

Multicultural Europe - are we really united in diversity?

Anti-discrimination training.

Post-workshop publication.

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Kraków 2012



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Cover design by
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Workshop was funded by
the Lifelong Learning Programme of
the European Commission



Education and Culture DG

Lifelong Learning Programme

Grundtvig

ISBN 978-83-933307-3-7

INTERKULTURALNI PL
www.interkulturalni.pl

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This publication was prepared to share the results of the Grundtvig workshop: Multicultural Europe - are we really united in diversity? Anti-discrimination training.

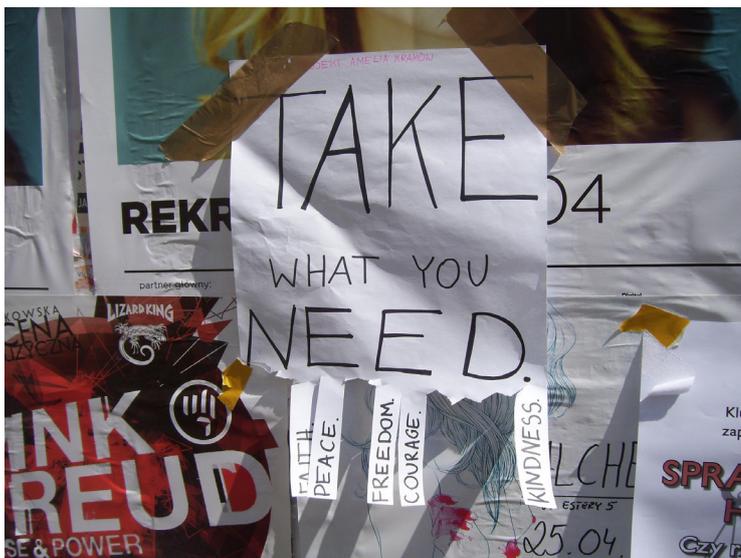
The workshop was organised by INTERKULTURALNI PL and took place in Kraków from 17th April until 21st April 2012. It was sponsored by the Lifelong Learning Programme of the European Commission.

The main goal of the workshop was to strengthen cultural sensitivity and deepen the knowledge on the issue of discrimination and anti-discriminatory practice. Fifteen adult learners from twelve countries - Bulgaria, France, Germany, Greece, Hungary, Italy, Latvia, Portugal, Romania, Slovenia, Spain and Turkey - participated in it.

We present exercises that were used along with trainers' and participants' comments. For copyright reasons mini-lectures and some of the exercises, delivered during the workshop, were not included in the publication. It is important to bear in mind that this publication is not a training manual but rather a source of inspiration and ideas for your own project. The value of each exercise depends mainly on the knowledge and skills of the trainer who presents the exercises helping the participants find a connection and transfer new skills and knowledge to the real life situations.

We hope you will find it useful.

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1. Photograph taken by one of the workshop participants from Turkey during the Open Your Eyes activity. Courtesy of Cennet Özay.

1.

Cultural

sensitivity

Artefacts presentation

6

Goals: Getting to know other cultures better;
Reflection on values of different cultures.

Time: 5 - 10 minutes for the each participant.

This pre-workshop activity is especially recommended for diverse international groups. As a preparation for the workshop ask everyone to think of and bring with them an artefact from their country (of residence or origin, or both) which reveals something about the culture of that country - habits, customs, values, attitudes, etc. You would like each person to prepare to 'teach' a mini session about the aspect of culture which the artefact reflects. Imagine that you want to present something about the culture using the artefact as a starting point. It shouldn't last more than 5 or 10 minutes. Participants will present their artefacts during the course of the workshop.

It is good to plan this activity as the last one in the session as participants may bring food or drinks. We recommend having maximum of 5 presentations in a row.

Source: The idea of the activity comes from the course Developing intercultural training skills organised by Adrian Pilbeam and Philip O'Connor from LTS training and consulting, Bath, UK.

Goals: Getting to know each other;
Reflection on meanings of names in different cultures;
Acknowledging the diversity in the group.

Time: Depending on the group, you should count around 1 min for each participant.

This exercise is a good introduction to the subject of culture and diversity. It also helps participants to get to know each other and remember the names of their colleagues. You can use it as one of the first exercises in your programme.

The participants sit in a circle; they are asked to introduce themselves and **tell something about their name**. It can be the meaning of the name, family story connected to it: who chose it for them, their feelings towards it - whether they like it or not, how popular the name is in their country of origin etc. The trainer should start the activity in order to show the participants what is expected of them. For example, you could say: "Hello! My name is Anna. My name comes from Hebrew name Hannah and it means <<grace, favour>>. It's a very popular name in Poland and abroad. I'm used to having at least 2 other Anna around :) I like my name a lot".

As the participants tell the stories of their name, I would recommend paying attention to the two important aspects:

- Feelings towards popular names vs. unpopular names and how it changes with time;
- How names can reflect what is important in different cultures e.g. tradition (names of national heroes), nature (names that are taken from nature - names of flowers, trees), religion (names of saints, religious figures), family (name that was given after grandfather or grandmother) etc.

After all the participants have told the stories around their names, you can start a discussion by asking:

- Was that exercise connected to the topic of our workshop (intercultural training, anti-discrimination training)? If yes, in what way?
- What a name can tell us about one's identity or background?
- Can a name tell us what might be important in a certain culture?
- What is the reason why we like or dislike names?

Source: Adapted from: Ulrich S. (red.), Achtung (+) Toleranz. Wege demokratischer Konfliktregelung, Verlag Bertelsmann Stiftung, Gütersloh, 2000

What is culture?

Goals: Introducing the concept of culture;
Acknowledging the complexity of the concept of culture;
Introducing the "iceberg model" of culture.

Time: 35 minutes.

Resources needed: Sheets of paper (half of an A4 sheet), pens.

In the beginning the participants are working in small groups of 5 or less. Their task is to answer the question "What is culture?", "Give examples of things that come to your mind when you think of culture". Participants are supposed to come up with as many answers as possible. Each answer should be noted down on a separate sheet of paper. This part of the exercise lasts up to 10 minutes.

Ask the participants to stay in their groups. Afterwards proceed to the second part of the activity. Each group has to present options they which they came up with. Start with the first group and ask them to read the ideas and put the sheets on the floor. With every new idea ask if the participants see the connection to one of the answers that have been put on the floor. If the participants think that their ideas are somehow connected (e.g. music and art; nationality and identity) put the sheets closer together, and start creating categories. Proceed to the next groups of participants. When all ideas are presented start the discussion: "What categories do you see here?" The participants will be changing categories and creating new ones. At that point present the "iceberg model" of culture. Introduce different levels of culture (values, artefacts etc.) and ask the participants where the categories they have created belong to. This part of the exercise lasts about 20 minutes. After the participants have already come up with their own definitions of culture, you can sum up the discussion and present definitions of culture pointing out how diverse they are.

Goals: Reflecting on how cultural values affect our behaviour;
Practising in order to observe and describe behaviours;
Reflecting on different cultural values in order to ensure clear cross-cultural communication.

Time: 50 minutes.

Resources needed: Pandya and Chispa norm cards, recorded music.

Start with dividing the participants into 3 groups. It would be best if 2 groups are similar in size and have an equal ratio of females to males. A third, smaller group will be observers and their task will be to watch the interaction between two other groups. The observers are not allowed to speak to the other participants.

Send two other groups to separate corners of the room, hand out the cultural norm sheet. Ask participants to discuss the norms. Spend some time with each of the two groups to make sure the values are clear to the participants. The preparation takes about 10 minutes.

Afterwards, proceed to the simulation. Explain that 2 groups from imaginary countries have been invited to a party. They should get to know each other better. When students return to their homes they will present culture reports on the other group. Tell the participants they are welcomed to talk and dance.

The "party" should last about 10 minutes. Afterwards, ask the participants to gather within their own groups, make notes and prepare a report on the other culture they have just met. Give each group about 10 minutes to do that and then ask representatives of the each group to present the report. After the first presentation is delivered, ask the representative of the other group to read out their cultural norms. Ask the participants whether the report corresponds with the actual norms of that group. Proceed to the second presentation.

The last part is the discussion about how our own culture influences the way we perceive other people and evaluate their behaviour. Make sure that you ask the group of observers about their views on the participants' interactions during the "party".

You can ask participants:

1. How did you feel about the behaviour of the members of your own group/ of the other group? Did your group's culture report have positive, negative, or neutral terms to describe the other group?
2. How well did your group's members observe the norms of their assigned culture? During the party, what did you do if a member of your culture did not observe a particular norm?
3. What are the real-world advantages of following cultural norms?
5. What are some real-world situations that were illustrated during the game?
6. Pandya women were instructed to speak for the Pandya men. In what real-world situations does one group speak for another?
7. How would the game be different for players if the Pandya men dominated the women?
8. What lessons from this activity would you want to keep in mind if you were going to spend time in an unfamiliar culture?

Ask the students to list as many examples of cross-cultural experiences as they can. At the end you can brainstorm ideas about what can be done to ensure a clear communication between cultures.

Source: Copyright David A Reid, Description by Andrea MacGregor. Taken from: <http://aib.msu.edu/resources/exercisessimulations.asp>

Cultural Norms:**You Are a Pandya**

Pandyas prefer to interact with members of their own culture. Pandyas do not initiate a conversation. They speak only when spoken to. Pandyas have very formal speech patterns. For example, they always use "sir" and "ma'am."

Among Pandyas, women have more status than men. Men are chaperoned by Pandya women.

Pandya men avoid eye contact with women from other cultures. Pandya men do not talk directly to women from other cultures. They respond through their chaperones.

Pandya men can talk to men from other cultures. They can maintain eye contact with men from other cultures.

You Are a Chispa

Chispas are informal and friendly.

Among Chispas, there are no gender roles. Men and women behave the same way.

Chispas are outgoing. They love to make contact with people from other cultures.

Chispa contacts are brief and casual.

Chispas are democratic and call everyone by his or her first name.

Chispas value cross-gender contacts more than same-gender contacts.

Goals: Introducing the concept of identity;
Understanding the differences between personal and social identity;
Acknowledging the complexity of multiple and multilayer identity;
Reflection on the roles and consequences of personal and social identities.

Time: 40 minutes.

Resources needed: Sheets of paper (half of an A4 sheet), pens, rope or a colourful duct tape.

Before you start this activity, put a rope or a duct tape on the ground in the middle of your training room. You need to divide the space into two parts which you will later use for displaying two different kinds of identity.

First part of this activity is conducted in small groups. Create groups of 5 or 6 people and ask them to sit together. Their task is to think about answers to the question: **What is identity?** They should discuss it and write down their ideas on the separate sheet of paper. Those could be definitions or examples of identities. Give them around 10 minutes to do that.

After the time is over tell participants to sit again in one big group as you will proceed to the second part of the activity. Ask each group to read out their ideas on identity and instruct them on which side of the rope/duct tape they should put it. If the answer is connected to **personal identity** tell them to put it on the right side and if to **social identity** on the left side. If it belongs to 2 categories or you are not sure it should be put on the rope/duct tape in the middle. Do not tell the participants how you categorise the answers. When all the ideas are presented start the discussion and let them figure it out themselves. Ask: Why do you think I put some of the answers on the right side and some on the left? What is the rule?

Pay attention to the ideas participants have:

- Can be changed or not;
- Reason for rejection.

You can refer to them later in the activity to Fragments of identities.

When participants figure out the rule, discuss each idea and ask: Why does it belong to personal/ social identity? Pay special attention to the ideas that you put in the middle.

Concepts used:

According to self-categorization theory "**Personal identity** refers to <<me>> versus <<not me>>". It contains all the attributes that distinguish me from others (personality, individual differences etc.). It could be described as "personal self". Example: "I am a social and extrovert person. I like travelling and Portuguese cuisine. I have leadership abilities and I know how to take decisions." A Personal identity is based on the need for uniqueness. "**Social identity**, on the other hand, refers to <<us>> versus <<them>> ". It is the sum of identifications based on various groups membership, our collective self. Example: „I'm a woman. I'm Muslim. I'm Polish. I'm a scientist." Social identity is based on the need for affiliation.

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- 1 Onorato R, Turner J. Fluidity in the self-concept: The shift from personal to social identity. *European Journal Of Social Psychology* [serial online]. May 2004; 34(3): 257-278.
 - 2 Example from Branka, M., Cieślukowska, D. (red), *Anti-discrimination education – trainer's manual*, Stowarzyszenie Willa Decjusza, Krakow 2010
 - 3 Onorato R, Turner J. Fluidity in the self-concept: The shift from personal to social identity. *European Journal Of Social Psychology* [serial online]. May 2004; 34(3): 257-278.

Goals: Getting to know each other better;
Reflecting on self-identification with different groups;
Reflecting on the concept of identity.

Time: 40 minutes.

Resources needed: Identity wheel - working sheets.

First, explain the goals of the exercise. Hand out working sheets and tell the participants you will not be collecting them after they are done filling them in.

In the first part ask the participants to write their name in the middle of the wheel on the card. Then, they are to write a name of a group they identify themselves with or the feel they belong to. Ask them to be spontaneous and not think too much on the groups they choose. Ask them to underline the name of a group that is the most important to them. If participants ask you can give examples: professional groups, national groups. This part should last up to 10 minutes.

In the second part ask participants to talk in pairs about the groups they chose. Ask them to discuss whether they like belonging to these groups. Give them 10 minutes to talk to each other.

Third part is a group work. Time needed is about 10 minutes. Give an explanation to the participants. "I will be reading out the names of different group categories. If that category corresponds to the one you chose please stand up. In this part of the exercise you need to remain silent and only observe." Tell the participants they don't have to stand up, if they don't want to publicly admit to some of the categories. After reading out the first category, ask those participants for whom it was the most important to remain standing, the rest can sit down. After a few seconds everyone sits down and you go to the next category. Don't hurry through the categories. Even if nobody is standing up, wait a few seconds and then proceed to the next group category. You can use different categories. Here are some proposed ones:

- Religion
- Sex
- Sexual orientation
- Profession
- Age
- Leisure
- Family
- Friends
- Social status
- Political orientation

- Minorities
- Language
- Eating habits
- Disabilities
- Music and arts

When you finish reading your list, ask the participants if they would like to add any groups. If so, repeat the procedure for the new categories. Afterwards, start a discussion. Ask the participants about their impressions of the exercise, did they consider it difficult? Ask the participants the following questions:

- How did you feel when you were standing alone?
- How did you feel when you were sitting and others were standing?

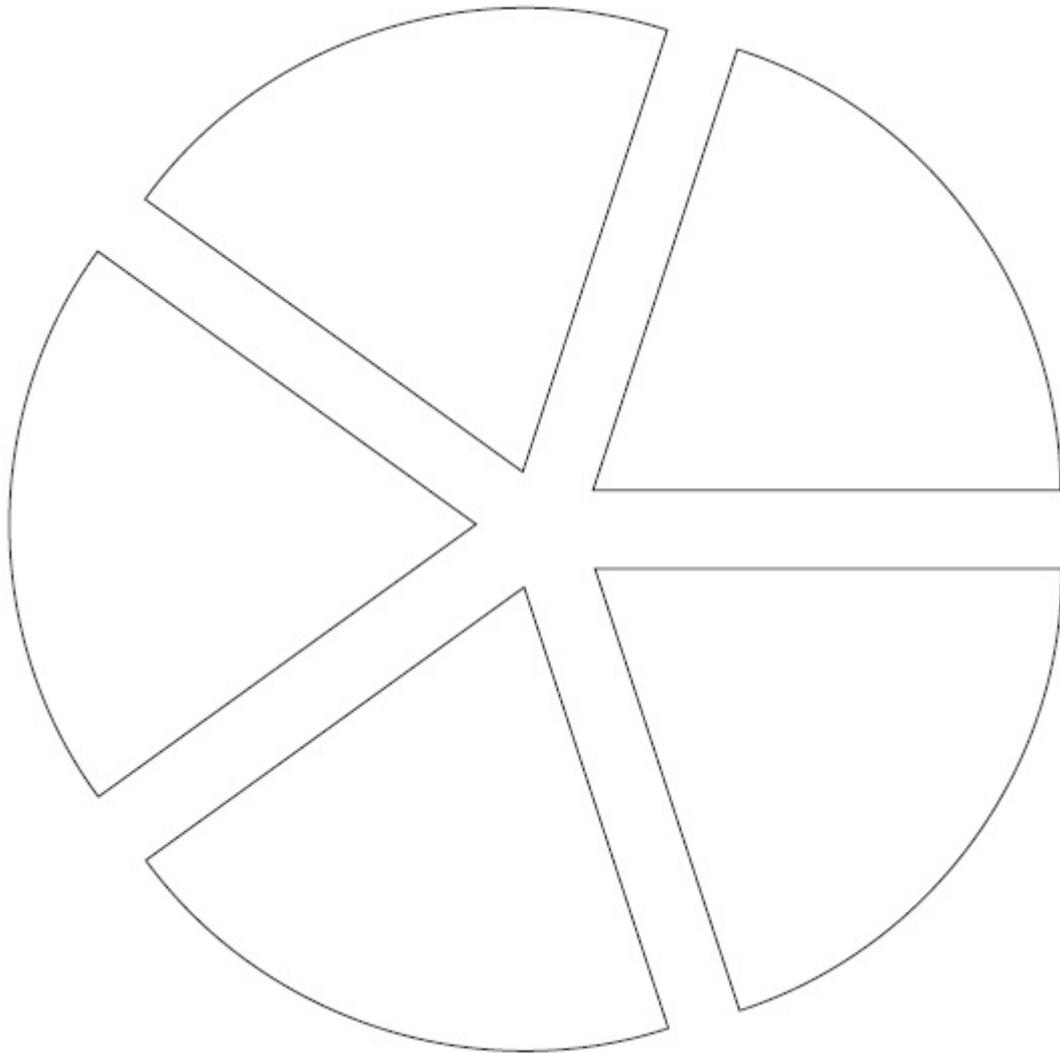
Ask if they think that some of the groups were more difficult to remain sitting or standing. You can also discuss if they discovered anything new about their perception of different groups.

In the discussion pay attention to explaining that our identity is about belonging to different groups. Underline that often we don't think about belonging to some of the groups because it seems obvious to us (e.g.: skin color, gender). Explain to the participants that in different situations we identify ourselves with different groups and that identity cannot be described by just one group e.g.: profession, nationality, gender.

Source: "Antydyskryminacja. Pakiet edukacyjny". Warsztaty na temat przeciwdziałania dyskryminacji – podręcznik dla trenerów." Opracowany w ramach projektu PHARE 2002 „Wzmacnianie polityki antydyskryminacyjnej w Polsce”, 2004. © Copyright Centralny Ośrodek Doskonalenia Nauczycieli, 2005 Wydanie I

Fragments of my identity

Write your name in the middle of the circle. Then in the selected fields write the names of the groups that you identify with.



Life in multicultural Europe - 17

game

Goals: Getting to know other countries and cultures better;
Reflection on how little we know about different European countries;
Realising what is important for me.

Time: 40 minutes.

Resources needed: Copies of the instructions for preparing the questions, a hat or some other container to draw questions from, a stopwatch.

Preparation:

This is a quiz game that needs to be prepared by the participants. Each of them will be asked to write 4 questions about his or her country or culture. They should prepare the questions individually and not show them to anyone. Below, you will find the instructions that need to be given out to the participants the day before you plan to play the game (as "homework"). When you collect the sheets of paper with questions cut them in such a way that each question is written onto a small piece of paper. Place the questions into a hat or other container.

Activity:

Divide the group into two competitive teams. Members of each team will draw questions from the hat and their teams will answer them in turn. If a team answers the question correctly, it earns a point. Maximum time limit is one minute per question. The participant draws a question out of the hat and hands it to the trainer. The trainer says whose question it is (that person should refrain from answering it) and reads it out.

Below are examples of the questions created by the participants of the workshop:

Q: During a religious feast in Turkey, how do you show your respect to you older family members?

A: By kissing their hand!

Q: How many days are you mourning the death of one's Orthodox?

A: 40 days.

Q: What is the national motto in France?

A: Freedom, Equality, Brotherhood.

Q: When Italians speak in their own dialect can they easily understand each other?

A: No. There are exceptions, but generally speakers of different Italian dialects don't understand one another.

Life in multicultural Europe – homework

Tomorrow you will participate in a game called “Life in multicultural Europe”. It’s a quiz game that checks how much we know about different European countries and their cultures.

There will be questions about different countries, cultures, customs, behaviours, values etc. Things that YOU think are important or unique and it would be good for others to know. In fact, you will be asked to prepare those questions.

Please, write **four quiz questions** about your country and its culture. It is very important that you do it individually. Please, do not show them to anyone else!

Questions could be open-ended e.g.:

- List three renowned important Polish people (e.g.: writers, politicians, scientist, artist, leaders)?

Or closed: “YES or NO”?

- When you visit someone’s house in Poland you may be asked to take off your shoes. Yes or no?

Questions should be neither too easy nor too difficult. You will play in two teams tomorrow. Remember that your team could also get a question written by you!

Name:..... Country/culture:

Question & answer:

Goal: Intercultural learning;
Practising intercultural communication;
Reflecting on how culture affects our behaviour;
Acknowledging cultural differences within European countries;
Reflecting upon stereotypes.

Time: 1 1/2 - 2 hours, including debriefing.

Resources needed: Strong paper (cardboard), glue, scissors, ruler, pencil, game descriptions for Derdians and engineers. Two rooms.

Group Size: Minimum 12 people, who are divided into two groups.

This game is a simulation of a meeting of two cultures. Find the key to foreign cultural behaviour, analyse the effects of meeting with a foreign culture. A team of engineers goes to another country in order to teach the people there how to build a bridge.

Step-by-step

1. Depending on the size of your group, ask 4 - 8 people to play a team of engineers who will teach the Derdians how to build the bridge. They should receive the instructions for the engineers and go to a separate room.
2. The rest of the group will be Derdians. They receive the Derdian instructions.

If you have too many people, you can also make a team of observers, who just watch and take notes. These observers should not be introduced to the Derdian culture beforehand, so keep them with the engineers in the beginning.

Reflection and evaluation

Debriefing:

After the game the two groups of participants take a piece of flipchart and note their comments to the following three points:

- 1.) Facts
- 2.) Feelings
- 3.) Interpretations

The following points should be discussed in plenary:

- We have a tendency to think that others think the way we do.
- We often interpret things right away, without being aware of the differences in cultural behaviour.
- How were the roles distributed/what role did I take? What does that reveal about my identity? Did I feel comfortable with my role?
- Was the image that I have perceived the same way by the others?
- What influence did my cultural background have on the role I took on?

Source: This exercise was taken from "T-Kit No. 4. Intercultural learning", Council of Europe and European Commission, Council of Europe Publishing: Strasbourg, November 2000.

Instructions for the Derdians

The Situation:

You live in a country called Dardia. The village you live in is separated from the next city where there is a market by a deep valley. To reach the market you have to walk for two days. If you had a bridge across the valley, you could get there in 5 hours. The government of Dardia made a deal with a foreign firm to come to your village and teach you how to build a bridge. Your people will then be Dardia's first engineers. After having built that first bridge with the foreign experts you will be able to build bridges all over Dardia to facilitate other people's lives. The bridge will be built out of paper, using pencils, rulers, scissors and glue. You know the materials and tools, but you don't know the construction techniques.

Social behaviour:

The Derdians are used to touch each other. Their communication doesn't work without touching. Not being in contact while talking is considered very rude. You don't have to be in direct contact, though. If you join a group, you just hang on to one member and are instantly included in the conversation. It is also very important to greet each other when you meet, even when you just pass someone.

Greetings:

The traditional greeting is a kiss on the shoulder. The person who starts the greeting kisses the other on the right shoulder. The other then kisses on the left shoulder. Every other form of kissing is insulting! Shaking hands is one of the biggest insults possible in Dardia. If a Derdian ever is insulted by not being greeted or touched while being talked to, he/she starts shouting loudly about it.

Yes/No:

Derdians don't use the word "no". They always say "yes", even if they mean "no"; they accompany the "yes" with an emphatic nodding of the head (you should practise this well).

Work behaviour:

While working, the Derdians also touch a lot. The tools are gender-specific: scissors are male, pencils and rulers are female. Glue is neutral. Men never ever touch a pencil or a ruler. The same goes for women and scissors (I think it's got something to do with tradition or religion).

Foreigners:

Derdians like company. Therefore they also like foreigners. But they are also very proud of themselves and their culture. They know that they'll never be able to build the bridge on their own. On the other hand, they don't consider the foreigner's culture and education as superior. Building bridges is just something they don't know. They expect the foreigners to adapt to their culture. But since their own behaviour is natural to them, they can't explain it to the experts (this point is VERY important). A Derdian man will never get in contact with another man unless he is introduced by a woman. It does not matter whether the woman is Derdian or not.

Instructions for the engineers

The situation:

You are a group of international engineers working for a multinational construction company. Your company has just signed a very important contract with the government of Derdia in which it committed itself to teach Derdians how to build a bridge. According to the contract signed, it is very important that you respect the deadline agreed, otherwise the contract will be cancelled and you will be unemployed. The Derdian government has a great interest in this project, which is funded by the European Union. Derdia is a very mountainous country, with many canyons and deep valleys, but no bridges. Therefore, it always takes many days for Derdians to get from the villages to the market in the main city. It is estimated that with the bridge the Derdians could make the trip in only 5 hours. Since there are many canyons and rivers in Derdia, you can't just put a bridge there and take off again. You'll have to instruct the Derdians how to build a bridge themselves.

Playing the simulation:

First you should take time to carefully read these instructions and decide together about the way you are going to build the bridge. After a specified time, two members of your team will be allowed to go and make contact for 3 minutes with the Derdian village where the bridge will be built (e.g.: to check the natural and material conditions, make contact with the Derdians, etc.). You will then have 10 minutes to analyse their report and complete the preparations. After this the whole team of engineers goes to Derdia to teach the Derdians how to build the bridge.

The bridge:

The bridge will be symbolized by a paper bridge. It will link two chairs or tables over a distance of approximately 80 cm. It has to be stable. At the end of the building process it should support the weight of the scissors and glue used in its construction. The pieces of the bridge cannot just be cut out and assembled in Derdia because otherwise the Derdians would not learn how to do it themselves. They have to learn all the stages of the construction. Each piece needs to be drawn with pencil and ruler and then cut out with the scissors.

Materials:

The bridge will be made of paper/cardboard. You can use: paper, glue, scissors, rulers and pencils to build the bridge.

Time:

- Planning and preparation before going to Derdia: 40 minutes.
- Teaching the Derdians to build: 25 minutes.

2.

Anti-

discrimination

law.

Exercise — Adopting the human rights charter.

Goals: Learning how human rights are developed;
Realizing the compromising and hierarchic nature of human rights;
Establishing personal importance of particular rights and inter-group differences;
Learning how to reach a compromise within a group.

Time: 15 minutes for group work 20 minutes for reference and evaluation.

Resources needed: Notebooks, ball pens, flipchart.

Theoretical background:

There is no clear definition of human rights and most of them are not precise in legal terms. The most popular points of relevance are human dignity, freedom and right to live the life of quality. These are the rights and freedoms that come out from our human dignity and are naturally vested to us as we are born. All of those are inalienable even with one's person will. As human dignity and respect are the core values of the most societies' rights derived from it needs protection. In Western tradition, after WWII there was large movement for human rights codification. Giving the legal framework for the human rights referred both to its definition and system of protection. There are three different types of human rights in European tradition:

- Personal rights and freedoms;
- Political rights and freedoms;
- Social, economic and cultural rights and freedoms.

The definition of human rights differs regionally, so proclaimed universalism does not exist in realm. Most of the rights are limited in their scope and right of manifestation. Those differences might lead to discriminatory practices that need justification.

In discussion about human rights and the doctrine of its protection though, we come across on the significant question on human rights universalism and to what extent above mentioned differences are acceptable. For many people rising in different tradition to European Human Rights as shaped by democratic states of law are considered as attempt to impose or enforce the Western way of life, often alien or strange in other cultures. This refers particularly to non-Christian cultures in Africa and Asia, as well to Arabs. The most important problems arise in the context of the equality of sexes, treatment of the LGBTQ people, children rights, and attitude to value of life, freedom and work.

The aim of the exercise though is to show how hard it is in practice to shape the legal framework of human rights list, scope and instruments of protection and compromise different points of view.

Instruction for the participants:

The participants shall be divided into groups of 5-10 persons. Each group is about to write a draft proposition of their own human rights charter. They shall make a selection of rights and freedoms in accordance with what they personally perceive as important. The group does not need to include all rights that might be imagined in their charter. It is advised to choose those, which are the most important in their opinion, the context of their countries of origin or specific problems they are experiencing living in it. The necessary part of the exercises is obligation to reach consensus within the group. During the presentation and the discussion the participants of each team must be prepared to justify and defend position on each right and freedom pick. They shall also define which rights and freedoms cannot be limited or are inalienable even within the concept of personal freedom, as well as those which have boundaries. These boundaries, if any, need to be named and enumerated in order to limit them. Moreover, the situations that justify them need to be put through.

During the discussion part the role of the trainer is to facilitate the presentation from different points of views. It shall help the group to realize in what issues reaching compromise was easier and what it tells about the human rights protection system. All the trainees will be asked to decide if human rights universalism exists and, if not, what are the areas of cultural clash.

During discussion part the role of trainer is facilitate the presentation of different points of views. It shall help the group to get realize in which issues reaching compromise was easier and what it tells about the human rights protection system. The whole trainees will be asked to decide if human rights universalism exists and if not what are the areas of cultural clash.

for unequal treatment

Goals: Understand the nature of unequal treatment and discriminatory practices;
Learning how discrimination is defined in law and what anti-discrimination practices governments need to introduce within the EU territory;
Gaining knowledge on the differences between justifiable and unjustifiable discrimination.

Time: 1 hour.

Theoretical background:

Anti-discrimination law is strictly combined with the human rights protection doctrine. In general, it requires the equal treatment of the individuals regardless of its features or opinions by public authorities or common service entities in similar situations. The nature of discrimination is sometimes hard to identify as it might be very subtle. Discrimination may also occur in straight equal treatment. This will happen when persons that need some extra attention or aid are treated in same manner which lead to worsen their opportunity in obtaining any social positions or any other benefits.

This is the major difference between 'direct discrimination': where one person is treated less favorably on grounds of sex, race, ethnic origin, nationality, religion, beliefs, opinions, disabilities, age, sexual orientation or other unjustified grounds than another is, has been or would be treated in a comparable situation and 'indirect discrimination': where an apparently neutral provision, criterion or practice would put persons from one of the above mentioned discrimination classes at a particular disadvantage compared with persons of the other characteristics. Unless that provision, criterion or practice is objectively justified by a legitimate aim and the means of achieving that aim are appropriate and necessary. The last part of the indirect discrimination definition shows provisions and grounds that justify unequal treatment. Therefore, discrimination is, under specific conditions, allowed in following situations or circumstances:

- When it aims to compensate disadvantages of certain individuals from a group and such compensation leads to creating environment of equal opportunities (positive discrimination).
- When it is proportional to aim we want to achieve or is justified by specificity of particular service or benefits (e.g.: longer maternity

leave than paternity leave).

- When it is justified by the religious beliefs but only within the religious practices that are not financed or co-financed with public funds.

There is also an important distinction between private and institutional discrimination. The equal treatment practice refers to both situations; however in the sphere of public services the protection against discriminatory practices is much stronger.

The participants of the training will also be presented with any-discriminatory institutions and means of protection and fighting off discrimination.

The aim of exercise is to gain knowledge on how to recognize discrimination or unequal treatment through case law examination. The participants shall realize for what reasons we disagree for the different forms of conduct in private lives of other people and what makes it uncomfortable for us?

Instructions to participants:

This exercise is based on case law study that shall be presented to the participants. The participants shall express their feelings for the presented situation and justify each case within the discrimination law framework. It is also advised to discuss possible solutions, both legal and social, that might be proposed to persons in similar situation. Comparison to participant's country of origin problems shall be encouraged by the trainer.

Below, at each case law there are also evaluation questions which need to be addressed during the discussion. The trainer shall moderate the discussion in order gain this objective.

The subject of exercise:

The following examples of the legal case studies shall be read out by the trainer or handed out to the participants on separate slips of paper.

Let us consider the situation of gays in Turkish army. All those that consider themselves as homosexual and admit to homosexuality before the admission commission are usually asked to bring proof of their condition. In many cases commissions ask to bring photographs of his sexual conduct with other man. Furthermore, it happens that the commission writes letters to their schools, workplaces or families asking for confirmation of his homosexuality even if they are in the closet.

Such treatment causes a lot of distress and may cause persecution by local communities, especially in small villages.

Q: We must ask ourselves if asking to prove homosexuality is justifiable provided that it ensures discharging from the army. The second question – is the form of evidence demanded proportional to its aim? The third question is – shou

J. C. and L. M. were married for 7 years. They married before the civil clerk in Newcastle. Two years before the marriage L. M. changed her sex and name, which was previously Luis a now Lois. Her sex change was approved by court and she was declared legally of female sex. The couple decided then to adopt a child. They were directed by social worker to Catholic Adoption Center due to specific demands of the couple regarding to child background. The adoption center, after a short investigation, denied the couple adoption assistance as according to catholic doctrine L. M. is biologically a male person and for this reason adoption services are contrary to justifiable religious beliefs. L. felt humiliated and filed a claim against the center to the city council. The adoption center was partly funded from local community resources and have signed a valid contract for adoption assistance with the city council.

Q: What do you think about that example? What kind of arguments might be raised by both sides?

The third example refers to Ms. Boyle that was employed by SCA Packaging Limited as a stock controller at their Warrenpoint factory. She suffered from difficulties with her vocal chords from 1974. Her condition required surgery, speech therapy and a strict management regime to ensure the problems did not recur. This involved limiting the use of her voice, staggering telephone calls, avoiding dusty atmosphere, speaking quietly and reducing background noise. At a time when Ms. Boyle was following her health management regime rigorously and was symptom free, her employer sought to remove a partition separating her office from a stock control room. She believed that the increased noise levels would have a substantial adverse effect on her health. In October 2001 she began proceedings under the Disability Discrimination Act alleging discrimination on grounds of her employer's failure to make reasonable adjustments for her disability. In May 2002, after 33 years' service, she was made redundant and, arising from this decision, she brought further proceedings alleging victimization and unfair dismissal. The employer stated that she become more and more ineffective and for that reason professionally useless at her position.

Q: Please give counter-arguments in that case.

Another case for discussion is based on difference of customs and acceptance of cultural differences in clash with administrative obligation to care about the local environment and public order. In February 2006, the founder of the Anglo-Asian Friendship Society (AAFS), from Gosforth, Newcastle, was refused a permit for a cremation site in a remote part of Northumberland. Newcastle City Council said the burning of human remains anywhere outside a crematorium was prohibited under the 1902 Cremation Act. The Ministry of Justice, which opposed the appeal case, had backed the local authority's decision. Mr Ghai said he had only wanted to clarify the law not disobey or disrespect it. His request was often misinterpreted, leading many to believe he wanted a funeral pyre cremation in an open field, whereas I always accepted that buildings and permanent structures would be appropriate, however needed an open space in the roof of such building.

Q: Is such demand justifiable? What about the right of other to not breathe with someone else's remains? What is the balance between the risk of contamination and respect to religious beliefs?

The following example refers to obligation of domicile registration and anti-vagrancy law introduced in one of EU countries. According to this law each citizen needed to have an address of his home put into register to be able to cherish his citizen's right such as: right to vote, obtain social benefits, health care and other social supplies. Furthermore, staying without legal address was punished with a fine. Also, vagrancy was punishable according to law. Despite the fact that the law was common and applied to all citizens in fact it was aimed at the Roma minority.

Q: What do you think about it? Do you see any possible means to fight it? Please, find solutions on national and international level. (e.g.: civil disobedience)

Another example refers to French ban on Friday prayers on the streets.

Q: Is it justifiable and proportional to its aim: public order and traffic safety? What about the regular traffic jams caused by ordinary people in everyday manner? What about the freedom of assembly? Does regularity of assembly makes difference to casual assemblies? What about the annual Christian processions?

The last example that we shall consider will refer to ban on minarets building in Switzerland. In a November 2009 referendum, a constitutional amendment banning the construction of new minarets was approved by 57.5% of the participating voters. Only four of the 26 Swiss cantons, mostly in the French-speaking part of Switzerland, opposed the initiative. This referendum originates from action on 1 May 2007, when a group of right of center politicians mainly from the Swiss People's Party and the Federal Democratic Union launched a federal popular initiative that sought a constitutional ban on minarets. The Swiss government recommended that the proposed amendment be rejected as inconsistent with basic principles of the constitution. The minaret at the mosque of the local Turkish cultural association in Wangen bei Olten is the initial motivation for the initiative. As of the date of the 2009 vote, there were four minarets in Switzerland, attached to mosques in Zürich, Geneva, Winterthur and Wangen bei Olten. These existing minarets are not affected by the ban.

Q: What do you think about this case? Do you think it is proportional? When would you find it discriminating and when not? Please, provide arguments.

Sources: Directives 2000/43/EC, 76/78/EC and 2006/54/EC.

Goals: Understand the nature of hate speech and hate crimes;
Understand the individual and social consequences of hate crime victimization;
Gaining knowledge about different approaches to hate crime prevention and ability to choose and justify the sustainability and effectiveness of those in different circumstances.

Time: 45 minutes.

Resources needed: Screen and screening device, laptop, internet connection.

Instruction for participants

Participants shall watch the following social advertisements and then answer the questions.

<http://www.youtube.com/watch?v=5ZLiT-puC6Y>"<http://www.youtube.com/watch?v=5ZLiT-puC6Y>

<http://www.youtube.com/watch?v=S03Br1dwJR8>"<http://www.youtube.com/watch?v=S03Br1dwJR8>

Q: What is the difference between these two campaigns? Which of the two do you find better and why?

Theoretical background:

This introduction shall be provided by the trainer in order to prepare discussion on "It get better project" as an example of hate speech and harassment problem solution.

Hate crimes are crimes, offences and misdemeanors that are considered usually as aggravated in nature due to motives that are assigned to offenders. These motives might be described as hate toward a victim, will to humiliate him/her and deprive of dignity. Hate crimes encompass exclusion, marginalization, subordination and violence.

Hate crimes are committed for different reasons. Each difference of the minority or majority group can establish the motive for such crime. Victims of bias and hate suffer more psychological damages and very often in consequence commit suicides. It was proven that victims of hate crimes may need even five years to overcome the stress caused by offender comparing to victims of ordinary crimes that recover after two years..

In the United States for example antigay bullying constitutes a serious and nationwide problem which enacted a lot of social campaigns like "It gets better project", however same strong backlash from conservative and religious group.

It needs to be understood that hate crimes in general are not extremist in nature. They are in very nature of main stream culture living in society where stability in all aspects of human living is constantly shrinking. This is the main reason why they are unbearable for victims as most of their existence is focused on discriminatory label attached to such a person.

The participants shall watch a short documentary about "It gets better project" that aims to help victims to deal with the bullying and accept its nature, then discuss the problem and express their feelings.

<http://www.youtube.com/watch?v=MMO9tliVZb8>"<http://www.youtube.com/watch?v=MMO9tliVZb8>

Q: What can you learn in general from this video? Could such a project be adapted to any other discrimination feature, e.g.: race, ethnicity, beliefs? What social media can support minorities? Do you personally find posting support videos on the Internet effective? Would you personally make such a video?

of migrants

Refugees exercise.

Goals: Providing distinction between genuine asylum seekers and other migrants;
Gaining knowledge on legal refugee recognition and the ability to practice it.
Understanding the nature of refugee protection and problems arising from the migration flow.

Time: 2,5 hours.

Resources needed:

Case study for participants, excerpts from legal regulations for participants, space to simulate court hearing.

The moot court exercise is based on court hearing simulation.

Instruction to participants:

The Participants shall be divided into three groups – representative of respondent, governmental representative and judges. The first two groups will be given the facts of the case. They will need to identify specific arguments within the case law study to deny or to approve refugee recognition of person at stake. The judges will be instructed on how to proceed and will be given the legal regulations as a tool to formulate the judgment. During court hearing simulation each group will have to present arguments in favor of its position and the judges will have to decide if refugee status shall be granted or not and if expel order shall be imposed and for what reasons. Judges may ask questions to each team to clarify their doubts.