black People/Person and People/Person of Colour
STAR E	Standing Together Against Racism in Europe

Preface

Dear Friends,

We would like to present the 'Standing Together Against Racism – A Training Handbook' for use in international youth work. It was produced by youth workers and experts within the Erasmus+ Partnership project 'Standing Together Against Racism in Europe' (STAR E) from March 2018 to October 2019.

Racism is, whether visible and acknowledged or invisible, an increasing challenge within European society, and for international and European youth work.

A group of Europe-based youth and voluntary service organisations, who cooperate on a regular basis with partner organisations across all continents, inspired this project and developed two publications: one a training handbook on how to explore and discuss issues of racism, privilege and other social issues within a youth work setting; the other a handbook on how to approach organisational change, with a view of being a more diverse and inclusive organisation.

In times of continuing racism in our society, we feel it is our moral obligation to act by challenging racist mind-sets and behaviour. How can we do this? By questioning our own attitudes and those of the participants, staff and volunteers of our non-formal learning activities and volunteer exchange programmes. Through engaging in this project, we explored methods and concepts in racism-sensitisation: adapting them to our own organisational culture and needs, testing them, and assessing their impact on our learners.

In our opinion, the concepts and results developed through this project could have an impact within organisations and societies across Europe and maybe even further afield. The methods enclosed in this handbook do not only facilitate learning and reflection on the roots and symptoms of racism in our society, they also encourage ways of challenging the sometimes hidden racism and underlying discrimination in non-formal education activities we run. Equally important is the fact that we have included methods that aim at empowering those who are confronted with racist attitudes and actions.

Practitioners for practitioners made this handbook. For youth workers, trainers and facilitators in international youth work, it provides innovative tried and tested tools and methods. The aim is to equip you for the task of running anti-racism sensitisation and empowerment workshops as part of your youth work activities. Thanks to a wide variety of methods included in this handbook, we believe that you will find something which, with little adaptation, will be useful for your own activities.

In order to make your work easier, we recommend reading the introductory notes on the following pages before going on to the individual methods.

We wish you well and look forward to your comments and recommendations regarding the methods, material and background information provided here.

The Editorial Team

Introduction

The *Standing Together Against Racism Training Handbook* provides concepts and methods to help train the trainers in youth and voluntary service organisations. The activities provide the possibility of challenging racist attitudes and their harmful effects.

Why?

European and international youth organisations play an important role in responding to the ever-increasing challenges of racism and intolerance towards refugees, migrants, Black People and People of Colour (BPoC).

Over the last few years, the rising nationalism and radicalisation of young people has become an increasing threat to peace and democracy in many countries of the European Union (EU) and in other countries worldwide. In an immigration society, youth organisations ought to be facilitators of inclusion. As such, they need to be credible institutions who base their educational programmes on a truly anti-racist structure, an anti-racist culture and an anti-racist understanding of all members of non-governmental organisations (NGO).

Who?

The Erasmus+ Partnership Project 'Standing Together Against Racism in Europe – STAR E' which enabled this publication aims to strengthen the role and profile of youth NGOs in combating racism, becoming facilitators of dialogue as well as inclusion, and empowering anyone who might be affected by racism across Europe. The project has been coordinated by ICJA Freiwilligenaustausch weltweit e.V., Berlin, Germany and involves seven youth organisations and two expert consulting organisations from eight different EU countries*.

*For further information and a detailed description of all organisations involved, please see page 121 or our website:
<https://star-e.icja.de/>

How?

From August 2017 to July 2020 participants from seven youth organisations have shared their expertise, competences and experiences in developing innovative educational concepts and management strategies, which enable youth organisations to realise and confront the potential realities of racism in their own working context and environment. With the support of two expert consulting organisations in the field of anti-racism sensitivity training and organizational development, they have reviewed and adapted their educational programmes, structures and change management approaches to be more accessible and inclusive.

What Is the Context?

The focus of the organisations who have participated in the STAR E project is cultural exchange, especially the exchange of volunteers worldwide, both hosting international volunteers and sending their volunteers to other countries. These organisations also conduct regular trainings for trainers and their co-workers, or host short-term volunteers in international 'work camps' or similar activities. Based on this, we find it necessary to implement trainings that explore issues of racism and privilege, and encourage those taking part to be empowered towards change. In many cases, we work with volunteers who

Introduction

may hold stereotypes and prejudices influenced by their own media and environment, not necessarily aware of how their own privilege or experience have shaped their attitudes. We feel that it is of utmost importance to reflect on these issues together with the volunteers and sensitising them to racism before, during and after their voluntary service.

The experience of racist attitudes towards BPoC is a fact whether they are participants of an inbound or outbound volunteering programme or not. Through empowerment training and an introduction to the social structures in the respective society, they can explore how to act in such situations and are less likely to be affected by negative experiences. This handbook includes an introduction about empowerment and a method that has been developed to support the work with participants facing racism.

What Are These Methods?

The activities in this handbook have been tried and tested, and are suitable for use during preparation, on-arrival, mid-term and final evaluation activities that support international volunteers. Our experience is that international exchange participants tend to be more reflective regarding social affairs, their cultural history, their own background and behaviour, as well as the consequences of their actions in today's world. We believe that their participation in a long-term voluntary service abroad is a wonderful opportunity to engage them in an ongoing process of critical reflection and learning, which should include the preparation phase, the year abroad and the follow-up once they return.

The methods are also suitable for youth exchanges, work camps or workshops for young people in general. The majority of these methods may also be applied in training workshops for NGO staff and volunteers focusing on anti-racism, inclusion, sensitisation and empowerment work.

What Else Should I Know Before Using This Handbook?

The average age group for the activities of our organisations is from 18 to 35 years old and the average group size is ten to 30 participants. However, in this handbook, we also included methods that are for very small groups of fewer than five participants and for large groups of 50+.

To sum up, this handbook includes methods with a wide variety of topics related to racism: empowerment, microaggression, power dynamics, stereotypes, prejudice, oppression, cultural differences, colonialism, critical thinking, critical whiteness, intolerance and more. In the chapter 'How to Use This Handbook' (please see page 10), you can find out how to choose the right method, or sequence of methods, to meet your aims.

Besides of this print version, our training handbook is also available in a digital version, which provides easy access to keywords, individual methods, handouts, a comment section, etc. – please, visit our project website <https://star-e.icja.de/> for further information.

We wish you a lot of fun and success! And remember that your feedback is always appreciated.

Nina Stephainsky, Andreas Schwab, Uffe Engsig, Alexander Isenmann, Bálint Josa and Eszter Várszegi

(Self-) Empowerment Against Racial Discrimination in the Context of International Voluntary Services

by Akinola Famson

This article highlights the necessity of counselling and empowering Black Volunteers and Volunteers of Colour, otherwise referred to as 'Black People and People of Colour (BPoC)'.

The numbers of international volunteers from the Global South (described as 'Incomings' within the organisation) doing their voluntary service in Germany, and German BPoC volunteers ('Outgoings') travelling abroad for their voluntary service has increased. Therefore, it has become imperative for ICJA Freiwilligenaustausch weltweit e.V./ICYE Germany as a hosting and sending organisation and for other ICYE partners as well to focus on ways and means of preventing and combating discrimination, especially racial discrimination and other forms of discrimination, which are relevant to its volunteers. For this reason, the 'Safe Space' during its seminars and trainings for BPoC volunteers was created.

In these seminars and training, focus is placed on ways and means of preventing and dismantling the phenomenon of discrimination. In this regard, special focus is placed on racial discrimination, due to the importance of this form of discrimination to most BPoC volunteers. Notwithstanding this, other forms of discrimination (e.g. sexism, classism, etc.) are also being treated by means of a methodology that gives room for this group of people to share and discuss their general discriminatory experiences, with the aim of sensitising, counselling and empowering them to find the most effective ways of dealing with and combating discrimination.

Necessity and Importance

The main purpose of this article is to help BPoC volunteers, and BPoC trainers/team leaders/facilitators (including myself) to understand our identity as BPoCs in a racial system or society which assumes our inferiority. At the same time, we question our efforts to liberate ourselves by fighting racial imbalance, prejudice and replacing it with anti-racial 'propaganda', while many of us seem to think that the solution is to internalise racist oppression concerning both the 'White' majority and ourselves.

Some of us believe that it is absolutely critical to embrace our identity as BPoC within our group and community, understanding that this will profoundly affect and determine the quality of our lives socially, politically and economically.

It is paramount that we work together in the context of committing to a just society. Achieving this requires two tasks: both rejection of and opposition to cultural, institutional and structural racism.

Akinola Famson is a BPoC trainer of ICJA Freiwilligenaustausch weltweit e.V. and a board member of Association for Anti-Discrimination and Education Work in the Federal Republic of Germany e.V. (BDB).

(Self-) Empowerment Against Racial Discrimination in the Context of International Voluntary Services

Note: It is of crucial importance to sensitise or inform all participants of a seminar or training ahead as to why a 'Safe Space' is necessary for BPoCs and why it is also an essential part of the process of combating and preventing discrimination, most especially racial discrimination.

Should there be any critical voices among the participants as regards the relevance of 'Safe Space', efforts should be made by the trainer or team leader to enlighten the person(s).

'If you have some power, then your job is to empower somebody else.' (Citation from Toni Morrison: 'The Truest Eye' <http://www.oprah.com/omagazine/toni-morrison-talks-love/2, 15.9.2016>)

Typical Case Study (My Perspective as a Longtime BPoC Trainer with ICYE Germany)

The Impact of Racist Aggression and Oppression on BPoC

Racist aggression and oppression of BPoC can be based on biased images, stereotypes, prejudice and myths promoted by the racist system in Germany, as well as in other European countries. In some cases even our own thoughts and feelings about ourselves, people of our own racial group, or other BPoC are based on the racial messages we constantly receive from the 'broader system', all which we may somehow internalise.

For many Black People and People of Colour in our communities, racial aggression and oppression manifests itself as:

Self-Doubt, Inferiority Complex, Self-Hate, Powerlessness, Hopelessness, Apathy, Addictive Behaviour, Abusive and Violent Relationships, Conflict between Communities of People of Colour

Even though there are many differences within the history of oppression concerning BPoC in Germany, other European countries and North America, there are also many similarities that BPoC have faced. All of these following methods are still being used within the continuing context of oppression:

Violence and the Threat of Violence, Change in Behaviour, Destruction of Culture, Division, Separation, Isolation

(Self-)Empowerment Session/Workshop/Methods

(Motto: 'Racism pushes us down; resistance, awareness and education empower us!')

Methods

Combined cognitive, experiential and action-related methods should be used in a (self-) empowerment session/workshop. The individual-psychological level can be addressed, for example, by simulating exclusion or reflecting on one's own identity. The level of discourse can be influenced by the analysis of language and its function within the discourse of power, as well as by the production of collective negative images.

Through simulation, the structural level can be explored by both identifying historical and

(Self-) Empowerment Against Racial Discrimination in the Context of International Voluntary Services

economical causes of racism and by referring to current national and EU policies and legislation.

In addition to self-experience and knowledge transfer, it is particularly important not to neglect the focus at hand. Young people should have the space to develop opportunities for action on the subject, both for everyday situations and for political participation in their countries of origin. Various forms of political action could be part of the strategies aimed at combating discrimination (e.g. street theatre, public surveys) in order to motivate participants to take comparable actions in their countries of origin. Actionorientation is particularly important so that young people not only perceive themselves as subjects of the society that shapes them, but continuously shapes them over time. Deciding on or between methods must be based on case by case basis, depending on the linguistic competence and educational background of the participants. A prerequisite for fruitful examination of the topic is a dialogical attitude that avoids moralising value judgments towards the participants.

(Please see ICJA´s best practice exercise: 'Empower Yourself' (page 96)).

Team

It is advisable to have a team of BPoC (target group) trainers facilitate a (self-)empowerment session/workshop. When dealing with participants with immigrant backgrounds, the team should consist of as many trainers/teamers as possible with similar experiences and backgrounds. The same goes for gender parity in a mixed group. Furthermore, it is desirable that the facilitation team complements each other based on their various expertise on the subject.

Cooperation

Anti-racist education in international youth work or voluntary service can be part of professional cooperation with other institutions. Meaningful synergies with other institutions in the field of learning and education against racism and discrimination could reinforce the development and didactic implementation of this subject matter. Collaborations open up the possibility of advancing the development of strategies and ideas through professional exchange. Strategic collaborations should be sought, for example with local migrant associations, in order to access and involve members of minority groups as actors and interlocutors.

Conclusion

Due to cultural differences based on identity and exclusion mechanisms, international voluntary service provides a way to learn and educate oneself about racism, xenophobia and discrimination. The aim is to make the process of international voluntary service work didactically and coherently as the situation required. The journey itself is the goal.

How to Use This Handbook

This handbook contains a collection of methods for exploring and dealing with racism, cultural differences, intolerance and stereotypes, among other themes. Every method starts with a box that has an overview of the theme, number of participants, time duration, difficulty for participants, difficulty for instructors and materials, followed by a summary and objectives for the method. After this are detailed instructions that describe the preparation, flow of the exercise, debriefing, variations, possible follow up activities and recommendations. Lastly, a list refers to further reading and materials that may be helpful and informative for further work relating to that method. Any required readings, handouts or template worksheets can be found at the end of each method.

If you prefer to print the handouts/worksheets/readings rather than photocopying them, please visit the STAR E website (<https://star-e.icja.de/>) for the digital version of this handbook.

Group Composition and Duration

These should be considered as suggestions rather than requirements.

All methods should be adapted depending on your resources, focus, the group you are working with and the context of your work. In particular, a method should be adapted for participants and their needs. For instance, when preparing participants *before* voluntary service abroad, it is important to explore any prejudices they might carry with them at a personal level. However, the same method may be used in a different way for an evaluation seminar or follow-up meeting, which may focus on participants' experience of racist behaviour and/or who are motivated to take a more active stand against discrimination in their respective society.

Overview of the Methods

The list 'Overview of the Methods' (page 12) will help you to get a general idea of the name, category, focus, summary, duration, and level of difficulty for each method.

Levels

Please note that the order in which the methods are presented depends on the difficulty of level for participants. The categorisation of the level of difficulty for participants is based on the level of knowledge they are expected to bring to the activity. The level of difficulty for facilitators reflects both the difficulty of the facilitation and the preparation effort required. One is the lowest and five is the highest level.

Choosing the Right Method for Your Focus or Activity

It is necessary to have a close look at all methods *before* deciding which method(s) to use, since they are very different. This handbook includes eleven sensitivity training methods, one empowerment, and four sensitivity-empowerment training methods. Considering the range of activities, there are seven discussion-based methods, five simulations, three dramas and one

How to Use This Handbook

drawing. The choice of a method depends on the needs of your target group, the time you have available, the number of participants and their level of existing knowledge.

Icebreakers

It is advisable to start with an icebreaker that is related to the topic in some way. The goal of an icebreaker is for the facilitators to get to know the participants, but also for participants to get to know each other, as well as the facilitators, and to be introduced to the topic. An icebreaker after or during a session can be helpful to loosen up the atmosphere; however, it is important that the icebreaker is still related to the topic.

Follow Up

Every method has suggested 'Follow up Activities', which includes recommendations of other methods from this handbook that you could use in succession.

Glossary

The glossary (page 112) defines specific terms and concepts related to anti-racism. They contribute to the development of the methods.

On the Language Used in This Publication

Gender-inclusive language is being used with the aim to include and address all gender or rather gender identities. This is signalled through a slash /.

How to Read the Symbols in the Methods



Overview of the Methods

Title	Category	Focus	Overview	Duration	Level of Difficulty for Participants
Columbian Hypnosis	Drama; Sensitivity training & Empowerment	Power dynamics	Experience power dynamics: participants work in pairs to lead one another through a space. Trust, awareness, and non-verbal communication is required.	30 minutes	1
Barnga	Simulation; Sensitivity training	Cultural differences, cultural clashes, cross-cultural groups	Card game on cultural clashes with many different rules. Realise that despite many similarities, people of different cultures perceive things differently or play different rules. Players learn that they must understand and reconcile these differences if they want to function effectively in a cross-cultural group.	60 - 80 minutes	2
Culture Clash	Simulation; Sensitivity training	Cultural differences, inclusion, exclusion	Experience and interact with different cultures.	90 minutes	2
Change Your Glasses	Simulation; Sensitivity training	Privilege, discrimination, inequality	Explore the outside world through someone else's eyes.	90 minutes	2
Image Theatre	Drama; Sensitivity training & Empowerment	Power dynamics, prejudice, oppression, discrimination	Experience power dynamics, oppression, prejudice and discrimination in our society country.	45 - 75 minutes	2-4

Overview of the Methods

Title	Category	Focus	Overview	Duration	Level of Difficulty for Participants
Timelines	Discussion; Sensitivity training	History, colonialism, racism	A timeline that marks development of the concept of human rights regarding Black People and People of Colour from 2000 BCE to the present day, and speculation into the future. This method can also be used to explore the history of any group of people.	60+ minutes	2
What Is Your Single Story?	Discussion; Sensitivity training	Perception, categorisation, stereotypes, prejudice	Introduction to the topic of stereotypes, categorisation, diversity and prejudices using activities such as discussions and movies.	150 minutes	2
Where Do You Stand?	Discussion; Sensitivity training	Stereotypes, prejudice	People stand up for their opinions.	50 minutes	2
Soon to Be Outdated	Discussion; Sensitivity training	Beliefs, critical thinking, globalisation	Discuss how beliefs develop, how they are reinforced and how and why they have changed over time.	90 minutes	3
Take a Step Forward	Simulation; Sensitivity training	Discrimination, human rights, privileges	We are all equal, but some are more equal than others: participants take on roles and move forward depending on their chances and opportunities in life.	60 minutes	3
Check Your Privileges!	Discussion; Sensitivity training	Privileges, discrimination	Understanding, perceiving and self-reflecting on privilege and taking responsibility.	150 minutes	3

Overview of the Methods

Title	Category	Focus	Overview	Duration	Level of Difficulty for Participants
A Mosque in Sleepyville	Simulation; Sensitivity training	Religion and belief, discrimination and intolerance, citizenship and participation, cultural differences	Explore a dispute over the building of a new mosque in a traditionally Christian area through the simulation of a town council meeting.	120 - 150 minutes	4
Path to Equality Land	Creative; Sensitivity training & Empowerment	Discrimination, racism, hate speech	Explore issues of racism and discrimination through group work, imagination and drawing.	120 minutes	4
Empower Yourself	Discussion; Empowerment	Empowerment, racism, privilege, discrimination, Black People and People of Colour, critical whiteness	Sharing individual experiences among each other about racism, identity, etc. within a safe space and the possibility not being talked down by a 'white' majority. It is a very open method for BPoC based on the interaction and needs of the group.	210+ minutes	4
Forum Theatre	Drama; Sensitivity training & Empowerment	Power dynamics, oppression, prevention, empowerment	Discover power dynamics: the audience becomes active. As 'spect-actors', they explore, show, analyse and transform the reality in which they are living.	90 minutes – 3 months	4
Do Not Act Like Me!	Discussion; Sensitivity training	Prejudice, discrimination, stereotypes, microaggression	Understand discrimination, reflect on own prejudice and explore own experiences of interpersonal discrimination.	90 minutes	5



Methods

Columbian Hypnosis



Any



Power dynamics



30 minutes



Level 1



Level 1

Summary

Participants working in pairs to lead one another through a space, with each participant following another participant's hand. This activity requires trust, awareness, and non-verbal communication as students work together to move safely through the space.

Goals/Learning Objectives

- A drama activity to experience power dynamics: Being the leader and being led
- To reflect on feelings of power and vulnerability

Materials

- Large space
- Open area

Flow of the Exercise

1. Divide the group into pairs. Ask each pair to decide which one of the participants will play the hypnotised person. The other participant in the pair shall be the leader.
2. The leader holds his/her hand - palm forward. This is the hypnotising hand. Ask the other participant to act totally hypnotised by this hand and start following the hand, keeping a constant distance from it (say six inches). The leader slowly moves the palm the way he/she feels: up, down, left, right or at any angle.
3. Ask the leaders to experiment with different levels. They can do so slowly or fast, smoothly or with jerks, and even make it very challenging for the other participant to follow their hand (over/under furniture, on the ground, on knees, etc.).
4. Do this for five minutes.
5. Swap roles and do this for another five minutes.

Debriefing

- How did it feel to participate in this activity?
- Which role did you prefer—being the leader or being hypnotised? Why?

- When you were a leader, to what extent did you make your partner's task more difficult?
- Did you feel vulnerable at any point?
- What is the link between this activity and power dynamics?
- How does this relate to racism?

Variations

Group hypnosis

1. Divide the group into sub-groups of four to five participants. Instead of one hypnotised, each sub-group would have three to four hypnotised participants.
2. Give the leader two hypnotising hands and/or other body parts (such as knees, feet, back of head, etc.).
3. Have one participant go into the middle of the circle to be the leader. Another person from the group follows and is hypnotised by a body part or ornament he/she chooses (e.g. hand, ear, foot, ankle, earring, bangle or head). Then another participant steps in and chooses to be hypnotised by the body part of any of the two participants in the circle. This continues until the last person in the group is hypnotised.

Double round

1. Another variation is that instead of doing just one round where the participants swap the roles once, do double rounds to notice if the participants take revenge on each other based on their experiences from the first round.

How to pair people up

1. One method for pairing people up is to ask them to spread out in the space and walk around. After a couple of minutes, ask them to stop.
2. Stand in the middle of the room and divide the group into two halves such that there are roughly equal number of people in each half.
3. Ask them to stand in two lines on either side of the room facing each other. Then, proceed towards the person standing directly opposite them. This approach leads to quite good random pairs and can be used frequently.

Possible Follow up Activities

Use this strategy to discuss how power dynamics and leadership functions within a story or historical event. This could be used in conjunction with the method 'Timelines' to better understand the power dynamics of these historical events regarding racism and colonialisation.

Alternatively, you may like to explore issues of discrimination, making the group aware of positions of power in society and of mechanisms of oppression. This can be done in conjunction with the method 'Check Your Privileges!', using realisations around power dynamics to talk about privilege.

If the group wants to continue talking about discrimination and racism, you can implement the method 'Do Not Act Like Me!' which focuses on understanding discrimination, reflecting on your

Columbian Hypnosis

own prejudices and exploring experiences of interpersonal discrimination during everyday life. There should be the possibility to empower Black People and People of Colour who are facing racism and/or have already had bad experiences within power structures, provide them with a safe space. You could find strategies to cope and share their experiences by using the methods 'Empower Yourself' or 'Forum Theatre'.

Recommendations

Be careful if someone has already had a bad experience within power structures because the person might remember old feelings. Offer the participant a safe space. Tell participants that they can leave the room whenever they need to.

Definitions, Helping Tools and Materials

Example of a Columbian Hypnosis by the Theatre of the Oppressed Laboratory: Occupy the Empty Space: <https://www.youtube.com/watch?v=B0r9MmTgsuk>

Adapted from Augusto Boal

Barnga



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Cultural differences,
cultural clashes,
cross-cultural groups



60 to 80 minutes



Level 2



Level 2

Summary

A simulation card game on culture clashes.

In Barnga, participants experience the shock of realising that despite many similarities, people of differing cultures perceive things differently or play by different rules. Participants learn that they must understand and reconcile these differences if they want to function effectively in a cross-cultural group.

Participants play a simple card game in small groups. Then, conflicts begin to occur as participants move from group to group. This simulates real cross-cultural encounters, where people initially believe they share the same understanding of the basic rules. In discovering that the rules are different, players undergo a mini culture shock, similar to lived experience when entering a different culture. They must then struggle to understand and reconcile these differences to play the game effectively in their 'cross-cultural' groups.

Difficulties are magnified by the fact that players may not speak to each other but can communicate only through gestures or pictures. Participants are not forewarned that each is playing by different rules; in struggling to understand why other players do not seem to be playing correctly, they gain insight into the dynamics of cross-cultural encounters.

Goals/Learning Objectives

- Realisation that different cultures perceive things differently, and/or play by different rules.
- Students must understand and reconcile these differences if they want to function effectively in a cross-cultural group.

Materials

- 6 tables (4 persons per table)
- Copy of the rules for each player
- 6 deck of cards (Ace-10, no face cards)
- Many popsicle sticks
- Flip chart

Preparation

- Set up (approximately) six tables with about four people per table, depending on the number of people participating.
- Each table should have a copy of the rules for every player, plus a deck of cards (use only Ace-10, no face cards).
- Write the instructions for participants for the second and third steps from the Flow of Exercise (below) on a flip chart. However, participants are not allowed to see these two steps before they start playing. They are only revealed at the moment when those rules need to be followed.

Flow of the Exercise

1. To start, participants play a few rounds with following the rules (see Handouts in Definitions, Helping Tools and Materials). Talking is allowed.
2. After the initial round, EVERYTHING is removed from the playing tables. The game continues with everyone at their own table. From now on, talking and seeing the rules are prohibited. Gestures and pictures are allowed, but players are not allowed to use words. Winners will each receive one popsicle stick for each trick they win, to keep track of the score (see Definitions, Helping Tools and Materials for how to win).
3. After playing a few rounds without talking at their home table, participants must switch tables. The person with the most popsicle sticks moves clockwise to the next table. The person who lost the most tricks moves counter-clockwise to the next table. Everyone else stays at the same table. Use rock paper scissors to resolve ties. The players do not know that each table has a different set of rules (see Definitions, Helping Tools and Materials).
4. Players will begin to become confused when some players believe their card is a trump, and others disagree or contradict this. Of course, once game play starts, winning will likely take a back seat to trying to figure out what everyone else is doing, as everyone is playing by different rules.

Debriefing

After playing a number of rounds, set a time limit or set the number of rotations according to the number of tables in play i.e. six rounds for six tables. Participants should be made aware that they were playing by different rules, and the following questions should be discussed. Participants can stay in the last group they were in or return to their home group.

- If you could describe this game in one word, what would it be?
- What did you expect at the beginning of the game?
- When did you realise that something was wrong?
- How did you deal with it?
- How did not being able to speak contribute to how you were feeling?

How the game simulates real-life situations

- What specific real-life situations does this game remind you of?
- Choose one of these real-life situations. What are the underlying causes of the problems

or difficulties?

- What does this game suggest about what to do when you are in a similar situation in the real world? What 'worked' for you during the game?
- Report back your best idea to the whole group.

Possible Follow up Activities

Within the method 'Soon to Be Outdated', the group explores how different cultural impacts can have an effect on beliefs and ideas, as well as how they have changed and developed over time.

If you had a deep discussion about stereotypes, racism and discrimination, you could implement the method 'What Is Your Single Story?' afterwards, which focuses on the sensitivity of stereotypes, privilege, discrimination and racism.

The method 'Culture Clash' is another simulation for experiencing different cultures, which you could use if you want to delve further into the issue of conflict, confronting 'new' cultural norms as well as values and diversity within a society.

Recommendations

As the facilitator, you should internalise the different rules for each table, so that no confusion will come up and no hidden rules for the participants are spoken aloud.

Definitions, Helping Tools and Materials

Rules overview for the facilitator

Depending on the number of players, rule sheets can be altered or discarded for the number of tables being used. Samples of different rules are as follows:

- | | |
|---|---|
| <ul style="list-style-type: none"> • Table 1: Ace high, no trump • Table 2: Ace low, diamonds trump • Table 3: Ace low, clubs trump • Table 4: Ace high, hearts trump | <ul style="list-style-type: none"> • Table 5: Ace high, spades trump • Table 6: Ace low, no trump • In all cases, other cards will be worth face value: 10 high, 2 low |
|---|---|

Handouts

- | | |
|--|--|
| <ul style="list-style-type: none"> • Rules for the participants 'Table 1' • Rules for the participants 'Table 2' • Rules for the participants 'Table 3' | <ul style="list-style-type: none"> • Rules for the participants 'Table 4' • Rules for the participants 'Table 5' • Rules for the participants 'Table 6' |
|--|--|

Adapted from Sivasailam 'Thiagi' Thiagarajan with Raja Thiagarajan (2006), Barnga: A Simulation Game on Cultural Clashes, Boston: Intercultural Press as cited in Intercultural Press and the International Society for Intercultural Education, Training and Research, University of Michigan.

Handouts for Barnga

Game Rules: Table 1

BARNGA Game Rules: Five Tricks

A Card Game That Is Easy to Learn and Easy to Play

Cards:	Only 40 Cards are used—Ace, 2, 3, 4, 5, 6, 7, 8, 9 and 10 in each suit. Ace is the highest card. Other cards will be worth face value: 10 high, 2 low.
Players:	Usually four; sometimes varies.
Time:	Each round will be about five minutes long (longer if time allows) and each round will consist of any number of games within the time allowed.
Deal:	The dealer can be anyone at the table. The dealer shuffles the cards and deals them one at a time. Each player receives five cards. (Or some other amount, depending on the number of players).
Start:	<p>The player to the right of the dealer starts by leading (playing) any card. Other players each take turns playing a card. For each round, each player plays one card.</p> <p>The cards played (one from each player) constitute a ‘trick’. For the last trick, there may not be enough cards for everyone to play.</p>
Winning Tricks:	When each player has played a card, the highest card wins the trick. The one who played this card gathers up the cards and puts them face down in a pile to keep track of each winning trick.
Continuation:	The winner of the trick leads the next round, which is played as before. The procedure is repeated until all cards have been played.
Following Suit:	<p>The first player for each round may play ANY suit.</p> <p>All other players must follow suit. (This means that you have to play a card of the same suit as the first card).</p> <p>If you do not have a card of the first suit, play a card of any other suit.</p> <p>The HIGHEST card of the ORIGINAL lead suit wins the trick.</p>
End/Win:	<p>The game ends when all the cards have been played.</p> <p>The player who has won the most tricks in total wins the game.</p>

Handouts for Barnga

Game Rules: Table 2

BARNGA Game Rules: Five Tricks

A Card Game That Is Easy to Learn and Easy to Play

- Cards: Only 40 Cards are used—Ace, 2, 3, 4, 5, 6, 7, 8, 9 and 10 in each suit. Ace is the lowest card. Other cards will be worth face value: 10 high, 2 low.
- Players: Usually four; sometimes varies.
- Time: Each round will be about five minutes long (longer if time allows) and each round will consist of any number of games within the time allowed.
- Deal: The dealer can be anyone at the table. The dealer shuffles the cards and deals them one at a time. Each player receives five cards. (Or some other amount, depending on the number of players).
- Start: The player to the right of the dealer starts by leading (playing) any card. Other players each take turns playing a card. For each round, each player plays one card.
The cards played (one from each player) constitute a ‘trick’. For the last trick, there may not be enough cards for everyone to play.
- Winning Tricks: When each player has played a card, the highest card wins the trick. The one who played this card gathers up cards and puts them face down in a pile to keep track of each winning trick.
- Continuation: The winner of the trick leads the next round, which is played as before. The procedure is repeated until all cards have been played.
- Following Suit: The first player for each round may play ANY suit.
All other players must follow suit. (This means that you have to play a card of the same suit as the first card).

If you do not have a card of the first suit, play a card of any other suit.
The HIGHEST card of the ORIGINAL lead suit wins the trick.
- Trump: In this game, diamonds are trumps.
If you do not have a card of the first suit, you may play a diamond. This is called trumping.
You win the trick even if the diamond you played is a low card.
However, some other player may also play a trump, because this player does not have a card of the first suit. In this case, the HIGHEST TRUMP wins the trick.
- End/Win: The game ends when all the cards have been played.
The player who has won the most tricks in total wins the game.

Handouts for Barnga

Game Rules: Table 3

BARNGA Game Rules: Five Tricks

A Card Game That Is Easy to Learn and Easy to Play

- Cards: Only 40 Cards are used—Ace, 2, 3, 4, 5, 6, 7, 8, 9 and 10 in each suit. Ace is the lowest card. Other cards will be worth face value: 10 high, 2 low.
- Players: Usually four; sometimes varies.
- Time: Each round will be about five minutes long (longer if time allows) and each round will consist of any number of games within the time allowed.
- Deal: The dealer can be anyone at the table. The dealer shuffles the cards and deals them one at a time. Each player receives five cards. (Or some other amount, depending on the number of players).
- Start: The player to the right of the dealer starts by leading (playing) any card. Other players each take turns playing a card. For each round, each player plays one card.
The cards played (one from each player) constitute a ‘trick’. For the last trick, there may not be enough cards for everyone to play.
- Winning Tricks: When each player has played a card, the highest card wins the trick. The one who played this card gathers up the cards and puts them face down in a pile to keep track of each winning trick.
- Continuation: The winner of the trick leads the next round, which is played as before. The procedure is repeated until all cards have been played.
- Following Suit: The first player for each round may play ANY suit.
All other players must follow suit. (This means that you have to play a card of the same suit as the first card).
If you do not have a card of the first suit, play a card of any other suit.
The HIGHEST card of the ORIGINAL lead suit wins the trick.
- Trump: In this game, clubs are trumps.
If you do not have a card of the first suit, you may play a club. This is called trumping.
You win the trick even if the club you played is a low card.
However, some other player may also play a trump, because this player does not have a card of the first suit. In this case, the HIGHEST TRUMP wins the trick.
- End/Win: The game ends when all the cards have been played.
The player who has won the most tricks in total wins the game.

Handouts for Barnga

Game Rules: Table 4

BARNGA Game Rules: Five Tricks

A Card Game That Is Easy to Learn and Easy to Play

- Cards:** Only 40 Cards are used—Ace, 2, 3, 4, 5, 6, 7, 8, 9 and 10 in each suit. Ace is the highest card. Other cards will be worth face value: 10 high, 2 low.
- Players:** Usually four; sometimes varies.
- Time:** Each round will be about five minutes long (longer if time allows) and each round will consist of any number of games within the time allowed.
- Deal:** The dealer can be anyone at the table. The dealer shuffles the cards and deals them one at a time. Each player receives five cards. (Or some other amount, depending on the number of players).
- Start:** The player to the right of the dealer starts by leading (playing) any card. Other players each take turns playing a card. For each round, each player plays one card.
The cards played (one from each player) constitute a ‘trick’. For the last trick, there may not be enough cards for everyone to play.
- Winning Tricks:** When each player has played a card, the highest card wins the trick. The one who played this card gathers up the cards and puts them face down in a pile to keep track of each winning trick.
- Continuation:** The winner of the trick leads the next round, which is played as before. The procedure is repeated until all cards have been played.
- Following Suit:** The first player for each round may play ANY suit.
All other players must follow suit. (This means that you have to play a card of the same suit as the first card).

If you do not have a card of the first suit, play a card of any other suit.
The HIGHEST card of the ORIGINAL lead suit wins the trick.
- Trump:** In this game, hearts are trumps.
If you do not have a card of the first suit, you may play a heart. This is called trumping.
You win the trick even if the heart you played is a low card.
However, some other player may also play a trump, because this player does not have a card of the first suit. In this case, the HIGHEST TRUMP wins the trick.
- End/Win:** The game ends when all the cards have been played.
The player who has won the most tricks in total wins the game.

Handouts for Barnga

Game Rules: Table 5

BARNGA Game Rules: Five Tricks

A Card Game That Is Easy to Learn and Easy to Play

Cards:	Only 40 Cards are used—Ace, 2, 3, 4, 5, 6, 7, 8, 9 and 10 in each suit. Ace is the highest card. Other cards will be worth face value: 10 high, 2 low.
Players:	Usually four; sometimes varies.
Time:	Each round will be about five minutes long (longer if time allows) and each round will consist of any number of games within the time allowed.
Deal:	The dealer can be anyone at the table. The dealer shuffles the cards and deals them one at a time. Each player receives five cards. (Or some other amount, depending on the number of players).
Start:	<p>The player to the right of the dealer starts by leading (playing) any card. Other players each take turns playing a card. For each round, each player plays one card.</p> <p>The cards played (one from each player) constitute a ‘trick’. For the last trick, there may not be enough cards for everyone to play.</p>
Winning Tricks:	When each player has played a card, the highest card wins the trick. The one who played this card gathers up cards and puts them face down in a pile to keep track of each winning trick.
Continuation:	The winner of the trick leads the next round, which is played as before. The procedure is repeated until all cards have been played.
Following Suit:	<p>The first player for each round may play ANY suit.</p> <p>All other players must follow suit. (This means that you have to play a card of the same suit as the first card).</p> <p>If you do not have a card of the first suit, play a card of any other suit.</p> <p>The HIGHEST card of the ORIGINAL lead suit wins the trick.</p>
Trump:	<p>In this game, spades are trumps.</p> <p>If you do not have a card of the first suit, you may play a spade. This is called trumping.</p> <p>You win the trick even if the spade you played is a low card.</p> <p>However, some other player may also play a trump, because this player does not have a card of the first suit. In this case, the HIGHEST TRUMP wins the trick.</p>
End/Win:	<p>The game ends when all the cards have been played.</p> <p>The player who has won the most tricks in total wins the game.</p>

Handouts for Barnga

Game Rules: Table 6

BARNGA Game Rules: Five Tricks

A Card Game That Is Easy to Learn and Easy to Play

- Cards: Only 40 Cards are used—Ace, 2, 3, 4, 5, 6, 7, 8, 9 and 10 in each suit. Ace is the lowest card. Other cards will be worth face value: 10 high, 2 low.
- Players: Usually four; sometimes varies.
- Time: Each round will be about five minutes long (longer if time allows) and each round will consist of any number of games within the time allowed.
- Deal: The dealer can be anyone at the table. The dealer shuffles the cards and deals them one at a time. Each player receives five cards. (Or some other amount, depending on the number of players).
- Start: The player to the right of the dealer starts by leading (playing) any card. Other players each take turns playing a card. For each round, each player plays one card.
The cards played (one from each player) constitute a ‘trick’. For the last trick, there may not be enough cards for everyone to play.
- Winning Tricks: When each player has played a card, the highest card wins the trick. The one who played this card gathers up the cards and puts them face down in a pile to keep track of each winning trick.
- Continuation: The winner of the trick leads the next round, which is played as before. The procedure is repeated until all cards have been played.
- Following Suit: The first player for each round may play ANY suit.
All other players must follow suit. (This means that you have to play a card of the same suit as the first card).
If you do not have a card of the first suit, play a card of any other suit.
The HIGHEST card of the ORIGINAL lead suit wins the trick.
- End/Win: The game ends when all the cards have been played.
The player who has won the most tricks in total wins the game.

Culture Clash



15 to 20



Cultural differences,
inclusion,
exclusion



90 minutes



Level 2



Level 2

Summary

A simulation to experience and interact with different cultures.

Goals/Learning Objectives

- To experience and reflect on interactions with different cultures
- To reflect on their own behaviour in different cultures and within their own culture
- To reflect on the values of their own culture especially regarding exclusion and inclusion

Materials

- Overview of the rules for each culture

Preparation

- Print out at least one rule overview for each culture

Flow of the Exercise

1. Make two groups; present the rules of their culture to each group.
2. Give about 15 minutes for each group to practice their culture, separately.
3. Ask participants to choose someone from their group who will act as an ambassador. This is necessary to prepare for a meeting that will happen soon.
4. Ask each ambassador to go over to the other group to observe their culture.
5. When the ambassadors feel they have understood the other culture, they can return and share their observations.
6. Ask both groups to leave their territory to meet each other in a neutral zone.
7. Let them interact with each other. There are no rules to follow. Let them interact for at least 20 minutes and see what happens.
8. Discuss.

Debriefing

- What happened? What did you do? Did you have any strategies when you interacted with the other culture?

- What do you think are the rules of the other culture? Were there any rules that you could not observe?
- How did you feel during the activity?
- Did you give up something from your culture at any point?
- Have you had any similar experiences in life?
- How inclusive or exclusive is your country, for instance regarding migration and diversity?
- What has inclusion and exclusion to do regarding power dynamics between the Global South and Global North?

Possible Follow up Activities

If you want to continue focusing on cultural clashes and differences where participants will enter a different culture, you should implement the method 'Barnga', which is a card game simulation. Participants experience the shock of realising that despite many similarities, people of differing cultures perceive things differently or play by different rules. Players learn that they must understand and reconcile these differences if they want to function effectively in a cross-cultural group.

A deeper discussion about exclusion, inequalities and how to overcome them makes for a good drama activity for the method 'Forum Theatre'. Ask two, three or four people to develop a short role-play of an incident. The rest of the group observe. You can stop the role-play at intervals and ask the audience to comment or to make suggestions about how the role-play should continue. Alternatively, members of the audience can intervene directly to take over from the actors and develop alternative outcomes.

Recommendations

Participants often ask about the rules when they meet the other culture. As in real life, there are no rules about how to behave when you visit another culture. Do not give them any rules here either. They should decide how this may affect the rules of their own culture: what they will keep, adapt or give up.

Definitions, Helping Tools and Materials

Handouts

- Rule Cards for the Cultures

Adapted from Jane Elliott de Jong, M., & Warmelink, H. (2017). Oasistan: An Intercultural Role-Playing Simulation Game to Recognize Cultural Dimensions. *Simulation & Gaming*, 48(2), 178–198. <https://doi.org/10.1177/1046878117691076>

Handouts for Culture Clash

Rule Cards for the Cultures

Culture 1

Your culture has strict rules that everyone follows. If a rule is violated, the person who stands the closest says 'Stop' and quickly leaves. This culture is strongly hierarchical and has a leader.

1. If you start a conversation with the leader, you must bow.
2. People always stand very close to each other.
3. Touching your nose is a sign of greeting the other and starting a conversation.
4. During conversations, there is no eye contact. Eye contact should always be avoided.
5. In this culture, showing off is very important. You always talk about how awesome you are, you boast about your healthy body, high salary, great qualifications or cool car.
6. At the end of the conversation, you stamp your feet and quickly leave.
7. If the leader says 'Hooray', everyone must turn towards him/her and bow as a sign of respect.

Culture 2

Your culture has strict rules that everyone follows. If you notice a violation of a rule, you touch your elbows and say 'hoo-noo'.

1. People keep their distance from each other of at least three steps.
2. As a greeting and sign of starting a conversation, you touch the other's fingertip with your finger.
3. Keeping eye contact is very important during conversations.
4. In this culture, you can only talk about neutral topics such as movies and music. You cannot talk about personal things or emotions.
5. At the end of the conversation, you clap your hands twice and smile at the other, then leave.
6. Men are not allowed to start a conversation.
7. This culture highly respects small people. If you pass by a person who is taller than you, say 'Wow'.

Change Your Glasses



Any



Inequality,
privileges,
discrimination



90 minutes



Level 2



Level 2

Summary

This is a very simple outdoor exercise in which participants go outside and explore the neighbourhood through someone else's eyes.

Goals/Learning Objectives

- To raise awareness of the inequalities in society
- To develop skills of observation and imagination
- To foster solidarity and motivation to work for justice

Materials

- Glasses: old glasses from a second hand shop or a flea market, or just the frame. Alternatively, participants can create their own glasses from paper.
- Paper, large sheets
- Pens
- Old magazines, post cards, material, scraps for collage
- Glue
- Tape for hanging the pictures up
- A digital camera or mobile phone that can take pictures; ideally one per person or one or several for the whole group
- Computer and printer

Flow of the Exercise

1. In a plenary, do a brainstorm about people who are disadvantaged, living at the margins of society, facing inequality or/and discrimination for instance homeless people.
2. Ask each participant to choose a type of person from the brainstorm. Explain to the participants that they will go outside to explore the neighbourhood through that person's eyes.
3. Emphasise that the point is not to act out the role, but to imagine what it would be like to be this other person.

Change Your Glasses

4. Hand out the glasses! Tell participants to wander around in the room quietly for a short time and try to imagine what it would be like to be in their person's shoes. Ask some questions as they wander around and give enough time for them to imagine the details.
5. Possible questions: Where do you live? What do you do? What kind of clothes are you wearing? What is a usual day like for you? What is your hobby? How much money do you have in a month? What does a family dinner look like for you? How often do you see your friends? How was your day today? How do you feel? Which was your happiest day during the last month? What happened on that day?
6. Tell the participants that is now the time to go outside. They should take pictures either with a digital camera or on their mobile phones to document while they go around the neighbourhood. Alternatively, you could ask them to draw their pictures. Agree a time for everyone to return.
7. On their return, ask each participant to transfer their pictures onto the computer. They should choose two, three or four pictures to print out, mount on a large piece of paper and finally tape onto the wall. The pictures should be untitled.
8. When all the pictures are displayed, ask everyone to try to guess which groups are being represented. Then, invite each participant to present their pictures and to explain why they are particularly interested in the type of person through whose eyes they chose to 'see'.

Debriefing

Begin by looking at the exhibition on the wall and then, ask participants in turn what they experienced and what they saw.

- What happened? Did you enjoy the activity? Why/why not?
- What was the most surprising thing you discovered?
- Why did you choose the examples you did for your pictures?
- Which preconceived ideas or stereotypes did you have about the person you chose? What kind of influence did these have on how you did this activity and what you chose to 'see'?
- Did the exercise enable you to empathise in any way the discrimination/racism? Why/why not?
- What have you learnt about yourself?

Go on to discuss some of the broader issues.

- 'I know I am not seeing things as they are, I am seeing things as I am.' What effect do our stereotypes and beliefs have on the way we see the world around us?
- Where do we get our information about disadvantaged and marginalised groups?
- How risky is it to make assumptions about someone based on generalisations of groups as a whole?
- How risky is it to generalise about a group of people based on one or two examples?
- Which human rights specifically protect the different examples of discriminated people or those facing racism, which participants identified?
- To what extent are the rights of these people most frequently violated?

- How easy is it for them to claim these rights?
- Who should be responsible for making sure that their rights are not violated – or that they can exercise them?

Variations

If you want participants to put themselves 'in someone else's shoes', then give the participants shoes to wear as well as glasses. Be aware that different languages may have different expressions to suggest that people try to imagine themselves as and empathise with someone else.

Instead of imagining someone, the facilitator can use the roles from the method 'Take a Step Forward' or the trainer can pre-select newspaper article(s) in advance about people who face discrimination/racism. In this case, the focus is only on one specific target group based on the selected article. Instead of making individual posters, all the pictures can be put together to make an exhibition or slide show entitled 'Living with Racism/Discrimination'. Instead of taking pictures, ask participants on their return to make up an imaginary story about the person.

'Check Your Privileges!' is another way to explore and to reflect on your own privilege.

Possible Follow up Activities

- Use the method 'Take a Step Forward' so participants can experience the way inequality of opportunity affects people's lives.
- Use the method 'Path to Equality Land', where participants explore issues of discrimination and racism through imagination and drawing, and try to overcome the inequalities, which they might have observed through 'Change Your Glasses'.
- After exploring the neighbourhood through someone else's eyes, the group may want to continue working on understanding the discrimination, they have just explored to reflect on their own prejudice and explore their experiences of interpersonal discrimination during everyday life in the method 'Do Not Act Like Me!'.
- The discriminations they have just explored, and how to overcome them make for a good drama activity for the method 'Forum Theatre'. Ask two, three or four people to develop a short role-play of an incident. The rest of the group observe. You can stop the role-play at intervals and ask the audience to comment or to make suggestions about how the role-play should continue. Alternatively, members of the audience can intervene directly to take over from the actors and develop alternative outcomes.
- To follow up on sensitivities of stereotypes and privileges, you can implement the method 'What Is Your Single Story?'

Change Your Glasses

- Do the activity with your family, friends or colleagues to start a discussion about human rights. You can also challenge your assumptions about people who are marginalised or disadvantaged by arranging to meet some of them, for example through a Living Library project or, if you are interested in homeless people or refugees by visiting a shelter or an asylum centre. Alternatively, you could contact someone who works with people who are marginalised or disadvantaged and ask them to tell you about the people they work with.

Recommendations

You can run this activity as an introductory exercise or as the main activity. In a training meeting, it can be done to give people a break and fresh air, or as something extra to be done in the participants' free time.

The instructions suggest people work individually, but the activity can be done in small groups. Practical considerations, such as the size of the group and availability of cameras, will most probably determine how you organise the activity. Bear in mind that it takes time for people to introduce their pictures, so depending on the size of the group, restrict the number of pictures each person chooses to display.

It is very important that participants understand that they cannot escape from the fact that they are looking through their own eyes and only imagining what it is like to be someone else. They should be aware that by bringing their existing stereotypes and feelings of empathy to the activity, they risk reinforcing beliefs that may be distorted or wrong. They should also know that stereotypes could sometimes be useful but that they should be used with caution, as there will be wide variation within the group and the generalisation will not apply to every individual.

Definitions, Helping Tools and Materials

In the context of this activity, the term 'disadvantaged' may describe individuals, or a group of people, who are not able to support themselves, are not self-sufficient or have to rely on financial support. Examples might include a single mother or a recent immigrant. People are often 'disadvantaged' because mainstream society acts in ways that 'disadvantages' them. These people and groups see themselves as disadvantaged to the extent that they are denied access to healthcare, education, information and employment, compared with those in the mainstream of society. Disadvantaged people may also feel a lack of autonomy, incentive, responsibility and self-respect. Barriers to self-sufficiency can include the unavailability of resources, for example, lack of employment, capital or accessibility of public transportation for people with physical disabilities. Inaccessibility is another barrier: cost, poor design, distance, lack of publicity and society's regard for a group. A resource may also be inaccessible because it is disliked or distasteful to a certain group or may run counter to its own values. Examples of people who are disadvantaged by society might include a single mother with small children, a pensioner, a recent immigrant, or a person in a wheelchair. Some people who are 'disadvantaged' may or

Living Library

The Council of Europe promotes the Living Library through its book: 'Don't judge a book by its cover!' A Living Library works exactly like a normal library. There is only one difference: The books in the Living Library are human beings. The books and readers enter into a personal dialogue. The books in the Living Library are people representing groups frequently confronted with prejudices and stereotypes, and who are often affected by discrimination or social exclusion.

may not also be 'living at the margins of society'.

The term, 'margins of society' refers to a conceptual rather than a physical location. Essentially, people living at the margin of society are excluded from participating in broader society. Examples of people at the margin of society might include a homeless person, an illegal immigrant, an illiterate person, a mentally ill person, a prisoner or a member of the Roma community. These are examples of groups of people who may not have the same opportunities that are available to the majority. Disadvantaged and marginalised people suffer from prejudice and stereotyping and are often discriminated against in some way.

Adapted from Council of Europe (2017). Compass: Manual for Human Rights Education with Young People. Change your glasses. Strasbourg. <https://www.coe.int/en/web/compass/change-your-glasses>

Image Theatre



Minimum 6 people



Power dynamics,
prejudice,
oppression,
discrimination



45 to 75 minutes



Level 2 to 4



Level 2 to 4

Summary

A drama to experience power dynamics, oppression, prejudice and discrimination in our society/country.

Goals/Learning Objectives

- To be aware of power dynamics, oppression, discrimination and prejudice in our society
- To reflect on how our own society/country is built on power dynamics, prejudice and oppression

Materials

- Paper
- Pens

Flow of the Exercise

1. What does oppression mean? What are power dynamics? What is prejudice? Discuss what these concepts mean to you.
2. Create groups of four to six people.
3. In these small groups, participants share situations that demonstrate different power dynamics, prejudice, oppression or discrimination. It can be a story that they personally witnessed or experienced, or maybe one that they heard about. It is very important to handle these stories with confidentiality, be careful not to take advantage of those who share their personal stories with you.
4. The groups pick a situation that they could present in an image, like a statue, without speaking (called a 'frozen scene'). They plan one frozen scene. Each group should rehearse it without other groups hearing the details (15 minutes).
5. Every participant takes a pen and paper. When others are presenting their stories, participants note down words, emotions, thoughts that cross their mind while they are watching the frozen scenes.
6. After all the situations have been presented, participants share some of the words that they put on their paper. They do not need to explain the story behind the scenes. It is up to them whether they would like to share the story. If everyone in the group agrees, participants can tell the story to the others. Be careful that no one feels uncomfortable or embarrassed.

Debriefing

After the performances, the facilitator asks questions reflecting on the topic:

- What emotions are working inside you?
- Were you moved by what you saw?
- What experiences and memories did these scenes trigger?
- What kind of reflections do the participants have on their topic?

Variations

Instead of a frozen scene, participants can pick a situation that they present as a 'boomerang' (a moving image of one second, with sound), one that summarises and conveys the situation well or as a 'vine', which is a moving image of six seconds with sound.

Another variation is that one participant of the other groups is a narrator and explains each frozen scene.

Possible Follow up Activities

Resolving oppression in images

If you, or you and the participants, would like to continue working with these situations and look for possible solutions, make note of the stories and go back to the same groups during your next session.

1. The participants should change the situations in a way that the outcome is not oppressive anymore and no one gets hurt:
2. What steps need to be taken? Each group discusses this and tries to act it out.
3. Each group presents the new, resolved stories to the other participants.
4. Discuss in a plenary what alternative solutions are possible in these stories or in other similar stories.

Provide a safe space for Black People and People of Colour who are facing racism, had bad experiences within power structures, oppression and/or experienced discrimination: empower them and find strategies to cope and share these by using the method 'Empower Yourself' or 'Forum Theatre', where individual experiences are shared about racism, identity, etc.

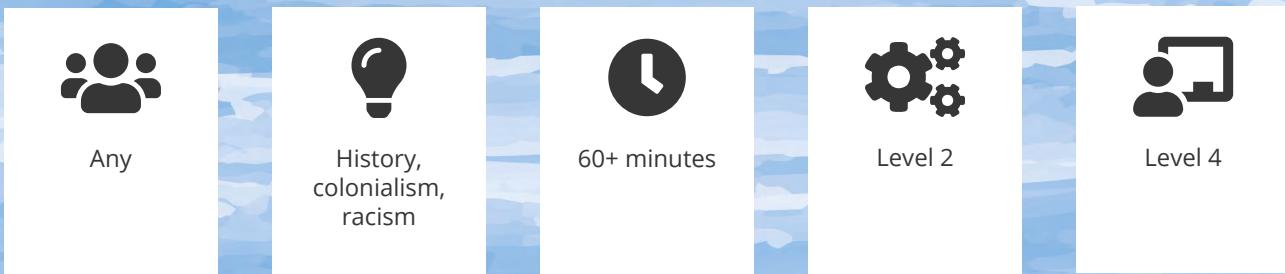
Recommendations

Be aware that discriminatory images and scenes could be performed or recreated. Find a way to communicate this to the participants. The debriefing is an integral part of the method. Make sure that no one tells a story they do not want to tell. Maybe because they were the target of the aggression. Be aware that people might be triggered and want to leave the room.



Adapted from Augusto Boal's Theatre of the Oppressed

Timelines



Summary

Participants make a collective timeline of events that mark developments of the concept of human rights regarding Black People and People of Colour from 2000 BCE to the present day and speculating into the future. The method can be used to explore the history of any group of people.

Related Rights

- Right to education, including human rights education
- Right to life, liberty and personal security
- Freedom of religion and belief

Goals/Learning Objectives

- To develop knowledge about the development of human rights regarding Black People and People of Colour throughout history
- To develop communication skills and critical thinking
- To foster curiosity about human rights and a commitment to defend them

Materials

- A roll of wide masking tape
- A 10-12 meter long wall
- Blocks of post-it notes in three different colours
- Flip chart and markers of different colours
- Computer or mobile phones for research (optional)

Preparation

- Read background literature; become acquainted with the key dates to have an overview of the history of colonialism, racism and Black People and People of Colour.
- Choose approximately ten key dates from the list (see Definitions, Helping Tools and

Materials) that you want to work with. Add five relevant key dates from your country to show that in your country the same issues were/are also happening. The key dates should be connected in some way, for instances dates that focus on colonialism and post colonialism.

- Based on the chosen dates, construct a timeline. Mark a long line on the wall with masking tape. It should be at eye level. The chosen period is based on the key dates. Start with the century from which you chose the first key date and end with the current year. Mark each century between on the timeline.
- Note the instructions for the post-it notes (Step 3 in Flow of Exercise) on a flip chart.

Flow of the Exercise

1. Introduce participants to the timeline. Explain briefly that colonialism and racism were happening over the previous centuries. Mark today's date on the timeline.
2. Explain to the group that their task is to fill out this timeline with events that relate to colonialism, racism and human rights regarding Black People and People of Colour. For instance, the birth or death dates of important people who made laws or fought for justice, the dates of events that changed people's thinking about civil rights which triggered responses, and the making of laws or conventions that protect people's rights.
3. Hand out post-it notes of each colour to each participant. Explain that the different colours represent different categories. For instance, blue for important events relating to human rights regarding Black People and People of Colour, yellow for important people or institutions and green for important documents and laws. Note this instruction on the flip chart for future reference.
4. Explain than the events can be local, regional, national or international. Participants should start by working individually, trying to think of one person, one event and one law or convention each. They should write the date and the name of the event or person on the post-it note of the appropriate colour, and then place it on the timeline.
5. The aim is for each participant to put up at least three post-it notes and for the group as a whole to get as many different events as possible. Therefore, if someone finds a particular event which is already posted, he/she will have to think of another. If someone is really stuck, he/she may consult friends or the Internet.
6. Encourage participants to be inspired by dates that others have posted. If anyone wants to post up more than three dates, they may.
7. When the work is slowing down, ask participants to gather round and review the posts. Ask members of the group to explain or elaborate on their choice of dates.

Debriefing

- Was it easy to find information for the timeline? What were good sources?
- Which piece of information did people find the most interesting, surprising or shocking? Why?
- What have been the major forces behind the development of human rights regarding Black People and People of Colour throughout history?
- Is it important to know about the history of human rights regarding Black People and

Timelines

People of Colour, colonialism and racism? If so, why?

- How is the situation for Black People and People of Colour and the former colonised countries today? Are they still facing racism or inequality?
- What new rights will we need in the future?

Variations

Prepare labels with the dates and events given below and use them as a quiz. Read out the name of the person, event or law and ask participants if they can guess the dates. Then put the labels on the timeline. Let these landmarks be an inspiration for the group. Ask participants to find quotes from famous people, examples of music, art, literature, and sporting events that have promoted human rights regarding Black People and People of Colour. Add these to the timeline.

Implement the timeline for the history of your own country and add key dates regarding colonialism, racism and human rights regarding Black People and People of Colour to the timeline.

This exercise can also be used in an open space (during a seminar, in a classroom...), where the timeline can be completed at any time.

Possible Follow up Activities

Use one of the dates you have on the calendar as a pretext for getting together with other groups to hold an event to promote human rights.

If the group is interested in how ideas change and develop over time, they may like to do the method 'Soon to Be Outdated'. Alternatively, in 'Path to Equality Land', participants explore issues of inequality, privileges, discrimination and racism through imagination and drawing, and try to overcome the inequality which they have observed through the timeline.

Illustrate the timeline with photographs or cartoons and exhibit it at an event; or set up a timeline at an open event and invite the public to participate.

If the group wants to continue talking about discrimination and racism in today's world, you can use the method 'Do Not Act Like Me!' which focuses on understanding discrimination, reflecting on your own prejudices and exploring your own experiences of interpersonal discrimination during everyday life.

Regarding the sensitivity of stereotypes, privilege, discrimination and racism, you can use the method 'What Is Your Single Story?' afterwards. Alternatively, to discover what consequences arise from stereotypes, prejudice, oppression and discrimination, use 'Columbian Hypnosis', and in 'Image Theatre', participants can have a feeling for power dynamics, exploring these issues from their own experience.

Moreover, there should be the possibility to empower Black People and People of Colour who are facing racism. Provide a safe space just for them, help find and share coping strategies by using the method 'Empower Yourself', where individual experiences are shared among themselves about racism, identity, etc.

'Culture Clash' and 'Barnga' are simulations to experience interaction between different cultures.

Recommendations

If there is someone in the group who is a history specialist, give him/her the task of checking the calendar. Be aware that there are more than 40 different calendars used in the world, including Chinese, Islamic, Hindu, Hebrew, Persian and Buddhist calendars. Therefore, dates can be confusing; for instance, 2010 in the Christian calendar is 1431 in the Islamic calendar. Thus, beware of the possible confusion about dates and use the confusion to draw out the intercultural dimension.

The method is a very good way to start a discussion about remembrance and the history of a person. To gather the information you need, search on the Internet. For example, put 'timeline of Roma', 'timeline of Armenia', 'timeline of Afro Americans' or 'timeline Saami Lapland' into any search engine to see how they compare.

Definitions, Helping Tools and Materials

Handouts

- Timeline of Colonialism and Racism

Adapted from Council of Europe (2017). Compass: Manual for Human Rights Education with Young People. Timelines. Strasbourg. <https://www.coe.int/en/web/compass/timelines>

Handouts for Timelines

Timeline of Colonialism and Racism

A partial summary of some events generally associated with the history of colonialism and racism:

- 1760 BCE In Babylon King Hammurabi draws up the 'Code of Hammurabi'. (Written on a big stone, the code promises to 'make justice reign in the kingdom ... and promote the good of the people'.)
- 1440 BCE (approx.) The Torah of Moses gives the tribes of Israel the Ten Commandments, including detailed punishments for contravening the edict, 'Thou shalt not kill'.
- 528 – 486 BCE In India, Buddha preaches morality, reverence for life, non-violence and right conduct.
- 26 – 33 AD Jesus Christ preaches morality, tolerance, justice, forgiveness and love.
- 613 – 632 Prophet Mohammed teaches the principles of equality, justice and compassion revealed in The Qur'an.
- 1215 In England, the Magna Carta Libertatum (Medieval Latin for 'the Great Charter of the Liberties') is signed. Commonly called 'the Magna Carta', this is a charter agreed to by King John of England. First drafted to make peace between the unpopular King and a group of rebel barons, it promised the protection of church rights, protection for the barons from illegal imprisonment, access to swift justice, and limitations on feudal payments to the Crown.
- 1492 Discovery of America 'The New World' by Christopher Columbus and the beginning of the colonisation by the European imperials 'The Old World'.
- 1510 Beginning of the Atlantic Slave Trade which was part of the triangular trade (1680 till the beginning of the 19th century). Approximately twelve million people from west, central and south Africa were sold and transported via the Atlantic to North-, Central- and South America by the Europeans.
- 1532 – 1536 Conquest of the Inca Empire by Francisco Pizarro.
- 1688 First petition against the Slave Trade and the slavery in North America by German emigrants.
- 1758 In the frame of the Age of Enlightenment (1650-1800), humans were classified in four categories by Carl von Linné: physical and personal attributes as well as explicit judgement and the creation of hierarchies.
- 1776 The United States Declaration of Independence is the statement adopted by the Second Continental Congress meeting in Philadelphia on July 4th, which announced that the thirteen American colonies, then at war with the Kingdom of Great Britain, regarded themselves as thirteen independent sovereign states, no longer under British rule. These states would found a new nation – the United States of America. 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness.'
- 1787 The opponents of the (Atlantic) slave trade founded the movement 'Society for Effecting the Abolition of Slavery.'
- 1789 French Declaration of the Rights of Man and of the Citizen. The National

Handouts for Timelines

Timeline of Colonialism and Racism

Assembly agrees the declaration, which guarantees the rights to liberty, equality, property, security and resistance to oppression. However, that just applied for the 'white' persons not for Black People and People of Colour. The reason was that the emancipation of the 'white' European workers was only possible because of the repression and exploitation of other world regions and humans.

- 1791 United States of America: Bill of Rights (The United States Congress agrees the Bill of Rights, amending the US Constitution to include rights to trial by jury, freedom of expression, speech, belief and assembly.)
- 1807 British (Slave Trade Act), American (Act Prohibiting Importation of Slaves) and Danish anti-slavery laws were passed. Followed by Sweden and the Netherlands.
- 1810 Sara Baartman, a South African Khoikhoi woman, was shifted to Europe and exhibited as a dancer first in Great Britain, later for science reason in France. After her death in 1816, she was anatomised and partial conserved. Her corporeal attributes were the biological basis for the 'race theory' which constructed the legitimization of the colonialism. Only in 1974, her mortal remains were taken away from the exhibition at Musée de l'Homme in Paris. In 2002, her mortal remains were transported to South Africa and ceremonially buried.
- 1815 The Congress of Vienna was happening after the French Revolution (1789-1799). The Congress agreed on outlawing slavery in Article 118 due to the pressure from Great Britain.
- 1822 The independence of Brazil.
- 1848 Abolishment of slavery in France.
- 1853 The British government paid three million pounds to Portugal and one million pounds to Spain to end the slave trade. However, Brazil did not agree to that. Just after military actions against Brazil's coast by Great Britain and threatening Brazil with a blockade in 1852, Brazil agreed.
- 1863 Emancipation Proclamation by Abraham Lincoln, which prohibited slavery in the South of the United States of America.
- 1865 The 13th Amendment to the US Constitution declared that 'Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.' Formally abolishing slavery in the United States, the 13th Amendment was passed by the Congress on January 31st.
- 1877 – 1965 Jim Crow Laws were state and local laws that enforced 'separate, but equal' racial segregation in all public facilities and transportation in the Southern United States. The laws oppressed Black People and People of Colour by institutionalising economic, educational, and social disadvantages.
- 1884 – 1885 Congo Conference in Berlin regulated European colonisation and trade in Africa.
- 1888 Brazil prohibited slavery as the last country from the western hemisphere.

Handouts for Timelines

Timeline of Colonialism and Racism

- 1899 The first Hague Convention is signed. Together with the Geneva Conventions, it forms the basis for International Humanitarian Law.
- 1907 German federal election: For the first time, colonial policy was a central topic during the election campaigns.
- 1910 The independence of South Africa
- 1931 The Paris Colonial Exhibition was a six-month colonial exhibition held in Paris, France that attempted to display the diverse cultures and immense resources of France's colonial possessions. Politically, France hoped the exposition would paint its colonial empire in a beneficial light, showing the mutual exchange of cultures and the benefit of France's efforts overseas. It downplayed French efforts to spread its own language and culture abroad, thus advancing the notion that France was associating with colonised societies, not assimilating them. This would thus negate German criticisms that France was 'the exploiter of colonial societies [and] the agent of miscegenation and decadence'.
- 1935 The Nuremberg Laws (German: Nürnberger Gesetze) were anti-Semitic laws in Nazi Germany. They were introduced on September 15th by the Reichstag at a special meeting convened at the annual Nuremberg Rally of the Nazi Party (NSDAP). The two laws were the Law for the Protection of German Blood and German Honour. They forbade marriages and extramarital intercourse between Jews and Germans and the employment of German females under 45 in Jewish households. The Reich Citizenship Law declared that only those of German or related blood were eligible to be Reich citizens; the remainder were classed as state subjects, without citizenship rights.
- 1945 The United Nations (UN) is created. ('To reaffirm faith in human rights, in the dignity and worth of the human person ...')
- 1947 The Independence of India.
- 1948 The Universal Declaration of Human Rights (UDHR) is a historic document that was adopted by the United Nations General Assembly, consists of 30 articles affirming an individual's rights, which, although not legally binding in themselves, have been elaborated in subsequent international treaties, economic transfers, regional human rights instruments, national constitutions, and other laws.
- 1948 The Apartheid system of institutionalised racial segregation was passed in South Africa. Apartheid was characterised by an authoritarian political culture based on 'white' supremacy, which encouraged state repression of Black Africans, Black People and People of Colour, and Asian South Africans for the benefit of the nation's minority 'white' population.
- 1950 The European Convention on Human Rights is adopted by the Council of Europe.
- 1955 By refusing to give up her seat to a 'white' man on a Montgomery, Alabama, city bus, the Black Woman, Rosa Parks helped initiate the civil rights movement in the United States. She became an iconic figure in the civil rights movement in the USA and worldwide.
- 1960 'Year of Africa': 17 African countries became independent; but at the same

Handouts for Timelines

Timeline of Colonialism and Racism

time, the continent was beginning to face the realities of postcolonial violence.

- 1960 The Sharpeville massacre occurred on the 21st of March, at the police station in the South African township of Sharpeville in Transvaal (today part of Gauteng). The UN declared this day to be the International Day for the Elimination of Racial Discrimination, urging the abolishment of the Apartheid System.
- 1961 Amnesty International is created, as a result of a campaign to free two Portuguese students imprisoned for seven years for making a toast to freedom.
- 1961 The end of the 500 years history of colonisation of Portugal in Africa. The independence of all Portuguese colonies in Africa.
- 1963 During the March on Washington for Jobs and Freedom on August 28, the civil rights activist Martin Luther King held the public speech 'I Have a Dream' in Washington D.C. in which he called for civil and economic rights and an end to racism in the United States. King underlined that even one hundred years after the Emancipation Proclamation that Black People and People of Colour are still not free in the USA.
- 1965 International Convention on the Elimination of all Forms of Racial Discrimination. (Entered into force in 1969).
- 1966 International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. (Entered into force in 1976).
- 1969 American Convention on Human Rights for the Americas, in force since 1978.
- 1976 Soweto uprising, the turning point in the liberation struggle in South Africa.
- 1979 Convention on the Elimination of Discrimination Against Women (CEDAW) (Entered into force in 1981).
- 1980 The independence of Zimbabwe.
- 1981 The African Charter on Human and Peoples' Rights. (Adopted by the Organisation of African Unity, now the African Union).
- 1984 The Convention Against Torture (Entered into force in 1987).
- 1990 International Roma Day: The day was officially declared in Serock, Poland, the site of the fourth World Romani Congress of the International Romani Union (IRU), in honour of the first major international meeting of Romani representatives, 7th to 12th of April 1971 in Chelsfield near London.
- 1990 International Convention on the protection of the Rights of All Migrant Workers and Members of their Families (ICRMW) (Entered into force in 2003).
- 1992 Rostock-Lichtenhagen riots, 22nd till 26th of August: The worst mob attacks against migrants in post-war Germany. Stones and petrol bombs were thrown at an apartment block where asylum seekers lived. Several hundred militant right-wing extremists were involved, and about 3,000 neighbourhood onlookers stood by, applauding them.

Handouts for Timelines

Timeline of Colonialism and Racism

- 1994 Nelson Mandela won as the first Black Man the presidential elections in South Africa, which underlined the ending of the Apartheid system by law.
- 1995 Srebrenica massacre: the army of Republika Srpska killed 8000 Bosniaks (mostly boys and men between 13 and 78 years). Everything was systematically planned. The mass murder was the worst crime on European soils since the Second World War. The 'Dutch Battalion', the Dutch Peacekeeper by the United Nations, were present and knew about the massacre but did not intervene.
- 2009 Barack Hussein Obama II was the first African American to be elected to the presidency of the USA.
- 2011 Anders Behring Breivik, a Norwegian far-right terrorist, commits the Norway attacks in Oslo and Utoya killing more than 70 people.
- 2011 Discover of the far-right German neo-Nazi terrorist group 'National Socialist Underground' via a video in which the three leaders claimed to be responsible for killing nine migrants and one police officer, attempted murder 43 times, three bomb attacks and 15 robberies between 2000 and 2007. The police investigators had largely excluded right-wing extremist backgrounds of the crimes and searched for perpetrators in the victims' surroundings, which stigmatised many of their relatives.
- 2017 'Muslim ban': Executive Order 13769P 'Protecting the Nation from Foreign Terrorist Entry into the United States' an executive order by US president Donald Trump from January to March. The entry into the USA was banned for citizens from seven majoritarian Muslim states (Iraq, Iran, Yemen, Libya, Somalia, Syria and Sudan) for 90 days, for refugees for 120 days and for refugees from Syria permanently.
- 2017 The Unite the Right rally was a 'white' supremacist rally that occurred in Charlottesville, Virginia, from 11th to 12th of August. Protesters were members of the far right and included self-identified members of the alt-right, neo-Confederates, neo-fascists, 'white' nationalists, neo-Nazis, Klansmen, and various militias. The organisers' stated goals included unifying the American 'white' nationalist movement. At the time, a counter-demonstration was happening. A self-identified 'white' supremacist deliberately rammed his car into a crowd of counter-protesters about 800m away from the rally site, killing one person and injuring nearly 40 other people.
- 2018 Windrush scandal: People were transported from the former colonised Caribbean to Great Britain between 1948 and 1971 due to labour shortage and to support the reconstruction after the damage of the Second World War. They never applied for the British citizenship or became formal naturalised citizens. They received an unlimited exceptional leave to remain but never got documents to proof that de facto they have had an illegal status. Therefore, the British government under Theresa May decided to deport those people back to their home countries, or they lost their homes and jobs or lost access to health care.
- 2019 A 'white' Australian man assassinated two mosques in Christchurch, New Zealand. The assassin published a right winged manifest at a social network and streamed a 17 minutes long video live about the assassination on his social network account.

What Is Your Single Story?



10 to 20



Perception,
categorisation,
stereotypes and
prejudice



2.5 hours



Level 2



Level 2

Summary

Introduction to the topic of stereotypes, categorisation, diversity and prejudices using activities such as discussions and movies.

- How to come to terms with someone's own selective perception.
- Sensitisation for heterogeneous groups
- How to find a critical approach towards the acculturalisation of groups and thereby finding value in the appreciation of people's individual characteristics.
- Explain the keywords and provide definitions.
- Explain functions of stereotypes: when does the use of stereotypes become 'discrimination'?

Goals/Learning Objectives

- To reflect on one's own perceptions
- To reflect on the presence of prejudice in our daily lives and how it functions
- To establish the connection between individual and societal prejudice and becoming more sensitive to the heterogeneity of supposed homogeneous groups, particularly where less visible difference exists

Materials

- Projector, laptop, speakers, post-its, flip chart, flip chart paper, pens, permanent marker
- Bag of peanuts (with shell) – 1 peanut for each pair or crisps if anyone has allergies
- Video: 'The Monkey Business Illusion'
- Video: 'The danger of a single story' by C. Adichie
- Handout 'Categorisation, Stereotype, Prejudice, Discrimination and Their Functions'

Preparation

- Facilitators need to know the videos for PART 1 and PART 4.
- Technical setup needs to be ready before the workshop.
- Have a bag of peanuts ready (or bag of crisps if anyone is allergic) according to the number of participants for PART 2.

What Is Your Single Story?

- Write on a flip chart paper the title 'Peanuts are...' for PART 2.
- Write on a flip chart paper the title 'Not all peanuts are...' for PART 2.
- Prepare the definitions and functions for categorisation, stereotypes, prejudices and discrimination (see handout) and optionally, prepare a presentation for PART 3.
- Print out the handout 'Categorisation, Stereotype, Prejudice, Discrimination and Their Functions' for each participant for PART 3.

Flow of the Exercise

PART 1: Introduction – One's Own Perception

Preliminary goals: Coming to term with someone's own selective perception as an introduction to the topic

Time: 15 minutes

Method: Video and discussion

Materials: Video, projector, laptop, speakers

'MonkeyBusinessIllusion':(https://www.youtube.com/watch?v=IGQmdoK_ZfY)

'Teste Deine Wahrnehmung' (German): <https://www.youtube.com/watch?v=9hV8-tEka4E>

Content:

1. Tell the participants that you are going to show them a video ('The Monkey Business Illusion'). Ask them to count how many times the players wearing white pass the ball. Make sure that no one who already knows the video comments at all.
2. At the end of the sequence (sec. 0:40), stop the video and ask the group: 'How many passes did you count?' After a short feedback, ask them: 'Have you seen the gorilla?' Show the rest of the video.
3. Explain to the group that selective perception makes us miss important information. The reality is complex. Therefore, a selection process is needed.
4. Transition to part two: our perception is very often selective. We see what we want to see. This also could lead to a persistence of stereotypes and prejudices. This is what we are going to look at in detail in the following steps.

PART 2: Peanut-Method

Preliminary goals: Introduction to the topic of stereotypes, diversity and prejudices. Sensitisation for heterogeneous groups. Get a critical approach towards the acculturalisation of groups and thereby find value in the appreciation of individual characteristics.

Time: 45 minutes

Method: Thematic exercise

Materials: Flip chart, flip chart paper, post-its, pens, permanent marker, peanuts (1

What Is Your Single Story?

peanut for each pair), one flip chart paper with the written title 'Peanuts are...' and the other one with the title 'Not all peanuts are...'.

Content:

In a plenary (10 minutes)

1. Show one peanut (or crisp) to the group and ask them to describe it.
2. Collect the answers on the flip chart paper with the written title 'Peanuts are...' (e.g. 'round', 'brown', etc.).
3. Then present the basket of peanuts to the group.
4. Participants should form groups of two, pick a peanut, post-its and a pen and find a spot in the room to talk to each other.

In pairs (5-10 minutes)

5. Each pair should write down characteristics about their peanut on the post-its. They are not allowed to mark their peanut in any way, e.g. to make dents in the peanut, write on it, colour it, etc.
6. After working in pairs, ask the pairs to come together in a plenary again and to put their peanut back in the basket.
7. Ask the participants: 'Did you get to know your peanut better?' At the same time, mix all the peanuts up again.
8. Ask the participants to find their individual peanut in the basket.

Debriefing in a plenary (20-25 minutes)

9. Ask the participants: 'Was it difficult to find your peanut? How did you do it? Which specific characteristic helped you to find it?'
10. Put the post-its on a flip chart paper and add the title 'Not all peanuts are...'. As a comparison, contrast the flip chart paper 'Peanuts are...' with the flip chart paper 'Not all peanuts are...'.
11. Ask the intermediate debriefing questions:
 - What comes to mind while comparing the two flipcharts? Why are they so different?
 - What else did you notice? What surprised you?
 - What has this to do with your daily lives? (Explain: Peanuts are a symbol for talking about groups of people.)
 - What changes when you get to know someone better? What happens to the preliminary categories when you take a closer look?
 - What happens when you do this with groups of people or 'cultures'?
 - Is it at all helpful to have generalisations/categorisations/selective perceptions? What function does the 'homogenising' of groups have?

Please note

Do not take the symbol of a peanut too literally. People have their own feelings and subjective stories and cannot be simply seen as nuts!

What Is Your Single Story?

PART 3: Definition of Categorisation, Stereotypes, Prejudices and Discrimination

Preliminary goals: Explain the key words and provide definitions. Explain functions of stereotypes and explain 'When do stereotypes transfer into discrimination?'

Time: 15 minutes

Method: Explaining key words to the group and give examples

Materials: Flip chart, flip chart paper, permanent marker, handout 'Categorisation, Stereotype, Prejudice, Discrimination and Their Functions' for each participant, an optionally prepared presentation on those terms

Content:

1. Explain the definition of categorisation (see handout).
2. Ask the group: 'What is the difference between stereotype, prejudice and discrimination?' and let them discuss.
3. Present the three definitions (see handout).
4. Ask the group if stereotypes and prejudices have functions. In addition, if yes, which ones? Collect the ideas on a flip chart paper. Afterwards, present the functions of stereotypes and prejudices (see handout).
5. Distribute the handout 'Categorisation, Stereotype, Prejudice, Discrimination and Their Functions' to the participants.

Tip

You could also do a presentation on all definitions and functions using flip charts, moderation cards or a presentation programme (e.g. Prezi, PowerPoint or Menti) or without using any extra tools.

PART 4: Danger of a Single Story

Preliminary goals: Summary

Time: 45 minutes

Method: Video and discussion

Materials: Video, projector, laptop, speakers, 'The danger of a single story' by C. Adichie: https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story

Content:

1. Show the video 'The danger of a single story' by C. Adichie.
2. Debriefing questions:
 - Did you like the video? Why/ why not?
 - To what extent does Adichie's talk reflect our topic?
 - In which way is this whole topic connected to dealing with different cultures or being abroad?
 - What have you learned from this video and from the other exercises in this workshop?
3. If participants feel guilty afterwards, please emphasise the positive, empowering aspects of Adichie's talk.

PART 5: Conclusion

Tell the participants that we all grow up with specific stereotypes and prejudices. It is difficult to get rid of them! A lifelong personal involvement/battle is needed. Therefore, self-reflection and open-mindedness as well as critical thinking on stereotypes and prejudices is important!

Variations & Possible Follow up Activities

This method can be followed by and is connected to the method called 'Check Your Privileges!'.

The group may like to do the activity 'Timelines' to look back at the history of racism, discrimination, power dynamics, hate and may like to explore how the concept and practice of (in-)equality has changed throughout history. Discover the consequences of stereotypes, prejudices, oppression and discrimination through the methods 'Columbian Hypnosis' and 'Image Theatre' where participants explore power dynamics and can discuss those issues from their own experiences. In 'Forum Theatre', participants act out their experience of power dynamics or discrimination and explore solutions by including them in a theatre scene.

After talking and reflecting on their perception, categorisation, stereotypes and prejudices, the group may want to continue working on understanding discrimination, reflecting on their own prejudices and exploring their experiences of interpersonal discrimination during everyday life with the method 'Do Not Act Like Me!'

Recommendations

Try to address the guilt some might feel after these exercises. Make them realise that we all have prejudices and stereotypes. What is important is how we act and reflect on them. Refer to the empowering aspect of Adichie's talk for this.

This method works best when facilitated by two trainers. The topic should be relatively new to participants. The majority should not know the videos yet.

Definitions, Helping Tools and Materials

Handouts

- Categorisation, Stereotype, Prejudice, Discrimination and Their Functions

Source: ICJA Freiwilligenaustausch weltweit e.V.

Handouts for What Is Your Single Story?

Categorisation, Stereotype, Prejudice, Discrimination and Their Functions

Categorisation

Categorisations are psychological processes that help us to understand and cope with the world that surrounds us.

Example: In a film, two people speak French, and in the background, you can see the Eiffel Tower. It is therefore a film set in Paris.

Without such a categorisation process, we would not be able to understand and interpret the complexity of our world in which we live. BUT categorisations are not always correct. For instance, people with breasts are not always women.

Stereotype (an idea/thought)

Stereotype is a simplified, generalising attribution about a group of people. It disregards individual differences and makes a judgement call. It can be negative (e.g. all punks are lazy, loud and alcoholics) or positive (e.g. Asians are good at maths). Many stereotypes about minorities (e.g. Muslims, Sinti and Roma, homosexuals) are historically handed down and are reproduced in media, textbooks and in everyday language. Stereotypes leave the descriptive, supposedly neutral level. They are not harmless, even if they contain the function of orientation and adaptation.

Word origin: 'Stereotype' (Greek: stereós 'solid, hard, durable, spatial' and típos 'like')

- Definition of Stereotypes

'A stereotype is a simplified, undifferentiated attribution that includes: a judgement of behaviour, habits, abilities or expectations towards others. These attributions are applied to all members of a group, regardless of their individuality and without regard to the attributions and social contexts from which they originated. The attributions are based on rigid ideas about what something or someone is like. The dominant group projects self-denied attributions (often negative, sometimes positive) onto another group. Sometimes stereotypes are selectively related to reality whose historical context is hidden. Members of the group they are directed at experience the attributions as very hurtful. The same attributions may be positively perceived if they are used for members of the dominant group themselves.'

- Functions of Stereotypes:

'Stereotypes represent a rationalisation of oppression and disparagement. They are intended to embarrass the sufferers and make them feel that this attribution has given them what they deserve. Stereotypes dehumanise the sufferers in the eyes of the discriminating group, making it easier to discriminate because the injury is rationalised and denied. Specific stereotypes have emerged from complex social and historical situations. They are the result of adaptation and power-based survival strategies of the dominant and oppressive practicing groups, the dominant culture. Therefore, the constant, renewed production of stereotypes is based on two prerequisites: It denies the historical context in which human culture and behaviour are always embedded; it repeatedly appeals to generalise and to draw conclusions about individuals from generalisations.'

Source: Czollek, L. C., Perko, G., & Weinbach, H. (2012). *Praxishandbuch Social Justice und Diversity: Theorien, Training, Methoden, Übungen. Pädagogisches Training*. Weinheim, Basel: Beltz Juventa, p. 77-78.

Handouts for What Is Your Single Story?

Categorisation, Stereotype, Prejudice, Discrimination and Their Functions

Prejudice (an attitude)

Prejudices contain an assessment, which must be made in advance in relation to a person or group of persons.

Example: A punk works at my firm. Each time when I see him doing nothing, I think this is because of his/her laziness and not because he/she is actually well organised.

In that case, the action/behaviour of a person is interpreted within the filter of the stereotype 'All punks are lazy'.

Discrimination (an action)

Discrimination can be the result of prejudice. It is about treating people, or groups of people, based on their affiliation to a group or category differently or unfairly.

Example: I will hire no punks for my firm, because I think they are lazy and alcoholic.

Levels of Discrimination:

1. Individual level:

Personal attitudes, actions that reflect prejudices against people or groups of people.

2. Institutional level:

Policies, laws, rules, norms, customs enforced and implemented by organisations and social institutions (governments and administrative systems, school systems, judiciary, church, health system, etc.) that disadvantage some social groups and favour others.

3. Cultural level:

Social roles, norms, music, art, literature, rituals, language, discourses in which one social group stands above another.

Structural discrimination = institutional level + cultural level.

These three levels always work together:

- Example: A person migrates from Turkey to Germany. In Germany, the person is searching for work.

1. Individual level:

This person is stealing 'us' the work; he/she does not fit into 'our' team/will have communication difficulties/only brings problems, etc.

2. Institutional level:

Limited entry and limited stay possibilities (visa, residence permit), very restrictive immigration possibilities (e.g. studies, family reunification), work permit, subordinated labour market access (examination by foreigners' authority and labour office), unequal recognition of school and professional qualifications, etc.

3. Cultural level:

Integration debate (how do the media and the public space talk/write about migrants, who is supposed to integrate into what, deficit orientation, word creation such as a parallel society, migration background, etc.).

Source: Czollek, L. C., Perko, G., & Weinbach, H. (2012). *Praxishandbuch Social Justice und Diversity: Theorien, Training, Methoden, Übungen. Pädagogisches Training*. Weinheim, Basel: Beltz Juventa, p. 67-68.

Handouts for What Is Your Single Story?

Categorisation, Stereotype, Prejudice, Discrimination and Their Functions

Functions of Stereotypes and Prejudices

1. Reduction of uncertainty
 - Stereotypes and prejudice help people to orientate themselves in a complex world.
 - They reduce uncertainty and offer behavioural safety.
 - They hide existing contradictions.
2. Creation of clear affiliations
 - Stereotypes and prejudices create a clear generalised image of the 'other'.
 - They define the self in demarcation to the 'other'.
 - Prejudices serve as social 'admission tickets' in certain groups.
3. Preservation of a positive self-image
 - By the devaluation of the 'other', stereotypes and prejudice are used to upgrade one's own group.
 - They shift aggressive feelings to foreign groups.
 - They increase the solidarity within the own group and give you a sense of strength.
4. Legitimization of power
 - Stereotypes and prejudices are used to legitimise power and establish dominance.
 - They strengthen and maintain the unequal distribution of power between the majority and minorities.
 - They enable participation in power at the cost of minority groups.

Where Do You Stand?



Any



Stereotypes,
prejudice



50 minutes



Level 2



Level 1

Summary

In this discussion activity, people literally stand up for their opinions.

Goals/Learning Objectives

- To understand our own and others' attitudes
- To use and develop skills of discussion and debate
- To foster respect and open mindedness

Materials

- One copy of the handout 'Statements'
- Flip chart paper, pens
- String or chalk (optional)
- Space for people to move about

Preparation

Prepare two posters – one says: 'I agree' and the other says: 'I disagree' – and put them on the floor at opposite ends of the room, so that people can form a straight line between them. (You may want to draw a chalk line between them or use a piece of string). Choose statements from the handout which you want to discuss.

Flow of the Exercise

1. Explain that you are going to read out a series of statements that the participants may agree with to a greater or lesser extent.
2. Point out the two extreme positions – the posters stating 'I Agree' and 'I Disagree'. Explain that people may occupy any point along the (imaginary) line, but that they should try to position themselves, as far as possible, next to people whose views almost coincide with their own. Brief discussion is permitted while people are finding their places!
3. Read out the statements in turn.

Where Do You Stand?

4. Stimulate reflection and discussion. Ask those at the endpoints to explain why they have occupied these extreme positions. Ask someone near the centre whether his/her position indicates the lack of a strong opinion or lack of knowledge.
5. Allow people to move position as they listen to each other's comments.
6. When you have gone through the statements, bring the group back together for the debriefing.

Debriefing

Begin with reviewing the activity itself and then go on to discuss what people have learnt:

- Were there any questions that people found impossible to answer – either because it was difficult to make up their own mind, or because the question was badly phrased?
- Why did people change position during the discussions?
- Were people surprised by the extent of disagreement on the issues?
- Do you think there are 'right' and 'wrong' answers to the different statements, or is it just a matter of personal opinion?
- Might it ever be possible for everyone to reach an absolute agreement about these topics?

Variations

Compose other statements or ask members of the group to create their own.

Possible Follow up Activities

Organise a formal debate on one of the issues, asking people to prepare their arguments in advance, and then take a vote at the end of the debate. You could invite other young people or members of the public to attend.

After talking and reflecting on the statements, the group could continue working on understanding discrimination, reflecting on their own prejudices and exploring their experiences of interpersonal discrimination during everyday life in the method 'Do Not Act Like Me!'

The group may like to discuss the issues of plain speech and political correctness. Regarding the sensitivity of stereotypes and privileges, you can use the methods 'Check Your Privileges!' and 'What Is Your Single Story?' afterwards.

To discover what consequences arise from stereotypes, prejudice, oppression and discrimination, use 'Columbian Hypnosis'. Or in 'Image Theatre', participants can have a feeling for power dynamics, exploring these issues from their own experience, or participants can try to overcome them as a follow up activity.

Recommendations

When talking about stereotypes and prejudice, it is important to be aware of the words you use and the impact they have. For instance, you should consider whether to say 'gay' or 'homosexual', or whether to use the term 'disabled people', 'handicapped people' or 'people

with adaptive needs'.

You may want to run the lining-up part of the activity relatively quickly, without giving much time for discussion between the various points, and then select two or three of the statements and discuss them in more detail with the whole group. However, it is worth stopping the activity at certain points in order to give people the opportunity to reflect both on some of the points and on their position relative to that of other people

Definitions, Helping Tools and Materials

Handouts

- Statements

Adapted from Council of Europe (2017). Compass: Manual for Human Rights Education with Young People. Where Do You Stand. Strasbourg. <https://www.coe.int/en/web/compass/where-do-you-stand>

Handouts for Where Do You Stand?

Statements

- Learning about national stereotypes is useful before travelling abroad.
- It is more interesting to live in a multicultural country.
- It is more dangerous to live in a multicultural country.
- If someone moves to another country, the person should completely adapt to the host culture.
- Rich people are happier than poor people are.
- Some people are homeless because they choose to be.
- Men are stronger and more effective so they deserve more payment.
- A person with many tattoos cannot be a good doctor.
- Everyone should be able to marry the person who he/she loves.
- The most basic responsibility of any government is to make sure that all citizens have enough to eat.
- One person or a small group of people can change the world.
- It is more important to have a home, food and necessities than to be able to say what you like.
- People have a duty to work, but not a right.
- The right to 'rest and leisure' is a luxury that only rich people can afford.
- It is not the government's job to make sure that people do not starve – but the people's!
- The way we choose to treat our workers is no business of the international community.
- Poor countries should concentrate on ensuring a basic standard of living for all before worrying about the civil and political rights of their citizens.
- Extreme economic inequality is an infringement of basic rights.
- Social and economic rights express an ideal for the future, but the world is not ready to guarantee them today.

Handouts for Where Do You Stand? Statements

- Stronger countries have an obligation to interfere with smaller countries if they violate human rights.
- Rights are less important than responsibilities
- If rights cannot be guaranteed, there is no point in having them.
- Some rights are more important than others are.
- Some people have, naturally, more rights than others.
- Some people are homeless because they want to be.
- It is impossible to eradicate poverty totally.
- We are not born with rights; we get them.
- We are not responsible anymore for our action during the colonialism. The reparation is time-barred.
- Racism is not a big issue anymore in my home country.
- Black People and People of Colour have the same rights than 'white' people.
- Black People are discriminated against by other People of Colour.
- 'Where are you from?' is a legitimate question to ask because it reflects your interest in the other person.
- Racial profiling/ Ethnic profiling appears during the investigation, the suspecting or targeting a person by the police officers, security agents, immigration offices and customs officers.
- Everyone has equal access to the residential market.
- The media and advertisements are not shaped anymore by racist structures.
- Racism shapes today's socialization.
- Racism shapes the way how people perceive themselves and the world.
- Racism shapes the personal and social freedom of action.

Soon to Be Outdated



Any
(small groups of
5 to 6)



Beliefs,
critical thinking,
globalisation



90 minutes



Level 3



Level 2

Summary

In this activity, people discuss how beliefs develop, how they are reinforced and how and why they have changed over time.

Goals/Learning Objectives

- To develop an understanding of the social construction of beliefs
- To develop critical thinking and discussion skills
- To cultivate attitudes of open-mindedness and enquiry

Materials

- Possible Beliefs-Statement Cards: one set of cards per small group
- A flip chart and pens for each group

Preparation

- Copy the handout, add more statements of beliefs or delete as required and cut out the statements of beliefs. Make one set of cards per small group.

Flow of the Exercise

1. Explain that this activity is about how beliefs change over time. Firstly, participants discuss the beliefs that past generations had, but which are now outdated. Then, they discuss those beliefs that they have and which their children and grandchildren may find outdated.
2. Brainstorm what people understand by the word 'belief'.
3. Ask participants to get into small groups of three to four persons. Distribute the 'Possible Beliefs' statement cards.
4. Each group should choose someone to make a summary on a flip chart and someone to give feedback in the plenary.
5. Ask the groups to look at the 'Possible Beliefs' statement cards. They should choose five

- beliefs that have changed since their grandparents' time, which they would like to work on.
6. Take the chosen cards and discuss the beliefs that their grandparents had about the statement. Where did those beliefs come from? How were they reinforced? With hindsight, were they wise beliefs? Why/why not?
 7. Then try to imagine what life may be like in your children's or grandchildren's time and discuss what they will believe. In what ways will their beliefs about the chosen statements be different from yours? Why will they be different?
 8. Bring the groups back into the plenary and ask each group to report briefly on their conclusions.

Debriefing

Start with a short review of the activity and then go on to discuss the challenges of living in a globalised world where beliefs and values are changing.

- Were there any strong disagreements within the groups? Compare the feedback from the different groups.
- Where do we get our beliefs from? Are there any general things to say about how it was in the past and how it will be different in the future?
- Why do beliefs change?
- Are any beliefs absolute? If yes, which sorts of beliefs and why? If no, why are beliefs not absolute?
- What are the advantages of holding beliefs in common?
- How do our beliefs limit us?
- What would make you change your beliefs?
- How easy is it to change beliefs? Which sorts of beliefs are harder, and which are easier to change? Why?
- How can people protect themselves from propaganda and false claims, for example spin by politicians, doubt by climate sceptics, or ploys to get your money by bogus organisations?
- Give examples of limitations to the right to freedom of opinion and expression. Who should decide what these limitations should be?
- Can you name examples of violations of the freedom of thought, conscience and religion in your community, country, Europe and the wider world?

Variations

Introduce some of the beliefs (please see the handout) to the whole group by using the method 'Where Do You Stand?'. The participants do not have to say anything; they can listen to other people's points of view to help them understand the issues better.

Possible Follow up Activities

You may want to continue addressing the right to freedom of religion and belief with the method 'A Mosque in Sleepyville' which explores a dispute over the building of a new mosque in a traditionally Christian area by simulating a town council meeting.

If the group is interested in looking back at the key dates of history when these ideas and beliefs were developed, they may like to use the method 'Timelines'; use this method to discuss how the beliefs and ideas were developed within a story or historical event, to better understand the power dynamics of the historical events.

In the method 'Path to Equality Land', the group can discuss how different beliefs could be challenged and overcome.

With the simulation card game 'Barnga' and the simulation method 'Cultural Clash', the idea that beliefs are changing over time can be followed by discussing how cultural clashes, differences and interactions can have an impact on ideas and beliefs during the debriefing for these two methods.

Ideas for action:

Together with friends, colleagues or classmates, pick out a collective belief that could prejudice or discriminate people in your community, for example, beliefs about homosexuality, the use of contraception, abortion, relationships outside, or girl and boy roles. Invite a NGO or other organisation to speak about this topic, so that you understand more about the issue. Then decide what action you want to take locally.

You could also create and produce a play about a chosen issue to perform for your local community. Be aware that it is much easier to get an audience to come and watch if your performance coincides with one of the international or European commemorative days.

If you feel comfortable doing so, adapt this exercise to use during informal moments with your friends, family, and colleagues. Ask them about their opinions/beliefs about certain issues. Be careful, however, as some people can be very sensitive about certain issues.

Recommendations

Although participants are working in small groups, some individuals may feel shy about stating their opinion about some of the issues. One way to avoid this is to manage the small groups so that friends or those who feel comfortable with each other work together. Another way is to give people less 'threatening' topics first and then, as confidence grows, present the ones that are more controversial.

The process of building a world where human rights are respected as the norm means challenging most people's beliefs in one way or another. Thus, the point of this activity is to encourage participants to understand that people's beliefs are often social constructs or products of their society and the age in which they live. At the end of the activity, participants will be more aware of why beliefs are deep-rooted and hard to view objectively. They will also appreciate that it takes education, the presentation of clear, factual evidence and good critical thinking skills to change beliefs that are either harmful or simply outdated.

Definitions, Helping Tools and Materials

A belief is a conviction that a suggestion, statement or idea is true. People may say that they believe something to be true for different reasons: They have seen/witnessed it or because of personal experience, there is good evidence for believing or because of they have faith. The word 'belief' is often used in relation to religion, as for example when people talk about their 'belief in God'. However, this is a narrow use and you need to be sure that participants are clear about the meaning of the word. A belief is an assumed truth. Thus, everything is a belief. We create beliefs to anchor our understanding of the world around us, so once we have formed a belief, we will tend to stick with that belief.

Understanding how beliefs develop is an important step in promoting a culture of human rights. Psychologists studying belief formation, and the relationship between beliefs and actions, have found that beliefs form in a variety of ways.

- We tend to internalise the beliefs of the people around us during childhood. Albert Einstein is often quoted as having said that common sense is the collection of prejudices acquired by the age of eighteen. Political beliefs depend most strongly on the political beliefs most common in the community in which we live. Many individuals believe the religion they were taught in childhood.
- People may adopt the beliefs of a charismatic leader, even if those beliefs fly in the face of all previous beliefs and produce actions that are clearly not in their own self-interest. In such instances, rational individuals attempt to reconcile their direct reality with the belief and contradictions, the condition known as cognitive dissonance.
- Repetition forms beliefs, as do associations of beliefs with for example images of sex, love, and other strong positive emotions. This is the primary thrust of the advertising industry.
- Physical trauma, especially to the head, can radically alter a person's beliefs.
- Even well-educated people, well aware of the process by which beliefs form, still strongly cling to their beliefs, and act on those beliefs, sometimes even against their own self-interest.
- Faith is the confident belief in the truth or trustworthiness of a person, idea, or thing. It is the belief that something is true because an authority says so. Faith can have very specific meaning in some religious contexts.

Handouts

- Possible Beliefs - Statement Cards

Adapted from Council of Europe (2017). Compass: Manual for Human Rights Education with Young People. Soon to Be Outdated. Strasbourg. <https://www.coe.int/en/web/compass/soon-to-be-outdated>

Handouts for Soon to Be Outdated

Possible Beliefs - Statement Cards

Beliefs about male and female roles in the family

Beliefs about Muslim people

Beliefs about the roles of the older and younger generation in society

Beliefs that different 'races' reflect differences in moral character and intelligence

The belief that the Earth is flat

Beliefs about smoking

The belief that sex before marriage is a sin

The belief that tsunamis and tornadoes are God's punishment for humankind's sins

The belief that it is an honour to die for your king, country or religion

Beliefs about the upbringing and discipline of children

Beliefs about divorce/beliefs about single parents

Beliefs about men and women's abilities to do the same jobs

Handouts for Soon to Be Outdated

Possible Beliefs - Statement Cards

Beliefs about not having a religion

Beliefs about immigration

Beliefs about a multicultural society

Beliefs about Jewish people

Beliefs about the effect of voting

Beliefs about media and fake news

Beliefs about the effects of social media

Beliefs about postcolonial structures

Beliefs about the corpus of finds from the colonial area

Beliefs about the demand of reparation regarding the colonisation

The belief that 'white' skin is beautiful

Take a Step Forward



10 to 30



Discrimination,
human rights,
privilege



60 minutes



Level 3



Level 1

Summary

We are all equal, but some are more equal than others. In this activity, participants take on roles and move forward depending on their experiences and opportunities in life.

Goals/Learning Objectives

- To raise awareness about inequality of opportunity
- To develop imagination and critical thinking
- To foster empathy with others who are less fortunate

Materials

- Role cards (paper, pen, photocopier, scissor)
- Soft/relaxing music
- Music player & speakers
- Hat
- A long open space (a corridor, large room or outdoor)

Preparation

- Read the instructions carefully. Review the list of 'situations and events' and adapt it to the group that you are working with.
- Make one role card per participant. Copy the (adapted) sheet either by hand or on a photocopier, cut out the strips, fold them over and put them in the hat.

Flow of the Exercise

1. Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.
2. Ask participants to each take a role card out of the hat. Tell them to keep it to themselves and not to show it to anyone else.
3. Invite them to sit down (preferably on the floor) and read carefully what is on their role card.

4. Now, ask them to get into the role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:
 - What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?
 - What is your everyday life like? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?
 - What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What do you do in your holidays?
 - What excites you and what are you afraid of?
5. Ask people to remain absolutely silent as they line up beside each other (like on a starting line for a race).
6. Tell the participants that you are going to read out a list of situations or events. Every time that they can answer 'yes' to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
7. Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and take note of their position relative to one another.
8. At the end, invite everyone to take note of his/her final position. Then, give them a couple of minutes to come out of the role, before debriefing.

Debriefing

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

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

Variations

Inequality as an opportunity

This first variation adds a further dimension to the symbolism of inequality. You need a long length of very thin string or paper ribbon that will break easily. When the participants line up at the start, walk along the line unwinding the ribbon as you go. As you pass, each person takes hold of the ribbon, so that everyone ends up 'joined' along the ribbon. When the moment comes to take a step forward, some participants will be faced with the dilemma of whether or not to move and break the ribbon.

Those left behind may blame others for breaking the ribbon. It may therefore be necessary to remind people of the rule that 'every time they can answer 'yes' to the statement, they must take a step forward. Otherwise, they should stay where they are and not move.'

Second variation: Run the first round as described, and then play a second round that has the potential to reveal sometimes undervalued competences. The participants keep the same roles. In the second round, read out statements that you have prepared beforehand that focus on strengths that disadvantaged people may have, precisely because of their situation. For example:

- You speak more than two languages and use them every day.
- You have overcome personal physical or mental disability, which has given you the self-confidence and inner strength to cope with your situation.
- You suffer from a terminal illness and therefore know better the value of life than others.
- You were brought up in a remote village and have a deep understanding of the environmental crisis facing the world, as a result of climate change.
- You know how to live on a small budget and where to find the best bargains.

Group ideas for social change

Try this method by having the second part of the debriefing in smaller groups, after each role has been revealed. Working firstly in small groups and then having them share their ideas in plenary is one way to get more ideas on the table, and to deepen participants' understanding. Having co-facilitators is essential if you do this.

Ask the groups to explore who in their society has fewer, and who has more, chances or opportunities, and what first steps can and should be taken to address any inequalities. Alternatively, ask groups to take one of the characters and ask what could be done, i.e. what duties and responsibilities they themselves, the community and the government have towards this person.

Possible Follow up Activities

Depending on the social context of where you are, you may want to invite representatives from advocacy groups for certain cultural or social minorities to talk to the group. Find out from them what issues they are currently fighting for, and how you and young people can help. Such face-to-face meetings would also be an opportunity to address or review some of the prejudices or stereotyping that came out during the discussion.

Follow through on how the participants can help groups and organisations working with cultural

or social minorities and turn these ideas into practice.

Follow up activities could include the methods 'What Is Your Single Story' and 'Check Your Privileges!' to concentrate on and discuss more stereotypes and the concept of privilege. Discover what are the consequences of stereotypes, prejudice, oppression and discrimination through the method 'Columbian Hypnosis', or 'Image Theatre' where participants get a feeling for power dynamics. In the method 'Path to Equality Land', participants explore issues of inequality, privilege, discrimination and racism through imagination and drawing, and try to overcome the inequality, which they observed through the method 'Change Your Glasses'.

If the group wants to continue talking about discrimination and racism, you can implement the method 'Do Not Act Like Me!' which focuses on understanding discrimination, reflecting on your own prejudices and exploring experiences of interpersonal discrimination during everyday life.

Privilege and inequality and how to overcome them make a good drama activity for 'Forum Theatre'. Ask two, three or four people to develop a short role-play of an incident. The rest of the group observe. You can stop the role-play at intervals and ask the audience to comment or to make suggestions about how the role-play should continue. Alternatively, members of the audience can intervene directly to take over from the actors and develop alternative outcomes.

Recommendations

If you do this activity outdoors, make sure that the participants can hear you, especially if you are doing it with a large group! You may need to use your co-facilitators to relay the statements.

In the imagining phase at the beginning, some participants may say that they know little about the life of the person they have to role-play. Tell them this does not matter and to try their best – there are no right or wrong answers.

The power of this activity lies in the impact of actually seeing the distance increasing between the participants, especially at the end when there should be a big distance between those that stepped forward often and those who did not. To enhance the impact, it is important that you adjust the roles to reflect the realities of the participants' own lives. As you do so, be sure you adapt the roles so that only a minimum of people can take steps forward (i.e. can answer 'yes'). This also applies if you have a large group and have to devise more roles.

During the debriefing and evaluation, it is important to explore how participants knew about the character whose role they had to play. Was it through personal experience or through other sources of information (news, books, and jokes?) How can they be sure the information and the images they have of these characters are reliable? In this way, you can introduce how stereotypes and prejudice work ('Check Your Privileges!').

This activity is particularly relevant to making links between different types of rights (civil/political and social/economic/cultural rights) and access to them. The problems of poverty and social exclusion are not only a problem of formal rights – although they also exist for refugees and asylum-seekers for example. The problem is very often a matter of effective access to these rights.

Definitions, Helping Tools and Materials

Handouts

- Role Cards
- Situations and Events

Adapted from Council of Europe (2017). Compass: Manual for Human Rights Education with Young People. Take a step forward. Strasbourg. <https://www.coe.int/en/web/compass/take-a-step-forward>

Handouts for Take a Step Forward

Role Cards

You are an unemployed single mother with more than two children.

You are a 17-year-old teenager living in care.

You are the daughter of the local bank manager. You study economics at a university.

You are the son of a Chinese immigrant who runs a successful business.

You are a Jewish girl living with your parents who are very religious people.

You are the daughter of a leading company director.

You are a second-generation Afghan immigrant teenager.

You are a 22-year-old Muslim woman.

You are a 17-year-old Roma girl without education.

You are the girlfriend of a young refugee coming from Ghana.

You are a 27-year-old drug addict.

You are a 22-year-old lesbian woman.

Handouts for Take a Step Forward

Role Cards

You are an unemployed university graduate looking for your first job.

You are a fashion model of African origin.

You are a 24-year-old refugee from Kosovo.

You are a 27-year-old homeless person.

You are a 22-year-old homosexual man.

You are the 19-year-old son of a farmer in a small village.

You are a 25-year-old man in a wheelchair.

You are an 18-year-old woman with Down syndrome.

You are a 25-year-old Muslim man.

You are the son of a middle-class family studying law at university.

Handouts for Take a Step Forward Situations and Events

- You have never encountered any serious financial difficulty.
- You have decent housing and a mobile phone.
- You feel your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues matters and your views are listened to.
- Other people ask and listen to your opinion about different issues.
- You are not afraid of being stopped by the police.
- You know where to turn for advice and help if you need it.
- You have never felt discriminated against because of your origin.
- You have adequate social and medical protection for your needs.
- You can go away on holiday once a year.
- You can invite friends for dinner at home.
- You have an interesting life and are positive about your future.
- You feel you can study and follow the profession of your choice.
- You are not afraid of being harassed or attacked in the streets, or in the media.
- You can vote in national and local elections.
- You can share the details of your personal life on your Facebook or Instagram without being afraid of hateful comments.
- You can celebrate the most important religious festivals with your relatives and close friends.
- You can participate in an international seminar abroad.
- You can afford to go to the cinema or the theatre at least once a week.
- You are not afraid for the future of your children.
- You can buy new clothes at least once every three months.
- You can fall in love with the person of your choice.
- You feel that your competence is appreciated and respected in the society where you live.
- You are not afraid of the consequences of climate change.

Check Your Privileges!



10 to 20



Privileges,
discrimination



2.5 hours



Level 3



Level 3

Summary

This workshop is about understanding and perceiving privilege, not about shaming or moralising. Participants should become aware of their own biography and how they are positioned in society; where majorities and minorities exist and could to some extent be considered oppressive. They become aware of who holds power, the responsibility that comes with it and how action can spark change. The intention is not to make them feel guilty. Rather, this method is about taking responsibility for and reflecting on personal privilege. Participants get to know the type of action they could take, e.g. for when they are abroad. They learn about different levels of discrimination and how they are intertwined.

Goals/Learning Objectives

The method is an introduction to 'privilege'. The group becomes aware of positions of power in society and of mechanisms of oppression. Help participants come to terms with any guilt they may have, give feedback and empower them to take action. Try to connect this workshop with everyday life, going abroad or volunteer work, etc.

Materials

- Papers for participants
- Pens and permanent markers
- Flip chart, flip chart papers
- Handout 'Quotes'
- Worksheet 'Biography Work on the Subject of Privilege'

Preparation

- Prepare the 13 quotes (see Handout/Worksheet 'Quotes') or quotes within your national context that deal with privilege and put them on the floor, on a flip chart or on a wall for PART 2.
- Write the questions from PART 2 ('Which quote appeals to me/do I like?', 'Which quote surprised me?', and 'Which is, in your opinion, a quote from a person who talks about the subject from a privileged position, and who does not?') on flip chart paper.
- Print out the worksheet 'Biography Work on the Subject of Privilege'. (see Handout/

Worksheet) for each participant for PART 3.

- Prepare a flip chart page with the key phrases ('Be aware of your own position', 'Recognise your possibilities', 'Take responsibility', 'Act!') for PART 4.
- Write the question 'What could a concrete action look like?' on a flip chart page for PART 5.

Flow of the Exercise

PART 1: Introduction

Time: 10 minutes

1. Explain the topic and why you are talking about it (see summary above) for about five minutes
 - This unit should be about the privileges you have or do not have. It is not about blaming each other. Rather, it is about understanding and reflecting on what is meant by 'privilege'.
2. Briefly explain the structure of the method:
 - Based on the quotes on privilege that are being used, you will get an introduction to the topic through other people's view and experiences.
 - You will then look, on your own and in pairs, at your own biography to understand where deprivation/privilege becomes visible. Consider together what conclusions can be drawn from it.

PART 2: First Exercise - Quotes

Preliminary goals: Introduction to privilege

Time: 30-40 minutes

Method: Reflection and discussion

Materials: Printed quotes, optionally a printed overview of the quotes for each participant, paper and pens for the participants, flip chart, flip chart paper with the three written question on it ('Which quote appeals to me/do I like?', 'Which quote surprised me?', and 'Which is, in your opinion, a quote from a person who talks about the subject from a privileged position, and who does not?')

Content:

1. Put the quotes up on a wall or on the floor and give participants 15 minutes to read them. The participants are asked to go through the room without speaking, reading the quotes. Participants are asked to take a paper and a pencil or pen with them to take notes on the following questions (written on a flip chart paper):
 - 'Which quote appeals to me/do I like?'
 - 'Which quote surprised me?'
 - 'Which is, in your opinion, a quote from a person who talks about the subject from a privileged position and who does not?'
2. After 15 minutes, facilitators call the participants back to sit down again. Afterwards, the plenary session will discuss the questions that were asked during the time.

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3. Further questions should be asked:

- 'What did the quotes have in common?' (If they do not know the answer to this, tell them that it is about having or not having privileges.)
- 'What are privileges?' → Collect answers from the participants on a flip chart paper.

Possible answer/definition of 'privilege':

- The different distribution of and limited access to goods, resources, services, recognition, as well as limited access to full and equal social participation. Privilege is related to positions of power. Likewise, privilege has something to do with forms of discrimination. A person is unprivileged because of who they are, e.g. being a woman. Some privileges you are born into you cannot lose e.g. 'white' man.

PART 3: Second Exercise - Biography

Preliminary goals: Reflection on own privilege. Participants become aware of their own position in existing power relations by considering their own biography.

Time: 60 minutes

Method: Biography – Method from the social justice and diversity training

Materials: One worksheet 'Biography Work on the Subject of Privilege' per participant, pens

Content:

1. As a transition to the next method, explain to participants that the following exercise is about dealing with their own privilege. It may also be mentioned that people who are in privileged positions may be unaware of their privilege. A person can hold various privileged positions and non-privileged positions at the same time.

2. The participants receive the worksheet 'Biography Work on the Subject of Privilege'.

- Explain the work assignments (first on their own for 20 minutes, then in pairs for 20 minutes). The facilitators should pay attention to the time and keep the participants updated.
- It is important to point out that this experience should provide a safe space: things discussed do not go outside the small groups/pairs. It is about their own learning process and not about telling other participants what to do and how to behave correctly, they should refrain from comment.
- For the work in pairs, mention again that listening is important. This exercise encourages listening, so that each person in the pair really perceives the different story and perspective of the other person.

3. After the reflection in pairs, the following questions are discussed in the plenary:

- 'What was it like to talk about your experiences in a small group?'
- 'Did you find it difficult to listen to the other person without commenting?'
- 'What were the similarities and differences between your stories?'

4. As a conclusion, explain that the exercise was not about retelling individual experiences from the small groups, but sharing on a 'meta' (or higher) level about HOW it was to do this exercise and HOW you could deal with privilege.

Check Your Privileges!

PART 4: Input

Preliminary goals: Summary of the previous steps. Participants are dealing with their own feeling of guilt. If that is the case, facilitators try to overcome the guilt and to encourage the participants to take responsibility.

Time: 10-15 minutes

Method: Presentation

Materials: Flip chart, flip chart paper with the four written key phrases: '1. Be aware of your own position', '2. Recognise your possibilities', '3. Take responsibility', '4. Act!'

Content:

Explain every step of the process of becoming aware of your own privilege to the final step of being active.

1. 'Be aware of your own position':

Through this exercise, participants try to deal with their own position within prevailing oppressive structures. Being aware of and sharing your own position helps someone develop empathy for others and to act responsibly.

2. 'Recognise your possibilities':

It is not about conjuring up feelings of guilt over 'innate' privilege, but about encouraging a conscious use of one's own advantage and calling for a positive interpretation of power and its use for justice.

Guilt can prevent us from taking responsibility. In order to assume responsibility, you must first deal with your own privilege! Encourage participants to recognise the difference between 'Out of guilt and shame, I do not know what to do' to 'I recognise and use my privilege, e.g. by giving up my power.' Find good examples from daily life, such as 'I know this band that stops playing if things get too rough for their fans' or 'My German teacher invited a refugee from Syria into class to tell us about his/her experiences'.

3. 'Take responsibility':

Taking responsibility supports change and learning. Embarrassment or moralisation of injured people is not helpful.

4. 'Act!'

Do a transfer to PART 5 to discuss the possibilities how participants can take responsibility and start to act.

Note

Handling privilege is a lifelong process that never stops. Maybe, it will help the participants if the team leaders share where they are in this process themselves.

PART 5: Third Exercise - Develop Ideas for Action

Preliminary goals: In a plenary, participants think about possible actions regarding privilege they have and they do not have.

Time: 15 minutes

Method: Brainstorming

Check Your Privileges!

Materials: Flip chart paper with the written question 'What could a concrete action look like?', flip chart paper for collecting answers, flip chart, permanent marker

Content:

1. Suggested transfer message: Now, we want to think about how you can take responsibility in your everyday life (if applicable, voluntary service, exchange or going abroad). This works well by collecting ideas in a plenary.
2. Discuss the question 'What could a concrete action look like?' and collect the ideas from the participants for actions to take on a flip chart paper.

Tip for encouraging ideas

Think of where you, the facilitator, may have taken responsibility, where you have used your privilege, or allied yourself with others to do something for 'non-privileged' people, or what you could have done in response to your own discrimination. Also, giving examples of successful campaigns (e.g. videos) can be helpful.

Variations

- Find different quotes according to your group and the focus of your particular theme.
- The method 'Change Your Glasses' is another way to explore and to reflect on privileges and inequality in their own community.

Possible Follow up Activities

- More in depth discussions and methods can follow this method on racism/colonialism/etc.
- Discover what are the consequences of stereotypes, prejudice, oppression and discrimination from the experiences of the participants with the method 'Image Theatre'.
- A deeper discussion about privilege, inequality and how to overcome them makes a good drama activity for 'Forum Theatre'. Ask two, three or four people to develop a short role-play of an incident. The rest of the group observe. You can stop the role-play at intervals and ask the audience to comment or to make suggestions about how the role-play should continue. Alternatively, members of the audience can intervene directly to take over from the actors and develop alternative outcomes.
- If the group wants to continue talking about discrimination and racism which are based on privileges, you can use the method 'Do Not Act Like Me!' which focuses on understanding discrimination, reflecting on your own prejudices and exploring your own experiences of interpersonal discrimination during everyday life.
- There should be the possibility to empower Black People and People of Colour who are

Check Your Privileges!

facing racism. Provide a safe space just for them, empower them and help find and share coping strategies by using the method 'Empower Yourself'. Individual experiences are shared among participants about racism, identity, etc. The reflection during the method 'Check Your Privileges!' can be developed as part of the empowerment process.

Recommendations

It is recommended that the topic is new to the group and that proper research about the used quotes and its authors/speakers is done beforehand. The quotes can be adapted to your own country and its politics (e.g. sexism/gender, ableism/handicap, age/adultism, racism/Black People and People of Colour, etc.).

Definitions, Helping Tools and Materials

Handouts

- Quotes
- Biography Work on the Subject of Privilege

Source: ICJA Freiwilligenaustausch weltweit e.V.

Handouts for Check Your Privileges! Quotes

A set of example quotes can be found below. Make sure to add quotes that are important for your national context and to represent different kinds of privileges respective to 'race', class, gender, age, sexuality, (dis)ability, etc. Print out each quote on a sheet of paper and put them all up on the wall or on the floor for people to read and look at.

'Who can see their political interests represented in the national agendas? Who can see their relatives portrayed in the media? Who can see their history included in educational programmes? Who owns what? Who lives where? Who is protected and who is not?' (Grada Kilomba, Plantation Memories, S. 42 ff.; Portuguese author, psychologist and artist)

'In this country American means white. Everybody else has to hyphenate.' (Toni Morrison, US-American novelist and Nobel Laureate)

'Slavery is not African History. Slavery interrupted African History.' (Mutabaruka, Jamaican musician and poet)

'We teach girls to shrink themselves, to make themselves smaller. We say to girls, you can have ambition, but not too much. You should aim to be successful, but not too successful. Otherwise, you would threaten the man. Because I am female, I am expected to aspire to marriage. I am expected to make my life choices always keeping in mind that marriage is the most important. [...] We raise girls to see each other as competitors not for jobs or accomplishments, which I think can be a good thing, but for the attention of men. We teach girls that they cannot be sexual beings in the way that boys are.' (Chimamanda Ngozi Adichie, We Should All Be Feminists; Nigerian writer)

'Racism should never have happened and so you don't get a cookie for reducing it.' (Chimamanda Ngozi Adichie, Americanah; Nigerian writer)

'One sure test of social privilege is how much anger you get to express without the threat of expulsion, arrest, or social exclusion.' (Laurie Penny, Unspeakable Things: Sex, Lies and Revolution)

'Disability is a matter of perception. If you can do just one thing well, you're needed by someone.' (Martina Navratilova, Czech-American tennis player)

'You have to understand, no one puts their children in a boat, unless the water is safer than the land.' (Warsan Shire, British-Somali poet)

Handouts for Check Your Privileges!

Quotes

'A people that values its privileges above its principles soon loses both.' (Dwight D. Eisenhower, 34th president of the United States)

'White privilege is the unquestioned and unearned set of advantages, entitlements benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.' (Peggy McIntosh, US-American feminist and anti-racism activist)

'Privilege does not know that you are hurting others, and not listening when they tell you.' (Dashanne Stokes, US-American activist)

'Rejecting your gay or transgender child won't make them straight. It will only mean you will lose them.' (Christina Engela, Inanna Rising: Women Forged in Fire; South-African writer)

'The function, the very serious function of racism is distraction. It keeps you from doing your work. It keeps you explaining, over and over again, your reason for being. Somebody says you have no language and you spend twenty years proving that you do. Somebody says your head is not shaped properly so you have scientists working on the fact that it is. Somebody says you have no art, so you dredge that up. Somebody says you have no kingdoms, so you dredge that up. None of this is necessary. There will always be one more thing.' (Toni Morrison, US-American novelist and Nobel Laureate)

Handouts for Check Your Privileges!

Biography Work on the Subject of Privilege

Step 1

You do not have to answer all these questions; you can choose which you want to study more closely. Take your time and sit down in a place where you feel comfortable. You have 20 minutes for this. Try to answer the questions below for yourself and in relation to your own life. Reflect on it. What happened? What do you remember? What did you think, feel, say, do?

- Has anyone interfered with your privacy because of your age?
- Has anyone suspected that you cannot understand something because of your age?
- Have you ever felt discriminated against because of your attributed gender? Were things expected from you, just because of your gender?
- Have people ever commented on your look, your clothes, and your body? Which attributions did you notice?
- Have you ever commented on the look, the clothes, and the bodies of other people? Which attributions did you make?
- Could you learn about the culture and history of your family's ancestors at school?
- Do racist statements in public affect you?
- Have you ever experienced racism against others and felt powerless in the past to act against racism?
- Have you ever been denied access to a public building or school because of your mental or physical condition?
- Can you live your faith/religion/world view freely?
- Have you ever had to go without a meal or were hungry because your family did not have enough to eat?
- Have you ever heard disparaging remarks or jokes made about older (or old) people?
- Can you hold hands with your partner or exchange tenderness in public with a partner without expecting hostile looks or comments?
- Were the religious holidays celebrated at school also those that are celebrated in your family?
- Do you have the option to travel freely with your passport in European and non-European countries? Have you already made much use of this as a child or adolescent?
- Has your community, e.g. friends and family, told you that when you grow up, you can do anything you want?
- Can you walk alone in the evening and not be afraid of being attacked (verbally or physically)?

Step 2

Find a person with whom you would like to interact. Think about what experiences and questions you want to discuss.

It is important that you practice listening in this exercise. You have 20 minutes to exchange views. Please take care that you divide the time well and each person gets enough speaking time. When one person talks, the other listens. Try to hear and understand the other person's story and perspective and focus on them. It may be that you can understand the experiences of the other person, or maybe want to tell something similar, please try to listen first.

A Mosque in Sleepyville



5 to 30



Religion and belief, discrimination and intolerance, citizenship and participation, cultural differences



2 to 2.5 hours



Level 4



Level 4

Summary

This activity explores a dispute over the building of a new mosque in a traditionally Christian area through the simulation of a town council meeting.

Related Rights

- Freedom from discrimination
- Freedom of religion and belief
- Freedom of opinion and information

Goals/Learning Objectives

- To experience real conflicts that can arise in meeting the needs of diverse communities
- To explore the right to freedom of religion and belief
- To develop skills of debate and analysis

Materials

- Sheets of paper for name-tags
- Flip chart paper
- A watch or clock
- Small bell for the mayor

Preparation

- Photocopy the role-cards in the handout, the description of the problem and the rules of debate.
- Prepare name tags for the different parties/groups that will be represented at the meeting.
- List the different roles on a flip chart so that everyone can see them.

A Mosque in Sleepyville

- Make sure you have space in the room for the 'Council Meeting' and separate spaces for the different groups, so that they can discuss their position beforehand, or meet with others.

Flow of the Exercise

1. Read out the description of the problem in the handout. Explain that all participants are citizens of Sleepyville and all are troubled by the problem of whether a new mosque should be built on a piece of derelict council land.
2. Show participants the list of different roles and ask everyone to select one for themselves. Hand out the role-cards and the description of the problem, indicate where people and groups can meet up beforehand, and where the 'Council Meeting' will take place later on.
3. Explain the rules of debate that will be used during the meeting.
4. Explain that there will be 30 minutes before the actual meeting so that people can meet other citizens, prepare what they want to say and decide how they want to vote! Tell them that the 'Council Meeting' will last 40 minutes, and that there may be very little time for actual speeches because of the number of people attending. For that reason, they should try to prepare just one or two points that they want to make.
5. Use the preparation phase to set up the space for the 'Council Meeting'. Ideally, people should sit in a semi-circle or horseshoe shape, with the Mayor at the front, in a slightly elevated position. Parties or groups should be able to sit together, and you should place their name tags on the tables in front.
6. After 30 minutes, call the citizens for the meeting (or ask the Mayor to do so). He/she should remind people of the basic rules of debate and give a short speech to introduce the meeting.
7. At the end of the meeting, after 40 minutes, the Mayor should call for a vote. When the votes are counted and the result declared, you should announce the end of the activity, and invite people to bring their chairs into a circle for the debriefing.

Debriefing

Start the feedback round by greeting everybody by his/her real name, or using another technique allowing participants to give up the roles they had assumed during the simulation. This is important to do before starting the debriefing.

Ask the participants what they feel about the process they have just been through:

- Were you surprised by the result of the vote, and did it reflect the position of the person you were playing?
- How much influence do you think you (in your role) had on the result?
- Did interaction with other people or groups make you alter your approach or your attitude towards the problem?
- How easy was it to identify with your role? Why or why not?
- Do you think that this situation could arise in real life? Can you think of any similar cases?
- How would you react if this case arose in your town/place of residence? Did the activity affect your attitude at all?

- What do you understand by the right to freedom of thought, conscience and religion?
- Do you know of any case in history (or today) when this right has been denied?
- Why do you think that religious freedom is a fundamental human right?
- To what extent, do you think this right is observed in your community?

Variations

Depending on the context you are working on, it may be more appropriate to build the activity around 'A Church in Sleepyville', or 'A Temple in Sleepyville' and to situate it, for example, in a predominantly Muslim area. Alternatively, you may prefer some other combination. You can add news reporters to the activity in order to get a view on the process, which is slightly detached; this, however, can add to the time, if you are to discuss these reports with the group.

If you prefer to discuss a real case, you can implement it instead of using this fictional example.

Concerning the debriefing, you can check national news or/and current articles for further discussions.

Possible Follow up Activities

Discuss aspects of freedom of religion and belief, and tensions that have occurred in your country. Critical incidents (case stories) in the news can provide good starters, especially for discussion in small groups. If you have news reporters taking part, you could use their analysis of the process in a separate session. In particular, it would be useful to look at any differences between the reports in order to raise questions about the role and impact of the media.

In the method 'Path to Equality Land', participants explore issues of discrimination and racism through imagination and drawing and try to overcome inequality to become more diverse. In the methods 'Image Theatre' or 'Forum Theatre', participants explore their own experiences with power dynamics, oppression, prejudice and discrimination in their own country/society, and discuss or act out strategies for overcoming them.

If you want to focus on cultural clashes and differences where participants enter a different culture, you should use the card game simulation 'Barnga'. Participants experience the shock of realising that despite many similarities, people of differing cultures perceive things differently or play by different rules. Players learn that they must understand and reconcile these differences if they want to function effectively in a cross-cultural group. The method 'Culture Clash' is another simulation to experience interaction with different cultures. This can help if you want to deepen the issue of how conflict arises when confronted by 'new' cultural norms as well as values and diversity within a society.

Encourage participants to look at their own surroundings and explore the extent to which different religious communities have their rights respected. Try to arrange meetings with representatives of some of these communities and get them to speak about whether they feel their own rights are respected within the wider community.

Depending on the context where you and the participants live or work, and the current issues being debated within the real local Council, it may be interesting to visit a Council meeting in order to become involved in local political discussions that affect the rights of everyone in the community.

Recommendations

If possible, you should run this activity together with a co-facilitator in order to be able to answer questions and co-ordinate each step of the activity at the same time. The activity could benefit from having more time available, particularly during the actual meeting, in order that people have the chance to respond to comments made by others. You may also allocate the roles beforehand or allocate roles randomly in order to save time during the session. During the preparation phase, it may be useful to check that people are using the time to meet others or to plan what they are going to say during the meeting.

When assigning the roles, note that the role of the mayor is a very demanding one, and that the person playing it will need to feel confident about facilitating the meeting and – if necessary – cutting people short in order to allow everyone to speak. You will need to go through the task with the participant playing the mayor before the actual simulation.

It is highly desirable that after that you try to leave facilitation of the Council meeting entirely to the person playing the Mayor, both in order that he/she feels your trust and in order that other participants respect his/her decisions rather than looking to you. Of course, if difficulties arise, you may find it necessary to intervene in the course of the simulation. However, you should try to do this without undermining the authority of the participant playing the Mayor.

You may want to copy the information on 'The Right to Religion in International Human Rights' for people in the Muslim Association of Sleepyville and the group Young Sleepies for Human Rights.

If the simulation gets out of control – for example, because people stray off the topic or new pieces of information are invented – or if the Council is caught in a deadlock and cannot come to an agreement, point out that this can reflect a result in real life, and does not indicate that the activity has failed. You can use this in the debriefing at the end to discuss the difficulty of reaching agreement on issues such as these.

During the debriefing, it is very important to try to avoid repeating the simulation. People need to try to detach themselves from the role they played in the activity in order to be able to reflect properly on what they have been through. You should help them to look back on the simulation with their normal 'hats' on rather than in their assumed roles.

Definitions, Helping Tools and Materials

The Right to Religion in International Human Rights Law:

European Convention on Human Rights, Article 9:

1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.
2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

Universal Declaration of Human Rights, Article 18:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance [...].

Convention on the Rights of the Child, Article 30:

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language.

Handouts

- List of Participants in the Meeting and Rules of Debate
- Role Cards

Adapted from Council of Europe (2017). Compass: Manual for Human Rights Education with Young People. A mosque in Sleepyville. Strasbourg. <https://www.coe.int/en/web/compass/a-mosque-in-sleepyville>

Handouts for A Mosque in Sleepyville

List of Participants in the Meeting and Rules of Debate

List of Participants in the Meeting

Try to keep the numbers balanced by having the same number of representatives for each political party, and the same number in each of the citizen's groups. You can have as many 'ordinary citizens' as you like.

- The Mayor of Sleepyville
- Town Council Members: Three parties should be represented. You can have one or two people in each party from among these three parties:
 - The Traditionalist Party
 - The Populist Party
 - The Diversity Party
- 'Young Sleepies for Human Rights!': One or two representatives
- 'Past and Present Association': One or two representatives
- 'Muslim Association of Sleepyville': One or two representatives
- Ordinary Citizens: as many as you need
- Optional: One or two journalists who will report on the meeting

Rules of Debate

You may wish to alter these rules according to the size of your group and the time you have available.

- The meeting will be chaired by the Mayor, and his/her decision on all matters is final.
- If you wish to speak, you should raise your hand and obtain permission from the Mayor.
- Comments should be brief and should not exceed two minutes.
- The meeting will close after 40 minutes, with a vote by a show of hands on whether or not the mosque should be built.
- Anyone attending the meeting is entitled to speak in the debate and to vote at the end.

Handouts for A Mosque in Sleepyville

Role Cards

A Mosque in Sleepyville (for all participants)

You live in the picturesque town of Sleepyville, a town of about 80,000 people. In the last 60 years, the population has changed radically, partly because younger people have mostly moved to larger cities, as job opportunities are better there, but also because the region has seen the arrival of a large number of immigrant families, many from Muslim countries. Some of these families have been here for three generations, but they are still treated with suspicion as 'newcomers' by many people in the town. They now make up almost 15% of the total population.

The issue that is dividing the town now, is the desire of Muslims in Sleepyville to have a mosque built on a piece of derelict land belonging to the council. This land has been undeveloped and has been a source of complaints to the council for years: it is near the main shopping street and is in an area where vandalism and drug-taking have become a regular problem. Therefore, when a rich business person offered to take the problem off the Council's hands, the Mayor thought his lucky day had come! The Council readily agreed to give up the land and to fund 20% of the construction costs for a new mosque on the site. The remaining 10% of the building costs, which the business person could not cover, were to be found from among the Muslim community. Building was meant to start this week but the Council has been flooded with complaints from angry residents who object to the project. They have called a special meeting, to which all are invited, to resolve this issue. The meeting will take place in 30 minutes.

Role card: The Mayor of Sleepyville

You are the Chair of the assembly and it will be your role, once the meeting starts, to welcome participants and remind them of the rules of debate. During the meeting, you should try to give everyone the opportunity to speak - and should not allow anyone to speak for too long! You are very worried about the bad publicity that this case has been attracting and before the meeting, you plan to try to speak to some of the groups to persuade them to soften their position.

Role card: Town Council member: Traditionalist Party (1 or 2 people)

You represent the Traditionalist Party on the Town Council, and you are strongly opposed to the mosque. You do not think it is right that council land and council resources should be spent on a place of worship that does not respect the traditions of this country and this town. You feel that immigrant families are privileged to be allowed to live here and that they should not try to impose different lifestyles on a country where they are guests. You are also worried that the mosque could become a meeting area for recruiting terrorists.

Handouts for A Mosque in Sleepyville

Role Cards

Role card: Town Council member: Populist Party (1 or 2 people)

You represent the Populist Party on the Town Council. You supported the original decision to have the Mosque built on the land, partly because you realise that the Muslim community has been very good for the economy of the town and you do not want to alienate them. However, you have been very worried about complaints from residents and do not want to create unnecessary conflict in the community. You are also concerned about your seat in the next council elections, so you will probably support whichever option appears to be least controversial.

Role card: Town Council member: Diversity Party (1 or 2 people)

You represent the Diversity Party on the Town Council. You believe that the relatively large proportion of people from different parts of the world has added to the culture and interest of Sleepyville and you have felt it unfair that the town has deprived many of these people of the opportunity to practice their religion for so long. You can also see that the derelict land is causing social problems in the town and that the Council does not have the money to develop it themselves at the moment.

Role card: Members of the 'Past and Present' Association of Sleepyville (2-4 people)

You are one of the main groups opposed to this mosque. Your members are from traditional (non-Muslim) communities in Sleepyville, and you think it is very important to keep the ancient character of the town, where most of you have lived all your lives. The site that is proposed for the mosque is very central and it would be visible from most places in the town centre.

In particular, the mosque could block out the view of the main church from the town square. You feel that the character of your hometown is being completely changed by a community that arrived here only recently. You do not see why people who arrived in this country from somewhere else should not live by the same rules as you have here.

Handouts for A Mosque in Sleepyville

Role Cards

Role card: Members of the Youth Action Group 'Young Sleepies for Human Rights!' (2-4 people)

Your group was set up to address some of the worst problems for young people today in Sleepyville. You see the building of the mosque as a solution both to the Muslim community's need for a place of worship, and as a solution to the numerous social problems, which have been a result of the land being left derelict for so long. You support the building of this mosque but you are concerned that the Council may neglect other social problems if they have to contribute financially to the building. In particular, the youth budget over the past five years has been cut to a level where it cannot begin to meet the needs of the town.

Role card: Members of the 'Muslim Association of Sleepyville' (2-4 people)

You have been asking the Council for years to provide a place of worship for the Muslim community, but it has been always refused on financial grounds. You feel that it is unfair that the Muslim community is being asked to find 10% of the building costs, when economic conditions are so harsh for most people, and when the Christian community has eleven different places of worship and these are used by far fewer people than this one mosque would be. You feel that the contribution that your community has made to the town is not appreciated, that people in your community are unfairly discriminated against in various aspects of their life, and that in refusing to allow this mosque, the council is denying members of your community their fundamental right to religious expression.

Role card: Citizens of Sleepyville

You are worried about the conflict that seems to have taken over the town of Sleepyville and you want to go to the meeting of the Town Council in order to vote. At the moment, you do not know what you will vote for: you need to speak to as many different groups as you can and then you plan to make up your mind in time for the vote.

Path to Equality Land



4+



Discrimination,
racism, hate
speech



2 hours



Level 4



Level 3

Summary

This activity involves small group work, imagination, and drawing to explore issues of discrimination and racism.

Related Rights

- Freedom from discrimination
- Freedom of opinion and information
- The right to equality before the law

Goals/Learning Objectives

- To envisage a future world where equality is the norm
- To develop communication, imagination, creativity and skills to co-operate
- To promote justice and respect

Materials

- Two A3 size or flip chart paper per small group
- Marker pens of different colours, enough for all small groups
- A map, preferably a hiking map or any other sort of map that shows physical features, for instance, mountains, valleys, rivers, forests, villages, bridges, etc.

Preparation

Familiarise yourself with the map and the symbols used.

Flow of the Exercise

Part 1: Defining the problems and brainstorming solutions. 15 minutes.

1. Ask people to get into small groups of three to five people. Hand out one sheet of paper and pens to each group. Tell them to draw three columns of equal width down the paper.
2. Remind people that *Equality Land* has complete equality in an inclusive society: no racism, no discrimination, and no hate. Ask participants to brainstorm concrete examples of what this country would be like. One person in the group lists these examples in the first column.
3. Now, ask the groups to think about how life is today, reflecting on each point in column one and discussing what steps need to be taken to get from the present to their future *Equality Land*. In the second column, write each step down beside each point in the first column.
4. Next, ask people to reflect on the obstacles they might encounter on the path to *Equality Land* and how they would overcome them. Write these down in the third column.

Part 2: Drawing the map. 40 minutes.

1. Briefly review what a map looks like. Point out the ways that contours are drawn, the shading for mountains and rivers and the symbols that are used for forests, moorland, buildings, power cables, and so on.
2. Introduce the idea of other symbols. Ask participants if they know of any folk tales or other stories that use the metaphor of a person going on a journey to present moral ideals. Talk about the way a dark forest, for instance, may be used as a metaphor for evil or a red, rosy apple used to represent temptation. The traveller may show moral strength swimming across a fast flowing river or humility helping a distressed animal.
3. Hand out a second large sheet of paper to each group. Ask each group to make their own fantasy map to represent the landscapes of the present and the future, with a path or paths running between them. They should make up their own symbols for the geographical features and for the other obstacles that will hinder or help the traveller as he/she journeys along the path from the present to *Equality Land*.
4. Bring everyone back into plenary and ask participants to share their maps.

Debriefing

Start with a discussion about the way the different groups worked together and how they made decisions about what to represent and how they drew the map. Then go on to talk about what *Equality Land* might look like in reality, and the obstacles to reach it.

- Did people enjoy the activity? Why?
- Which was the easiest and hardest column to fill in? Why?
- What were the main features of *Equality Land*?
- What needs to change in order to build a society where there is total equality and no racism, discrimination or hate?
- In relation to the right not to be discriminated, can policies of positive discrimination be justified as short-term measures to boost equality?

Path to Equality Land

- If you had to rate your country among all the countries of the world for equality of opportunity, how would you rate it on a scale of one to ten. One is very unequal; ten is full equality.
- Why is it so important to focus on human rights, particularly the effects of racism?
- Apart from Black People and People of Colour, which other groups are discriminated against in your society? How is this manifested? Which human rights are being violated?
- How can disadvantaged groups be empowered to claim their rights?
- What role has education to play in empowerment?
- What role has human rights education to play in empowerment?

Variations

The groups could make models of the landscape using 'junk'. In this case, you will need to have a good collection of small boxes, tubs, tubes, paper, stones, nuts, bits of string and wool, paper clips, etc. and also glue and card for the bases for the models.

The method of drawing a map from the present to the future can be adapted to most issues where you want participants to think freely and imaginatively about finding solutions to problems.

The discussed issues and the thoughts of solutions of 'Path to Equality Land' make a good drama activity for 'Forum Theatre'. Ask two, three or four people to develop a short role-play of an incident. The rest of the group observe. You can stop the role-play at intervals and ask the audience to comment or to make suggestions about how the role-play should continue. Alternatively, members of the audience can intervene directly to take over from the actors and develop alternative outcomes.

Possible Follow up Activities

Having spent time thinking about equality now and in the future, the group may like to use the method 'Timelines' to look back at famous Black People and People of Colour; encourage them to explore how the concept and practice of equality has changed through history. Search on the Internet for 'timeline famous Black People and People of Colour'.

Alternatively, you may like to explore other issues of discrimination and to make the group aware of different positions of power in society, and of mechanisms of oppression through the method 'Check Your Privileges!'.

There should be the possibility to empower Black People and People of Colour who are facing racism. Find strategies to cope and share those in a safe space by using the method 'Empower Yourself' where individual experiences are shared among themselves about racism, identity, etc.

Look at your own school, organisation, club or workplace policies about equal opportunities, particularly in relation to racism, and discuss how the policies are implemented and whether or not any changes or extra effort needs to be made to bring your institution to the status of *Equality Land*.

Recommendations

Encourage groups to think of concrete examples of how life in *Equality Land* could be. Try to get the groups to come up with their own examples. If this is too difficult, you can suggest that they should think about the number of BPoC in parliament, the number of BPoC at the top of business, differences in income, how they spend their leisure time, sharing domestic chores, the numbers of part-time workers, domestic violence, harassment at school and at work or how BPoC and 'white' people are portrayed in the media.

Do not over emphasise the need for symbols because metaphorical ideas are not easy for some people. If participants are stuck thinking about how to picture their ideas, you could start them off by suggesting a Black Person and Person of Colour who wants to be a lawyer uses a bridge of education to go over a river of prejudice against Black People and People of Colour. Of course, you will have to think of examples of racism/discrimination stereotyping that reflect the reality in your society.

Definitions, Helping Tools and Materials

The concept behind this activity is 'Empowerment' (Please see the Glossary on page 113).

Adapted from Council of Europe (2017). Compass: Manual for Human Rights Education with Young People. Path to equality land. Strasbourg. <https://www.coe.int/en/web/compass/path-to-equality-land>

Empower Yourself



This method is best suited for a group of 5 to 10 Black People and People of Colour, with an instructor that is also BPoC.



Racism, privilege, discrimination, empowerment, Black People and People of Colour, critical whiteness



3,5+ hours



Level 4



Level 4

Summary

- Empowerment within a safe space
- Reducing the possibility not being talked down by a 'white' majority within the group
- Sharing individual experiences among each other about racism, identity, etc.

'Empower Yourself' is a very open method based on the interaction and needs of the group. Black People and People of Colour should not be 'forced' to take part, but rather take part when there is an opening.

Goals/Learning Objectives

- Individual biography and talking about identity
- Coming to terms with one's biography within a structurally racist society
- Empowerment, finding strategies to cope and sharing these

Materials

- Laptop, projector, speakers
- 4 tables, flip chart, flip chart paper, pens, permanent markers, papers
- Handout 'What Does "BPoC" Mean?'
- Video: 'Being black in Germany' by Hadnet Tesfai or the choice of video adapted to your country context and its politics/debates on racism, identity, etc.
- Article '(Self-) Empowerment against Racial Discrimination in the Context of International Voluntary Services' by Akinola Famson on page 7
- Definition of racism on page 118

Preparation

- The content and choice of videos and texts need to be adapted to the group within the specific country context and its politics/debates on racism, identities, etc. This specific version of the method is from a German perspective.
- Read the article '(Self-) Empowerment against Racial Discrimination in the Context of International Voluntary Services' by Akinola Famson on page 7 and the definition of 'Empowerment' on page 113 for PART 1.
- Print out the handout 'What Does "BPOC" Mean?' for each participant for PART 1.
- Write on a flip chart paper the following five questions: '1.What is racism?, 2. What does racism mean for my (family's) biography?, 3. Where and how do I experience racism?, 4. How do others experience racism?, 5. Can I be racist myself?' for PART 3.
- Prepare four flip chart papers for the World-Café for PART 4. Each of the papers has a different question written down on it: 1. 'How do I deal with racism?', 2. 'Which coping strategies have I developed?', 3. 'How do I want to deal with racism?', 4. 'What social and other conditions are necessary for me or others to take action?'

Flow of the Exercise

PART 1: Introduction and Definitions

Preliminary goals: Introduction and getting to know the group

Time: 30 minutes

Method: Input and discussion within a safe space

Materials: See the definition of 'Empowerment' on page 113 and the article '(Self-) Empowerment against Racial Discrimination in the Context of International Voluntary Services' by Akinola Famson, page 7), handout 'What Does "BPOC" Mean?' for each participant.

Content:

1. Explain to the participants that this workshop is a very open method based on the interaction and needs of this group. It is about sharing individual experiences among themselves about racism, identity, etc. and to find strategies for coping in bad situations. Nothing which is shared in this workshop will go outside of the group. The participants should see this workshop as an open conversation within a safe space.
2. Ask the participants (some of) the following questions:
 - What is 'empowerment'?
 - Why is it important to have the possibility to talk about racism and (self-)empowerment without any 'white' person present? Why do you have this empowerment workshop without any 'white' person present?
 - At what point/situation, is it important for you to empower yourself?
 - Are BPOC often talked down by the 'white' majority? Why does this happen?
 - Have you noticed any differences while you were talking about racism when 'white' people were present as well, compared with when it was a group of only BPOC?
3. Distribute the handout 'What Does "BPOC" Mean?'.

Empower Yourself

PART 2: Being a BPoC in Germany/My Country of Residence

Preliminary goals: Individual biography and identity

Time: 30-60 minutes

Method: Video and discussion

Materials: 'Being black in Germany' by Hadnet Tesfai (<https://www.youtube.com/watch?v=h5W4SCI405E>) or the choice of video adapted to your country context and its politics/debates on racism, identities, etc.

Content:

1. Show the video 'Being black in Germany' by Hadnet Tesfai.
2. Have a brief, open discussion about the video:
 - What is the video about?
 - Do you agree with what is said?
 - What is your experience?

PART 3: Biography and Racism

Preliminary goals: Coming to terms with one's biography within a structurally racist society

Time: 90 minutes

Method: Writing down own ideas, discussion, input on definitions of racism

Materials: Papers, pens, permanent marker, flip chart, flip chart paper, one flip chart paper with the written five questions 'What is racism?, What does racism mean for my (family's) biography?, Where and how do I experience racism?, How do others experience racism?, Can I be racist myself?'

Content:

1. Show the prepared flip chart paper to the participants and ask the following questions:
 - What is racism?
 - What does racism mean for my (family's) biography?
 - Where and how do I experience racism?
 - How do others experience racism (e.g. family members, colleagues at work, friends, etc.)?
 - Can I be racist myself? (The processes and forms of internalisation of racism)
2. Tell the participants that they should write down individually their ideas and answers for these five questions for 20 to 30 minutes.
3. After working individually, discuss the questions in a plenary for 45 to 60 minutes. You can optionally collect key notes on a flip chart paper.
 - For a deeper discussion also ask what racism has to do with hierarchies, colonialism, etc.
 - Represent a summary of the definition of racism from the perspective of the participants but also add missing points of the definition of racism (please see page 118).

Note

Participants should only share what they feel comfortable with.

Offer them a safe space.

PART 4: Options for Action

Preliminary goals: Empowering each other. Finding and sharing strategies for coping.

Time: 60 min

Method: World Café

Materials: Permanent markers or pens, four tables, four flip chart papers where each of them has a different question written down on it: 'How do I deal with racism?, Which coping strategies have I developed?, How do I want to deal with racism?, What social and other conditions are necessary for me or others to take action?'

Content:

1. Put on each table one prepared flip chart so every table has a different question. Present the different questions to the participants.
 - How do I deal with racism?
 - Which coping strategies have I developed?
 - How do I want to deal with racism?
 - What social and other conditions are necessary for me or others to take action?

Individual work (30 minutes)

2. Ask the participants to go around and have a look on each flip chart paper. Without speaking, they should exchange their thoughts, ideas, feelings, answers, responses, criticisms, etc while writing down notes on the flip chart paper for the specific questions. Just with writing, they can do a silent discussion/conversation on the flip chart papers with questions on them.

In a plenary (30 minutes)

3. After discussing/writing individually and silently, one or two participants read the answers/discussions to the questions on the flip chart papers aloud.
4. Ask the participants if someone has still some questions or thoughts which he/she wants to share.
5. Do a brief summary of the most important statements/results from the four different discussion-flip chart papers.

Variations

Another method to reflect on microaggression, racism and interpersonal discrimination and how to respond to racism is the method 'Do Not Act Like Me!'.

Possible Follow up Activities

If participants wish, or it is easier for them, to act out the experienced racism and oppression, followed by finding solutions, the drama activity 'Forum Theatre' is a great follow up activity. Ask two, three or four people to develop a short role-play of an incident. The rest of the group observes. You can stop the role-play at intervals and ask the audience to comment or to make suggestions about how the role-play should continue. Alternatively, members of the audience

can intervene directly to take over from the actors and develop alternative outcomes.

Recommendations

- Trainers and participants must all be Black People and People of Colour.
- This method is a rather loose collection of ideas: the workshop itself should be based on the topics the group wants to talk about.
- The content, choice of videos and texts need to be adapted to the group within the specific country context and its current politics/debates on identities and racism. This specific framework is from a German perspective.

Definitions, Helping Tools and Materials

Videos informing about reverse racism:

- 'Why Reverse Racism Doesn't Exist' by Kelly Kitagawa: <https://www.youtube.com/watch?v=0NTLkuYEXYc>
- 'Reverse Racism' by Aamer Rahman (Fear of a Brown Planet): https://www.youtube.com/watch?v=dw_mRaIHb-M

Organisations who empower and inform about the situation of BPoC in Germany (please find equivalents for your own country):

- Weltwärts in Colour e.V
- Phoenix e.V
- Initiative Schwarze Menschen in Deutschland Bund e.V
- Der braune Mob e.V.

Handouts

- What Does 'BPoC' Mean?

Source: ICJA Freiwilligenaustausch weltweit e.V.

Handouts for Empower Yourself

What Does 'BPoC' Mean?

The term 'Black Person and Person of Colour' (plural: Black People and People of Colour; abbreviated BPoC) is a self-determined designation of and for people who are not 'white'. The 'Black People and People of Colour' description assumes that people who are not 'white' skinned have a common horizon of experience in a predominantly 'white' society. The term encompasses all 'non-white' people, emphasising common experiences of systemic racism. The term may also be used with other collective categories of people such as 'Black Communities and Communities of Colour', 'Black Men and Men of Colour' (BMoC), and 'Black Women and Women of Colour' (BWoC). It is necessary to differentiate between 'Black People' and 'People of Colour' since 'Black People' are also discriminated by other 'People of Colour' and vice versa. Sometimes these two terms are used interchangeably, yet also sometimes as complementary; as these are relatively new and self-designated terms, they are still being debated. Therefore, the term 'Black People and People of Colour' was developed as a self-determined term to bridge this divide. Both 'BPoC' and 'PoC' are especially used in Germany in academic and political contexts. 'People of Colour' (PoC) is a common term in many English-speaking countries and therefore used more often within that social context.

Black and white:

The terms 'black' and 'white' are never really about the colour of skin, nor an exactly definable number of people: in the same way that all 'European whites' from Sweden to southern Spain cannot be assigned to a single 'group', neither can that work with all 'Black People'. However, such social similarities arose from the construct of racism, and a need to name it, such as the fact that throughout history and still today, there are different opportunities in the housing and labour markets. Thus, the terms 'white' and 'black' have proven themselves as a marker of distinction with regard to unbalanced power dynamics. In this way, socio-political affiliations rather than 'biological' attributes are of importance here.

'Food for Thoughts' - Some Statements to Think About:

1. Anyone who thinks they know better who a BPoC is and who is not, behaves in a racist way.
2. 'Black' and 'white' are not biological characteristics, but social constructs; they name the different backgrounds, socialisations and realities of life.
3. We are educated to perceive and name the colour and specific shades of the skin's surface for 'Black People' but not 'white people' who have a far more colourful colour spectrum.

Adapted from: Der braune Mob e.V

Forum Theatre



10 to 30+



Power dynamics,
oppression,
prevention,
empowerment



90 minutes to
3 months



Level 4



Level 4

Summary

A drama activity to uncover power dynamics in different situations: the audience becomes active, as 'spect-actors' they explore, show, analyse and transform the reality in which they are living.

The Forum Theatre is about firstly recognising an issue or prejudice; secondly learning not to act out the prejudice; thirdly pointing out if somebody has done it; and finally challenging the oppressor in a way that helps them reflect on and change their behaviour. This method is not preaching a moral code. However, it does go deeper into reflection on and changing of people's behaviour around how they treat other people.

Goals/Learning Objectives

- To empower an oppressed group/person
- To express their own interests and aims
- To develop the ability to take action and find possible solutions
- To make concerned person aware of the issue

Materials

- Lots of space for the performance and the spectators
- Requisites depending on the scene

Preparation

Choose a scene, which clearly shows a goal that seems impossible to reach for an oppressed person. The oppressed person(s) and the 'spect-actors' should be familiar with and connected to the issue or conflict. It is important that one or more antagonists are involved in this process and that the issue is actually possible to solve for the oppressed person. In a Forum Theatre scene, the protagonist reacts to the obstacles in his/her usual way and is not able to find the right way to reach their goal. That is the point where the 'spect-actors' jump in.

The scene can be chosen by the facilitators, but also by the participants if they have a specific situation that they want to share. It should come from a mixture of people's individual life experiences. The facilitators create a safe space to share and facilitate the building of the story,

but it is the participant's story combined with the story of oppression. The scene can also link to issues discussed previously in other activities. Examples could be facing microaggressions, for instance:

- a. On the first day of school, a teacher is surprised that a Black Student or a Student of Colour can speak the national language fluently.
- b. A Romani girl is new to her class. Suddenly, another girl says an expensive item she owns is missing. Others accuse the new girl of stealing this item and bully her. Finally, the original girl admits that she lost the item but was too afraid to tell, as her parents would be angry.
- c. In an international exchange, two men are sharing a room. One of them is part of a sexual minority and the other man wants to change the room.
- d. Racism.

Flow of the Exercise

1. A group of three to 16 participants prepares a short theatre scene regarding a conflict.
2. The actors perform a play with a basic script in which an oppression relevant to the audience is played out. It is necessary that the scene shows clearly what the protagonist wants, and that the accomplishment of the goal is not possible due to barriers.
3. After reaching the scripted conclusion, in which the oppressed character(s) fail to overturn their oppression, the actors begin the production again, although often in a condensed form. At any point during this second performance, any 'spect-actor' may call out 'stop!' and take the place of the actor portraying the oppressed individual. This actor stays on stage but to the side, giving suggestions to the 'spect-actor' who has replaced him/her. They are not allowed to replace the antagonist(s).
4. If the oppression has been overthrown by the 'spect-actors', the production changes again: the 'spect-actors' have the opportunity to replace the oppressors now and find new ways of challenging the oppressed character. In this way the audience, who may be affected by oppression, can make a more realistic depiction of this oppression. The whole process is designed to be dialectic, concluding through the consideration of opposing arguments, rather than didactic, in which the moral argument is one-sided and pushed from the actors with no chance of reply or counter-argument.

Debriefing

In the end, there will be a feeling of success for the oppressed person(s) even if one solution does not exist and the process itself will move slowly in reality. It is the task of the facilitator to analyse the intervention and to help the audience with questions.

After the performance, start with a short neutral overview about the scene and its solutions as a whole followed by asking questions about the feelings of the oppressed person(s) and the 'spect-actor(s)' whether or not it was difficult, and why:

- What was the situation? What barriers or issues arose? Why was/were people oppressed?
- Which solutions were suggested? Were they effective? Why, or why not?
- Ask the oppressed person(s): how did you feel while acting? How do you feel after seeing and listening to the proposed solutions? Do you think they could help you in reality?

Forum Theatre

- Ask the 'spect-actor(s)': How did you feel while you were observing or trying to find a solution? What emotions were, or are still, working inside you? Have you observed such a situation in your everyday life? Would you act differently now if you see such a situation again?

Variations

Alternatively, 'spect-actors' can intervene directly to take over from the actors and develop alternative outcomes, the facilitator can stop the role-play play at intervals and ask the audience to comment or to make suggestions about how the role-play should continue.

An alternative drama activity is the method 'Image Theatre', which is an efficient method for when you want people to reflect on discrimination. Ask one person – the sculptor – to create a collective image by using some of the other participants and 'sculpting their' bodies to produce a tableau or scene showing a discriminated situation. When the sculptor has finished, the rest of the group can comment and ask questions. The next step should be to transform the representation into a positive, non-violent image of the situation.

Another method to reflect on microaggression, racism and interpersonal discrimination and how to respond to racism is the method 'Do Not Act Like Me!'.

In the method 'Path to Equality Land', participants explore issues of inequality, privilege, discrimination and racism through imagination and drawing, and try to overcome inequality, which they have faced or observed in their everyday life.

Possible Follow up Activities

If you or the participants want to focus more on discrimination, racism and inequality, 'Change Your Glasses' is a way to explore and to reflect on privilege and inequality in their own community.

Recommendations

It is necessary that the facilitator stays neutral to be at the centre of proceedings. The facilitator takes responsibility for the logistics of the process and ensures a fair process, but must never comment upon, or intervene in, the content of the performance, as that is the province of the 'spect-actors'. Fairness in this context means making sure that the problem story, which by its nature involves a situation of oppression that must be overcome, is not solved. Just the participants (the 'spect-actors') focus on solving the problem in as realistic and plausible way as possible, even though it is being played out in a fictional theatrical piece. The result should be something like group 'brainstorming' about social problems within their community.

If the facilitator wants to create a safe space for oppressed persons or the participants are feeling more comfortable to do that activity with other person who are also facing oppression, it is recommendable to implement the 'Forum Theatre' just for persons who have faced similar experiences.

Definitions, Helping Tools and Materials

The background story of Forum Theatre

Forum Theatre is a type of theatre created by the innovative and influential practitioner Augusto Boal, one of the techniques under the umbrella term of 'The Theatre of the Oppressed'. This relates to the engagement of 'spect-actors' influencing and engaging with the performance as both spectators and actors, termed 'spect-actors', with the power to stop and change the performance. As part of the Theatre of the Oppressed, the issues dealt within Forum Theatre are often related to areas of social justice with the aims of exploring solutions to the oppression featured in the performance.

While practicing in South America earlier in his career, Boal would apply 'simultaneous dramaturgy'. In this process, the actors or audience members could stop a performance, often a short scene in which a character was being oppressed in some way (for example, a typically chauvinist man mistreating a woman, or a factory owner mistreating an employee). In early forms of 'simultaneous dramaturgy', the audience could propose any solution by calling out suggestions to the actors who would improvise the changes on stage. This was an attempt to undo the traditional audience/actor partition and bring audience members into the performance to have an input into the dramatic action they were watching.

Forum Theatre was essentially born from 'simultaneous dramaturgy'. The concept of the 'spect-actor' became a dominant force within and shaped Boal's theatre work, gradually helping it shift into what he called Forum Theatre (due to the take on the character of a public discussion or series of proposals, only in dramatic format). The audience were encouraged to not only imagine change but to actually practice that change, by coming on stage as 'spect-actors' to replace the protagonist and act out an intervention to 'break the oppression'. Through this process, the participant is also able to realise and experience the challenges of achieving the improvements he/she suggested. The actors who welcome the volunteer 'spect-actor' onto the stage play against the 'spect-actor's' attempts to intervene and change the story, offering a strong resistance so that the difficulties in making any change are also acknowledged.

Boal clarifies that this practice is not intended to show the correct path, but rather to discover all possible paths, which may be further examined. The Theatre itself is not revolutionary; but it does offer a chance to rehearse for revolution. The 'spect-actors' learn much from the enactment even though the acting is fiction, because the fiction simulates real-life situations, problems, and solutions. It stimulates the practice of resistance to oppression in reality and offers a 'safe space' for practicing making change. When faced in reality with a similar situation they have rehearsed in theatre, participants who have experienced Forum Theatre ideally will desire to be proactive, and will have the courage to break oppressive situations in real life, since they feel much more prepared and confident in resolving the conflict. Another way of thinking about it is that rehearsing the actions helps 'spect-actors' to develop their own courage and encourages them desire action for change in real life. The practice of this form creates an uneasy sense of incompleteness that seeks fulfilment through real action.

Spect-actor

This is a term created by Augusto Boal to describe those engaged in Forum Theatre. It refers to the dual role of those involved in the process as both spectator and actor, as they both observe and create dramatic meaning and action in any performance.

Boal emphasises the critical need to prevent the isolation of the audience. The term 'spectator' brands the participants as less than human; hence, it is necessary to humanise them, to restore

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to them their capacity for action in all its fullness. They must also be a subject, an actor on equal plane with those accepted as actors, who in turn must also be spectators. This will eliminate any notions of the ruling class and the theatre solely portraying their ideals while the audience members are the passive victims of those images. This way the spectators no longer delegate power to the characters either to think or act in their place. They free themselves; they think and act for themselves.

Adapted from Boal, Augusto (1993). *Theater of the Oppressed* p. 132-133. New York: Theatre Communications Group. ISBN 0-930452-49-6.

Boal, Augusto (1996). *The Rainbow of Desire: the Boal method of theatre and therapy* (Reprinted. ed.). London: Routledge. ISBN 0-415-10349-5.

Wardrip-Fruin, Noah, and Nick Montfort. 'From Theatre of the Oppressed'. *The NewMediaReader*. Cambridge, Mass.: MIT, 2003. ISBN 0-262-23227-8, p. 339-52. Print.

Do Not Act Like Me!



Any



Prejudice,
discrimination,
stereotypes,
microaggression



90 minutes



Level 5



Level 4

Summary

Discussion to help understand discrimination and reflect on own prejudice. People explore their experiences of interpersonal discrimination.

Related Rights

- The right to life, liberty and personal security
- Freedom of thought, conscience and religion
- Freedom from torture and degrading treatment

Goals/Learning Objectives

- To develop knowledge and understanding about being the object and the cause of discrimination
- To encourage the development of skills to deal with discrimination in positive ways
- To develop values of tolerance and responsibility

Materials

- Flip chart
- Pens/permanent marker

Flow of the Exercise

1. Explain that this is an opportunity for the participants to share their thoughts and feelings about personal experiences of interpersonal discrimination, both when people discriminated them and when they may have discriminated against others.
2. Make sure that everyone knows and understands the rules for participatory group work: everyone should be treated with respect, what someone says is held in confidence and no one has to feel under pressure to say anything, or something, which makes them feel uncomfortable.
3. Conduct a brief brainstorming session on the words 'discrimination' and 'microaggression', asking participants to give examples of everyday discrimination and/or microaggression. For

Do Not Act Like Me!

instance: verbal, behavioural, or environmental indignities, insults, sarcasm, stereotypes, barging in front of someone, vandalism, discrimination based on age, caste, criminal record, disability, ethnicity, gender identity, intersectionality, nationality, religion, sexual orientation and so on.

4. Ask everyone to take 10 to 15 minutes to reflect on personal incidents when:
 - a. they have experienced discrimination
 - b. they have discriminated against someone else
 - c. they have witnessed discrimination but did not intervene
5. Ask volunteers to offer their experiences as examples for the group to consider together. Let them say what happened and how they felt about it. Try to get at least two examples in each category a, b and c.
6. Make brief notes about the incidents on the flip chart.

Debriefing

Start with a short discussion about the activity as a whole, whether or not it was difficult, and why. Then go on to analyse the causes and effects of the different incidents:

- Why did the discrimination happen?
- Why did you behave the way you did?
- How would other members of the group have behaved in similar circumstances?
- How could you have behaved differently? Has the rest of the group any suggestions?
- What could anyone have done to prevent the incident from happening?
- In the case of c), why did not they intervene?
- Where there any general causes of the incidents or were they all unique?
- How many incidents were the result of misunderstandings? How many incidents were the results of bitterness, spite or jealousy? How many incidents were the results of differences of culture and custom, opinion or belief?
- What do people understand by the word 'tolerance'? How would they define it?
- Should we be tolerant of everything that other people do or say?
- Why is tolerance a key value for the promotion of human rights?

Variations

This makes a good drama activity for 'Image Theatre', which is an efficient method for helping people reflect on discrimination. Ask the participants to reflect the experiences of the three different personal incidents in small groups and to create a frozen scene. In a plenary, each frozen scene is shown. Participants note down thoughts that cross their mind while they are watching the frozen scenes. After all the situations have been presented, participants share some of the words that they wrote down on their paper. Continue with the debriefing of 'Do Not Act Like Me!'. The next step could be to transform the presented frozen scenes into a positive, non-violent image of the situation.

Instead of 'Image Theatre', you could also use the method 'Forum Theatre'. Ask two, three or four people to develop a short role-play of an incident. The rest of the group observe. You can stop the role-play at intervals and ask the audience to comment or to make suggestions about how the role-play should continue. Alternatively, members of the audience can intervene directly to take over from the actors and develop alternative outcomes.

Possible Follow up Activities

You may like to discuss the contradiction in the UN Declaration on Principles of Tolerance, which raises issues about the limits to tolerance. 'Tolerance is consistent with respect for human rights; the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs.' Ask the group to consider if 'the practice of tolerance does not mean toleration of social injustice'. How can one person at the same time 'accept that others adhere to their [convictions]', especially if those convictions are racist or bigoted?

If you would like to continue working within the themes of discrimination, racism and microaggression, you could use the method 'Take a Step Forward', where participants experience how inequality of opportunity affects people's lives. To better understand the power dynamics of historical events regarding racism and colonisation and why it still exists, use the method 'Timelines'.

In the method 'Path to Equality Land', participants explore issues of inequality, privilege, discrimination and racism through imagination and drawing and try to overcome inequality that they have observed through the reflection and debriefing of 'Do Not Act Like Me!'.

There should be the possibility to empower Black People and People of Colour who are facing racism. Provide a safe space just for them, empower them and help find and share coping strategies by using the method 'Empower Yourself', where individual experiences are shared among themselves about racism, identity, etc.

If you want to continue working on intersectionality, use the methods 'Culture Clash' or 'Barnga', which are simulations to experience interactions with different cultures.

You may want to continue addressing the right to freedom of religion and belief with the method 'A Mosque in Sleepyville' which explores a dispute over the building of a new mosque in a traditionally Christian area through the simulation of a town council meeting.

Find out about organisations that provide support for people affected by discrimination and racism, for example, telephone helplines or victims' support networks. Find out about other organisations that promote understanding and tolerance in your community. You could get in touch with an organisation that works to promote peace and non-discrimination in the community and find out how your group could help as volunteers.

Recommendations

Stress that the purpose of this activity is to develop skills for dealing with discrimination by recognising the causes, acknowledging feelings and emotions, and developing skills to act assertively in order to control the situation. The focus is on finding non-discriminatory means of responding to situations rather than helping individuals to get over a trauma. If anyone is suffering because of discrimination, racism or/and microaggression, then tell them they are welcome to talk with you in private afterwards or can leave the room at any time.

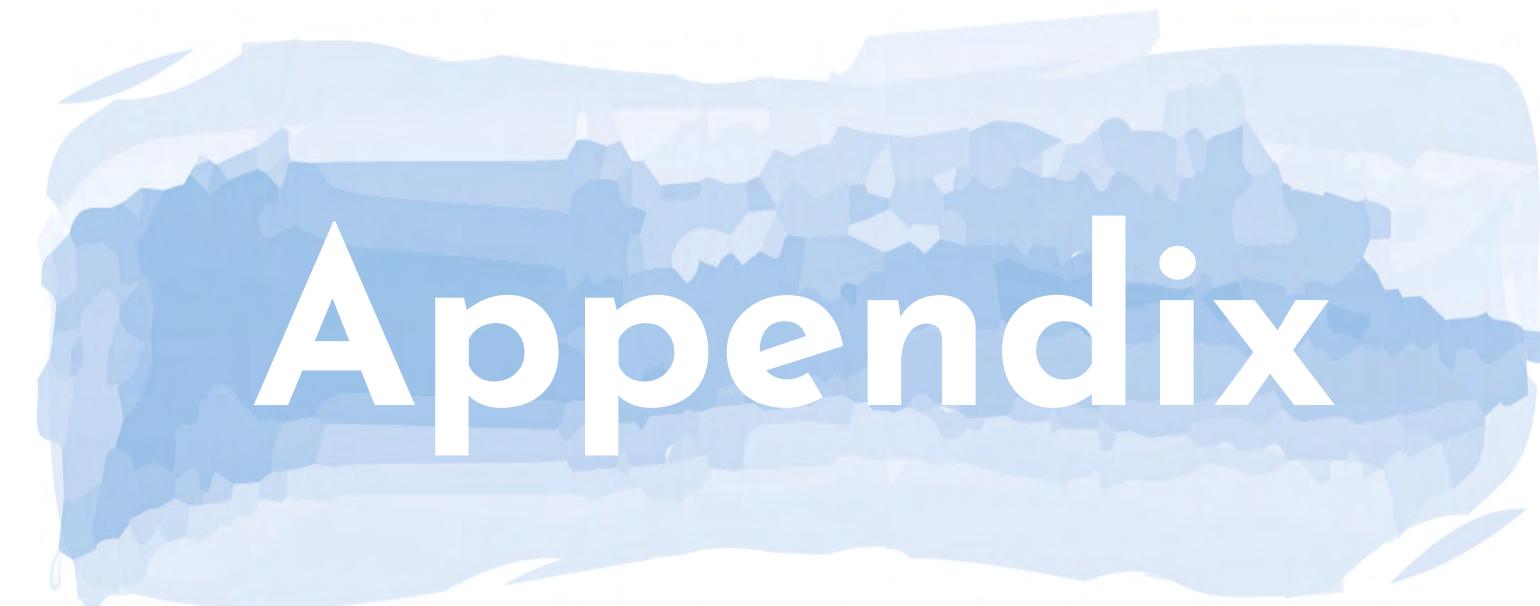
Do Not Act Like Me!

Be prepared for surprises. Support anyone who finds this activity difficult or upsetting. You cannot know everyone's background nor what is happening or what has happened in their life. It might be that some participants have had bad experiences of discrimination or racism, for instance psychological or emotional abuse, violence, cyberbullying, sexual abuse, racism, bullying at school or at work, self-harm, attempted suicide, hate crimes etc.

Tell people to remember Article 1 of the Universal Declaration of Human Rights: '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.' If we expect others to follow this Article, then we have to follow it, too.

If you have more than ten people in the group, you could divide them up into smaller groups to share their stories.

Adapted from Council of Europe (2017). Compass: Manual for Human Rights Education with Young People. Violence in my life. Strasbourg. <https://www.coe.int/en/web/compass/violence-in-my-life>



Appendix

Glossary

Assimilation

Assimilation is the suppression of differences. Sometimes, individuals choose to assimilate of their own free will; however, this process is mostly forced upon groups against their wishes. Assimilation forces one group to give up its culture in favour of another. Usually the minority adapts to the culture of the majority. This process is often heavily debated in the political culture of a country.

See also: 'Integration' (page 115).

Black People and People of Colour (BPoC)

The term 'Black Person and Person of Colour' (plural: Black People and People of Colour; abbreviated BPoC) is a self-determined designation of and for people who are not 'white'. The 'Black People and People of Colour' description assumes that people who are not 'white' skinned have a common horizon of experience in a predominantly 'white' society. The term encompasses all 'non-white' people, emphasising common experiences of systemic racism. The term may also be used with other collective categories of people such as 'Black Communities and Communities of Colour', 'Black Men and Men of Colour' (BMoC), and 'Black Women and Women of Colour' (BWoC). It is necessary to differentiate between 'Black People' and 'People of Colour' since 'Black People' are also discriminated by other 'People of Colour' and vice versa. Sometimes, these two terms are used interchangeably, yet also sometimes as complementary; as these are relatively new and self-designated terms, they are still being debated. Therefore, the term 'Black People and People of Colour' was developed as a self-determined term to bridge this divide. Both 'BPoC' and 'PoC' are especially used in Germany in academic and political contexts. 'People of Colour' (PoC) is a common term in many English-speaking countries and therefore used more often within that social context. The debate regarding the political correctness of the term depends on the country and its own discussions. Within the EU, different terms are applied. In some European countries, BPoC or/and PoC are common terms where in other European countries those terms are not used yet.

Coexistence

Coexistence describes societies in which diversity is embrac'd for its positive potentiality, equality is actively pursued, interdependence between different groups is recognised, and the use of weapons to address conflicts is increasingly obsolete. Coexistence is evidenced in relationships across differences that are built on mutual trust, respect and recognition, and is widely understood as related to social inclusion and integration. The term coexistence has a particular focus on intergroup relations. Other languages or terms seek to describe a similar vision including 'social cohesion', 'social inclusion', and 'social integration'. Coexistence work also covers the range of initiatives to ensure that communities and societies can live more equitably and peacefully together.

Colonialism

Colonialism is the policy of former colonisers or colonial states (e.g. some European countries like Great Britain, Spain, France, Belgium, German, etc.) seeking to extend or retain their authority over indigenous people and their territories with the aim of opening up trade opportunities for themselves. The colonisers seek to benefit economically, whilst the colonised countries are left in hardship and sometimes abject poverty. Others describe colonialism as a relationship of domination of an indigenous majority by a minority of foreign invaders, where the latter rule in pursuit of its interests.

Neo-colonialism is the practice of using capitalism, globalisation and cultural imperialism to influence a 'developing country' in lieu of direct military control (imperialism) or indirect political control (hegemony).

Cross-Culturalism

Cross-cultural deals with the comparison of different cultures. In cross-cultural communications, differences are understood and acknowledged and can instigate or develop change at an individual level, but not collective transformations. In cross-cultural societies, one culture is often considered 'the norm' and all other cultures are compared or contrasted to the dominant culture.

Democracy

Democracy derives from the ancient Greek word 'demos' which means people. The word 'democracy' suggests a form of government 'of the people, by the people and for the people'. In Europe, the philosophers of the Enlightenment era developed it further. Nowadays, the term democracy usually refers to the concept of a state, which includes more than just voting for representatives in an election. In this case, democracy also means being able to participate in society with the same rights as other people.

Participation is taking part in an activity together with other people and being involved in making decisions such as in a youth organisation. This view of democracy includes listening and paying attention to the opinions of the minority, even if the majority has a different opinion. This ideal includes being able to deal with diversity and eventually compromising the good of all people.

Discrimination

Discrimination is a biased and negative action or reaction towards a person or group of persons on the basis of certain characteristics such as skin colour, sex, sexuality, nationality, social class, ethnicity or origin etc.

Empowerment

The term empowerment refers to measures designed to increase the degree of autonomy and self-determination in people, and in communities, in order to enable them to represent their interests in a responsible and self-determined way, acting on their own authority. It is the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights. Empowerment as action refers both to the process of self-empowerment

and to the professional support of people to be empowered. Empowerment enables people to overcome their sense of powerlessness and lack of influence, and to recognise and use the resources at their disposal.

In social work, empowerment forms a practical approach of resource-oriented intervention. In the field of citizenship education and democratic education, empowerment is seen as a tool to increase the responsibility of the citizen. Empowerment is a key concept in the discourse on promoting civic engagement. In our context, empowerment refers to enabling minorities and BPsCs to challenge power structures e.g. in a workshop designed to empower people by sharing their experiences without facing harassment and suggestions of inadequacy from outsiders.

Equality

Equality is the state of being treated fairly and equally without hinder or favour. It means that no person is more important than another, regardless of social position. Of course, people are not identical to one another in their interests, abilities, and lifestyles. Therefore, equality for people is about having the same rights and the same opportunities. People must have equal opportunities to succeed in education or work, depending on their own efforts. Equality will only be a reality when people have the same rights and access to shelter, food, water, social security, education, civil rights, citizenship, etc.

Hate Crime

Hate crime (also known as a bias-motivated crime or bias crime) is a prejudice-motivated crime, which occurs when a perpetrator targets a victim because of his/her membership (or perceived membership) in a certain social group or 'race'. To be considered a hate crime, the offence must meet two criteria: first, the act must constitute an offence under criminal law; second, the act must have been motivated by bias.

Bias motivations can be broadly defined as preconceived negative opinions, stereotypical assumptions, intolerance or hatred directed to a particular group that shares a common characteristic such as 'race', ethnicity, language, religion, nationality, sexual orientation, gender or any other fundamental characteristics. People with disabilities may also be affected by hate crimes.

Hate crimes can include threats, property damage, assault, murder or any other criminal offence committed with a bias motivation. Hate crimes do not only affect individuals from specific groups. People or property associated with – or even perceived to be a member of – a group that shares a protected characteristic such as human rights defenders, community centres or places of worship can also be targets of hate crimes.

Hate Speech

Hate speech is a term for public discourse intended to degrade, intimidate, or incite violence or prejudice against a person or group of people based on their 'race', gender, age, ethnicity, nationality, religion, sexual orientation, gender identity, disability, language, moral or political views, socioeconomic class, occupation or appearance (such as height, weight, and hair colour), mental capacity and any other similar distinctions. The term covers written, oral and visual communication in the mass media as well as some other forms of behaviour in a public setting, for instance on the internet.

Homophobia

The irrational fear and hatred of homosexuals is called homophobia. Homosexuals have, in the past, been described as 'mad, bad and sad': psychologically ill, perverts and a threat to traditional values. A lot of homophobia stems from certain religious beliefs. In general, homophobic people see another person's (homo-)sexuality first and his/her humanity later. Homosexuals have been persecuted for centuries and are still being persecuted in many countries. As the word 'homosexual' has been used to define a 'disease', many prefer to use the word gay, lesbian or LGBTQIA* (lesbian, gay, bisexual, transgender, queer, intersexual, asexual, or other).

Integration

Integration is a process of unifying individuals and activities into a new system. It means that minority groups and the majority group develop a new way of living, which includes elements of values and ideas from both groups. Integration also means that everyone finds a place in society and there are no fundamental divisions between groups. Integration can mean that an active minority has to integrate into a passive majority of a society, which appears a one way process that does not acknowledge the minority culture's benefits. It can also be referred to as a fact that 'inclusion' as a term is more commonly used when referring to 'people with disabilities'.

See also: 'Assimilation' (page 112).

Interculturalism

Interculturalism is the belief that we become richer people by knowing and experiencing other cultures. Different people should be able to live together even if they have different cultural backgrounds. Interculturalism is about accepting and respecting differences. People who believe in interculturalism believe that they can learn and profit from meeting other cultures.

('Intercultural' describes communities that have a deep understanding and respect for all cultures. Intercultural communication focuses on the mutual exchange of ideas, cultural norms and the development of deep relationships. In an intercultural society, no one is left unchanged because everyone learns from one another and grows together.)

Intersectionality

Intersectionality is a concept often used in critical theories to describe the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, ableism, xenophobia, classism, etc.) are interconnected and cannot be examined separately from one another. The concept is largely used in critical theories, especially in feminist theory, when discussing systematic oppression. While the theory began as an exploration of the oppression of Black Women and Women of Colour within society, today, the analysis is potentially applied to all social categories (including social identities usually seen as dominant when considered independently).

Intersectionality can be applied to nearly all fields, from politics, education and healthcare, to employment and economics.

Intolerance

Intolerance is a lack of respect for the practices or beliefs of others. This is shown when someone is not willing to let other people act in a different way or hold different opinions. Intolerance can mean that people are not treated fairly because of their religious beliefs, their sexuality, or even their clothes and hairstyle. Intolerance does not accept differences. It is the basis of racism, antisemitism, xenophobia and discrimination in general. It can often lead to violence.

Microaggression

Microaggressions have been defined as brief and common, sometimes daily, verbal, behavioural, and environmental communications, whether intentional or unintentional, that transmit hostile, derogatory, or negative messages to a target person because they belong to a stigmatised group. Although these communications typically appear harmless to observers, they are considered a form of covert racism or everyday discrimination. Microaggressions differ from 'macroaggressions', which are more extreme forms of racism (such as lynching or beatings) due to their ambiguity, scale and commonality. Microaggressions are experienced by many stigmatised individuals and can occur on a regular basis. These can be particularly stressful for people on the receiving end as those committing them easily deny them, or perhaps do not recognise them as such. They are also harder to detect by members of the dominant culture, as they are often unaware that they are causing harm. Microaggressions can include statements that repeat or affirm stereotypes about a minority group or subtly demean its members. Such comments also position the dominant culture as 'normal' and the minority one as aberrant or pathological, expressing disapproval of or discomfort with the minority group. Such comments assume that all minority group members are the same, minimising the existence of discrimination against the minority group, seeking to deny the perpetrator's own bias, or minimising real conflict between the minority group and the dominant culture (e.g.: 'Oh you speak perfect English!', 'Where are you from?', 'Where are your parents from?', 'Can I touch your hair?', 'You are surprisingly articulate!' etc.).

Migrant

Migrant is a universal term for any person who is moving or has moved across an international border or within a state away from their habitual place of residence, regardless of the person's legal status, length of stay, reason for the moving and whether the move is voluntary or involuntary. Even after obtaining citizenship of a new and chosen country or state, they might be perceived as a 'migrant' by the majority population, even though they are technically not migrants anymore.

Minority

In some way, we all are part of a specific minority. A minority group is a group of people resident within an area in that constitutes less than 50 percent of the area's total population. Members share common characteristics of either an ethnic, religious, linguistic, gender-identity or other nature that distinguish them from the rest of the population. Sometimes, we consider a group a 'minority' not because of the percentage of people in a particular area, but because of their position. A minority can have a lower social and/or economic position than the majority and therefore, does not have as much power as the majority group, despite being more numerous. Sometimes a minority sees itself as a separate nation.

Multiculturalism

Multiculturalism means the existence, or the promotion of the existence, of different cultures alongside each other, usually in one country. Many people use this concept when they speak of an anti-racist future. However, multiculturalism can also mean the mutual isolation of cultures. Some racists believe in a kind of multiculturalism that is close to the 'apartheid'-system that existed in South Africa, where different cultures were separated in a cruel and unjust way.

Nation

A nation is a group of people with the desire to see themselves as one coherent group. They recognise a common ancestry, a common history and often a common territory. Nations are not organic, biological or natural entities. They exist because of the will of people. They are 'imagined'. This does not make them less real in the world, as we have to deal with the belief of people that exists. The existence of nations as essential building blocks of our world is relatively new, arising during the 19th century. States that wanted to unify people in their country propagated the idea of a 'one nation' with one history, one language and one territory.

Nationalism

Nationalism is a political ideology that puts the interests of one 'nation' or national group above the interests of others and above all other relationships, whether it is family, friends, gender or humanity. It is often linked to a territorial claim. Nationalism makes the difference between people as a result of a border, which often has nothing to do with the people living in the region, but with the king or other authority putting a line on a map. This political idea proclaims citizens of one nation to be superior to others. Nationalism usually leads to suspicion of other nations. An extreme form is 'chauvinism'. Originally, the notion of nationalism was not so negative, as it also dealt with the development of citizen's rights and the emancipation of oppressed minorities. However, if the concept is linked to heritage, identity and 'blood', nationalism can be a dangerous idea.

Patriotism

Patriotism means being proud to be a member of one's own nation or loving one's nation. Patriotism stems from an emotional approach to nationality and its culture and society. Friendship with other countries and nationalities, and the respect of their rights and interests is still possible. While it is different from (political) nationalism, patriotism can easily become the engine for intolerant nationalism.

Prejudice

When you form an opinion about a person without knowing them, based on assumed characteristics of the group you think they belong to, then you are prejudiced. Prejudices are complex ideas that are preformed and presumed without being proven right. The mind of human beings cannot work completely without prejudice. By becoming aware of our own prejudices, we stand the chance of overcoming them. If someone is prejudiced, they will be inclined to see only those things that confirm their ideas and thus strengthen their prejudice, and the stereotypes they believe in. A stereotype is a generalised judgment of different categories of people.

Racism

Racism is the belief that some people are superior/inferior because they belong to a particular 'race'. Racists define a 'race' as a group of people with common ancestry. They distinguish different 'races' from one another by physical characteristics, such as skin colour and hair texture. In fact, no clear differences exist, and especially no differences that actually matter. Recent research shows that 'race' is an imagined entity, since 'race' has no biological basis. The word 'racism' is also used to describe abusive or aggressive behaviour towards members of a so-called 'inferior race'. Racism takes different forms in different countries, according to history, culture and other social factors.

A relatively new form of racism sometimes called 'ethnic or cultural differentiation' says that all 'races' or cultures are equal and unique, and they should not be mixed together to keep their originality. There is no scientific proof of the existence of different 'races'. Biology has only determined one 'race': the human 'race'.

To differentiate 'racism' from other forms of discrimination, or to determine whether something can be labelled 'racist', certain characteristics have to be taken into consideration: construction and hierarchisation of difference, and relative positions of power. This means that in addition to a form of discrimination, the historical background of colonialism and the relative position of power of the discrimination's target contribute to the definition of 'racism'.

Reverse Racism

Racism against the majority (either a member or group of that majority or the majority in general) of a society, as a result of favourable treatment given to the minority. In so-called 'western' societies, reverse racism mostly means against 'white' people. However, assumptions and stereotypes about 'white' people are examples of racial prejudice, not racism. Racial prejudice refers to a set of discriminatory or derogatory attitudes based on assumptions deriving from perceptions about 'race' and/or skin colour. Thus, racial prejudice can indeed be directed at 'white' people (e.g. 'White' people cannot dance.) but is not considered racism because of the systemic relationship of power. When backed with power, prejudice results in acts of discrimination and oppression against groups or individuals.

There is also little to no empirical evidence to support the idea of reverse racism on a societal level.

Institutional Racism

Institutional racism (also known as systemic racism or structural racism) is a form of racism expressed in the practice of social and political institutions. Institutional racism is also racism by individuals or informal social groups governed by behavioural norms that support racist thinking and foment active racism. It is reflected in disparities regarding wealth, income, criminal justice, employment, housing, health care, political power and education, among other factors. One example of institutional racism is racial profiling, which is the act of suspecting or targeting a person of a certain 'race' on the basis of observed or assumed characteristics or behaviour of a racial or ethnic group, rather than on individual suspicion.

Refugee

A refugee is a person who flees because of danger or a life-threatening situation. On the one hand, refugees are defined as those asylum-seekers that are granted a refugee status and on the other hand, as someone who needs refuge or protection from danger. The choice between those definitions is a political one, not a linguistic one. Sometimes, economic refugees are also recognised. They are people who flee from economic uncertainty, exploitation, hunger and misery. The Geneva Convention definition of refugees is detailed and somewhat restrictive. It includes those persons that are persecuted because of their supposed 'race', religion, nationality, membership of a particular social group or political opinion. The Convention Governing the Specific Aspects of Refugee Problems in Africa from 1969 enacted by the Organisation of African Unity (today: African Union) also includes those seeking refuge from natural disasters and famine. The recent Dublin Agreements limit the Geneva Convention definition to refer only to political persecution of individuals by the state.

Sexism

Sexism makes an unfounded difference between the sexes. Physiologically speaking, men and women are built differently, which is the only reason why it is sometimes appropriate to treat them differently. To differentiate between sexes is discrimination. Sexism is a form of discrimination. Instead of speaking of sexes, activists often refer to 'gender'. Sex is a biological term, whereas gender is a sociological or political term. Gender is the way society defines masculinity and femininity. Activists note also that there is little evidence of 'reverse sexism' or sexism against men, since the position of power is and always has been in favour of men. Sexism usually elevates heterosexual men over other sexes or genders e.g. transgender or intersex people.

Social Exclusion

Social Exclusion is the opposite of social integration. It is usually seen as a result of discrimination on the basis of cultural background, ethnic background, disability, sexual orientation, etc. It can result in poverty and animosity between groups and in exclusion from essential social provisions such as education, health care and community activities. This exclusion is not always based in law (although it frequently or usually is); however, it is often based on attitude: making standards too high so that a certain group cannot reach it, reinforcing a dress code a group cannot comply with, etc. One example of a social excluded group is homeless people.

Tolerance

Tolerance is the respect, acceptance and appreciation of the rich diversity of our world's cultures, forms of expression and ways of being human. Tolerance means harmony in difference. It is fostered by knowledge, openness, communication, freedom of thought, conscience and belief. Tolerance is being yourself without imposing your views on others. Tolerance is not giving in or giving up. Tolerance is, above all, an active attitude prompted by recognition of the universal and fundamental freedoms of others. The practice of tolerance does not mean tolerating social injustice or abandoning or weakening one's convictions. Tolerance is not always a positive concept. Traditional definitions of tolerance do not include respect or acceptance, as the original translation of 'tolerare' in Latin means 'to endure' or 'to bear', thus having a negative

connotation. In consequence, the use of the term 'tolerance' is heavily debated in political communities.

Transculturalism

Transcultural is described as 'extending through all human cultures' or 'involving, encompassing, or combining elements of more than one culture'. Transculturalism opposes the singular traditional cultures that evolved from a nation-state. Transculturalism is based on breaking down boundaries. It is contrary to 'multiculturalism' because most experiences have shown [or reinforced] boundaries depending on past cultural heritages. In transculturalism, the concept of culture is at the centre of the nation-state or the disappearance of the nation-state itself. Transculturalism is rooted in the pursuit of defining shared interests and common values across cultural and national borders.

Transculturalism is characterised by cultural fluidity and the dynamics of cultural change. Whether by conflict, necessity, revolution or the slow progress of interactions, different groups share their stories, symbols, values, meanings and experiences. More than 'multiculturalism' which seeks to solidify differences as ontology, 'transculturalism' acknowledges the uneven interspersion of 'difference' and 'sameness'. It allows individual groups to adapt and adopt new discourses, values, ideas and knowledge-based systems. It acknowledges that culture is always in a state of flux, and always seeking new terrains of knowing and being.

Xenophobia

'Xenophobia' literally means a fear of strangers. It is a specific form of racism targeting mostly people with a migrant background. The word is used to describe hostility towards people who come from other countries or other ethnic groups, and as a lack of respect for their traditions and culture.

White

The terms 'black' and 'white' are never really about the colour of skin, nor an exactly definable number of people: in the same way that all 'European whites' from Sweden to southern Spain cannot be assigned to a single 'group', neither can that work with all 'Black People'. However, such social similarities arose from the construct of racism, and a need to name it, such as the fact that throughout history and still today, there are different opportunities in the housing and labour markets. Thus, the terms 'white' and 'black' have proven themselves as a marker of distinction with regard to unbalanced power dynamics. In this way, sociopolitical affiliations rather than 'biological' attributes are of importance here.

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Recommendations

Managing Organisational Change. Tools and Methods to Become a Diversity-Sensitive NGO

This handbook contains innovative tools and methods for managing change in organisations working in the field of international volunteer exchange. International volunteer organisations act within the context of increasingly polarised societies having to respond to challenges of growing racism and other forms of discrimination and exclusion. While increasing sensitivity towards discrimination and racism in their outreach programs, international volunteer exchange organisations also need to mirror this internally. This handbook provides a framework and practical tools to embark on a change process aiming to become a diversity-sensitive organisation. The tools cover the full range: from assessing structural issues, reflecting on collective behaviour and starting difficult conversations to building momentum and following through a vision. The handbook guides organisations through a well-crafted process.

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Use This Handbook Digitally

A digital version of 'Standing Together Against Racism: A Training Handbook' is available on the STAR E project website:

<https://star-e.icja.de/>



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STAR E
STANDING TOGETHER
AGAINST RACISM IN EUROPE



ICJA Freiwilligenaustausch weltweit e.V.

Standing Together Against Racism – A Training Handbook

provides concepts and methods to help train and sensitise facilitators, staff, volunteers and participants of youth and voluntary service organisations.

The methods enclosed in this handbook do not only facilitate learning and reflection on the roots and symptoms of racism in our society, they also encourage ways of challenging the sometimes hidden racism and underlying discrimination in non-formal education activities run by youth and voluntary service organisations.

Equally important are the included methods that aim to empower those who face racist attitudes and actions. Written by experts and practitioners for practitioners, this handbook covers methods with a wide variety of topics related to racism: empowerment, microaggression, power dynamics, stereotypes, prejudice, oppression, cultural differences, colonialism, critical thinking, critical whiteness, intolerance and more.

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