

TACKLING  
INTOLERANCE &  
DISCRIMINATION  
A TOOLBOX



DEC 2 - 9 , 2016  
GIOVINAZZO ,  
ITALY

*The training course “TACKLING INTOLERANCE AND DISCRIMINATION: A TOOL BOX” provided 33 youth leaders and educators with new methods for workshops and training sessions in their work with marginalized young people facing discrimination in their community. This toolbox is designed to assist youth workers, educators and trainers in acquiring knowledge on the subjects of diversity and antidiscrimination. It offers practical advice on how to train groups and provides examples of the activities. Some of the examples are developed during the training course, others were the contributions of the participant.*



Non-government organization - “Spirit of Freedom Italy”

<https://www.facebook.com/SoF-Italy-338803222986636/>



Agenzia Nazionale per i Giovani is the National Agency Responsible for the implementation of the Erasmus+ Programme in Italy.

<http://www.agenziagiovani.it/>



The EU programme for education, training, youth and sport

<http://ec.europa.eu/programmes/erasmus-plus/>



This project is funded by  
the European Union

This project has been funded with support from the European Commission.

This toolbox reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained in a publication

.2016

## Contents

<i>Introduction</i> .....	1
A toolbox explained .....	1
Discrimination and intolerance explained .....	2
The role of stereotypes and prejudices .....	2
The 4 I-concept - Mechanisms of oppression .....	2
Implementation of the concept .....	4
Activity the power flower .....	4
The concept of the pyramid of culture.....	6
.....	7
Types of discrimination.....	8
Structural discrimination .....	8
Direct discrimination.....	8
Indirect discrimination.....	9
Xenophobia .....	9
Discrimination based on religion .....	9
Antisemitism.....	9
Islamophobia.....	9
Romaphobia or Antigypsyism.....	9
Racism.....	9
Discrimination based on ethnicity & culture .....	9
Sexism .....	10
Homophobia & Transphobia .....	10
Discrimination against people with disabilities .....	10
Examples of discrimination .....	11
Exploitation.....	11
Marginalisation .....	11
Powerlessness .....	11
Cultural imperialism .....	11
Violence.....	11
The project.....	12
Week planning .....	12
The toolbox .....	13
A. Diversity .....	13
Concept: The pyramid of Culture.....	14

Application of the concept .....	14
Activity: Story of my name .....	16
Activity: Speed dating on diversity.....	17
Activity: The river of my life .....	20
Activity: Four terms - that's me! .....	21
Activity: Labelling ourselves .....	23
Activity: All equal, all different .....	24
Activity: The Albatross .....	28
Reflection .....	29
.....	29
B. Communication and conflict.....	30
Concept 1: Sender, Message & Receiver.....	30
Sender (Reality 1) (MESSAGE)   Receiver (Reality 2)	
30	
Concept: Feedback .....	32
Activity: Giving and receiving feedback.....	34
C. Tackling the limits .....	35
Activity: Vehicle of change.....	35
Activity: Imagining a fair society .....	36
Activity: Action plans for change .....	37
Activity: Mapping stakeholders .....	38
About.....	40
The organization .....	40
Erasmus+.....	41
Partnering organisations .....	42
APPENDIX .....	44
ANNEX 1: Survey .....	44
ANNEX 2: The universal declaration of human rights 1948 .	51



## Introduction

---

*The training course “Tackling Intolerance and Discrimination: a Toolbox” gathered representatives of youth centres and organizations working with youth from Italy, France, Denmark, The Netherlands, Sweden, Spain, Malta and Croatia. The small and calm city of Giovinazzo for a week turned into a vibrant and hectic meeting point for almost three dozens of youth workers. 7 days provided youth leaders and educators with new ideas for workshops and training sessions in their work with marginalized young people facing discrimination in their communities.*

*Nowadays discrimination takes many forms in modern Europe. People are discriminated for origin, their religion, sexual orientation, their skin colour, their gender, and even the school they visited and the district they live in. Discrimination often translates into fewer chances for personal development, weakened self-confidence and as a consequence into limited opportunities for employment. For these reasons, many civil society organizations work in the field of antidiscrimination by fostering tolerance and aiming to empower young people to overcome the societal stereotypes that hamper the personal freedom and right for self-development.*

*Along this line, the training course intended to share methods of anti-discrimination work with its participants in order to strengthen their daily work with young people.*

*Workshops, simulation exercises, role plays and debates were exercised with the participants to give them a learning experience and to explain them their strength and weaknesses. The participants have received time to design own exercises based on the made experiences can be applied within their programme activities on local level or in international encounters.*

### A toolbox explained

The toolbox is one of the outcomes of the training course in Giovinazzo. For a week, youth workers from all over Europe met in order to discuss and learn about discrimination, how to fight it and how to foster social inclusion and tolerance.

The toolbox aims to equip everyone, who is interested in this topic, with a set of tools to start working with people of your local community. This booklet gives the example of the theoretical background which could be used in order to

understand the topic better, as well as, the set of sessions useful for future trainings.

All the trainings are based on non-formal education principles. The exercises are based on participation and involvement of the participants. Meaning that a theoretical part is always followed by the practical approach to the topic.

The proposed training course is aimed at people of all age. It is suitable for youngsters as well as for older people.

## Discrimination and intolerance explained

---

**Discrimination** - *in all its possible forms and expressions - is one of the most common forms of human rights violations and abuse. It affects millions of people every day and it is one of the most difficult to recognise.*

Discrimination and intolerance are closely related concepts. **Intolerance** is a lack of respect for practices or beliefs other than one's own. It also involves the rejection of people whom we perceive as different, for example members of a social or ethnic group other than ours, or people who are different in political or sexual orientation. Intolerance can manifest itself in a wide range of actions from avoidance through hate speech to physical injury or even murder.

*“Discrimination occur when people are treated less favourably than other people are in comparable situation only because they belong, or are perceived to belong to a certain group or category of people.”*

People may be discriminated against because of their age, disability, ethnicity, origin, political belief, race, religion, sex or gender, sexual orientation, language, culture and on many other grounds. Discrimination, which is often the results of prejudices people hold, makes people powerless, impedes them from becoming active citizens, and restricts them from developing their skills and, in many situations, from accessing work, health services, education or accommodation.

Discrimination has direct consequences on those people and groups being discriminated against, but it has also indirect and deep consequences on society as a whole. A society'

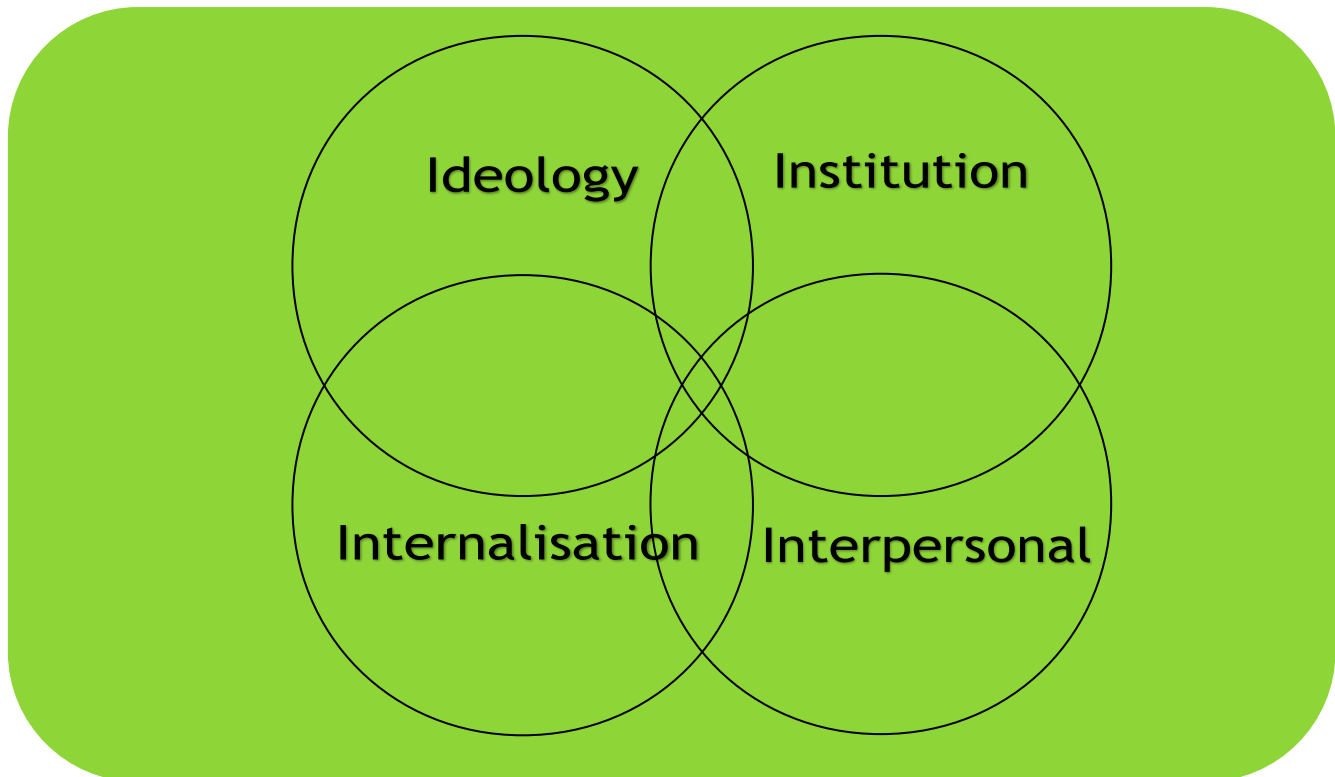
Where discrimination is allowed or tolerated is a society where people are deprived from freely exercising their full potential for themselves and for society.

The principles of equality and non-discrimination are laid down in the UDHR: *“All human beings are born free and equal in dignity and rights”* (Article 1). This concept of equality in dignity and rights is embedded in contemporary democracy, so states are obliged to protect from discrimination: *“Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind”*.

The Council of Europe member states are also committed to non-discrimination in Article 14 of the European Convention on Human Rights. Protocol 12 to the ECHR was drawn up to provide a stronger, free-standing right to equality and a general prohibition of discrimination: *“The enjoyment of any right set forth by law shall be secured without discrimination on any ground...”* Thus, this protocol broadens the scope of the ECHR as it covers discrimination in any legal right, even when that right is not specifically covered by the convention.

## The role of stereotypes and prejudices

### The 4 I-concept - Mechanisms of oppression



The model shows 4 dimensions of oppression. An example of **institutional** discrimination is when women earn less than men for the same job. This institutional practice is rooted in an **ideology** that has existed for a long time and has only begun to really change in more recent generations. This ideology describes roles of men and women in society. For example, it has asserted that a man's role is to be the "leader" who stands in public and makes decisions. The woman's role has been described as the one who takes care of household and children, providing emotional support in the education. Or, if she has a job, then mainly in the field of service and support, being in any case a burden (and not as enrichment) for economy, as she can become pregnant and then has to be substituted.

This ideology, combined with the reality of men earning more, and having more opportunities to work for financial gain, has effects on the **interpersonal** interactions between men and women, as well as amongst men and amongst women. In fact, the majority of families today have two working parents, and girls today receive educational and professional opportunities that do not compare to the situation 40 years ago. Yet many women will report the feeling of having two jobs. After a day at the office, they come home to take on the larger portion of house work and child care. Pressure from all sides to be more available, to be a better wife,



mother, or worker, takes place in the interpersonal realm of oppression. Often their position at work is not taken as seriously as the same position performed by a man.

And finally, the effect of this pressure on the woman in this situation, can weigh her down, leaving her feeling trapped, or feeling guilty, or maybe resentful. It is when individuals come to believe inside themselves the ideology that is supported by institutions and culture, that oppression shows its whole face. A woman who is exhausted after working a job, just as a man, and then gives all her other time for house work and family care, and somehow feels guilty or inadequate, has internalised social expectations of her. The same is true for a man who feels an extraordinary amount of pressure to earn enough money for the family, and may sacrifice his own potential to fulfil his pre-determined role as a man.

These four dimensions of oppression overlap and interact. Like gears in a mechanism, they turn each other. Sometimes people argue about which approach for overcoming oppression is more important: institutional - focusing on policies, or individual - focusing on people's attitudes. In fact, these dimensions of discrimination are interdependent.

### *Working with the concept*



Ask participants what discrimination means to them. Elicit a few comments and write them on the flip chart. Then describe the concept of the mechanisms of discrimination.

Split the group up into small groups and ask them to find examples of discrimination from their own experience and in society in general.

Let them visualize on a flipchart how this discrimination manifests in each of the four dimensions. After presenting in plenary, start a discussion on where the cycle of discrimination could be interrupted and which are the 'motors' that still keep the cycle of discrimination running. For this you can also later use the 'pyramid of culture' as a constructive contribution for dealing with difference.

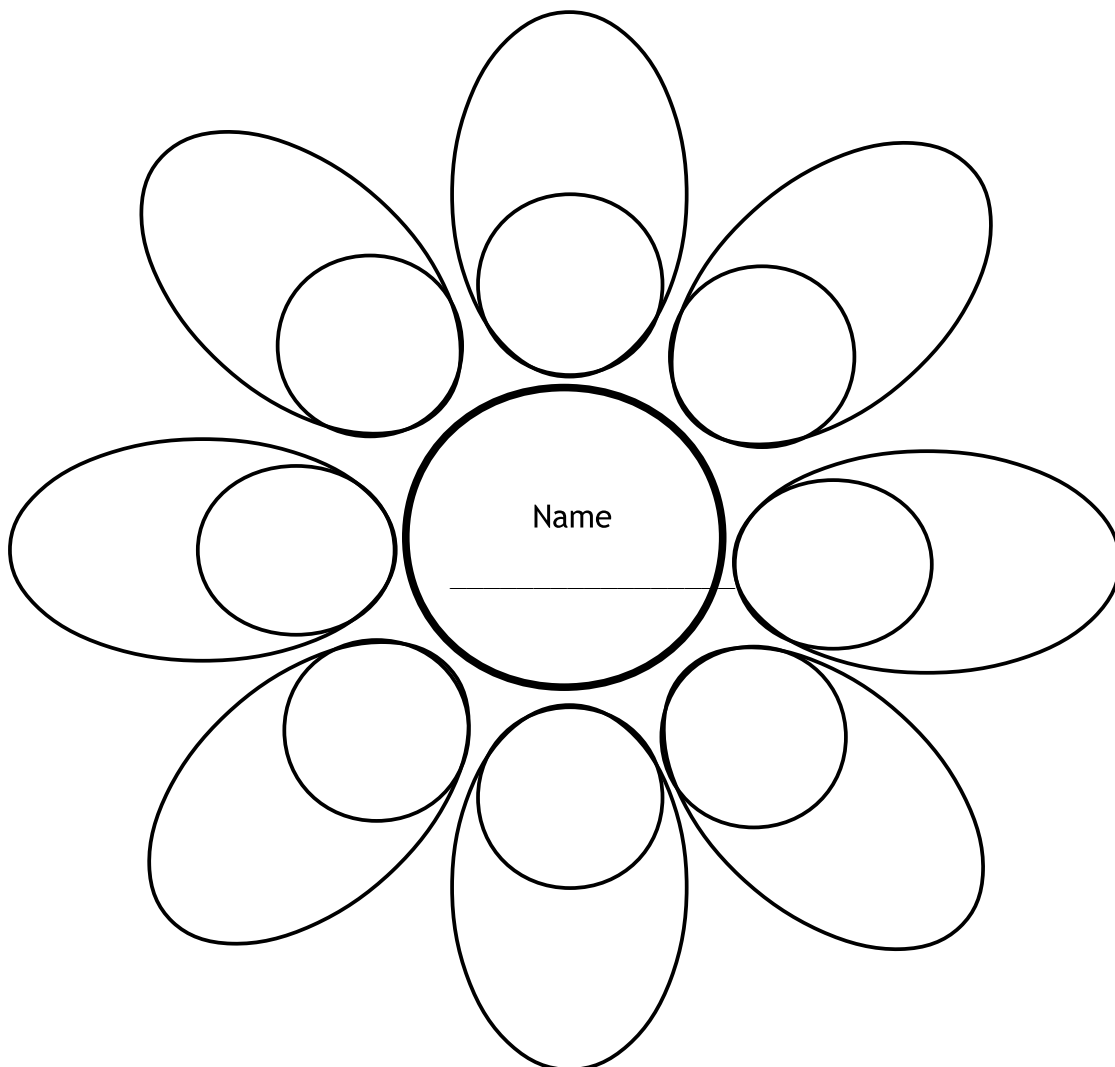
## Implementation of the concept

### Activity the power flower

This activity provides an opportunity for participants to examine their identity in terms of various categories. After defining their own identity, participants explore where power lies in current society, and how their own membership in different groups aligns with these systems of power.

#### Method

Distribute the Power Flower Worksheet (one to each participant). Ask participants to write their names on the line in the centre of the “flower.” Point out that the “flower” has two sets of petals, an inner and an outer set. Explain that the inner set of petals includes some general categories of personal and cultural identity, with each category encompassing a range of specific identities. To demonstrate, use the example of religion, asking the group to call out specific religions with which people might identify.



### Variation

- ❖ Instead of using an 'empty' power flower, you can also write pre-set categories in the inner petals: Age, Gender, Primary Language, Religion, Economic Class, Age, and Ethnicity...
- ❖ Instruct participants to read the different categories in the inner petals and to write their own identity with regards to the aspect inside each small circle. Allow 3 minutes for this process.
- ❖ Instruct participants to consider where they think the power in society lies for each aspect of identity. Ask participants to write their responses in the corresponding "outer petals." Allow 3-5 minutes for this process.

### Reflection

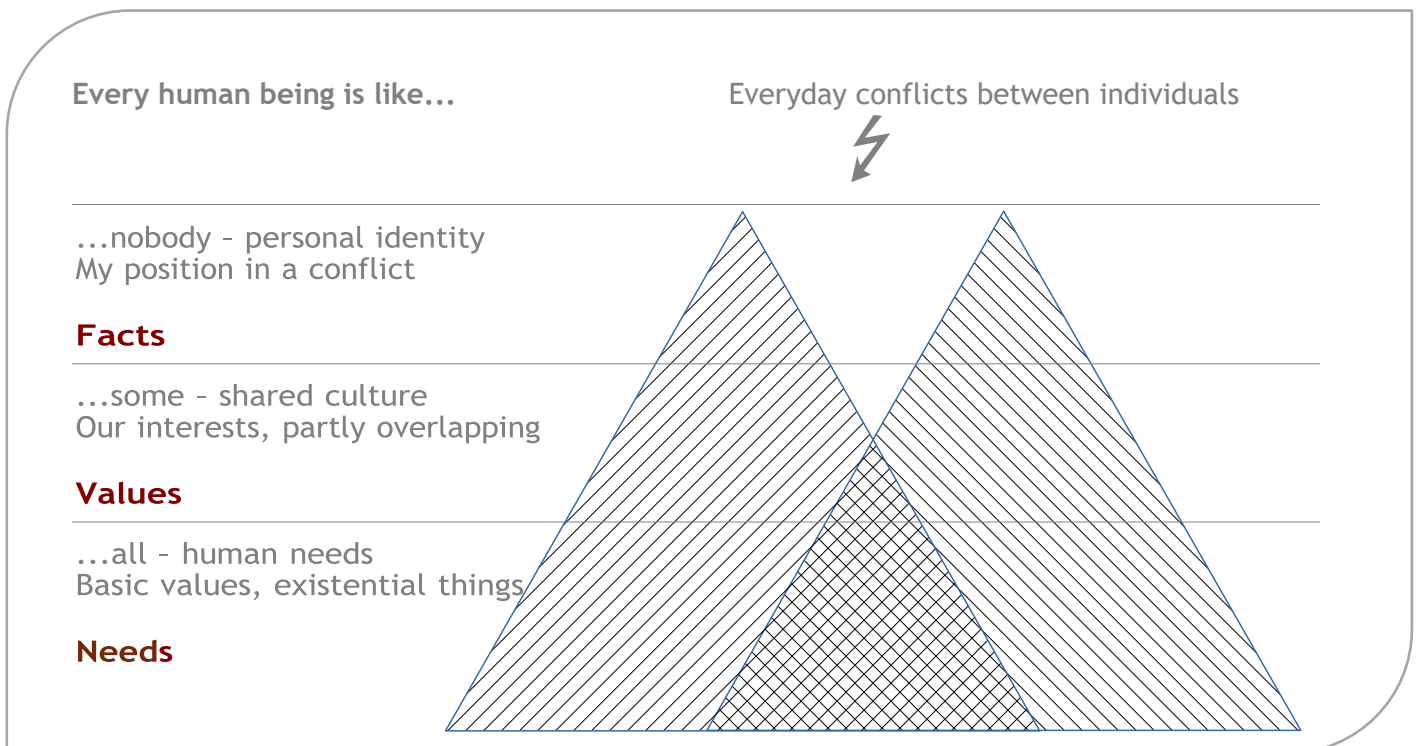
In plenary discuss with participants about aspects of power structures in society.

- How did you feel when belonging to a powerful group? To a powerless group? Is there a difference - can you realize how others with other group identities feel?
- Which relevance does the power flower have for your work?



## The concept of the pyramid of culture

In order to make it easier for participants to get away from positions in a conflict, from playing a win-or-lose game, and understand the relevance of diversity the “Pyramid of Culture” is a helpful concept for framing a workshop<sup>1</sup>. It shows that the source of conflicts often stems from the top of every individual being different. Going down deeper and deeper in the pyramid, we will discover that we share a lot of interests and basic needs. If we get to the needs, many conflicts will disappear, and those that remain, will be dealt with on a much deeper and existential level. The model also shows that our individual parts of our identity will not get lost on the existential level, but will be related more closely to what we all share. We give up fighting for our positions, become aware of our identity in a more existential level, opening up for sharing with others.



### Culture

Defined as: collective programming of the mind, which distinguishes the members of a group or a category of people from another. The "category" can refer to nations, regions within or across nations, ethnicities, religions, occupations, organizations, or the genders. A simpler definition is 'the unwritten rules of the social game'. (Geert Hofstede, 1993).

<sup>1</sup> Source: Kluckhohn, Clyde, Henry Murray. Personality in Nature, Society and Culture, 1953. New York

### *Working with the concept*

Let participants collect cases of individual or collective conflicts from their professional or societal life. Split them up into pairs and ask them to think about ways of 'going deeper' with the help of the Pyramid of Culture. Where do they find shared aspects in terms of culture? Where do they find commonalities at the existential level? Let them review the conflict in the light of having done this and ask them to come up with creative solutions that respects the diversity of identities and 'cultures' in society.

Put the scheme with only one pyramid on the floor and let participants explore the different levels by standing there and sharing statements.



## Types of discrimination

---

### Structural discrimination



Structural discrimination is based on the very way in which our society is organized. The system itself disadvantages certain groups of people. Structural discrimination works through norms, routines, patterns of attitudes and behaviour that create obstacles in achieving real equality or equal opportunities. Structural discrimination often manifests itself as institutional bias, mechanism that consistently or are in favour of one group and discriminate against another or others. These are cases when the resulting discrimination is clearly not rooted in an individual's conviction regarding a person or a group of people, but in institutional structures, be they legal, organizational, and so on. The challenge of structural discrimination is to make it visible, as we often grow up with it being self-evident and unquestioned.

The existence of structural discrimination leaves states with the challenge of adopting policies that look not only at the legal framework but at other incentives as well, taking into account patterns of behaviour and how different institutions operate. Human rights education may be one of the responses to this problem.

A prejudice is a judgment, usually negative, we make about another person or other people without really knowing them.

Just as stereotypes, prejudices are learned as part of our socialization process. One difference between a stereotype and a prejudice is that when enough information is available about an individual or a particular situation, we do away with our stereotypes. Prejudice rather works like a screen through which we perceive any given piece of reality: thus, information alone usually is not enough to get rid of a prejudice, as prejudices alter our perceptions of reality; we will process

Information that confirms our prejudice and fail to notice or “forget” anything that is in opposition. Prejudices are, therefore, very difficult to overcome; if contradicted by facts, we'd rather deny the facts than question the prejudice (“he is an exception”).

Discrimination and intolerance are often based on or justified by prejudice and stereotyping of people and social groups, consciously or unconsciously; they are an expression of prejudice in practice. Structural discrimination is the result of perpetuated forms of prejudice.

### Direct discrimination

Discrimination may be practiced overtly as *direct discrimination*, which is characterized by intentional discrimination against a person or a group. For example when an employment office rejects Roma job applicants or a housing company does not lend flats to immigrants.

### Indirect discrimination

*Indirect discrimination* focuses on the effect of a policy or measure, which may appear neutral but in fact systematically puts people of a particular minority at a disadvantage compared with others. An illustration could be a department store which does not hire people who cover their heads.

### Xenophobia

In response to growing globalization and diversity of society, some people respond with xenophobia, a fear or aversion to foreigners or foreign countries. In most cases the concept of 'foreign' is based on socially constructed images and ideas that reduces the world to 'us', the normal, 'good ones like me', and 'them', the others who are different: a threat, a disruption, representing a degradation of values and proper behaviour.

### Discrimination based on religion

Freedom of religion is officially respected in Europe, yet discrimination based on religion is nevertheless prevalent, often inextricably linked with racism and xenophobia.

### Antisemitism (Against Jews)

### Islamophobia

Of particular concern is the rise of Islamophobia, the discrimination, fear and hatred of Islam, which is the most widespread religion in Europe after Christianity and the majority religion in some countries and regions in the Balkans and Caucasus. The hostility towards Islam following the terrorist attacks on targets worldwide in recent years has revealed deep-seated prejudices in most European societies. Some of the most common public expressions of this bias are a lack of official recognition as a religion, the refusal of permission to build mosques, failure to support facilities for Muslim

religious groups or communities and restrictions on women and girls wearing the headscarf. One of the most typical prejudices against Islam is its so-called 'incompatibility' with human rights. The absence of democracy and widespread violations of human rights in many predominantly Muslim countries is cited as evidence, without acknowledging that religion is only one of many factors that may contribute to undemocratic governments. Much prejudice also results from ignorance about Islam, which many people associate only with terrorism and extremism and politics of certain countries. In fact, Islam, like most religions, preaches tolerance, solidarity and love for one's fellow beings.

### Romaphobia or Antigypsyism Racism

Racism can be defined as a conscious or unconscious belief in the superiority of one race over another. However, although 'race' is clearly a social construct, racism is nonetheless prevalent throughout the world. Racism of any kind is related to power, with people who hold power determining what is 'superior' and discriminating against people with less power. Racism can thus be considered as the practical translation of prejudice into action.

### Discrimination based on ethnicity & culture

As with cultural racism, which holds that certain cultures are superior to others, discrimination based on ethnicity and culture regards some cultures, usually minorities, as inherently inferior or undesirable. Historically, European Jews and Roma have suffered most from this form of discrimination.

## Sexism

Although subtle and more or less hidden in Europe, gender discrimination is nonetheless pervasive. Many institutions of society, such as the media, family, childcare institutions or schools, preserve and transmit stereotypes about men and women. Traditional gender traits in Western societies often relate to power: men and their typical activities are characterized as outgoing, strong, productive, brave, important, public-oriented, and influential and having high financial rewards and social recognition and value. Women's key characteristics reflect powerlessness: dependent, caring, passive and family-oriented. Women often hold subordinate positions, their work is less valued and it receives less recognition and remuneration. Girls or boys who do not conform to stereotypical expectations can experience criticism, ostracism and even violence.

## Homophobia & Transphobia

An irrational fear of, and aversion to homosexuality and of lesbian, gay, bisexual and transgender (LGBT) people, based on prejudice, similar to racism, xenophobia, antisemitism and sexism.

Homophobia is an aversion to or hatred of gay, lesbian or homosexual people, or their lifestyle or culture, or generally of people with a different sexual orientation, including bi-sexual and transgendered people. Although legal reforms in Europe

have greatly strengthened the human rights of gay and lesbian people, conditions vary greatly, from urban areas where openly homosexual people live and work and form civil unions with relatively little difficulty to rural areas and parts of Eastern and Central Europe where gays may meet with discriminatory laws, harassment and even violence from both the public and authorities. Many people still see homosexuality as a disease, a psychological disorder or even a moral sin. Many others consciously or unconsciously apply heterosexual norms to gay and lesbian people, faulting them for failing to conform to the kinds of behaviour expected of 'normal people'.

## Discrimination against people with disabilities

The term 'person with a disability' may refer to many different conditions: a disability may be physical, intellectual, sensory or psycho-social, temporary or permanent, and result from illness, injury or genetics. People with disabilities have the same human rights as all other people. However, for a number of reasons they often face social, legal and practical barriers in claiming their human rights on an equal basis with others. These reasons usually stem from misperceptions and negative attitudes toward disability itself



## Examples of discrimination

---

### Exploitation

*“A steady process of the transfer of the results of the labour of one social group to benefit another”*

### Marginalisation

*Described as being “...Perhaps the most dangerous form oppression. A whole category of people is expelled from useful participation in social life and thus potentially subjected to severe material deprivation and even extermination”*

### Powerlessness

*“The powerless are those who lack authority or power... those over whom power is exercised without their exercising it; the powerless are situated so that they must take orders and rarely have the right to give them”*

### Cultural imperialism

*“To experience cultural imperialism means to experience how the dominant meanings of a society render the particular perspective of one’s own group invisible at the same time as they stereotype one’s group and mark it out as the Other”*

### Violence

*“Members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property, which have no motive but to damage, humiliate, or destroy the person”.*



# The project

---

## Week planning

### Day 1

- ❖ Get to know each other in informal way

### Day2

- ❖ Ice Breaking Exercises & name games
- ❖ Getting to know each other more personally (fears & expectations)
- ❖ Introduction to the Project, to the project activity
- ❖ Workshop: All equal - all different (on discrimination, xenophobia, human rights, and globalization)
- ❖ Workshop: When I am in a discrimination situation?

### Day 3

- ❖ Workshop: When I am in a discrimination situation?
- ❖ Workshop about equality beyond cultural or ethnic origin "The dream"
- ❖ Workshop: The story they tell

- ❖ Fishbowl discussion: Talking it out

### Day 4

- ❖ Role play: In our block
- ❖ Tool Box: Identify Molecules
- ❖ Tool Box: Perception of the other
- ❖ Exploring the surroundings

### Day 5

- ❖ Tool Box: Group Dynamics and Discrimination-I
- ❖ Tool Box: Group Dynamics and Discrimination-II
- ❖ Privilege walk - Diversity of Discrimination
- ❖ Vail ban debate: Religious discrimination
- ❖ Italian traditional night

### Day 6

- ❖ Toolbox: Fundamental human rights in Europe
- ❖ Workshops: Human rights square / human rights tree

- ❖ Workshop: The key to inclusion (active participation)
- ❖ Cookie monster-I
- ❖ Cookie monster-II
- ❖ Erasmus + and other European fundraising opportunities

### Day 7

- ❖ Toolbox: Developing strategies for local activities for intercultural learning and inclusion
- ❖ Toolbox: Sharing tools and methods in youth work in discrimination and intolerance cases
- ❖ Toolbox: Enriching local strategies of youth work tackling discrimination and intolerance with the European dimension
- ❖ Final evaluation and youthpass session
- ❖ Goodbye party

### Day 8

- ❖ DEPARTURE

## The toolbox

---

### A. Diversity

In our daily life, we are experiencing dealing with diversity in many ways: Some people don't know what diversity is and don't implement an understanding of it into their work in any way, some are not aware that they are actually implementing an understanding of it, and others use diversity-promoting methods but don't demonstrate a diversity-oriented attitude of facilitation. The impact of a method lies in the facilitator's attitude, not in the method itself.

We believe that a diversity-promoting method by itself, without a diversity-oriented attitude on the part of the facilitator, will not be successful. In terms of diversity-oriented attitudes we can distinguish among four categories: The first level is unconscious incompetence. In this category, we don't know anything about the concept of diversity, we don't see its relevance, and we have many blind spots in our attitudes towards diversity.

By starting to address the topic and read about it, we reach the level of conscious incompetence. In this stage we follow Socrates' example and "know that we do not know." We start to think, to reflect, and to develop learning goals in the area of diversity. The next level is reached by training, by discussion, and by "daily work": conscious competence. We have attended trainings, applied tools, and developed attitudes in the seminar already, we have deep discussions with a range of participants and are starting to increase our sense of empathy and to become an advocate for this specific topic. On this level we have to concentrate

on applying all the things we have learned. The fourth level is unconscious competence. We forget about all our conscious efforts and we simply know how to apply diversity in the training context and how to put our attitudes into practice. But sometimes we still have problems in teaching others how to deal with diversity: we need explicit knowledge to gain awareness and be able to train others. And that is why some people who reach this level are still not able to teach diversity without making additional efforts. To summarize: It is a little like learning how to drive a car or applying any other new tool. But diversity is a bit more challenging since it involves our values and our personalities. In the pages to come, you will see that diversity is connected to personal fears and uncertainty - people can feel threatened and negate the need for diversity. On the other hand, if you know how to drive the car, you can discover exciting new worlds you never dared to dream of.

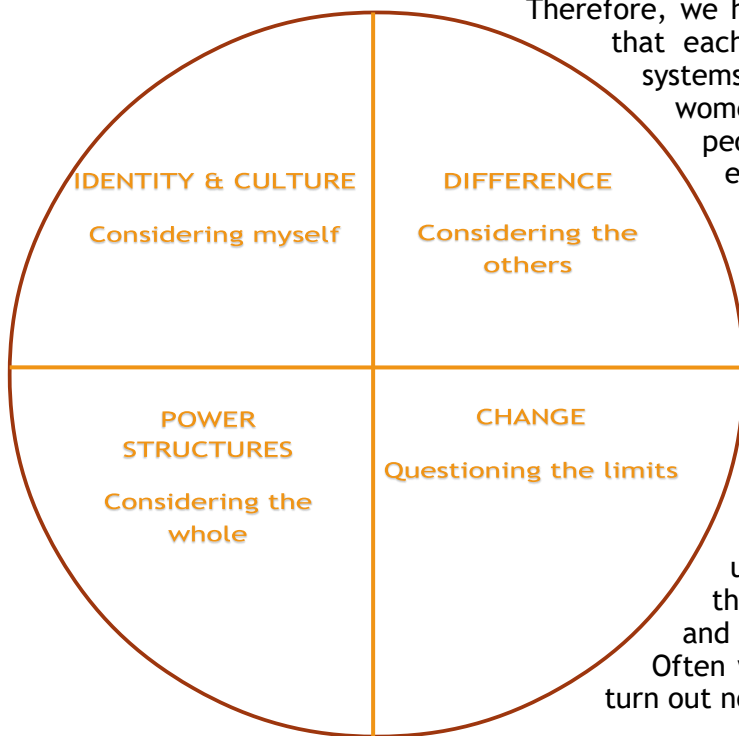
At the same time, I have to be aware of the difference between me and others. I have to consider others with their identity and culture at an equal level. Even more, I have to realize, that my identity is dependent on the identity of others. I can define myself e.g. as secular when I perceive others to be religious, I might define myself as holding up traditional culture when I observe others giving up traditions I respect a lot.

These two aspects of diversity are often seen as the 'nice' ones: we can share and respect our individuality and celebrate diversity together.

## Concept: The pyramid of Culture

Going on another level we have to consider structures which are often structures of power and discrimination (see also: “*the concept of the 4 I*”). These structures are often limiting diversity to those with privileges, neglecting diversity to the powerless.

Therefore, we have to consider the whole and realize that each society has intended or unintended systems and structures of exclusion (e.g. of women, certain religions, social classes, people with other ethnic background etc...). We have to understand that diversity really depends on understanding the logic of these often invisible mechanisms.



A fourth aspect is crucial: when considering power structures, we can be easily overwhelmed as individuals. Therefore, a comprehensive view on diversity means finding creative ways of questioning the limits and achieving change. This can be done by looking for unusual ways of questioning or breaking the logic of system, going unusual ways and actively using spaces that are there. Often we have 'assumptions about limits' that turn out not to be true.

*\*Model developed by the Academy Leadership & Competence 2012-2015<sup>1</sup>*

### Application of the concept

Ask the participants to do a self-assessment: they should individually draw a circle and ask themselves in which of the four sections they have a wide view and where it is rather narrow. Some people have a comprehensive view on power structures, but do not see the needs of others. Some people are activists ready for any change but forget about their own identity and role. Others might always see individual differences, forgetting about the power structures in place. So participants can draw their individual circle with varying percentages of the four sections. Ask them to find a concrete example for each sections: where did they concretely consider diversity in this section in their professional and private life?

Let participants get up from their chairs for the section they have the widest view. Combine participants with different views and let them exchange their resources - they can support each other in the course of the training to widen their perspective on aspects of diversity they do not yet see comprehensively.

To continue, provide participants with the handout on the next page and let them analyse cases in society in which the question of diversity is relevant.

<b>A comprehensive view on Diversity</b> Four important perspectives that need to be kept in balance			
Considering myself <i>Identity and Culture</i>	Considering the others <i>Difference</i>	Considering the whole <i>Power Structures</i>	Questioning the limits <i>Achieving change</i>
Realizing one's own individual and social identity (culture).  Being aware of one's own interests and of the needs, values and feelings behind.  Reflecting on one's role in an actual situation with others.  Acknowledging the responsibility for one's own behavior and interests.  Developing self confidence and awareness.	Recognizing the needs, values and feelings of others as equally valid.  Realizing the individual and social identity of others. Realizing the constitution of one's own identity through the identity of others. Taking into account diversity and difference as a chance for being at the eye level.	Realizing the context of a situation or a concrete action:  Structures (frame conditions, implicit rules), differences in power, possible discrimination.  Reflecting assumptions, prejudices and dilemmas in situations of conflict.  Realizing the logic of a social or societal system – its preconditions and implications.	Questioning everything considering the whole.  Questioning frame conditions and implicit criteria for value judgements of a system.  Redefining a situation.  Realizing the freedom for creative change of context and System. Seeking alternatives and implementing them.

*Model developed by the Academy Leadership & Competence 2012-2015*

### Activity: Story of my name

Participants share an important part of their identity with each other and reflect on consequences of individual identity for collaborative work and their perspective on communities.

#### Method

Invite participants to introduce themselves in the following way:

- What is your first name / the name you want to be called? Do you know the story behind your name? What does your name mean? Do you like your name? Does it connect to your identity as a person?
- Please tell us one sentence in your mother tongue or dialect as a welcome to the others in a workshop / or tell us a saying that you know from home:

#### Reflection

- The group discusses about intercultural insights it gained from this activity. The way the participants presented themselves shows different perspectives on the world and also on how to do things. To know this is important for working together collaboratively. This approach to sharing identity also prepares for dealing together in democratic and Human Rights ways beyond a technical level.



### Activity: Speed dating on diversity

Through a set of personal questions participants are quickly exchanging on the topics of Diversity and Anti-Discrimination. They get an overview of these topics and of the perspectives by the different participants of the workshop.

#### *Method*

Always two chairs are being put together, forming seating locations for participants spread throughout the room.

1. The participants are seating themselves and the trainers announce that several questions will be asked. Then one partner of each pair starts repeating the question, the other partner will give answers for exactly one minute. After that the first partner answers for one minute. Signals are given for the turns.
2. In terms of who begins, the trainers can creatively think of things like the following: the one with longer hair, with more siblings, who has spent more time abroad, with the darker clothing etc.
3. Then one partner of each pair will leave and look for another chair, then the next question is being asked.

In terms of the questions here is a list that might be adapted depending on the workshop. There should be about 6-8 questions being chosen.



### Possible questions

- ❖ Introduce yourself to your partner, why are you here?
- ❖ When - for the first time in your life did you become aware that you are different from others?
- ❖ What comes to your mind when you think about 'diversity'?
- ❖ Where in Egyptian society there is a lot of diversity that is being appreciated?
- ❖ Where in Egyptian society there is very little diversity?
- ❖ What is one group in society that irritates you?
- ❖ What might be a personal prejudice that you have with respect to this group in society?
- ❖ Remember one situation when you were being discriminated against
- ❖ Remember one situation when you discriminated someone else
- ❖ If there was a magic moment: which law would you install in your society



### Variation

Instead of using chairs for the pairs to exchange, the activity can also be done with the participants standing. Half of the group is forming an inner circle, facing to the outside, the other half of the group is forming an outer circle facing to the inner circle so that everyone has a direct partner. After each question either the inner or outer circle is moving one position to get a new partner.



## Reflection

This activity can be done at the beginning of a workshop. It can be used to let participants introduce each other with important aspects they heard.

The reflection can take up different aspects of the activity: participants can share interesting or surprising statements they heard; contradictions and dilemmas between different questions might come up; the setting itself and the way of communication and getting to know the others can be focused upon.



### Activity: The river of my life

The symbol of a river helps participants and the group reflect on their biography concerning identity and culture. The river symbolizes process, growing, taking turns, origins, fertility and goals.

### Method

1. Each participant draws a river representing their life on a large piece of paper. Everyone will allocate three turning points and five main stops in their life. They will write down when issues of identity and culture became relevant in their life and when they were connected to personal turning points.
2. In small groups, they present their pictures to each other, adding important insights from other participants. They come up with definitions of 'identity' and culture

### Reflection

In plenary important insights as well as the definitions are shared and a comprehensive understanding of identity and culture is being discussed.

- What are important aspects of identity and culture?
- How do identity and culture link with each other?
- What is variable, what is set and cannot be changed in terms of identity and culture?
- Which implications does this have for dealing with diversity?



### Activity: Four terms - that's me!

Everyone from the group is being invited to individually reflect about his/her personal identity by taking down the following sentences and reflecting upon them. It is important to keep in mind that the self-description reflects only the current situation of the here and now and can change with time and location.

### Method

1. Prepare a handout with the following 4 aspects and ask participants to fill it out individually.

I. That is how I describe myself concerning my origins, identity and culture in four terms:

\_\_\_\_\_

II. One experience in connection with this description is:

III. Please choose the most important of the four terms \_\_\_\_\_

IVa. One thing I like about being \_\_\_\_\_ (the most important term)

IVb. One thing that makes it sometimes difficult being \_\_\_\_\_

2. After answering the questions each participant writes down his/her four terms on separate slips of paper. These are collected by the facilitator and used for a later stage of the activity.
3. In small groups the participants are exchanging their results and especially discuss the ambivalent experiences with identity as they have reflected upon in question four.
  - When is identity essential?
  - When is identity exclusive to others?
  - When do we want to 'leave' parts of our identity?
4. After the discussion all the terms from question one are being placed on the floor with the participants sitting around them. Everyone can call for a term that s/he identifies with - it does not have to be a personal one. The person and everyone else who identifies with it is getting up, is "taking a stand" for a short while. In this way it becomes visible who identifies with certain terms, in which cases there are many standing up and in which cases it's only a few. Thus new connections and differences between the members of the group can be seen.

## Reflection

The reflection should focus on the following questions which start with impressions from the last phase and then move over to explore more in depth aspects of describing one's identity, having to be reductive, being reductive when judging others and dealing with difference in an adequate way.

- How did it feel to stand with many others? How was it to be standing only with one or two other persons?
- Was it hard to come up with four terms? Did you have many more or maybe just one you could come up with?
- What were important points you learned in the discussion in your small group?



## Activity: Labelling ourselves

Participants will be asked to close their eyes and get different stickers on their forehead. After opening their eyes, they are forming groups of not more than 4 persons without speaking. After that they will reflect about the identity of their group and the group process.

### Method

1. Participants are asked to stand in a circle and close their eyes. The trainers tell them that they can trust that only a small change will be made on their forehead. If someone feels uncomfortable about this, he or she can be an observer of the activity.
2. One trainer goes around and sticks differently coloured stickers on the foreheads of the participants and leave 2-3 participants without any sticker (Example for 14 participants: 2 round and red, 2 square and red, 2 found and yellow, 2 yellow-red, 2 silver stars, 2 square green).
3. Participants are asked to open their eyes again and form groups of no more than four persons without speaking. They get 15 minutes for this task. An open process begins - this should not be interrupted or commented by the trainers.
4. After 15 minutes the participants sit together in their groups formed during the process. They answer the following questions:
  - Why are you a group, which are important criteria for your group?
  - Are you a strong and stable group?
  - Are you better than other groups?
  - What is the name of your group?

### Reflection

In plenary groups are presenting their answers and are being asked with respect to issues of identity, diversity and discrimination:

- Do you know who you are? Who told you? How did you feel without sticker?
- What was your identity?
- How relevant were the stickers? Were you able to abstract from them?
- What were the reasons for forming a group? Did you feel welcome, were you moved to a certain group?
- Is a diverse group better than a homogenous one?
- Would you welcome others in your group?
- Why did you stick to certain rules (not speaking, no more than four) - were they more important than issues of integration and diversity?

## Activity: All equal, all different

All human beings are universally equal and specifically different. Universal equality and specific differences must be respected.

Time: 40 minutes

Group size: 6 - 60 (small groups 3-4)

### Themes

Discrimination and Intolerance

- Globalisation
- Media

Overview this is a short quiz, provocative enough to be interesting in itself but also the basis for an effective group discussion.

### Related rights

- Equality in dignity
- The right to rights and freedoms without distinction of any kind.
- The right to a nationality

### Objectives

To expand understanding about the universality of human rights,

- To develop skills to read information critically and independently
- To foster awareness of ethnocentrism and prejudice in themselves and others, and to develop intercultural learning skills

Materials

### Handout

- Pens or pencils, one per person
- A large sheet of paper (A3) or flipchart and marker pen

Preparation Copy the handout, one per participant. Alternatively, write it on a blackboard or use a projector

### Instructions

1. Tell the participants that the following activity is a sort of quiz, but that the purpose is not to see who has got it right and who has got it wrong; it is just a starting point.

2. Hand out or display the two quotations. Allow five minutes for the participants to read them.

3. Then ask them individually to decide:

- a) The source of the first text; which book or document is it an extract from?
- b) Which country/region of the world the author of the second text comes from?

4. When everyone is ready, ask participants to get into small groups of about three people. Give them 20 minutes to discuss and analyse their individual choices. They should think about the following questions and if possible come up with a collective answer:

- Why did they choose one answer in preference to others?
- What do the texts say about the authors?
- Why did the authors write these texts?
- What comments do they have about the texts?

5. When the groups have finished, go round collecting the answers to question a) from each group. Invite the groups to state the reasons that led them to their choices. Then repeat the round collecting answers to question b). Record the answers on the flip chart.

6. Reveal the author, Said Al Andalusi (from Spain), and proceed to the debriefing and evaluation.

Debriefing and evaluation

Start with a brief review of the activity and then, if you feel the group is ready for it, go on to introduce the notions of prejudice and ethnocentrism. Address the following questions (either in plenary or you can have smaller groups if needed):

- ❖ Were participants surprised by the solution?
- ❖ How did people make their original individual choices? Were they based on guesswork? Intuition? Or real knowledge?
- ❖ Did people change their minds about their choices during the discussions in small groups?
- ❖ What made them change their minds? Peer pressure? Good arguments?
- ❖ How did people defend their choices in the small group discussions? Did they stick to their choices tentatively or strongly?
- ❖ Why did the author describe people from the North the way he did?
- ❖ What clues does the second text give us about the author, about his looks and about his culture?
- ❖ To what extent is the author's view the result of his own ethnocentric viewpoint and prejudice? Or is it fair to say that at that time the cultures in northern Europe were less "civilised" than his culture?
- ❖ Can participants think of examples when they heard of or read about other people being addressed in similar ways? How would it feel to be considered as some kind of inferior people?
- ❖ When people are not valued for what they are, what consequences often occur? Can they think of examples from history? And from the present?
- ❖ What should we do to counter the effects of prejudice? Are there people or groups in the participants' areas or countries that are also the subject of prejudice? Which ones?
- ❖ Education is one way to combat prejudice. What else should be done?

### Tips for facilitators

The extracts were taken from a book by a famous scholar from Cordoba, Andalusia (in what is now Spain) who was born in 1029 AD / 420 AH. Said Al-Andalusi was a scholar well known for his wisdom and knowledge. For him, civilisation and science were very close to knowing the Holy Koran. He was not only learned in religion, but he also excelled in Arabic literature, medicine, mathematics, astronomy and other sciences.

It should be remembered that at this time, the Mediterranean basin, and especially the Arab Kingdoms around it, constituted - for the author - the centre of “civilisation”. Knowledge was not nearly as advanced in “the North”, as Said calls northern Europe, as it was in the Arab world, Persia, China and India.

Be aware that, depending on the group, you may need to give participants insights into how to read texts more critically. You may have to point out that the second text actually reveals a lot about the author, his appearance and his culture, for example, that he must have had curly hair and dark skin. Critical reading involves not only understanding the content of the text, but also thinking about the context, who the author is and why s/he writes what s/he does. Realising this is an important step to understanding how to read all messages (history, news, poems, song texts, etc) and to be aware of the values that they transmit.





### All Equal All different Quiz

What is the source of the following text? What book or document is it an extract from?

“All people on earth from the East to the West, from the North and from the South, constitute a single group; (they) differ in three distinct traits: behaviour, physical appearance and language.”

**A. Choose one of the following answers:**

- a) The UNESCO declaration on racism, 1958 e) Said Al-Andalusi, 1029 AD / 420 AH
- b) Herodotus “Travel notes”, 198 BCE f) Marco Polo in The Travels, 1300, CE
- c) The Vedas, India, c.a. 3.000 BCE g) None of the above
- d) Report of the “All Different - All Equal” youth campaign, Council of Europe, 1996

**B. Which country/region of the world does the author of the following text comes from?**

“Those who live in the extreme North (of Europe...) have suffered from being too far from the sun. Their air is cold and their skies are cloudy. As a result, their temperament is cool and their behaviour is rude. Consequently, their bodies have become enormous, their colour turned white, and their hair drooped down. They have lost keenness of understanding and sharpness of perception. They have been overcome by ignorance and laziness, and infested by fatigue and stupidity.”

*Choose one of the following answers:*

- A. China
- B. Europe
- C. India
- D. Africa
- E. Persia
- F. None of the above

## Activity: The Albatross

Participants are visitors on the 'Island of Albatross'. They are observing the trainers in a role play of presenting a different culture and share their feelings about this. In the second part they get to know important values of this culture. Finally, they discuss how they would integrate this culture if the Albatrossians would come as refugees to their culture.

## Method

1. A male and female Albatrossian (the trainers) are coming into the room. They make friendly faces and sound, the man is going first through the circle, the woman following. If there are participants crossing their legs, the man is supporting them to put both legs on the floor, the woman is doing the same for the men in the group. Then they go to their places, the man on the chair, the woman kneeling beside him.

Then the man takes a bowl of nuts from below his chair and starts eating some of them. He then passes on the bowl to the woman who is also eating some nuts.

After that the man puts his hand on the neck of the woman and she is bowing down to the floor three times. After that they are both getting up, going through the circle of participants - the man first, followed by the woman, then leaving the room.

2. The trainers are coming back and are asking the participants to share their observations as visitors of this culture. What did they see? Which values are important in this culture? What is the relation between men and women?

3. The trainers share their culture with the participants: The Earth is sacred; all fruitfulness is blessed; those who bring life into being (women) are one with the Earth, and only they are able (by virtue of their inherent qualities) to walk directly upon the ground. Thus, men must wear shoes, and thus their greeting does not deal with the Earth, where that of women emphasized the ground and feet. Only women are able to prepare and offer the fruits of the Earth.

The roles of men and women in the society reflect this relationship to Earth, though to the new observer it may appear as if other meanings are present. For example, the fact that the Albatrossian man pushes down the head of the kneeling woman is a pursuit of his obligations in the society, it is his duty to remind her of sacredness, to approach it through her, to protect her (and all that she represents) from harm or defilement. At the same time he is able to share a little bit of the sacredness of the earth. Generally, a man is only allowed to touch other men, whereas a woman can touch women and men.

The Albatrossians are peaceful, welcoming of strangers and generous.

4. The group is now reflecting the following questions in plenary or small groups:

- How did your observations change?
- Did your feelings and judgments change now?
- You now heard some more things about the reality of the Albatrossians, does this revise your judgments completely?

5. The group is confronted with a new situation that focusses on dealing with different values in terms of providing or limiting structural access to a society with different values. They are asked to design a poster that sets the laws for dealing with Albatrossians that came to their state because they had to leave their island as the consequence of a natural disaster. How do you deal with their culture and your culture? Who has which rights in private and in public? Would you actively support their culture as a state? Is intermarriage possible? Is there a 'state religion'?

## Reflection

The small groups are sharing their results in plenary. The relevance of values and the difficulty of equally accepting different values will be the focus of the discussion:

- What if you were a refugee to come to Albatros, would you accept the decision taken for refugees?
- How important is equality for you in general?
- Was the process of taking the decision for refugees in your group democratic and/or equal?
- What is something from your culture you would never give up?

As a conclusion the trainers share that value judgments about others are quick and it is difficult for us to abstract from them:

- separate observations, interpretations, judgments
- be aware of strong symbols like up/down, before/behind, black/white, normal/handicapped
- reflect limits of what you want to give up and limits of accepting difference
- see how authority and power structures play a role
- find creative ways of overcoming limits



## B. Communication and conflict

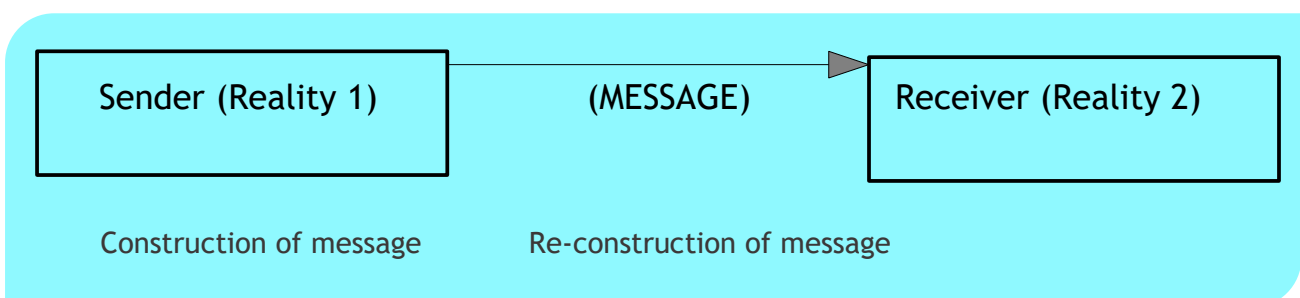
### Concept 1: Sender, Message & Receiver

When we think about communication, we might think about sending information from sender to receiver. We are putting together a package that should arrive at the receiver in the way we intended:



Many communication models aim at improving our verbal or non-verbal communication to let the message arrive in a better way. Much effort is put into training our 'communication performance'. This might be one important aspect to communication. The model shown here is one that shows again that communication is also linked to the general topic of diversity and the multiplicity of perspectives and 'realities' (see activity 'What is real?') we have.

In this way every message is a 'construction of reality' and the receiver can re-construct what he or she hears according to his or her own reality. From this perspective, it seems surprising that we can understand each other after all: the way we send and the way we hear things always depend on our perspective, our value system and our biographical inner map. The same words can mean very different things to different people. A message travels from one reality to another or from one construction of reality to another construction of reality. More important than the message 'as such' (does it exist independently from us?) is the way we deal with communication as senders and receivers.



Friedemann Schulz von Thun has developed a model of communication<sup>2</sup> which highlights the different layers of communication both when we speak and when we listen. It helps to better understand what happens when we communicate with each other and shows different options which allow us to decide for ourselves which aspects of communication we want to focus on.

Especially those sentences that are supposedly "neutral" and "factual" and which are very common in relationships between colleagues have a number of hidden messages, such as appeals and messages concerning the relationship. Because these are hidden it makes it very easy for the speaker to deny the underlying message ("Why? I only said that ...!"). This manipulative game results in irritations between the people concerned. Reminding them to focus on the facts will not resolve the actual conflict. Misunderstandings and, following these, conflicts are often the result of unclear communication or so-called "large ears".

<sup>2</sup> [https://en.wikipedia.org/wiki/Four-sides\\_model](https://en.wikipedia.org/wiki/Four-sides_model)

Generally speaking, it is helpful to send a large proportion of self-revealing aspects and clear appeals. The following example represents a model. It is useful, from time to time, to analyse what you hear and to become clearer about what you actually want to say by choosing with which ear you want to listen with and on what channel you want to send your answers. This way you can decide to openly address the underlying problem or consciously ignore it.

### *Working with the concept*

Present the different layers of communication to participants using the example of the following page. Then let participants collect sentences they often hear in private or professional life and write them down.

Let participants split up into small groups and ask them to analyse the sentences according to the four aspects that are being said and could be heard.

After having discussed the concept, you can use the activities 'My inner voices' and 'Improving Communication - Feedback' (Introduce the concept of Feedback first).

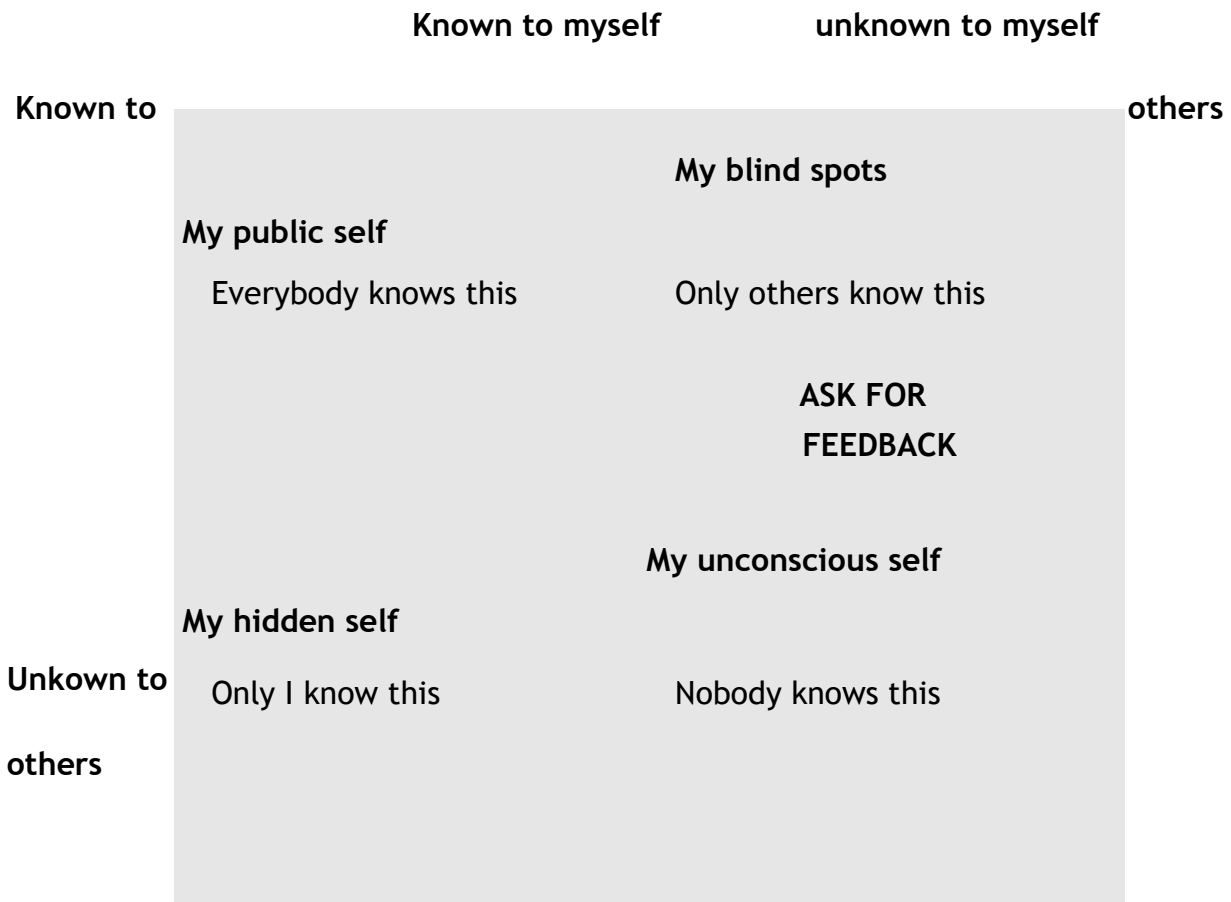


## Concept: Feedback

### *Johari Window*

Feedback is a way of consciously improving communication processes. Feedback is important for us and others since we are not fully transparent to ourselves.

The *Johari Window*<sup>3</sup> (named for its creators, Joseph Luft and Harry Ingham) - is a useful concept for understanding how feedback can help us become more transparent with the help of others. It shows different portions of the “ego”, indicating where development steps are possible and how feedback and disclosure help becoming more authentic to others and to ourselves.



<sup>3</sup> [https://en.wikipedia.org/wiki/Johari\\_window](https://en.wikipedia.org/wiki/Johari_window)

## Ground rules

- Feedback is being offered or asked for. In both cases feedback can only be working on a **voluntary basis**
- Giving feedback starts by sharing **my individual perception** (NOT: “others noted that you...”, “everybody noticed that...”)
- I am sharing most **important information** first. Nevertheless, I decide what I want to share and what I want to keep to myself (respect for tabu and intimacy)
- Receiving feedback, I should **not defend myself** in any way. I am just listening
- I am deciding **whether and which consequences** I will be taking from what I heard

Feedback makes it possible to **understand my impact** on other people. In this way, I can become more self-conscious and realize a supportive and tolerant way of communication in situations in conflict.

Quite often feedback is being **instrumentalised** as a way of **articulating critique** in a subtle way. Here factual information (the Matter layer) is being linked with relationship. The sender articulates something on the Matter layer, but really s/he wants to criticize another person on the relationship layer.

That is not feedback. Matter (factual information) is in the background and feedback is not a tool for changing people. Change can only happen within myself and within others by their own motivation. The goal of feedback is an offer for realizing blind spots and understanding the impact of my actions.

Feedback is therefore not (only) a technique: on a voluntary basis, a group or an organization can develop an open and authentic **feedback culture** for being able to deal better with difficult situations and find more options for action in situations of conflict.



### Activity: Giving and receiving feedback

Participants will use the insights of the communication model directly for trying to improve their ways of giving feedback to each other. They will understand that the atmosphere of the situation and personal attitude is crucial for using feedback having an added value for embracing diversity.

#### Method

Assure a disturbance-free setting and an atmosphere of appreciation Clarify whether the requirement of a voluntary basis for feedback is fulfilled.

1. Split up as trainers to have groups of no more than 10 participants. Introduce them to the idea of feedback on a flipchart according to the scheme below.
2. Offer them to ask feedback from other participants. The feedback can be on specific issues like the performance in the group, the way of taking a lead in training, aspects that one might think are to be improved
3. Start with one person selecting three others to give feedback according to the following scheme. Be careful to protect the frame of the feedback as a trainer. Make sure the provider of feedback does not speak in general terms and make sure the receiver of feedback does not defend him- or herself.

- **Self-revelation**

“That is what I am noticing with respect to you. That is something that specifically perceive concerning your person.”

- **Relationship**

„These emotions are stirred up within me by these perceptions, that's how I feel about it“

- **Appeal**

„Here is a wish I have for you, something you might take on your further way Of life“

**!!! Give the other person the chance for reaction.**

#### Reflection

Steps 1-3 are focussing on a specific layer of communication. The Matter layer is missing on purpose since feedback helps clarifying issues between people. If this clarification has happened - and only then - factual issues and content-based matters can be tackled again.

Ask participants how they felt about this way of communications and if it has changed their perception of the participants of the group.



## C. Tackling the limits

### Activity: Vehicle of change

Using the metaphor of a vehicle, participants reflect about 'success' on bringing about change road and analyse their role in guiding transformation processes.

#### Method

1. Ask the participants to take a piece of paper and different coloured pens and draw the following shapes in whichever size / design they want
  - a triangle, a rectangle, a circle, another circle, a half-circle, a long rectangle
2. Now participants are asked to use these shapes for constructing an “innovative” kind of vehicle which might be flying, hopping, moving... After doing this, they should find a creative title for their vehicle. In a short round everybody shows (not explaining it!) their vehicle with its title.
3. The participants are invited to regard their vehicle as a metaphor for “being on the way”, on the road of transformation to democracy and human rights in their community. Individually they are reflecting the following questions with this metaphor
  - What parts are there, which of them are “given”, which ones would you be able to change or “transform”?
  - Is there an engine, are there external influences?
  - Is there a set direction?
  - Who is on the steering wheel? Are you driving alone or together with others?
  - Are the road and the goal visible? Are there stumbling stones?
  - How do you know the trip was successful, is there an end result for transformation?

After that participants exchange with two other participants on these points and take notes on the most important insights concerning the options and limits of moving on the road of transformation.

#### Reflection

In plenary, each group presents their results. The trainers lead a discussing focusing on the question when and how transformation can become a successful process and who can contribute what to that.

### Activity: Imagining a fair society

Participants develop individual 'mini-projects' as a consequence from the workshop. They are imagining the vision of a fair society and use their individual resources and talents to take steps for changing the status quo.

### Method

1. Ask participants to take a piece of paper and ask them to fold it in a way that they have three sections when they unfold it again.
2. Now ask participants to label the left section 'My resources and talents' and ask them to write down all their individual resources and talents linked with dealing productively with diversity. Then ask them to take the right section of the paper and label it 'Vision of a fair society' and let them describe how they would imagine a fair society in which diversity becomes accepted by all. Finally ask them to take the middle section of their paper and label it 'Status quo' and let participants describe the status quo of their society with respect to diversity.
3. Ask participants to split up into pairs. They present their sections to each other's and then support each other to think about a 'mini-project' from their concrete working context to go in the direction of a fair society. They should write down these steps on the back of the paper.

### Reflection

In plenary, all are presenting their results. They can get additional ideas for change from each other. The facilitators should make sure the projects chosen come from a concrete context and can be realistically realized by the participants.



### Activity: Action plans for change

Goals: Name things we would like to change in our daily or professional lives, reflect on our own influence and develop initial steps for actions against discrimination or in support of diversity.

Time: 60 minutes

Group: up to 20

Materials: paper, pens

How to do it: Provide a working sheet or flipchart with the following questions

Situation & location: What are the things we would like to change most in terms of discrimination in our lives, what are emergencies? On which level(s) does the situation take place, which levels are relevant to the situation?

Influence & action planning: What is my sphere of influence in this situation? What do I plan to do?

What are my first steps? When do I take them? What exactly do they look like?

Ask the participants to work on these questions individually. Suggest not describing more than two situations.

The participants work in pairs of their own choice and present each other with their plans for actions. Encourage them to ask for feedback and to be “experts” for one another.

Debriefing

- Were you able to use your time meaningfully?
- Did you come across limitations or restrictions?
- How did the exchange in pairs help you develop your idea?

Adapted after: Anti-Bias-Werkstatt Berli



### Activity: Mapping stakeholders

Trainers learn to regard their community as a network of individuals which might contribute to societal change or might be opposing it. Participants will visualize their map of stakeholders in this activity.

#### Method

1. Introduce the concept of 'stakeholders' to the participants: stakeholders are those who are part of a project and those who are affected by it. Thus it can also be individuals who are for some reason systematically excluded from a project. For stakeholders something can be lost or won in the process of a project. Stakeholders have to be taken into consideration in the professional as well as the private environments if the project as a whole should come to success. They can be helpful but also a threat.
2. Participants list the individual stakeholders of their project in the community on the left side and try to identify what they would regard as success or failure of your project. Beyond this perspective (position) you might to identify a basic need which is crucial for dealing productively with the respective stakeholder.

Stakeholder	Function / Role	Success	Failure	Basic need(s)

Fundamental human needs<sup>4</sup> which are deemed to be existential are, amongst others:

- Security / Orientation
- Flexibility / Spontaneity
- Economic stability
- Feeling at home
- Being respected / Intrinsic value
- Self-determination / Autonomy

3. Now that participants have identified and characterized your stakeholders, they take a large piece of paper and draw a symbolic map on which one can see the positioning and relation of all stakeholders including the community leader. For symbolizing relations, conflicts, hierarchies etc., just

---

<sup>4</sup> For an extended version see [http://en.wikipedia.org/wiki/Fundamental\\_human\\_needs](http://en.wikipedia.org/wiki/Fundamental_human_needs)

common signs such as mountain, valley, highway, building site, rain, sun.... can be used.

They then describe their own role in the picture. Who are they related to the others? Where are lines of trust and support, where is there mistrust and threats?

4. Having done previous analyses, the pictures are introduced to each other in small groups of three participants. With mutual support, everyone in the small group tries to bring about 2-3 changes in their map which are leading in the direction of their project goals and can positively influence the project as a whole (like building a bridge, repositioning a stakeholder).

5. Participants write down concrete consequences: which action do you have to take to bring about this change? How would you describe the support structure (professional as well as personal) of your stakeholder map? Who can you rely on? What has to be done next?

### *Reflection*

In plenary the participants share their experience with this activity.

- What were surprising new insights?
- Where were new roads of development, which impasses could be overcome?
- Which steps were taken to integrate as many stakeholders as possible?
- Were there limits to integration and why?



## About

### The organization



Spirit of Freedom Italy is a non-profit organization that is part of “Spirit of Freedom International NGO”. SoF Italy is established to promote the two main goals of SoF INGO – personal development and entrepreneurship amongst the youth of Italy (Bari , Puglia region). The organization uses a network of professionals and trainers with different fields of experience, working for SoF INGO to create awareness about the values and bring the knowledge to more youngsters in the region. As part of an international network SoF Italy has access to variety of experienced professionals who are working in the field of empowering youngsters all over the world. Our team is devoted to bring the youngsters from our region in action, to activate their potential and create a safe environment for them to share and grow together with youngster from all over the world.

The aim of the organization is to facilitate the communitarian European integration, and promote the knowledge of the European culture among the young people, in particular, and of all the citizens, in general. We aim to improve the quality of life of people in our town and the region of Puglia, as well to foster social inclusion and civic activism. Our goals are also to develop cultural, democratic, social and ecological conscience among youth, to encourage cooperation of young people with different interests and activities, and to increase influence of young people on the local community.

To achieve all that, we organize cultural, ecological, educational and other events, we promote humanitarian work through many actions and cooperation with other organizations, we inform young people about important topics, encourage their inclusion in discussions about solving various problems in our community, and we cooperate with other similar associations in our country and wider. We aim to educate young people in mentioned areas in order to give them opportunity to spread everything they have learned and to encourage them to become actively involved in the life of their community.



Spirit of freedom italy  
Via pietro lombardi n.32  
70019, triggiano  
Puglia, italy  
Site: <http://www.sofingo.org>  
Website: [studiotrivianum@libero.it](mailto:studiotrivianum@libero.it)  
+39 3398659954



## Erasmus+

Erasmus+ is the European Union programme for education, training, youth and sport. It runs for seven years, from 2014 to 2020, with organisations invited to apply for funding each year to undertake creative and worthwhile activities.

Erasmus+ aims to modernise education, training and youth work across Europe. It is open to education, training, youth and sport organisations across all sectors of lifelong learning, including school education, further and higher education, adult education and the youth sector. It offers exciting opportunities for participants to study, work, volunteer, teach and train abroad in Europe.

Erasmus+ provides opportunities for over 4 million Europeans to study, train, gain work

experience and volunteer abroad. Erasmus+ supports transnational partnerships among Education, Training, and Youth institutions and organisations to foster cooperation and bridge the worlds of Education and work in order to tackle the skills gaps we are facing in Europe.

It also supports national efforts to modernise Education, Training, and Youth systems. In the field of Sport, there is support for grassroots projects and cross-border challenges such as combating match-fixing, doping, violence and racism.

Erasmus+ brought together seven previous EU programmes in the fields of Education, Training, and Youth; and it for the first time provides support for Sport. As an integrated programme, Erasmus+ offers more opportunities for cooperation across the Education, Training, Youth and Sport sectors and is easier to access than its predecessors, with simplified funding rules.

For more information about the program: [http://ec.europa.eu/programmes/erasmus-plus/index\\_en.html](http://ec.europa.eu/programmes/erasmus-plus/index_en.html)

## Partnering organisations

SOF ITALY, ITALY (APPLICANT)  
sofngo@gmail.com  
eurosudngo@gmail.com

UDRUGA MLADIH SPIRIT OF FREEDOM  
HRVATSKA, CROATIA  
sofcroatia@gmail.com

SUPPORT INITIATIVE FOR LIBERTY AND  
DEMOCRACY (SILBA), DENMARK  
international@silba.dk

ASSOCIATION MIGRATION SOLIDARITE  
& ECHANGE POUR LE DEVELOPPEMENT  
(AMSED), FRANCE contact@amsed.fr  
network@amsed.fr

TDM 2000 MALTA, MALTA  
tdm2000projects@gmail.com

STICHTING DIVERSITEITSLAND (SCME),  
NETHERLANDS  
s.turker@diversiteitsland.nl  
yanny@scme.exchange

MILLE CUNTI , SPAIN  
asociacionmillec@gmail.com

INTEGRATION FÖR ALLA (IFALL), SWEDEN  
neco@ifall.se  
charlotte@integrationforalla.se





**TACKLING  
INTOLERANCE AND  
DISCRIMINATION  
A TOOLBOX**

ERASMUS+ PROJECT · 8 COUNTRIES · 28 PARTICIPANTS ·  
NON-FORMAL METHODS OF LEARNING · #TIDTB ·

**DECEMBER 2-9, 2016**



## APPENDIX

### ANNEX 1: Survey

*Discrimination denies the equal exercise of liberties, rights and opportunities to any person.*

However, there are still many prejudices based on people's religion beliefs, gender, sexuality, ethnicity etc. in our societies. Such systematic disadvantage and unjust provokes that those who bear it become more susceptible to have their rights violated in the future.

For the Erasmus+ training course "Tackling discrimination and intolerance: the toolbox" we prepared the survey to raise awareness on the topic, to find out the views on this issue, and to provide information for the participants that they will evaluate during the training.

The short overview of the results given below.

### GENERAL QUESTIONS

In total, 242 respondents participated in the survey. Majority of respondents were people currently living in Croatia (39.3%), France (12.8%), Italy (10.7%), Denmark (8.7%) Sweden (7%), the Netherlands (7%), Spain (7%), Malta (4.1%) and other EU countries (3.3 %).

Majority of our respondents were female (73.1%), 18-24 (70.2%) and 25-30 (21.5%) year old. Male and people from the other age groups were less active in this survey.

The highest level of the education participants had completed is high school diploma (38.4%) and bachelor degree (36.4%). 22.3% had master degree, while just 1.7% had elementary school diploma or 1.2% had PhD degree.

There was quite broad variation talking about the total monthly household income because participants were coming from different countries, therefore possibly different socio-economic backgrounds. However, majority claimed that their income is about 501-1000 EUR (26.9%) or 1001-1500 EUR (22.7%). 33.9 % earn 1501 EUR and up while 16.5% earn less than 500 EUR.

These general questions were asked in order to be able to evaluate data in more detail if needed. Meaning that it would be possible to perform tests and try to find correlations between answers.

### DISCRIMINATION: GENERAL SITUATION

All most all participants (99.2%) believe that discrimination of any type still exists.

Respondents name these as main factors that cause discrimination to exist:

While asked to name the name factors that in respondent's opinion cause the discrimination to exist, majority named at least few answers. 76% of all respondents name ignorance as a key factor, 69% - religious beliefs, 57% - cultural differences, 52% fears, 50%

past/negative experience, 49% cultural views, 47% family views, 45% physical differences, 20% peer pressure and just 19% named laws.

Almost half of asked people believe that ethnic and religious groups are most discriminated against (49%). 46% believe that majority of people face race related discrimination, 43% - sexuality related and 36% - gender related discrimination.

Unfortunately, but more than a half 53.7% think that the situation of discrimination in Europe is worrying and getting worse. 22.3% believe that situation is the same and only just 12% think that situation is actually getting better, while other 12% don't have an opinion on this question.

While asked the same question about their own country, participants replied in a similar way. Almost half (49.2%) believe that situation is getting worse in the recent years, same amount of people (12%) believe that it is getting better and 35.1% think that there is no change in their country talking about this issue.

When asked do majority people in one's country justify discrimination, 66.1 % of respondents said that some people do,

others don't. 21.1% said that people in their country justify discrimination and 12.8% said that people do not justify discrimination in their country. Participants from Denmark had the highest percentage of people who believes that discrimination is not justifiable in their society (42.9%). Croatia, however, have the highest percentage of people who believe that it is justifiable (45.1%).

### DISCRIMINATION: PERSONAL VIEWS

While asked if participants consider themselves to be prejudiced in any way, 71, 1% answered no, while 28.9% said yes. The ones who chose YES, were asked to specify in which way they consider themselves being prejudice, there were variety of answers but majority of them agreed that “everyone is prejudiced in a way without wanting it or not” and that media plays an important role in creating tension and influence one's opinion about other people a lot. Some people mentioned that their prejudices are based on the bad past experience. Some people acknowledged the fact that they have some prejudices but try to act on it. Only very few answered that they are prejudiced against specific groups, because they believe that they are more superior to others

**Respondents were asked how justifiable specific actions are.** The results varied from statement to statement. However, an overall trend shows that majority of participants do not justify most of the actions which discriminate others. On the other hand, all of the statements received some opinions that discrimination can be very or reasonably justifiable. It is advised to discuss these questions more in detail, in order to get a better understanding why some choose specific answers and how can they justify their opinions.

How justifiable is...	Very justifiable	Reasonably justifiable	Unsure	Little justifiable	Not at all justifiable
Marriage of two people of the same sex	61.6	16.1	7.4	5.4	9.5
Denying a job to a minority member	3.3	1.7	6.6	8.3	80.2
Choosing a candidate for job purely based on gender	2.5	5	5	21.5	66.1
Parking a car at a place reserved for people with disabilities	4.1	2.9	7.4	19	66.5
Not allowing the people to practice their religion	1.7	3.3	11.6	19.4	64
Beating your partner	2.1	0.4	2.5	1.7	93.4
Insulting someone just because of their skin colour	2.5	0.4	1.2	3.3	92.6

For each of the following statement, respondents used the criteria listed that best described their current views towards discrimination. There were a wide variety of opinions to all the given statements. Noteworthy is the fact, that more than half of participants believe that discrimination will always exist (51.7% - agree, 17.4% - strongly agree).

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I share my prejudicial views	20.7	20.2	28.1	20.7	10.3
I am afraid to confront others on their prejudicial views	26.9	41.7	17.4	12.8	1.2
Discrimination will always exist	2.1	7.9	21.1	51.7	17.4
I take time to understand other cultures and differences	1.7	5	3.3	47.5	42.6
Discrimination hurts others	1.2	1.7	1.2	19.4	76.4
Men and women are treated equally in your society	18.6	42.1	18.2	17.4	3.7
There is nothing immoral about homosexuality	5.8	2.9	12.8	21.5	57
I have no prejudice against refugees	2.9	11.6	21.5	31.4	32.6
It is better for a country if almost everyone shares the same customs and traditions	28.1	34.7	19	14	4.1
I would feel uncomfortable if I would have to work with people different from me	63.6	24.4	5	3.7	3.3

When asked about their **own personal experience**, majority of respondents mentioned that they have felt that their rights were not respected at least in one of the cases. Half of the respondents believe that their rights were or are violated because of their age (19.8% - yes, 40.1% - partially), of their gender (30.2% - yes, 27.7% - partially), personal appearance (26% - yes, 28.5% - partially).



Personally, have you ever felt that your rights were not respected for...?				
	No	Yes	Yes, but partially	Can't answer
Your age	36.8	19.8	40.1	3.3
Your gender	40.5	30.2	27.7	1.7
Your religion	72.7	11.2	7.9	8.3
Not having money	46.7	19.8	26.4	7
Your personal appearance	42.6	26	28.5	2.9
Your sexuality	80.2	10.3	7.9	1.7
Your education	70.2	9.5	18.6	1.7
Your nationality	66.9	14	17.4	1.7
Your skin color	90.9	3.3	3.3	2.5
Your culture	77.7	5.4	14	2.9

*“The change is going to be very slow if schools don't start teaching civil education and discrimination prevention”*

*“If someone is prejudiced, it is quite likely caused by fear or lack of information”*

*“I think it is important not to get influenced by the news and the media which personally I think nowadays reinforce any kind of prejudice especially about religion, sex and immigration”*

*“Cherish diversity in your society, it makes it richer. However, despite our differences, we are all more alike than different. Love, love, just love and respect!”*

*“We really have to fight against discrimination”*

*“In my opinion, the situation is pretty hopeful among the younger generation. We are the post-revolution kids who had the chance to experience things our parents could not. We travel, we - to some extent - live in English, we make international friends, and we care about politics. Even though the older generations may try to influence us and order us around, eventually all the trumps and mini trumps will die off and then,*

*one day, my generation will take over. Call me naive, but I am a believer.  
:)"*

*"I believe that the awareness of certain issues can help to defeat  
discriminations"*

*"There is still a lot to do to fight discrimination and every person should  
be engaged in understanding that even small details can contribute to  
one's well-being"*

*"The change is going to be very slow if schools don't start teaching civil  
education and discrimination prevention."*

*"Discrimination is a mask to hide our insecurity and our lack of education.  
To discriminate means to be weak"*



**When asked what could be an important step in order to fight the discrimination in your surroundings/ local community/ society, majority answered, that EDUCATION is the key:**

*“Educating our children to be tolerant and to understand that people are equal but not the same”;*

*“Education and creating activities where people who differ from the majority would have a chance to show that they have characteristics to be appreciated by”;*

*“Learn about each other. Just learn. By learning you understand, by understanding you accept, and when you accept - you can even love”;*

*“Increasing tolerance, understanding among people through the media, workshops, school system... Better laws and their usage”;*

*“Raise awareness in the local community. Organize meetings with psychologists, workshops with people from different culture, ethnicity, sexual preference etc.”*

*“I think the most important step is to educate people from the very young age. I believe that discrimination is mostly based on fear and it is possible to change that”;*

*“Education, workshops, creative ways to show how we are all people, no matter where from and how do we look like. Not only to respect people, but all the species. Not to be hypocrites, by loving for instance some national cuisine, but still having stereotypes about their people and so on”;*



## ANNEX 2: The universal declaration of human rights 1948

The Universal Declaration of Human Rights, which was adopted by the UN General Assembly on 10 December 1948, is being included here for several reasons: It is a document that grew out of the devastating experience of the Second World War and was an attempt to build a foundation for a world of divisions. It has no legal binding, but has become a worldwide reference point for other declarations, constitutions and documents centering about the rights of human beings. At present, there are 413 different translations available online. At the same time it originated in a great number of Eastern and Western philosophies, religious perspectives and traditions and therefore builds upon large parts of human history. It provides links between Human Rights and diversity, as it states that the “will of the people shall be the basis of government” (Article 21/3). The document provides us with no 'truth'. It is a human-made framework of orientation for dealing with diversity. It can be questioned, but it nevertheless has grown out of the experience of historical conflicts and devastating wars. It provides a good starting point when issues of diversity and equality, freedom and responsibility, individualism and collectivism are being touched.

Of course it has also been a source of critique and efforts to adapt it. The Office of the High Commissioner for Human Rights at the United Nations has therefore issued a number of other documents in a still ongoing process of discussion. Examples are documents on socio-economic and cultural rights, the rights of children and the rights of migrant workers.

Further information can be found at:

<http://www.ohchr.org/en/udhr/pages/introduction.aspx>

Information on the connection between Human Rights and Democracy can be found here:

[http://www.un.org/en/globalissues/democracy/human\\_rights.shtml](http://www.un.org/en/globalissues/democracy/human_rights.shtml)

There are also a number of more recent efforts to develop a Charter of Human Rights in the Arab World. The most important ones are:

The Arab Charter on Human Rights, which was adopted by the Council of the League of Arab States on 22 May 2004 and follows the Universal Declaration in many points.

The full text can be found here:

<http://www1.umn.edu/humanrts/instree/loas2005.html?msource=UNWDEC19001&tr=y&aud=3337655>

The Cairo Declaration on Human Rights in Islam (CDHRI), a declaration of the member states of the Organisation of the Islamic Conference, adopted in Cairo in 1990. It provides an overview on the Islamic perspective on human rights, and affirms Islamic Shari'ah as its sole source. It is often been viewed as an Islamic response on the Universal Declaration of Human Rights. The main criticism is that it threatens inter-cultural consensus, the freedom of religion and the equality of men and women.

The full text can be found here:

<http://www1.umn.edu/humanrts/instree/cairodeclaration.html>

### PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

#### Article 1

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.

#### Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

#### Article 3

Everyone has the right to life, liberty and security of person.

#### Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

#### Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

#### Article 6

Everyone has the right to recognition everywhere as a person before the law.

#### Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

#### Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

#### Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

#### Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

#### Article 11

- (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
- (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was

committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

#### **Article 12**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

#### **Article 13**

- (1) Everyone has the right to freedom of movement and residence within the borders of each state.
- (2) Everyone has the right to leave any country, including his own, and to return to his country.

#### **Article 14**

- (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
- (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

#### **Article 15**

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

#### **Article 16**

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

#### **Article 17**

- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property.

#### **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.

#### **Article 19**

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

#### **Article 20**

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

#### **Article 21**

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

#### **Article 22**

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

#### **Article 23**

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

#### Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

#### Article 25

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, and housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

#### Article 26

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

#### Article 27

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

#### Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

#### Article 29

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
- (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

#### Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

