



TOOL KIT



Erasmus+ Project "Difference, Likeness and Hybrid identity"
Bakuriani, Georgia 26.11.18 - 04.12.18



Summary

- Introduction	page 2
- About this guidebook	page 2
- The context	page 3
- There are no facts, only interpretations	page 5
- One Step Forward	page 6
- Let Me In	page 7
- The labels	page 8
- Recognizing Hate Speech	page 9
- A Day in Court	page 11
- Clash of freedoms	page 13
- Ali's Story	page 15
- Finding a Common Tongue	page 16
- Stuck in a box	page 17
- My Identity	page 19
- A definition of culture	page 20
- Handouts & Attachments	page 21

Introduction

Difference, Likeness, and Hybrid Identity was an Erasmus+ training course on intercultural dialogue and antidiscrimination that took place in Bakuriani, Georgia from 27th of November to 3rd of December 2018. It gathered 26 youth workers who met to explore new methods for bringing together people with different cultural background, which is especially useful while working with youngsters that are migrants or refugees.

About this guidebook

In this publication we have gathered and described some of the tools we used during the project to teach participants how to approach topics such as diversity, dialogue, and fundamental rights. All the exercises are presented with the step by step instructions and can be used both for training the trainers or working directly with young people.

All the materials included in this guide book are free to use. However, if you decide to share it or design your workshops based on it, we would kindly ask you to mention the mention and tag the coordinating organizations:

[Closer Europe Institute](#)

[Caucasus Youth Nexus](#)



The context

Following the 2015-2016 refugee crisis in the European Union, serious challenges are to be expected in terms of integration and assimilation of the youth. It is especially the case for associations working with young people with an immigrant background. With unequal government support and in a general context of nationalistic tensions, young immigrants are always under the risk of criminalization. Furthermore, as social media is the extremists' favorite medium of communication, the youth became an easy target for radicalization (UNESCO, Youth and Violent Extremism on social media, 2017. Available at: <http://unesdoc.unesco.org/images/0026/002603/260382e.pdf>).

The development of new educational approaches based on creativity, interactivity and peer-to-peer learning is key in the sound social inclusion of young people and in the prevention of these phenomena. In this vein, the use of a diversity of informal learning methods – such as artistic expression, role-playing games and simulations – is especially relevant for raising the awareness of young people on diversity and identity with different viewpoints. Youth workers are the cornerstone of this philosophy, and this training focuses on equipping them with the necessary tools and methods to address these issues with young people. The objective is to encourage the creation of platforms where differences are not only accepted and tolerated, but also conveyed in a way that blurs the borders and dividing lines between them.

This training aimed at helping youth workers to approach the most relevant issues related to the challenges of interculturalism, including diversity, pluralism, freedom of expression and other fundamental rights. It also familiarized participants with ways to inform the youth of their rights and opportunities and encourage them to advocate for improvements of youth support in their respective countries. For doing so, the training introduced a variety of methods, including some interactive training and favorising peer-to-peer exchanges.

Although they are today particularly relevant in Western Europe, these challenges do not cease to exist at the EU's borders. They are also a reality in the European neighborhood where, in the past decade, various conflicts have led to the migration or relocation of millions of people. By uniting youth workers from Western European countries and the Eastern European neighborhood, notably Ukraine and Armenia, this project aimed at providing participants with different narratives, new perspectives and a broader understanding of identity-related issues. Home of hundreds of thousands of internally displaced persons (IDPs), Georgia offers an excellent reunion location for this training.

The specific objectives of this training were envisaged as follows:

- To increase participating youth workers' competencies on how to approach cultural diversity
- To present and analyze theories related to culture and intercultural dialogue and reflect upon how those theories have influence on everyday practice of working with youth with diverse cultural background
- To explore how methods based on artistic/creative expression and improvisation can be used in bringing together youth from minority and majority groups
- To share best practices on preventing violent radicalization of young people's attitudes and promoting intercultural dialogue
- To develop a network of like-minded individuals and organizations ready to cooperate on future projects related to intercultural learning and dialogue

THE SESSIONS

THERE ARE NO FACTS, ONLY INTERPRETATIONS

Aims:

Raising participants' media awareness and raising their understanding on how we are affected by the images presented in the news.

Deconstructing stereotypes and reflecting upon we only assume the "single story" and how what we see is rooted in our cultural background/experiences.

Understanding the difference between "objective" and "subjective".



Number of participants:

Up to 20



Duration:

Min 1 hour (additional time for discussions may be needed)



Step by step instructions:

1. Present a picture that is controversial and can be interpreted in different ways (for example the workers from gold mines in Brazil)

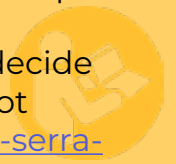
2. Give participants time to individually answer the three following questions on a piece of paper:

- what I see (what is objective)
- what I interpret (what is subjective)
- what kind of feelings this picture brings in me

(this needs some proper explanation as many participants tend to describe what they thing is the "feeling" of the picture (for example "people on the picture feel angry"), but it is crucial to explain that they should analyze their own feelings (for example "this picture makes me feel angry"))

3. Ask participants read their answers one by one and let the entire group decide whether what was labeled as "what I see" is really objective and why/why not

4. Reveal the story behind the picture (<https://rarehistoricalphotos.com/hell-serra-pelada-1980s/>)



Questions for the debriefing:

Can we really tell that our statements are 100% objective?

What are the factors that influence our perception? (culture? upbringing? personal experience?)

for example: people coming from countries that had colonies are more likely to interpret the workers on the picture as "slaves". How come?

What happens when we present our own interpretation as the "ultimate truth"?

Did your feelings changed after getting to know the story behind the picture?

Optional activity:

If you have enough time you can show and discuss the single story TED talk (https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story)

Facilitator's tip:

You can make the exercise more visual by asking participants to write the "objective" and "subjective" sentences about the picture on post-its and sticking it to the wall or flipchart divided in half. This will help them see how much more of the sentences fall into subjective category.

ONE STEP FORWARD

Aims:

Exploring how a commitment to human right means a commitment to equality and vice versa.

Understanding the concept of privilege and learning how to recognize it.

Developing a sense of empathy for people with fewer opportunities.



Number of participants:

up to 25 (if it is more than 20 you might need two facilitators)



Duration:

1 hour



Step by step instructions:

1. Prepare the rules (Typically the roles are quite general (for example “Muslim girl living in Paris”), but they can be also more specific and giving more details related to occupation, family situation etc. Keep in mind that the more specific roles you prepare the less freedom for interpretation participants will have.)
2. Make sure that the role repeat themselves (so that more than 1 participant play the same character)
3. Distribute the roles and instruct participant to keep them secret
4. Give participants some time to go into their role, asking them questions such as where do you live? who are your parents? where do you work? how do you spend your free time? etc.
5. Ask participants to stand in a line and instruct them to take a step forward every time they answer “yes” to a statement that will be read out loud
6. Read the sentences from the attached files at the end of this tool kit [source: Manual on Human Rights Education with Young People - Council of Europe]



Questions for the debriefing:

How did you feel when stepping forward and staying in the same place?

How did you feel seeing people in front of you/behind you?

How did you construct your role? Did you base it on someone you know?

What is privilege?

Do you think for some of the characters human rights were not respected?

What can be done to address inequality in the societies?

Optional activity

If you are doing this activity outside you can ask participant to run to a certain point (a tree for example), starting from the position in which they ended up during the exercise. After this you can have a discussion about to what extend coming from privileged/disprivileged background determines one's future

Facilitator's tip:

If you have a very big group or do the activity outside consider having an extra facilitator who would repeat the sentences so that they are clear to everyone, otherwise it can get quite messy

LET ME IN

Aims:

Understanding the mechanisms of exclusion and inclusion
Reflecting upon how identity is created
Exploring how belonging to certain groups determine (or not) our behaviors
Developing a sense of empathy and understanding for how does it feel to be excluded



Number of participants:
from 10 to 25

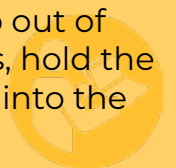


Duration:
1 hour 30 min



Step by step instructions:

1. Ask participants to sit in a circle with their eyes closed. Instruct them that after they will be allowed to open their eyes again you will only give them one sentence instruction and they will not be allowed to ask any questions or speak to each other throughout the whole exercise. Tell them that the activity will finish only when all the group members will be satisfied with the results and express it by raising their hands up. While they sit with their eyes closed, place a colorful sticker on a forehead of each person. The colors should repeat themselves so that you end up having groups of 4-5 people having the same sticker.
2. While distributing the stickers, make sure one participants get to wear a color different than all the other participants.
3. Ask participants to open their eyes and tell them to form groups (alternatively give them no instructions at all and just let them act as they feel like)
4. When participants interact with each other observe them closely and make sure you stop the exercise if they happen to get aggressive towards each other
5. After everyone has raised their hands ask them to sit back in a circle and have each of them remove their sticker (this is very important as they need to go out of their roles). If the group is really tensed you can ask them to close their eyes, hold the stickers in their hands and imagine that they put all their negative feelings into the them and then collect the stickers and throw them away.



Questions for the debriefing

How do you feel? (It is very important that you have a round where everyone can express their feelings as this is a very challenging simulation)

What were your first feelings after you opened your eyes?

Why (why not) did you try to find people with the same stickers on their foreheads?

How did you feel about the person having completely different sticker? How did you react seeing it?

[To the person with a different sticker] How did you feel? What was your strategy? Did you try to join some groups or was it ok to be alone?

Can things that happened here be related to some real life situations? Which ones?

Who or what determines to what groups we belong? To what extent can we change it?

Facilitator's tip:

The most challenging role is the one of a person who has a different sticker. Make sure to choose it wisely and not give the role of the "excluded" to the person who has similar experiences in real life. If you do not know the group well and you are unsure if the person will be ok you can talk to him/her in advance and give a warning that during this exercise he or she might feel uncomfortable (without explaining too much details about the exercise itself)

THE LABELS

Aims:

Deconstructing stereotypes and understanding where they come from
Developing sensitiveness and realizing that even the comments considered as “general” can affect others



Number of participants:

10 to 25 (including min 3 volunteers)



Duration:

1 hour



Preparation:

Select categories/groups of people you will work on for example: immigrant, unemployed, feminist, etc.)

Step by step instructions:

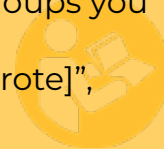
1. Find a person from the group and ask if they would like to volunteer for the exercise; explain that they will be labelled and that it might feel uncomfortable (make sure they other members of the group are not present during this conversation)

Implementation:

Ask participants to write the first adjective that come to their mind when thinking about certain categories of people (Instruct them that each adjective should be on a separate post-it

Ask the previously selected volunteers to stand in front of the group and explain the participants that those three people are representing the categories/groups you mentioned earlier

Ask participants to say “I think you are....[here they put the adjective they wrote]”, come to the volunteer and stick the post-it to him or her



Questions for the debriefing

How did you come up with the adjectives? What did you base your answer on?

How did you feel using the adjective to describe a specific person in front of you?

Would you change the adjective now that you know it refers to a specific person? Why or why not?

What are the consequences of labelling people?

Can you share an example when you labelled someone without thinking and reflecting?

Facilitator's tip:

Like with the previous exercise, this one can be very challenging and some participants might get sensitive and feeling bad about what they wrote. Be ready to have a very long debriefing.

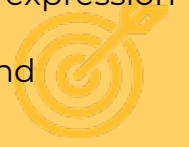
While choosing volunteers make sure they understand what will happen and they are ok to handle.

If you work with very young people you can come up with less “controversial” categories or make sure at least one of them is something that brings more positive connotation.

RECOGNIZING HATE SPEECH

Aims:

Introducing the definition of hate speech to young people; raising young people's awareness on hate speech and its presence in different kinds of media
Helping young people identify various forms of hate speech, even when its expression is subtle
Raising young people's awareness on the relations between hate speech and freedom of expression and helping them draw a line between them



Number of participants:

8 - 20



Duration:

1 hour 30 min



Step by step instructions:

1. Before the activity, prepare the material. Collect on the internet different examples of hate speech, of various forms and intensity, and targeting different groups of people. There can be social media posts (tweets, facebook posts), political statements, artistic exhibitions, old comics, etc. Some should leave no doubt on their nature of hate speech, and some other should be more subtle and hide their hate speech message. Select 10 of them.

2. Start the session by asking participants what hate speech is, and encourage them to come up with their own definition. Direct them towards the identification of three elements characterizing hate speech:

- 1) A speech, or an expression,
- 2) attacking a person or a group of person,
- 3) on the basis of attributes (such as race, religion, ethnic origin, sex, sexual orientation, disability, etc.

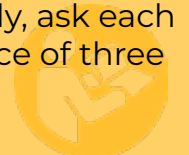
You can write down these three elements of the definition in a visible place for future references.

3. Form several groups of 3 to 5 persons and distribute the same materials to each of them. Give them the following instructions:

- Discuss each example. Is this hate speech? Why? Determine the presence of each element of the provided definition.
- Rank all these examples from the least offensive to the most offensive.

Leave them 30 minutes to complete this task.

4. Once they completed the task, form a circle and discuss each example one by one. Make them describe what they see first, and then if it is hate speech according to them and why. This is the occasion to analyse with them more precisely the most difficult examples and to draw their attention to their different layers. Finally, ask each group to present the bottom and top of their rankings (limit it to their choice of three least and three most offensive examples of hate speech).



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Questions for the debriefing

Which are the factors they used to establish their ranking? Which are all the factors that matter and should be taken into account when analysing examples of hate speech? Make them find the following: Form, gravity or violence of content, person who pronounced it, intention, victim(s), context, potential to encourage hate.

Is hate speech always black and white?

Where does the limit between hate speech and freedom of expression stand?

Facilitator's tip:

The analysis part is important to raise the participants' awareness on the ways hate speech can be hidden, or its violence can be lessened by some elements. It is the occasion to approach these issues in more details. Spend more time analyzing the complex examples and overview the easier ones more quickly.

The relation between hate speech and freedom of expression might be complicated to grasp, but it is also a very interesting and contemporary debate. Insist on the fact that although freedom of expression is a fundamental right, it is often mentioned as a justification by persons pronouncing hate speeches. Knowing how to draw the line between these two concepts is thus essential, even if it is a difficult exercise which is often debated in courts. This activity can be focused on this specific issue by providing participants with examples that can be balanced on the edges of hate speech and rightful freedom of expression, and can also serve as an introductory activity to a simulation focused on this fundamental right (see A Day in Court).

A DAY IN COURT

[Source: Ellie Keen, Mara Georgescu, Bookmarks: A Manual for Combating Hate Speech Online Through Human Rights Education]

Aims:

Considering how freedom of expression rights should be balanced against the need to protect victims of racist abuse or hate speech
Exploring the protections – and limitations – of the right to freedom of expression (Article 10) in the European Convention on Human Rights (ECHR)
Understanding the role of the European Court



Number of participants:

10- 20



Duration:

2 hours



Step by step instructions:

1. Start the session by asking participants what is freedom of expression. Direct them towards the definition of the article 10 of the ECHR.
2. Without explaining the context, show them this video: <https://www.youtube.com/watch?v=BVSXsxyD7Jk>
3. Explain the situation: the journalist and interviewer in this video, Mr Jens Olaf Jersild, made a documentary about a racist and xenophobic Danish group called the “Green Jackets”, in which he interviews members of this group. He cut down these long interviews to a few minutes where the persons pronounce very racist comments. A Danish court has found Mr. Jersild guilty of encouraging the interviewers in pronouncing these comments and broadcasting them to a wider audience. Mr. Jersild brought the case to the European Court on Human Rights. The Court needs to decide if restricting his right to broadcast such document is legitimate: it needs to find the right balance between protecting the rights of the people who were targets of such comments and informing the public on the existence of such group. Announce that the simulation will be about this case. Divide the group in 3 smaller equal groups. One will represent Mr. Jersild, one the Danish government, and one the judges. Distribute the groups their respective handouts, with a number written on each of them.
4. Leave the groups 30 minutes to discuss the case and determine their arguments.
5. Tell the group they now have to form mini-courts to discuss the case. They must find the representatives of each group which has the same number as them. The representatives of Mr. Jersild and of the Danish government must expose their arguments to the judge. The judge can then ask questions and must take a decision whether article 10 was violated or not. Give participants around 20 minutes to complete this.
6. Reunite the judges and have them pronounce their decision one by one.
7. Read the actual decision of the ECtHR and ask participants their opinion.



Role cards and other hand outs are at the end of this tool kit in the attachment section.

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Questions for the debriefing

- What were the most difficult aspects of the case you considered?
- Did you find it hard to play your role?
- Do you think the 'judge' made the right decision in your case? What were the most important factors in the final decision?
- Give participants the following information:

Although it was not the task of the European Court to decide whether the Green jackets' comments should have been punished, they did make a comment about this in their final judgement. The judges believed that the Greenjackets' comments were not covered by freedom of expression – in other words, they should not have been 'free' to express such opinions.

- Do you agree with this? What are the arguments for and against restricting their rights?
- Have you ever seen similar examples of racism online? How would you react if you did?
- Do you think people should be allowed to post racist comments or hate speech online?
- Can you think of things you can do to make such abuse less common?

Pro tips from facilitators (what to pay attention to etc.)

- When teams discuss their arguments, warn them they will be split up into small courts and that they might need to take notes.
- Encourage people to use part of the time to discuss the arguments and part of it to prepare their opening statements.
- Ask the judge to manage the time during the trials.
- Make sure that participants, especially judges, understand what the Court must rule on. They are not judging the behavior of Mr. Jersild, but if the judgement of the Danish court violated or not article 10 ECHR.

Ruling of the European Court of Human Rights

The case was heard by the European Court in 1994. The Court disagreed with the judgement of the Danish court and decided that Mr Jersild should not have been punished for making and showing the film. They felt that the film made it sufficiently clear that the racist comments were not acceptable or approved by the filmmaker and that there was no danger of the message being misunderstood by the public. They commented:

" [the film] clearly sought by means of an interview to expose, analyse and explain this particular group of youths, limited and frustrated by their social situation, with criminal records and violent attitudes, thus dealing with specific aspects of a matter that already then was of great public concern."

The Court also made the point that news reporting is essential in a democratic society and allows the press to play the role of 'public watchdog'. They said there would need to be very strong reasons for punishing a journalist who publicised statements made by someone else. It is one of the important functions of a free press that it allows and encourages public discussion of issues which are of general importance to society.

CLASH OF FREEDOMS

[Source: Ellie Keen, Mara Georgescu, *Bookmarks: A Manual for Combating Hate Speech Online Through Human Rights Education*]

Aims:

Exploring issues relating to diversity, pluralism and hate speech
Considering how freedom of expression contributes to the functioning of a democratic society
Discussing the advantages and disadvantages of having no limits on freedom of expression
Practicing skills of negotiation



Number of participants:

10- 20



Duration:

2 hours



Step by step instructions:

1. Divide the group in two. One group should be composed of about $\frac{2}{3}$ of the participants, and will be the Ixprats. The other group, representing $\frac{1}{3}$ of the participants, will be the Pastiks.
2. The Pastik group must gather in another room with a facilitator, while the Ixprats remain in the same group with another facilitator. Indicate that they will not be able to come back in the main room until they are invited to do so. Also instruct members of the groups not to talk to each other if some break occurs before they are reunited in the same room.
3. Facilitators read the instructions to each group and the history of their respective communities. The Pastiks, community culturally used to a minimum level of freedom of expression, are forced to migrate to the island of Ixprats, people observing very libertarian laws regarding freedom of expression. Facilitators first initiate reflection about the island and ask participants if they would wish to live there. They then ask the following questions:
 - Ixprats: What are your concerns about receiving a large number of migrants who have no knowledge of your culture and traditions?
 - Pastiks: What are your concerns about moving to this new island?
4. After 20 minutes, the two groups should be brought together. Invite the islanders to introduce themselves, encouraging them to make brief statements if they would like to do so. After about 10 minutes, give participants the following information: A year has passed, and a number of problems have arisen. Tensions between the communities have become increasingly acute and many people are worried about severe social unrest. The President has invited you to form a working group to try to find solutions to these problems.
5. Divide the whole community into smaller working groups, so that each working group has (roughly) 2 Pastik ($\frac{1}{3}$) members and 4 Ixprat ($\frac{2}{3}$) members. Give each group one of the problems from the handouts.
6. Tell the groups that they have 20 minutes to reach a decision about how to resolve the problem. Explain that any proposal must be put to the vote and needs to be approved by a majority of participants (in the working group) in order to be accepted. Remind them that if they cannot approve a new decision, the status quo will continue!
7. After 20 minutes, bring everyone together to present their decisions. Give each working group 2-3 minutes to feed back and outline their solution, and ask for any brief responses. Then, move to debriefing.



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Role cards and other hand outs are at the end of this tool kit in the attachment section.

Questions for the debriefing

Begin by taking participants out of role and reminding them that they are now going to discuss the activity as a whole. They should try not to return to previous debates.

- How did you feel about the activity? What did you like or not like?
- How easy was it to play your role – and stay in it – when the islanders came together?
- What did you think about the negotiation process, and the process of decision making at the end? What were the most important things for you when trying to find a solution?
- Was it fair that the Ixprat community effectively had a veto on any proposal, because they were the majority? How can we make sure that the opinions and rights of minorities are fairly represented in 'real' life?
- Did the activity change any of your views? If so, which in particular, and why?
- Do you think the activity was close to reality: did it recall any problems in society today?
- How do you think we should deal with the problem of people saying things which are hurtful, intolerant and sometimes dangerous?

Pro tips from facilitators (what to pay attention to etc.)

- The instructions are long, and meant to immerse the participants. They should be read as a story.
- When they are reflecting on the lives on their islands and before being regrouped, participants can be encouraged by facilitators to invent small instances of culture and customs they could apply when reunited with the other community.
- The working group which takes the problem about the Internet campaign could be asked to focus on the online aspect of the problem. At least, they should be directed to consider this aspect alongside any offline proposals.
- Allow the simulation to run with as little guidance from you as possible. Make sure that people understand the time limits and the nature of the task but allow them to approach the tasks in the way they think best. Interrupt only if they seem to have misunderstood, or if tensions or conflict are interfering with the process.

ALI'S STORY

Aims:

Raising awareness on how easily stereotypes affect the way we see others
Raising awareness on our predisposition to use stereotypes to build a narrative



Number of participants:

9 - 20



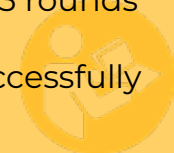
Duration:

30 min



Step by step instructions:

1. Make several groups of 3-5 people according to the number of participants.
2. Give each of the group a piece of paper with written on it the beginning of the story they have to write. This must consist of one sentence describing Ali, the main character of the story. Each piece of paper describes a specific trait of what is the same character. E.g. "Ali is the son of an immigrant", "Ali is a doctor", "Ali likes fashion shows", "Ali is a single parent", etc. Each of these starting sentences should have the potential to evoke different pathways for Ali.
3. Instruct the participants to continue the story. Each member of each group must successfully continue the story with one sentence. They can either write it down one by one, or a designated writer does it for everyone. Tell them to do 2 or 3 rounds maximum before ending their story.
4. Reveal that their stories are all about the same character. Each group successfully reads their version of Ali's story. Then move on to the debriefing.



Questions for the debriefing

- Why were all the stories different? Which Ali turned out the best?
- How much did the imposed description of Ali influenced the rest of your story?
- Did you feel obligated to make Ali follow a specific path according to the imposed sentence? Looking back, is your story of Ali stereotyped?
- How easy is it to be influenced by stereotypes when meeting new people? Do we do it on purpose? Are those stereotypes usually relevant?

Materials used (handouts, links to videos)

Facilitator's tip:

- Do not let participants write too long stories. The longer it is, the more risk there is the point of the exercise gets lost in it.

FINDING A COMMON TONGUE

Aims:

Encouraging young people to find means of communication with people who do not speak a common tongue

Raising their awareness on the importance of alternative means of communication

Team-building

Integration of minority group into majority group



Number of participants:

10 - 20



Duration:

45 Minutes/ 1 Hour



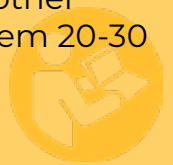
Step by step instructions:

1. This activity can only take place if there are enough participants who do not have the same native tongue to form groups in which all members will not have a common native tongue. Groups must thus be formed on paper by the facilitators before the activity.

2. Inform the participants of the groups they belong to and ask them to regroup. Distribute to them papers with different topics they must discuss or tasks they must accomplish. E.g.:

- Talk about the funniest thing that happened to you
- Talk about your relationship with your family members
- Create the programme of an excursion you will organize for the group etc.

3. Now instruct the participants that they will have to accomplish this task without using the common tongue they normally talk to with each other (often English). They can only use their native tongue in the spoken language. They can use any other means of communication (except writing in the common tongue). Leave them 20-30 minutes to do so, and move to debriefing.



Questions for the debriefing

- How difficult was it to achieve the task? Which was the most complicated thing to explain or achieve?
- Which alternative mean of communication did you use?
- Was anything lacking in your conversation?
- How did you feel (lost, frustrated...)?
- Is language really a barrier in communication?

STUCK IN A BOX

Aims:

Raising awareness on how stereotypes affect relations between people
Enhancing empathy towards groups of people victim of stereotypes



Number of participants:

6 - 14



Duration:

30 min



Step by step instructions:

1. Before the activity, prepare paper stickers that will have to be distributed by pairs.

The following information will have to be written on each pair:

Paper 1: - I am [a character subject to a stereotype]

- I [a stereotype linked to the character]

Paper 2: A topic of conversation that can be linked to the stereotype in question. E.g.:

Paper 1: - I am a feminist activist

- I do not like most men

Paper 2: Discuss your favorite male movie characters

Paper 1: - I grew up in a rural area

- I did not have a good education

Paper 2: Discuss literature and philosophy (Or discuss global politics)

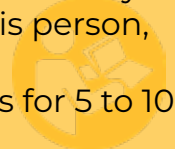
Paper 1: - I am physically disabled

- I cannot practice any sports

Paper 2: Discuss your favorite outdoors hobbies . etc.

2. Divide your group in two and separate them in different rooms. Stick the papers on the forehead of the participants of one group and instruct them not to look at it. Make the other group come back and instruct them to find each one person with a sticky note on their forehead, that the information written on it are facts about this person, and that they must not mention it to them.

3. Each couple the paper with the corresponding topic and let them discuss for 5 to 10 minutes. Then move on to the debriefing.



Continues on the next page...

Questions for the debriefing

- Let the participants with a sticky note discover what was written on it. Did they guess it or have a hint of what it was about?
- Did the participants with a sticky note feel uncomfortable during the conversation? Did they feel like they were put in a box for no particular reason? What feelings did they have?
- Did the participants acting according to the note feel uncomfortable during the process? Did they feel something was off? Did they realize that while the first sentence on their partners' head was a fact, the second one was actually a stereotype? If so, how quickly?
- Did the exercise provoke in them some empathy towards those who are victims of stereotypes?
- Do we have a tendency to approach people and consider them with stereotypes linked to their status or nature? Is it pleasant to be approached by someone on the basis of these stereotypes?

Facilitator's tip:

- The instructions can be a bit complex and have to be explained well.
- Results would be better if the instructions to one group is hidden to the other group. The objective is to make the people reading the sticky notes believe that the persons the notes belong to are aware of the facts that describe them.

MY IDENTITY

Aims:

Raising awareness on the different elements that make someone's identity
Reflecting on the deep meaning of the concept of identity
Team-building, group-building

This activity requires a lot of used magazines with pictures to be cut in. Also tape, glue, pens and pencils of various colours, stickers etc.



Number of participants:

10 - 20



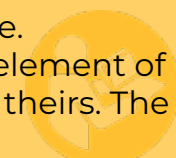
Duration:

90 Minutes



Step by step instructions:

1. Start the session by asking participants what is "identity"? What are the first elements you seek from someone when you enquire about their identity? Let them answer: name, occupation, age, origins... Ask them if this is all that "identity" is and let them reflect on this question. Tell them that the aim of the following activity will be to go beyond these basic elements of identity.
2. Give a an A4 paper to each participant, and inform them that their task will be to lay out their identity on it. They must, to do so, use various magazines at their disposal to cut pictures from, but can also use various other elements that you would make available for them (pens, pencils, stickers, papers etc.). Leave them about 45 minutes to freely do so.
3. Gather everyone in circle and ask participants to briefly introduce their identity one by one. Do not let these individual presentations last more than one minute. After each presentation, dispose the papers on the wall in view of forming a circle.
4. Ask participants to create a link, using a pen, tape or string, between an element of their own identity and one of someone else's that they feel is connected to theirs. The final result should show a complex web linking everyone.



Questions for the debriefing

- Did you like the activity? Why?
- What are the other elements of one person's identity than the basic ones?
- Was it difficult to find these elements of your own identity, and to show them to others? Are there things you did not want to show?
- Do you feel closer to the other people of the group? Did you find many similarities between your identity and the ones of others? Many differences?
- Do you think someone's identity is limited to the basic elements, or that it goes much deeper than this? Do we all share some identity?

Facilitator's tip:

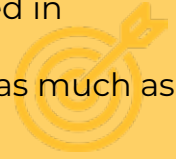
- Be clear regarding the time to do the task; participants may take it very seriously and make something elaborate. Make sure they know exactly how much time they have (remind them several times) and that they will not have one more minute to finish. Same goes for the presentation, which should last one minute. Also make sure that they only use one page each.
- If they write their names on their page, you can point it out and ask why they felt the need to do so. Isn't the page supposed to represent their deep identity by itself?

A DEFINITION OF CULTURE

[SOURCE: INTERCOM TC, MARA ARVAJ]

Aims:

Describing the group's understanding of the word "culture"
Raising awareness on all the concepts linked to the one of culture
Raising awareness on the complexity of culture, its capacity of being divided in different interpretations
Introducing the idea that culture can be something visible and traditional as much as something invisible and more personal



Number of participants:

6 - 20



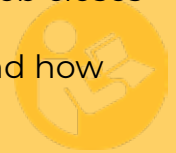
Duration:

1 Hour



Step by step instructions:

1. Prior to the session, prepare the design from the attachments page on several (one per group) A1 size papers.
2. Divide the participants in groups of 3 to 6 people.
3. Participants start from the word "culture" (at the top of the diagram) and must divide it in two other words that they associate with the one of "culture". Those two words must be dissociated as well, and the new words as well, until the web has a line of 8 words. These words must then be put together two by two, until the web closes in one single word. Leave participants 30 minutes to complete this task.
4. Let groups present one by one their culture diagram and explain why and how they decided to pick these words.



Questions for the debriefing

- Trainers can introduce several definitions of cultures (in the handouts).
- Can culture be defined?
- How does defining culture help in intercultural communication?
- Do societies need to share a common understanding of culture?

ATTACHMENTS & HANDOUTS

Case and role cards (from A DAY IN COURT)

THE CASE:

The applicant in the case is Mr Jens Olaf Jersild, a Danish national who works for Danmarks Radio (which also broadcasts television programmes). The news channel is regarded as a serious one and has an audience of well-informed people. Mr Jersild wanted to broadcast a documentary on an extreme racist group called the Greenjackets. He contacted members of the group and conducted a long interview with them; then he cut the film down to a few minutes and added some commentary of his own. The final result was shown as part of a news programme and was broadcast on national television. In the broadcast, members of the Greenjackets were shown making abusive and derogatory remarks about immigrants and ethnic groups in Denmark, comparing black men to gorillas and saying they are “not human”. A Danish court found the Greenjackets members guilty of making racist comments and also found Mr Jersild guilty because he had ‘encouraged’ them, and had broadcast the remarks to a wider audience. Mr Jersild appealed his conviction at the European Court of Human Rights because he thought his conviction by a Danish court was a violation of his right to freedom of expression (Article 10 of the ECHR). The European Court needed to decide whether restricting his right to broadcast the remarks was ‘legitimate’. This meant looking at whether the right balance was struck between protecting the rights of the people who were the targets of the racist comments, and the need for the public to know about the existence of such groups.

Role card for representatives of Mr. Jersild:

You are a serious journalist and you wanted to make a film about racism and xenophobia which did 2 things: 1. Illustrated the extent of the problem – including the extreme nature of views held by the Greenjackets 2. Showed that the Greenjackets are a criminalised group with many emotionally immature and socially disadvantaged members. You believe that both these points are important ones for society to understand and you think that your programme managed to address both, partly by directly broadcasting some of the worst opinions, and partly by describing the poor level of education, the background and social difficulties experienced by the young people you interviewed. You do not think that any of your viewers would have understood your programme to be supporting the racist opinions expressed. As a journalist, you value freedom of expression very highly: too much restriction would make it impossible for journalists to inform the public about real – and unpleasant – issues. You believe that journalists have a responsibility to bring such issues to the public’s attention so that they can be recognised and addressed.

Article 10 from the European Convention (simplified)

1. Everyone has the right to freedom of expression. This right includes the freedom to hold opinions and to receive and communicate information and ideas without interference.
2. Freedom of expression can be restricted if the restriction is ‘necessary in a democratic society’ – in particular, in order to protect the rights of others.

Role card for representatives of the Danish government

You believe it was right that Mr Jersild was convicted by the Danish court. His programme contained very extreme and racist views which should not be heard by a wide audience. The programme was sensationalist and did not contain enough commentary to say that the views expressed were unacceptable and dangerous. You believe that journalists have a responsibility to ensure that viewers are not upset or misled. You think that people watching his programme would not have understood that the journalist was shocked by the racist statements and that he did not approve of them. They would not have understood that such statements are ignorant, harmful and illegal. Mr Jersild edited the film to show the worst comments expressed by the Greenjackets. You think he should not have interviewed the members and encouraged them to express such views, and certainly should not have given the views wide publicity by including them in his programme. You do not think the programme should have been made and Mr Jersild should be held responsible for having given wide publicity to such dangerous opinions

Role cards for the judges

It is your task to manage the trial and then to decide whether you think the Danish courts acted rightly and Mr Jersild was indeed guilty or whether his rights were violated.

The trial process: Begin by reminding Mr Jersild and the representative of the Danish Government that each side will be given a few minutes to present their side of the case; then you will put questions and they can respond to each other. Tell them that they must behave in an orderly manner and follow any instructions from you!

The decision you need to make: You need to consider whether Mr Jersild should have allowed his film to be broadcast to the public. His right to freedom of expression would seem to allow him to do that, but freedom of expression is not an absolute right – it needs to be balanced against other social concerns and other human rights. It is your task to decide if the balance has been correctly struck in this case. These are the key questions you will need to decide and weigh up when you hear the evidence of both sides:

- Do you think that the film might have been understood by the public to be supporting the racist opinions?
- Was it important that the public knew about the racist beliefs and the background of the Greenjackets, or was it more important that such opinions do not reach a wide audience?

Article 10 from the European Convention (simplified)

1. Everyone has the right to freedom of expression. This right includes the freedom to hold opinions and to receive and communicate information and ideas without interference.
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Article 10 from the European Convention (simplified)

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Definitions of culture (from A DEFINITION OF CULTURE):

1

Communication is the process of conveying information from a sender to a receiver with the use of a medium in which the communicated information is understood the same way by both sender and receiver. It is a process that allows organisms to exchange information by several methods. Communication requires that all parties understand a common language that is exchanged, There are auditory means, such as speaking, singing and sometimes tone of voice, and nonverbal, physical means, such as body language, sign language, paralanguage, touch, eye contact, or the use of writing. Communication is defined as a process by which we assign and convey meaning in an attempt to create shared understanding.

(Baumeister, R. F., & Leary, M. R. (1995). The need to belong: Desire for interpersonal attachments as a fundamental human motivation. Psychological Bulletin 117, 497-529.)

2

There are 3 major parts in any communication which is body language, voice, tonality and words. According to the research, 55% of impact is determined by body language, postures, gestures, and eye contact, 38% by the tone of voice, and 7% by the content or the words used in the communication process. Although the exact % of influence may differ from variables such as the listener and the speaker, communication as a whole strives for the same goal and thus, in some cases, can be universal.

(Mehrabian and Ferris, 'Inference of Attitude from Nonverbal Communication in Two Channels' in The Journal of Counselling Psychology Vol.31, 1967, pp.248-52)

3

Communication: The successful transmission of information through a common system of symbols, signs, behavior, speech, writing, or signals.

(Massachusetts Department of Elementary and Secondary Education)

4

Communication is the exchange of ideas, opinions and information through written or spoken words, symbols or actions.

(1995-2002 by Pearson Education)

5

Communication - The ability to make understood wants and needs using verbal language, sign language, gestures, facial expression, computers, or a combination of methods.

(Riley Child Development Center)

6

Communication is a movement of matter or energy between two parts of the universe. This matter or energy can be a carrier of information.

(Walter Fritz)

ONE STEP FORWARD

You have never encountered any serious financial difficulty.

You have decent housing with a telephone line and television.

You feel your language, religion and culture are respected in the society where you live.

You feel that your opinion on social and political issues matters, and your views are listened to.

Other people consult you about different issues.

You are not afraid of being stopped by the police.

You know where to turn for advice and help if you need it.

You have never felt discriminated against because of your origin.

You have adequate social and medical protection for your needs.

You can go away on holiday once a year.

You can invite friends for dinner at home.

You have an interesting life and you are positive about your future.

You feel you can study and follow the profession of your choice.

You are not afraid of being harassed or attacked in the streets, or in the media.

You can vote in national and local elections.

You can celebrate the most important religious festivals with your relatives and close friends.

You can participate in an international seminar abroad. § You can go to the cinema or the theatre at least once a week.

You are not afraid for the future of your children.

You can buy new clothes at least once every three months.

You can fall in love with the person of your choice.

You feel that your competence is appreciated and respected in the society where you live.

You can use and benefit from the Internet.

Ask participants to reveal their roles and compare where they stand

Pastiks, ixprats and problems (from: CLASH OF FREEDOMS)

Problems for working groups:

Problem 1

A campaign has been set up to 'Find a Pastik tongue' and it has taken the Internet by storm. The campaign site includes such slogans as – Poke a Pastik dummy: see if he squeaks! – No tongue, no brain! – Find a tongue, win a smartphone! People are invited to submit photos of Pastik tongues. There is a 'Tongue Gallery' with photos and videos of people forcing open the mouths of Pastiks, shining a torch into their mouths, posing with telescopes or pointing to the tongue. The campaign is gathering momentum and there have been a large number of incidents where Pastiks have been attacked in the streets. Pastiks have responded by saying they refuse to be drawn into an insulting conversation with people they don't respect.

Problem 2

A young girl from the Pastik community was shouted at in the street by a group of boys from the Ixprats. They called her a "fat slob", a "filthy slag" and told her she had no tongue in her head and no mind of her own. The girl has been miserable and has not left the house or talked to anyone for two weeks. For three days she has eaten nothing. Her parents are desperately worried.

Problem 3

A report has been released which shows that the rate of unemployment among Pastiks is far higher than in the population as a whole, there are no Pastik representatives in Parliament and few in positions of power in any organisation. The report has also monitored other social factors, for example, levels of stress and mental illness, educational qualifications, and levels of crime. On all indicators, the Pastiks appear to do worse than any other sector of society. Attitudes towards Pastiks among the rest of society are also overwhelmingly negative.

PASTIK ISLAND

You live on a small island whose borders are closed and which has seen no immigration and very few tourists for as long as anyone can remember. Your society is calm and peaceful: peace and the absence of conflict have a strong tradition and are regarded as a 'national priority'. There is even an article in the Constitution which states that:

No-one should say or do anything which might be painful or upsetting to others. This article is carefully monitored and infringements are severely punished. It is very rarely broken; it is much easier to agree with other people. Disagreement has become painful for the Pastiks as it troubles the mind.

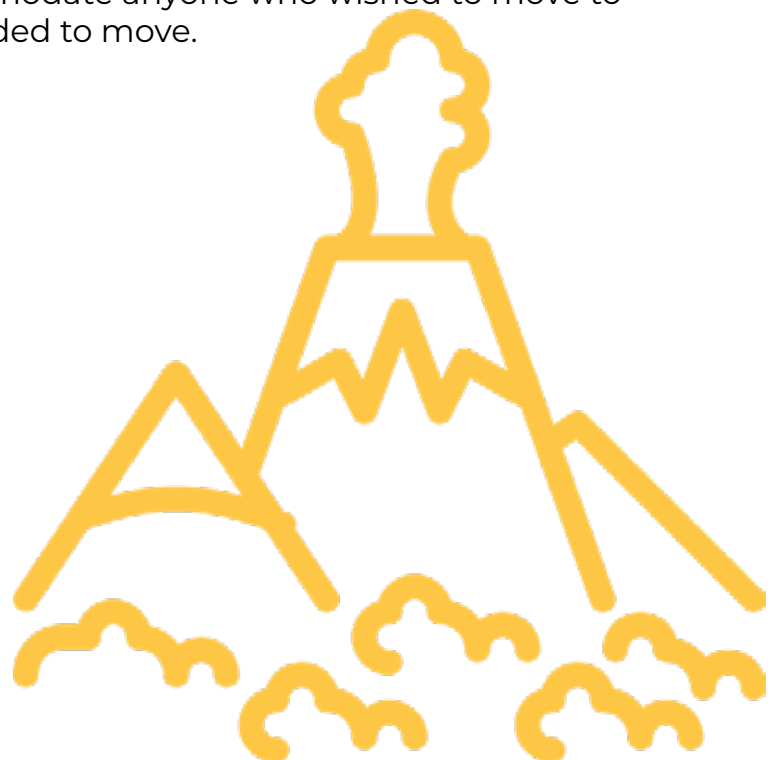
Your country calls itself a democracy. Elections are held every year and nearly everyone votes. However, the same people tend to be elected, as there is little discussion of alternative policies.

In general, conversations, public pronouncements and even the media don't stray beyond the opinions that are generally accepted by society, and people mostly don't mind this as they have forgotten or are unable to imagine a different way of doing things. There is little news about other places on the globe, no literature from other cultures, and very little change, because change has been found to be upsetting.

People have noticed over the years that the coastline has altered: sea levels have risen and many parts of the country which used to be habitable are now under water. This did not matter to begin with: there was enough land for everyone and communities living near the coastline were simply moved further inland. However, in recent years the problem became more acute. A few people began discussing it among themselves but this was found to be upsetting, so the government introduced a ban.

Life continued, mostly calm, predictable and free from conflict and disagreement, until one terrible windy day a severe hurricane hit the island. Buildings were destroyed, many people died, and most of the land was flooded. When the waves subsided, few crops had survived and those that had survived were now dying from the salt water. Nearly all the infrastructure had been destroyed. Food became scarce, infection and disease began to spread and medical supplies were inadequate. The island fell into chaos. People even started disagreeing about what the best thing to do was!

Just when it seemed that all hope was lost, a message was received from a neighbouring island, the Island of Ixprat. The message expressed sincere concern for all Pastiks and contained an offer to accommodate anyone who wished to move to Ixprat. You are among those who have decided to move.



IXPRAT ISLAND

You live on the Island of Ixprat, located in the Pacific Ocean and in the path of one of the ancient shipping routes across the ocean. Your island has traditionally relied on trade and communication with other countries and you have had an open borders policy for hundreds of years. That has meant that travellers and immigrants from many different cultures have been a strong feature of life on the island. The result is a very diverse population, with a wide range of opinions, beliefs and cultural practices.

Your national culture embraces such diversity: people have a keen interest in other ways of doing things, different beliefs and ideologies. Of course, with such diversity, not every idea or ideology can be embraced by everyone. Disagreement and conflict are a way of life on Ixprat. Almost every meeting of two human minds contains a thrashing out of thoughts, beliefs and ideas. Furthermore, almost every meeting passes through or ends in disagreement. Disagreement is almost a national hobby.

For that reason, there are no laws which limit what one person or one group can say to another, or which limit what one person or one group can say about another. Some people do say terrible things. Sometimes this leads to people doing terrible things. The 'doing' is punishable by law; the saying is not.

Life on Ixprat is interesting, challenging, and constantly changing. You value the richness of the culture and the fact that you can say anything you like. You know that endless argument and disagreement does not always lead to happiness. In fact, you often find disagreement very tiring, and very painful: it is not always easy to hear people saying things you think are wrong, let alone things you think are cruel. You have also seen how some groups in society tend to be more frequent victims of cruel and intolerant language than others.

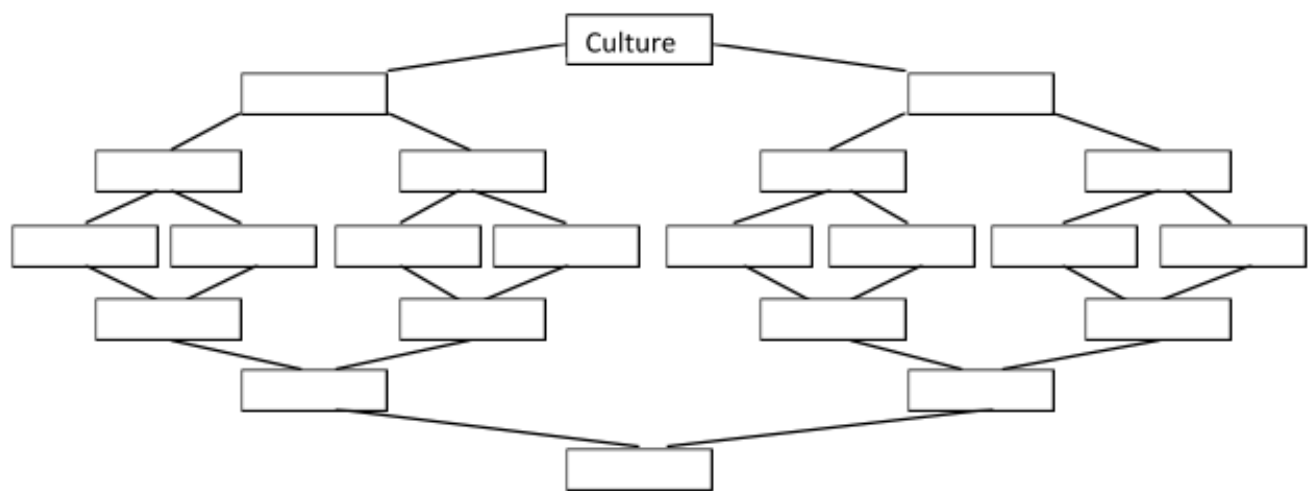
Even so, it seems to you important that no-one should ever be stopped from expressing their beliefs.

One windy day, your island received news that a very strong hurricane had hit one of the other islands in the Pacific. You know very little about that island: they have always kept themselves to themselves. You have heard tales that the people living on the island are very stupid and very backward, but you have never met anyone from there. You know it is almost impossible to visit.

The government has announced that the Island of Pastik suffered so badly as a result of the hurricane that most of the residents who have survived will be relocating to Ixprat. They can probably be squeezed in but it will mean that current residents will have to do a lot of re-adjusting. Jobs will have to be shared out and there may not be enough housing for everyone.



Diagram for A DEFINITION OF CULTURE



Picture for “THERE ARE NO FACTS, ONLY INTERPRETATIONS”

